MINUTES

of the

FIFTY-FIFTH GENERAL ASSEMBLY

Meeting at
Covenant College, Lookout Mountain, Tennessee

May 17 - 25, 1988

and

YEARBOOK

of

THE ORTHODOX PRESBYTERIAN CHURCH

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126-1891
USA
OFFICERS OF THE FIFTY-FIFTH GENERAL ASSEMBLY

Moderator
Ruling Elder Mark T. Bube, 535 NE Hazelfern Place, Portland, OR 97232

Stated Clerk
The Rev. John P. Galbraith, 2345 Willow Brook Drive, Huntingdon Valley, PA 19006-5629

Assistant Clerk
The Rev. Stephen L. Phillips, 42 Beresford Road, Rochester, NY 14610-1903

Statistician
Ruling Elder Luke E. Brown, 1585 Bauman Drive, Maple Glen, PA 19002

Internal Revenue Service number for the Orthodox Presbyterian Church:
23-7001990

$9.00 per copy
$6.00 each for five or more copies
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FOREWORD

The three sections of this volume are as follows:

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 the recommendations made in those documents; those recommendations appear in the Journal at the point where they were considered. For ease of reference and cross-reference the Journal is divided into articles, denoted by the symbol <. In the Index that symbol, in bold-face type, indicates reference to articles in the Journal; page numbers refer to the Appendix and the Yearbook.

APPENDIX - the documents submitted to the Assembly by presbyteries, committees of the Church, and by other bodies, for the Assembly's consideration. With the exception of Overtures, Communications, and a Complaint the several documents appear in the Appendix in the order in which they were presented to the Assembly. All references to documents in the Appendix are by page number, in both the Journal and the Index.

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

The Clerk welcomes suggestions for the improvement of these annual volumes.
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Tuesday Evening, May 17

1. **OPENING WORSHIP.** The Fifty-fifth General Assembly was called to order at 8:00 p.m. by Ruling Elder John O. Kinnaird, Moderator of the Fifty-fourth General Assembly. Mr. Kinnaird constituted the meeting with a worship service, and delivered an exhortation on the subject, “Two Considerations”, based on I Corinthians 1:10-25.

   The sacrament of the Lord’s Supper was administered by the Rev. Peter A. Lillback, assisted by the Rev. Messrs. George R. Cottenden, Robert P. Harting, and David J. O’Leary, and Ruling Elders Thomas Ahlborn, Frank J. Ells, and William Haden.

   The offering, which was designated for the expenses of the General Assembly (see §192), amounted to $319.00.

2. **RECESS.** The Assembly recessed, following prayer led by the Rev. Ross W. Graham, at 9:09 p.m.

Wednesday Morning, May 18

3. **RECONVENE.** The Assembly reconvened at 8:00 a.m. with the reading of Psalm 103:19-22 by the Moderator, and the singing of the hymn, *Praise to the Lord, the Almighty*. 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 (DK)*
   - Ministers - Leonard J. Coppes, Ph.D., Stephen D. Doe, David W. King, Craig R. Rowe
   - Ruling Elders - Richard D. Travis, Richard Vandenburg, Ronald E. Vandenberg
§4 (cont.) Fifty-Fifth General Assembly

Presbytery of the Mid-Atlantic (MA)
Ministers - Timothy H. Gregson, George E. Haney, Steven G. Hohenberger, Edward L. Kellogg, Richard E. Knodel, Jr., Edwin C. Urban
Ruling Elders - Richard L. Hake, Richard E. Lauxsterrmann

Presbytery of the Midwest (MW)
Ministers - William B. Acker, William A. Anderson, Dennis L. Disselkoen, Matthew D. Floding, Michael D. Knierim, Calvin R. Malcor, Donald F. Stanton, Louis P. Wislocki
Ruling Elders - Terry M. Gray, Ph.D., Gerard M. Marinucci, William J. Vermueulen

Presbytery of New Jersey (NJ)
Ruling Elders - Richard A. Barker, Jesse J. Denton, Jr., Russell S. Lodge, Kevin L. Parks, Gordon H. Singer

Presbytery of New York and New England (NY)

Presbytery of Northern California (NC)
Ruling Elders - Dennis Fullalove, Russell M. Johnson, Jack H. Julien, D.D.S.

Presbytery of the Northwest (NW)
Ministers - Albert G. Edwards, III, John W. Mahaffy, Alfred J. Poirier, Donald M. Poundstone
Ruling Elders - Mark T. Bube, Leonard W. Schmurr

Presbytery of Ohio (OH)
Ministers - Paul E. Copeland, Charles G. Dennison, David W. Kiester, Lawrence Semel, Larry E. Wilson
Ruling Elders - James S. Gidley, William H. Kiester

Presbytery of Philadelphia (PH)
Ruling Elders - Thomas Ahlborn, Frank J. Ells, William Haden, Howard A. Porter
5. CORRESPONDING MEMBERS.

a. Committee Representatives - The Rev. Messrs. Donald G. Buchanan, Jr. (Northern California), Committee on Foreign Missions; Thomas S. Champness, Jr. (South), Committee on Arrangements; Ruling Elder Garret A. Hoogerhyde (Fair Lawn), Committee on Pensions

b. Fraternal Delegates - The Rev. Messrs. Paul R. Gilchrist, Ph.D. (Presbyterian Church in America), Herman Van Stedam (Reformed Church in the U.S.), Samuel B. Sterrett (Reformed Presbyterian Church of North America), Harvey Stob (Christian Reformed Church), Herman Van Stedam (Reformed Church in the U.S.).

6. APPORTIONMENT AND ENROLLMENT OF COMMISSIONERS.

The apportionment of commissioners to the Fifty-fifth General Assembly, in accordance with Chapter I of the Standing Rules of the General Assembly, and enrollment are as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th></th>
<th>Ruling Elders</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Apport’d</td>
<td>Enrolled</td>
<td>Apport’d</td>
<td>Enrolled</td>
</tr>
<tr>
<td>Dakotas</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>6</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Midwest</td>
<td>8</td>
<td>8</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>New Jersey</td>
<td>10</td>
<td>8</td>
<td>6</td>
<td>5</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>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Ohio</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>15</td>
<td>13</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>South</td>
<td>6</td>
<td>6</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>
7. Survey of Commissioners' Length of Service. At a later time a survey of the commissioners and corresponding members present yielded the following information as to their dates of ordination:

<table>
<thead>
<tr>
<th>Dates of Ordination</th>
<th>No. of Presbyters Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since Jan. 1, 1980</td>
<td>35</td>
</tr>
<tr>
<td>Jan. 1, 1970 to Dec. 31, 1979</td>
<td>38</td>
</tr>
<tr>
<td>Jan. 1, 1960 to Dec. 31, 1969</td>
<td>23</td>
</tr>
<tr>
<td>Jan. 1, 1950 to Dec. 31, 1959</td>
<td>18</td>
</tr>
<tr>
<td>Jan. 1, 1940 to Dec. 31, 1949</td>
<td>5</td>
</tr>
<tr>
<td>Before Jan. 1, 1940</td>
<td>5</td>
</tr>
</tbody>
</table>

Those attending General Assembly for the first time 20

8. Fraternal Delegate Introduction. Mr. Galbraith introduced to the Assembly the Rev. Samuel B. Sterrett, fraternal delegate of the Reformed Presbyterian Church of North America, and Ruling Elder Nicholas Barker, alternate fraternal delegate of the Presbyterian Church in America. On motion Mr. Sterrett was enrolled as a corresponding member.

9. Arrangements Report. Mr. Stanton reported for the Committee on Arrangements at this and at other points during the Assembly.

10. Moderator Elected. The floor was declared open for nominations to the office of Moderator. The following were nominated: Messrs. Bube, Lewis, Campbell, and Adams. On motion the request of Dr. Adams to have his name withdrawn was granted. Mr. Bube was elected on the first ballot. Mr. Mahaffy escorted Mr. Bube to the chair, at which time Mr. Kinnaird welcomed Mr. Bube. Mr. Mahaffy led in prayer on behalf of the new Moderator.

11. Fraternal Delegate Introduction. The Moderator introduced to the Assembly the Rev. Harvey Stob, fraternal delegate of the Christian Reformed Church. On motion Mr. Stob was enrolled as a corresponding member.

12. Presidential Address. Mr. Frank A. Brock, President of Covenant College, addressed the Assembly.

13. Date, Place, and Travel. Mr. D. R. Miller presented a report of the Committee on Date, Place, and Travel and the recommendations which follow:
I PARTIAL FINANCIAL REPORT

Balance on hand at close of 54th G.A. $13,698.97
Contribution from churches 6/1/87 - 5/17/88 35,330.19
Total available for the 55th G.A. 49,029.16
Prepaid airfare for 55th G.A. 446.00
Balance Available $48,583.16

II RECOMMENDATIONS

The Committee recommends:

1. That the deadline for submission of valid travel vouchers be set for Friday, May 20, at the end of the morning recess.

2. That for purposes of full travel compensation, attendance be required until 12:00 noon, Wednesday, May 25, or the dissolution of the Assembly, whichever comes sooner.

14. RECOMMENDATION ACTIONS. On motion the recommendations were adopted.

15. OVERTURES, COMMUNICATIONS, COMPLAINT. The Stated Clerk presented overtures, communications, and a complaint addressed to the Assembly. See: OVERTURES, pp. 77 ff. COMMUNICATIONS, pp. 83 ff. COMPLAINT, pp. 95 ff.

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

<table>
<thead>
<tr>
<th></th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convene</td>
<td>8:00 a.m.</td>
<td>1:10 p.m.</td>
<td>6:30 p.m.</td>
</tr>
<tr>
<td>Recess</td>
<td>10:00-10:20 a.m.</td>
<td>3:15-3:35 p.m.</td>
<td>9:05 p.m.</td>
</tr>
<tr>
<td>Recess (Meals)</td>
<td>12:00 Noon</td>
<td></td>
<td>5:00 p.m.</td>
</tr>
</tbody>
</table>

All sessions of the Assembly open with the singing of a hymn and prayer. A daily devotional service: 11:40 a.m. to 12:00 Noon. Leaders:

Wed. 5/18 - David W. King (DK) Sat. 5/21 - Charles F. Robbins (NJ)
Thu. 5/19 - Edwin C. Urban (MA) Mon. 5/23 - Jonathan B. Falk (NY)
Fri. 5/20 - Calvin R. Malcor (MW) Tue. 5/24 - Richard M. Lewis (NC)

Exceptions:

a. Wednesday 5/18
   Recess after item 16 to permit Advisory Committees to begin work
   President's reception in dining hall 3:00-3:45 p.m.

b. Thursday 5/19 - Reconvene at 1:15 p.m. or at the call of the Moderator

c. Saturday, Sunday 5/21, 22 - No sessions Saturday evening nor on the
   Lord's Day

Meal times: Breakfast 7:15 Lunch 12:05 Dinner 5:00
Assembly Business (see p. 111) including the following recommendation:

**RECOMMENDATION**

That the Assembly suspend any Standing Rule pertinent to the following plan of time allotment, and approve the Plan for the use of this Assembly for the consideration of the matters before the Assembly:

**PLAN OF TIME ALLOTMENT TO EXPEDITE GENERAL ASSEMBLY BUSINESS**

1. The Clerk shall inform the Assembly of the number of hours of debate that will be available within the parameters of the convening and projected adjournment of the Assembly, as affected by the special orders adopted at the beginning of the Assembly (recesses, special reports, etc.).

2. Each Advisory Committee shall review the matters before it, and shall consult with the parties concerned with those matters. Any commissioner who has come prepared with specific proposals or questions relating to a matter assigned to that Advisory Committee shall also consult with the Committee. Each Advisory Committee shall then propose the amount of debate time that it believes proper to be allotted to each of those matters.

3. All Advisory Committees shall report their decisions on time allotments to the Clerk within four hours from the time of recess for convening of Advisory Committees, and he shall determine the total. If the total time is greater than the time available (as described in #1 above), he shall adjust those times by the percentage that the total time is above the total hours of debate available, and the Clerk shall call, chair, and report to a meeting of the chairmen of all the Advisory Committees; they shall then agree on a redistribution of time allotments to be presented to the Assembly for ratification. Floor debate on the time to be allotted for any one matter shall be limited to alternating speeches of up to one-half minute each for a maximum of three (3) minutes, and shall require a two-thirds (2/3) majority vote.

4. When a report of a Standing or Special Committee (and any minority) has been brought to the floor of the Assembly (up to fifteen minutes being allowed for presentation of report), the appropriate Advisory Committee (and any minority) shall then present its report. The person presenting such a report shall be allowed up to five (5) minutes to explain the report. Commissioners may then ask questions about the report(s) and/or discuss any portion(s) of the report that is not related to a recommendation, for up to thirty (30) minutes before the beginning of debate. Recommendations from the Committee shall then be considered, during which time recommendations from the Advisory Committee shall be presented at the appropriate juncture. Further action on the report may be conducted, after consideration of all the recommendations of the Committee and the Advisory Committee has been completed, on motions properly made.

5. Revision of time allotments for floor debate shall be handled as follows:
   a. Extension of the time allotment for a matter under consideration shall be by a two-thirds (2/3) majority vote, without debate
b. Revision of the time allotment for a matter not yet under consideration may be initiated only by or through its Advisory Committee, and shall be by a two-thirds (2/3) majority vote, without debate.

18. RECOMMENDATION ACTION. The recommendation of the Committee was adopted except that the words "in conflict with" were substituted for the words "pertinent to" in the first line.

19. RECESS. During the course of the preceding consideration, the Assembly recessed at 11:00 a.m., and reconvened at 11:20 a.m. with the singing of the hymn, More love to thee, O Christ.

20. PARLIAMENTARIAN APPOINTED. The Moderator requested Mr. Eckardt to serve as Parliamentarian.

21. STANDING RULES AMENDMENTS ADOPTED. The amendments to the Standing Rules proposed by the 54th General Assembly (cf. Minutes, §26-2,3,4; §208-2; §209) were adopted (see Report of the Stated Clerk for the changes, p. 117).

22. DOCKET ADOPTED. The docket up to this point was as follows:

1. Assembly convene 8:00 p.m., Tuesday, May 17, 1988
2. Worship service conducted by Ruling Elder John O. Kinnaird, Moderator of the 54th General Assembly
3. Assembly recess at conclusion of worship service
4. Assembly reconvene Wednesday, May 18, at 8:00 a.m.
5. Roll call
6. Seating of corresponding members
7. Report of the Committee on Arrangements
8. Election of Moderator
9. Report of the Standing Committee on Date, Place, and Travel
10. Presentation of overtures, communications, complaints, and appeals
11. Set times for convening, recessing, and reconvening
12. Report of the Committee on Expediting General Assembly Business
13. Action on Revisions to the Standing Rules proposed by the previous Assembly
14. Adoption of docket

The remainder of the docket presented by the Clerk was adopted as follows:

15. Assignment of items of business to Advisory Committees
16. Election of Advisory and Temporary Committees
   a. Advisory Committees in accordance with Standing Rule Chapter IX, Sec. 5
   b. Committee on Date, Place, and Travel, three members
   c. Committee to Examine Presbytery Records, 12 members
   d. Committee to Examine Standing Committee Records, six members (none to be a member of any Standing Committee)
17. Report of Stated Clerk
20. Election of Stated Clerk
21. Appointment of Assistant Clerk
22. Election of Statistician
23. Greetings and addresses by Fraternal Delegates from other bodies to be at a mutually agreed time during the Assembly
24. Report of the Committee on Foreign Missions
25. Report of the Committee on Christian Education
26. Report of the Committee on Home Missions and Church Extension
27. Report of the Committee on Coordination
28. Report of the Committee on Uninstalled Officers
29. Report of the Committee on Diaconal Ministries
30. Report of the Committee on Pensions
31. Report of the Committee on Ecumenicity and Interchurch Relations
32. Report of the Committee on Reformed Ecumenical Synod Matters
34. Report of the Committee on Appeals and Complaints on Complaint
35. Report of the Committee on the Hermeneutics of Women in Ordained Office
36. Report of the Committee to Study Paedocommunion
37. Report of the Committee to Visit Kidane-Hiwot Church
38. Report of the Committee on Revisions to the Book of Discipline and Directory for Worship
40. Report of the Committee for the Historian
41. Report of the Chaplains Commission
42. Report of the Committee to Consider a Committee on Public Religious Matters
43. Temporary Committees other than Presbyterial Records, Standing Committee Records, General Assembly Fund Review, and those already completed in connection with earlier reports
44. Report of the Committee on Presbyterial Records, 6:30 p.m. Monday
45. Report of the Committee on Standing Committee Records, following the previous item
46. Reports of the Temporary Committee on Date, Place, and Travel as appropriate during the Assembly
47. Report on the Committee on General Assembly Fund Review
48. Set Budget for General Assembly purposes
49. Resolution of thanks
50. Miscellaneous business
51. Reading and approval of Minutes (Note: Each day’s Minutes are read and approved at the opening of the following day’s session)
52. Dissolution of the Assembly (projected terminus: Noon, Wednesday, May 25)

23. TEMPORARY COMMITTEES ERECTED. On motion it was determined that the following Temporary Committees be erected, that reports, overtures, communications, and a complaint 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

**Advisory Committee 2**
- Report of the Committee on Christian Education; and Overture 4;
- Messrs. Adams, S. W. Anderson, Bomer, Dennison, Harbison, Marinucci, W. A. Miller, Mitchell

**Advisory Committee 3**
- Report of the Committee on Home Missions and Church Extension

**Advisory Committee 4**
- Reports of the Committee on Coordination; Stated Clerk - except Parts I, A., V., and VI., Recommendations 3 and 6, and Appendix items 3-5; Statistician; Trustees; Overtures 2 and 3; and Communications 4 and 9

**Advisory Committee 5**
- Reports of the Committees on Diaconal Ministries and Pensions

**Advisory Committee 6**
- Reports of the Committee on Ecumenicity; Committee to Consider a Committee on Public Religious Matters; and Chaplains Commission; Stated Clerk, Appendix item 2 only
- Messrs. Cottenden, Davenport, Floding, Gidley, Lewis, Miladin, Robbins, Shishko, Travis

**Advisory Committee 7**
- Reports of the Committee on RES Matters, RES Missions Correspondent; Communications 1, 2, 3, and 10
- Messrs. R. W. Graham, R. W. Copeland, Fullalove, Kellogg, Knierim, Meilahn, Moody, Stonehouse, Vera

**Advisory Committee 8**
- Reports of the Historian; Committee for the Historian; Committee on Revisions to the Book of Discipline and Directory for Worship; Stated Clerk - Parts V and VI, Recommendations 3 and 6; Overtures 1, 5, and 6; and Communications 5, 8, and 11
- Messrs. Sutton, Coppes, Falk, Greer, Julien, Schmurr, Strimple, Thomas
Advisory Committee 9
- Reports of the Committee on Hermeneutics of Women in Ordained Office;
  Committee on Appeals and Complaints; and Complaint
  Messrs. Taylor, Denton, W. H. Kiester, Kinnaird, Kuschke, Rowe, Tanzie,
  Watson, Yahuso

Total - 9

Advisory Committee 10
- Report of the Committee on Paedocommunion
  Messrs. Mahaffy, Doe, Gibbons, MacDonald, McIlhenny, O'Leary, Price,
  Singer, Vining, Wislocki

Total - 10

Advisory Committee 11
- Reports of the Committee on Uninstalled Officers, including Appendix;
  Committee to Visit Kidane-Hiwot; Committee on Expediting General Assembly
  Business; and Stated Clerk - Part I.A., and Appendix item 1 only
  Messrs. Barker, Acker, Berrios, Duff, Eckardt, Edwards, Harting, Muether,
  Steever

Total - 9

Advisory Committee 12
- Committee to Examine Presbyteral Records
  Messrs. King, R. M. Coie, Comstock, Dortzbach, Jerrell, D. W. Kiester, Knodel,
  Malcor, Parks, Poirier, Porter, Solis

Total - 12

Advisory Committee 13
- Committee to Examine Standing Committee Records
  Messrs. Warren, Disselkoen, Haden, Hohenberger, Lauxstermann, Patterson

Total - 6

Advisory Committee 14
- Committee on Date, Place, and Travel
  Messrs. D. R. Miller, Hake, Watson

Total - 3

General Assembly Budget
- This has been assigned to Advisory Committee 4 pending the approval of
  amendment of the Standing Rules of the Assembly

Total Commissioners 126
Total Commissioners on Advisory Committees* 120
Not available for Advisory Committees: 7
- Messrs. Bube, Gaffin, Galbraith, Haney, S. F. Miller, Phillips, Stanton

* Each member of the Temporary Committee on Date, Place, and Travel serves also
  on an Advisory Committee.

24. DEVOTIONAL. By general consent the order of the day was moved forward to
  this time. The Assembly sang the hymn, Immortal, invisible, God only wise.

25. RECESS. The Assembly recessed at 11:42 a.m. following prayer led by
    Mr. Haney.
Thursday Morning, May 19

26. DEVOTIONAL. The Assembly reconvened at 11:40 a.m. with the singing of the hymn, *Hallelujah, praise Jehovah*. Mr. Urban spoke on the topic, "My Intercessor is my Friend," based on selected portions of Job. The Assembly sang the hymn, *Jesus, I am resting, resting In the joy of what thou art*. Mr. Urban pronounced the benediction.

27. RECESS. The Assembly recessed at 12:01 p.m.

Thursday Afternoon, May 19

28. RECONVENE. The Assembly reconvened at 1:15 p.m. with the singing of the hymn, *Immortal, invisible, God only wise*. Mr. Lewis led in prayer. The Moderator read Psalm 133.

29. STATED CLERK'S REPORT. Mr. Galbraith presented his report as Stated Clerk (see p. 115). The following recommendations were presented:

RECOMMENDATIONS

1. a. That the Stated Clerk be authorized, with the agreement of a Special Committee on General Assembly Funds Reports, composed of the Moderator of this Assembly, the Assistant Clerk, the Stated Clerk, and two other members to be named by the Moderator, to engage an outside service to produce the financial reports of the General Assembly Fund required by the General Assembly unless those presently responsible for providing those reports are able to produce them on a regular basis by July 31, 1988;
   b. That the Committee have authority to obtain, review, and use such accounting programs as are now in use for these funds; and
   c. That the Committee on Coordination shall continue to act as the fiscal agent for the General Assembly in receiving, disbursing, and keeping account of receipts and disbursements of General Assembly funds and shall make the accounts accessible to the Stated Clerk for his use in obtaining the required reports.

2. That the Assembly instruct the Committee on Coordination to:
   a. Provide in its annual audit of the funds for which it is responsible an accounting of the General Assembly's funds (Budget and Travel) suitable to the needs of the General Assembly after consultation with the Stated Clerk.
   b. To provide to the Clerk a copy of that portion of the audit that pertains to the General Assembly's funds, for inclusion in his report to the General Assembly and for preparation of a proposed General Assembly Budget.

3. That the Assembly propose to the presbyteries that the Form of Government, Chapter XXIII, be amended by
   a. Adding a new Section 17 to read as follows:
      "Under no circumstances shall a licentiate or minister of this Church,
or a licentiate or minister of another denomination, who has been called to a service that will require his moving his permanent residence in order to perform the duties of the call, be permitted to undertake any of the duties contemplated in the call, or to occupy living quarters that are to be provided by the calling body, and he shall be strongly advised not to change his residence in any case, until after the call has been approved and the presbytery has approved him for installation and for reception into the presbytery.

b. Renumbering the succeeding sections accordingly
c. Deleting Section 12.c.

4. That the Assembly propose to the 56th General Assembly the following amendments to the Standing Rules of the Assembly:

a. III,B.3 (Duties of the Stated Clerk between Assemblies) - Amend by revising and rearranging it to read as follows:

"3. Duties of the Stated Clerk between Assemblies
   "a. To prepare a transcript of the minutes of the Assembly, and to arrange for their publication and distribution.
   "b. To inform promptly all persons and judicatories of actions of the Assembly which directly affect them.
   "c. To advise Stated Clerks of presbyteries of the obligation of presbyteries to present their records to the Assembly for review.
   "d. To receive reports of Standing and Special Committees, overtures, papers, requests, complaints, appeals, and any other communications intended for the next Assembly, for inclusion in a printed Agenda and presentation to the Assembly.
   "e. (1) To prepare, in consultation with the Moderator of the previous Assembly
      (a) A proposed docket for the next General Assembly
      (b) [presently the substance of n.] Tentative assignments of reports, overtures, communications, and other matters that are to come before the Assembly to Advisory or other Temporary Committees, and tentative assignments of commissioners to those committees in accordance with the Assembly's Guidelines for Advisory Committees.
      (2) To include a list of commissioners and their committee assignments in the Agenda.
      (3) To mail a copy of the Agenda to all commissioners, alternates, and fraternal delegates of other churches who plan to attend the Assembly, at least thirty (30) days prior to the convening of the Assembly.
   "f. 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.
   "g. To make such computations for the membership of the next General Assembly and to inform the presbyteries as to the results, as are set forth in Chapter 1, Sections 2, 3, and 4.
   "h. To send out reports of special committees as determined by the Assembly.
   "i. To prepare and arrange for the preparation of releases concerning actions of the Assembly and its agencies for the secular and religious press.
"j. To have oversight of the General Assembly's funds, including

(1) To solicit funds for the operating expenses of the General Assembly

(2) To be responsible for the receiving of such funds and the payment of all expenses properly incurred in the execution of the Assembly's business.

(3) To receive from the Committee on Coordination a copy of its annual audit of the General Assembly's funds and to report to the General Assembly concerning it

(4) To propose to the Assembly a budget for its income and expenses

"k. To request annually of all calling bodies (congregations, committees) the submission of the forms of the Committee on Pensions for reporting all calls issued (prior to presentation of the call to the presbytery); and to request annually of all presbyteries the submission of the proper forms of the Committee on Pensions immediately upon the reception of a minister.

"l. To be in charge of the current records of the Church and to keep all official papers in a permanent file available for inspection at the administration building of the denomination.

"m. To serve as archivist for the denomination.

"n. To perform such other duties as the General Assembly and its committees shall request of him."

b. V - Insert a new Section 1 and renumber the succeeding sections:

"Reports of Special and Standing Committees to the Assembly shall be prepared in outline form modeled on the Guidelines for Style prepared by the Stated Clerk. A report shall include at the beginning a Synopsis, in outline form, of the contents of the report. Reports of a few paragraphs and less than one page need not necessarily use this format."

c. V,7. (present) - Amend by adding at end, after “Assembly”, and after changing the period to a comma, "or if ordered by the Assembly"

d. IX,5.a.(2) Amend to read: "To Examine Standing Committee Records, composed of [eight] /six/ members, none of whom shall be a member of a standing committee [], whose duty shall be to examine \ The Committee shall conduct an examination of\ the minutes of each standing committee /and report to the Assembly concerning them. The records of each standing committee shall be read by at least two members of the Standing Committee Records Committee. \ [in accordance with the assembly's Rules for Examining Standing Committee Records] Minutes...of...Records."

e. IX,5.b.(1), line 10: Insert “Operation” between “Assembly” and “Fund”

5. That the Assembly approve the Stated Clerk’s re-outlining of the statement, “Biblical Principles of the Unity of the Church”, and approve that format for future public use.

6. a. That the Assembly authorize the publication of the Church’s documents of government, discipline, and worship together under the title “Book of Church Order”, and

b. That the Assembly propose to the presbyteries that the Form of Gov-
ernment, Chapter XXXII, Section 1, be amended by the addition of the following sentence at the end of the section:

When the latter three documents are published together the combined document shall be entitled, "The Book of Church Order of the Orthodox Presbyterian Church."

30. ADVISORY COMMITTEES 4, 6, AND 8 (Stated Clerk). Messrs. Hilbelink, Cottenden, and Falk reported that Advisory Committees 4, 6, and 8 respectively, concurred with the recommendations of the Stated Clerk referred to them.

31. RECOMMENDATION ACTIONS. On separate motions. Recommendations 1-6 of the Stated Clerk were adopted.

32. ADVISORY COMMITTEE 11 (Stated Clerk Appendix 1). Mr. Barker presented the report of Advisory Committee 11 concerning Overture 1 to the 53rd General Assembly as follows:

The Advisory Committee concurs with the Overture, including the ground, except that instead of inserting the words "(except this chapter)" following the word "suspended" in paragraph 2 of new Chapter XIII of the Standing Rules, the words "except this chapter" (enclosed in commas, not parentheses) be inserted following the word "rules."

Richard A. Barker, chairman

33. RECOMMENDATION ACTION. The Assembly determined to propose to the 56th General Assembly the amendment to the Standing Rules proposed by Overture 1 (to the 53rd General Assembly) in the form recommended by Advisory Committee 11.

34. ADVISORY COMMITTEE 6 (Stated Clerk Appendix 2). Mr. Cottenden presented the report of Advisory Committee 6 concerning Overture 2 to the 53rd General Assembly as follows:

RECOMMENDATIONS

Advisory Committee 6 recommends:

1. That the General Assembly inform the Presbytery of Ohio that the matter of Overture 2 sent to the 53rd General Assembly is dealt with implicitly in FG XXII,1., and VII,2.c., in that a presbytery or congregation may call an evangelist for service as a military chaplain.

2. That the General Assembly direct the Chaplains Commission to draft a statement of procedure (which complies with FG, XXII,1.) to be followed in cases of men not previously ordained who are seeking endorsement as chaplains in the military, and to circulate it among the presbyteries.

George R. Cottenden, Chairman
35. **RECOMMENDATION ACTION.** On separate motions the recommendations of the Committee were adopted.

36. **ADVISORY COMMITTEE 4 (Stated Clerk, Appendix, 3-5).** Mr. Hilbelink presented the report of Advisory Committee 4 concerning Overture 4, and Communications 7 and 18 (all to the 53rd General Assembly) as follows:

Your Committee met with Messrs. Galbraith, Miller, Bube, and Porter.

Your Committee concurs with the recommendations in the Report of the Stated Clerk.

**RECOMMENDATIONS**

RE: APPENDIX (see p. 131)

1. (APPENDIX, ITEM 3) That the Assembly refer Overture 4 (to the 53rd General Assembly) to the Committee on Revisions to the Book of Discipline and the Directory for Worship, and that it be authorized to make recommendations regarding the changes noted to the 56th General Assembly.

2. (APPENDIX, ITEM 4) That the communication be received as information.

3. (APPENDIX, ITEM 5) That the Assembly refer Communication 18 (to the 53rd General Assembly) to the Committee on Revisions to the Book of Discipline and the Directory for Worship.

John R. Hilbelink, Chairman

37. **RECOMMENDATION ACTION.** Recommendation 1 was lost, and on motion Overture 4 was denied. Recommendations 2 and 3 were adopted.

38. **FORM OF GOVERNMENT AMENDMENTS ADOPTED.** The Moderator announced, in accordance with the Form of Government, Chapter XXXII, Section 2, that the amendments to the Form of Government proposed by the 54th General Assembly to the presbyteries (cf. Minutes, 54th General Assembly, §174-1., §175-IV.A., §176, 177-III, §178) had been adopted and were in effect.

39. **DATE, PLACE, AND TRAVEL.** Mr. D. R. Miller presented recommendations of the Committee on Date, Place, and Travel as follows:

**RECOMMENDATIONS**

That the Assembly grant the requests for full travel compensation to the following persons for the following exceptions:

1. George R. Cottenden, Richard B. Gaffin, Jr., and Robert D. Knudsen to leave at 3:15 p.m. on 5/24/88 because of Westminster Theological Seminary Commencement.
2. Alfred J. Poirier, to leave at 9:00 a.m. on 5/25/88, because of flight scheduling.

3. William B. Acker, Jay E. Adams, Dennis L. Dsselkoen, John W. Garrisi, Theodore J. Georgian, Michael D. Knierim, Gerard M. Marinucci, Kevin L. Parks, Gregory L. Price, and Roger Wagner, to leave at 10:00 a.m. on 5/25/88, because of flight scheduling.

4. Richard M. Craven, for late arrival (1:30 p.m. on 5/18/88) due to a practical medical priority within his family.

40. RECOMMENDATION ACTION. On motion the recommendations were adopted.

41. TRUSTEES REPORT. Mr. S. F. Miller, President of the Trustees of the General Assembly, presented their report (see p. 133).
   1. They nominated the Rev. John P. Galbraith to be Stated Clerk of the Assembly.
   2. They recommended that his remuneration be $10,500 per year, and
   3. They recommended that his duties be those listed in the Standing Rules, Chapter III, Section B.3., except item h. (see §47 for action on the recommendations).

42. ADVISORY COMMITTEE 4 (Trustees). Advisory Committee 4 was silent concerning the report of the Trustees, indicating general approval of their report and concurrence with any recommendations.

43. TRUSTEES ELECTION. The floor was declared open for nominations for the Trustees of the General Assembly for the Class of 1991. The following were nominated: Ministers: Kuschke and LeRoy B. Oliver; Ruling Elder: Edward D. Schnitzel, Jr. (Glenside). On motion the request on behalf of Mr. Oliver that his name not be placed in nomination was granted.
   There being no further nominations, the Moderator declared Messrs. Kuschke and Schnitzel elected.

44. STATISTICIAN REPORT. The report of the Statistician was presented (see p. 134)

45. ADVISORY COMMITTEE 4 (Statistician, Overtures 2 and 3). Mr. Hilbelink presented the report of Advisory Committee 4 concerning the Statistician as follows:

   Your Committee was assigned Overtures 2 and 3 from the Presbytery of the Midwest. The Rev. William A. Anderson, a member of the Presbytery of the Midwest, and also a member of this Committee, was able to speak firsthand to the Committee regarding the overtures.

   RECOMMENDATIONS

   1. (RE OVERTURE 2, p. 77) Advisory Committee 4 recommends (on the same grounds as the Overture) that the General Assembly instruct the Statistician to
include as complete a statistical summary for mission works as is presently done for churches, listing them as both a separate item and on the roll of the receiving church.

2. (RE OVERTURE 3, p. 78) Advisory Committee 4 recommends (on the same grounds as the Overture) that the Statistician include in his report the average morning worship attendance in May and November as he does now for average attendance for Sunday school.

John Hilbelink, Chairman

46. RECOMMENDATION ACTION. The recommendations were adopted.

47. STATED CLERK ELECTION. 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.

The recommendations of the Trustees concerning the duties of the Stated Clerk were adopted by general consent.

Mr. Hilbelink led in prayer for the Stated Clerk and his work.

48. ASSISTANT CLERK APPOINTED. The Stated 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.

Mr. Barker led in prayer for the Assistant Clerk and his work.

49. STATISTICIAN ELECTED. The floor was declared open for nominations to the office of Statistician. Mr. Luke E. Brown (Hatboro) was nominated. There being no further nominations, the Moderator declared Mr. Brown elected.

Mr. Porter led in prayer for the Statistician and his work.

50. RECESS. The Assembly recessed at 3:05 p.m., and reconvened at 3:45 p.m. with the singing of the hymn, I'm not ashamed to own my Lord.

51. FOREIGN MISSIONS. Dr. Gaffin, President of the Committee on Foreign Missions, presented its report (see p. 140). See §52, 53, 96, 97, 99, 103, 171.

During the course of the presentation Mr. Davenport was granted an extension of time until he had finished his presentation.

52. ADVISORY COMMITTEE 1 (Foreign Missions). Dr. Gray presented the report of Advisory Committee 1 as follows:

Your Committee met with the General Secretary, Donald G. Buchanan, Committee of Foreign Missions member, Gary Davenport, and Administrative Assistant, Miss Linda Posthuma. The Committee also met with Messrs. J. Galbraith and S. Miller.

The Committee reviewed with Mr. Buchanan various aspects of the work on each mission field, the financial report of the Committee on Foreign Missions and the proposed Blueprint for Foreign Missions.

1988 is a year of unprecedented crisis for OPC Foreign Missions. With the exhaustion of Committee on Foreign Mission reserve funds and with the partial
depletion even of designated reserve funds, the Committee on Foreign Missions has determined to terminate committee support for five of our missionary families in four of our Foreign Mission fields. While the Advisory Committee acknowledges the anguish which this decision has caused the Committee on Foreign Missions and appreciates its desire to be responsible in financial matters, Advisory Committee 1 is very concerned that the solution to this crisis was sought in the diminishing of our labors to bring the gospel of Jesus Christ to a lost world.

Many explanations for the current crisis have been suggested, but the General Assembly must face squarely the fact that the standing committees are servants of the Assembly and that any blame lies ultimately with the Assembly. The church has been warned by reports to the 52nd, 53rd, and 54th General Assemblies of the upcoming crisis and has failed to act decisively to preclude it.

RECOMMENDATIONS

1. The Committee recommends that the General Assembly instruct its Committee on Foreign Missions to make every effort to retain those missionaries scheduled for withdrawal from their respective fields due solely to financial considerations, and in order to do so the following provisions be made:
   a. That the Committee on Foreign Missions be allowed immediately to appeal aggressively to the churches for direct support for foreign missions during 1988 and 1989; and
   b. That the General Assembly suspend paragraph 4.i.(3) and (4) of Part E of the Instruments (pertaining to the “cap”) for the same period.

2. The Committee agrees in principle with Part III of the report of the Committee on Foreign Missions entitled, “Long Range Goals of the Committee on Foreign Missions”, and recommends
   a. That the General Assembly encourage its implementation.
   b. That individuals, sessions, or presbyteries be encouraged to communicate any advice concerning these goals to the Committee on Foreign Missions.

3. The committee recommends that the General Assembly direct its Committee on Coordination to study restructuring the combined budget in order to allow greater freedom for fund raising and promotion for the committees, and report back to the 56th General Assembly with recommendations.

Terry M. Gray, Chairman

53. RECOMMENDATION ACTIONS. On separate motions Recommendations 1 and 3 were postponed until consideration of the report of the Committee on Coordination (see §§99, 103, 171). On motion Recommendation 2 was adopted.

A motion that would have the Assembly instruct the Committee on Foreign Missions to have its general secretary visit all the churches of the OPC once a year for the cause of foreign missions, was referred to Advisory Committee 1.

54. RECESS. The Assembly recessed at 5:03 p.m. following prayer, including prayer for the work of the Committee on Foreign Missions, led by Dr. Gray.
RECONVENE. The Assembly reconvened at 6:31 p.m. with the singing of the hymn, O Jesus, I have promised To serve thee to the end.

FRATERNAL DELEGATE. The Rev. Harvey Stob, fraternal delegate of the Christian Reformed Church, addressed the Assembly. Mr. Hake led in prayer for the Christian Reformed Church.

FOREIGN MISSIONS ELECTIONS POSTPONED (see §178). On motion the elections to the Committee on Foreign Missions were postponed until after the report of the Committee on Coordination.

CHRISTIAN EDUCATION. Mr. Poundstone, Vice President of the Committee on Christian Education, presented its report (see p. 156). On motion Standing Rule, Chapter V, Section 7, was suspended and the report was ordered included in the minutes without being read to the Assembly. The following recommendation was included in the report:

RECOMMENDATION

The Committee recommends to the 55th General Assembly that the Committee on Christian Education be authorized to pursue, with the cooperation of other NAPARC churches, the development of a modern English language version of the Westminster Standards as an aid to study.

PRIVILEGE OF FLOOR. On motion the Rev. Thomas R. Patete, Executive Director of Great Commission Publications (GCP), was granted the privilege of the floor for purposes of reporting for GCP.

ADVISORY COMMITTEE 2 (Christian Education). Mr. S. W. Anderson presented the report of Advisory Committee 2 as follows:

In general, the Committee concurs with the report, with the following additional considerations:

I CONCERNING MINISTRY TO YOUNG PEOPLE (p. 157, ¶5)

The Committee urges the Committee on Christian Education to work on material concerning teenage sexuality.

II CONCERNING WOMEN'S SERVICE IN THE CHURCH (p. 161, # (3), last ¶)

The Committee spoke to the representatives of the Committee on Christian Education about the question of women's service in the church, and strongly urged them to separate this issue from the responsibilities of the Subcommittee on Ministerial Training.
III RECOMMENDATIONS

1. The Committee recommends that the Assembly urge the Committee on Christian Education to delegate to Great Commission Publications, in consultation with the Stated Clerk of the Assembly, the task of publishing the Book of Church Order, with the latest changes, to be made available by October 1, 1988.

2. The Committee recommends to the 55th General Assembly that the Committee on Christian Education be authorized to investigate, with the cooperation of the other NAPARC churches, the possibility of the development of a modern English language version of the Westminster Standards as an aid to study, and that the Committee on Christian Education report to the 56th General Assembly.

Jay E. Adams, Chairman

61. RECOMMENDATION ACTIONS. On motion Recommendation 2 of Advisory Committee 2 was substituted for the recommendation of the Committee on Christian Education and was adopted.
On motion Recommendation 1 of Advisory Committee 2 was adopted.

62. MINISTERIAL TRAINING ELECTION. The floor was declared open for nominations to the Subcommittee on Ministerial Training, Class of 1991. The following were nominated: Minister: G. I. Williamson; Ruling Elder: J. Donald Phillips (Orlando). There being no further nominations, the Moderator declared Messrs. Williamson and Phillips elected.

63. CHRISTIAN EDUCATION ELECTIONS (general membership). The floor was declared open for nominations to the Committee on Christian Education (see §231) for the Class of 1991. The following were nominated: Ministers: Malcor and Charles G. Schauffele; Ruling Elder: Peyton H. Gardner (Wilmington, DE).
There being no further nominations, the Moderator declared Messrs. Malcor, Schauffele, and Gardner elected.

64. HOME MISSIONS REPORT POSTPONED (see §76). On amended motion consideration of the report of the Committee on Home Missions and Church Extension was postponed until immediately following the morning recess, to be followed by consideration of the report of the Committee on Coordination.

65. UNINSTALLED OFFICERS. Mr. Kinnaird, member of the Committee on Uninstalled Officers, presented its report (see p ). On motion the report was ordered included in the minutes without being read to the Assembly. The following recommendations were included:

RECOMMENDATIONS

A. Joint Recommendations
1. (Procedural) That the Assembly consider Recommendation A.2. before any of the recommendations that follow, and that Recommendation A.3. be consid-
ered after all other business concerning this report is concluded.

2. That the Assembly propose to the presbyteries that the Form of Government, Chapter XX, Section 8, be revised to read, in its entirety, as follows: When an officer, by reason of advanced age or disability, retires or is retired from a position and is no longer engaged in a service that requires a call in terms of Chapters XXIII or XXV of this Form of Government, the body calling him to that service in which he was last engaged before his retirement may, in recognition of his long and/or meritorious service, designate him “emeritus” with the title of his previous service.

3. That the Committee be discharged.

B. Mr. Kinnaird’s Recommendations

1. That the Assembly propose to the presbyteries that the Form of Government, Chapter XIV, Section 3, be amended to read, “Meetings of the Presbytery shall be composed, insofar as possible, of all the ministers of the Presbytery who are installed in official work in the church and of one ruling elder from each congregation commissioned by the respective sessions. Any four presbyters, among whom shall be at least two installed ministers and one commissioned ruling elder, being met at the time and place appointed, shall be a quorum.”

2. That the Assembly propose to the presbyteries that the Form of Government, Chapter XIV, Section 9, the first sentence, be amended to read, “Uncommissioned elders and uninstalled ministers of the regional church, and presbyters in good standing in other presbyteries or in churches of like faith and practice, who may be present, may be invited to sit with the presbytery as corresponding members.”

3. That the Assembly propose to the presbyteries the addition of a Section 10 to the Form of Government, Chapter XIV, reading as follows: “That no presbytery shall deny the vote to an uninstalled minister, said minister being otherwise entitled to vote, prior to the dissolution of the second Assembly following the Assembly at which the amendments pertaining to uninstalled ministers are declared adopted and in effect. This Section 10 shall be declared deleted at the same second Assembly.

4. That, if the above Recommendation B.1. be adopted, the supporting Section IV, Part A, of the report be sent to the presbyteries with the proposed amendment(s).

C. Mr. Galbraith’s Recommendations

1. That the Form of Government, Chapter XXIV, Section 6, be revised by substituting for the words “and thus prevented from performing, on occasion, the functions of that office” the following: “or otherwise prevented from performing all the functions of his office with which he was invested in his ordination.”

2. That if the above recommendation is adopted, the supporting Section IV,B. be sent to the presbyteries with the proposed amendment.

66. ADVISORY COMMITTEE 11 (Uninstalled Officers). See also §71. Mr. Barker presented the report of Advisory Committee 11 concerning this report as follows:

1. The Advisory Committee concurs with the joint recommendations of the Committee on Uninstalled Officers (A.1.,2.,3.).
II The Advisory Committee does not concur with the recommendations (B.1.,2.,3.,4.) of Mr. Kinnaird.

Grounds:

Denying a vote at meetings of the presbytery to ministers who are not “installed in official work in the church”:

a. excludes a whole group of ministers who are laboring in the ministry under the provisions of the Form of Government, Chapter XXVIII. Section 2.e. of that chapter specifically forbids presbytery from installing ministers in churches other than those of the OPC; consequently, ministers who are serving the OPC by “providing the churches with a ministry which otherwise they might not enjoy” (Section 1) are penalized for engaging in such approved labor.

b. demotes them to a position less privileged than that of ruling elders who no longer serve on the session. Such ruling elders still have a vote in the church, for they are members of the congregation. Moreover, they may be delegated by the session to vote in meetings of the presbytery; whereas under the recommendations of Mr. Kinnaird, uninstalled ministers may never vote in meetings of the presbytery.

c. demotes them to a position less privileged than an ordinary member of the church, for an ordinary member has a vote in the church that cannot be denied him (Form of Government, XVI,1.).

d. violates the presbyterian principle that rulers rule with the consent of those over whom they rule. Original jurisdiction, in matters of discipline, over ministers lies with the presbytery; presbytery rules over ministers. But under the proposals of Mr. Kinnaird, uninstalled ministers have no say in the decisions of presbytery. In this they would be less privileged than ordinary members of the church, who have certain controls over the session, which has original jurisdiction over them in matters of discipline. They join in the calling of the pastor, and they vote in the election of elders.

III The Advisory Committee recommends that the following be substituted for the recommendations of Mr. Galbraith (C.1.,2.): That the Assembly propose to the presbyteries that the Form of Government, Chapter XXVI, Section 6, be replaced with the following, and that grounds given be sent to the presbyteries in support of this replacement:

6. Nothing in this chapter shall be held to imply that when a minister retires, or is retired, because of advanced age or disability, from his official position, he shall be divested of his office or prevented from performing any of the functions of that office.

7. Nothing in this chapter shall be held to imply that when a ruling elder or deacon retires, or is retired, because of advanced age or disability, from his official position, he shall be divested of his office or prevented from performing, on occasion, the functions of that office.

Grounds:

a. It clarifies what was the prima facie intention of the existing wording which has been distorted by the idea that a man can hold the office of minister without the function(s) of the office.
b. Under the above misunderstanding the words “on occasion” became ambiguous; they may mean “only when the presbytery sees fit” rather than allowing for initiative by the minister.

c. By separating and differentiating the treatment of retired ministers, on the one hand, and ruling elders and deacons, on the other, the proper application of the words “on occasion” to the service of retired ruling elders or deacons is precluded from being used by a presbytery to deny retired ministers the exercise of any functions of their office, including their vote in the presbytery.

Richard A. Barker, Chairman

67. RECOMMENDATIONS ACTIONS. On separate motions joint Recommendations A.1. and 2. were adopted.

68. RECESS. By general consent the order of the day was moved to this time. The Assembly sang the hymn, *The day thou gavest, Lord is ended*. The Assembly recessed at 8:54 p.m. following prayer, including prayer for the work of the Committee on Christian Education, by Mr. S. W. Anderson.

Friday Morning, May 20

69. RECONVENE. The Assembly reconvened at 8:00 a.m. with the singing of the hymn, *Sing to the Lord, sing his praise, all ye peoples*. Mr. Malcor led in prayer. The Moderator read Isaiah 43:1-13.

70. READING OF MINUTES POSTPONED. On motion the docket was amended to allow the reading of the Minutes at 9:30 a.m. (see §72).

71. UNINSTALLED OFFICERS (Cont. cf. §66). Recommendation B.1. was lost. Mr. Galbraith deferred to Advisory Committee 11 to present its recommendation in place of his Recommendations C.1. and 2. The recommendation of Advisory Committee 11 was adopted.

On motion the Committee on Uninstalled Officers was discharged.

72. MINUTES. The order of the day having arrived (cf. §70), on motion the Minutes of the sessions of Tuesday, May 18, Wednesday, May 19, and Thursday, May 20, were approved as corrected. During the course of the reading of the Minutes, it was determined that the text of the two appendices of the original complaint be included in the printed Minutes.

73. FRATERNAL DELEGATE INTRODUCED. Mr. Galbraith introduced to the Assembly the Rev. Paul R. Gilchrist, Ph.D., *fraternal delegate of the Presbyterian Church in America*. On motion Dr. Gilchrist was enrolled as a corresponding member.

74. RECESS. The Assembly recessed at 10:00 a.m. and reconvened at 10:21 a.m. with the singing of the hymn, *I love to tell the story Of unseen things above.*
§75-78  Fifty-Fifth General Assembly

75. **DEBATE TIME RATIFIED.** On motion the following allocation of debate time (cf. §18) was adopted:

<table>
<thead>
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<th>ITEM</th>
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<tbody>
<tr>
<td>Stated Clerk</td>
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<tr>
<td>Trustees</td>
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<tr>
<td>Statistician</td>
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<td>Foreign Missions</td>
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<td>Christian Education</td>
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<td>Home Missions</td>
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<td>Diaconal Ministries</td>
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<td>Pensions</td>
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<td>RES Matters</td>
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<td>Women in Church Office</td>
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<td>Paedocommunion</td>
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<tr>
<td>Visit Kidane-Hiwot</td>
<td>.05</td>
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<tr>
<td>Revisions to BD &amp; DW</td>
<td>.50</td>
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76. **HOME MISSIONS.** The order of the day having arrived, Mr. Stanton, President of the Committee on Home Missions and Church Extension, presented its report (see p. 184).

77. **HOME MISSIONARIES ADDRESS ASSEMBLY** (see also §88). Messrs. Urban, W. A. Anderson, Ross W. Graham, and Stonehouse addressed the Assembly concerning their respective fields of labor.

78. **ADVISORY COMMITTEE 3** (Home Missions). See also §79, 83, 86. Mr. Georgian presented the report of Advisory Committee 3 as follows:

Advisory Committee 3 met with several members of the Committee on Home Missions and Church Extension, including the General Secretary. Mr. Haney reported that the last year has been a very trying time for the committee. A change in General Secretaries, the inability to use the office at 7401 Old York Road, and other setbacks, all contributed to the difficulties they experienced. In light of these difficulties and setbacks, and in consideration of the enormous number of man
hours required in the preparation of the Appendix (p. 194), the Committee, the General Secretary and staff are to be commended for their endurance and faithfulness in their continuing efforts to serve the church.

The Advisory Committee discussed with the Committee on Home Missions and Church Extension many aspects of their report. In considering the report, the Advisory Committee notes that there is much for which to give thanks to God. These include: the nine fields that were able to conclude support, the six new fields opened, professions of faith that increased pre-1987 fields by 11.6%, and growing opportunities for urban and ethnic ministries. Truly our tent is being enlarged by God’s grace! At the same time, we need to pray for men committed to starting more O.P. churches in the future; for the financial support which will enable the Church to faithfully carry out this mission; and especially for greater unity in an understanding of the principles, policies, methods, and vision with which we obey the Great Commission.

Furthermore, the Committee wishes to encourage the Committee on Home Missions and Church Extension to pursue to the limit of Christian integrity, the repayment of any loan made from the Church Extension Fund or the Contingent Fund, prior to the adoption of the committee’s policy (p. 188), to churches that have withdrawn from the OPC.

REPORT ON THE APPENDIX

The Advisory Committee also discussed with the representatives of Committee on Home Missions and Church Extension the Appendix, entitled, The Principles, Policies, Methods, and Vision for Church Growth. We express appreciation for the overall balance that characterizes the report. For example:

Section IV, the positive and negative critique of the Church Growth Movement.

Section V, the balance between the sovereignty of God in building the church and man’s responsibility to proclaim and live the gospel.

Section VIII, IV.4., the sensitivity to cultural barriers across which we must carry the gospel, which transcends culture.

The report helps clarify for the Church the Committee’s perspectives in carrying out the Church’s mandate for home missions. While members of the Advisory Committee and members of the Assembly may disagree with parts of the report, we believe that it is a very helpful statement which will serve to unify our Church.

The Advisory Committee would express its concern with two areas of the Appendix.

The Advisory Committee believes that the work of home missions is essential to the life of the OPC, and that it is not just how many new churches are started, but the quality of those new churches. We want to see self-consciously Reformed and Presbyterian congregations growing under our church planting efforts. While we are sure that the Committee on Home Missions and Church Extension shares this goal, we desire to see more emphasis on this important aspect of church growth in the Appendix itself.

The other area involves the assessment centers. It has been acknowledged that the assessment centers are a response to the perceived deficiencies and inadequacies in the Presbyteries’ process of examination and assessment of candidates for ministry in the Church. The Advisory Committee recognizes this present reality, but
sees the ultimate answer not in separate assessment centers, but in presbyteries equipping themselves for a more thorough-going assessment and examination of candidates for the ministry and church planting. The final responsibility for assessing the candidates lies with the presbyteries themselves.

RECOMMENDATIONS

1. That the 55th General Assembly ask the Committee on Home Missions and Church Extension to revise the Appendix and include in the revision more direction and clarity regarding the establishment and nurture of distinctively Reformed churches in the OPC.

2. That the Assembly urge the presbyteries to revise their examination process so as to provide for adequate assessment of men for the variety of ministry opportunities in the Church.

3. That the Assembly urge the Committee on Home Missions and Church Extension to cooperate with the presbytery committees on candidates and credentials and home missions, for the purpose of assisting and encouraging the presbyteries in their expansion and development of adequate examination and assessment processes.

Theodore J. Georgian, Chairman

79. ADVISORY COMMITTEE 3 (Minority). See also §83-3, Par. 3, 86. Mr. C. E. Winslow presented the report of the Minority of Advisory Committee 3 as follows:

The undersigned concurs with the report up to the point where it has a concern with assessment centers. I do not believe that the use of assessment centers by the Committee on Home Missions and Church Extension is a response to present perceived deficiencies and inadequacies in the presbytery process of examination and assessment of candidates for ministry in the church. That statement in the report is too broad. While it may be correct that the centers are a response to helping presbyteries overcome an inadequacy in evaluating a candidate for the particular work of church planting, it is not used in the examination of candidates for ministry in the church.

I do believe that an assessment center is an evaluative process available to identify the extent to which a church planting candidate possesses the unique gifts important to that particular ministry. The assessment for church planting should not be equated with a presbytery’s examination process of licentiates or candidates for ordination, nor should it be feared that presbyteries will abdicate their responsibilities through use of an assessment center.

RECOMMENDATION:

I recommend that the following be adopted by the Assembly in place of Recommendation 3 of the report:

That the Assembly urge the Committee on Home Missions and Church Extension to continue to cooperate with and assist the presbytery home mission
committees in their assessment of potential church planters.

Carleton E. Winslow Jr.

On motion the time for questions was extended five minutes.

80. **DEVOTIONAL.** By general consent the order of the day was moved to this time. The Assembly sang the hymn, *Fight the good fight With all thy might.* Mr. Malcor spoke on the topic, "Being a Winner," based on 2 Timothy 4:1-8.

81. **RECESS.** The Assembly recessed at 11:58 a.m. following prayer led by Mr. Malcor.

Friday Afternoon, May 20

82. **RECONVENE.** The Assembly reconvened at 1:11 p.m. with the singing of the hymn, *Jesus! what a Friend for sinners!*

83. **RECOMMENDATION ACTIONS** (Home Missions). Recommendation 1 of Advisory Committee 3 was lost.

During consideration of the recommendation, it was determined to extend the time of debate by ten minutes.

The following was substituted for Recommendation 2 and was adopted: that the Assembly instruct the Committee on Home Missions and Church Extension to cease to utilize assessment centers, and that they develop a biblically-based system of their own for assessing candidates.

During consideration of the recommendation, it was determined to extend the time of debate three times for a total of thirty-five minutes.

84. **RECESS.** The Assembly recessed at 3:15 p.m. and reconvened at 3:40 p.m. with the singing of the hymn, *This is my Father's world.*

85. **RECONSIDERATION.** It was determined to reconsider a lost motion which would have extended debate time for five minutes. The motion was carried with the time extended to fifteen minutes.

86. **RECOMMENDATION ACTIONS** (Home Missions, Cont. cf. §78-3). On motion. Recommendation 3 of Advisory Committee 3 was adopted. The recommendation of the minority did not carry as a substitute.

87. **HOME MISSIONS ELECTIONS.** The floor was declared open for nominations to the Committee on Home Missions and Church Extension for the Class of 1991. The following were nominated: *Ministers:* Disselkoen, Hilbelink, Shishko, Lyman M. Smith, Stanton; *Ruling Elders:* Kenneth L. Bosgraf (Wheaton), Edward P. Hardesty (La Mirada), R. Arthur Thompson (Westfield).
The Moderator later announced the election of Messrs. Hilbelink, Smith, Stanton, Bosgraf, and Thompson.

88. **HOME MISSIONARIES ADDRESS ASSEMBLY** (cf. §77). On motion the Rev. Hailu Mekonnen was granted the privilege of the floor to give his report. Mr. Mekonnen addressed the Assembly concerning his labor in the Kidane-Hiwot congregation.

   Mr. R. M. Coie led in prayer for Mr. Mekonnen and his field of labor.
   Mr. Wagner reported on one of our home mission fields.

89. **MESSAGE TO ATWELL.** On motion it was determined that the General Assembly send greetings via telegram to our revered brother, the Rev. Robert L. Atwell, as follows:

   We are grateful to our sovereign God for the years of dedicated service which you so ably and sacrificially have given both in the formative years of our beloved Orthodox Presbyterian Church and in the subsequent years. Our hearts are burdened in prayer for you during these days of trials. We trust that you and Betty are finding the loving and gracious presence of God for each day's need. The 55th General Assembly wants you to know that you have not been forgotten. Psalm 18:35 - "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great."

90. **RECESS.** By general consent the order of the day was extended to take a second ballot for the Committee on Home Missions and Church Extension elections. The Assembly recessed at 5:00 p.m. following prayer, including prayer for the Rev. and Mrs. Atwell, and Dr. and Mrs. Robert G. Rayburn (former President of Covenant College and Seminary), led by Mr. Miladin.

**Friday Evening, May 20**

91. **RECONVENE.** The Assembly reconvened at 6:30 p.m. with the singing of the hymn, My Jesus, I love thee, I know thou art mine.

92. **FRATERNAL DELEGATE.** Mr. Sterrett, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly. Mr. Cottenden led in prayer for the Reformed Presbyterian Church of North America.

93. **PROTEST NO. 1.** Dr. Coppes read the following protest:

   The undersigned respectfully protest the action of the 55th General Assembly which, during the consideration of the matters pertaining to the Committee on Home Missions and Church Extension, denied reconsideration to a motion to extend debate, and thus not allowing consideration of an important matter.

   **Grounds:**
   1. The action was taken in spite of the announced intention that the extension
of debate time was to the end that another motion might be presented on the matter being considered.
2. The limitation of time allowed for the consideration of no motions other than those presented by the advisory committee.
3. The limitation of time, therefore, disallowed consideration of additional matters other than those raised by the committee and its advisory committee.
4. The limitation of time disallowed free and open debate of a matter that at least two members of the Assembly believed to be of moment.
5. The limitation of time disallowed opportunity to seek to encourage the Committee on Home Missions and Church Extension to clarify or remove what appeared to at least two members of the assembly to be contradictory both to other parts of the same report and to Scripture itself.

Leonard J. Coppes, Glenn D. Jerrell, John W. Mahaffy

94. HOME MISSIONS (Cont.). Mr. Georgian led in prayer for the work of the Committee on Home Missions and Church Extension.

95. STRIMPLE ASSUMES CHAIR. At the request of the Moderator, Dr. Strimple assumed the chair.

96. COORDINATION (see §97, 99, 103, 171, 176). Mr. S. F. Miller, Chairman of the Committee on Coordination, presented its report (see p. 218) which contained the following recommendations (see §97, 99, 103):

RECOMMENDATIONS

1. That the General Assembly approve the following Worldwide Outreach program for 1989:

   Christian Education  $ 238,000  19.9%
   Foreign Missions      556,000  46.6%
   Home Missions         400,000  33.5%

   Sub-total             $1,194,000  100.0%
   New Horizons          100,000
   Coordination           92,000
   Total 1989 Worldwide Outreach $1,386,000

2. That the General Assembly approve the Committee’s Proposed Amended Budget for 1988 as set in VI (see p. 222), and increase the total Worldwide Outreach program for 1988 to $1,225,000 (from $1,200,000).
3. That the General Assembly suspend paragraphs 4.i.(3) and (4) of Part E of its Instruments (relating to the “cap”) for the remainder of 1988 in order to seek full funding for foreign missions from contributions of the Orthodox Presbyterian Church.
4. That the General Assembly authorize (pursuant to Section 2.b.(1)(a) of the Promotional Guidelines ratified by the 53rd General Assembly [cf. Minutes, p. 149, §84, §85]) the Committee on Foreign Missions to oversee monthly direct-mail
appeals to the members of the Orthodox Presbyterian Church on behalf of World-wide Outreach as a whole during the remainder of 1988, all of 1989, and until the meeting of the General Assembly in 1990, at which time the assembly would review the procedure; funding for this effort is to come from the Committee's budget.

97. ADVISORY COMMITTEE 4 (Coordination). Mr. Hilbelink presented the report of Advisory Committee 4 as follows:

Your Committee met with Messrs. S.F. Miller, Porter, Bube, Galbraith, Jerrell, D. W. Kiester, Schmurr, Buchanan, Stanton, Ross Graham, Haney, Vermeulen, and Miss Linda Posthuma.

RECOMMENDATIONS

Your Committee requests that the recommendations of the Committee on Coordination and Advisory Committee 4 be dealt with in the order given below.

1. Committee on Coordination Recommendation 1 (The Committee concurs).
2. Communication 9 (That it be received as information).
3. Committee on Coordination Recommendation 2 (The Committee concurs).
4. Committee on Coordination Recommendation 3 (The Committee concurs).
5. That the Assembly make the same suspension as Recommendation 3 for the year 1989.
6. Committee on Coordination Recommendation 4 (The Committee concurs).
7. That the Committee of Foreign Missions be requested, as it desires, to include in its monthly appeals, the per capita giving figures needed to meet the budget.
8. That Communication 4 be returned to the Presbytery of the Southwest.

Grounds:

After meeting with a representative of the Presbytery of the Southwest, it is apparent that there is considerable background information not in the communication. Such information is necessary for adequate consideration of the communication.

John R. Hilbelink, Chairman

98. PRIVILEGE OF FLOOR. By general consent Mr. Buchanan was granted the privilege of the floor during consideration of the report of the Committee on Coordination.

99. RECOMMENDATION ACTIONS (Coordination). See also §103, 171, 176. Recommendation 1 of the Committee on Coordination was placed on the floor (cf. §96). On motion action on Recommendation 1 was postponed until after consideration of Recommendations 1 and 3 of Advisory Committee 1, which had been postponed to this time (cf. §53).
Recommendation 1 of Advisory Committee 1 was placed on the floor (cf. §97). On motion the recommendation was divided into three parts.

Part 1 was placed on the floor. The following was moved as a substitute: that the General Assembly instruct the Committee on Foreign Missions to write a letter for distribution to every family in our congregations, encouraging them to contribute to a summer emergency missionary support offering averaging $15 per wage earner, and ask the sessions and pastors to give their vigorous support to this offering and to unceasing prayer for adequate support to prevent withdrawal of missionaries from their fields.

100. RECESS. The Assembly recessed at 9:08 p.m. following prayer led by Mr. Edwards.

Saturday Morning, May 21

101. RECONVENE. The Assembly reconvened at 8:00 a.m. with the singing of the hymn, Come, let us sing unto the Lord New songs of praise with sweet accord. The Acting Moderator read Psalm 100. Dr. Gaffin led in prayer.

102. READING OF MINUTES POSTPONED. The order of the day having arrived, on motion the reading of the Minutes of the sessions of Friday, May 20, was postponed until later in the day at the call of the Moderator (see §123).

103. PENDING QUESTION RECOMMITTED. On motion all pending questions (cf. §99) and all matters relating to the Committees on Coordination and Foreign Missions, including the recommendations of Advisory Committee 1, were referred to Advisory Committee 4 (see §171), and the order of the day for reconvening in the afternoon was extended until 2:00 p.m.

104. BUBE RESUMES CHAIR. Mr. Bube resumed the chair.

105. DENOMINATIONAL MAGAZINE (Advisory Committee 2,) (see §125). Mr. S. W. Anderson reported for Advisory Committee 2 that it approved bringing before the Assembly a proposal submitted to it by a member of the Assembly, Mr. Galbraith.

It was moved and seconded that the Assembly erect a committee to explore the feasibility and desirability of a denominational magazine, the purpose of which would be to articulate and advance the Reformed faith and to advance the Orthodox Presbyterian Church, and to consider, among other things, whether the magazine should be an expansion of the New Horizons or a separate publication, and to report to the 56th General Assembly; this committee to be composed of three members elected by the Assembly, and that they be granted a budget of $300.

On motion the pending question was referred to Advisory Committee 2 to report back to this Assembly.

106. PRAYER FOR ADVISORY COMMITTEE 4. Mr. Mahaffy led in prayer for the work of Advisory Committee 4.
107. **DIACONAL MINISTRIES.** (see §108, 109, 110, 112) Mr. King, President of the Committee on Diaconal Ministries, presented its report (see p. 236), including the following recommendations:

**RECOMMENDATIONS**

1. That the Assembly request the congregations to give at least half of their contributions by the end of May if at all possible.

2. That the Assembly request the presbyteries to remove the phrase "free from worldly care" if they consider a call under consideration to be inadequate to provide for the minister's living, and that they not pass on any calls until a provision is made for the minister's hospitalization insurance.

3. That the Assembly request the churches to support the work of the Committee on Diaconal Ministries in the amount of $14.50 per communicant member for the General Fund and $4.35 for the Aged and Infirm Ministers’ Fund for 1988 (revised from $12.50 and $3.75 respectively), and the same amount for 1989.

During the course of the presentation, the time for reporting was extended five minutes.

108. **DIACONAL MINISTRIES (Minority).** See §109, 112. Mr. Duff presented the report of the Minority of the Committee on Diaconal Ministries (see p. 247), including the following recommendation:

**RECOMMENDATION**

The Minority recommends that the General Assembly direct the Committee on Diaconal Ministries to follow the policy that whenever ongoing aid is given to a member of a presbytery or of a church, that the Diaconal Committee of the Presbytery or the Board of Deacons of the church, if there be such, be informed.

109. **ADVISORY COMMITTEE 5 (Diaconal Ministries).** Mr. P. E. Copeland presented the report of Advisory Committee 5 as follows:

The Advisory Committee does not concur with the recommendation of the report of the minority.

*Grounds:*

1. The Advisory Committee found that the present Committee on Diaconal Ministries normally follows the policy which the minority is concerned to implement.

2. There are certain exceptional cases in which the desire for confidentiality must be respected in order to minister effectively.

Paul E. Copeland, Chairman

During the period for questions, the time was extended twice for a total of six and one-half minutes.
110. RECOMMENDATION ACTIONS (cf. §107). Recommendations 1 and 3 of the Committee on Diaconal Ministries were adopted. Recommendation 2 was recommitted to the Committee.

The recommendation of the Minority was moved (cf. §108. See §112).

During consideration of the previous question, the time for debate was extended five minutes.

111. RECESS. The Assembly recessed at 10:01 a.m. and reconvened at 10:20 a.m. with the singing of the hymn, How sweet and awful is the place With Christ within the doors.

112. RECOMMENDATION ACTIONS (Cont.). The recommendation of the Minority of the Committee on Diaconal Ministries was lost (cf. §108, 109, 110).

During consideration of the previous question, the time for debate was extended three minutes.

On motion the Assembly instructed the Committee on Diaconal Ministries to engage a certified public accounting firm for the purpose of preparing their annual audit, starting with the next fiscal year, and that copies of this audit be made available to the Committee of Coordination.

113. DIACONAL MINISTRIES ELECTIONS. The floor was declared open for nominations to the Committee on Diaconal Ministries. The following were nominated: Minister: Coppes; Ruling Elders: Wilbert J. Suwyn (Oxnard), Ronald E. Fye (Edinburg); Deacons: Roy Ingelse (Oostburg), Paul Mitchell (San Jose).

The Moderator declared Messrs. Coppes, Ingelse, and Mitchell elected to the Class of 1991, and later announced the election of Mr. Suwyn to the Class of 1989.

114. FRATERNAL DELEGATE. Dr. Gilchrist, fraternal delegate of the Presbyterian Church in America, addressed the Assembly.

Mr. Campbell led in prayer for the Presbyterian Church in America.

115. PENSIONS (see §116, 120). Mr. Hoogerhyde, President of the Committee on Pensions, presented its report (see p. 248), including the recommendation which follows. By general consent Standing Rule, Chapter V, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

RECOMMENDATION

The Committee recommends that the 55th General Assembly request a contribution of $7.00 per communicant member from the Church for 1989 for the Pension Supplement Fund.

116. ADVISORY COMMITTEE 5. Mr. P. E. Copeland reported that Advisory Committee 5 concurred with the recommendation of the Committee on Pensions, and concurrence with following motion, which was adopted:

That the Assembly express its thanks to God and deepest appreciation to Mrs. Garret A. (Marlene) Hoogerhyde for her faithful dedication to God in serving the Orthodox Presbyterian Church's Hospitalization Plan devotedly for many years, and for her unfailing patience and helpfulness to participants in the Plan.
The Assembly gave Mrs. Hoogerhyde a standing ovation.

117. DEVO TIONAL. The order of the day having arrived, the Assembly sang the hymn, *All people that on earth do dwell*. Mr. Robbins spoke on the topic, "What God is Able to Rescue You?", based on Daniel 3:13-18.

118. RECESS. The Assembly recessed at 12:01 p.m. following prayer led by Mr. Cottenden.

Saturday Afternoon, May 21

119. RE CONVENE. The Assembly reconvened at 2:00 p.m. with the singing of the hymn, *Sometimes a Light surprises The Christian while he sings*. Mr. Harbison led in prayer.

120. RECOMMENDATION ACTIONS. The recommendation of the Committee on Pensions was adopted.

121. PEN SION ELECTIONS. The floor was declared open for nominations to the Committee on Pensions for the Class of 1991. The following were nominated: Minister: Marven O. Bowman, Jr.; Ruling Elders: Roger W. Huibregtse (Green Bay), Herbert F. Pink (Los Angeles). There being no further nominations, the Moderator declared them elected.

122. DATE, PLACE, AND TRAVEL. Mr. D. R. Miller presented the following recommendations of the Committee on Date, Place, and Travel, which were adopted:

RECOMMENDATIONS

1. That commissioners who submitted valid travel vouchers by 10:00 a.m., Friday, May 20, be reimbursed according to the following schedule for one round trip from their homes to Covenant College:
   a. Those traveling by public conveyance 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 for the first 2,000 miles, $0.05 per mile for every mile thereafter, plus $0.03 per mile for each passenger who is eligible to receive travel compensation, with the exception that the driver shall not receive an amount greater than the combined cost of economy air fares for himself and his 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 necessary expenses incurred in conjunction with attendance at the Assembly, other than the one round trip reimbursed in 1. above.
3. That the Committee be permitted to pay only 90% of each legitimate claim in parts 1. and 2. above in order to maintain a small balance in the Fund.

123. MINUTES. The Moderator called for the reading of the Minutes of the sessions of Friday, May 20 (cf. §102). By general consent the Minutes were not read to the Assembly, but corrections were reported to the Assembly. On motion the Minutes were approved as corrected.

124. ADVISORY COMMITTEE 2 (Referral). Mr. S. W. Anderson reported the recommendation of Advisory Committee 2 that the motion concerning a denominational magazine (cf. §105) referred to them be considered at this time. By general consent the recommendation was adopted.

125. DENOMINATIONAL MAGAZINE AND ELECTIONS. The referred motion (cf. §105) was carried. The floor was declared open for nominations to the Committee on a Denominational Magazine. The following were nominated: Messrs. Adams, S. W. Anderson, Craven, Dennison, Galbraith, Jack J. Peterson, Reynolds, and Stonehouse. On motion the request of Mr. Galbraith to have his name withdrawn was granted.

The Moderator later announced the election of Messrs. Adams (convener), Dennison, and Reynolds.

126. ECUMENICITY (see §127, 129). Mr. Galbraith, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report (see p. 259), including the recommendations which follow. By general consent Standing Rule, Chapter V, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

RECOMMENDATIONS

1. That the Assembly reaffirm its commitment to continue to seek to move toward union with the Presbyterian Church in America, and instruct the Committee on Ecumenicity and Interchurch Relations to continue to work diligently in that endeavor.

2. That in response to the request of the PCA Committee on Interchurch Relations (see III, A. 6., p. 266) the Assembly inform the 16th General Assembly that the Assembly would like its Committee on Ecumenicity and Interchurch Relations to meet with representatives of the following agencies of the PCA: the Committees on Christian Educations and Publications, Mission to North America, Mission to the World, Administration, and Covenant Seminary, together with representatives of corresponding OPC agencies of the OPC, at mutually agreeable times, and the Assembly would deeply appreciate the PCA General Assembly giving its encouragement and help so that such meetings can be held; and the Assembly inform the PCA Assembly that our purposes in seeking to have these meetings are, in pursuance of our mutually expressed desire “to move to the common goal of union,” inter alia, to obtain an understanding of one another’s means of operation and goals and the effect of union on the operation of the OPC’s agencies.

3. That the Assembly approve the “Agreement on Transfer of Members and
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Congregations” recommended by NAPARC (see II,C., p. 263).

4. That the Assembly ask NAPARC to request the member churches to add statistical information concerning such things as the membership, contributions, missionary work, etc., of the churches to the reports of significant actions which they make to NAPARC each year (see II,E., p. 265).

5. a. That the 56th General Assembly meet at Geneva College, Beaver Falls, Pennsylvania, Friday, June 9, 1989, at 9:00 a.m., with a projected terminus of noon, Friday, June 16, 1989, a time and place that are concurrent with the meeting of the General Synod of the Reformed Presbyterian Church of North America;
   b. That the program outline given in IV,A. (see p. 266) be given general approval and the Committee on Ecumenicity and Interchurch Relations and the Committee on Interchurch Correspondence and Study of the RPCNA be authorized to complete the program; and
   c. That a Committee on Arrangements be appointed for the 56th General Assembly which will work in concert with the interchurch relations committees of the two churches in coordinating the program aspects of the Assembly.

6. That the Assembly instruct the Committee to work with the RPCNA to prepare a plan and structure that will provide cooperation between the churches at the earliest possible time and move the churches toward union (see IV,C,5., p. 262).

7. That the General Assembly accept the invitation of the Reformed Presbyterian Church of Ireland to enter into fraternal relations with them, understanding that to mean: “Fraternal relations with other Presbyterian and Reformed Churches, that are faithful to their confessional standards, would allow for occasional reception of delegates and lecturers, exchange of Synodical Minutes and official publications, exchange of pulpits and joint action in areas of common concern” (see I,C,6, p. 262)

8. That the Assembly amend the statement, “Biblical Principles of the Unity of the Church,” b.8. (cf. Minutes, 53rd General Assembly, p. 177) by substituting the words, “The work of the officers of the church is to prepare the members for, and assist them in, this work” (Eph. 4:11-12) for the words, “The work of the officers of the church is to prepare the members for, and assist them in this work” (see V, p. 267).

127. ADVISORY COMMITTEE 6 (Ecumenicity). Mr. Cottenden reported that Advisory Committee 6 concurred with each recommendation.

128. RECESS. The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. with the singing of the hymn, Jesus, thou Joy of loving hearts.

129. RECOMMENDATION ACTIONS (Ecumenicity). Cf. §126, 127 On separate motions the recommendations of the Committee on Ecumenicity and Interchurch Relations were adopted, except that Recommendation 5.a. was referred to the Committee on Date, Place, and Travel.

130. ECUMENICITY ELECTIONS. The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations for
the Class of 1991. The following were nominated: The Rev. Messrs. Shishko, Stonehouse, Strimple.

The Moderator later announced the election of Messrs. Shishko and Strimple.

131. RES MATTERS (see §132, 136, 137). Dr. Gaffin, member of the Committee on Reformed Ecumenical Synod (RES) Matters presented its report (see p. 270), including the following recommendations:

RECOMMENDATIONS

1. That the General Assembly constitute the Committee on RES Matters a commission of this Assembly until the next (56th, 1989) General Assembly, in order to act in place of the Assembly in any matters pertaining to 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 commission deems wise.

2. That, in the event that the GKN are permitted by RES Harare 1988 to retain good standing in the RES, the Committee be authorized to take initial exploratory steps regarding a future association of the Orthodox Presbyterian Church in a Reformed international body of churches, for report to the 56th (1989) General Assembly.

3. That the General Assembly authorize the Committee on RES Matters to send two observers to the meeting of the ICRC June 19-29, 1989 in Cloverdale, British Columbia, Canada.

132. ADVISORY COMMITTEE 7 (RES Matters). Mr. R. W. Graham presented the report of Advisory Committee 7 as follows:

Advisory Committee 7 consisting of Messrs. Graham (chairman), Copeland, Fullalove, Kellogg, Knierim, Meilahn, Moody, Stonehouse, and Vera considered the Report of the Committee on Reformed Ecumenical Synod Matters, with Appendices A and B, the Report of the RES Missions Correspondent, and Communications 1,2,3, and 9.

The Committee met with Messrs. Gaffin and Galbraith, members of the Committee on RES Matters, discussing with them their intentions regarding their willingness to withdraw from the RES under conditions of continued GKN membership. After a discussion of some length, the Committee concluded that the delegation to RES Harare was of the opinion that the OPC and the GKN could not coexist in the RES, and that there was willingness to withdraw under those conditions. The Committee took note of the fact that in Appendix B of their report, entitled “Review of the RES Report ‘The Church, Science, and Technology’”, the Committee on RES Matters had not made recommendations, and that some reservations concerning this review had been expressed by a member of the Assembly. Therefore the Committee referred this review back to the Committee on RES Matters for further study and formation of recommendations.

Advisory Committee 7 concurs with the recommendations of the Committee on RES Matters.

Ross W. Graham, Chairman
133. RECESS. On motion the order of the day was extended to take another ballot for the Committee on a Denominational Magazine. The Assembly sang the hymn, *My God, how wonderful thou art, Thy majesty how bright*. The Assembly recessed at 5:13 p.m. following prayer, including prayer for the work of the Committees on Diaconal Ministries, Pensions, and Ecumenicity and Interchurch Relations, led by Mr. Marinucci.

Monday Morning, May 23

134. RECONVENE. The Assembly reconvened at 8:00 a.m. with the singing of the hymn, *When morning gilds the skies, My heart awaking cries May Jesus Christ be praised*. Mr. Travis led in prayer, including prayer for the Cottenden family because of the death over the weekend of Mr. Cottenden’s father. The Moderator read Psalm 111.

135. READING OF MINUTES POSTPONED. On motion the reading of the Minutes of the sessions of Saturday, May 21, was postponed until the call of the Moderator (see §169).

136. RES MATTERS (Cont.). Cf. §131, 132. The Assembly returned to the question period for the Committee on Reformed Ecumenical Synod Matters.

137. RECOMMENDATION ACTIONS. On separate motions the recommendations of the Committee (cf. §131) were adopted.

138. RES MISSIONS CORRESPONDENT. Mr. Buchanan, RES Missions Correspondent, presented his report (see p. 304).

139. ADVISORY COMMITTEE 7 (RES Missions Correspondent). Advisory Committee 7 was silent, indicating its general approval of the report, and concurrence with any recommendations.

140. APPEALS AND COMPLAINTS (see §142, 143, 146, 147, 152). Mr. Watson, member of the Committee on Appeals and Complaints, presented its report (see p. 305), including the following recommendations:

RECOMMENDATIONS

1. That the Assembly revise the mandate of the Committee by adding the words “to evaluate whether appeals and complaints are in order and properly before the assembly,” before the words “to gather...”

2. That this report be called to the attention of the Committee on Revisions to the Book of Discipline and the Directory for Worship as a matter of information, respecting Chapter IX, Section 5, of the Book of Discipline.

141. FRATERNAL DELEGATE INTRODUCED. Mr. Galbraith introduced to the Assembly the Rev. Herman Van Stedam, *fraternal delegate of the Reformed
Church in the U.S. On motion Mr. Van Stedam was enrolled as a corresponding member.

142. QUESTIONS ON THE COMPLAINT. By general consent the Complaint of Mr. Henry L. Brinks against the Session of Bethel Church, Wheaton, (cf. p. 95) was placed before the Assembly for a time of questions.

On motion the Rev. Mr. Robert W. Harvey and Mr. Mark A. Noll, Ph.D., representatives of the Session, were granted the privilege of the floor during consideration of the Complaint.

143. ADVISORY COMMITTEE 9 (Appeals and Complaints). Mr. Tanzie presented the report of Advisory Committee 9 concerning the Committee on Appeals and Complaints as follows:

RECOMMENDATIONS

The Committee recommends to the Assembly:

1. that the complaint of Mr. Brinks against the session of Bethel OPC, Wheaton, Illinois, be sustained, specifically in respect to the participation by women in those portions of the worship service in which God speaks to His people, which include: 1. the sermon, 2. the Scripture reading on which the sermon is based, and 3. the reading of the Law and Scripture promises of pardon with appropriate comment; on the grounds of 1 Timothy 2:11-14 and the Directory for Worship, Chapter III, Sections 1., 2., 3., and 5.

2. that a study committee of five be elected with a budget of $1000 to study the question of the involvement of unordained persons (men and women) in the regular worship service of the church; and that the Committee on Revisions to the Book of Discipline and the Directory for Worship be informed of the study committee's finding; and that the study committee report to the 56th General Assembly.

3. that the Assembly declare, pending the completion of the current effort to revise the Directory for Worship, that Chapter III of the Directory shall not be construed to prohibit ruling elders from performing any of the usual parts of public worship nor to prohibit licentiates from reading of Scriptures, preaching of sermons, and leading in prayer.

Robert H. Tanzie, Chairman

During the period for questions, the time was extended twice, the first time for two minutes, and the second time to allow Mr. Harvey to finish his answer to a question (55 seconds).

144. RECOMMENDATION ACTIONS (Appeals and Complaints, cf. §140). On motion Recommendation 1 of the Committee on Appeals and Complaints was referred back to that Committee to present recommendations to the 56th General Assembly as to placing this matter in the Standing Rules. Recommendation 2 was adopted.
145. RECESS. The Assembly recessed at 10:04 a.m. and reconvened at 10:20 a.m. with the singing of the hymn, *I need thee, precious Jesus.*

146. COMPLAINT (Cont.). By general consent it was determined that the Complaint was properly before the Assembly.

147. RECOMMENDATION ACTIONS (Advisory Committee 9, cont., cf. §143; see §152). Recommendation 1 of Advisory Committee 9 was placed on the floor.

During consideration of the question, the time of debate on Recommendation 1 was extended twice for a total of 30 minutes, and five minutes each was set aside for consideration of Recommendations 2 and 3.

148. DEVOTIONAL. The order of the day having arrived, the Assembly sang the hymn, *Jesus, thy blood and righteousness My beauty are, my glorious dress.* Mr. Falk spoke on the topic, "Doing Good," based on Romans 1:16-19.

149. RECESS. The Assembly recessed at 12:03 p.m. following prayer, including prayer for specific requests of certain members of our congregations.

Monday Afternoon, May 23

150. RECONVENE. The Assembly reconvened at 1:10 p.m. with the singing of the hymn, *What a Friend we have in Jesus.*

151. DATE, PLACE, AND TRAVEL. Mr. D. R. Miller presented the following recommendations of the Committee, which were adopted:

RECOMMENDATIONS

1. That Mr. Stanton be excused early Tuesday, May 24, with full travel compensation because of a death in his congregation.

2. That Mr. Cottenden be excused early with full travel compensation because of the death of his father, with freedom to depart as soon as he deems it necessary.

152. RECOMMENDATION ACTIONS (Advisory Committee 9, cont., cf. §143, 147). Recommendation 1 of Advisory Committee 9 was adopted. Mr. Kellogg requested that his negative vote be recorded.

Recommendation 2 was adopted with the word "service" changed to the plural.

Recommendation 3 was adopted. Messrs. R. W. Copeland, Dennison, Duff, Galbraith, Gregson, Jerrell, D. W. Kiester, Knodel, Mahaffy, Mitchell, and Wislocki requested that their negative votes be recorded (see §181, 182, 185, 241, 242).

During consideration of Recommendations 2 and 3 it was determined that speeches be limited to one minute.
153. APPEALS AND COMPLAINTS ELECTIONS. The floor was declared open for nominations to the Committee on Appeals and Complaints. Messrs. D. W. Kiester, Kuschke, and Reynolds were nominated. The Moderator later announced the election of Mr. Kuschke to the Class of 1991 and Mr. Reynolds to the Class of 1989.

154. LEADERSHIP IN WORSHIP SERVICES ELECTIONS. The floor was declared open for nominations to the Committee to Study the Involvement of Men and Women in Places of Leadership in Worship Services (cf. §152, Recommendation 2; this Committee was so named by later action of the Assembly). The following were nominated: Messrs. K. J. Campbell, P. E. Copeland, D. Clair Davis, Dennison, Duff, Gaffin, Gray, Robert W. Harvey, Paul Heidebrecht (Wheaton), Jerrell, McIlhenny, Jack J. Peterson, Stonehouse, Strimple.

The Moderator later announced the election of Messrs. Jerrell (convener), K. J. Campbell, D. C. Davis, Gaffin, and Peterson to the Committee, with Messrs. Dennison and Strimple elected as first and second alternates respectively.

155. SCHMURR THANKED. Mr. Malcor expressed thanks on behalf of the Committee on Christian Education for the work of Mr. R. W. Schmurr as its General Secretary, as he takes up work with Great Commission Publications. The Assembly gave Mr. R. W. Schmurr a standing ovation.

156. WOMEN IN CHURCH OFFICE. (See §157, 158, 160, 164). Mr. Reynolds, Chairman of the Committee on Women in Church Office, presented its report (see p. 310), with the recommendations which follow. On motion Standing Rule V, Section 7, was suspended and the report with its appendix was ordered included in the Minutes without being read to the Assembly.

RECOMMENDATIONS

1. That the report be sent to the sessions of the Church for study.

2. That the Committee be dissolved.

157. WOMEN IN CHURCH OFFICE (Minority). (See §160, 164). Dr. Strimple presented the report of the Minority of the Committee on Women in Church Office (see p. 356), with the following recommendations:

RECOMMENDATIONS

1. That the presbyteries and sessions be requested to study both the Committee's report, and the report of the Minority.

2. That a committee of three be appointed by the Moderator to report to the 56th General Assembly concerning what amendments to the Form of Government would be required in order to open the office of deacon to qualified women, and how such amendments could most helpfully be put before the church for consideration.

158. ADVISORY COMMITTEE 9 (Women in Church Office). (See §160, 164) Mr. Tanzie presented the report of Advisory Committee 9 concerning the
Committee on Women in Church Office as follows:

RECOMMENDATIONS

1. The Committee recommends that the Assembly request presbyteries and sessions to study the reports of the Committee on Women in Church Office and its minority; and that attention be called, however, to the fact that if sessions follow the proposal of the conclusion of the Committee report that they "consider ways to make greater use of the gifts of women in the total life of the church," they should be aware that the report in its interpretation of 1 Corinthians 11:2-16, 1 Corinthians 14:33b-36, and 1 Timothy 2:8-15 does not give clear expression to the historic interpretation, that Paul is saying that women, as women, should be "silent" in worship in the assembly of God's people.

2. The Committee recommends that the Assembly not concur in Recommendation 2 of the minority report.

3. The Committee recommends that the Committee on Women in Church Office be dissolved.

Robert H. Tanzie, Chairman

159. RECESS. The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. with the singing of the hymn, Jesus loves me.

On motion the time for questions was extended to allow the Committee on Women in Church Office to answer the question posed as the time for questions expired.

160. RECOMMENDATION ACTIONS. Recommendation 1 of the Minority of the Committee on Women in Church Office was adopted. Recommendation 1 of Advisory Committee 9, moved as a substitute, was lost. Recommendation 2 of the minority was placed on the floor.

161. RECESS. The Assembly recessed at 5:04 p.m.

Monday Evening, May 23

162. RECONVENE. The Assembly reconvened at 6:30 p.m. with the singing of the hymn, "Great is thy faithfulness."

163. ORDERS OF DAY POSTPONED. By general consent the orders of the day (reports of Advisory Committees 12 and 13) were postponed until completion of consideration of the report of the Committee on Women in Church Office.

164. RECOMMENDATION ACTIONS. The pending question, Recommendation 2 of the Minority of the Committee on Women in Church Office, was lost.
Recommendation 3 of Advisory Committee 9 was adopted (cf. §156-2).

165. EXAMINATION OF PRESBYTERIAL RECORDS  (Advisory Committee 12). The order of the day having arrived, Mr. King presented the report of the Committee to Examine Presbyterial Records which follows. By general consent Standing Rule, Chapter V, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

All twelve of the presbyteries presented their Minutes for review. Each set was read by two or more readers and the entire Committee considered their reports. We also conferred with representatives of the presbyteries in regard to exceptions to their Minutes before completing our final evaluation.

A. MISCELLANEOUS MATTERS

1. The Committee recommends that the 55th General Assembly amend the Rules for Keeping Presbyterial Records by inserting a new A.12.c. (and renumbering present c. as d.): “Calls processed by presbyteries shall state clearly what provision for hospitalization insurance is to be provided; and, if none is provided, that must be noted also.”

2. The Committee noted that in reading the minutes we have found that various presbyteries have had to adjudicate cases involving adultery, spouse abuse, alcohol abuse, and schism by ministers. We commend the presbyteries for employing the biblical means of discipline and we recognize the need for churches, sessions and presbyteries to encourage, support and pray for their ministers.

3. We urge presbytery clerks to number their paragraphs for easier reading and referencing.

4. We urge clerks to include in minute books sent for General Assembly review only minutes which have been approved by their presbytery.

B. REVIEW OF THE MINUTES

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

The Committee recommends:

1. That with respect to the Minutes of the Presbytery of the Dakotas:
   a. Their response to the exceptions to their Minutes taken by the 54th General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1) the text of judicial charges filed with the presbytery does not appear in the Minutes (A.12.a.), pp. 87-25-139ff.
      (2) a call to a minister approved by the presbytery makes no reference to hospitalization insurance, despite numerous admonitions of previous General Assemblies (B.4.b.), pp. 87-18-68,69.
      (3) material judged not properly before presbytery nevertheless appears in its Minutes as a crossed-out appendix (A.16.), pp. 87-27-177 and 87-37.
(4). presbytery received and recorded an accusation of sin against a
deposed minister and suspended member of the regional church different from the
sin for which he was deposed and suspended, on the testimony of only one witness
(1 Tim. 5:19, Matt. 18:16, et al., BD III,1.), pp. 87-29-194 and 199.

2. That the Minutes of the Presbytery of the Mid-Atlantic be approved with
the notations listed by the Committee and with the following exceptions:
   a. the nature and substance of a "request" is unclear (A.12.a.), p. 75.
   b. incomplete roll of elders (A.7.,8.), p. 78.
   c. no indication of receiving testimonials on behalf of a candidate (FG
   XXI,4.), p. 85.
   d. no clear indication that presbytery was satisfied with the candidate's
   trials other than theology (FG XXI,4.-7.), p. 85.

3. That with respect to the Minutes of the Presbytery of the Midwest:
   a. Their response to the exceptions to their Minutes taken by the 54th
   General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee
   and with the following exceptions:
      (1). appropriate portions of the call for a special meeting not reported
      verbatim (A.9.), p. 861
      (2). time of adjournment not indicated (A.3.), p. 861
      (3). not indicated that the elements of an ordination and installation
      service required by FG XXIII,8. (including responses to ordination questions) were
      carried out or who the participants in the required parts of the service were (A.12.a.),
      p. 861

(4). a call was approved without noting any provision for hospitalization
insurance, despite numerous admonitions of previous General Assemblies
(B.4.b.), p. 877.

   c. That the General Assembly request the Presbytery of the Midwest to
demonstrate to the 56th General Assembly that the remuneration in the call on p. 877
is, and continues to be, conformable to the promise in the call "so you may be free
from worldly care and employment," and that the response be sent to the Clerk of
the Assembly for review by the Committee on Presbyterial Records.

4. That with respect to the Minutes of the Presbytery of New Jersey:
   a. Their response to the exception to their Minutes taken by the 54th
   General Assembly be deemed sufficient.
   b. That their Minutes be approved with the notations listed by the Com-
   mittee and with the following exceptions:
      (1). a committee performed the functions of a session (FG XXIX,3.b., BD
      II,B.2.), p. 12.
      (2). a minister was seated as a corresponding member without a record
      of his ecclesiastical connection (A.12.a., FG XIV,9.), p. 33.
      (3). long trial record contains numerous and consistent violations of BD
      IV,A.2.b.(3)., viz., no summaries of testimonies are given, pp. 1-50.
      (4). the status of an individual is unclear (A.12.a.), p. 39

5. That with respect to the Presbytery of New York and New England:
   a. Their response to the exception to their Minutes taken by the 54th
   General Assembly be deemed sufficient.
   b. Their Minutes be approved with the single notation listed by the Com-
   mittee and without exception.

6. That with respect to the Presbytery of Northern California:
a. Their response to the exception to their Minutes taken by the 54th General Assembly be deemed sufficient.
b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
   (1). a "report of the Stated Clerk to the 54th General Assembly" is not sufficiently described (A.12.a.), p. 255.
   (2). presbytery determined to call and ordain an individual without sufficiently reporting his field of labor (A.12.a.), p. 262.
   (3). the record does not delineate certain "stipulations" to which the presbytery agreed (A.12.a.), p. 265.
   (4). appropriate portions of a call for a special meeting not recorded (A.9.), p. 267.
   
7. That the Minutes of the Presbytery of the Northwest be approved with the notations listed by the Committee and with the following exceptions:
   a. reference to "the missionary assessment center" is unclear (A.12.a.), p. 132.
   b. record of a special meeting does not refer to the action of a preceding meeting of presbytery at which it was called (A.9.), p. 137.
   
8. That with respect to the Minutes of the Presbytery of Ohio:
   a. The Assembly express its extreme disquietude that the presbytery has not yet responded to the exceptions taken to its Minutes by the 53rd General Assembly (Minutes, §94.8.a.) and direct the Presbytery to respond to the 56th General Assembly and include in its report a statement of policy regarding how presbytery will avoid such errors in the future.
   b. Their Minutes be approved with the numerous notations listed by the Committee and with the following exceptions:
      (1). no record made of the exceptions made by the 53rd and 54th General Assemblies to presbytery's Minutes (A.22.).
      (2). no record of time of adjournment (A.3.), p. 183.
      (3). a candidate was licensed with a record in the Minutes expressing reservations as to his soundness. FG XXI makes no provision for a licensure qualified in this manner. p. 188.
      (4). call for the meeting included consideration of a matter on which no subsequent action was taken (A.12.a.), p. 194.
   
9. That with respect to the Presbytery of Philadelphia:
   a. Their response to the exceptions to their Minutes taken by the 54th General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1). a call was processed from a non-ecclesiastical entity (FG XXII,1.), p. 135.
      (2). presbytery entered the committee of the whole without electing a chairman (Robert's Rules, Sect. 51), p. 443.
   
10. That with respect to the Presbytery of the South:
   a. Their response to the exceptions to their Minutes taken by the 54th General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1). presbytery took exception to a session's Minutes because "an elder was elected by a show of hands," in itself not a violations of FG XXV,1.-5. (A.12.a.), p. 76
(2). insufficient information given on a man taken under care, so that it is not clear that all requirements of FG XXI,2. were fulfilled (A.12.a.), pp. 83,84.

(3). not indicated whether an action required by presbytery earlier was properly carried out (A.12.a.), p. 76.

(4). appropriate portions of a call for a special meeting not reported verbatim (a.9.), p. 80.

(5). insufficient information given on a man taken under care, so that it is not clear that all requirements of FG XXI,2., were fulfilled (A.12.a.), pp. 83,84.

(6). insufficient information regarding the identity and history of a church received by presbytery (A.12.a.), p. 89

(7). no indication that in receiving a congregation into the presbytery anyone was appointed to announce their reception to them (FG XXIX,3.c., with XXIX,5.), or that elders were examined (FG XXIX,5.), p. 89.

11. That with respect to the Presbytery of Southern California:
   a. That their response to the exception to their Minutes taken by the 54th General Assembly be deemed sufficient.
   b. That their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1). presbytery records approval of an apparently defective call (no terms of remuneration, A.12.b.) and with no provision for hospitalization insurance indicated (B.4.b.), p. 291
      (2). presbytery seated a minister of the PCUSA as a corresponding member, thereby designating that body “a church of like faith and practice” (FG XIV,9.), p. 289.

12. That with respect to the Presbytery of the Southwest:
   a. They be instructed to respond to the exceptions taken to their Minutes by the 54th General Assembly and to present their response to the 56th General Assembly.
   b. Their Minutes otherwise be approved with the notations listed by the Committee and with no other exceptions than that noted in a.

David W. King, Chairman

166. RECOMMENDATION ACTIONS. Recommendation A.1. was adopted.

On reconsideration Recommendation A.1. with its pending amendment (substituting the word “whether” for the word “what”) was recommitted to Advisory Committee 12 (see §179).

Recommendations B.1.-12. were adopted, except that B.7.b. was deleted, leaving the Presbytery of the Northwest with a single exception, and B.8.b.(3). was recommitted to Advisory Committee 12 to confer with members of the Committee on Candidates and Credentials of the Presbytery of Ohio, and to report back to this Assembly (see §179).

167. EXAMINATION OF STANDING COMMITTEE RECORDS (Advisory Committee 13). The order of the day having arrived, Mr. Warren presented the report of the Committee to Examine Standing Committee Records as follows:

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

1. Concerning the Minutes of the Committee on Christian Education:
   That their Minutes be approved with the single notation listed by the Committee and with the following exception: At the March 12, 1987 meeting of the CCE note is made of a decision made at a subsequent meeting of the Executive Committee on April 2, 1987 (C.14.).

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:
   That their Minutes be approved with the single notation listed by the Committee and without exception.

4. Concerning the Minutes of the Committee on Diaconal Ministries:
   a. That the disposition of the exception taken by the 54th General Assembly to their Minutes be deemed suitable.
   b. That their Minutes be approved without exception and without notation.

5. Concerning the Minutes of the Committee on Ecumenicity and Interchurch Relations:
   a. That the disposition of the exceptions to their Minutes taken by the 53rd General Assembly be deemed suitable.
   b. That their Minutes be approved with the notations listed by the Committee and with the following exception: There is no mention of committee members absent for the meeting of March 9-10, 1987 (C.8).

6. Concerning the Minutes of the Committee on Foreign Missions:
   That their Minutes be approved with the single notation listed by the Committee and without exception.

7. Concerning the Minutes of the Committee on Home Missions and Church Extension:
   a. That the disposition of the exception to their Minutes taken by the 54th General Assembly be deemed suitable (C.19.).
   b. That their Minutes be approved without exception and without notation.

8. Concerning the Minutes of the Committee on Pensions:
   That the Assembly take exception to the failure of the Committee on Pensions to present their Minutes for approval and that the Committee be reminded of their responsibility to present their Minutes to the General Assembly for approval every year (C.19.).

9. Concerning the Minutes of the Trustees of the General Assembly:
   a. That the disposition of the exceptions to their Minutes taken by the 54th General Assembly be deemed suitable.
   b. That their Minutes be approved without notation and with the following exception: There is no mention of the members absent.

10. That the Instruments of the Assembly, Paragraph C.19., Rules for Keeping Standing Committee Records, be amended by adding the following clause to the first sentence in that paragraph:
    and shall provide a copy of those minutes to the Advisory Committee of that Standing Committee for their perusal.
Grounds:

The reading of those minutes will often provide information that is beneficial for the better understanding of the work of that Committee and would better enable them to carry out their responsibilities.

William E. Warren, Chairman

168. RECOMMENDATION ACTIONS. The recommendations of the Committee were adopted.

169. MINUTES. The Moderator called for the reading of the Minutes (cf. §135). By general consent the Minutes of the sessions of Saturday, May 21, were approved as corrected.

170. STRIMPLE ASSUMES CHAIR. The Moderator requested Dr. Strimple to assume the chair.

171. ADVISORY COMMITTEE 4 (Coordination, Cont.). Cf. §96, 97, 99, 103, 176. Mr. Hilbelink presented a further report of Advisory Committee 4 concerning the Committee of Coordination and other related matters referred to it (cf. §103) as follows:

I COMMITTEE ASSIGNMENT

On Saturday morning, May 20 the 55th General Assembly adopted the following motion pertaining to Advisory Committee 4 (cf. §103):

"On motion all pending questions (cf. §99) and all matters relating to the Committee on Coordination and Foreign Missions, including the recommendations of Advisory Committee 1, be referred to Advisory Committee 4, and that the order of the day for reconvening in the afternoon be extended until 2:00 p.m."

II COMMITTEE DISCUSSION

In carrying out its assignment discussions of your committee included meeting with Messrs. Buchanan, Schmurr, Haney, S. Miller, Gray, Galbraith, Gregson, Shishko, Barker and Davenport. Prior to this assignment your committee met with some of the above mentioned in addition to Messrs. Porter, Bube, Jerrell, D. Kiester, Stanton, Ross Graham, Vermeulen and Miss Linda Posthuma.

III COMMITTEE OBSERVATIONS

A. Nature of Alarm

In the past several months the general membership of the denomination was informed of the decision of the Committee on Foreign Missions to withdraw full support from five of the twelve missionaries under its administration. The motions brought before the Assembly indicate that many questions have been raised within the OPC. Many prayerful questions have been asked as to what may be done to constructively prevent the need for such a decision.
Our Lord has blessed the OPC with a love and zeal for missions, and for its size, the OPC has carried out an aggressive program both on its own and with the financial support of other denominations. This love and zeal for missions is strengthened as well as balanced with a desire to be wise in stewardship. In our zeal we do not want to shorten the arm of God. In our stewardship we do not want to presume on our Lord’s providence.

The motions before the Assembly carry with them perceptions of the problem which may lean toward zeal over against stewardship or vice versa, and in both cases, seek to be honoring to God. For example, could God in his infinite mercy and grace give us everything we would hope for—namely full support provision for twelve missionaries? No one would dare suggest that God could not. Extra effort proposals might be appealing in this instance. But, given our knowledge of the present realities of the resources God has given us and the uncontrollable, yet providential circumstances surrounding our foreign missions program at present, we must ask how we should exercise stewardship which honors God and shows the loving care and adequate provision for all our missionaries.

The Committee on Foreign Missions, very much aware of the potential alarm, nevertheless proceeded to act expediently and carefully in protecting the missionaries on the field from shortage of provision. Based on receipt and reserve figures finally made clear by the end of 1987, the Committee on Foreign Missions made hard decisions in early 1988 to protect the missionaries and to begin putting the missions program in financial order.

Varied questions could be asked of our situation. What is an adequate budget given the present circumstances? What can be done to provide accurate and timely reporting of financial and administrative information pertaining to the activities of the Committee on Foreign Missions and the unified budget? How can the members of the denomination give to the unified budget and still be enabled to provide special help to our foreign missions program? What can be done to help our Committee on Coordination provide alternate procedures of funding for the benefit of all three program committees? Your committee believes that the recommendations below seek to address some of the constructive questions, calm undue alarm, and bring us together in a unified effort in missions.

B. Committee on Foreign Missions Work on the Problem

1. Severity of the Problem
   Deficit spending has been the practice during the 1980’s, with severe exacerbation of the deficit from 1985 to the present. The severity of the deficits has resulted in a sharp decrease in the cash reserves to the extent that restricted (designated) reserves are currently being borrowed and will be for the rest of 1988.

2. Warnings by the Committee on Foreign Missions.
   General Assembly minutes, for the past seven years, indicate a growing concern for deficit spending and the rate of declining reserves. Telenews and other correspondence has reflected this concern as well.

3. Uncontrollable Factors
   The growth in deficit spending during the 1980’s has been largely due to uncontrollable factors. These include the cessation of the non-OPC support, upward adjustments in missionaries’ salaries from 1980 through 1984, implementation of the Cost of Living Allowance (COLA) and its upward growth, and severe unfavorable currency exchange ratios on the Japan field. An additional factor includes inadequate financial projections during the past few years. Recommendations...
tion number 2 below should supply this need. The good efforts of the administrative assistant and members of the Committee on Foreign Missions during the past eighteen months have resulted in critical information being made available to the committee for planning purposes.

4. Committee on Foreign Missions Efforts

The Committee on Foreign Missions has sought to honor the design of the combined budget. While it is true that the Committee on Foreign Missions has usually achieved its full budgeted amount of receipts through Worldwide Outreach and designated gifts, this amount is still below expenses. The proposed “Blueprint” will strengthen the promotional efforts of the Committee on Foreign Missions by providing an avenue of direct appeal to the churches. Your committee strongly urges the Committee on Foreign Missions to pursue vigorously implementing its proposed “Blueprint”.

In an effort to minimize the loss of ministry to the fields impacted by the decisions of the Committee on Foreign Missions, the five missionaries have been afforded the opportunities to continue their labors as following:

<table>
<thead>
<tr>
<th>Missionary</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uomotos</td>
<td>Early retirement on the field.</td>
</tr>
<tr>
<td>Marshalls</td>
<td>Planned furlough for 1 year.</td>
</tr>
<tr>
<td>Smiths</td>
<td>Continue in Taiwan with self-employment and support coming from an income property in Taiwan.</td>
</tr>
<tr>
<td>Sons</td>
<td>As tentmakers.</td>
</tr>
<tr>
<td>Steltzers</td>
<td>As tentmakers.</td>
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</table>

C. Budget

The Committee on Foreign Missions 1988 and 1989 budgets are fiscally responsible. They reflect increases of approximately 17% per year from OPC sources. This rate of increase represents a major expectation and represents a challenge to our churches. The 1989 budget also preserves the integrity of the restricted reserves by providing an amount for repayment to such reserves. The integrity of the present combined budget is maintained as well. Furthermore, there is cooperative unanimity on the part of the three general secretaries in modifying the “caps” for 1988 and possibly 1989.

D. Promotion

Your committee considered Committee on Coordination Recommendation 3 as a viable proposal. The recommendation allows for a general lifting of the “caps” from the unified budget for the remainder of 1988.

However, a recommendation submitted jointly by the three general secretaries is viewed by your committee as a better option. It clearly addresses the immediate shortage of funds presently experienced by the Committee on Foreign Missions program of the OPC, and it also makes provision to meet the need for funds in the future. Another strength of their recommendation is that it does not ignore the financial needs of the Committee on Home Missions and Church Extension or the Committee on Christian Education.

Your committee believes the 55th General Assembly must remember it was an earlier General Assembly that united the three committees, and their joint recommendation will help them maintain that unity and still meet both the emergency financial need while not forgetting the long term financial need.

How Worldwide Outreach works:

Since a general assembly approves a unified budget, contributions
to the work of the three committees are sought jointly and are distributed to them according to the percentages agreed upon by general assembly. At the same time gifts designated to a particular committee are always honored. The result is that if a committee receives 100% of its general assembly-approved budget, it no longer receives undesignated gifts to Worldwide Outreach until the other committees receive 100% funding of their general assembly-approved budgets. Nevertheless, designated gifts continue to be honored at all times; even if a committee receives 100% of its budget, it receives all designated gifts in addition.

How the general secretaries’ joint recommendation (#3 below) would work:

1. If the Committee on Foreign Missions is allowed to appeal directly for designated gifts and if the church responds positively to any special need by the Committee on Foreign Missions, the Committee on Foreign Missions might be able to reach 100% of its approved budget this fall. At that point undesignated gifts to the unified budget would go toward the general assembly-approved budgets of the other two committees until they receive 100% of their budgets.

2. The Committee on Foreign Missions would continue to receive designated gifts after reaching 100% of its budget.

3. Even after receiving 100% of its budget and later designated gifts, the Committee on Foreign Missions would receive 46.6% of the Thank Offering (estimated to be 46.6% of $300,000 which equals $139,800).

We have been assured by the general secretary of the Committee on Foreign Missions that a vigorous effort will be put forth to notify the churches of the need. This will not be a “one shot” appeal, but an ongoing and regular effort of communication.

E. Special Proposals

Your committee listened to men who brought proposals that were of special concern to them. Among these proposals was a special offering to be taken this summer and a day of prayer and fasting.

Your committee has as its concern to devise an answer that would bring about both short term and long term solutions to the situation before the church. The various emergency measures seem to relate solely to short term solutions and may possibly make long term solutions more difficult to accomplish. Further, even if the special offering brought in $120,000 (the projected amount) this would not be enough to keep all twelve fully paid families on the field for the balance of this year.

Your committee strongly believes that temporary special efforts may present a hidden danger not only to giving in the future, but may also endanger present support. How is this so? If the pattern of regular, systematic giving is in any way disrupted, we may end up supporting five missionary families at the expense of all the committees sustained by Worldwide Outreach. Your committee sees the need for this Assembly to realize the limitations the Lord in his wise providence has placed upon us and to encourage the churches to systematically increase their giving to meet the reasonably increased proposed budget for 1989.

Though your committee is not recommending a day of prayer and fasting, it is an appropriate activity on the part of God’s people in the face of many situations including the present one. In the event this Assembly might call for a day of prayer and fasting, your committee’s greatest concern is that we pray as one people, determining to call upon the Lord with one voice, requesting our God to help us to be faithful unto him as we financially support the whole work of the church to
the fullest measure of the means that God has given us. An additional concern is that this be communicated to the congregations with the encouragement of the presbyteries.

IV RECOMMENDATIONS

1. Same as Committee on Coordination, Recommendation 1 (cf. §96).

2. Same as Committee on Coordination, Recommendation 2 (cf. §96).

3. a. That the Assembly allow the Committee on Foreign Missions to participate in the 1988 Thank offering even after it reaches 100% of its general assembly-approved budget and that 4.i.(3) of Part E of its instruments (relating to the “cap”) be suspended for the Thank Offering for 1988 so that the Committee on Foreign Missions might participate in the Thank Offering even though it may have reached 100% or more of its Worldwide Outreach budget.

   b. That the Assembly authorize the Committee on Coordination to determine at their March, 1989, meeting if the same arrangement should be made in 1989, and to report their action to the 56th General Assembly.

4. That the Committee on Foreign Missions be allowed immediately to appeal aggressively to the churches for direct support for foreign missions until the 56th General Assembly, and that the Assembly instruct the Committee on Coordination to determine at their March, 1989 meeting whether to bring to the 56th General Assembly a recommendation to continue the arrangement to the 57th General Assembly.

5. That the Assembly approve the inclusion of missionaries presently on the field in the plan for support by presbyteries, groups of churches, and individual churches in accordance with the principles adopted by the 54th General Assembly for support of new missionaries (Minutes of Fifty Fourth General Assembly, page 37) and that the Committee on Coordination be directed to submit to the 56th General Assembly the necessary changes in the Instruments of the Assembly to incorporate this action.

6. That the Committees on Home Missions, Foreign Missions, and Christian Education be requested to communicate, in writing, to the Committee on Coordination, by January 1, 1989, how the Assembly’s Instrument E, Coordinating the Programs of Witness and Edification, may be critiqued and improved to effectively promote their programs to and among the churches and members of the OPC, and that the Committee on Coordination be requested to study those communications and report to the 56th General Assembly with whatever conclusions or recommendations it deems advisable.

7. That Communication 4 be returned to the Presbytery of the Southwest.

Grounds:

After meeting with a representative of the presbytery of the Southwest, it
became apparent that there was considerable background information not in the communication. Such information is necessary for adequate consideration of the communication.

8. That Communication 9 be received as information.

John R. Hilbelink, Chairman

Mr. D. Winslow led in prayer concerning consideration of this report.

On motion the time for questions was set for 15 minutes, and the time for debate set for one hour.

During the period for questions, the time was extended for a member of the Committee on Foreign Missions to respond to a question.

172. RECESS. The Assembly recessed at 9:07 p.m. following prayer, including prayer for the health of the Rev. Arthur J. Steltzer, Jr.'s mother, led by Mr. Dennison.

Tuesday Morning, May 24

173. RECONVENE. The Assembly reconvened at 8:00 a.m. with Mr. Bube in the chair. The Assembly sang the hymn, Your harps, ye trembling saints, Down from the willows take. Mr. Poundstone led in prayer. The Moderator read Romans 8:28-39.

174. READING OF MINUTES POSTPONED. On motion the reading of the Minutes of the sessions of Monday, May 23, was postponed to the call of the Moderator (see §190).

175. R. M. COIE ASSUMES CHAIR. At the request of the Moderator, Mr. R. M. Coie assumed the chair.

176. RECOMMENDATION ACTIONS (Advisory Committee 4, Cont.). The recommendations (cf. §171) were adopted, except that the words "and individuals" were inserted following the words "to the churches" in Recommendation 4, and the words "currently scheduled for withdrawal" were substituted for the words "presently in the field" in Recommendation 5.

177. DAY OF PRAYER AND FASTING. On motion the Assembly determined to call for a day of prayer and fasting on Sunday, June 26, that we may pray as one people, calling upon the Lord with one voice, praying for the cause of world missions, and especially that our God will supply our needs in our present crisis in foreign missions, and help us to be faithful to him, as we financially support the whole work of the Church to the fullest extent of the means that God has given us; and that this call be communicated in a letter to all the congregations by the General Secretary of the Committee on Foreign Missions.
During the period for debate the time was extended once for 30 seconds.

178. FOREIGN MISSIONS ELECTIONS. The order of the day having arrived (cf. §57), the floor was declared open for nominations to the Committee on Foreign Missions for the Class of 1991. The following were nominated: Ministers: Messrs. Cottenden, Craven, Doe, Hendrik Krabbendam, Hailu Mekonnen, Larry E. Wilson; Ruling Elders: Messrs. R. E. Copeland, Levon Melkonian (Modesto), Muether, Singer.

The Moderator later announced the election of Messrs. Cottenden, Krabbendam, Mekonnen, Muether, and Melkonian.

179. PRESBYTERIAL RECORDS (Cont.). Mr. King presented a further report of Advisory Committee 12 (cf. §166) concerning Presbyterial Records as follows:

The Committee met with three representatives of the Committee on Candidates and Credentials of the Presbytery of Ohio concerning the matter referred (cf. §166, B.8.b.(3).), and agreement was reached to retain the original exception (see Recommendation 2. below).

RECOMMENDATIONS

1. That Recommendation A.1. be adopted with the text of the amendment to the Instruments changed to read “The Minutes shall state at the time a call is approved, whether hospitalization insurance is to be provided from any source.”

2. That Recommendation B.8.b.(3). be adopted in its original form.

David W. King, Chairman

180. RECOMMENDATION ACTIONS. The recommendations were adopted.

181. PROTEST NO. 2. (see §182, 185, 241). The following protest was presented:

The undersigned respectfully protest the action of the 55th General Assembly, on this 23rd day of May, 1988, in voting “not to construe” Chapter III of the Directory for Worship “to prohibit ruling elders from performing any of usual parts of public worship”.

The protest of the undersigned focuses on the following elements of the action:

1. The word “construe” means variously to analyze a sentence or clause to show its grammatical construction and meaning, to deduce the meaning of, or to interpret.

The Assembly has plainly opened to ruling elders functions which the Directory for Worship clearly prohibits to them such as, “The public reading of the Holy Scriptures is performed by the minister (our emphasis) as God’s servant” (Section 2) and, “The salutation and benediction, as pronounced in God’s name, are properly used only (emphasis ours) by an ordained minister and in a gathering of Christ’s church” (Section 4).

2. This action of the Assembly deliberately encourages the Church to disobey
its Constitution. If this were a legitimate action of the Assembly it would undermine the authority of the entire Constitution; but being illegitimate it undermines the Church's confidence in the trustworthiness of its General Assembly.

3. This action goes beyond the pattern of decline that has characterized the life of other churches that simply allowed their congregations to disregard their Constitutions; in contrast, this General Assembly has actually taken the lead to teach the churches to disobey the Constitution. This is the first time in the memory of any of the undersigned that an Orthodox Presbyterian General Assembly has taken such an action.

4. The point at issue here is not the views that members of the Assembly individually or collectively may have about leadership in worship. The issue is the method by which changes in the life of the Church are to be made. It is the Constitution, by means of its confessional, governmental, disciplinary, and worship elements that determines what the life of the Church should be. The Orthodox Presbyterian Church is a constitutional body whose Constitution provides a specific way in which the Church's life is to be changed; that method is by a deliberate process - through General Assembly and presbyteries - designed to promote unity by general agreement in the Church all over the nation. This General Assembly, however, composed of a small percentage of the ruling elders and ministers of the Church, has tried to impose its will on the Church.

5. There is no way to predict how many years it might take to gain sufficient unity to adopt a Constitutional change. In the meantime this precipitate, unconstitutional, action of this General Assembly sidestepping the constitutional process, brings immediate disunity by encouraging some churches to use a lifestyle that is not only contrary to the Constitution but also contrary to the desire of many without giving them the opportunity to be persuaded, which is one of the purposes of the constitutional process of amendment.

In light of the above considerations, the undersigned solemnly call upon the Assembly to acknowledge its error by rescinding its action.


182. COMMITTEE TO ANSWER PROTEST NO. 2. It was moved that the Moderator appoint a committee of two to answer the protest. (see §185, 241).

183. RECESS. The Assembly recessed at 10:03 a.m. and reconvened at 10:22 a.m.

184. BUBE RESUMES CHAIR. Mr. Bube resumed the chair.
185. COMMITTEE TO ANSWER PROTEST NO. 2. (Cont., see §241, 242). The pending question (cf. §182) was carried. The Moderator later announced the appointment of Messrs. Stonehouse (convener) and Edwards.

186. RECONSIDER ADVISORY COMMITTEE 9, RECOMMENDATION 3 (cf. §143). It was moved to reconsider Recommendation 3 of Advisory Committee 9.

   It was moved to postpone reconsideration until after the report of the Committee to Answer the Protest.

   It was determined to refer the pending questions to the Committee to Answer the Protest (see §241).

187. PRAYER FOR FOREIGN MISSIONS. Dr. Gray led in prayer on behalf of the Committee on Foreign Missions.

188. COIE ASSUMES CHAIR. At the request of the Moderator Mr. R. M. Coie assumed the chair.

189. COORDINATION ELECTIONS. The order of the day having arrived, the floor was declared open for nominations to the Committee on Coordination. The following were nominated: Minister: Jonathan D. Male; Ruling Elders: Bube, R. W. Copeland, Ells, C. E. Winslow.

   The Moderator declared Mr. Male elected to the Class of 1991, and later announced the election of Mr. Bube to the Class of 1991, and Mr. R. W. Copeland to the Class of 1989.

190. MINUTES. The Moderator called for the reading of the Minutes (§174). By general consent the Minutes of the sessions of Monday, May 24, were approved as corrected.

191. BUBE RESUMES CHAIR. Mr. Bube resumed the chair.

192. OFFERING DESIGNATED. On motion it was determined that the offering received at the opening worship service (cf. §1) be given for the needs of the Committee on Foreign Missions.

193. PRAYER FOR COORDINATION. Mr. Hilbelink led in prayer on behalf of the Committee on Coordination.

194. EXPEDITING ASSEMBLY BUSINESS (cf. §17). Mr. Kinnaird presented a further report of the Committee on Expediting General Assembly Business as follows:

   SYNOPSIS
   I Analysis of the “Plan” as used by the 55th General Assembly
   II Recommendations

   I ANALYSIS
   The Committee has met and exchanged observations on the relative success of the Plan as utilized by the 55th Assembly. We have solicited and received
advice from and observations by the members of Advisory Committee 11. Consequently, we judge that the results of the trial use of the Plan by this Assembly can best be described by the words in contingency IV.B. (p. ) "proves to be generally satisfactory, but needing some revision."

Areas suggested for improvement and/or apparent problems with the Plan that have been identified by the Committee include:
1. Find ways to save time on approval of General Assembly Minutes, the Minutes of Standing Committees, and of Presbyterial Records.
2. Undebated recommendations remaining in line to come on the floor when the allotted time for debate expires.
3. Ways to limit undue extensions of time.
4. Possible use of an official time keeper.
5. Advisory Committees have difficulty determining, within four hours of recess to meet, how much time they should request, as required by the Plan.

If continued, the Committee requests commissioners to the 55th General Assembly to submit to the Committee, in writing, by September 30, 1988, a list of problems as perceived by the individual commissioners, along with any suggestions for improvements. The address of the chairman is: 420 Fremont Road, Nottingham, PA 19362.

II RECOMMENDATIONS

1. The Committee recommends that it be continued, with the addition of the Moderator of the 55th General Assembly, and that the Committee be instructed to revise the Plan for Time Allotment and to propose amendments to the Standing Rules to accommodate such a plan to the 56th General Assembly.

2. The Committee requests a budget of $500.

John O. Kinnaird, Chairman

195. ADVISORY COMMITTEE 11 (Expediting G.A. Business). Mr. Barker reported that Advisory Committee 11 concurred with the recommendations of the committee.

196. RECOMMENDATION ACTIONS. Recommendation 1 was adopted with the addition of the words "and one commissioner elected by this Assembly," following the words "55th General Assembly."

Recommendation 2 was referred to Advisory Committee 4.

197. EXPEDITING G.A. BUSINESS ELECTION. The floor was declared open for nominations to the Committee on Expediting General Assembly Business. The following were nominated: Messrs. Duff, D. W. Kiester, Watson. The Moderator later announced the election of Mr. D. W. Kiester.

198. DEVOTIONAL. The order of the day having arrived, the Assembly sang the hymn, Who are these like stars appearing. Mr. Lewis spoke on the topic, "Three Images of the Shepherd's Office," based on Ezra 9:1 - 10:4, Isaiah 50:4,5, and I Thessalonians 2:17 - 3:13.
199. **RECESS.** The Assembly recessed at 12:02 p.m. following prayer led by Mr. Lewis.

**Tuesday Afternoon, May 24**

200. **RECONVENE.** The Assembly reconvened at 1:10 p.m. with the singing of the hymn, *The church's one Foundation Is Jesus Christ her Lord.* Mr. Wislocki led in prayer.

201. **FRATERNAL DELEGATE.** Mr. Van Stedam, *fraternal delegate of the Reformed Church in the U. S.,* addressed the Assembly. Mr. Barker led in prayer for the Reformed Church in the U. S.

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

**I FINAL FINANCIAL REPORT**

- Balance available for 55th General Assembly: **$48,583.16**
- Compensation paid for valid travel and expense vouchers: **$46,299.00**
- Balance on hand at close of 55th General Assembly: **$ 2,284.16**

**II FINAL RECOMMENDATIONS**

1. That the 56th General Assembly convene on the campus of Geneva College, Beaver Falls, Pennsylvania, beginning at 9:00 a.m., Friday, June 9, 1989.

2. That the Assembly request the churches to contribute to the General Assembly Travel Fund for 1989 at the rate of $5.00 per communicant member.

3. That the Committee be authorized to make arrangements for reduced airfares to the 56th General Assembly for commissioners and other representatives. In order to facilitate this responsibility, presbyteries and committees authorized to send commissioners or corresponding members are requested to elect such persons by January 30, 1989, and to communicate immediately thereafter their selectee's names and addresses to the Committee on Date, Place, and Travel, or its designated representative, and to the Stated Clerk and the Committee on Arrangements.

4. That Messrs. D. W. Kiester (convener), Lawrence Semel, and David R. Heise be constituted the Committee on Arrangements for the 56th General Assembly.

5. That Standing Rule, Chapter XI, Section 1, be suspended and that the following commissioners be excused from the Assembly at 11:15 a.m., Wednesday, May 25, in order to take the shuttle to the airport: Stonehouse, P. E. Copeland, Dennison, Gregson, Harting, Hubenthal, Kuschke, Nicholson, Solis, Singer, Steever, Gray, Malcor, Rowe, Thomas, Edwards, Hohenberger, W. A. Anderson, and Urban.
III ELECTION

The term of Mr. Donald R. Miller expires with this Assembly.

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

204. DATE, PLACE, AND TRAVEL ELECTION. The floor was declared open for nominations to the Committee on Date, Place, and Travel for the Class of 1991. Mr. D. R. Miller was nominated. There being no further nominations, the Moderator declared Mr. Miller elected.

205. PAEDOCOMMUNION (see also §207, 208, 211, 212). Mr. Wagner, member of the Committee on Paedocommunion, presented its report (see p. 374), including the following recommendations:

RECOMMENDATIONS

1. That this report be circulated among the Sessions of the church, for their study, and that the Sessions be asked to communicate their responses to this report to this committee by December 31, 1988.

2. That the Committee evaluate these responses, and present a revised report, with recommendations (if any) to the 56th General Assembly.

During presentation of the report, the time was extended once for 10 minutes.

206. PRIVILEGE OF FLOOR. On motion Mr. Mekonnen was granted the privilege of the floor during consideration of the report of the Committee on Paedocommunion and the report of the Committee to Visit Kidane-Hiwot.

207. PAEDOCOMMUNION (Minority No. 1). (see §212). Dr. Coppes presented the report of Minority No. 1 of the Committee on Paedocommunion (see p. 409), including the following recommendations:

RECOMMENDATIONS

1. That this report be sent to the churches for their study.

2. That we do not change our subordinate standards.

3. That we inform the Kidane-Hiwot church that the practice of paedo- communion is not within the boundaries of our secondary standards or of Scripture.

4. That the reports be sent to the RES.

During presentation of the report, the time was extended once for five minutes.
PAEDOCOMMUNION (Minority No. 2, p.421). Dr. Lillback presented the report of Minority No. 2 of the Committee on Paedocommunion (cf. Minutes, 54th General Assembly, pp. 246ff.), and with the following:

The undersigned continues to hold to the propositions presented in his minority report to the 54th General Assembly. Accordingly, he makes no further report at this time. He does, however, concur with the recommendations offered by Dr. Leonard J. Coppes.

During presentation of the report, the time was extended once for five minutes.

ADVISORY COMMITTEE 10 (Paedocommunion). Mr. Mahaffy presented the report of Advisory Committee 10 as follows:

The Advisory Committee met with representatives of the Committee on Paedocommunion and its minorities. We also met with individual commissioners, and examined materials prepared for other denominations, including the Presbyterian Church in America and the Christian Reformed Church. While the Committee appreciates insights of the committee and the minorities, it was not willing simply to concur with any of the reports.

RECOMMENDATIONS

Procedural motion: That the Assembly suspend Instrument F.2.c. and d. in order to act on the recommendations of the Advisory Committee in lieu of the recommendations of the Committee on Paedocommunion and its Minorities.

The Advisory Committee proposes the following recommendations in lieu of the recommendations of the Committee and its Minorities:

1. That the Assembly advise Kidane-Hiwot and the sessions of the Orthodox Presbyterian Church that the requirement of the Scriptures and our subordinate standards for meaningful participation in the Lord’s Supper is not age, but a faith that confesses, discerns, remembers, and proclaims the body of Christ while partaking.

2. That the Assembly encourage the sessions to be more faithful in oversight of the flock of Jesus Christ, particularly the covenant children who are in truth members of the church.

3. That the Assembly request the presbyteries to study the implications of the doctrine of the covenant for the observance of the Lord’s Supper, public profession of faith, and the assumption of full covenant responsibilities by young members, and to report to the 57th General Assembly with specific proposals, including grounds, if they conclude that changes in the subordinate standards are required.

Ground:

The diverse application of the Scriptures and the subordinate standards to these issues within the church calls for further study.
4. That the Committee on Paedocommunion be dissolved.

John W. Mahaffy, chairman

During presentation of the report, the time was extended once for five minutes.

210. RECESS. The Assembly recessed at 3:15 p.m. and reconvened at 3:35 p.m. with the singing of the hymn, Not what my hands have done Can save my guilty soul.

211. PAEDOCOMMUNION (Cont.). The period for questions concerning the report of the Committee on Paedocommunion continued.

During the period for questions, the time was extended three times for a total of 30 minutes.

212. RECOMMENDATION ACTIONS (cf. §205, 207). Recommendation 1 of the Committee on Paedocommunion was placed on the floor. On motion Recommendations 1 and 2 were laid on the table.

Minority No. 1 placed the following recommendation on the floor: That the Assembly advise Kidane-Hiwot and the sessions of the Orthodox Presbyterian Church to follow the subordinate standards of the Orthodox Presbyterian Church and that the requirement of the Scriptures and our subordinate standards for meaningful participation in the Lord’s Supper is not age, but a faith that confesses, discerns, remembers, and proclaims the body of Christ while partaking.

It was moved to amend by deleting the words “to follow the subordinate standards of the Orthodox Presbyterian Church and.” (returning the motion to the form of Recommendation 1 of Advisory Committee 10).

It was determined to move the previous question.

The amendment was carried.

During the period for debate, the time was extended once for five minutes.

213. RECESS. The Assembly recessed at 5:04 p.m.

Tuesday Evening, May 24

214. RECONVENE. The Assembly reconvened at 6:30 p.m. with the singing of the hymn, Eternal Father, strong to save. Mr. D. R. Miller led in prayer.

215. RECOMMENDATION ACTIONS (Paedocommunion, Cont.). The pending question was carried (in the form of Recommendation 1 of Advisory Committee 10).

Messrs. Gidley, Urban, Gregson, Haney, R. W. Coie, Kinnaird, Miladin, and B. A. Coie requested that their negative votes be recorded.
During the period of debate, the time was extended for Mr. Barker to finish his remarks (one minute).

Recommendations 2 and 3 of Advisory Committee 10 were adopted.

Mr. Travis led in prayer for the Assembly as it endeavored to continue its business.

The recommendations of Minority No. 1 were withdrawn.

Recommendation 4 of Advisory Committee 10 was adopted and the Committee on Paedocommunion was dissolved.

216. ASSEMBLY SINGS HYMN. The Assembly sang the hymn, Not unto us, O Lord of heav'n, But unto thee be glory given.

217. KIDANE-HIWOT. Mr. Urban, member of the Committee to Visit Kidane-Hiwot, presented its report (see p. 422).

Mr. Craven led in prayer for the Kidane-Hiwot congregation.

218. REVISIONS TO BOOK OF DISCIPLINE (see §219, 220). Mr. Duff, Chairman of the Committee on Revisions to the Book of Discipline and the Directory for Worship, presented its report (see p. 423), including the following recommendations:

RECOMMENDATIONS

1. The Committee informs the 55th General Assembly (1988) that in Chapter VI,A.1. of the Directory for the Public Worship of God, the references to the Form of Government, Chapters XV and XVI, should be changed to Chapter XXIII, and requests the Moderator to declare that such is a correction of an error and that the change is now in effect.

2. The Committee informs the 55th General Assembly (1988) that in Chapter VI,B.1. and VI,C.1. of the Directory for the Public Worship of God, the references to the Form of Government, Chapter XIII, should be changed to Chapter XXV, and requests the Moderator to declare that such is a correction of an error and that the change is now in effect.

3. That the 55th General Assembly propose to the presbyteries that the Book of Discipline V,2.b.(1) be amended by striking the period at the end and inserting the words “unless the presbytery institutes or continues other disciplinary action against him.”

4. That the 55th General Assembly propose to the presbyteries that the Book of Discipline be amended so that Chapter VI would read as [presented in the report (see pp. ff.).]

5. That the budget for the Committee for the coming year be $2,000.

6. That the Committee be continued.

219. ADVISORY COMMITTEE 8 (Revisions to Book of Discipline). Mr.
Falk presented the report of Advisory Committee 8 concerning the Committee on Revisions to the Book of Discipline and the Directory for Worship as follows:

The Committee concurs with recommendations 1, 2, and 3.

RECOMMENDATIONS

1. The Committee recommends that the General Assembly approve new chapter VI, CENSURES, parts A and B, noting that this will require a word change in BD III, 6. Where it reads: “no censure of rebuke shall...” change to read: “no censure of admonition shall...” (emphasis added).

2. The Advisory Committee recommends that the Assembly approve part C., Procedural Considerations, with the following deletions and corrections:
   - After 2.a. - delete all of subsection (1)
   - delete the first two sentences in subsection 2
   - Begin 2.b. as follows: “In the case of a definite suspension, at the end of the time specified, and after a solemn admonition, the offender is considered restored and the case is terminated. The offender is again in good and regular standing in the church.
   - Reletter b. through d. to c. through e.

The Advisory Committee also asks the Assembly to take note of Overture 5 from the Presbytery of Northern California (see p. 79).

Since the matter is covered by the Committee on Revisions to the Book of Discipline and the Directory for Worship, the Advisory Committee recommends no action on Overture 5.

Stanford M. Sutton, Jr., Chairman

220. RECOMMENDATION ACTIONS. Recommendations 1 and 2 of the Committee were adopted by general consent, and the Moderator declared the changes were now in effect.

Recommendation 3 was adopted, and served as the answer of the Assembly to Overture 5 from the Presbytery of Northern California.

On motion Recommendation 4 and the report of Advisory Committee 8 respecting Recommendation 4 were referred back to the Committee on Revisions to the Book of Discipline and the Directory for Worship for further study as they continue their work in the coming year.

Recommendation 5 was referred to Advisory Committee 4.

Recommendation 6 was adopted.

221. ADVISORY COMMITTEE 8 (other matters). Mr. Falk presented a further report of Advisory Committee 8 as follows:

1. (RE: Overture 1, p. 77) The Committee concurs with the overture and recommends that the Assembly propose to the presbyteries that the Form of Government, Chapter XXIX, Section A.3.b., be amended by the deletion of the words “to divide the congregation and” on the grounds listed by the overture.

2. (RE: Overture 6, p. 81) The Committee, noting a typographical error
(Chapter VIII should be XIII), recommends that the Assembly propose to the presbyteries that the Form of Government be amended as proposed by Overture 6.

3. (RE: Communication 5, p. 89) The Committee, noting that both of its concerns are adequately covered by the Committee of Revisions to the Book of Discipline and the Directory for Worship, recommends no action regarding Communication 7.

4. (RE: Communication 8, p. 90) The Committee, perceiving that there is provision in the Book of Discipline, Chapter VI, for discipline in sequence, recommends no action on Communication 11.

5. (RE: Communication 11, p. 92) The Committee recommends that the Assembly advise the Presbytery of Philadelphia that it sees no objection to the presbytery granting Mr. Douglas Bond an exemption to the requirement that a licentiate must have a B.A. degree or its academic equivalent.

6. (RE: Report of the Stated Clerk, Part VI, p. 125) The Committee recommends that the Assembly advise the Clerk that:
   1. ministers without ministerial rights are to be included in the lists of ministers.
   2. the names of ministers under suspension are to be included in the lists of ministers.

Stanford M. Sutton, Chairman

222. RECOMMENDATION ACTIONS. The recommendations of Advisory Committee 8 were adopted except that Recommendation 6 was referred to the Stated Clerk and he was authorized to appoint a committee of two to join with him in dealing with the two matters presented, and that they report to the 56th General Assembly what they have done.

During the period for debate, the time was extended once for 30 minutes.

223. PRAYER FOR BOND. Mr. S. F. Miller led in prayer for Mr. and Mrs. Douglas Bond (cf. Communication 10, §221.5.).

224. HISTORIAN. Mr. Dennison presented his report as Historian (see p. 430). By general consent Standing Rule, Chapter V, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

225. RECESS. The Assembly sang the hymn, *This night, O Lord, we bless thee For thy protecting care*. The Assembly recessed at 9:35 p.m. following prayer led by Mr. Rowe.

Wednesday Morning, May 25

226. RECONVENE. The Assembly reconvened at 8:00 a.m. with the singing

227. **READING OF MINUTES POSTPONED.** By general consent the reading of the Minutes of the sessions of Tuesday, May 24, was postponed until the call of the Moderator (see §245).

228. **PROTEST NO. 3.** (see §229, 251). The following protest was presented:

On Tuesday, May 24 1988 the General Assembly adopted the following recommendation pertaining to the report of The Committee on Paedocommunion:

That the Assembly advise Kidane-Hiwot and the sessions of the Orthodox Presbyterian Church that the requirement of the Scriptures and our subordinate standards for meaningful participation in the Lord’s Supper is not age, but a faith that confesses, discerns, remembers, and proclaims the body of Christ while partaking.

The undersigned respectfully protest this action on the following grounds:

1. The Larger Catechism, in the answer to question 177, states, *inter alia*, that the Lord’s Supper is to be administered “only to such as are of years and ability to examine themselves”. Therefore, according to our subordinate standards, age is pertinent to “meaningful participation in the Lord’s Supper”, though a specific age is not mentioned. The decision of the Assembly does not accurately interpret our subordinate standards.

2. The wording of the recommendation is evidently acceptable to those who agree with the practice of paedocommunion. The wording of the recommendation also appeared to be acceptable to those who agree with our subordinate standards. The recommendation is thus at best equivocal, and at worst, contrary to our subordinate standards. Since we are confessionally committed to only one of these positions, and these positions are mutually exclusive, the wording of the recommendation is at best a departure from our subordinate standards. This interpretation of the decision is evidenced not only by the words of the decision itself, but also by the fact that the General Assembly deleted a clause from an earlier version of the motion and later rejected an amendment, either of which would have made the decision explicitly in support of the subordinate standards. The clause in the earlier version of the motion directed the Kidane-Hiwot and the sessions of the OPC to follow the subordinate standards in this matter; the later amendment explicitly referenced specific germane sections of the Form of Government and the Directory of Worship.

3. The fact that some commissioners of the General Assembly are not certain that our subordinate standards are Scriptural in this matter is no reason for the Assembly to accommodate this uncertainty in its official pronouncements. Ordination vows (2) and (3) for both ministers and ruling elders (FG XXIII,8 and XXV,6) require the sincere reception and adoption of the Confession of Faith and Catechisms and the approval of the government, discipline and worship of the Orthodox Presbyterian Church. The General Assembly must unequivocally support our subordinate standards in its official decisions, or we are violating our ordination vows. Although our ordination vows do not require subscription to every particular
statement in our subordinate standards, we must not fail to uphold these standards in our collective pronouncements. Otherwise our subordinate standards cease to be the confession of the church as a whole and become mere advice. Those who desire to change our practice in administering the Lord's Supper ought to propose amendments to our subordinate standards via constitutional procedures.

Although ordained officers who dissent from particular statements in our subordinate standards do not thereby necessarily become subject to judicial discipline, they cannot expect the General Assembly to place its imprimatur on their dissent by adopting statements that either are equivocal concerning our subordinate standards or actually contradict them. They are free to propose amendments to our subordinate standards via constitutional procedures.

The decision was clearly framed so as not to “close the door” on the position of paedocommunion. However, our subordinate standards already close the door on this position. The only way in which this door can be legitimately opened is via our constitutional procedures for amending our subordinate standards.

The undersigned respectfully request that the General Assembly rescind the action that we herein protest.

James S. Gidley, Arthur W. Kuschke

229. COMMITTEE TO ANSWER PROTEST NO. 3. The Moderator requested Mr. Galbraith, as a committee of one, to prepare an answer to Protest No. 2 (see §251).

230. TIME CHANGES. On amended motion it was determined that the time allowed for reports, questions, and speeches be amended to 5, 10, and 5 minutes respectively.

231. CHRISTIAN EDUCATION ELECTION (cf. §64). The Stated Clerk reported the resignation of Dr. Lillback from the Committee on Christian Education, Class of 1989. The floor was declared open for nominations to replace Dr. Lillback. The following were nominated: Messrs. Floding and Reynolds. The Moderator later announced the election of Mr. Floding.

232. ADVISORY COMMITTEE 2 (Overture 4). Mr. S. W. Anderson presented the report of Advisory Committee 2 concerning Overture 4 (see p. 78) as follows:

RECOMMENDATIONS

1. The Committee recommends that the Overture be considered in two parts, the first part being paragraph two, the second part being paragraphs three, four, and five.

2. The Committee recommends that the Assembly adopt the language of the Overture in paragraph two.
3. The Committee recommends that the Assembly adopt the language of the Overture in paragraphs three, four, and five, with the following amendments:
   a. substitute the words “addition to the ‘Goal’ paragraph of Part III, he
      shall be able” for the following words from paragraph three: “introductory para-
      graph before point A (III, p. 2), ‘The candidate must learn.”
      
   b. delete paragraph five.

Jay E. Adams, Chairman

233. RECOMMENDATION ACTIONS. The recommendations were adopted.

234. COMMITTEE FOR THE HISTORIAN. Mr. Dennison presented the report of the Committee for the Historian (see p. 431), including the following recommendations:

RECOMMENDATIONS

1. That the budget of the Committee for the Historian, itemized in Section V, be adopted (see p. 433).

2. That the Historian’s honorarium of $4,000.00 per year continue for the next year.

235. ADVISORY COMMITTEE 8 (Historian and Committee for the Historian). Mr. Falk presented the report of Advisory Committee 8 concerning the Historian and the Committee for the Historian as follows:

   The Committee approves the report of the Historian.

   The Committee approves the report of the Committee for the Historian.

RECOMMENDATION

   The Committee recommends that the Assembly express its thanks to the Rev. Charles Dennison for his work in distributing and selling the semi-centennial volumes.

Stanford M. Sutton, Chairman

236. RECOMMENDATION ACTIONS. By general consent Recommendations 1 and 2 of the Committee for the Historian were referred to Advisory Committee 4.

   The recommendation of Advisory Committee 8 was adopted.

237. CHAPLAINS COMMISSION. Dr. Dortzbach, member of the Chaplains Commission, presented its report (see p. 434), including the recommendations which follow. By general consent Standing Rule, Chapter V, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly.
RECOMMENDATIONS

1. That the Assembly approve a budget of $1,500 for travel for the Chaplains Commission for 1989.

2. That the Assembly approve support for the Joint Commission on Chaplains and Military Personnel at the rate of $200 for each chaplain on active duty during 1989, or a portion thereof.

3. That this General Assembly adopt a policy statement on the function of the military chaplain regarding baptizing and receiving church members where military duty precludes the normal procedures of the local congregation or presbytery.

238. ADVISORY COMMITTEE 6 (Chaplains Commission). Mr. Lewis presented the report of Advisory Committee 6 concerning the Chaplains Commission as follows:

RECOMMENDATION

Advisory Committee 6 recommends that Recommendation 3 of our Chaplains Commission be referred back to it for drafting a proposed policy statement, and that the Commission report back to the 56th General Assembly.

Grounds:

1. Sufficient information to draft a policy statement was unavailable to the Advisory Committee.

2. This work is best done by the Chaplains Commission, then referred to the appropriate Advisory Committee of the 56th General Assembly.

3. The representative of the Chaplains Commission concurs in this recommendation.

George R. Cottenden, Chairman

239. RECOMMENDATION ACTIONS. By general consent Recommendation 1 and 2 of the Chaplains Commission were referred to Advisory Committee 4.

The recommendation of Advisory Committee 6 carried as a substitute for Recommendation 3 of the Chaplains Commission.

240. CHAPLAINS COMMISSION ELECTIONS. The floor was declared open for nominations to the Chaplains Commission for the Class of 1991. The following were nominated: Chaplains Acker, William A. Miller, Jr., Warren, Bryan J. Weaver, and Christopher Wisdom.

The Moderator later announced the election of Chaplain Acker.

241. ANSWER TO PROTEST NO. 2 (cf. §181, 182, 185). Mr. Stonehouse presented the report of the Committee to Prepare an Answer to the Protest as follows:
The committee to prepare a reply to the protest of Mr. Galbraith et al. to the majority of the Assembly in voting "not to construe Chapter III of the Directory for Worship to prohibit ruling elders from performing any of the usual parts of public worship" (cf. §143, 3), agrees with the protesters that that action should be reconsidered because it is objectionable in its present form.

**Grounds:**

The action is too broad, presumably allowing for a ruling elder to perform purely ministerial functions such as pronouncing the benediction.

At the same time we do not agree that the method used was precipitous or unconstitutional. It is simply an attempt to state the understanding of the Assembly as to how the Directory for Worship is to be interpreted. The motion has no constitutional standing and is no more than "pious advice".

While Chapter III of the Directory for Worship is read by the protesters as prohibiting ruling elders from public reading of the word of God and many other ministerial functions, we believe that this chapter must be understood in the light of other portions of the Form of Government and the Directory itself.

The Form of Government (Chapter XVII, 1) states, "when a minister or licentiate is not available, the session shall be responsible for the conducting of services. A sermon or exhortation in accord with the standards of the church should be presented by reading, recording or oral delivery to the congregation." Here, ruling elders are given mandate to lead most of the usual parts of public worship when a minister is not present. Here is at least one exception to prohibiting ruling elders from worship leadership. They are equipped and authorized to do it. If ruling elders are instructed to perform these functions in the absence of a minister, Chapter III should not be understood to bar them from these activities when a minister is present.

One of the principles of worship in our Directory for Worship is, "The Lord Jesus Christ has presented no fixed forms for public worship, but, in the interest of life and power in worship, has given his church a large measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God's word are observed and the Spirit of the Lord is, that all things must be done decently and in order..." (II, 7). We believe that the above statement provides ground for latitude and flexibility in the application of the provisions of Chapter III.

**RECOMMENDATIONS**

1. That the action of the 55th General Assembly recorded in §152-3 (cf. §143, Recommendation 3), be reconsidered.

2. That the motion be amended to read as follows: That the Assembly declare that it understands that Chapter III of the Directory for Worship does not prohibit ruling elders from performing parts of public worship permitted them in other parts of the Form of Government or Directory for Worship.

Bernard J. Stonehouse, Albert G. Edwards

During presentation of the report, the time was extended five minutes.
242. RECOMMENDATION ACTIONS. Recommendation 1 was adopted and the Assembly reconsidered Recommendation 3 of Advisory Committee 9 (cf. §143).
Recommendation 2 above was moved as a substitute.
On motion it was determined that consideration of the pending question (Recommendation 3, §143) with its substitute (Recommendation 2, §241) be postponed indefinitely.

During the period of debate, the time was extended twice for a total of 10 minutes.

243. PROTEST NO. 4. The following protest was presented:

The undersigned respectfully protest the action of the 55th General Assembly, on this 24th day of May, 1988 in voting to approve a motion sending advice to a church wherein it was declared, “that the requirement of the Scriptures and our subordinate standards for meaningful participation in the Lord’s Supper is... faith that confesses... and proclaims the body of Christ while partaking” (cf. §209.3, 215, ¶1).

The Westminster Confession of Faith declares, “The whole counsel of God concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added...”

When specifically requested, prior to adopting the above motion, to cite Scripture in proof of the thesis that a profession of faith is required for admission to communion, the following Scriptures were cited:

By Minority #1: Hebrews 8-10; 13:10; and Luke 2:22ff.
By Minority #2: Matthew 10:32-33; Mark 8:34-38; Hebrews 13:17; and Matthew 18:18.
By the Chairman of Advisory Committee #10: Romans 10:9.

None of the arguments in which the above citations were given demonstrated that the thesis was expressly set down in Scripture nor deduced by good and necessary consequence.

In the course of debate on the above declaration with reference to a proposed amendment to remove the words “of the Scriptures” attention was called to the above incident as reason why we ought not to declare the doctrines taught therein as a requirement of Scriptures but should delete those words and merely agree to the evident truth that it is a requirement of our subordinate standards (DW, V, 4.).

Therefore the undersigned do protest that the Assembly has erred by making a declaration of a doctrine as being required of the Scriptures without citing an express statement therein nor a necessary deduction there from.

In light of the above considerations, the undersigned solemnly call upon the Assembly to acknowledge its error by rescinding its action.

John O. Kinnaird, Robert M. Coie, Edwin C. Urban, Paul E. Copeland

244. RECESS. The Assembly recessed at 10:01 a.m. and reconvened at 10:23 a.m. with the singing of hymn, I am so glad that our Father in heav’n Tells of his love in the book he has giv’n.
245. MINUTES. The Moderator called for the reading of the Minutes of the previous day’s sessions (cf. §227). By general consent the Minutes of the sessions of Tuesday, May 24, were approved as corrected, without being read to the Assembly.

246. PUBLIC RELIGIOUS MATTERS (cf. p. 436). It was determined that the report of the Committee on Public Religious Matters be postponed to the 56th General Assembly, to appear on the docket immediately following the report of the Committee on Ecumenicity and Interchurch Relations, and that the report be sent to the presbyteries and sessions for their study and comment to the Committee.

247. PRAYER FOR CHAPLAINS COMMISSION. The election to the Chaplains Commission being completed at this time, Dr. Dortzbach led in prayer for the Chaplains Commission.

248. GENERAL ASSEMBLY FUND REVIEW (Advisory Committee 4). Mr. Hilbelink presented the report of Advisory Committee 4 on the General Assembly Fund Review as follows:

GENERAL ASSEMBLY FUND BUDGET 1988-1989


The General Assembly Fund received estimated contributions of $66,000, in 1987-1988, bringing the balance as of April 30 up to $30,974. The Committee notes that the balance is increasing as planned to pursue changing the accounting period to a calendar year basis and then reducing the amount requested at that time. By requesting $11.50 per communicant member and minister for 1988-1989 the committee continues the same level request for the third year. It is hoped that the balance at the end of the 1988-1989 year will make it possible to move the fiscal year to the calendar year.

RECOMMENDATION

That the following budget be adopted, and that the Assembly request the churches to contribute $11.50 for each communicant member and that each minister be requested to contribute $11.50 to meet the 1988-1989 General Assembly Budget needs.

GENERAL ASSEMBLY FUND BUDGET 1988-1989
(Operation Fund)

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Balance on hand, April 30

$ 30,974

$ 25,080

71
## GENERAL ASSEMBLY FUND BUDGET 1988-1989
(Operation Fund) (cont.)

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### EXPENDITURES

#### I Honoraria
- Stated Clerk: $10,500
- Assistant Clerk: $1,500
- Statistician: $300
- Historian: $4,000

#### II Office
- Directory: $10,500
- Equipment, postage, supplies, secretarial, telephone, travel, computer service, misc.: $2,000

#### III General Assembly Meetings
- Minutes-printing/distributing: $13,633
- Agenda-printing/distributing: $2,867
- Committee on Arrangements: $2,000
- Fraternal Delegates: $2,000

#### IV Assessments
- RES: $6,100
- NAPARC: $50
- Joint Chaplains Commission: $1,500

#### V Special Committee Expenses
- Appeals and Complaints: $100
- Chaplains Commission: $3,100
- Expediting G.A. Business: $250
- Committee for the Historian: $4,250
- Ecumenicity and Interchurch Relations: $6,250
- Denominational Magazine: $5,763
- Leadership in Worship: $4,185
- Public Religious Matters: $6,250
- Study Paedocommunion: $1,285
- RES Matters: $9,000
- Revisions to the BD:
  - Dir. for Worship: $2,000
  - Trustees of the G. A.: $50
  - Women in Church Office: $1,000
  - Pre-Assembly Conference: $1,400
  - Mid-Assembly Conference: $400
VI Miscellaneous  

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RECEIPTS  

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John R. Hilbelink, Chairman

249. RECOMMENDATION ACTION. The recommendation was adopted.

250. MINUTES. The Moderator called for the Minutes of the sessions of Wednesday, May 25, available to the Assembly. By general consent the Minutes were approved as corrected, without being read to the Assembly.

251. ANSWER TO PROTEST NO. 3 (cf. §228). Mr. Galbraith presented the following motion as an answer to the Protest of Messrs. Gidley et al.:

That the Assembly state

1. That the Constitution of the Orthodox Presbyterian Church states explicitly that the Lord’s Supper is to be administered “only to such as are of years and ability to examine themselves” (Larger Catechism, Answer to Question 177) and supports that statement with 1 Corinthians 11:28, “But let a man examine himself, and so let him eat of that bread and drink of that cup;”

2. That to even suggest that age is not a primary criterion in determining who should partake of the Lord’s Supper is both to question the validity of a portion of the Church’s Constitution without attempting to correct it, and to create disunity in the Church between those who wish to uphold the position of the Constitution and those who wish to see change;

3. That those who wish to practice paedocommunion should seek amendment to the Constitution and that meanwhile motions that may be interpreted so as to circumvent the Constitution, including the motion referred to by the protestant, should not be presented to the Assembly; and

4. That the Assembly assure Kidane-Hiwot of the Assembly’s love and concern for them and for their growth in the Lord and of our continuing study of the Scriptures concerning participation in the Lord’s Supper bearing in mind, as we do so, the necessity of striving to preserve both truth and unity in the Church.

Therefore the Assembly urges those who favor paedocommunion to help preserve the unity of the Church by following the Constitutional amendment process, if they believe that their position is the biblical one, and that in further search for unity the Assembly appeal to the proponents of the protested motion to agree to it being rescinded at this time.

252. ACTION. On motion consideration of the pending question was postponed indefinitely.
253. RESOLUTION OF THANKS. The following resolution of thanks was adopted:

That the Stated Clerk express the deep appreciation and thanks of the Assembly to the administration and staff of Covenant College for the Assembly’s use of their campus and for their gracious, concerned, care for the commissioners during their stay. The Assembly notes especially Mr. Frank Brock, President of the College, Mr. Herb Politano, for his handling of the logistics for the Assembly, and Mrs. Craig Lyon who served as our kind hostess, together with the many others who assisted them.

The Assembly also expresses its thanks to the Committee on Arrangements, the Rev. Messr. Thomas S. Champness, Hendrik Krabbendam, and Donald F. Stanton for their efficient labor of love on the Assembly’s behalf.

254. PRAYER. Mr. Sutton led in prayer on behalf of Chaplain W. A. Miller, the Rev. and Mrs. Roger A. Ramsey, and Dr. Rayburn (cf. §90, now in the hospital).

255. MINUTES, WEDNESDAY. The Moderator called for the reading of the Minutes of the sessions of Wednesday, May 25, not previously approved. The Minutes were read, corrected, and approved.

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

257. MODERATOR THANKED. The Assembly gave Mr. Bube a standing ovation, thereby thanking him for leading it through the business of the Assembly, especially in light of the strictures placed upon it by the adoption of the Plan to Expedite General Assembly Business (§17, §18). This was the first time since the Forty-fifth (1978) General Assembly that the Assembly had dissolved prior to the projected terminus.

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

The Moderator made the following declaration: In accordance with your vote to dissolve the 55th General Assembly, 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 Geneva College, Beaver Falls, Pennsylvania, at 9:00 a.m., on Friday, June 9, in the year of our Lord 1989.


Respectfully submitted,
John P. Galbraith, Stated Clerk
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Overture 1

From Presbytery of New York and New England October 15, 1987

The Presbytery of New York and New England respectfully overtures the 55th General Assembly (if the presently proposed amendment to the Form of Government, Chapter XXIX, is adopted) to propose to the presbyteries that the newly adopted Chapter, Section A.3.b., be amended by the deletion of the words “to divide the congregation and”.

GROUNDS:

At the 52nd General Assembly (1985), amendments to the Form of Government, Chapter XIV (along with amendments to Chapters XXIX, XVI, and XIII), which deleted the power of presbyteries to divide congregations, were proposed to the presbyteries for adoption (cf. Minutes, 52nd G.A., §73,74, pp. 45,46). These amendments were adopted by a majority of the presbyteries as reported in the Minutes of the 53rd General Assembly (cf. Minutes 53rd G.A., §22, p.9), and declared in effect.

Subsequently, in that same Assembly, suggestions were made to further amend the newly adopted changes in Chapter XXIX (cf. Minutes, 53rd G.A., §251, p.56) which suggestions were “committed to the Committee on Revisions to the Book of Discipline and the Directory for Worship as a special assignment.”

That Committee reported to the 54th General Assembly with a completely revised Chapter XXIX, which has been most recently before the presbyteries for adoption (cf. letter to Sessions and Ministers from the Stated Clerk, dated July 7, 1987, Appendix B, and the identical section in a later letter to the clerks of the presbyteries). This proposal apparently overlooked the previous action in re Chapter XIV (cf. Stated Clerk’s letter, Ground 3 (VIV should be XIV), by using terminology (and powers) which had been deleted by prior action of presbyteries and assemblies.

Stephen L. Phillips
Stated Clerk

Overtures 2 and 3

From the Presbytery of the Midwest October 29, 1987

The Presbytery of the Midwest, at its stated fall meeting of September 21-22, 1987, adopted the following two overtures to the General Assembly together with their respective grounds:

Overture 2

That General Assembly instruct the Statistician that all information now given for churches be listed for chapels also.
Grounds: 1) Currently all chapel statistics are included with the statistics for the overseeing church. This makes it impossible to determine what is happening in either the overseeing church or chapel.

2) Presbytery wishes to exercise proper oversight of its member churches, and the information listed in the statistics is helpful to us in exercising this responsibility. This requested change will make these statistics more accurate.”

Overture 3

That General Assembly instruct the Statistician to include in his report the average morning worship attendance in May and November as he does now for average attendance of Sunday School.

Grounds: Presbytery wishes to exercise proper oversight of its member churches. In order to do this we need proper information. Morning worship attendance is a more accurate guide to the ministry of a church than Sunday school attendance.

Donald M. Parker
Stated Clerk

Overture 4

From the Presbytery of the Southwest

December 22, 1987

At the fall stated meeting of the Presbytery of the Southwest the following overture was made to the General Assembly with regards to amending the Curriculum on Ministerial Training:

Under the section entitled “Doctrine”, subsection II.A., we recommend that the following sentence be substituted: “A. Introduction to Apologetic Methodology and Practice including (1) the school of Van Tillian presuppositionalism as the most biblically faithful expression of Reformed apologetics, and (2) a survey of positions held by other Reformed apologists.” (NOTE - This is as per presbytery’s March 23, 1987 letter to the General Assembly Subcommittee on Ministerial Training. That letter reached the Subcommittee after its final meeting prior to General Assembly.)."

Under “Hermeneutics”, as an introductory paragraph before point A (III, p.2), “The candidate must learn to read the Bible as God intended it, in its organic unity and its historical diversity. The centrality of Christ, the Covenant, and the Kingdom in the Scripture determines our understanding of the Scripture as a whole and as individual texts. The Bible is the progressively unfolding history of the redemptive acts and words of God, climaxing in the coming of Christ and His kingdom, ushering in the new age, the last days.

“Christ has accomplished this through His death and resurrection, and the sending of His Spirit to the Church on the day of Pentecost. The Bible also holds out the blessed hope to Christ’s Church that this new Covenant Kingdom which is not yet consummated, will appear in the fullness of God’s glory with Christ’s return on the last day.
For the candidate to study and understand the Scripture in this way is but to learn how to interpret the Bible biblically. Without this perspective, a candidate cannot be faithful as a steward of the mysteries of Christ (I Cor. 4).”

Timothy L. Bero
Stated Clerk

Overture 5

From the Presbytery of Northern California

The Presbytery of Northern California of the Orthodox Presbyterian Church on motion resolved to overture the Fifty-fifth General Assembly to amend the Book of Discipline. Enclosed herewith is an extract from the minutes of February 19 and 20 meeting, pages 277-278, item #27 which contains the complete text of that resolution.

WHEREAS the Book of Discipline, Chapter V,2.b.(1), by a strict construction of its wording, does not permit a presbytery to initiate disciplinary process against a minister who renounces the jurisdiction of the Orthodox Presbyterian Church, but whose conduct, words, opinions or teaching the presbytery judges to be an offense - being a transgression of the righteousness prescribed by the Word of God, and

WHEREAS a minister may choose to renounce the jurisdiction of the Orthodox Presbyterian Church in order to avoid disciplinary process being initiated against him, and

WHEREAS in the situation of a church member, who requests erasure from the roll of a congregation, but whose actions, opinions, words, or teaching prior to his request are deemed to be an offense, his session may initiate and conclude disciplinary process against him (Book of Discipline V,2.a.(2), and

WHEREAS the condition for initiating disciplinary process which our Lord set forth in Matthew 18:15-17 is simply, “If your brother sins against you” with no distinction between a brother who has been ordained as a teaching elder and one who has not been so ordained, and

WHEREAS such a difference in the handling of judicial matters is proscribed by the Word of God which forbids the showing of favoritism in matters of law (Exodus 23:3; Leviticus 19:15; Deuteronomy 1:17, 16:19; Proverbs 24:23, 28:21; James 2:9), and

WHEREAS ministers, as elders are to conduct their lives so as to be examples to the flock of God, and as teachers of the Word of God, they will be held to a higher standard of righteousness and certainly not to a lower standard than those whom they teach (I Peter 5:3; James 3:1), and

WHEREAS in recent months, in other branches of the Church of Jesus Christ, ministers of the Gospel have brought much reproach and scorn to the church and its message by immorality or heretical teaching, although such conduct and errors could have been corrected through the proper application of church discipline, and

WHEREAS the potential for generating similar reproach and scorn for the church now exists in the Orthodox Presbyterian Church if it is unable to discipline its ministers, and
WHEREAS church discipline, properly administered, has as its purpose the vindication of the honor of Christ, the promotion of purity in his church and the reclamation of the offender when his sin is identified and dealt with, and

WHEREAS the beneficial results of church discipline are forfeited when an offense is not dealt with in the manner prescribed by the Head of the Church, and

WHEREAS "God alone is Lord of the conscience and has left it free from the doctrines and commandments of men" which are not consonant with his Word so that "to obey such commands out of conscience" is to "betray" and "destroy true liberty of conscience and reason also". (Westminster Confession of Faith XX.2.), and

WHEREAS the present wording of the Book of Discipline serves to bind the consciences of men to a human command not consonant with the Word of God - these men being duty-bound by vows to obey those provisions of church government and discipline prescribed by the Head of the Church or by good and necessary inference derived from his word, and

WHEREAS the Word of God commands the administration of church discipline resulting in the censure of one who promotes divisiveness or schism even though the perpetrator of such divisiveness is unsubmissive to his brothers in the Lord, having renounced the jurisdiction of the Orthodox Presbyterian Church (Romans 16:17, 18; Titus 3:10, 11), and

WHEREAS to obey the Word of God in this matter places such men at variance with a secondary standard of the Orthodox Presbyterian Church, and

WHEREAS the Book of Discipline also makes the following statements, "No censure stronger than a rebuke shall be pronounced without a trial". (III.6), "An offense which is serious enough to warrant a trial is: (1) an offense in the area of conduct and practice which seriously disturbs the peace, purity, and /or unity of the church..." III.7.b.), "The judicatory or committee, should it be persuaded that the charge and specifications, if proved true would constitute an offense serious enough to warrant a trial, shall not dismiss the case on technical grounds..." (III.7.b.), "No person shall be deprived of the right to set forth, plead, or offer in evidence in any judicatory of the church the provisions of the Word of God or of the subordinate standards." (III.1.c.), and

WHEREAS "A particular form of church government is bound to set forth what Christ requires for the order of his church and to arrange particular circumstances only in the manner, to the degree, and for the purposes that the Lord of the church has appointed in Scripture." (Form of Government, Chapter I.3)

THEREFORE BE IT RESOLVED that the Presbytery of Northern California overtures the 55th General Assembly of the Orthodox Presbyterian Church to amend the Book of Discipline by adding the following phrase to the last sentence of V,2.b.(1), "unless the presbytery institutes or continues disciplinary action against him".

Richard C. Miller
Stated Clerk
Overture 6

From the Presbytery of New York and New England

April 20, 1988

At its stated meeting held April 18-19, 1988, the Presbytery of New York and New England determined to overture the 55th General Assembly as follows:

The Presbytery of New York and New England respectfully overtures the 55th General Assembly to propose to the presbyteries that the Form of Government be amended as follows:

Chapter XIX:

Line 1 - delete the words “to record its transactions”
insert following the word “choose” the words “from among its members”
Line 3 - substitute the words “to be accountable for the recording of transactions” for the words “, besides recording the transactions”

Chapter XIV,4.:

Line 1 - insert the words “from among its members” following the word “chosen”

Chapter XVIII:

1., Line 2 - insert the words “, chosen from among its members,” following the word “moderator”
1., insert the following sentence at the end of Section 1:
“Chapter XIII, Section 6, paragraphs 1 and 2 shall be considered exceptions to the membership requirement for the moderator.”

Grounds:

A. RE: Clerks

1. No provision of the Form of Government has, nor has ever1, required a clerk to be a member of the judicatory, though the overwhelming practice has been to do so2, including the Stated Clerk of the General Assembly as an ex officio member of the Assembly (implied by Standing Rule Chapter I,1.) The amendment would require the clerk to be a member of the judicatory. It is only fitting that the clerk, as an officer of the judicatory, should also be a member thereof, especially in light of the official duties prescribed in this and other sections of the Form of Government.

2. The amendment provides for one not a judicatory member to be able to record its transactions. The clerk does not have to record; he or the judicatory may delegate this job (as in the case of the Assistant Clerk of the General Assembly, cf. Standing Rule Chapter III,B.2.a., where nothing is said about his/her being a member of the judicatory). But the clerk remains accountable/responsible for seeing that a record of transactions is made.

B. RE: Moderators

Chapter XIII, Section 4, requires the moderator of Session to be a member thereof, though Section 6, paragraphs 1 and 2 provide a reasonable exception to this requirement. Standing Rule Chapter III,A.1., requires the moderator of the Assembly to be a member thereof. It is therefore consistent that the moderator of presbytery be from its members, and that the Form of Government
reflect the same consistently. It is only fitting that the moderator, as an officer of the judicatory, should also be a member thereof.

NOTES

1. "Must the Clerk be a member of the judicatory? The Moderator and Clerk are ministerial officers. 'In respect to their office they are servants merely, and not members of the body. Of the Clerk this would seem to be unquestionably true.' 'As far as any provision of the book is involved, it is plain that a judicatory may select any convenient person, though not a member, to record its transactions and discharge all other duties pertaining to a Clerk. For the part of those duties usually devolved upon a temporary Clerk we believe it is not infrequent thing for a Presbytery to employ a Licentiate or other person, not a member of the body.' So the N.S. Assembly said in 1861. Yet, as he is 'to preserve the records,' he should be under the control of the court."


2. op. cit., pp. 501,502 — "Who is the Clerk of Session" Any one chosen by the Session. Generally, he is a member of the Session." "Who is the Clerk of Presbytery? One chosen by the Presbytery, and generally a member."

Stephen L. Phillips
Stated Clerk
Communication 1

From the Reformed Ecumenical Synod

July 17, 1987

The Interim Committee of the Reformed Ecumenical Synod considered carefully at its recent meeting the letter of your Stated Clerk (May 13, 1987), with the grounds, in which your General Assembly requested the Interim Committee to recommend that the membership of the Reformed Churches in the Netherlands (GKN) in the RES be terminated. The Committee instructed me to inform you of the actions it has taken on your letter. These actions are reflected in the enclosed letter. You will also note that we have included the minority report of the Chairman of the Committee. The entire matter will be referred to the RES Harare 1988 for consideration.

Sincerely yours,
Paul G. Schrotenboer
General Secretary

July 22, 1987

To All Member Churches of the Reformed Ecumenical Synod

The RES Interim Committee at its recent meeting (June 25 - July 2) received communications from three churches (Reformed Churches of New Zealand, Orthodox Presbyterian Church and the Christian Reformed Churches in the Netherlands - CGKN) concerning terminating the membership of the Reformed Churches in the Netherlands (GKN) in the RES. The Interim Committee spent the better part of a day and part of the next on this very troublesome issue. Having reached a decision on what course to take (which was not unanimous), the Interim Committee instructed me to inform the member churches of the actions taken as soon as possible and to pass on the letters of the three churches.

In order that the churches may have an accurate and complete picture of the actions taken by the Interim Committee I hereby reproduce the relevant minutes of the meeting and the minority report of the Chairman.

I would call your attention to the fact that in my report to the member churches of Feb. 19, 1987, I included a letter from the GKN Committee for External Ecumenical Relations dated June 12, 1986. This letter is a response of the GKN to the actions taken by RES Chicago 1984. It is to this letter of the GKN that reference is made in the herewith enclosed letters.

Extract from minutes of meeting of RES Interim Committee, July 1, 1987
Chairman's recommendation:

That the Interim Committee, concur in the request of the Reformed Churches of New Zealand and the Orthodox Presbyterian Church to recommend to RES Harare 1988, in accordance with the RES Constitution, Article V,2,

1. That the membership of the Gereformeerde Kerken in Nederland (GKN) be terminated as of the close of the Harare Synod meeting.

2. That the RES inform the GKN that it will be willing to receive application for their return to the RE at any time in the future.

The following substitute motions are moved:

The IC received a communication from the RCNZ and the OPC requesting that the IC recommend to RES Harare 1988 the termination of the membership of the GKN in the RES. In addition the IC took note of the two letters from the CGKN addressed to the synod bearing on the same issue.

The IC recognized that the concerns expressed in these documents have been *Homophilia*, and the IC is of the opinion that no further action should be taken until Harare 1988 has had the advice of its study committee and the GKN have had the opportunity to reply to it. To take action to terminate the membership of the GKN at this time would be unwarranted in the judgment of the IC.

The IC, although somewhat handicapped by the presence of only three voting members and two of them associated with the churches involved, decided, in keeping with the constitution, to prepare the following recommendation for the synod:

The IC recognized that the concerns expressed in these documents have been evident in the RES for more than ten years. Some churches withdrew from the RES because of the continuing presence of the GKN. The concern became a dominant issue in RES Chicago 1984.

The issues and concerns center primarily in two actions of the GKN. First, the publication of *God with Us* in 1979, and secondly, in the decisions of the GKN on homosexuality in 1979 and 1980, and its subsequent biblical study on the subject, entitled *Homophilia*, received by the GKN Synod in 1982.

The OPC and RCNZ have protested these actions to the GKN and believe the GKN have evidenced no willingness to change their positions. Without detailing the history of the growing dissatisfaction with the GKN responses, it is in the light of this prolonged and crucial issue that the IC decides to present its judgment and recommendation to RES Harare 1988.
Various factors were considered by the IC: The importance of the issue involving the authority and understanding of the Scripture and the integrity of the confessions of the Reformed churches. The proper concern of the churches, if the Scriptures are opposed and the confessions are being undermined. But also the value of a careful address to current questions and issues confronting the churches in today’s world, in the light of the Bible and the Reformed confessions. The IC also bore in mind the decisions of RES Nimes and RES Chicago as they reflected on the matters.

Regarding the position of *God With Us* the IC has taken note of the diverse critique that this statement has received, as e.g. in the RES Theological Forum and elsewhere. In 1986 the GKN’s Commission on Church and Theology published a sequel to *God With Us* that has taken into consideration the criticisms and judgments that have been raised both within and without the GKN. The IC observed that the RES has never addressed *God With Us* with a careful study of its own and that the sequel has not yet been evaluated by the RES or any church, save the CGKN. The IC feels that the RES would owe the GKN such an evaluation before the RES would take such drastic action as to terminate the GKN membership. The GKN have wrestled with profound questions that confront all churches and their conclusion must be reviewed seriously to determine what possible values they might bring to the Reformed family of churches or what possible dangers of apostasy they may be promoting. That the GKN have reviewed *God With Us* and produced a sequel encourages the IC to believe that the GKN are open to honest criticism and dialogue.

Concerning the pastoral advice of the GKN on homophilia and its exegetical defense of this advice, the IC has at present a committee which is studying.

The IC, having considered the request of the RCNZ and the OPC to recommend to Harare 1988 the termination of membership of the GKN in the RES, recommends to the synod not to terminate the membership of the GKN at this time.

The IC also decided to inform the RCNZ, the OPC, and the CGKN of its recommendation to synod.

The IC further decided to ask the other member churches to study the documents relevant to the issue: the three communications from the RCNZ, OPC, and CGKN, the reports of the GKN: *God With Us, Homophilia*, and the Report of the Commission for Church and Theology to the General Synod of the GKN Gouda 1985-86 (sequel to *God With Us*, Oct. 2, 1986) prior to RES Harare (May 30 - June 10), in order that their delegates may be well prepared.

It is agreed to adopt these resolutions and to send them together.
Fifty-Fifth General Assembly

with the letters of the RCNZ, OPC and CGKN, as soon as possible, to the member churches and to include them in the printed agenda as well. The chairman indicates his dissent from the motion [the recommendation not to terminate] and informs the IC that he will prepare a minority report. It is decided that his minority report will also be sent to the churches.

The Chairman submitted the minority report which is herewith attached.

Trusting that you church will give this issue your prayerful consideration, I remain

Sincerely in Christ,
Paul G. Schrotenboer
General Secretary

NOTE - The Minority Report, referred to in the July 17 and July 22 letters above is not attached here but is found as part of the report of the RES Matters Committee on pp.

Communication 2

From The Reformed Ecumenical Synod    July 23, 1987

The Reformed Ecumenical Synod Harare 1988 will convene, the Lord willing, on Tuesday,

May 31, 1988 at 9:00 a.m. and will continue until Friday, June 10. The synod will meet in the facilities of the University of Zimbabwe in the Mount Pleasant suburb of Harare, the capital of Zimbabwe. The delegates and other participants will be provided board and lodging in the residence halls of the University.

On behalf of the calling church, the Reformed Church in Zimbabwe, I hereby invite the Orthodox Presbyterian Church to the RES Harare 1988 and trust that your church will send duly appointed delegates. According to the provisions of the RES Constitution, your church is authorized to send 2 voting delegates and 2 non voting delegates and two advisors. Please complete the enclosed credential form and return it to the RES Secretariat. On the basis of the credentials received the Synod will be constituted.

To make it possible for the convener of Synod and the General Secretary to constitute the Synod as quickly as possible on May 31, we should receive the names of all delegates and advisors as soon as possible, but not later than February 1, 1988.

The agenda for the Synod is determined by the member churches, the committees of the Synod and the Secretariat. The printed agenda containing the materials already received will be mailed to your church in the near future. An agenda supplement will be posted early in 1988. Your church is responsible to distribute the agenda materials to your appointed delegates.
Appendix

During the week prior to the Synod three conferences will be held: RES Mission Conference Harare 1988, RES Theological Conference 1988 and RES Youth Conference. They will meet concurrently, at the University of Zimbabwe, from May 24 - May 28, 1988. An invitation to send participants to the conferences and schedule of the conferences will be sent to you in the near future.

On Monday, May 30, during the day time, a workshop on broadcasting will be held in the facilities of the University of Zimbabwe. Also on Monday, May 30, members of the Interim Committee in attendance in Harare will hold their last meeting before the Synod is convened.

During the evening of Monday, May 30, a pre-synod prayer/communion service, beginning at 7:30 p.m. (19:30) hours, will be held at the University Chapel. The service will be under the supervision of the Reformed Church in Zimbabwe.

The Interim Committee has authorized the General Secretary to solicit funds to help defray travel expenses to the RES Harare 1988 of delegates whose churches are not able to pay their way. If your church is unable to pay the travel costs, you may apply to the Secretariat for assistance for one delegate from your church. The expenses of delegates for lodging and meals at the meetings will be covered in the budget of the Synod assembly.

We look forward to meeting the representatives of your church next year in Harare. May the King of the Church prosper all the preparations for and the actions taken in Harare next year. Additional information concerning details of arrival and accommodations will be mailed to you at a later time.

Paul G. Schrottenboer
General Secretary

Communication 3

From The Reformed Ecumenical Synod December 11, 1987

It has been our practice about this time of 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 contributions for the calendar year 1988. A financial report for 1987 will be sent to you along with my regular annual report in February 1988. For the present we would call a number of general matters of finance to your attention.

The year 1987 has been a year of transition. We ceased being a one-person staff when Dr. Richard van Houten became the Associate General Secretary in September. He has seen working part time for the last months of 1987. His full time employment will commence on January 1, 1988. To cover part of his salary and moving costs we made use of the money sent for the Associate General Secretary by the Reformed Churches of Australia.
His coming required a new location for the Secretariat, for the space in our home had become very overcrowded. We soon found suitable office space and moved in only last week. The Seymour Office Building in which we occupy Suite 201, is in a stable residential area where rents are relatively low. It is a convenient location - very near the post office and printing shops.

The coming of Richard and the moving of the office required the purchase of additional equipment: desks, chairs, tables, and a computer and printer. These purchases have now nearly been completed. Fortunately we were able to make them and stay within our budget.

We would not have as favorable a financial picture as we do if (nearly) all our churches had not paid their assessments. For this we are truly thankful and we interpret it as an indication of our member churches' loyalty to the Reformed ecumenism we strive to promote.

As we look to the future, we see two extra expenses next year. The first is the employment as of January 1, 1988, of Dr. Richard van Houten as associate to the general secretary. His employment will entail at least $30,000 for 1988. The second big expense is related to the 1988 Harare Synod with the four accompanying conferences. These meetings entail expenses not only at the place where they are held but also in the Secretariat. There will also be much extra typing and printing both before and after the meetings.

The Interim Committee has decided at its June 1987 meeting to ask for an increase of 4% on the 1988 assessments. This increase was authorized by RES Chicago 1984 and is 1% lower than for 1987.

Your church is assessed 4.00% of the total budget for 1988 ($159,142) which is US $6,365.67. We would ask you to pay this as early in 1988 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, RSA. Other churches may send their assessment to the RES Secretariat, 2017 Eastern Avenue, S.E. Suite 201, Grand Rapids, MI USA 49507-3234, or, if you desire, to bank-to-bank transfer, to Old Kent Bank and Trust Co., 1 Vandenberg Center, Grand Rapids, MI USA, 49503, Reformed Ecumenical Account No. 2154967.

This year the “assessment letter” is sent at almost the exact time the Printed Agenda RES Harare 1988 is to be sent. We have been promised delivery this week. The copies of the Agenda will be sent to your church as soon as they are received.

In His Service,

Paul G. Schrotenboer
General Secretary
Communication 4
From the Presbytery of the Southwest
April 2, 1988

At the Spring, 1988, stated meeting of the Presbytery of the Southwest the following action was taken regarding the upcoming General Assembly:

The Presbytery of the Southwest requests that the General Assembly Committee on Coordination give serious consideration to adjusting the percentages for the distribution of contributions to Worldwide Outreach to:

- Foreign Missions 60%
- Home Missions 20%
- Christian Education 20%

Grounds:

a. There is a growing, desperate need for funds for the program of our Foreign Missions.

b. The Committee on Christian Education has already volunteered a lowering of its percentages.

The Rev. Glenn D. Jerrell, a commissioner to the General Assembly, will be able to answer any questions you may have about this request.

Sincerely
Timothy L. Bero
Stated Clerk

Communication 5
From the Presbytery of Philadelphia
April 3, 1988

The Presbytery of Philadelphia requests the 55th General Assembly to refer the proposed amendment to the Book of Discipline, Chapter VI, to the Committee on Revision to the Book of Discipline and Directory for Worship for further study including:

1. Chapter VI,B.3 relative to (a) the absence of suspension for a definite period of time and (b) ambiguity of whether suspension of an officer is from office and its privileges, or from privileges only, and

2. Chapter VI,C.1 relative to the propriety of “again” in the second sentence; and that the Assembly urge ministers and sessions to be encouraged to communicate to the Committee any problems with the proposed revision that they may have.

Sincerely yours,
A. LeRoy Greer
Stated Clerk
Communication 6

From the Reformed Church in Japan

April 4, 1988

On behalf of the Reformed Church in Japan, I wish to thank you for your invitation to the 55th General Assembly of the Orthodox Presbyterian Church from May 17 to 25 at Covenant College, Lookout Mountain, Tennessee. We are not in a position to send a delegate, but by way of letter we would like you to know that we are with you in spirit, though we separate from you in body.

First of all we express our sincere gratitude to you. For the past several decades you have been a leading example for us and continue to be so. We hold you in high esteem. You celebrated the semi-centennial anniversary as we did the 40th one of the establishment of the Reformed Church in Japan in 1986. Both you and we began, and continue battles against liberalism and for the purity of the gospel. In this connection we also have been always thankful for the ministry of your missionaries who have been faithfully working with us in our labors for the Lord.

In addition, we covet your prayer, I am pleased to mention some aspects of our church: figures of which is as at the end of 1986. Number of churches and chapels are 115 (started with 12 in 1946), church members are 8,316 (some 300 in 1946). We have 281 elders and 403 deacons. Several years ago a new presbytery "Tohoku", with which OPC missionaries are affiliated, was organized. We are now aiming at organizing a 6th presbytery in Kyushu which is a part of the current Western presbytery and exists as the one of 4 main islands of Japan. Last year we sent a newly appointed missionary to the Philippines. In addition to this the countries in which our missionaries work and serve are Indonesia, England, North America, Argentina, Gambia, and Australia.

As a subject of mutual interest, it is rather sad fact for us that the Reformed Ecumenical Synod is now facing a crisis. At the stage of writing these greetings, we pray the Lord may lead the Synod Harare 1988 and enlighten the minds of the delegates with His Spirit enabling them to faithfully deliberate. We have appreciated your enormous efforts which have been extended through your delegates.

Finally, we do pray God would richly bless your forthcoming Assembly to His glory as well as to the extension of His kingdom on the earth.

Y. Mitani (Rev.)
Stated Clerk

Communication 7 (withdrawn)

From the Presbytery of Ohio

April 18, 1988

Regarding the complaint against the Pittsburgh session and the session's subsequent appeal to the G.A. the following actions were taken:
That the judgments of presbytery on the aforesaid complaint be vacated.
That the complaint be recommitted to the committee to investigate the complaint.
That the membership of the committee be augmented by the addition of Messrs. Dennison, Wilson, and Gidley.

That the committee be directed to prepare a report on the Scriptural and theological issues involved in the complaint and to distribute it to the presbytery by mail at least one month prior to the fall meeting of presbytery.

We believe that this removes the session's appeal from consideration at the 55th General Assembly.

William H. Kiester
Stated Clerk

Communication 8

From the Presbytery of Ohio

May 4, 1988

The Presbytery of Ohio, meeting on May 2, 1988, at Harrisville, Pa., determined to inform the Assembly that, besides voting in the negative on the proposed revision of BD,VI, it is concerned about an apparent difference in approach to censures between Confession of Faith, Chapter XXX, and Book of Discipline, Chapter VI. Our concern remains the same whether the new chapter is adopted or not. In our estimation, the Confession of Faith views the several censures as steps in a sequence, similar to the provisions of the Church Order of Dordt, but the Book of Discipline views them as to be selected singly by multiple choice. We ask for nothing specific, but do wish to call our concern to the Assembly's attention in the hope that, somehow, we might receive clarification.

William H. Kiester
Stated Clerk

Communication 9

From the Committee on Christian Education

May 9, 1988

I write to you to inform you that at its meeting on April 17, 1988, the Executive Committee of the Committee on Christian Education requested that "The 55th General Assembly approve as the 1989 budget for Worldwide Outreach the amounts requested by the Committees on Coordination, Christian Education, Foreign Missions and Home Missions — which totals $1,386,000."

This is exactly the same proposal which is being brought to the General Assembly
by the Committee on Coordination. And by it we mean to strongly suggest that the proposed Worldwide Outreach budget for 1989 not exceed the proposal of the Committee on Coordination.

Robert W. Schmurr
General Secretary

Communication 10

From The International Conference of Reformed Churches April 29, 1988

I hereby inform you that, in order to create sufficient time to deal with the agenda of the 1989 Conference, the Interim Committee of the I.C.R.C. have decided to extend the duration of the Conference by a few days.

The general schedule is now as follows:

Prayer service - Monday evening June 19th
Opening of Conference - Tuesday morning June 20th
Closing of Conference - Thursday June 29th
Place - Cloverdale, British Columbia, Canada

From the following persons we received the commitment to deliver a paper at the Conference:

Dr. K. Deddens - Professor of Diaconiology and Ecclesiology at Hamilton, Ontario, on “Contextualization in Mission”
Dr. J. Douma - Professor of Ethics and Evangelistics at Kampen, the Netherlands, on “Apartheid”
Dr. J. Van Bruggen - Professor of New Testament at Kampen, on “Hermeneutics and the Gift of the Spirit”
Dr. C. Van Dam - Professor of Old Testament at Hamilton, on “The Elder as Preserver of Life in the Covenant”.

M. van Beveren
Secretary

Communication 11

From the Presbytery of Philadelphia May 8, 1988

The Presbytery of Philadelphia at its September 18 and 19, 1987 meeting took the following action regarding a Mr. Douglas Bond:

On motion Presbytery deemed Mr. Bond’s medical condition sufficient
grounds to seek an exemption to the formal educational requirements for licensure and ordination (Form of Government, Chapter XXI, Section 6) and determined to proceed with the examination process with the Committee on Candidates and Credentials.

The Presbytery of Philadelphia at its May 6 and 7, 1988 meeting took the following action to continue the process that was begun by its action of September 18 and 19, 1987:

On motion Presbytery determined to seek the advice of the 55th General Assembly with a view to waiving the requirement for the bachelor of arts degree for licensure for Mr. Douglas Bond (Form of Government, Chapter XXI, Section 3), believing that Mr. Bond’s medical condition gives sufficient grounds to seek such an exception and that Mr. Stonehouse be appointed to present substantiating material to the General Assembly.

In the action of Presbytery at its May meeting, you will note that the reference to the Form of Government is different than at the September meeting. The reference to XXI,3 is correct because Presbytery is not asking for the formal educational requirements in total to be waived but more precisely, the requirement for the bachelor of arts degree. The Rev. Bernard Stonehouse is the chairman of Presbytery’s Committee on Candidates and Credentials.

A. LeRoy Greer
Stated Clerk

Communication 12

From the Reformed Churches of Australia

May 10, 1988

We are in receipt of your warm invitation to send a fraternal delegate to your Synod. We do appreciate this. However, prohibitive costs preclude us from doing so. We have delayed replying to your invitation as frequently ministers from our Churches visit your country and as in the past, we have sometimes been able to coordinate such a visit and appoint a delegate to your and the CRC Synods. This was the case in 1987 when Dr. N. K. Weeks was able to be represented at your 50th anniversary.

We recognise that our Churches are facing difficult times, both from within as well as from the outside. Yet, we acknowledge that God continues to use His Church as His channel for His infinite love.

We take note of the struggle taking place with regard to the direction and future of the RES. We value your leading and patient loving contribution to this struggle to continue to sound a clearly Reformed witness to the Biblical faith among the member churches as well as to Christians outside the RES.

We ourselves have wrestled with our delegates in order to prepare them to effectively represent our Churches in the matters before the RES Synod. As we meet
once every three years only, it is much more difficult for us to maintain a clear
direction in our ecumenical affairs.

At this time, we have to be satisfied with sending you this written greeting. We
assure you of our continued love, concern and appreciation for your Churches and
our relationship together. May the Lord grant you much wisdom as you seek to
serve Him in your Synod.

R. Hoekzema,
Stated Clerk
Appendix

COMPLAINT

Complaint of the Session of Bethel Orthodox Presbyterian Church, Wheaton, Illinois, to the General Assembly against the judgment of the Presbytery of the Midwest upholding a complaint of Henry L. Brinks against a decision of the Session of Bethel Church.

The Complaint of the Session to the General Assembly

March 3, 1988

And now, this 3rd day of March, A.D. 1988, comes the Session of Bethel Orthodox Presbyterian Church, Wheaton, Illinois, and complains against the action of The Midwest Presbytery of the Orthodox Presbyterian Church in connection with its judgment (February 19, 1988) in upholding the Complaint (December 4, 1986) by Mr. Henry L. Brinks, ruling elder, against the Bethel Session and in support of said complaint sets forth the following reasons:

(1) The Scriptures allow for the position of the Bethel session.

This is the burden of the papers by Pastor Harvey, the Orthodox Presbyterian Church's Committee on the Hermeneutics of Women in Office, and the majority report of the Presbytery's own committee concerning Mr. Brink's complaint. In its decision Presbytery failed adequately to consider the Biblical support for a fuller participation of non-ordained persons in worship under the oversight of the session.

(2) The Larger Catechism does not prohibit the position of the Bethel session.

Q-A 156 says simply, "all are not permitted to read the Word publicly to the congregation". If this restriction were meant to limit the reading of Scriptures to just the minister, the Catechism would surely have followed the wording of Q-A 158: "By whom is the Word of God to be preached? The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office." As it is, Q-A 156 almost certainly speaks to the "promiscuous" or unregulated reading of Scripture rather than to duly authorized and properly overseen public readings of the Bible, even by non-ordained persons.

This conclusion is supported by the history of the Westminster Assembly. Q-A 156 is a deliberately ambiguous compromise between on the one hand, a group of divines strongly influenced by the old Episcopal system who regarded Bible-reading in worship as an "ecclesiastical function" for someone with an "ecclesiastical office" (deacon, priest, bishop) and, on the other, the Scottish divines and a significant number of the English representatives who felt that public Bible-reading did not pertain to an "ecclesiastical office". The result was the compromise of Q-A 156. (See Robert S. Paul, The Assembly of the Lord: Politics and Religion in the Westminster Assembly (Edinburgh: T. & T. Clark, 1985), pp. 141, 365; employing John Lightfoot, The Journal of the Proceedings of the Assembly of Divines...1643 to 1644 (London: J. F. Dove, 1824), pp. 36-40, 282-85)

(3) The Bethel session realizes that its position seems to some to be a technical
violation of certain provisions of the Directory of Worship, Chapter III, "Of the Usual Parts of Public Worship". It insists, however, that in the letter and spirit of its decision it abides by the great and overarching principles spelled out in Chapter II of the Directory (including II.1 on the Bible as "the only infallible rule of faith and practice" for public worship, II.5 on the warning against "externalism and hypocrisy", and II.7 on "the large measure of liberty" given by the Lord Jesus Christ in ordering public worship and on the truth that "where the rules of God's Word are observed and the Spirit of the Lord is, ... all things must be done decently and in order").

Documentation, arranged by date, is attached.

The Session, Bethel Orthodox Presbyterian Church
Wheaton, Illinois, Complainant

The Complaint of Henry L. Brinks to the Presbytery of the Midwest
December 4, 1986

A. The resolution by the session on October 2, 1986, expressing general agreement with the document prepared by Bob Harvey entitled, "Participation in the Conduct of Worship Services". (Copy is attached as Appendix I).

B. The resolution by the session on October 2, 1986 reaffirming the conclusions of Resolution A, and the elimination on December 4, 1986, of the reservation of paragraph 4 of Resolution A. (Copy of Resolution A is attached as Appendix II).

SUMMARY OF BOB HARVEY'S ARGUMENT

It is helpful to divide the worship service into two main activities: God speaking to his people; and his people responding to God's Word. The question then is: May women participate in parts of worship which include speaking God's Word to his people?

Bob Harvey's paper answers the above in the affirmative and concludes (p. 108):

a). "I am convinced that appropriately gifted women may preach and teach when under the oversight of the ruling elders;

b). "I am convinced that appropriately gifted women may, under the oversight of ruling and teaching elders, also read the Law and Scripture promises of pardon with appropriate comment;

c). "I feel strongly on the basis of the reasons given in this study that women must be invited at times to participate in leadership of worship by reading of Scripture (including the "principal scriptures" from which the sermon will come) and intercessory and other prayers; as well as other forms of participation spelled out in Resolution A-3;

d). "I do not feel we are bound by the Directory of Worship to restrictions that would forbid a) -c) above."
SUPPORTING REASONS FOR THE COMPLAINT:

A. The Question

It is helpful to divide public worship into two main activities: (1) God speaking to His people; and (2) His people responding to God's Word.

By "public worship" is meant worship services in which both men and women participate.

By "God speaking to His people", is meant those portions of the worship service in which God's Word is presented as an authoritative, conscience-binding teaching. Those portions of the worship service include:

1. The sermon
2. The scripture readings on which the sermon is based, and
3. The reading of the Law and scripture promises of pardon with appropriate comment.

Those portions of the worship service do not include responses; for example, prayers and scripture readings in response to God's Word.

The question then is: May women participate in those portions of the worship service in which God speaks to His people? (Again, for emphasis, "speaks" is restricted to authoritative teaching, and "His people" includes men).

B. The Answer

1. Of Scripture:

"But do not allow a woman to teach or exercise authority over a man, but to remain silent." I Timothy 2:12

2. Of the Directory of Worship:

Chapter III

"2. The public reading of Holy Scripture is performed by the minister as God's servant..."

"3. In the sermon God addresses the congregation by the mouth of his servant..." (emphasis added.)

Comment: The task of representing God in worship is given to the minister by the Directory of Worship. (The Presbytery has declared that "minister" refers to the ordained minister.)

At the same time, the Directory of Worship permits the reading of scripture in response to God's Word. The latter includes women.

In summary, the Directory of Worship assigns the task of the speaking for God in worship to the minister "as God's servant". But the congregation may respond in various ways so that a great amount of freedom is permitted in responsive services. These clearly are fundamental principles of public worship.

3. Of the Larger Catechism:

"Q. 158. By whom is the word of God to be preached?
Answer: The word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office. (emphasis added.)

"Q. 156. Is the word of God to be read by all?
Answer: Although all are not permitted to read the word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves, and with their families..."

4. Of the Form of Government:
   Chapter XXI
   1. The Holy Scriptures require that some trial be previously made of those who are to be ordained to the ministry of the gospel, in order that this sacred office not be downgraded...
   3. It is highly reproachful to religion and dangerous to the church to entrust the preaching of the gospel to weak and ignorant men...
   4. The candidate for licensure shall be examined by the presbytery...
   5. In order to make trial of his gifts...the presbytery...
   6. That most effectual measures may be taken to guard against the admission of unqualified men to the sacred office, no exception shall be made...
   7. If the presbytery is satisfied with the trial of a candidate for licensure, it shall then proceed... (emphasis added)

The task of representing God in worship is referred to as that "sacred office", and careful safeguards are provided by The Form of Government to prevent down-grading of the "sacred office". The presbytery is given sole jurisdiction to determine who may be licensed and ordained.

The Bethel session proposes to take the responsibility and safeguards of who may represent God in worship, the "sacred office", from the presbytery, and make assignments of the teaching, and other tasks of that office, to women as it chooses.

Here is a question of jurisdiction. Does the presbytery, or the local session, decide who may represent God in public worship?

Stated another way, if the local session may decide who may perform the authoritative teaching tasks in public worship, then the safeguards erected in The Form of Government have a large loophole.

5. Of Bob Harvey's Report:
   Bob's Report quotes extensively from Hurley's book. But in discussing I Timothy 2: 11-12, he omits Hurley's conclusion:

   "Both verses have the same situation in mind, one in which women are not to teach authoritatively but are to learn quietly... We conclude, therefore, that Paul intended that women should not be authoritative teachers in the church." (p.201, emphasis added.)

The foregoing fully answers the precise, narrow question posed in Bob's Report. Nothing more is needed to be said.

Nevertheless, some obvious flaws in Bob Harvey's Report can be addressed:

(a). Bob Harvey's View of Prophecy Seems To Be In Conflict With the View in the Report of The Committee on Hermeneutics of Women in Office.
Bob Harvey’s main argument is that prophecy is a continuing gift, and that references to women prophesying means that such prophecy should continue today. However, The Report of the Committee on Hermeneutics of Women in Office ("Hermeneutic Report"), seems to contradict that proposition (pp.553-54):

...on the assumption that prophecy and tongues are revelatory gifts that were confined to the apostolic, foundational period of the Church’s history and do not continue today, we are brought to the conclusion that...addresses a particular set of issues in a church situation that by God’s design no longer exists; what is said about the exercise of prophecy and tongues is not directly applicable to the Church today.”

In any event, the references to prophecy, however interpreted, do not cancel or annul I Timothy 2:11-12. Moreover, the prophecy passes may refer to what is identified above as responses to the Word of God; there is no indication that such prophecy was the authoritative teaching described in I Timothy 2:11-12.

(b). Bob Harvey’s View of I Timothy 2:11-12 Limits Its Application To Election To The Office of Elder (p.10).

After stating the above proposition, Bob Harvey then opines (p.10):

...Paul does not bar women...from all teaching and speaking for God.” The I Timothy 2-11-12, however, does bar women from all authoritative teaching to men. This is what speaking for God in public worship is all about.

(c). Bob Harvey’s Paper Errs in Disregarding the Directory of Worship.

Bob recognizes the conflict between his paper and the Directory of Worship (p. ), but we are told that we are not bound by the Directory of Worship (p. ) nor are we to wait advice from Presbytery (p. ).

The Directory of Worship, however, is part of the constitution of the Church Constitution of the Church (Form of Government, XXXII, 1.) and may be amended only by the General Assembly in a prescribed manner (XXXII, 2). Moreover, the Special Committee of Presbytery advised against violating the principles of The Directory of Worship.

Henry L. Brinks, Complainant

Date: December 4, 1986

APPENDICES TO THE COMPLAINT OF MR. BRINKS

Appendix I

Participation in the Conduct of Worship Services

In an article in the Presbyterian Journal, Dr. Harvie Conn writes of the conflict
of Christians seeking to understand where between the extremes of militant feminism and inflexible traditionalism they can discover the true place for women in society and in the church.

I fear a captivity to the humanistic demands of our culture that could become the great evangelical failure...yet...women have rich gifts to offer society. And gifts, I know, are divine calls to service. God's world will be a better place when my wife's skills in working with people, her administrative ten talents, can be placed at the disposal of more people than me, our five children, and a small group Bible study...I am not convinced that a solid Biblical case has yet been built for the ordination of women to teaching office in the church...Yet, I am fearful when we reduce the positive search for women's ministry roles in the church to a negative list of places where she cannot serve.

The O.P.C. General Assembly's Committee on the Hermeneutics of Women in Office exhorts sessions to be stimulated to repentance from less then biblical attitudes and practices, and to deployment of all God's gifts as they are richly expressed in the talents and abilities of the women in the church as well as the men.

They observe that,

Our neglectfulness of the ministries and gifts of women have lost to our church the breadth and depth, color and warmth of the New Testament and Pauline pattern of Christian experience and church life.

The use of the gifts of women continues to be a very frequently expressed concern by a significant number of the members of Bethel congregation. And rightly so, if as Harvie Conn says, "...gifts are divine calls to service". Where among us, is it biblical for women to use their biblical gifts?

In our discussions revolving around our "Resolution A" (See Appendix II) we seem to have become stymied over the appropriateness of the implementation of portions of our proposals, most especially the question of reading of scripture and offering of the intercessory prayer. It seems to me that Presbytery has sounded an uncertain notes on these questions, leaving us to determine what is right for our local congregation: (1) Presbytery's Special Committee left us with widely differing impressions of what they said to us at our discussion meeting; 2) Presbytery split 11-10 over the question of a woman participating in Matt's ordination, apparently revealing some different understandings of the Directory of Worship; 3) Presbytery's Committee acknowledged the inconsistency of the practice of many of our churches; and 4) inquiries around General Assembly confirm that this is true denomination-wide.

I feel that we need to reexamine these questions and seek agreement on our practice in Bethel. I am not referring to the questions of ordination to office, we have done all that is right and proper with the issue on the level of the local congregation. In fact, I feel that the question of what non-ordained persons may do in public worship is an even more basic issue, for it seems to me to involve the Reformation principle of the priesthood of all believers.
I wish to clarify where I stand on these questions and what I feel we should do as a session; for this reason I submit the following. (as you will see from the frequent quotations, little is original with me. I hope that this lends added weight and credulity to the conclusion!)

A. The Question

It is helpful to divide the worship service into two main activities: God speaking to the people; and the people responding to God's Word. The question then is: May women (and other non-ordained persons) participate in any parts of worship which include speaking God's Word to the people?

My answer is "yes". Along with others I shall quote, I think we find that answer in Scripture.

1. One of the blessings of the Covenant.

It is the expectation of the New Testament that women will be among those who pray and prophesy. In his Pentecost sermon Peter claims realization of Joel's prophecy as a sign of God's covenant fulfillment, "Your sons and daughters will prophesy...on my servants, both men and women, I will pour out my Spirit in those days..." (cf. Acts 2:17-21; Joel 2:28-31). Paul gives us evidence that this fulfillment continued, speaking of "every woman who prays or prophesies..." (I Corinthians 11:5).

In what sense is the term "prophesy used in these passages? The New Testament record shows that the gift of prophecy is not always the same. The gift seems to function in several different manners.

First, there is the infallibility function of the prophetical gift. Certain men were inspired to write the Scriptures; men who were apostles or closely associated with the apostles (e.g. Mark, Luke, Jude). This use of the term prophet is attached to an office (Ephesians 4:11) and this form of the prophetical function was removed from the Church with the completion of the canon.

Next is the foretelling form of the prophetical gift. It appears only three times in the New Testament (Acts 11:27-30; 21:10-13; I Tim. 1:28; 4:14 and perhaps a fourth time, if this was the "gift of prophecy" possessed by the four daughters of Phillip in Acts 21:9.) This gift provided a personalized revelation given to individuals under special circumstances and simply provides persons with information they could receive in no other way.

Finally, there is the forthtelling form of the prophetical gift. This is the form given greatest prominence in the New Testament. It was meant to continue throughout the history of the church and occupy the place of prominence in the life of the congregations. John Calvin sees this as a gift of sweeping inclusiveness:

Under the kingdom of Christ there shall not be a few prophets only, unto whom God may reveal this secrets; but all men shall be endued with spiritual wisdom, even to the prophetical excellency. (Commentary on Acts, p. 87).
Reformed theologian William Hendrickson agrees: "...in a broader sense every believer is a prophet..." (Commentary on Ephesians, p. 196).

Helpful definitions of this kind of prophecy are given us by Charles Hodge: "...the gift of speaking as an organ of the Spirit in a manner adapted to instruct and edify the hearer". (Commentary on I Corinthians 14:ff.); and by Abraham Kuyper: "...by prophecy St. Paul designates animated preaching; wherein the preacher feels himself cheered and inspired by the Holy Spirit". (The Word of the Holy Spirit, p. 187).

That women were recipients of this gift and exercised it in the worship of the church is evident. How are we to understand the references to women praying and prophesying in I Corinthians 11:5, 13?...If the passage is read on its own terms, its plain suggestion is that women praying and prophesying in public meetings of the church are recognized and accepted practices; nothing in the passage even intimates disapproval...(but) clearly implies that some women were praying the prophesying publicly with Paul's tacit approval. (Report of the Committee on the Hermeneutics of Women in Office, OPC General Assembly Agenda, p. 552-3).

Further support for this conclusion comes from Dr. James B. Hurley, Associate Professor of Theology at Westminster Seminary. While he denies that women are to have authority as ordained elders, he firmly maintains their biblical right to participate in verbal parts of the leadership of worship, even in speaking God's Word to the people. He cites the Old Testament prophetesses Deborah ("She is a prophetess and manifestly speaks for God, passing on his commands to others.") in Judges 4:4-6; Miriam in Exodus 15 and Numbers 12; and Huldah in II Kings 22:11-13. He also points to the exercise of prophesy in the New Testament in Acts 21:9 (Philip's daughters) as well as Acts 2:17-21 and I Corinthians 11:5, saying, "From its very beginning women played a significant verbal role in the church." He later observes:

Paul recognized that there were women in his congregations who prayed and prophesied. Women therefore had a place among those recognized as being gifted of the Spirit to address the congregation. In this respect they stand parallel to the prophetesses of the Old Testament. (Men and Women in Biblical Perspective, p. 47 f., 117, 120. (emphasis is mine.)

F. F. Bruce, in commentary on I Corinthians 14, observes:

The natural sense of verse 31 ("You can all prophesy in turn so that everyone may be instructed and encouraged.") is that the ability to prophesy, at least on occasion, is open to most, indeed to all, members of the church, although only a few may exercise it at any one meeting, speaking one by one... In 11:4 f., prophesying appears to be as common as exercise as praying, and;that on the part of men and women alike, so real and pervasive was the sense of the Spirit's presence and power in the meetings of the church. (Commentary on I Corinthians, p. 134).
It seems then to be fundamental to the expectations of the New Covenant that all God’s people, male or female, may at times, and apparently often, be enabled by the Holy Spirit for the speaking of God’s Word to the congregation.

But there are passages of Scripture which may seem to contradict this conclusion. Let us turn next to a couple of such passages.

2. The meaning of “women should remain silent in the churches”. (I Corinthians 14:34).

The context of this statement is I Corinthians 14:26-40 and this whole section of Paul’s letter (chapters 12-14) where he deals with spiritual gifts, the priority of certain gifts, the abuse in Corinth of the gift of tongues, the preeminence of prophecy, and his pastoral desire for everything to “be done in a fitting and orderly way. (14:40).

What does Paul mean, “As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission as the Law says”. (14:33-34)?

Several interpretations are possible, it seems to me, each of which guards against the unacceptable conclusion that Scripture is “culturally bound”, but also show that Paul’s command in vs. 33-34 does not intend to exclude women from speaking forth God’s Word in worship.

Dr. Karl Cooper, Professor of New Testament at Covenant writes:

The speaking of the prophets...is to be moderated by a concern for deference and order (verses 29-33). And the conduct of the women must show submissiveness and a proper respect for their husbands (verses 34-35) as well as for the whole assembly. Paul is forbidding disruptive speaking, not quiet, God-honoring edification. In sum “everything should be done in a fitting and orderly way” (verse 40). (Unpublished paper, “The New Testament and Women Teaching”, p. 7).

Dr. Hurley’s explanation will disappoint those to whom the issue of ordination is essential, but to others it should demonstrate that the office of elder can be protected even while women (and other non-ordained persons) are accorded wide freedom to speak, teach, and even preach the Word of God.

Hurley explains,

It seems preferable to me to understand the verses to be concerned that women do not participate in the evaluation of the prophets. On this view, the verses in question (14:33b-35) must be carefully interpreted within the context of their chapter. The chapter as a whole discusses disorder in Corinthian worship. From verse 26, it is concerned to regulate tongues and prophecy. Verses 33b-35 are within the section regulating the ‘judging’ of the prophets...the words of the prophets are to be weighed (literally, ‘judged’, or ‘assessed’, diakrino) to ensure conformity with the apostolic
message... His point is that the women are not to participate in this exercise of ecclesiastical authority.

Hurley demonstrates that this command to the women to "remain silent" is also extended to others in the congregation. In verse 30, in order to ensure that those speaking for God do so in an orderly manner, Paul says, "And if a revelation comes to someone who is sitting down, the first speaker should stop." Likewise in verse 29 he regulates tongues speakers, saying, "If there is no interpreter, the speaker should keep quiet in the church..." Hurley concludes,

In both cases the context rather than Paul's words limits their application. If verses 33b-35 are about the judging of the prophets, their context would naturally restrict their application to that context and not at all indicate that women should remain silent in other contexts, such as prayer, the singing of hymns or even prophecy itself... Our conclusion (that these verses) do not prohibit women from vocal participating in worship, has obvious positive implications for all churches. (Hurley p. 188 ff.).

An alternative to Hurley is found in Mary J. Evan's Women in the Bible as her interpretation is summarized by Mary Stewart Van Leeuwen in the Reformed Journal.

She is inclined...to see I Corinthians 14:34-35 as Paul's own concern that wives should refrain from taking part in the discussion of prophecies made by their own husbands, lest they embarrass them by publicly disagreeing with them. Thus, "if there is anything they desire to know, let them ask their husbands at home"... Paul is affirming (among other things) that sexual differentiation, and even a mild form of husbandly priority, are part of God's will at least during the current act of the biblical drama, whether because of creation, the fall, the need to compromise with current culture, or possibly a combination of all three.

For our purposes of understanding the biblical position on women in worship, each of these interpretations may be helpful. Hurley's probably gives more comfort to those who fear conceding too much authority to women; Evan comes to the same conclusion about women speaking by explaining the cultural situation while recognizing the continuing biblical principle of protection of the husband's headship (also his concern in I Corinthians 11).

I would supplement these with the suggestion that yet another biblical principle might also have been on Paul's mind, that which he teaches in Chapter 14 of Romans: abstinence from the right to eat meat if it causes a brother to stumble (see especially Romans 14:13-21). If Paul was ministering in Corinth when he wrote his letter to the Romans (compare Romans 16:23, "Gaius my host", with I Corinthians 1:14), it is all the more probably and natural that he had discussed with the Corinthians this principle that was so much on his mind as he writes to Rome—as Chapter 11, verses 23-33 seem to indicate.

In Corinth Paul wanted the Christian woman, rejoicing as she must have been over her new freedoms in Christ, to temporarily give up her right to speak in public worship, not so much perhaps "to preserve the husband's dignity" as to preserve his
young faith! ("If your brother is distressed...Do not by your eating destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil." Romans 14:15-16.

In a strongly male-authoritarian society, especially in Jewish society, Christianity had already been disturbingly radical in freeing women. In heavily Jewish Corinth female participation in Christian worship would have contrasted shockingly with the inferior roles assigned to women by the Rabbis in Jewish synagogue tradition. To this situation Paul applies the "meats" approach. The men, especially Jewish-Christian men, have already "suffered" a traumatic change in their concepts of the status of women, this temporary injunction to the women not to flaunt their freedom would for the men ease their transition to new relationships in worship. This explanation in no way "binds" the scripture to the first century, we are to obey the Word of God and apply the same principles to our situations (cf. again 11:23-24) "Nobody should seek his own good, but the good of others.")

3. The meaning of "I do not permit a woman to teach..." (I Tim. 2:12).

The question is what kind of teaching and what kind of silence does Paul intend? The context of this statement is I Timothy 2:1-15, instruction to Timothy about the good order and proper leadership of the local church. Note especially that Chapter 2 is immediately followed by instructions on the office of elder (3:1-7), both ruling and teaching elder (cf. 5:17). On this verse in context, our General Assembly Committee observes,

Within the section 2:1-3,16 Paul goes on immediately, connecting directly with 2:8-15, to deal with the permanent offices in the church, beginning with the qualifications of the overseer/elder (3:1-7, cf. Titus 1:5-9. In other words, in 3:1 ff. Paul orders and makes positive provision for the teaching and rule he has just prohibited to women.... In keeping with that limitation, I Timothy 3:1-7 suggests that 2:12-13 prohibits women specifically from exercising the teaching and ruling functions reserved to the office of elder. (Report, P. 554-5).

It is crucial to see that the "teaching" Paul deals with in this passage is that teaching which is the responsibility of the elders, especially the "teaching elder". (Later we shall see that Hurley uses a most helpful definition for this particular responsibility. He calls it "the continuing, authoritative teaching which structures the faith of the church").) Paul does not bar women (or other non-ordained persons) from all teaching and speaking for God.

Dr. Cooper also understands this to be Paul's meaning in I Timothy,

What, then is the ruling and teaching forbidden to women here? It is precisely the ruling and teaching which constitute official responsibility of the overseer/elder (see I Timothy 3:2, 4-5; 5-17). To seek the authority of the elder in these two areas is to upset the ordained order in the church, and to risk Eve's mistake of proud independence leading to curse.

He puts it in perspective with other passages and says,
The universal outpouring of the Spirit in Acts 2, while not eliminating special offices with special responsibility to teach, still makes it impossible to limit teaching ministry to special office-bearers...because of the constitutive gift of spiritual wisdom to all Christians, only solid New Testament concerns may be allowed to restrict the exercise of that gift.... To deny anyone the right to provide input claiming derived biblical authority is to oppose the character of prophetic wisdom and fly in the face of Colossians 3:16. As to whether teaching by women ought to be granted the general approval of the church, I hope the New Testament mandate as been made clear enough to assure this....

He emphasizes,

In view of the universal prophetic calling in which all Christians share, men and women, it is not only permitted for women to teach; it is mandatory that they do so. No gift of God may be buried in the ground.

He adds,

In churches where other than elders are invited to do these things, it is evident that the teaching is deemed useful for its own sake, apart from the official authority of the speaker; so no violation of I Timothy 2:8-15 is involved if a woman is the speaker. (P. 4,5,7).

Hurley clearly develops the same position. In explaining what Paul means in verse 12 by “she must be silent”, he shows that Paul is teaching an attitude of submission to be held by women (and other non-ordained persons, we could add) while they exercise their gifts in speaking and teaching:

It is important to note that “hesychia” is not the word used for being silent in I Corinthians 14. “Sigao”, the word used in I Corinthians 14, means “to keep silent” and stresses the silence. It may be used as a command to mean “Hush”! or even “Shut up”! Hesychia does mean silence but carried with it connotations of peacefulness and restfulness. Its use in I Timothy 2 shows that Paul is not just calling for “buttoned lips” but for a quiet receptivity and a submission to authority in his description of a women’s learning, (an teaching).

Hurley goes on to the entirety of Paul’s statement in verses 11-12 and summarizes:

The components of these verses are sometimes separated, thus requiring that women (1) learn in silence, (2) be in all submission, (3) not teach, (4) not exercise authority over men. When they are separated in this fashion, the grammar and women are abused. The damage is further increased if they are taken out of context. In such cases, the prohibitions and injunctions become generally or universally applicable and men and women who wish to obey Scripture insist that women never, under any circumstances, teach, and that they always, in every circumstance, submit to men. A close look at the context and Paul’s wording can set us free from such misunderstanding (P. 200).
Appendix

In succeeding chapters Hurley makes practical applications of this interpretation which are particularly relevant for our practice in Bethel:

Were the elders to be the only ones teaching? We saw that I Corinthians 14:26 assumes that everyone and anyone might bring a “word of instruction” when the congregation met. Was everyone therefore a “teacher in the same sense that elders were? Obviously not. We are faced with a continuum or scale of “teaching activities”. (P. 242).

This points the way to possible changes in our ideas about which ecclesiastical activities are appropriate for women or for non-elders. Those activities which are associated by custom with the activities of elders, but need not be, are open to change. If, in such cases, the congregation were taught to view the activities in a new light and not to associate them with the exercise of the elder’s role, then there would be freedom for women or for non-elders to participate in them.

Consider, for instance, the reading of the Scripture during the worship service. In some churches this task is strongly identified with the authority of an elder. If we judge that it need not be so, and if the congregation were taught to view it in such a light, then anyone would be free to read Scripture in the service. (P. 247-8.

It is my opinion that the sharing and teaching under discussion does not in fact place the woman in the role of an elder. Her teaching has no authority apart from the approval of the elders. She is not seeking to enforce her teaching with discipline and is not assuming the elders’ responsibility of ensuring that the flock is taught true doctrine (although we shall assume that what she teaches is true doctrine). Her participation in the worship service is still within the bounds of the priesthood of all believers. 

Paul did not forbid women to bring any teaching whatsoever We hav seen that all may bring a word of instruction What he spoke of was the continuing, authoritative teaching which structures the faith of the church. A half-hour talk would not do this. Any acceptable person may address the congregation.... By maintaining effective supervision and awareness the elders might fulfil their responsibilities to ensure faithful teaching without actually doing all of it. In this case it would be important that the non-elder teachers be clearly under the guidance of the elders. Given that fact, it would make no difference what the gender of the appointed teacher is. Neither women nor men so appointed would necessarily prejudice the role the elders. (P. 149-50).

B. Ramifications

1. I realize that these conclusions will seem inadequate to those who believe that only ordination to eldership will fully grant to women their biblical right. (Unless something like the preceding study will encourage them to at least rejoice in the freedom to participate widely in leadership of worship under the oversight of the elders.)
2. I realize that these conclusions will seem unacceptable to some who interpret Scripture to deny women (or even non-ordained men) leadership in worship, especially in those parts of worship which speak for God to the people. (Unless something like the preceding study encourages them to modify or relax their opposition.)

3. I feel that we must do that which we perceive to be biblical in spite of 1) and 2) above. At the same time, the peace of the congregation (and perhaps the Romans 14 principle) seems to demand some compromise:

   a) I am convinced that appropriately gifted women (and other non-ordained persons) may preach and teach when under the oversight of the ruling elders, and not in conflict with the teaching elder’s “continuing, authoritative teaching which structures the faith of the church”.

   I am willing to compromise (and had already agreed to this in “Resolution A”) by not seeking to implement from-the-pulpit preaching by non-ordained persons. (This does not include other forms of teaching, exhortations, testimonies, Bible studies, etc.)

   b) I am convinced that appropriately gifted women (and other non-ordained persons) may, under oversight of ruling and teaching elders, also read the Law and Scripture promises of Pardon with appropriate comment, as we proposed in Resolution A, 2. I would prefer that we reconsider our compromise in A, 4, but I will live with that compromise, if the Session perceives that for the sake of peace the Law and Pardon should for now be reserved “to the ordained minister or persons under the supervision of a presbytery in preparation for ordained ministry, and to ordained elders who are individually qualified”.

   c) I feel strongly on the basis of reasons given in this study that women (and other non-ordained persons) must be invited at times to participate in leadership of worship by reading of Scripture (including the “principal Scriptures” from which the sermon will come) and intercessory and other prayers, as well as other forms of participation spelled out in Resolution A.3.

   d) I do not think that we are bound by the Directory of Worship to restrictions that would forbid a - c above. If the Directory intends to restrict such participation by God’s people (most crucially c), I feel it is in violation of Scripture and needs revision in this light and that we should seek consideration of such revision by the General Assembly. Certainly, at least, clarification of what the Directory intends is needed by the General Assembly.

   An important question in this regard is: What is the nature of the authority of the Directory of Worship? Does it carry the same authority as the Westminster Confession of Faith? If so, what does it mean that for officers we “sincerely receive and adopt” it as we do the Confession? (Ordination vow 2) Does approving of “the government, discipline, and worship of the Orthodox Presbyterian Church (Ordination Vow 3) mean that we must agree for example with every proposition of the Directory, or does it mean that we agree with its fundamental principles as they are derived from Scripture?
Appendix

To my knowledge the OPC has interpreted the meaning of subscription to the Westminster Confession in those times expressed by Dr. Charles Hodge in his classic article on "Adoption of the Confession of Faith" (Biblical Repertory and Princeton Review, 1858, p.317 ff.). This understanding is that in adopting the Confession of Faith we do not "thereby profess to receive and adopt every proposition contained in that confession". Rather, we adopt therein those doctrines which "constitute the distinguishing doctrines of the Reformed Churches". (P. 326 and P. 334).

The inevitable question then is: Are we expected to regard all the separate propositions of the Directory of Worship as more restrictive and binding than those of the Westminster Confession of Faith?

C. Recommendations

1) That we reconfirm that women and other non-ordained persons may read scriptures and offer prayers in worship services when invited to do so under the oversight of the Session through the teaching elders and implement this in our worship services.

2) That we extend this to include the Law and Pardon.

Bibliography
(not including commentaries quoted)


Mary J. Evan's, Women in the Bible, (Downers Grove, IL: Inter-Varsity, 1984)


Charles Hodge, Article, "Adoption of the Confession of Faith", Princeton Review, 1858

James B. Hurley, Man and Woman in Biblical Perspective, Zondervan Publishing House
 Whereas the session of Bethel desires to utilize in public worship the gifts of so many of its members as practicable while maintaining the peace and unity of the congregation.

And whereas the Directory of Worship of the Orthodox Presbyterian Church states that “the Lord Jesus has prescribed no fixed forms for public worship but, in the interest of life and power in worship, has given his church a large measure of liberty in this matter”; while reminding us that “there is true liberty only where the rules of God’s Word are observed and the Spirit of the Lord is, that all things must be done decently and in order, and that God’s people should serve Him with reverence and in the beauty of holiness”. (DW II,7)

And whereas the Directory of Worship often uses the word “minister” in a way that reasonably may be interpreted as including other than ordained ministers as participants in the order of worship.

And whereas the session affirms its continued desire faithfully to apply the timeless principles of the Word of God to the faith and practice of the congregation and to follow the counsel of the Directory of Worship in these matters.

Therefore we resolve that:

1. There are elements of the worship service which are reserved specifically to the ordained minister; these are the salutation, benediction, and administration of the sacraments.

2. There are elements of the worship service deemed best performed by a regular participant, usually the ordained minister, but which allow for participation by anyone whom the session deems qualified to lead in that element of worship. These elements include the preaching of a sermon; the reading of the Law and scripture promises of pardon together with appropriate comment; and assisting in the distribution of the communion elements.

3. All other elements of the worship service involve corporate response or are deemed suitable for representational participation by any believers of good reputation selected by procedures approved by the session. These elements include: responsive readings; reading of scripture passages in response to the liturgical invitation of the minister; reading scripture passages selected by the pastor and read with out comments; prayers of invocation, confession, intercession, praise, offering, and thanksgiving; testimonies, mission/ministries focus or reports; children’s lessons; hymns and instrumental and vocal music; and ushering and receiving of offerings.

4. Within the principles described above, the session expresses itself as believing that at the present time the delivery of the sermon and the reading of the Law and scripture promises of pardon with appropriate comment be reserved to the ordained minister or persons under the supervision of a presbytery in preparation for ordained ministry, and to ordained elders who are individually qualified.
REPORT OF THE COMMITTEE ON EXPEDITING GENERAL ASSEMBLY BUSINESS

SYNOPSIS

I MANDATE
II THE PROBLEM
III OBSERVATIONS AND SUGGESTIONS
IV CONTINGENCIES
V RECOMMENDATION

I MANDATE

The 54th General Assembly erected this Committee, composed of its Moderator, Stated Clerk, and Assistant Clerk, "to study ways for the General Assembly to process its work more expeditiously, and report to the 55th General Assembly," and referred to it a motion to "instruct its Stated Clerk to assign time slots, where appropriate, as respective orders of the day, to docket items for the 55th General Assembly."

II THE PROBLEM

A. Statement of the Problem

The problem that the Assembly wanted the Committee to address was that some Assemblies spend so much time on matters early in the docket, that there is little time left for other matters just as important. The result then is that the later matters will either receive too little attention or be postponed to the next Assembly. The Committee believes that the main reason for the problem is that the Assembly has had no way of assessing how much time each matter might require for fair treatment, and therefore has felt no constraints to assure fair treatment of later matters.

B. Responding to the Problem

1. The Committee's aim became that of finding a method of trying to keep the time available to each matter in a reasonably equitable balance with the other matters on the docket. This called for the allotment of specific periods of time to each of those matters. The Committee recognizes that there is no way of determining precisely how much time should be allotted to each matter, and that any allotment of time must have some flexibility, but not much.

2. The Committee considered several possibilities for the allotment of time, principally, changing the rules for the length of speeches and assigning an order of the day for each matter. For various reasons the Committee rejected both of these as the main effort, though it incorporated something of the latter in a plan (Plan for Time Allotment to Expedite General Assembly Business, hereinafter "Plan") being recommended below.

III OBSERVATIONS AND SUGGESTIONS

The Committee is fully persuaded of the following:
A. The viability of this Plan (or any such plan) rests upon commissioners speaking directly to the point, and the Moderator requiring commissioners to do so.

B. When it is the judgment of the Moderator that sufficient debate has taken place on any point, he should so inform the Assembly, and press the Assembly toward completing the business at hand.

C. Setting specific orders of the day for docketed matters would prove disruptive to the flow of Assembly business, and be a decided impediment to the duties of the Moderator and the Clerks as well as to the flow of the Minutes.

D. Formal recommendation to commend a committee should be made only under very unusual circumstances; such a recommendation, if made, always should be the last item of business concerning that matter (except for any elections).

E. Limiting the length of all speeches might actually cause more time to be expended, being a detriment to well-developed opening speeches. Besides, few speeches run ten minutes or more (when granted extension). The problem lies more in the judicious application of a comprehensive perspective of the time available for handling all the business of the Assembly.

F. The Committee thought some trial should be made of the Plan before consideration was given to proposing changes to the Standing Rules. Therefore it requested the Stated Clerk to place this report on the proposed docket at a point before the recess for Advisory Committee meetings. The Committee urges the commissioners to study this report carefully beforehand, and hopes that the Assembly will adopt the docket in this form. Commissioners should be prepared to present their reports within the allotted time.

IV CONTINGENCIES

A. If the Assembly permits the use of the Plan at this Assembly and it seems to work well, the Committee plans to move, late in the Assembly, to continue the Committee and instruct it to propose to the 56th Assembly amendments to the Standing Rules to accommodate the Plan; and request a budget of $250.

B. If the Assembly permits the use of the Plan at this Assembly and it proves to be generally satisfactory, but needing some revision, the Committee plans to move, late in the Assembly, that the Committee be continued, with the addition of the Moderator of this Assembly, and be instructed to revise the Plan and propose amendments to the Standing Rules to accommodate such a plan to the 56th Assembly; and request a budget of $500.

C. If the Assembly decides not to use the Plan at this Assembly, or to take other steps to solve the problem of disproportionate consideration of the matters before Assemblies, the Committee plans to move, at an appropriate time, that the Committee be dissolved.
V RECOMMENDATION

That the Assembly suspend any Standing Rule pertinent to the following plan of time allotment, and approve the Plan for the use of this Assembly for the consideration of the matters before the Assembly:

PLAN OF TIME ALLOTMENT TO EXPEDITE GENERAL ASSEMBLY BUSINESS

1. The Clerk shall inform the Assembly of the number of hours of debate that will be available within the parameters of the convening and projected adjournment of the Assembly, as affected by the special orders adopted at the beginning of the Assembly (recesses, special reports, etc.).

2. Each Advisory Committee shall review the matters before it, and shall consult with the parties concerned with those matters. Any commissioner who has come prepared with specific business relating to a matter assigned to that Advisory Committee shall also consult with the Committee. Each Advisory Committee shall then set the amount of debate time that it believes proper to be allotted to each of those matters.

3. All Advisory Committees shall report their decisions on time allotments to the Clerk within four hours from the time of recess for convening of Advisory Committees, and he shall determine the total. If the total time is greater than the time available (as described in #1 above), he shall adjust those times by the percentage that the total time is above the total hours of debate available, and the Clerk shall call, chair, and report to a meeting of the chairmen of all the Advisory Committees; they shall then agree on a redistribution of time allotments to be presented to the Assembly for ratification. Floor debate on the time to be allotted for any one matter shall be limited to alternating speeches of up to one-half minute each for a maximum of three (3) minutes, and shall require a two-thirds (2/3) majority vote.

4. When a report of a Standing or Special Committee (and any minority) has been brought to the floor of the Assembly, the appropriate Advisory Committee (and any minority) shall then present its report. The person presenting such a report shall be allowed up to five (5) minutes to explain the report. Commissioners may then ask questions about the report and/or discuss any portion of the report that is not related to a recommendation, for up to thirty (30) minutes before the beginning of debate. Recommendations from the Committee shall then be considered, during which time recommendations from the Advisory Committee shall be presented at the appropriate juncture. Further action on the report may be conducted, after consideration of all the recommendations of the Committee and the Advisory Committee has been completed, on motions properly made.

5. Revision of time allotments shall be handled as follows:
   a. Extension of the time allotment for a matter under consideration shall be by a two-thirds (2/3) majority vote, without debate.
   b. Revision of the time allotment for a matter not yet under consideration may be initiated only by or through its Advisory Committee, and shall be by a two-thirds (2/3) majority vote, without debate.

Grounds:

The features of the Plan (which is laid out in chronological order) provide the following:
1. make the Assembly conscious of the approximate framework of time it has for debate (§1);

2. place in the hands of the Assembly, principally through its Advisory Committees, a preliminary analysis of the full business before the Assembly (§2), and a fair (and therefore not necessarily exhaustive) apportionment of time to be allotted to each matter (§3);

3. require that all business previously contemplated by any commissioner be presented to the appropriate Advisory Committee (§2);

4. present a more precise (and therefore equal) formula than does Standing Rule V.5. for the process of and the time demarcations for presenting, discussing, and acting on reports (§4);

5. keep ultimate decisions in the hands of the predominant portion (2/3) of the Assembly as it permits the Assembly to ratify (§3) and to modify (§5) the time restrictions it will have placed upon itself if the Plan is adopted;

6. grant more deliberation of the issues before the Assembly by limiting (§3) or eliminating (§5) debate on time-procedural matters;

7. endeavor to eliminate any partiality as to minorities (§2, 4);

8. strive, overall, to prevent what has typically been greater time pressure on items slated for later in the docket.

Respectfully submitted,

John O. Kinnaird, Chairman

John P. Galbraith

Stephen L. Phillips
Appendix

REPORT OF THE STATED CLERK

SYNOPSIS

I DOCKET
A. Expediting General Assembly Business
B. Numbering Reports/Advisory Committees

II AMENDMENTS PROPOSED TO THIS ASSEMBLY
A. Form of Government
B. Book of Discipline
C. Standing Rules

III WORK OF THE STATED CLERK
A. Overview
B. Correspondence
C. Finances
   1. Accounting
   2. Financial Reports
   3. Future Reporting
D. Publications
   1. Minutes
   2. Church Directory
   3. Standards of Government, Discipline, and Worship
   4. Certificates of Licensure and Ordination
E. Looking Ahead

IV BIBLICAL PRINCIPLES OF THE UNITY OF THE CHURCH

V BOOK OF CHURCH ORDER

VI QUESTIONS OF MINISTERIAL STATUS

VII REFERRED MATTERS

VIII RECOMMENDATIONS

I DOCKET

A. Expediting the Business of the Assembly
   1. The 54th (1987) General Assembly erected a special committee to seek
      a means of expediting the business of the Assembly. That committee has prepared
      a proposal (Agenda, p. 495) and wants the Assembly to use that proposal at this
      Assembly, on an experimental basis before adopting any procedures into the
      Standing Rules.
      Part of that report has to do with the function of Advisory Committees, and if the
      proposal is to be used it will have to be authorized before the Assembly recesses for
      Advisory Committee meetings. The Committee has requested the Clerk to place this
      report in the Docket prior to the recessing of the Assembly for Advisory Committee
      meetings.
      2. The Clerk has therefore:
         a. Placed the report of this Committee in the Docket prior to recessing for Advisory Committee meetings and, obviously, before it can be considered by
            an Advisory Committee at the usual time.
         b. Asked the individuals whom he has nominated for Advisory
Committee 11 to study this report prior to arrival at the Assembly with a view to meeting, as a kind of *ad hoc* committee, with the Special Committee on Expediting General Assembly Business prior to the first business of the Assembly, for their reactions and suggestions.

When the Assembly arrives at this item in the Docket the Clerk will ask the Moderator for consent to present the report for action.

B. Page Numbering of Reports

The Clerk has coordinated the page numbering of all reports of committees with the numbers of the Advisory Committees to which they are referred, e.g., a report with page numbers in the 500s is referred to Advisory Committee 5. This was done previously with some reports; now it applies to all. This makes for easier reference.

II AMENDMENTS

Amendments to the Form of Government, Book of Discipline, and the Standing Rules were proposed by the 54th General Assembly as indicated below. Voting by the presbyteries on the former two as of the date of this report, is also indicated. Approval by a majority of the presbyteries is required for adoption. The Standing Rules amendments are to be voted on by this Assembly, a majority vote being required for adoption.

A. Form of Government


   *Approved:* Dakotas, Mid-Atlantic, New Jersey, New York and New England, Northwest, Ohio, South, Southern California, Southwest

   *Total:* - 9

   *Disapproved:* Northern California, Philadelphia

   *Total:* - 2

   *No action:* Midwest

   *Total:* - 1

Approved by the requisite majority of presbyteries

2. Chapter XXIX as a substitute for the existing Chapter XXIX (cf. *Minutes, 54th General Assembly, Arts. 174-2, 175-IV.B., 176*)

   *Approved:* Dakotas, Mid-Atlantic, New Jersey, New York and New England, Northern California, Ohio, Philadelphia, South, Southern California, Southwest

   *Total:* - 10

   *Disapproved:* Northwest

   *Total:* - 1

   *No action:* Midwest

   *Total:* - 1

Approved by the requisite majority of presbyteries

B. Book of Discipline

1. Chapter VI as a substitute for the existing Chapter VI (*Minutes, 54th General Assembly, Arts. 174-2, 175-IV.B., 176*)

   *Total:* - 4
Appendix

Approved: Dakotas, New York and New England, South, Southwest
Disapproved: Mid-Atlantic, New Jersey, Northern California,
Ohio, Philadelphia
Total - 5
No action: Midwest, Northwest, Southern California
Total - 3

As of the time of completion of this report the proposal lacked the requisite majority for adoption

2. An amendment to the Committee's above recommendation to the Book of Discipline, proposed by the Advisory Committee and adopted by the Assembly (cf. Minutes, 54th General Assembly, Arts. 175-IV,B, 176), was lost in the reproduction process for sending to the presbyteries. That amended proposal was not, therefore, voted on by the presbyteries. The Committee on Revisions to the Book of Discipline and Directory for Worship believes that the voting was, therefore, invalid and should be sent to the presbyteries for vote. The Clerk believes that that position provides the most clean-cut solution; he judges that that requires this Assembly to vote on sending the proposed amendment to the presbyteries in its proper form; copies will be available to the Assembly. The Clerk judges, also, that the Assembly may choose to revise the proposed amendment and send it to the presbyteries in a new form or not propose it to the presbyteries at all. He has referred the matter to Advisory Committee 8. The Clerk apologizes to the Assembly for not catching this omission.

C. Standing Rules (cf. Minutes, 54th General Assembly, Arts. 26-2,3,4, 208-2, 209). See also pages in this Agenda given below.
1. III.B.2.a. (p. 1504) - delete "who shall record the minutes of the Assembly"
2. IX.2.a. (p. 1508)
   line 1 - change "eight" to "nine"
   line 10 - add "the Trustees of the General Assembly"
3. IX.2.g. (pp. 1509) - Add:
   "The Committee shall
   "(1) Report to the General Assembly the funds that are available for the travel expenses of the commissioners to that Assembly.
   "(2) Recommend to each General Assembly a date and place for the next General Assembly.
   "(3) Seek to make arrangements, prior to each General Assembly, for reduced airfares to the Assembly for commissioners or other representatives. In order to facilitate the exercise of this responsibility presbyteries and committees that are authorized to send commissioners or corresponding members are requested to elect such persons before March 7 of each year and to communicate their selection to the Committee immediately thereafter."
4. IX.5.a. (pp. 1509-10) - Revise to read:
   "5. Temporary and Advisory Committees
   "a. Temporary Committees shall include the following:
   "(1) To Examine Presbyterial Records, composed of as many members as there are presbyteries at the time the committee is appointed. The committee shall conduct an examination of presbyterial records in accordance with the Assembly's Rules for Examining Presbyterial Minutes. Presbyterial minutes shall be kept according to the Assembly's Rules for Keeping Presbyterial Minutes"
(2) To Examine Standing Committee Records, composed of six members, none of whom shall be a member of a standing committee, whose duty shall be to examine the minutes of each standing committee and report to the Assembly concerning them. The records of each standing committee shall be read by at least two members of the Standing Committee Records Committee. Minutes of standing committees shall be kept according to the Assembly’s Rules for Keeping Standing Committee Records.

(3) Date, Place, and Travel, composed of three members, including as many members of the Standing Committee as are commissioners to the Assembly. It shall recommend to the Assembly the method of reimbursement of commissioners’ expenses and recommend the date and place of the next regular General Assembly.

b. Advisory Committees

(1) All reports, overtures, communications, complaints, and other matters brought to the Assembly in accordance with its Standing Rules and the Constitution of the Church, except such matters as those for which review is unnecessary or inappropriate, shall be referred to Advisory Committees. Their function is to review the matters referred to them, in order to assist the Assembly to understand them as fully as possible and to advise the Assembly concerning them, especially concerning recommendations contained in them. One of these committees shall be assigned the responsibility to review current and proposed expenditures from the General Assembly Fund; to report to the General Assembly concerning them; and to assist the Stated Clerk in preparing a budget for General Assembly purposes. These committees shall be erected and shall function in accordance with the Assembly’s guidelines for them (See Instrument F).

(2) Membership of these committees shall be proposed to the Assembly by the Stated Clerk of the previous Assembly.

5. X. (p. 1510)

a. Revise Section 2 to read:

2. The Trustees of the General Assembly shall nominate a person to the General Assembly for election as Stated Clerk and recommend his remuneration.

b. Add a new Section 3:

3. The Trustees are to be regarded as a Standing Committee of the General Assembly and shall submit their records to the Assembly each year for examination by the Committee to Examine Standing Committee Records.

The Clerk is continuing his review of the Standing Rules of the Assembly to take account of additional duties that have been assigned to the Clerk in recent years, and in the light of his experience in working with them, and makes recommendations below for their further amendment. He is proposing also an amendment to the Form of Government that arises from a situation that came to his attention during the past year.

III THE WORK OF THE STATED CLERK

A. Overview

1. The work of the Stated Clerk has been expanded considerably since the present Clerk was asked to serve in 1984. This has been due both to actions of the
General Assembly and to his own observation of things to be done. It has become a virtually everyday job, requiring more than half his time, though not full time. The Clerk necessarily serves as the contact person for the denomination with other churches, organizations, and individuals both within and outside the Orthodox Presbyterian Church, who ask for factual and policy information and advice on many matters. Correspondence and telephone calls for this purpose require a significant amount of time. Since the Clerk works at home, and telephone calls and requests come intermittently, at night as well as in the daytime, it is not feasible to keep count of hours spent. The Clerk is indebted to his wife for her considerable help as time is available; sometimes that time is counted, and for that she is paid $6.00 per hour.

Several months ago the Rev. George E. Haney, General Secretary of the Committee on Home Missions and Church Extension, agreed to respond to inquiries about the work of the Church that go to the denominational building; it will be helpful until the Clerk can have his office in that same building. This service also provides new contacts for the work of home missions, so it is advantageous for all under present circumstances.

2. Additions to the Clerk's responsibilities, by actions of recent Assemblies are accounting to the General Assembly for the receipts and expenditures from the General Assembly Fund and for trying to keep that Fund in balance and under control; for informing the churches of contributions to the General Assembly and Travel Funds; for updating and publishing a Directory for the Church; and for publishing updated versions of the Church's standards of government, discipline, and worship.

3. All paper work of the Clerk's office is now computerized. After the 54th General Assembly the Clerk turned over to the Assistant Clerk the computer system, except for the printer, which had been given for the Clerk's use, and the Clerk uses his own computer for the Assembly's work. An office is maintained in the Clerk's home, for which he does not charge the Church; he charges only for long distance telephone calls, half of the phone service charge, and office supplies.

4. Several kinds of lists of names and addresses have been installed in the computer system in order to preserve the continuity of contacts and services. Among these are the Clerks of the Church's sessions and presbyteries, its ministers, ruling elders whose names and addresses he has received, the Stated Clerks of all the denominations with which our church has relationships of varying degrees, those to whom General Assembly Minutes are sold on an annual basis and others to whom they are given on an exchange basis, those to whom the church Directories are sent, and those who advertise in the Directory. Copies of computerized General Assembly records and correspondence are preserved in the computer as well as in paper files.

B. Correspondence

Within the denomination the Clerk, as soon after each Assembly as possible, notifies all sessions, presbyteries, committees, ministers, and other churches, of actions of the Assembly requiring their attention. Also, after, and sometimes during, the Assembly, he sends official notice to those elected to committees, of their election. Prior to the Assembly he notifies committees of the dates on which reports are due for inclusion in the Agenda.

The Clerk believes that correspondence received that is not an advertisement usually deserves a personal, prompt, and meaningful reply. He tries to answer such letters in that manner, and has found that a number of friends have been gained
or maintained for the Church. It is an important part of public relations, and it will be continued.

C. Finances
1. Accounting
   a. A procedure has been established for the use of vouchers by which all transactions for expenditures from the General Assembly Fund are authorized by the Clerk. All bills and expense accounts of Special Committees are sent to him, he issues a voucher, and sends it to the denominational accounting office for payment and debiting to the accounts of the several committees, etc., within the General Assembly Fund account. This informs the accounting office of which account to debit for the expenditures. The program requires a monthly report of expenditures from the accounting office to the Clerk to enable him to have current information concerning the status of the Fund. Up to the time of writing this report he has not received such reports. The Clerk has had to assume that all obligations have been paid, but on occasion he has learned that they were not.
   b. A procedure was established also to keep account of the per communicant amount asked of each congregation and minister for the General Assembly Fund and Travel Fund and to keep a computerized accounting of the contributions from the particular congregations and individuals for these funds. This was to enable the Clerk to know if there were sufficient income to meet expenditures of the budget and to report to the churches. The program that was prepared showed much promise but it was never put into full operation, with the result that partial but somewhat inaccurate data were provided for reports in December 1986 and March 1987, but none since.
   c. The closing of our office building due to an asbestos problem, has hindered recent work, though this does not account for the problem prior to that time.

2. Financial reports
   a. Each year the Clerk notifies each session and minister of the amount asked by the Assembly as a contribution to the budgets of the General Assembly Fund and the General Assembly Travel Fund, and he has been charged by the Assembly with reporting to the churches and ministers twice a year (as of November 30 and March 15) how much they have contributed to date to those funds and what balance, if any, remains.
   b. In establishing the above program the Assembly provided also for reports from the accounting office to the Clerk on income and expenditures for his use in reporting to the Church and in overseeing the operation of the Assembly’s funds.
   c. When the program was adopted by the 53rd (1986) General Assembly, the General Assembly Fund had been chronically in arrears and needing to borrow from other agencies of the Church. It was the intention and hope that reporting on contributions to the Church would raise its awareness of the needs of these funds and that our commitments would be met and that sufficient funds could be accumulated in two or three years so that the General Assembly Fund would become fiscally sound and not have to borrow from other agencies. It was intended also that these Funds, as a result, could, within a few years, be put on the same fiscal year as the rest of the church; that would dispel the confusion that has existed for many years due to the June-May fiscal year of the General Assembly Fund.
   d. Indications from a number of people indicate that the goal of
raising the awareness of the Church to the needs is being accomplished. However, since contributions/expenditures data have not been available to the Clerk for these past years he has been unable to send the mandated reports to the Church. As a substitute, the Clerk sent a general letter to the congregations and ministers in December 1987 simply asking them to review their records and contribute the amounts asked if they had not done so already, but on the advice of the Moderator and Assistant Clerk and others he did not write another similar letter on March 15 (an accounting was still unavailable), and hopes that the Assembly agrees with that decision.

e. Up to the time of writing this report, no such reports have been received from the accounting office, and the Clerk still has no knowledge of the status of the Fund. To the best of his knowledge all obligations have been paid, and almost always promptly; he has learned, however, at least two persons were not given their honoraria, and because the Clerk had not received the financial reports he was unaware of that omission.

f. The Clerk's analysis of the situation is that there have been two primary problems:

(1) An impracticable administrative structure that places responsibility on the Clerk for producing results but gives him no authority to institute or correct procedures in order to carry out the Assembly's program

(2) Unsatisfactory communication with the Clerk

g. The General Assembly funds (Budget and Travel) are received, disbursed, and held by the Committee on Coordination acting as fiscal agent for the General Assembly, and those funds are included in the annual audit of that Committee's accounts. However, neither the Stated Clerk nor the General Assemblies have ever been informed of the results of that audit upon its completion. On recent inquiry by the Clerk, just before this report went to the printer, the Clerk learned that the audit for the calendar year 1986 showed a balance of approximately $16,000 as compared with a deficit of approximately $2,000 at the end of the previous year. It would have been helpful to the 1987 Assembly if it could have known this, and encouraging to the Church if the Clerk could have reported that progress to them as a result of their efforts. See Recommendation 2 below.

The absence of these reports is something that the Church does not see, but it affects the Church nonetheless. It is poor stewardship that the Church is unable to give an accounting of its funds to the people who have given in good faith, and the Clerk hopes that arrangements will be made to enable him promptly to begin receiving these reports regularly and to make the kind of report required in December 1988.

3. Alternative arrangements

The Clerk has made preliminary investigation of the feasibility of having the reports produced outside our offices from data in the offices, and apparently it could be done expeditiously and well. The Clerk suggested this possibility to the Committee on Coordination at a meeting in January, but he was assured that he would have a report soon. By late March, at another meeting of the Committee, by which no report had yet been received, a partial report was promised. At that meeting the Committee was agreeable to the Clerk's proposal of an alternative for obtaining reports if the present arrangements cannot put regular reports on stream by the end of July. If the Assembly were to authorize the Clerk to have the work done by an outside firm, he would be willing to look further into its feasibility and the means of making such a change. See Recommendation 1 below.
D. Publications

1. Minutes of the General Assembly
   a. Production

   The Minutes of the 54th (1987) General Assembly were delivered to the shipper (Presbyterian and Reformed Publishing Co.) on March 11, and shipping began on the following day by United Parcel Service. Although that is more than a month earlier than the previous year, it is months later than the Clerk had anticipated and worked toward. It was not possible within the limits of his workload and time to move the date up further. Also, in consulting with our printer the Clerk learned that our word processor has been a source of delay and additional expense in the printing of the Minutes, and on the printer's advice a new word processor (Microsoft WORD) has been purchased and installed for use with this year's Minutes. This will be another learning and time-consuming process for the Clerk, but apparently it will be best for the Church.

   The Clerk has made arrangements for additional assistance this year so as to produce the Minutes earlier in order that they can be of use to the Church during the year. Mr. Phillips, the Assistant Clerk, has given much help in the computer work, and the Clerk wishes to thank him again for his excellent work on the Minutes as well as in such other ways as preparing the Standing Rules for the Assembly and the forms for ministers' and clerks' changes of address.

   b. Distribution

   Seven hundred (700) copies were printed. A free copy is distributed to each minister, congregation (through the Clerk of Session), ruling elder commissioner to that Assembly, and denominational office of the Church, and to other denominations that send their Minutes to us. The Minutes of the other denominations are kept at the denominational office building and are available for reference.

   Costs have risen, but so has the size of the book. Five years ago it consisted of 205 pages; last year there were 371 pages, only partly due to the use of more open type. The Clerk is trying to offset some of the costs by promoting the sale of the Minutes, especially encouraging all ruling elders to purchase a copy for their personal use. He has, however, been surprised that not more ruling elders have availed themselves of this opportunity. The price was increased this year, from $6 to $7 per copy.

   The cost of printing and shipping was:

   Printing $6,216.00
   Shipping 1,296.14
   Total $7,512.14

   Other costs will not be known until the accounting problems at our offices are cleared up.

2. Church Directory
   a. Distribution

   The 1988 Directory was distributed in January 1988. A number of new features were added to this edition. It was sent in quantity to each congregation, and singly to OPC ministers who are not pastors. There were 10,000 copies printed so that there would be sufficient for churches to distribute as needed. The Directories are distributed free on request during the year from the Clerk's office. Additional copies are available to the churches on request.
Appendix

b. A summary financial report for the Directory is as follows:

<table>
<thead>
<tr>
<th>Expenditures</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparation</td>
<td>$400.00</td>
</tr>
<tr>
<td>Printing</td>
<td>5,153.00</td>
</tr>
<tr>
<td>Mailing</td>
<td>904.46</td>
</tr>
<tr>
<td></td>
<td>$6,457.46</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertising</td>
<td>4,027.50</td>
</tr>
<tr>
<td>Net cost</td>
<td>$2,429.96</td>
</tr>
</tbody>
</table>

The Clerk has not been informed of how these costs were paid, but he assumes that it has not been necessary to draw upon other agencies to cover this expense. The Clerk is endeavoring to increase the advertising revenue. A few dollars have been contributed by individuals for Directories sent to them but the records are not available to give the exact amount.

c. Updates

Before sending final copy to the printer a "last-minute" opportunity for changes was sent to all ministers and sessions to make the Directory as up-to-date as possible.

The Clerk has asked the Editor of New Horizons to publish periodically the changes in the Directory of which the Clerk is informed during the year and he has agreed to do so. This will enable users of the Directory to update their copies during this year instead of waiting for the next edition. So it is very important that the changes be sent promptly to the Clerk. The first update has been sent to the Editor for publication in the June issue.

d. 1989 Edition

For the 1989 edition the deadline is October 30 for the final update. This is so that the new edition can be mailed in the first week of January 1989. It is the responsibility of ministers, clerks of session, individuals, and agencies - in fact, all who are interested in having correct information about them in the Directory - to see that the Clerk receives changes or new information. That information should be sent to the Clerk as soon as they are effective, or as soon as the effective date is known. If that is done the Clerk can put those changes in New Horizons for the next update. Also Stated Clerks of presbyteries and regional home missionaries are responsible to send information of church and ministerial changes that occur throughout the year in their areas of responsibility. It should also be carefully noted that the updates are to be sent to the Clerk at his address, not to the denominational offices except by way of a copy. Changes are entered in the Directory computer file daily as the Clerk receives them; so it is up-to-date on a current basis but only insofar as he is informed. The new edition is thus ready to be printed at any time, and the inconvenience experienced during the past two years can be avoided. The Clerk will be glad to receive suggestions that will make future editions more useful.

3. Secondary Standards

The Clerk was assigned the task of updating the texts of the Form of Government, Book of Discipline, and Directory for Worship as amended in previous years, and publishing a new edition. The previous edition had been sold out earlier. He has been assisted by the Rev. Roger W. Schmurr on this matter, and publication will incorporate amendments that have been adopted through this Assembly. Reprinting a loose-leaf volume with interspersed changes is complicated, and the Clerk is told that that was why it was allowed to go out of print. He
is trying to make plans that will prevent that inconvenience in the future.

4. Certificates of licensure and ordination

The 54th General Assembly requested the Clerk to work with the Committee on Christian Education to provide certificates attesting to the licensure of candidates and ordination of ministers. These certificates are being prepared and may have been printed by the time of this Assembly. They provide for signatures of the Moderator and Stated Clerk of the licensing and/or ordaining presbytery.

The Clerk believes that it will be appropriate to provide a quantity to each presbytery at no cost and for the presbyteries to issue them at no cost to licentiates and ordinands. It would also seem to the Clerk to be appropriate for the presbyteries to issue a certificate of ordination to present ministers who do not have one, upon request. A supply of the certificates will be kept by the Committee on Christian Education for later use at a small charge.

E. Looking Ahead

1. The present Clerk

When the Clerk accepted this task in 1984 he envisioned remaining in it for four or five years if the Assembly desired. He developed certain goals and expected that they could be attained in that time. Those goals have now largely been reached, with the notable exception of producing the Minutes in the fall of the year as was done many years ago. The Clerk accepts full responsibility for the production of the Minutes, and he is still an optimist and believes that they can be produced much earlier. Another goal, getting the General Assembly funds on a fiscally responsible basis is, he thinks, at least on the way to being attained, but that cannot be verified until verifiable reports are received. As this report is written he hopes that some form of report will be made available to him before this Assembly.

The General Assemblies have increased the demands on the office of the Clerk, and rightly so as they have needed tasks to be done. Though the Clerk’s interest in the Church’s work has not decreased by any means, and his strength perhaps only somewhat, and though he enjoys this work, he does not have time to devote to other pursuits in the Church. He therefore plans to retire from this work no later than the 56th General Assembly.

2. A new Clerk

a. The now-multifaceted character of this task calls for knowledge, gifts, and experience in the OPC that warrant careful selection of the next Clerk. Although it does not yet require full-time work, the Clerk has had to spend much more than the quarter-time that the Clerk’s present agreement called for; in fact more than half-time. If the next Clerk were to have secretarial help on a regular but part-time basis, half-time service by the Clerk probably would be feasible at the present level of work.

b. There are, however, additional services that the Clerk could perform for the Church. For example, as years have gone by and many people have come into the Orthodox Presbyterian Church who are necessarily unaware of significant actions of the general assemblies since our founding, a need has arisen for a Digest of such actions. With each passing year it becomes more and more important to have those decisions readily available for reference. Also a tool that other churches have found useful is biographical data of the Church’s ministers, including the full-time ministries to which they have been called during their ministries. And at some point it will probably serve the Church well for the Assembly to return to him the task of producing and maintaining the denominational statistics.
c. The Clerk believes that this Assembly should take steps, perhaps through a special committee or the Trustees of the Assembly, toward securing the services of a Stated Clerk, including preparation of a job description supplementary to that of the Standing Rules, to begin at the 56th General Assembly. The present Clerk’s experience, working even as close to the denominational building as he does, has convinced him that the work of the Clerk would be of better service to the Church if he were to work at the denominational office, where space should be made available for him and a secretary. In the Clerk’s opinion this should be undertaken only if the Clerk were paid on not less than a half-time basis.

IV BIBLICAL PRINCIPLES OF THE UNITY OF THE CHURCH

When the Clerk was preparing this statement for sending to other churches as directed by the 54th General Assembly (Minutes, Arts. 143-5, 144), he found that as part of a larger document, the Report of the Committee on Ecumenicity and Interchurch Relations, the form of its outline was not suitable for public distribution (cf. Minutes, 53rd General Assembly, pp. 174ff.). He therefore prepared a suitable outline, without altering the text in any way, and distributed it in that format. Later he submitted the new format to the Committee on Ecumenicity and Interchurch Relations and they approved it for their use.

In effect, the changes move the outline up two degrees. That is, what were Arabic numbers in the original format are moved up to Roman numerals, small letters to capital letters, Arabic numbers in parentheses to Arabic numbers without parentheses, and small letters in parentheses to small letters without parentheses. The Clerk did not think it expedient to reprint the revised form here, and consequently in the Minutes, unless the Assembly so orders. He has, however, provided a copy for Advisory Committee 4 with this report for their review. The Clerk is requesting approval of his decision. See Recommendation 5 below.

V BOOK OF CHURCH ORDER

Several years ago when the standards of government, discipline, and worship were published in looseleaf form they were published with the title Book of Church Order on the cover. Although that may be a convenient name for this group of documents it has no official standing: no such phrase or title is applied to these documents, individually or collectively, in any part of the Constitution of the Church, nor was it authorized by any General Assembly. The Clerk believes that this should be corrected before the publication of another edition. See Recommendation 6 below.

VI QUESTIONS OF MINISTERIAL STATUS

Recently two technical questions about the status of certain ministers have arisen which the Clerk requests the General Assembly to clarify:

1. A minister in a presbytery of the Orthodox Presbyterian Church was dismissed to another presbytery of the Church. In its yearend statistical report the second presbytery listed him as a member of its regional church without ministerial rights.
Apart from the problem of why or how the second presbytery made its decision the Clerk is faced with the existential situation and with deciding whether or not to include the minister in the several lists of ministers of the Orthodox Presbyterian Church.

2. A minister is suspended from his office. Whether for a definite or indefinite period of suspension should he, during that time, be listed among the other ministers of the Church as though he holds office when, in fact, he has been suspended from it?

Both questions are active questions in that they bear upon the publication of the list of the names of the Church’s ministers in the Minutes/Yearbook following this Assembly. The Clerk respectfully requests a decision by the Assembly so that he may have a guideline for the future. The specific question that the Clerk needs to have answered is: If a person has been removed from the office of minister ("suspended from"), or otherwise disqualified from serving as a minister, should he be included in the Church's official lists of ministers along with those who are qualified?

VII REFFERED MATTERS

Because of shortage of time at the 53rd General Assembly a number of matters were referred to the next Assembly (Minutes, Art. 243). Among them were several that were not assigned by the Clerk to Advisory Committees of the 54th Assembly, and they have been referred to Advisory Committees at this Assembly. They are three overtures: 1, in re the Standing Rules; 2, in re endorsement for military chaplains and 4, in re providing Scripture references in Chapter V of the Form of Government for the requirements for church officers; and two communications: 7, in re a new publication of the Christian Reformed Church, Reformed Worship: Resources in Liturgy and Music, and 18, in re calling of adjourned meetings of presbyteries.

The texts of these papers, rather brief, are attached to this report as an Appendix.

VIII RECOMMENDATIONS

1. a. That the Stated Clerk be authorized, with the agreement of a Special Committee on General Assembly Funds Reports, composed of the Moderator of this Assembly, the Assistant Clerk, the Stated Clerk, and two other members to be named by the Moderator, to engage an outside service to produce the financial reports of the General Assembly Fund required by the General Assembly unless those presently responsible for providing those reports are able to produce them on a regular basis by July 31, 1988;

b. That the Committee have authority to obtain, review, and use such accounting programs as are now in use for these funds; and

c. That the Committee on Coordination shall continue to act as the fiscal agent for the General Assembly in receiving, disbursing, and keeping account of receipts and disbursements of General Assembly funds and shall make the accounts acces-
Appendix

sible to the Stated Clerk for his use in obtaining the required reports.

**Grounds:**

It is three years since the 52nd General Assembly adopted the rules for the operation of the General Assembly funds, and the Clerk has not received any required monthly or annual reports in that time, and he has had no authority to have them produced. As a result the Assembly and the Church have not had and, as this is written, do not now have, any verifiable knowledge of how much in this period has been contributed to the General Assembly fund, how much has been spent, what the balance is, and the Assembly has no basis for knowing what contributions may be needed for the next General Assembly budget. The Clerk has asked repeatedly for reports, and sometimes assurances have been given, but as of this writing no reports have been delivered. Failure to give an accounting to those who have given to these funds is very serious. The Assembly should see to it that this condition will be corrected without further delay. If it can be corrected and reports on a regular basis established at the denominational office by the end of July the Clerk will be very happy to be relieved of this additional work. But the Assembly must provide an alternative in the event that it is not corrected promptly. It could be done in the way suggested above, but some other means would be acceptable if it produces the necessary results.

2. That the Assembly instruct the Committee on Coordination to:
   a. Provide in its annual audit of the funds for which it is responsible an accounting of the General Assembly's funds (Budget and Travel) suitable to the needs of the General Assembly after consultation with the Stated Clerk.
   b. To provide to the Clerk a copy of that portion of the audit that pertains to the General Assembly's funds, for inclusion in his report to the General Assembly and for preparation of a proposed General Assembly Budget.

3. That the Assembly propose to the presbyteries that the Form of Government, Chapter XXIII, be amended by
   a. Adding a new Section 17 to read as follows:
   "Under no circumstances shall a licentiate or minister of this Church, or a licentiate or minister of another denomination, who has been called to a service that will require his moving his permanent residence in order to perform the duties of the call, be permitted to undertake any of the duties contemplated in the call, nor to occupy living quarters that are to be provided by the calling body, and he shall be strongly advised not to change his residence in any case, until after the call has been approved and the presbytery has approved him for installation and for reception into the presbytery."
   b. Renumbering the succeeding sections accordingly.
   c. Deleting Section 12.c.

**Grounds:**

1. The objective of XXIII,12.c. is sound, namely, the preservation of good order and to prevent situations that could be damaging to the peace and unity of the calling body and to the life of the candidate.
2. This provision of 12.c. should then be applicable to licentiates as well as to ministers of another denomination (to which 12.c. now, strictly, applies above).

4. That the Assembly propose to the 56th General Assembly the following amend-
ments to the Standing Rules of the Assembly:

a. III.B.3 (Duties of the Stated Clerk between Assemblies) - Amend by revising and rearranging it to read as follows:

"3. Duties of the Stated Clerk between Assemblies
   "a. To prepare a transcript of the minutes of the Assembly, and to arrange for their publication and distribution.
   "b. To inform promptly all persons and judicatories of actions of the Assembly which directly affect them.
   "c. To advise Stated Clerks of presbyteries of the obligation of presbyteries to present their records to the Assembly for review.
   "d. To receive reports of Standing and Special Committees, overtures, papers, requests, complaints, appeals, and any other communications intended for the next Assembly, for inclusion in a printed Agenda and presentation to the Assembly.
   "e. (1) To prepare, in consultation with the Moderator of the previous Assembly
      (a) A proposed docket for the next General Assembly
      (b) [presently the substance of n.] Tentative assignments of reports, overtures, communications, and other matters that are to come before the Assembly to Advisory or other Temporary Committees, and tentative assignments of commissioners to those committees in accordance with the Assembly’s Guidelines for Advisory Committees.
      (2) To include a list of commissioners and their committee assignments in the Agenda.
      (3) To mail a copy of the Agenda to all commissioners, alternates, and fraternal delegates of other churches who plan to attend the Assembly, at least thirty (30) days prior to the convening of the Assembly.
   "f. 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.
   "g. To make such computations for the membership of the next General Assembly and to inform the presbyteries as to the results, as are set forth in Chapter I, Sections 2, 3, and 4.
   "h. To send out reports of special committees as determined by the Assembly.
   "i. To prepare and arrange for the preparation of releases concerning actions of the Assembly and its agencies for the secular and religious press.
   "j. To have oversight of the General Assembly’s funds, including
      (1) To solicit funds for the operating expenses of the General Assembly.
      (2) To be responsible for the receiving of such funds and the payment of all expenses properly incurred in the execution of the Assembly’s business.
      (3) To receive from the Committee on Coordination a copy of its annual audit of the General Assembly’s funds and to report to the General Assembly concerning it.
      (4) To propose to the Assembly a budget for its income and expenses.
   "k. To request annually of all calling bodies (congregations, committees) the submission of the forms of the Committee on Pensions for reporting all calls
issued (prior to presentation of the call to the presbytery); and to request annually of all presbyteries the submission of the proper forms of the Committee on Pensions immediately upon the reception of a minister.

"l. To be in charge of the current records of the Church and to keep all official papers in a permanent file available for inspection at the administration building of the denomination.

"m. To serve as archivist for the denomination.

"n. To perform such other duties as the General Assembly and its committees shall request of him."

**Grounds:**

1. The present structure of this section seems to be due to addition of duties of the Clerk of the Assembly from time to time without regard to particular order.

2. The proposed amendment gives an order of progression, either chronological or logical as seems to be called for, and bringing related subjects together.

3. The proposal does not introduce new concepts or duties.

Note two features that might not be observed readily: Paragraph d. combines existing c. and e., and Paragraph e. combines existing f. and n.

b. V - Insert a new Section 1 and renumber the succeeding sections:

"Reports of Special and Standing Committees to the Assembly shall be prepared in outline form modeled on the Guidelines for Style prepared by the Stated Clerk. A report shall include at the beginning a Synopsis, in outline form, of the contents of the report. Reports of a few paragraphs and less than one page need not use this format."

**Grounds:**

1. During the past several years, since the Clerk provided these Guidelines for the Assembly’s committees, they have cooperated commendably and the format has demonstrably facilitated the Assembly’s work in considering the reports; the Assembly should ensure the continued use of this method.

2. The format helps the writer to organize and present his material more clearly and helps the reader to understand it more easily.

3. The addition of a "Synopsis" at the beginning of a report enables the reader to grasp quickly the full sweep of the report.

c. V,7 (present) - Amend by adding at end, after "Assembly", and after changing the period to a comma, "or if ordered by the Assembly."

**Ground:**

This allows the Assembly to do what it has been doing for years, namely, to record papers in the Minutes without their being read to the Assembly, but it would eliminate the cumbersomeness of the motion to suspend the Standing Rules.

d. IX,5,a.(2) - Amend to read: "To Examine Standing Committee Records, composed of [eight] /six\ members, none of whom shall be a member of a standing committee \[\] /, whose duty shall be to examine \[The Committee shall conduct an examination of\] the minutes of each standing committee \and report to the Assembly concerning them. The records of each standing committee shall be read by at least two members of the Standing Committee Records Committee. \[in accordance with the assembly’s Rules for Examining Standing Committee Records\] Minutes ... of ... Records." See Agenda p. 1512).
Grounds:
1. The existing paragraph makes no mention of the rules by which these minutes are to be judged (Rules for Examining ...) and it repeats two elements that are in the Rules for Examining ... (reporting to the Assembly and two examiners per set of minutes). Also, the new wording will conform to the wording of the previous paragraph concerning presbyterial records.
2. As to increasing the number of committee members from six to eight, there are six committees that usually have extensive minutes and three with much shorter minutes. The requirement that each set of minutes be read by two committee members requires some committee members to read three sets of minutes. The addition of two members makes it possible for the committee to divide the task more evenly.

   e. IX.5.b.(1), line 10 (Agenda, p. 1512): Insert "Operation" between "Assembly" and "Fund"

   Ground:
To identify more clearly the function of this Fund, and to make its title complementary to the other General Assembly fund, the General Assembly Travel Fund.

5. That the Assembly approve the Stated Clerk's re-outlining of the statement, "Biblical Principles of the Unity of the Church", and approve that format for future public use.

   Ground:
   See IV above

6. a. That the Assembly authorize the publication of the Church's documents of government, discipline, and worship together under the title "Book of Church Order", and

   b. That the Assembly propose to the presbyteries that the Form of Government, Chapter XXXII, Section 1 be amended by the addition of the following sentence at the end of the section:

       When the latter three documents are published together the combined document shall be entitled, "The Book of Church Order of the Orthodox Presbyterian Church".

   Ground:
   The term is an apt term for these documents when published together, and the amendment will regularize its use in the Church.

Respectfully submitted,
John P. Galbraith
Stated Clerk
Appendix

APPENDIX

(Matters referred from 53rd [1986] General Assembly)

1. **Overture 1, from the Presbytery of New York and New England**
   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.

2. **Overture 2, from the Presbytery of Ohio**
   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.

3. **Overture 4, from the Presbytery of the South**
   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:

4. **Communication 7, from the Christian Reformed Church**
   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>
<thead>
<tr>
<th>Issue</th>
<th>News Copy Deadline</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall (August release):</td>
<td>April 10</td>
</tr>
<tr>
<td>Winter (December release):</td>
<td>July 31</td>
</tr>
<tr>
<td>Spring (March release):</td>
<td>October 31</td>
</tr>
<tr>
<td>Summer (June release):</td>
<td>January 31</td>
</tr>
</tbody>
</table>

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.

5. Communication 18, from the Rev. A. LeRoy Greer

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.
REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly have met twice since their report to the Fifty-Fourth General Assembly was prepared.

I STANTON TRUST
The Trustees continue to administer the Stanton Trust. From this Trust $15,000 was granted to the Committee on Home Missions and Church Extension for the expenses of training seminars for its home missionaries. It is the intention of the Trustees in the future to seek the counsel of the Committee on Coordination as to the advisability of granting particular requests for grants from the Stanton Trust.

II INTERNAL REVENUE SERVICE
The Trustees continue to correspond 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 correspondence concerning tax-exempt matters is 23-7001990.

III STATED CLERK NOMINATION
The Trustees respectfully nominate John P. Galbraith to be the Stated Clerk of the Fifty-Fifth General Assembly, recommend that his remuneration be $10,500, and further recommend that his duties be those listed in the Standing Rules, Chapter III, Section B.3, except item h.

Mr. Galbraith has informed the Trustees that he will be available to serve as Stated Clerk only until the Fifty-Sixth General Assembly. The Trustees, therefore, intend to begin a search for a candidate for this office following this Assembly and intend to prepare proposed amendments to the Standing Rules to provide a revised job description for the office.

IV EXCEPTIONS TO PREVIOUS MINUTES
The Trustees have taken account of the exceptions taken to their minutes by the Fifty-Third General Assembly by approving the minutes of the meeting of March 15, 1985 (see page 45) on March 17, 1988, by acknowledging that the minutes of the meeting on May 6, 1968 (see page 48) to record that LeRoy B. Oliver has been appointed secretary pro tem, and by deeming this acknowledgment an appropriate way of handling the exceptions to these minutes taken by the Fifty-Third General Assembly.

V ELECTIONS
The terms of the following trustees expire at this Assembly: LeRoy B. Oliver (minister) and Edward D. Schnitzel, Jr. (ruling elder).

VI BUDGET
The Trustees estimate their costs for the next year will be $50 for miscellaneous expenses to be paid from the Budget Fund of the General Assembly.

Respectfully submitted,
Steven F. Miller, President
In 1987 the Orthodox Presbyterian Church grew in total membership for the twelfth consecutive year. For the first time, the total membership, including ministers, exceeded 19,000 by the end of the year, having reached 19,094. Membership grew by almost one percent, and contributions were increased by 5.4 percent over the previous year. A review of the membership data shows that the rate of growth was about one-third that of recent years. Several factors appear to be involved. Statistically, there were about one-eighth fewer confessions and reaffirmations of faith in 1987 than in the previous year. The largest single factor, however, was the net loss of members due to transfers in and out of the denomination. While this condition has been observed in previous years, its effect was nearly doubled in 1987 by the withdrawal of three congregations from the OPC and the dissolution of four others.

This compilation of numbers can hardly begin to describe the richness of God's blessings to our churches. While it provides only a glimpse of the life in our church, it is not without important precedent. In Acts 2:47 we read, "And the Lord was adding to their numbers day by day those who were being saved". Praise the Lord for the 475 persons who confessed their faith in Christ in our churches. Praise him for the 507 covenant children who were baptized last year. Our offerings were multiplied into more than $12 million last year for the work of the gospel.

This report summarizes the statistical changes that were reported by clerks and pastors from every congregation and regional church of the denomination. The detailed Statistical Reports of the Churches are tabulated separately in the Yearbook.

I SUMMARY OF STATISTICS

The membership of the Orthodox Presbyterian Church grew by 147 persons in 1987 to a new peak of 19,094 members including 334 ministers. This represents a 0.8 percent increase over the previous year's adjusted total of 18,947 members. This growth rate was somewhat lower than the 2.8 percent increases recorded in 1986 and 1985.

A total of 475 persons confessed their faith in Christ in our churches last year, falling about 11 percent off the pace of the previous three years. Of the 475 confessions of faith, 130 were made by young people who were thus removed from the roll of baptized children and placed on the roll of communicant members. The Lord also added to our number 436 adults who reaffirmed their faith upon joining the OPC last year. The overall result of membership transfers, however, cut into these gains in communicant membership by a net loss of 298 members dismissed. In all, when deaths, erasures and discipline are included, the gain in communicant membership was 48 for the year. This subtotal is combined with a net gain of 100 baptized non-communicant members and the net reduction of one minister to produce the total increase of 147 members.

At the end of 1987 there were twelve regional churches in the OPC containing 168 local congregations and 24 unorganized mission works, down from 171 and 27, respectively in the previous year.

Contributions to local churches and mission works totaled $12,309,768, which surpassed the 1986 figure by a moderate 5.4 percent. This increase represents a 5.0 percent increase in per capita giving on top of a 0.8 percent increase in communi-
cant membership. The proportion of giving to benevolence (missions, Christian education, and diaconal ministries) stood at 19.7 percent of the total, continuing its pattern of decline from 20.1 percent in 1986, 21.0 percent in 1985, and 21.6 percent in 1984.

Sunday school attendance in 1987 declined slightly (1.8 percent) after a 15.4 percent jump the previous year. At an average attendance of 10,089 per Sunday, it stands at 53 percent of total membership.

II CHURCHES
The number of churches declined by three to 168 in 1987. This was the result of the following changes:

Additions
TRINITY, Chicago, IL, organized
GRACE, Niceville, FL, organized
OPC, Lubbock, TX, organized
JERSEY REFORMED, Pataskala, OH, received from the PCA

Removals
BETHEL, Grand Junction CO, dissolved
OPC, Manchester, SD, dissolved
MISSION VALLEY, Ronan, MT, dissolved
NORTH RIVER, Hixson, TN, dissolved
CHURCH OF THE CITY, Philadelphia, PA, joined the PCA
OPC, Sarasota, FL, joined the PCA
INT’L COMMUNITY, Miami, FL, joined the PCA

The number of unorganized mission works (or chapels) decreased by three from 27 to 24, as a result of six new missions works being offset by three being organized as churches, four being terminated, one leaving the OPC, and one correction to last year’s report which mistakenly listed Kidane-Hiwot as an OP mission work.

III MINISTERS
The number of ministers at the end of 1987 was 334, a net decrease of one from 1986. This change resulted from a total of nine ordinations, five ministers received into the OPC, 10 ministers dismissed to non-OP churches (all PCA), and five deaths.

IV MEMBERSHIP
The data presented in Table 1 summarize the membership statistics for each of the twelve regional churches for the year 1987, as well as totals for the whole church in that and the previous two years. Total membership at the end of 1987 was 19,094, comprised of 12,967 communicant members, 5,793 baptized children, and 334 ministers. Percentage changes in each category are shown in Table 1. The subtotals for each regional church are also listed in the Table. The Regional Church of the Mid-Atlantic experienced the largest increase in membership, 6.1 percent, followed by the Regional Church of Ohio at 4.6 percent. The largest numerical change was a gain of 84 members by the Regional Church of the Mid-Atlantic. The Regional Church of the South experienced the greatest numerical losses representing 15.5 percent of its membership.

The overall trend of growth in membership over recent years is shown in Figure 1. Generally speaking the growth has been very constant, showing some improvement in the preceding three years but less so in 1987. The membership statistics shown in Figure 1 are listed in Table 2.
The average size of an OP congregation at the end of 1987 was 112 members, comprised of 77 communicant members and 35 baptized children.

V 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. Table 3 contains a listing of the Sunday school attendance in each of the regional churches in 1987 with totals for three years. Sunday school attendance was approximately 10,000 persons in both May and November 1987, representing only a small decline from 1986, which may be an adjustment after the large gains experienced the previous year.

VI CONTRIBUTIONS

Contributions for all organizations of the local church are subtotaled for each regional church and presented in Table 3. Moderate increases were noted in 1987. Contributions are subdivided into three categories as described below.

General receipts for local operations include all items relating to the operation and maintenance of the local church or mission work, such as the pastor's compensation, utilities, mortgage payments, insurance, supplies, etc. In 1987 these represented 72 percent of total giving, or $8.9 million.

Benevolence receipts for missions and service include all items relating to missions activities such as Worldwide Outreach and Thank Offering, presbytery missions, and other outreach ministries, and all items relating to diaconal ministries. In 1987 these contributions totaled $2.4 million, a 3.3 percent increase over 1986, and comprised 19.7 percent of total contributions.

Special receipts for capital improvements including building programs showed a gain of 6.9 percent, rising to almost $1 million, or 8 percent of total giving.

As noted in the Summary of Statistics above, total contributions of $12,309,768 showed a gain of 5.4 percent over the previous year, compared to increases of 11.3 percent for 1986, 8.9 percent for 1985, and 11.6 percent for 1984.

Contributions per communicant member rose 5.0 percent in 1987 to an overall average of $949. The values for recent years are summarized below.

<table>
<thead>
<tr>
<th>Year</th>
<th>Contributions per Communicant Member</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Benevolence</td>
</tr>
<tr>
<td>1987</td>
<td>$187</td>
</tr>
<tr>
<td>1986</td>
<td>182</td>
</tr>
<tr>
<td>1985</td>
<td>175</td>
</tr>
<tr>
<td>1984</td>
<td>169</td>
</tr>
<tr>
<td>1983</td>
<td>146</td>
</tr>
<tr>
<td>1982</td>
<td>119</td>
</tr>
<tr>
<td>1981</td>
<td>116</td>
</tr>
<tr>
<td>1980</td>
<td>110</td>
</tr>
</tbody>
</table>

VII CONCLUDING COMMENTS

Again it has been a privilege to serve the church as Statistician for the past year. The cooperation of many clerks of session and clerks of presbytery in providing the data upon which this report is based has been greatly appreciated.

Respectfully submitted,
Luke E. Brown
Statistician
### TABLE 1. SUMMARY OF MEMBERSHIP STATISTICS

<table>
<thead>
<tr>
<th>REGIONAL CHURCH</th>
<th>CHURCHES</th>
<th>MISSIONS</th>
<th>MINISTERS</th>
<th>TOTAL (1) MEMBERS (2)</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS (3)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1986</td>
<td>1987</td>
</tr>
<tr>
<td>DAKOTAS</td>
<td>11</td>
<td>1</td>
<td>17</td>
<td>815</td>
<td>804</td>
</tr>
<tr>
<td>MID- ATLANTIC</td>
<td>13</td>
<td>2</td>
<td>23</td>
<td>1375</td>
<td>1459</td>
</tr>
<tr>
<td>MIDWEST</td>
<td>19</td>
<td>3</td>
<td>30</td>
<td>2984</td>
<td>3012</td>
</tr>
<tr>
<td>NEW JERSEY</td>
<td>17</td>
<td>3</td>
<td>39</td>
<td>2119</td>
<td>2159</td>
</tr>
<tr>
<td>N. Y. &amp; N. E.</td>
<td>18</td>
<td>6</td>
<td>37</td>
<td>1844</td>
<td>1864</td>
</tr>
<tr>
<td>N. CALIFORNIA</td>
<td>11</td>
<td>0</td>
<td>19</td>
<td>758</td>
<td>781</td>
</tr>
<tr>
<td>NORTHWEST</td>
<td>12</td>
<td>0</td>
<td>18</td>
<td>908</td>
<td>881</td>
</tr>
<tr>
<td>OHIO</td>
<td>10</td>
<td>0</td>
<td>15</td>
<td>1098</td>
<td>1149</td>
</tr>
<tr>
<td>PHILADELPHIA</td>
<td>20</td>
<td>6</td>
<td>53</td>
<td>3030</td>
<td>3059</td>
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<tr>
<td>SOUTH</td>
<td>8</td>
<td>0</td>
<td>21</td>
<td>886</td>
<td>749</td>
</tr>
<tr>
<td>S. CALIFORNIA</td>
<td>18</td>
<td>3</td>
<td>44</td>
<td>2116</td>
<td>2167</td>
</tr>
<tr>
<td>SOUTHWEST</td>
<td>11</td>
<td>0</td>
<td>18</td>
<td>679</td>
<td>676</td>
</tr>
<tr>
<td><strong>TOTALS - 1987</strong></td>
<td>168</td>
<td>24</td>
<td>334</td>
<td>18612</td>
<td>18760</td>
</tr>
<tr>
<td><strong>PERCENTAGE CHANGE</strong></td>
<td></td>
<td></td>
<td></td>
<td>5793</td>
<td>507</td>
</tr>
</tbody>
</table>

(1) Membership totals in this column do not include ministers.
(2) An asterisk (*) indicates that figures may have been adjusted on the basis of subsequent years' reports.
(3) Communicant member (C.M.) figures are shown above Baptized Children (B.C.) figures for each church.

### Abbreviations used:
- C/F = Confession of Faith
- R/F = Reaffirmation of Faith
- Xfr = Received on Letter of Transfer
- Bap = Children Baptized
- Par = Children Received With Parents
- Dth = Death
- Dml = Dismissed by Letter of Transfer
- E/D = Removed by Erasure or Discipline
- N/A = not available.
Table 2. Membership Totals, 1966 to 1987

<table>
<thead>
<tr>
<th>YEAR</th>
<th>MINISTERS*</th>
<th>COMMUNICANT MEMBERS</th>
<th>BAPTIZED CHILDREN</th>
<th>TOTAL MEMBERSHIP**</th>
</tr>
</thead>
<tbody>
<tr>
<td>1987</td>
<td>334</td>
<td>12,967</td>
<td>5,793</td>
<td>19,094</td>
</tr>
<tr>
<td>1986</td>
<td>335</td>
<td>12,919</td>
<td>5,693</td>
<td>18,947</td>
</tr>
<tr>
<td>1985</td>
<td>318</td>
<td>12,593</td>
<td>5,523</td>
<td>18,316</td>
</tr>
<tr>
<td>1984</td>
<td>309</td>
<td>12,278</td>
<td>5,394</td>
<td>17,672</td>
</tr>
<tr>
<td>1983</td>
<td>298</td>
<td>12,045</td>
<td>5,259</td>
<td>16,704</td>
</tr>
<tr>
<td>1982</td>
<td>294</td>
<td>11,956</td>
<td>5,186</td>
<td>16,742</td>
</tr>
<tr>
<td>1981</td>
<td>298</td>
<td>11,884</td>
<td>5,213</td>
<td>16,722</td>
</tr>
<tr>
<td>1980</td>
<td>294</td>
<td>11,655</td>
<td>5,037</td>
<td>16,592</td>
</tr>
<tr>
<td>1979</td>
<td>256</td>
<td>11,306</td>
<td>4,864</td>
<td>16,170</td>
</tr>
<tr>
<td>1978</td>
<td>248</td>
<td>10,939</td>
<td>4,867</td>
<td>15,806</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>15,306</td>
</tr>
<tr>
<td>1975</td>
<td>224</td>
<td>10,129</td>
<td>4,874</td>
<td>15,003</td>
</tr>
<tr>
<td>1974</td>
<td>220</td>
<td>10,186</td>
<td>4,912</td>
<td>15,104</td>
</tr>
<tr>
<td>1973</td>
<td>210</td>
<td>9,940</td>
<td>4,893</td>
<td>14,833</td>
</tr>
<tr>
<td>1972</td>
<td>205</td>
<td>9,741</td>
<td>4,925</td>
<td>14,666</td>
</tr>
<tr>
<td>1971</td>
<td>198</td>
<td>9,536</td>
<td>4,890</td>
<td>14,426</td>
</tr>
<tr>
<td>1970</td>
<td>190</td>
<td>9,401</td>
<td>4,898</td>
<td>14,299</td>
</tr>
<tr>
<td>1969</td>
<td>180</td>
<td>9,276</td>
<td>4,849</td>
<td>14,125</td>
</tr>
<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>9,075</td>
<td>4,848</td>
<td>13,923</td>
</tr>
<tr>
<td>1966</td>
<td>154</td>
<td>8,769</td>
<td>4,790</td>
<td>13,559</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.
Table 3: Summary of Remaining Statistics

<table>
<thead>
<tr>
<th>REGIONAL CHURCH</th>
<th>SUNDAY SCHOOL AVERAGE ATTEND.</th>
<th>GENERAL RECEIPTS (Local Operations)</th>
<th>BENEVOl. RECEIPTS (Missions, Diocesan)</th>
<th>SPECIAL RECEIPTS (Capital Improvements)</th>
<th>TOTAL RECEIPTS</th>
<th>AVERAGE CONTRIBUTION PER COM. MEMBER</th>
<th>BEQUESTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>DAKOTAS</td>
<td>417</td>
<td>$340,904</td>
<td>$43,331</td>
<td>$39,756</td>
<td>$423,991</td>
<td>$756</td>
<td>$5,635</td>
</tr>
<tr>
<td>MID-ATLANTIC</td>
<td>666</td>
<td>867,258</td>
<td>226,982</td>
<td>277,155</td>
<td>1,489,070</td>
<td>732</td>
<td>13,339</td>
</tr>
<tr>
<td>MIDWEST</td>
<td>1418</td>
<td>1,068,589</td>
<td>312,525</td>
<td>107,956</td>
<td>1,469,070</td>
<td>753</td>
<td>12,143</td>
</tr>
<tr>
<td>NEW JERSEY</td>
<td>932</td>
<td>790,024</td>
<td>293,982</td>
<td>31,076</td>
<td>1,115,082</td>
<td>753</td>
<td>12,143</td>
</tr>
<tr>
<td>N.Y. &amp; N.E.</td>
<td>924</td>
<td>849,583</td>
<td>254,792</td>
<td>107,850</td>
<td>1,212,225</td>
<td>964</td>
<td>1,000</td>
</tr>
<tr>
<td>N. CALIFORNIA</td>
<td>361</td>
<td>468,547</td>
<td>70,150</td>
<td>4,499</td>
<td>543,196</td>
<td>938</td>
<td>0</td>
</tr>
<tr>
<td>NORTHWEST</td>
<td>472</td>
<td>404,217</td>
<td>74,259</td>
<td>70,538</td>
<td>549,014</td>
<td>984</td>
<td>12,100</td>
</tr>
<tr>
<td>OHIO</td>
<td>612</td>
<td>486,437</td>
<td>144,014</td>
<td>54,966</td>
<td>685,417</td>
<td>849</td>
<td>652</td>
</tr>
<tr>
<td>PHILADELPHIA</td>
<td>2119</td>
<td>1,389,797</td>
<td>433,196</td>
<td>171,940</td>
<td>1,994,933</td>
<td>545</td>
<td>13,434</td>
</tr>
<tr>
<td>SOUTH</td>
<td>425</td>
<td>400,246</td>
<td>122,974</td>
<td>21,119</td>
<td>544,339</td>
<td>579</td>
<td>21,000</td>
</tr>
<tr>
<td>S. CALIFORNIA</td>
<td>1218</td>
<td>1,401,548</td>
<td>359,805</td>
<td>58,428</td>
<td>1,819,781</td>
<td>1,155</td>
<td>0</td>
</tr>
<tr>
<td>SOUTHWEST</td>
<td>394</td>
<td>430,697</td>
<td>99,470</td>
<td>41,158</td>
<td>561,325</td>
<td>1,299</td>
<td>13,642</td>
</tr>
<tr>
<td><strong>TOTALS - 1987</strong></td>
<td><strong>9958</strong></td>
<td><strong>8,897,847</strong></td>
<td><strong>2,425,480</strong></td>
<td><strong>986,441</strong></td>
<td><strong>12,309,768</strong></td>
<td><strong>949</strong></td>
<td><strong>191,137</strong></td>
</tr>
<tr>
<td><strong>PERCENTAGE CHANGE</strong></td>
<td><strong>-1.8%</strong></td>
<td><strong>-1.7%</strong></td>
<td><strong>+5.8%</strong></td>
<td><strong>+3.3%</strong></td>
<td><strong>+6.9%</strong></td>
<td><strong>+5.4%</strong></td>
<td><strong>+5.0%</strong></td>
</tr>
<tr>
<td><strong>TOTALS - 1986</strong></td>
<td><strong>10138</strong></td>
<td><strong>8,410,264</strong></td>
<td><strong>2,347,928</strong></td>
<td><strong>923,064</strong></td>
<td><strong>11,681,256</strong></td>
<td><strong>904</strong></td>
<td><strong>187,798</strong></td>
</tr>
<tr>
<td><strong>TOTALS - 1985</strong></td>
<td><strong>8601</strong></td>
<td><strong>7,615,314</strong></td>
<td><strong>2,204,998</strong></td>
<td><strong>676,169</strong></td>
<td><strong>10,496,481</strong></td>
<td><strong>834</strong></td>
<td><strong>92,030</strong></td>
</tr>
</tbody>
</table>
REPORT OF
THE COMMITTEE ON FOREIGN MISSIONS

For the Committee on Foreign Missions, 1987 was a year for coming to grips with realities - some good ones and some bad ones. Suriname and the Philippines became real OPC mission fields instead of experiments. Korea became a partner in missions. A marvelous training program for Christian leaders in the Middle East got underway.

But there were also the realities of the mighty Japanese yen and the sagging U.S. dollar. In 1987, deficit spending on overseas outreach finally ate up financial reserves and so crippled the Church's foreign missions program, that five missionary families were notified of possible withdrawal in 1988.

Deficit spending over the last few years can be attributed to rising costs, a decline in U.S. economic power overseas, increases in missionary salaries and a slight expansion of the program. In addition, some sources of income from outside the denomination were cut off rather suddenly. Without increased giving and/or an increase in Foreign Missions' percentage of the combined budget, deficits were inevitable. The Committee was, of course, very hesitant to lessen its efforts on behalf of the Gospel until all other possibilities had been exhausted.

Generally speaking, the report which follows will show a vigorous missionary agenda being carried out by faithful, talented servants of the Lord. These men and women and their families have labored sacrificially, often under trying conditions, to proclaim the salvation of Christ and to strengthen his glorious body, the Church. They deserve the gratitude and concern of Orthodox Presbyterians.

Next year's report will, Lord willing, also portray dedication and service. There seems little doubt but that our inability to support financially 28 missionaries will mean that report will tell of fewer workers in the Lord's harvest, with a subsequent decline in the OPC's share in God's increase.

I MISSIONARIES
The following persons served as OPC missionaries in 1987:

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
Mr. Murray I. Uomoto (tentmaker)

Kenya
Miss Grietje S. Rietkerk, M.D.
Miss Cornelia J. Van Galen, R.N.

Korea
The Rev. and Mrs. Theodore Hard
The Rev. Dr. and Mrs. Young J. Son
The Rev. and Mrs. Ralph W. English (Jan.-Sept.)

Middle East
The Rev. and Mrs. Victor B. Atallah
The Rev. and Mrs. Arthur J. Steltzer, Jr.
Appendix

Philippines
The Rev. Theodore Hard (part-time)

Suriname
The Rev. and Mrs. W. Ralph English (Oct.-Dec.)

Taiwan
The Rev. and Mrs. Steven R. Hake (on leave)
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
Mr. and Mrs. Paul English (Associates) Japan
Mr. John Moore (Associate) Japan
Mr. Jeffrey Morton (Associate) Japan
Miss Virginia Wildman (teacher) Japan
Mr. and Mrs. Gary R. Moor (PCA) ended their short term in Suriname

D. Furloughs
Mr. and Mrs. Young J. Son and Mr. and Mrs. Arthur J. Steltzer completed furloughs in 1987. Mr. and Mrs. Steven R. Hake began leave during 1987.

A three-month furlough has been granted to Mr. and Mrs. W. Ralph English for the summer of 1988. A six-month furlough has been granted Mr. and Mrs. Theodore Hard for the last half of 1988. Mr. and Mrs. Robert L. Marshall are to begin a regular furlough in the summer of 1988.

II FIELDS

A. Japan
1. Personnel and Ministries
Japan is number one among the nations in trade and standard of living. Yet, less than one percent of her 125 million plus people honor the name of Jesus. The strength of the yen has given her people material goods which others cannot even imagine, yet she is enslaved to materialism, folk religion and idolatry. The task of bringing the gospel to Japan is difficult but not overwhelming. The soil of Japan, though rough and rocky, will yet bring forth the fruit of the love and grace of God.

The OPC Japan Mission works very closely with the Reformed Church of Japan (RCJ) in the Tohoku (Northeast) region of the main island. The smallest of
the five presbyteries, Tohoku has four organized churches and eleven chapels, two of which are the responsibility of the Japan Mission.

In the past year, the OPCJM made a concentrated study of Reformed evangelism. Although specific conclusions have yet to be drawn, the renewed desire to see Christ impact individuals as well as society has been most heartening. In 1987, the first RCJ home mission's work in Hokkaido was started and in 1988 the first work in Okinawa will begin. As small as the church is, it supports two full-time foreign missionaries and five others in various overseas evangelistic ministries. Ongoing court battles against the use of public funds for visits by government officials to Shinto shrines demonstrated a desire to see Christianity influence all levels of society.

The primary work of the OPCJM was the shepherding of two chapels, one in Yamagata and one in Sendai. Both chapels experienced numerical and spiritual growth in the past year, with average attendances at worship services twenty-four (20% above the previous year). The Yamagata Chapel saw one adult baptism and one profession of faith. Although this congregation remains small, its impact is worldwide, having sent two of their members into RCJ pastorates and one to Australia as a missionary to the Aborigines.

In Sendai, the Nakayama Chapel rejoiced in the baptism of two adults and four children. There was also one profession of faith. Nakayama was also able to purchase 3200 square feet of land on which they hoped to erect a building. However, inability to secure a bank loan has delayed their having their own meeting place with a pastor's residence.

Although these chapels were the central focus of the Mission's ministry, they did not constitute the total effort. In Yamagata, the Rev. and Mrs. David M. Moore carried on a wide variety of activities. Mrs. Moore taught various English classes in and around the city and several of her students attended services at the chapel. Mr. Moore served as chaplain for a boys' reformatory and a hospital. He taught a few English classes and spoke at various conferences. He also organized two summer camps and late in the year began preaching twice a month at Shiroishi. These activities along with his service as Mission secretary and faithful presbyter kept him busy.

Also in Yamagata the Rev. and Mrs. Kazuhito Yaegashi (PCA) worked with the Moores to maintain a witness to Christ. Mrs. Yaegashi taught some English classes while Mr. Yaegashi was extremely busy with high-school-age teaching and a heavy preaching schedule. His assistance in sermon development for missionaries just learning the language was a great help.

Other members of the Mission were laboring in Sendai. At year's end there were three missionary families, one unordained missionary and four missionary associates living in the city. The Rev. George Y. Uomoto was involved in three biweekly Bible studies, a women's meeting, and a seekers' class. He also led a Thursday outreach on alternate weeks. Mrs. George Uomoto remained involved in the Sunday School and women's program and the Thursday outreach. A community center English class has given her many new contacts which she has steered into the Thursday program. Though Mr. and Mrs. Uomoto experienced some sickness during the year their labors seemed little affected.

The Rev. and Mrs. Calvin K. Cummings, Jr. share some of the load at the Nakayama Chapel. Extensive hospitality plus six children at home for most of the year kept Edie active. The Thursday outreach program and university class left little free time. A number of her neighborhood contacts have been attending some
of the chapel services. In September, Mr. and Mrs. Cummings began cooperating in a cooking and Bible class with the people in Shiroishi once a month. Mr. Cummings's other responsibilities along with his monthly preaching at Nakayama and weekly Sunday School include two weekly Bible studies at Eiko Church, two biweekly studies at Nakayama and Yagiyama and the regular chapel talks at a large all-boys high school. Summer camps and youth rallies, VBS and an open house kept a flow of contacts and opportunities to present the gospel.

After completing twenty-two months of language school, the Rev. and Mrs. Stewart E. Lauer moved to Sendai during the summer. While yet in language school, they were active in neighborhood outreach which bore fruit in the lives of several families. Since moving to Sendai, they have engaged in work with Canaan Chapel of the Sendai Reformed Church. Along with monthly preaching assignments, Mr. Lauer began speaking at the high-school class at Sendai Church and participated in various group meetings. On their own initiative, Mr. and Mrs. Lauer started a monthly men's breakfast for Canaan Chapel.

Unordained missionary Mr. Murray I. Uomoto lived and worked in Nakayama. Although quite busy making a living by teaching English, he contributed to the ministry of Nakayama Chapel in addition to his Sunday School teaching and quarterly preaching. He also served as Mission treasurer and made many evangelistic contacts through his English teaching.

There were also four associates living in Sendai; Miss Virginia Wildman, Mr. and Mrs. Paul English, and Mr. Jeffrey Morton. Miss Wildman and Mrs. English were busy teaching at the Sendai Christian Academy where five of the Mission children attend. Mr. English and Mr. Morton were involved in teaching English as a second language at various schools and companies. Some of their contacts began to attend Bible classes and worship services. They both assisted Mr. Cummings in some of his Bible studies.

One other missionary associate worked in Japan. Mr. John Moore, Mr. David Moore's cousin, labored with a group of RCJ churches in Takamatsu on the island of Shikoku. He taught English, organized retreats, and led some Bible classes.

2. Goals for 1988
a. Labor for the growth of the two chapels
   (1) by continuing present ministries;
   (2) by helping the Nakayama Chapel building project.

b. Formulate and achieve evangelistic goals based on the continuing study of Reformed evangelism in Japan.

c. Strengthen church growth and evangelism by Tohoku Presbytery
   (1) by encouraging pastors and Christian workers;
   (2) by participation in presbytery activities;
   (3) by carrying out cooperative responsibilities planned in conjunction with the presbytery;
   (4) by suggesting new means of nurture and evangelism;
   (5) by leading various camps and conferences.

B. Kenya
1. Personnel and Ministries
   Miss Grietje Rietkerk M.D. and Miss Corrie Van Galen R.N. represented the Orthodox Presbyterian Church in the missionary outreach of the Pres-
byterian Church in America in Muruu. Miss Van Galen was on furlough until April when she rejoined her colleagues Dr. Rietkerk, Miss Margaret Kasambio and Miss Eileen Hicks. Together with an auxiliary staff of thirty, they provided preventive and curative health care at the request of the African Evangelical Presbyterian Church. Additional missionaries and Kenyan nationals participated in the administration of the clinic.

During 1987, 34,689 patients were seen. This came to an average of 138 per day. Eight hundred fourteen babies were delivered of which 643 were normal and 171 were termed "complicated". The Tei Wa Yesu Care Center admitted 1,497 general patients and 1,022 maternity cases. Other medical activities included inoculations, treatment of tropical diseases, treatment of injuries, and laboratory analysis.

By year's end, the Kenyan staff was taking more and more responsibility, especially in administrative and laboratory matters, and this allowed the medical staff to devote themselves more fully to treatment. The inability of the staff to carry out major maintenance requirements was a great concern.

By the end of 1987, a fifth house to accommodate visiting patients was completed. The facilities can now house 36 such patients who are usually women waiting to deliver babies. These facilities are provided and owned by the Africa Evangelical Presbyterian Church.

The mobile health work continued in three areas. This ministry is assisted by the women of the local churches.

The staff showed a good spirit and worked well together throughout the year. At Easter and Christmas, they organized dramatic programs by which they proclaimed God's Word to patients and their families.

   a. The adding of an additional nurse.
   b. The development of more Kenyan staff.
   c. There are plans to upgrade the girls' dormitory and
   d. To seek better relations with the Kenyan government.
   e. Increasing the skills of the Kenyan staff remains a prime objective.

C. Korea
1. Personnel and Ministries

The Korea Mission of the Orthodox Presbyterian Church was in flux in 1987 with all three families on the move. The Young J. Sons returned from furlough in August. The W. Ralph Englishes moved about the same time to a new field of service in Suriname and the Theodore Hards began dividing their time between Korea and the Philippines.

The nation in general went through a turbulent political change in 1987. Violent student demonstrations led up to a hotly contested presidential election in December. This was the first direct democratic presidential election in sixteen years. A number of new freedoms were granted to the population and the economy continued to do extremely well with a per capita income of around $3,000 per year.

Christian churches in Korea continued their growth. Missionary zeal seemed to increase with more mission groups being formed. By year's end, there were 95 sending groups, which included both denominational and para-church organizations. More than 500 foreign missionaries are now serving abroad (not
including Koreans in the United States and Canada). Perhaps half of this number are engaged in cross-cultural work. The Hop Dong Church now has about 84 missionaries and the Kosin approximately twenty-five.

Throughout 1987, the Rev. Theodore Hard carried on a vigorous work schedule across three countries: Philippines, Korea and India. He was in India for a brief period of service at the Presbyterian Seminary in Dehra Dun during the early part of the year. He then continued his labors with the Kosin Church's educational institutions in the Pusan area and finally launched his Philippine ministry in the latter part of the year. He began to spend periods of approximately six weeks at the Presbyterian Theological Seminary in the Manila area. Mrs. Hard continued her teaching endeavors in Pusan, Korea and was assisted by Mr. Hard during the periods of his return from the Philippines.

The Englishes continued their church planting work in the Kang-neung area during the first part of 1987. They were successful in encouraging the local presbytery to become more involved in this type of outreach. They concluded their work by summer and left for Suriname.

Following their return from furlough, the Sons once again took up their work of training Koreans for missionary service. Most of their efforts were given to the Missionary Training Institute and the International Graduate School of Theology. At year’s end, the Hop Dong Seminary agreed to become more involved in both endeavors and this action was expected to give these educational works greater stability and make them a permanent part of the denominational training program.

2. Goals
   a. Work with the Hards to conclude their ministry in Korea prior to furlough and permanent move to the Philippines.
   b. Continue to oversee the work of the Missionary Training Institute and contribute to the development of the International Graduate School of Theology.
   c. To participate as much as possible in the evangelistic outreach to the 1988 Summer Olympics.
   d. To participate with the Korean churches in evangelistic outreach both in urban and in rural areas.
   e. To counsel and encourage the Korean churches in their theological and ecclesiastical development.
   f. To join with the Korean churches in the investigation of world mission fields including outreach to North Korea.

D. Middle East

The Middle East Mission did all its work in 1987 in conjunction with the Middle East Reformed Fellowship. In effect, the objectives of both entities were the same.

1. Goals for 1987
   a. To participate in and strengthen MERF's growing programs of evangelism and church planting in the Arab world by means of training Christian leaders and proclaiming the gospel throughout the region.
   b. To increase evangelistic outreach to the Cypriot people.
   c. To expand the Arabic work on Cyprus.
   d. To promote a Biblical view of diaconal ministries in the region through MERF's program.
2. Personnel and Ministries

The effort to train pastors, elders and other church leaders was successfully accomplished through the ministry of the Evangelical Study Center in Larnaca. Members of the Mission participated in various study terms, leading seminars and offering individual instruction. The Rev. Victor B. Atallah became more active in radio broadcasting through the Words of Hope program and was heard by millions of people in the Middle East. Many thankful and inquiring responses were received through the mail indicating a great hunger for the truth in the Arab world. Members of the Mission participated in the preparation and mailing of follow-up materials. The Rev. Arthur J. Steltzer, Jr. also helped with the construction of a new recording studio. By year’s end, MERF was considering offers of additional radio time.

Outreach to Cypriots mainly involved English-language church services and school activities. Mrs. Steltzer and Mrs. Atallah led Bible Club programs at a local school. Both parents and students were enthusiastic about this activity and the number of participants grew during the year. The Sunday morning English-language service met in the Evangelical Study Center with only a small initial attendance. However, efforts were being made to advertise the service so as to draw both Cypriots and visiting tourists. Bible studies on Sunday night and Wednesday afternoon were also begun, but have not shown much growth. These activities did provide for a more informal time of fellowship and the deepening of friendships.

Events in Lebanon had a direct effect on Arabic work in Cyprus. There is a small population of permanent Arabic-speaking residents but a much larger group is made up of refugees and temporary residents who have fled the fighting in Lebanon. This group increases in number when the fighting is at its worst and dwindles when things are more peaceful. An Arabic congregation pastored by Mr. Atallah ministered regularly to both groups during 1987. There was also a Thursday evening Arabic study. Some seminary students from Lebanon have also been attending the Arabic service. Every effort was made to reach Arabs with the gospel and to encourage those who know the Lord to witness upon return to their home countries.

Mission members were closely involved with MERF’s relief work during the year. Some of the study terms at the Evangelical Training Center were devoted to diaconal ministry. The organization of relief work for Lebanon and the Sudan took place in Cyprus, in consultation with OPC missionaries.

The Mission decided to maintain the same goals for 1988. Efforts will be made to expand evangelistic outreach and to see congregations actually planted in various countries with the specific work being accomplished by those trained on Cyprus. The Mission hopes to explore new ways of reaching Cypriots with the gospel as well as expanding the Arabic work. There will also be more involvement in the distribution of diaconal aid.

E. Philippines

The Philippines is a 1,100-mile chain of 7,100 islands off the southeast coast of Asia. About 95% of the country’s 57 million people live on eleven islands. The main islands are Luzon in the north and Mindanao in the south. Eighty-three percent of the people are Roman Catholic. Nine percent are Protestant, five percent Muslim and three percent Animists or other religions.

The Roman Catholic Church has been in the Philippines for over 400
years. Today there are a variety of Christian groups which coexist with Catholicism. There are liberal Protestants, Charismatics, broadly Evangelical denominations and a small but growing Reformed witness. It should also be noted that all the major cults, plus some of the "home grown" variety, can be found in the Philippines.

The Reformed mission groups can be essentially divided into three: the Christian Reformed Church, the Korean Presbyterians and the Reformed Baptists. OPC involvement has developed on the basis of an invitation from the Korean Presbyterians. The Christian Reformed Church has approximately 17 couples working with about 50 churches. They have also planted a Bible Institute. We are not aware of what the Reformed Baptists are doing other than that they have a book store in Manila.

The Korean Presbyterians do not represent a single denomination, but are a conglomerate of two or three Presbyterian groups. Leadership roles belong to missionaries from the Hop Dong Church, with which the OPC has longstanding ties. Presently there are about twelve couples and several single people working in the Philippines and they have helped to establish thirty congregations. They also have a seminary in Cavite about thirty miles south of Manila which has fifty students all of whom are Filipino. A presbytery has now been formed under the name, The Presbyterian Church of the Philippines. This is an indigenous denomination, not a group of Korean churches.

The Rev. Theodore Hard has begun laboring as a professor and librarian at the seminary in Cavite. He also gives assistance to the church planting ministries when he is called upon to do so.

Mr. Hard began ministering on a regular basis at midyear and continued to the end of the year with short breaks for a return to Korea and his other work there. The Hards are to begin a six-month furlough in the summer of 1988 and will move to the Philippines permanently in 1989. Both Mr. and Mrs. Hard are expected to teach at the seminary.

Mr. Hard's immediate goals are to help bring the seminary to a higher academic standard, i.e. theological seminary versus Bible school and to significantly increase the holdings of the library. He also hopes to prepare the way for additional OPC missionaries in the years ahead.

F. Suriname

The Rev. and Mrs. W. Ralph English began their new ministry in Suriname on October 2nd. When they arrived, the country was being run by the military, but in November a new constitution was approved and subsequently a civilian government was elected which was to take power early in 1988. These developments raised hopes for an improvement in the nation's economy and better conditions for missionary work.

The Rev. and Mrs. Gary R. Moor, who had served a one-year term in Suriname on behalf of the OPC, returned to the United States in September. They did an effective job and on the basis of their success, the Committee on Foreign Missions decided to make Suriname a permanent field.

Our entrance into Suriname was based on an invitation from the Rev. Geoffrey W. Donnan of Caribbean Christian Ministries. Rev. Donnan had established a Christian school, a correspondence course ministry and a local congregation. The Committee reached agreement with Rev. Donnan last year to take over the congregation as a mission church of the OPC. The other two ministries remain
under the direction of Caribbean Christian Ministries.

The mission congregation was to be named the First Presbyterian Church with the Rev. Ralph English having pastoral responsibilities. He found most of the members were English-speaking Guyanese immigrants and thus continued to minister to them in English even though the national language of Suriname is Dutch. The Englishes will begin studying Dutch in 1988 with the hope of expanding the church’s outreach to both the immigrant and native communities.

Mr. and Mrs. English also taught some courses in the Christian school and worked to establish ties with other missionaries and Christian churches in Suriname. Mr. English discovered a small Korean community in the Paramaribo area and began regular Bible study for them. He also followed up some of the correspondence course students.

The Englishes have asked the Committee on Foreign Missions to send an additional missionary to Suriname as soon as possible. This is a goal both for them and the Committee for 1988.

Goals
- Bringing the Presbyterian Church to self-supporting status.
- Training at least two elders for it.
- To see attendance double in the congregation.
- Two exploratory trips are planned to neighboring Guyana to check on the possibilities for missionary work there.

G. Taiwan

Taiwan has been compared to a badly cluttered office, which is making money so rapidly that no one has time to stop and tidy up the premises. The nation is enjoying an economic boom but is facing many serious social and spiritual problems. Nineteen eighty-eight began with a change of political leadership and the potential for closer contacts with Mainland China.

On January 1, 1987, only the Robert L. Marshalls were on the field. The Rev. Steven R. Hake family completed their furlough and began a leave of absence expected to last several years during which Mr. Hake was hoping to gain his Ph.D. in English literature. The Rev. Lendall Smith and family and Mr. Russell C. Morano returned to Taiwan in January and thus there were two families and one single missionary on the field for most of the year.

After several years of planning and building, the Mission apartments began to be utilized in 1987. The Smiths and Mr. Morano took up residence in the building. It was hoped that all matters relating to the construction of the building would be finished in 1987, but this turned out not to be the case and the missionaries spent an inordinate amount of time trying to finalize contractual matters. This was still going on at year’s end.

During the first nine months of the year, the work of the Mission was centered primarily around Hsing Cheng Church in Taichung. All the missionaries maintained a close relationship to the congregation and with its evangelist Mr. Caleb Chiu. The Mission had long had close ties to Hsing Cheng Church and anticipated continuing these ties in the foreseeable future.

The Rev. Robert L. Marshall and the Rev. Lendall H. Smith each preached for the congregation about once a month. Mr. Russell Morano also spoke to the congregation a few times. While the congregation had welcomed the preaching ministry of the missionaries for many years, the Mission began to question more than ever the wisdom of continuing its preaching role. It was felt that the potential
development of the national leadership was perhaps being stifled due to the Mission's heavy involvement in the teaching role of the church.

The missionaries each led the Wednesday night prayer meeting and Bible study once a month at Hsing Cheng. During the year, they completed the Book of Genesis. There were encouraging times at prayer and fellowship with members of the congregation. Members of the Mission worked closely with Mr. Chiu and with another pastor from the area on the subject of the Relationship between Christianity and Culture.

As the year progressed, the Mission began increasingly to question the effectiveness of its leadership role. When Mr. Chiu decided to leave the congregation in order to study for a formal degree in theology, the Mission reevaluated its relationship with the Hsing Cheng congregation and came to the conclusion that it could best help the church by discontinuing the close working relationship. In September, the missionaries began attending other congregations in the area and devoted their missionary efforts toward initiating a new work utilizing a neighborhood storefront owned by the Mission.

The missionaries anticipated that the storefront would be used for Bible studies, worship services and informal evangelistic contacts. At year's end, work was progressing to finish the inside of the store unit and to plan precise methods of ministry.

Nineteen eighty-seven also brought opportunities for the ordained members of the Mission to minister to other members of the missionary community and to speak in Reformed Presbyterian congregations in other cities. Mr. Morano continued in his tentmaking role as an English teacher and was employed by two schools in addition to the giving of private lessons.

The Mission saw little change in the national church situation over the past year. There continued to be two presbyteries, which make up the regional church. The original presbytery remained quite disorganized and practically irrelevant to the life, unity and growth of the church. The second presbytery basically continued to be a channel for the Korean missionaries to Taiwan to direct their energies in doing mission work. The number of Korean missionary personnel continued to increase as they were actively seeking to plant new congregations by a diminishing subsidy program. Several congregations and/or pastors had little or no involvement in the proceedings or work of either presbytery. Nevertheless, there was cooperation in the rejuvenation of a young people's summer camp, which has been a blessing to the church. Members of the Mission continue to attend and participate in the meetings of the two presbyteries but had to limit their input in debate since the meetings of the presbyteries are conducted in the Mandarin dialect.

During the past year there was a renewed effort to organize a Reformed seminary for the training of workers. The Mission was consulted by the organizers but reported very little progress in the actual establishment of a training program.

Goals
1. To introduce the gospel to individuals with whom the members have natural contacts.
   a. Develop the storefront as a community center and place to meet with neighbors.
   b. Continue visiting people with whom the Mission already has contact.
c. Work on development of a presentation of the gospel to be
used in visitation.
d. Develop a ministry among the students at Chung Hsing
University.
e. Provide long-term nurturing for those with whom the Mis-
mission has extended contact.
2. To encourage and build up the national church.
a. Prepare and teach in national congregations as the Mission
has opportunities.
b. Meet regularly with missionaries from other Reformed
churches for fellowship and an exchange of ideas.
3. Conduct prayer and Bible study sessions for pastors and na-
tional leaders.
4. To maintain the Mission property and update the Mission's or-
ganizational papers.
a. Keep the Mission property in good repair.
b. Revise the legal documents of the Mission.
c. Resolve disputes over building matters with the contractor.

III LONG-RANGE GOALS OF THE COMMITTEE ON FOREIGN MISSIONS

A BLUEPRINT FOR FOREIGN MISSIONS

"A Blueprint for Foreign Missions" aims at being an innovative and attainable
5-year master plan which (1) spells out specific objectives to be achieved, (2) sets
forth apparent requirements for their implementation, and (3) outlines concrete
strategies to obtain them.

A. OBJECTIVES

The two major objectives to be accomplished over the next five years are
to increase significantly both the number of fields/personnel and the effectiveness
of OPC foreign missions.

1. Field/personnel
   a. Recruit and develop quality people in all missionary categories
      - short-term missionaries, missionary associates, affiliated missionaries, tentmaker
      missionaries, career missionaries.
   b. Look for personnel who are
      (1) gifted by the Spirit and full of faith;
      (2) equipped with knowledge and wisdom;
      (3) trained in skills and know-how.

2. Increase significantly the effectiveness of OPC foreign missions in
   accordance with the "objectives" of the Committee's "Guiding Principles" as
   follows [See Manual, 2.2.1]:

2.2.1.1 That the gospel of sovereign redemption through the sub-
stitutionary work of Christ be proclaimed in all its fullness
in all the world, not only being expressed by word but also
being accompanied by the deeds of love to God and man
which must flow from it.
That the unbelieving be warned of eternal punishment and by God's grace understand the gospel, believe it, and live redeemed lives.

That an indigenous Reformed Church be established which will provide fellowship and instruction, and make the gospel known in its own culture and in others.

That above all the one true and living God shall be praised and worshiped.

That these objectives be sought only by means that are in accord with the Scriptures, both means and end thereby producing the overall objective, the glory of God.

B. IMPLEMENTATION
1. Methods
   a. Deploy new personnel on new/existing fields and provide for the needs of existing personnel by means of a network of “Hub-Spokes” churches. Recruit at least 26 “Hub” congregations characterized by significant missionary vision and stability which would work together with several surrounding “Spoke” congregations. “Hub” churches assume major responsibilities. “Spoke” churches provide necessary assistance. The various “Hub/Spoke” groups of churches would be active in
      (1) recruiting future missionaries and developing ideas for new fields, working closely together with the FMC and the Presbytery Committee on Foreign Missions;
      (2) taking on a measure of responsibility to fund and minister to the missionaries on the field.
   b. Improve the quality of work on all present and developing fields through increased training.
      (1) Preparatory: college, seminary, conferences, missionary training institutes, internships at home/on the field.
      (2) Field Training: traveling institutes, seminars, consultations, modeling, and other types of assistance to clarify vision, sharpen skills, and improve on weaknesses.
      (3) Furlough Training: course work, church work, conferences.
2. Means
   a. Essential to this “Hub/Spoke” structure and training program methodology is people involvement. However, because the “Hub/Spoke” structure is “grass roots” in orientation it will naturally motivate people involvement on all levels.
      (1) Categories of people: assembly, presbytery, congregations, individuals.
      (2) Kinds of people: recruits, trainees, missionary personnel, supporters by prayer and giving.
   b. The instruments used in this method are
      (1) mission committees at all levels (assembly, presbytery, congregation);
      (2) institutes of trainers who are gifted to train missionaries and missionaries-in-training.
c. Funding:
   (1) The present way of funding foreign mission work will remain in force.
   (2) The grass roots involvement in sending new missionaries and opening new fields will increase the level of support for foreign missions.

C. STRATEGY OF PROMOTION
1. Information
   a. The FMC will inform the presbyteries of their long-range plan and seek their endorsement. Subsequently, it will take the initiative to recruit "Hub/Spoke" churches with the approval of the presbyteries. Once this network is in place the FMC will communicate by letter and regular visits from committee personnel with "Hub/Spoke" units and their presbyteries regarding the missionary personnel/fields with which they are involved.
   b. The missionaries and "Hub/Spoke" churches would communicate on a regular basis and visits from church members to the field would be encouraged.
   c. Improved monthly, semiannual, and yearly reports would be developed and implemented to help the FMC monitor work on the fields.
   d. There would be a constant review of progress, new ideas and objectives.
2. Realization
   a. Time Line: The initial pilot program to a fully operative program would take 5 years.
      (1) A select number of "Hub/Spoke" units in place - 1 year.
      (2) All "Hub/Spoke" units in place - 3 years.
      (3) All "Hub/Spoke" units fully operative - 5 years.
   b. Recruits: Recruits would be sought by “Hub/Spoke” churches, presbyteries, and the FMC.
   c. Fields: A combined New Fields and Personnel Subcommittee on the FMC would
      (1) oversee the development of new fields;
      (2) match new personnel to appropriate fields.
   d. Funding: Funds would be sought from presbyteries, churches, individuals, and foundations.

The Foreign Missions Committee believes that all of the objectives, methods, and promotion strategy are consistent with Scriptural teaching about missions and with the Presbyterian form of government.

[Blueprint ends here]

IV FINANCES

By utilizing reserves and in the process virtually eliminating them, the Committee was able to carry out its program in 1987. The Committee on Foreign Missions expects to cut back its program in 1988 because it does not have the money to maintain the current number of missionaries and projects.

During 1987, the Committee determined to present to the General Assembly a
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request for funding based upon actual needs, rather than what it thought the General Assembly might be willing to provide. Therefore the following financial statement sets forth actual figures for 1987, approved figures for 1988 and requested figures for 1989. Please note the request for 1989 may differ from that presented by the Committee on Coordination. The Committee on Foreign Missions asks that the Assembly grant the amount requested in this report as OPC funding from Worldwide Outreach for 1989, namely:

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<th>Income</th>
<th>Actual</th>
<th>Approved</th>
<th>Projected</th>
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<tr>
<td>OPC</td>
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<tr>
<td>Non-OPC</td>
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<td>Other Revenue</td>
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<td>Totals</td>
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<tr>
<td>Deficit</td>
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A. Schedule for Missionary Salaries and Allowances 1988

1. Married

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<th>Years of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$14,865</td>
</tr>
<tr>
<td>2nd</td>
<td>15,228</td>
</tr>
<tr>
<td>3rd</td>
<td>15,586</td>
</tr>
<tr>
<td>4th</td>
<td>15,954</td>
</tr>
<tr>
<td>5th</td>
<td>16,317</td>
</tr>
<tr>
<td>6th</td>
<td>16,697</td>
</tr>
<tr>
<td>7th</td>
<td>17,065</td>
</tr>
<tr>
<td>8th</td>
<td>17,405</td>
</tr>
<tr>
<td>9th</td>
<td>17,768</td>
</tr>
<tr>
<td>10th</td>
<td>18,139</td>
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<tr>
<td>11th</td>
<td>18,497</td>
</tr>
<tr>
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<td>18,857</td>
</tr>
<tr>
<td>13th</td>
<td>19,226</td>
</tr>
<tr>
<td>14th</td>
<td>19,593</td>
</tr>
<tr>
<td>15th</td>
<td>19,962</td>
</tr>
<tr>
<td>over 15</td>
<td>20,676</td>
</tr>
</tbody>
</table>

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 Administrative Assistant will investigate how such a person may receive maximum income.

B. 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. Field 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 $1,100 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.

V  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 July, 1987 (following G.A. elections):

1. Executive Committee
   Chairman, R. B. Gaffin, Jr; Secretary, N. deHaas; G. R. Cottenden, H. R. Muether, T. J. Georgian, R. E. Swett

2. Standing Committees (first named is chairman)
   a. Field
      Middle East - T. J. Georgian, D. J. Duff, G. R. Cottenden
      Japan - H. S. Kellam, R. Waggoner
      Korea - L. A. Dunn, N. deHaas
      Taiwan - H. Krabbendam, R. E. Swett
      Kenya - J. W. Mahaffy, R. E. Swett
      Suriname - H. Krabbendam, D. G. Buchanan, Jr., R. Waggoner
      Special (Philippines & Korea) - R. B. Gaffin, Jr., D. G. Buchanan, Jr., T. J. Georgian
   b. Operational
      New Fields - L. A. Dunn, H. Krabbendam
      Finance - H. R. Muether, G. R. Cottenden, G. W. Davenport
VI ELECTIONS

The terms of the following members of the Committee expire at this Assembly:

Ministers: George R. Cottenden, David A. George, Hendrik Krabben-dam, Th.D. (Mr. George resigned from the Committee during 1987).

Elders: Newman deHaas, Herbert R. Muether, Ph.D.

Mr. deHaas has requested that his name not be placed in nomination.

VII 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 CHRISTIAN EDUCATION

Some significant steps forward in Christian education were taken in 1987 for which the Committee gives thanks. The gifts of a variety of people were utilized in producing printed materials and in conducting training events. Many areas of the church’s ministry were addressed through various projects continued or undertaken by Committee members or its staff. All of this is in keeping with the Committee’s stated purpose of “glorifying the triune God by helping to equip the church for its ministry of worship, teaching, fellowship, evangelism, diaconal service and ministerial training.

I THE BROADER MINISTRY OF CHRISTIAN EDUCATION

A. Goal Areas

In order to carry out its stated purpose, the Committee focuses its efforts in six goal areas listed below. The goals for each area were agreed upon in 1987 and various objectives were reached.

1. Worship

   Goal: To encourage and guide the individual, family and congregational praise of God, engaging the intellect, will and emotions of his people in the varied ministry of word, sacraments, music and prayer.

   The General Assembly in 1987 approved the proposed revision of *Trinity Hymnal* which Committee members had worked on as a project of Great Commission Publications (GCP). Further responses from the church were solicited concerning any desired deletions of present or newly approved hymns, and these replies will be received until May 1, 1988. And further work was done on questions of the format of the hymnal and the contents of worship aids. The group working on the hymnal revisions, chaired by Committee member Peyton Gardner, anticipates that it will be at least the end of 1989 before the revised hymnal will be published.

   A conference on music and worship was cosponsored by the Committee on Christian Education and Publications of the PCA and GCP, the cooperative ministry of the OPC’s and the PCA’s Committees. Committee member Peter Lillback is writing an introduction to two reports made to past general assemblies dealing with the issue of the regulative principle as it relates to worship. The Committee hopes to print all of this in a booklet in late 1988.

   To help promote the pre-assembly conference on “The Preacher and Preaching” sponsored by the General Assembly in 1987, a special issue of *New Horizons* was devoted to preaching, staff time was put into designing advertising and $1,000 was spent to publicize the event. However, the special committee erected by GA to sponsor the event was only granted $400 to organize this event. When the number of registrations fell short of the break-even point, the Conference was canceled. It appears that not only was GA shortsighted in granting only $400 to fund this Conference, but also by not linking it with a standing committee of GA it gave the Conference no place to turn for help. Ironically, the GA had mandated that the Subcommittee on Ministerial Training of the Committee on Christian Education be charged with developing “means for the continuing education and development of ministers.”

   An annotated bibliography of resources dealing with worship continues to be made available. A subcommittee is working to update and revise it as soon as possible. And GCP republished its adult study book, *Discovering the Fullness of Worship*. 
The general secretary spearheaded a project that made use of material from GCP's revision of its Bible Doctrine course to provide catechetical bulletin inserts. The aim is to provide resources which can be used in public, family or individual worship to teach the truths expressed in the Shorter Catechism. The first set of 30 inserts was produced in 1987, and the second set of 30 will be available for use in the fall of 1988.

2. Teaching

Goal: To assist the church in learning, applying and obeying in all of its life the whole counsel of God as revealed in Scripture and summarized in our doctrinal standards, with an understanding of God's past leading of the church and his promises for the future.

A curriculum of Sunday school materials is produced by Great Commission Publications, the Committee's publishing agency, for age four through adult. The revision of the primary-aged materials neared completion, and the first quarter of the junior-aged curriculum revision was available to our churches in the fall. Revision was begun on the senior high curriculum with a view to having it available in mid-1989. Great Commission Publications has been able to keep to its plan to revise one age-level of material every two years.

In 1987 agreement was reached with the Christian Reformed Church to revise and utilize its curriculum for three-year-olds. GCP will market a version of that material for two- and three-year-olds which will eliminate pictorial representations of Christ and replace them with suitable illustrations and incorporate some sections of the Catechism for Young Children. More and improved teaching aids will also be part of the revision, which will be ready for use in the fall of 1988.

Each quarter a new adult study course is published. Attempt is made to provide books in four areas: biblical studies, doctrine, Christian living, and ministry. In 1987 GCP issued Those Puzzling Parables, A Living Hope, Restoration - God's Way and Covenants - God's Way with His People. (In a cooperative effort, a catalog was produced which informed people of all adult study books available through member churches of NAPARC.) The Committee urges congregations not only to buy the leader's guide but also to make available to adult class members copies of the study book (perhaps with the church paying for part of the cost). Adults who take a course will then have a familiar resource to use when called upon later to teach biblical material.

The first year of a revision of Bible Doctrine, a course of catechetical instruction for junior and senior highs, was produced in 1987, and the second year will be ready for use in the fall of 1988.

Ministry to young people was an area that the Committee spent more time on in 1987. An issue of New Horizons was devoted to dating and engagement. The Committee also purchased and sent to each session a copy of Teens Speak Out, a brief for sexual purity by teenagers, to inform them of what is being produced by Josh McDowell. Mark Sumpter was contracted to produce Reaching Youth as an insert in New Horizons three times a year in order to provide encouragement and information for youth leaders. And a subcommittee began to write a job description for a person to serve part time to work with youth leaders in the OPC.

To encourage churches to consider the use of computers, an issue of New Horizons centered on this idea. The Committee also purchased for each congregation two issues of a computer newsletter, The Cana Connection, and is considering doing the same with two issues of another publication.
The Committee itself did some training by cosponsoring with GCP and the PCA large-scale leadership training conferences in Glendale, Atlanta and Colorado Springs. Attendance ranged from 100 to 175. And in addition to the contact work done by staff members of GCP mentioned in section II of this Report, the general secretary of the Committee spoke in 15 churches and at three conferences in 1987. The Committee anticipates having available in mid-1988 video tapes of Dr. Allen Curry speaking on the subject of organizing Christian education ministries in a church.

3. Fellowship
   Goal: To promote the communion of saints for spiritual edification in the love of Christ and ministry in outward things, both within and without our denomination.
   Two Committee members, Calvin Malcor and Don Poundstone, wrote a booklet which describes the privileges and responsibilities of church membership. When this is published in 1988, the Committee will have completed its project of providing a three-part resource for congregations to use with new people. The first two parts already in print are There Is Good Reason (a short history of the OPC) and Introducing a Contemporary Presbyterian Church (a description of the present ministries of the OPC).
   The Committee continues to make available Focus on Fellowship, a descriptive list of 88 ways to promote fellowship in the church, and occasionally publishes some of those ideas in New Horizons.

4. Evangelism
   Goal: To help mobilize the church for its mission to make disciples of all nations.
   GCP funded and marketed a revision of the booklet which introduces new people to the OPC, Introducing a Contemporary Presbyterian Church.
   New Horizons has been utilized to encourage evangelism and to describe various methods. Articles have included methods of cross-cultural evangelism, youth projects such as TEAM BAJA, successful VBS programs, a description of the Mothers of Preschoolers program, conversions stories and a survey of the ten OPCs with the most adult conversions. At the end of the year the magazine devoted two issues to helping congregations develop vision and to effect change.
   Five books on evangelism were reviewed by a subcommittee with a view to including them in New Horizons and an annotated bibliography. The same subcommittee is compiling the results of surveying ten churches in the OPC with significant conversion growth.
   The Committee is sponsoring a pre-assembly Conference on Small Groups June 8-9, 1989 at Geneva College at which representatives of the Coffee Break program from the Christian Reformed Church will be some of the featured speakers.

5. Diaconal Service
   Goal: To equip and inspire the people of God for their ministry of compassion, mercy and good deeds to a needy world.
   At the large-group leadership training conferences cosponsored by the Committee, Dr. Tim Keller leads five hours of workshops for deacons.
   Informational/promotional articles on the work of the denominational Committee on Diaconal Ministries is carried on a special page in New Horizons. The magazine also carries examples of how OP congregations are carrying out ministries of mercy locally.
   Committee member Peter Lillback has begun to gather from OP
congregations the names and addresses of their deacons with a view to developing a network of information and resources for them to use. GCP keeps in print its Nursing Home Ministry Manual which gives counseling and administrative advice to deacons and other church members.

6. Ministerial Training

A subcommittee of six members is elected directly by the General Assembly to fulfill the ministerial training functions of the Committee; this subcommittee must include at least two teaching elders and two ruling elders. The members in 1987 were:

Class of 1988  
J. Donald Phillips  
G. I. Williamson

Class of 1989  
Paul Heidebrecht  
Allen H. Harris

Class of 1990  
Dennis Johnson  
Samuel T. Logan, Jr.

a. The Internship Program of the Orthodox Presbyterian Church is a unique service to the body of Christ which attempts to model the training method of our Lord and provide the hands-on ministry experience and evaluation so vital to the shaping of God’s future generation of leaders. During 1987 there were twenty-eight internships involving 26 men throughout the country. Twelve men served in summer internships, designed to give seminarians a taste of the pastoral ministry and allow them to test their gifts and their calling by God in twelve weeks of intensive exposure to the life of a local church. Sixteen men served in yearlong internships, normally the final phase of preparation for entering the ordained ministry. These longer internships are designed for men who believe that God is calling them to the pastoral ministry and who have made a commitment to pursue licensure in the OPC. The whole church should be grateful for the dedicated core of congregations which have committed themselves, together with their pastors and sessions, to this necessary and sacrificial service of providing the training and ministry exposure so important in allowing young men to test their gifts and to sense God’s call to the ministry. The Committee itself spent $48,069 in helping to fund interns in 1987. Most of the churches in the lists below received some funding from the Committee for this purpose.

The following is a list of interns and churches involved in yearlong internship programs during 1987:

Ronald Antlitz  
Martin Ban  
Jim Day  
Arthur Fox  
Steve Green  
Dan Gross  
Rob Haehl  
Mark Hartzell  
Larry Kilpatrick  
Daniel Munoz  
Jim Nikkel  
Chuck Parker  
Allen Pritzlaff  
Jude Reardon  
Ed Silver  
David Yim  
Covenant - Rochester, N.Y.  
San Marcos - San Marcos, Calif.  
Calvary - Cedar Grove, Wis.  
New Life - Escondido, Calif.  
Grace - Sewickley, Pa.  
Franklin Square - Franklin Square, N.Y.  
Columbia - Columbia, Md.  
Calvary - La Mirada, Calif.  
Iglesia Filadelfia - Tijuana, Mexico  
New Life - Escondido, Calif.  
New Life - Mira Mesa, Calif.  
Bethel - Oostburg, Wis.  
Church of the Covenant - Hackettstown, N.J.  
New Life - Escondido, Calif.
The following is a list of interns and churches involved in summer internships during 1987:

<table>
<thead>
<tr>
<th>Intern</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Martin Ban</td>
<td>Garden Grove - Garden Grove, Calif.</td>
</tr>
<tr>
<td>Tim Conkling</td>
<td>New Life - Jenkintown, Pa.</td>
</tr>
<tr>
<td>Bill Hard</td>
<td>San Marcos - San Marcos, Calif.</td>
</tr>
<tr>
<td>George Hilger</td>
<td>Calvary - Phillipsburg, N.J.</td>
</tr>
<tr>
<td>Barry Hofstetter</td>
<td>Trinity - Hatboro, Pa.</td>
</tr>
<tr>
<td>Peter Kemeny</td>
<td>Church of the Covenant - Hackettstown, N.J.</td>
</tr>
<tr>
<td>Tom Martin</td>
<td>Knox - Silver Spring, Md.</td>
</tr>
<tr>
<td>Bob Meyers</td>
<td>Covenant - Burtonsville, Md.</td>
</tr>
<tr>
<td>Daniel Munoz</td>
<td>Iglesia Filadelfia - Tijuana, Mexico</td>
</tr>
<tr>
<td>Brad Taylor</td>
<td>New Life - Jenkintown, Pa.</td>
</tr>
<tr>
<td>John Vroegindewey</td>
<td>Covenant - Abilene, Tex.</td>
</tr>
</tbody>
</table>

Dominic Aquila continued his work as director of the intern program during the first three months of the year and provided us with contact with Reformed Seminary. Ross Graham, the present director of the intern program, has been on the campuses of Covenant Seminary in St. Louis, Gordon Conwell Seminary in N. Hamilton, Mass., Westminster Seminary in California, and Westminster Seminary in Philadelphia to interview prospective interns. His responsibilities also involve working with churches in their intern selection processes. An intern evaluation procedure is in place to make the most effective use of this internning process, and final “report cards” are communicated through participating sessions to presbytery candidates committees when the intern is a licentiate or under care.

The Ministerial Training Subcommittee also administers the Glenn R. Coie Memorial Scholarship Fund which supplies interest-free loans of up to $1,000 to qualified OPC ministerial candidates enrolled in a seminary degree program, repayable in monthly installments beginning one year following graduation. The fund balance at the end of 1987 was $5,862. No new applications were received during the year, but steps have been taken to make information about the fund more available to seminary financial aid offices. The Subcommittee also provided scholarships to three OPC students completing degree programs at the Center for Urban Theological Studies in Philadelphia.

b. Our Mandates

Listed below are our mandates from General Assembly, the man in charge of that mandate and significant activities in 1987:

1. Assisting churches in seeking out men for the gospel ministry. Paul Heidebrecht (RE, Wheaton, Ill.)

   The Subcommittee explored various ways to challenge boys and young men of our denomination to consider pastoral ministry and missionary service. Paul Heidebrecht, a member of the Subcommittee, was asked to engage in discussions with various publishers about the possibility of publishing biographies of Presbyterian and Reformed ministers and missionaries as examples to set before our youth.


   Donald Phillips (RE, Orlando, Fla.)

   Three seminars were held in 1987 for seminarians: two on internships, one on opportunities for worship and service in local OPC churches. All
were at Westminster, Philadelphia and California. Attendance at Philadelphia was encouraging, at California not so encouraging.

(3) Consulting with seminaries in the training of men for gospel ministry.

Samuel Logan (TE, Westminster Sem. in Philadelphia)

In March, 1987, we proposed the adoption of a Recommended Curriculum for the OPC. This was passed on to the 54th General Assembly by the CCE and it was adopted by the 54th General Assembly.

The Committee believes that this recommended curriculum will provide specific guidelines which will be helpful to candidates for the gospel ministry, presbyteries, and Reformed seminaries which seek to serve the needs of the OPC.

In September, 1987, we held a special meeting on the subject, "The Universal Office of Believer and Women's Ministries in the Church." A presentation was made by Dr. Tim Keller. As a result of this meeting, we proposed that the CCE set up a special committee to deal with the question of women's service in the church with special reference to the activities of the CCE and the Ministerial Training Subcommittee. The CCE approved this recommendation and the Committee was established - members were Dr. Allen Curry, Dr. Charles Schaufele, Dr. Tim Keller, and Dr. Samuel Logan. This Committee was charged to meet and to bring recommendations back to the March, 1988 meeting of the CCE.

(4) Helping presbyteries oversee and develop men under their care.

G. I. Williamson (TE, Carson, N. Dak.)

We prepared and sent out a first draft of "A Suggested Guide for Taking Men Under Care of Presbytery" to the Candidates and Credentials Committees of all our presbyteries, asking for responses and suggestions by June 1, 1988. We anticipate further work on this document until it can be a useful tool for our presbyteries.

(5) Continuing education of pastors.

Dennis Johnson (TE, Westminster in California)

The Subcommittee sent letters semiannually to ministers and sessions calling attention to opportunities for continuing education in ministry which could be of help to ruling and teaching elders. Also under this mandate is the planning of a small-group conference, coordinated by Dr. Paul Heidebrecht.

c. Pre-Assembly Conference on Small Groups

The Committee on Christian Education agreed to sponsor a pre-assembly conference on the topic of small groups in the church in 1989 and assigned its Subcommittee on Ministerial Training to plan this event. The conference will be held on June 8-9, 1989, at Geneva College in Beaver Falls, Pa. Dr. Frank Barker, pastor of Briarwood Presbyterian Church (PCA) of Birmingham, Alabama, has been invited as the keynote speaker. Representatives of Men's Life and Coffee Break (the evangelistic Bible study programs of the Christian Reformed Church's Home Missions) have also been invited to participate. Conversations were also begun with the Board of Education and Publications of the Reformed Presbyterian Church of North America to invite them to cosponsor this conference.

B. Christian Schools

A subcommittee mailed to all of our congregations a copy of The Beginning of Wisdom: The Nature and Task of the Christian School, an excellent booklet published by Christian Schools International. Consideration is also being given to
revising Edward Heerema's booklet, *Our Children - How shall We Educate Them?*

C. *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 1987 was $84,152 compared to the $90,000 approved by GA. (WorldWide Outreach benefits from the savings.) This reflects continued savings from computerization of several functions.

The magazine is mailed directly to homes of members in 183 of the 185 churches and chapels in the denomination and in bulk to the remaining two. An average of 12,540 copies were printed monthly for people in the OPC, an increase of 3% from 1986. All pastors were sent a printout of persons receiving the magazine in their congregations so that the mail list could be kept current.

D. *Staff*

In addition to the general secretary, Roger Schmurr, Ali Knudsen serves as office secretary/bookkeeper four days a week.

E. *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 J. Donald Phillips

II  GREAT COMMISSION PUBLICATIONS

Great Commission Publications is the cooperative publishing agency of the OPC and the PCA. It is governed by a 12-member board composed of six members each of the Christian Education Committees of the OPC and the PCA. Those serving on the board from the OPC’s Committee in 1987 were:

Peyton H. Gardner  
Charles G. Schauffele  
Thomas S. Champness  
Paul S. MacDonald  
F. Kingsley Elder, Jr.  
Donald M. Poundstone

A. *Administration*

Thomas Patete, a minister in the PCA, serves as executive director of GCP. The Board’s Subcommittee on Publication Priorities works 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.

Internal operations and customer service continue to improve in efficiency due to computerization of the writing, editorial, art and business functions. Most of the printing is done by Harmony Press and the shipping by Presbyterian and Reformed Publishing Company.
B. Staff

Including Mr. Patete, twelve persons are employed, several of them part time.

<table>
<thead>
<tr>
<th>Role</th>
<th>Name</th>
</tr>
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<tbody>
<tr>
<td>Executive director</td>
<td>Thomas R. Patete</td>
</tr>
<tr>
<td>Business department</td>
<td></td>
</tr>
<tr>
<td>Controller/business manager</td>
<td>C. Lee Benner</td>
</tr>
<tr>
<td>Administrative assistant</td>
<td>Cathy A. Davis</td>
</tr>
<tr>
<td>Computer operator</td>
<td>Jean M. Holman</td>
</tr>
<tr>
<td>Production department</td>
<td></td>
</tr>
<tr>
<td>Coordinator of production</td>
<td>Allen D. Curry</td>
</tr>
<tr>
<td>Production assistant</td>
<td>Daniel M. Kaiser</td>
</tr>
<tr>
<td>Curriculum editor</td>
<td>Kathy L. Keller</td>
</tr>
<tr>
<td>Copy editor/proofreader</td>
<td>Nancy B. Winter</td>
</tr>
<tr>
<td>Copy editor/proofreader</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 N. Vail</td>
</tr>
<tr>
<td>Art assistant</td>
<td>Bonnie J. Owens</td>
</tr>
</tbody>
</table>

GCP also has a network of consultants, clerical workers, writers, editors, proofreaders, musicians, artists and educational trainers that are employed as needed.

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 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

      As described earlier in this report, GCP will have available in the fall of 1988 a revision of materials produced jointly with the Christian Reformed Church which will be geared for two- and three-year-olds.

   b. Preschool

      The curriculum for four- and five-year-olds continues to sell well and to be appreciated in our churches. Consideration is being given to revising this in 1991.

   c. Primary

      The revised primary-age curriculum will be completed in the summer of 1988; it was introduced in 1985. This course is the best seller for GCP.

   d. Junior

      The revision of this material began to be produced for use in the fall of 1987. Improvements are the most dramatic of any revision to date. Sales in the second quarter of this revision increased nearly 20%, indicating appreciation for the revised material.

   e. Junior high

      The revision of this course was completed in 1986, but sales have now dropped back to pre-revision levels. Response to the material is being watched closely in order to consider changes in a future revision.

   f. Senior high

      Mrs. Elizabeth Rockey is serving as the free-lance editor on the revision of this course, which should be available for use in the fall of 1989. This three-year course consists only of the school-year quarters; summers are left open.
for the use of electives. This revision will mark the debut of the third generation of
GCP's Sunday school curriculum. The material was first published beginning in

2. Trinity Hymnal

With the approval of the proposal to revise this hymnal, GCP has
moved ahead on securing copyrights, designing the format and considering wor-
ship aids. A meeting of four theological advisors was held December 9 in St. Louis
to probe their collective wisdom concerning the revision. Responses to the ap-
proved selections were to be received until May 1, 1988. Recognizing that it will
take more special funding for publication of this revision to be completed, GCP
anticipates that the earliest date the revision could be available would be in late
1989.

3. Adult study books

One study course for adults is produced each quarter along with an
accompanying leader’s guide. John Muether serves as coordinating editor for this
project. The increased sales in 1987 indicate that these books are beginning to be
seen as good training material for adults.

D. Educational Services

As director of educational services, Allen D. Curry represented GCP in
training conferences for church officers and teachers, in counseling users of GCP
materials and in miscellaneous speaking engagements. In 1987 he helped to train
five regional teacher trainers in various parts of the country. In order to make
these trainers available to all OP congregations, the Committee pays the costs not
covered by the tuition fee per teacher who attends training events conducted by
these trainers. Most educational services in the future will be provided through
the use of these trainers and large-group conferences.

E. Advertising/Promotion

In 1987 GCP produced a general catalog which carried all of its products.
In addition it advertised Bible Doctrine heavily and cooperated in producing a joint
NAPARC catalog of adult study materials which was sent to all OP congregations.
Thus, expenditures in this area nearly doubled.

F. Sales

Total dollar sales increased 20.6% in 1987. Sales of SS materials (+22.6%)
and adult study books (+54.2%) increased, while sales of VBS (-17.2%) and Trinity
Hymnal (-13.8%) continued to decrease.

G. Future Ministry of GCP

With an eye to pursuing the educational ministry of the church with
vigor in the future, GCP is sponsoring a consultation of church educators (mainly
from NAPARC churches) in November of 1988. And by looking at the materials it
produces and listening to its constituency carefully, GCP hopes to be in a position
to serve OP congregations even more effectively in the years to come.

H. Statistical Information

1. Budgeted and actual contributions to GCP by partner denomina-
tions, calendar year 1987:

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budgeted contr.</td>
<td>$115,000</td>
<td>$50,000</td>
</tr>
<tr>
<td>Actual contr.</td>
<td>$122,000</td>
<td>$77,600</td>
</tr>
</tbody>
</table>
OPC figures include $30,000 in special projects outside the budget; PCA figure includes $15,600. 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. (At its March 1988 meeting the Committee determined to use $23,000 of its reserves to increase its contribution to GCP. Most of this would have been given in 1987 if that year’s Thank Offering receipts had been received in timely fashion.)

2. Budgeted contributions to GCP by partner denominations for current year 1988:

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$100,000</td>
<td>$65,000</td>
</tr>
</tbody>
</table>

3. Sales and service of GCP:

a. Total dollar sales by product

<table>
<thead>
<tr>
<th></th>
<th>1986</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>$6,940</td>
<td>$10,130</td>
</tr>
<tr>
<td>Bulletins</td>
<td>65,522</td>
<td>79,597</td>
</tr>
<tr>
<td>Catechetical</td>
<td>19,750</td>
<td>22,840</td>
</tr>
<tr>
<td>Sunday school</td>
<td>423,941</td>
<td>519,712</td>
</tr>
<tr>
<td>Hymnals</td>
<td>50,532</td>
<td>43,541</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,006</td>
<td>5,293</td>
</tr>
<tr>
<td>Study courses - youth</td>
<td>3,662</td>
<td>16,366</td>
</tr>
<tr>
<td>Study courses - adult</td>
<td>25,645</td>
<td>39,534</td>
</tr>
<tr>
<td>Vacation Bible school</td>
<td>42,373</td>
<td>35,068</td>
</tr>
<tr>
<td>Books of Church Order</td>
<td>2,054</td>
<td>1,623</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>3,382</td>
<td>2,585</td>
</tr>
<tr>
<td>Totals</td>
<td>$645,807</td>
<td>$776,289</td>
</tr>
</tbody>
</table>

b. Congregations served by product

<table>
<thead>
<tr>
<th></th>
<th>VBS</th>
<th>SS per qtr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>60</td>
<td>53</td>
</tr>
<tr>
<td>PCA</td>
<td>161</td>
<td>134</td>
</tr>
<tr>
<td>CRC</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>RPCNA</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Bookstores</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Misc. Presby. and Ref.</td>
<td>45</td>
<td>34</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>51</td>
<td>56</td>
</tr>
<tr>
<td>Totals</td>
<td>322</td>
<td>279</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 1987 to plan cooperative promotional efforts on behalf of Worldwide Outreach. Promotional material for the Thank Offering were coordinated with the November issue of *New Horizons*, which featured families who had benefited by the ministry of the OPC.
In recent years the Committee has increased its funding of the pastoral intern program from nothing in 1981 to nearly $58,000 in 1987. During much of the same time, the Committee has been receiving less from Worldwide Outreach - in large part because it has been assigned by general assembly a decreasing percentage of Worldwide Outreach:

<table>
<thead>
<tr>
<th>Year</th>
<th>% of WwO</th>
<th>Actual Funding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>26.1</td>
<td>$177,518</td>
</tr>
<tr>
<td>1982</td>
<td>26.5</td>
<td>$165,214</td>
</tr>
<tr>
<td>1983</td>
<td>27.4</td>
<td>$244,911</td>
</tr>
<tr>
<td>1984</td>
<td>27.4</td>
<td>$210,588</td>
</tr>
<tr>
<td>1985</td>
<td>27.4</td>
<td>$207,470</td>
</tr>
<tr>
<td>1986</td>
<td>26.0</td>
<td>$219,761</td>
</tr>
<tr>
<td>1987</td>
<td>24.5</td>
<td>$197,480</td>
</tr>
<tr>
<td>1988</td>
<td>21.2</td>
<td></td>
</tr>
</tbody>
</table>

In response the Committee has been cutting its funding to Great Commission Publications, holding the line in other areas and seeking ways of doing more with less. But it is imperative that funding to the Committee not drop further, otherwise the various ministries designed to help congregations will suffer. Funding to the Committee drops when unrealistic budgets are adopted by general assembly; then even Foreign Missions doesn't make its budget until the end of the year, and there is not enough spillover to help Christian Education (and Home Missions) receive its GA-approved amount of funding. It would be far better to set realistic budgets for the Committees (and thus a realistic Worldwide Outreach goal), promote the ministries well and if the Lord pours out his blessing during the year, plan to expand the ministries. The Committee urges the General Assembly to think carefully about the impact of proposed Worldwide Outreach budgets upon the future ministry of the Christian Education Committee. In any case, the Christian Education Committee is thankful for the provision of the Lord through his church.

Christian Education Committee Budgets 1987-1991

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Horizons</td>
<td>$81,857</td>
<td>$90,786</td>
<td>$99,578</td>
<td>$104,440</td>
<td>$109,707</td>
</tr>
<tr>
<td>Ministerial Training</td>
<td>57,838</td>
<td>76,900</td>
<td>85,175</td>
<td>89,030</td>
<td>94,794</td>
</tr>
<tr>
<td>Leadership Training</td>
<td>6,609</td>
<td>4,327</td>
<td>6,207</td>
<td>6,935</td>
<td>7,671</td>
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<tr>
<td>Publishing (GCP)</td>
<td>92,000</td>
<td>122,538</td>
<td>123,774</td>
<td>119,208</td>
<td>125,867</td>
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<tr>
<td>Regular projects</td>
<td>30,000</td>
<td>30,000</td>
<td>30,000</td>
<td>20,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Special Projects</td>
<td>2,748</td>
<td>4,936</td>
<td>5,200</td>
<td>5,500</td>
<td>5,700</td>
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<tr>
<td>Youth work</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion</td>
<td>5,687</td>
<td>6,755</td>
<td>6,412</td>
<td>6,730</td>
<td>7,069</td>
</tr>
<tr>
<td>Gen. and Admin.</td>
<td>37,253</td>
<td>45,685</td>
<td>45,286</td>
<td>48,530</td>
<td>51,571</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$313,992</td>
<td>$381,927</td>
<td>$401,632</td>
<td>$400,373</td>
<td>$412,379</td>
</tr>
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## Appendix

### REVENUES

<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>$197,630</td>
<td>$225,382</td>
<td>$237,739</td>
<td>$242,083</td>
<td>$258,672</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>27,335</td>
<td>22,878</td>
<td>22,748</td>
<td>22,604</td>
<td>22,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>84,152</td>
<td>91,000</td>
<td>99,578</td>
<td>104,440</td>
<td>109,707</td>
</tr>
<tr>
<td>Interest</td>
<td>10,103</td>
<td>5,500</td>
<td>8,000</td>
<td>6,500</td>
<td>6,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>3,785</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td><strong>$323,005</strong></td>
<td><strong>$344,760</strong></td>
<td><strong>$368,065</strong></td>
<td><strong>$375,627</strong></td>
<td><strong>$396,379</strong></td>
</tr>
</tbody>
</table>

### Revenues less Expenses

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>$9,013</td>
<td>($37,167)</td>
<td>($33,567)</td>
<td>($24,746)</td>
<td>($16,000)</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>$7,766</td>
<td>$6,445</td>
<td>$7,567</td>
<td>$8,746</td>
<td>$10,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>($6,447)</td>
<td>($4,000)</td>
<td>($4,000)</td>
<td>($4,000)</td>
<td>($4,000)</td>
</tr>
<tr>
<td>Interest</td>
<td>$5,200</td>
<td>$34,722</td>
<td>$30,000</td>
<td>$20,000</td>
<td>$10,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td><strong>$323,005</strong></td>
<td><strong>$344,760</strong></td>
<td><strong>$368,065</strong></td>
<td><strong>$375,627</strong></td>
<td><strong>$396,379</strong></td>
</tr>
</tbody>
</table>

### IV RECOMMENDATION

The Committee recommends to the 55th General Assembly that the Committee on Christian Education be authorized to pursue, with the cooperation of other NAPARC churches, the development of a modern English language version of the Westminster Standards as an aid to study.

### 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:** Calvin R. Malcor (New Horizons, fellowship subcommittee, Hymnal Revision Committee, secretary)
   - Charles G. Schaufele (president, GCP trustee, teaching subcommittee)
   - G. I. Williamson (ministerial training, worship subcommittee)

2. **Ruling elders:** Peyton H. Gardner (treasurer, GCP trustee, finance subcommittee, chairman of Trinity Hymnal Revision Committee)
   - J. Donald Phillips (ministerial training, finance subcommittee, executive committee)

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 General Assembly to fulfill the ministerial training functions of the Committee; this subcommittee must include at least two teaching elders and two ruling elders. This means that at the 1988 General Assembly at least one ruling elder must be elected to the subcommittee.
REPORT OF THE COMMITTEE ON UNINSTALLED OFFICERS

(Referred to the 55th General Assembly by the 54th [1987] General Assembly)

[Mr. Kinnaird submits to the 55th General Assembly a substitute for his previous recommendation, attached as APPENDIX]

I  BACKGROUND

A. Purpose of This Study

The study of the question of, first, "emerition", and then of "uninstalled officers" originated with questions raised on the presbytery level as to the effect of "emerition", with which "retirement" came to be equated, in the Form of Government, Chapter XX, Section 8. Two questions that were raised concerned the mandatory nature of that provision and whether emeritation/retirement precluded ministers' voting in meetings of the presbytery (unless specifically authorized by the presbytery on specific occasions). A further question has since been raised, namely, whether ministers who have not been installed in terms of the Form of Government (Chapters XX and XXIII) may vote in meetings of presbytery. This study was established to seek a resolution to these questions.

B. Previous Committee

A committee to study the matter of "emerition" of officers of the church, arising from provisions of the Form of Government on that subject (XX:8), was appointed by the Fifty-first (1984) General Assembly. The Fifty-second General Assembly received a report of the committee and a minority report. The Assembly determined to erect a new committee, to which it referred both those reports, together with the report of the Advisory Committee.

C. New Committee

The new committee was given the title of The Committee on Uninstalled Officers and the following mandate: "to report to the Fifty-second General Assembly with recommendations concerning proposed revisions to the Form of Government which would clarify the status, rights, and responsibilities of officers who are not in an installed position in the church".

The Assembly elected the two undersigned and the Rev. Kenneth J. Campbell to the committee. The committee held its first meeting on October 19, 1985 and scheduled another meeting for January 11, 1986. On December 10, 1985 Mr. Campbell resigned from the committee on the ground of the pressure of other duties. The two remaining members met at the scheduled time and make the following presentation.

II  WHO ARE UNINSTALLED OFFICERS?

A. Description

The word "install", and derivatives, is used in the Form of Government sometimes in reference to the response to a "call", as in the case of ministers to pastoral or evangelistic service within the church (FG XXIII); in such situations both the "call" and the "installation" follow prescribed forms (ibid.). Sometimes, as in the case of ruling elders and deacons, the word "call" is not used at all, simply "elect" or "choose" (FG XXV:1,2,6e). There is no prescribed form to be presented to the person elected; but there is a form for his installation (FG XXV:6). The purpose of that installation is to place the ordained person "in position to do" the work to which he was called or elected or chosen (FG XX:6).
B. The Present Situation

There are at least five categories of ordained persons in the Church, in good and regular standing, who are not in positions in which they have been formally installed in terms of the Form of Government, Chapters XX, XXIII, and XXV; some of these have never been "called" in terms of the Form of Government. These categories are:

1. Deacons and ruling elders who have not been reelected to serve in a congregation. The Form of Government requires that such persons retain their office (XXV:2), though they are not members of the board of deacons or the session, respectively.

2. Ministers who, after perhaps numerous "calls" and "installations", and after many years of service in the Church, have retired. Analogously to deacons and ruling elders, they retain their office (there was no need to state this in the Form of Government because only in the case of deacons and ruling elders is there provision for "term" service). As ministers they are members of a presbytery (FG XIV:1-3).

3. Ministers, serving in nonecclesiastical religious organizations, who have been ordained by a presbytery without a "call" from the Church nor "installation" by the Church, as these terms are defined by the Form of Government. In fact, the Form of Government prohibits installation by the Church for work outside the Church (XX:6; XXVIII:2e and 3).

4. Ministers who, though not serving as the result of a formal "call" in terms of Chapters XXII and XXIII of the Form of Government are nonetheless serving the Church in their capacity as ministers. This can be by reason of their election by the Church to any of a variety of ministerial services in the Church, none of which requires a formal "call" or "installation", or providing ministerial services, often at their own expense, in such labors as evangelistic outreach, teaching, assisting in needy churches, and other ministerial work.

5. Ministers who, though desiring a "call", are not called by any church body. The provisions for divesting from office (FG XXVI:3) should be applicable.

III COMMITTEE DECISIONS

The two members of the Committee agreed on Sections I and II above and on three Joint Recommendations below. They also agreed that each would present additional considerations and recommendations separately, though within the body of this report. Mr. Kinnaird’s separate report is IV,A below and his recommendations are V,B. Mr. Galbraith’s separate report is IV,B and his recommendations are V,C.

IV SEPARATE REPORTS

A. Mr. Kinnaird’s Report

Your Committee has been asked to address itself to two questions -emeritation and uninstalled officers. While these questions are differently formulated in the Presbyteries and in the minds that have wrestled with them, your reporter is most aware of two situations. The Presbytery of Philadelphia is most concerned with the questions of Emeritation and the Presbytery of the South is concerned with uninstalled officers.

We rejoice that your Committee on Uninstalled Officers has accepted and is unanimous in recommending to you new wording for FG XX:8 presented
hereafter as Recommendation A.2. The particular wording presented divorces forever the concept of emeritation from concepts of duties, functions, and office. It places authority for granting emeritation where it properly belongs: with the body last served under a call. It establishes emeritation as an honor for faithful service. This recommendation is quite in contrast to the present FG XX:8 which requires presbyteries to emeritate retirees regardless of desert and which necessarily strips a man of function and duty of office (but not of office itself when he is emeritated).

The second questions, that of “uninstalled officers” is, in my judgment, not as easy of determination. Questions arise as to what is an “uninstalled officer”; what does “uninstalled” mean, what does “in the church” mean; and what are “the status, rights, and responsibilities of officers not installed in the church”. Your Committee, prior to the resignation of Mr. Campbell, wrestled long with the definition of an “uninstalled officer”. Following Mr. Campbell’s resignation it was no longer possible to proceed with this task of definition. However, this reporter has taken the earlier work of the Committee and herein presents a definition which is essentially the work of the Committee and is presented here with modest improvements. While essentially the work of the Committee, as presented here, it is in a final form adopted by myself and for which only myself should be assigned any responsibility for any defects therein. It is presented for two reasons. First, I believe it is a faithful representation of the situation as presently existing and as defined by our Form of Government. It is not a change in any respect. It clarifies that which is already established. The second reason for presenting it here is that my recommendations for dealing with the question of uninstalled officers are made with this definition of an officer “not in an installed position in the church” (after our Committee’s mandate) in view. It should be clearly understood that I propose no change in who is or who is not nor in who should or who should not be understood as being installed or uninstalled in the church.

I have seen proposals that would change the existing situation - proposals that would “install” people who are not currently eligible to be installed. Without argument herein at this time, I stand in opposition to changing the Form of Government in a manner that would liberalize the requirements for being installed.

The defining statement follows:

“An installed officer is a person who in response to a call by a body within the Church for official work in the Church is placed in position to do that work and is serving in such work (cf. FG XX:6).

“An uninstalled officer is (1) one who has been called to serve in an official work in the Church, and installed in that work, has later ceased to serve in such work, or (2) an officer who serves in an organization that is not under the jurisdiction of the Church, or (3) an officer who serves in a position not understood to be official work in the Church.”

By “official work in the Church”, your reporter understands the phrase to currently refer to the work of ruling elders on sessions, deacons on diaconal boards, and teaching elders who serve (1) in pastoral capacities on sessions of churches, or (2) serve as teachers or evangelists under the oversight of sessions, presbyteries, or the world-wide outreach committees of the General Assembly (cf. FG V through XI). By “church”, we understand the Orthodox Presbyterian Church.
Having defined the concept of “uninstalled officers” we need to clearly assert that we are only discussing the question of clarification of “the status, rights, and responsibilities” of officers. We are not talking about office as such, but rather about functions of office. We wish to maintain the position of the Form of Government and of Scripture that officers are officers for life. This position of office for life is so everywhere woven into our Form of Government that it cannot be denied. Neither do we wish to discuss the possibility of selective excision of any function of office. There shall be no arbitrary excision of function. The mandate to the Committee is clear; we were not asked to excise functions. We are to clarify the status, rights, and responsibilities of officers who are not in an installed position in the church (as over and against the status, rights, and responsibilities of officers who are in installed positions). It is everywhere clear in the Form of Government that the status, rights, and responsibilities of officers are contingent on their various positions in the church and that these variants in no way impinge on the concept of office for life.

This brings us to the point of asking what is the position of our Form of Government regarding the exercise of the functions of office. One commentator to the Committee held forth the idea that our Presbyterian concept is that officers only govern with the consent of the governed. If this is true what are the implications for installed officers? for uninstalled officers? Are there limits on when installed officers can exercise function? How about uninstalled officers? What limits and how are they determined? Can, for example, an elder exercise the function of rule outside the limits of the body that called him to rule?

Looking at our Form of Government we note the following:

**FG III.1**  
The power which Christ has committed to his Church is not vested in the special officers alone, but in the whole body. The power of believers in their general office includes the right to acknowledge and desire the exercise of the gifts and calling of the special officers.

**FG III.2**  
Ruling elders and teaching elders join in congregational, presbyterial, and synodical assemblies, for those who share gifts for rule from Christ must exercise these gifts jointly not only in the fellowship of the saints in one place but also for the edification of all the saints in larger areas so far as they are appointed thereto in an orderly manner, and are acknowledged by the saints as those set over them in the Lord.

**FG IV.1**  
To this end the church must receive those endowed with gifts of Christ as Christ himself, must submit to those whose call to govern in the church has been properly acknowledged, and in particular must learn of those with gifts of teaching the Word of God.

**FG V.2**  
Some of these special gifts can be most profitably exercised only when those who possess them have been publicly recognized as called of Christ to minister with authority.

**FG X.1**  
Such officers (ruling elders) chosen by the people from among their number, are to join with the ministers in the government of the church, and are properly called ruling elders.
The above citations, while not exhaustive, are certainly sufficient to establish the principals which underlie our new Form of Government. The eminent and articulate men who grafted those words along with the Church that approved and adopted them are clearly committed to the following:

1) Power in the church is vested in the body of the church.
2) The power of believers includes the right to call their own leaders.
3) The profitable exercise of gifts requires a public recognition of calling.

Some additional citations from the Form of Government follow:

FG XII.1 A person charged with an offense may be required to appear only before the assembly having jurisdiction over him.

FG XIII.6 When the pastor is unable to be present ... another minister ... may be invited to be present for counsel: he shall be without vote, but may be elected to moderate the meeting.”

FG XIV.1 A regional church consists of all the members of the local congregations and ministers within a certain district.

FG XIV.3 Meetings of the presbytery shall be composed ... of all the ministers on the roll and one ruling elder from each congregation ... (See also FG XXII.20 below)

FG XIV.9 Uncommissioned elders of the regional church and presbyters in good standing in other presbyteries or in churches of like faith and practice ... may be invited to sit ... as corresponding members ... entitled to deliberate and advise but not to vote ... 

FG XV.3 No commissioner (to the G.A.) shall have a right to deliberate or vote in the assembly until he has been enrolled. [Refer also to Standing Rules I.1, I.5, I.8, VII.6.]

From the above we see that certain functions of office can only be performed when one is installed upon the call of a particular body. For example, an assembly can exercise disciplinary jurisdiction over a person only when the members of the assembly are the installed officers of the body of which the person is a member. A minister cannot vote on a session except he be installed in office in the congregation over which the session rules. Uncommissioned elders may not vote in presbytery even though they are members of presbytery. They may vote only when called and installed (commissioned and enrolled) by consent of the people over whom they rule. Corresponding members, not called nor installed by the body, may be seated as members of presbytery or of the general assembly but only with corresponding rights, never with voting rights.

Continuing with citations from the Form of Government:

FG XV.1 The whole church consists of all the members of its churches. (FG XIV.1) A regional church consists of all members of the local congregations.

FG XV.2 The general assembly, which is the governing body of the whole church ...

FG XV.7 The duties peculiar to the general assembly include ... calling ministers or licentiates to the missionary or other ministries of
the whole church ...

Here we see that even the highest court of the church calls (and presumably installs) persons to office and/or position by a delegated authority which resides exclusively in the body. (FG III.1)

In a similar vein:

**FG XVIII.2** The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for moderating ...

**FG XVIII.3** If the moderator is a member of the body over which he presides, he may vote ...

We see that voting requires a direct calling rather than a distant delegation of authority.

Continuing:

**FG XX.2** It (ordination) is the church's solemn approval of and public attestation to a man's inward call, his gift, and his calling by the church.

**FG XX.3** The church shall invest him with the office ... only in response to a call to do work appropriate to that office. In the case of deacons and ruling elders their service shall be in the church. In the case of ministers their service normally shall be in the church, though ... it may be ... in non-ecclesiastical religious organizations.

**FG XX.6** Installation is the act by which a person who has been chosen to perform official work in the church, having been ordained, is placed in position to do that work.

Note in the above that the call must come from the church, that investing and ordaining may only be in response to a call from the church, that in the case of ministers the call from the church may be to do certain religious work outside the church. In all cases installation may only be to work inside the church. “Call”, herein, is a formal call and may be a written call from the body, a vote of the body, etc., but is not the “inward call”. Nor is “call” the vote of an organization that is not the body. Since general assemblies exist only while in session, their Standing Committees (but not other than Standing Committees) may call since they are the only part of the general assembly that “lives” between assemblies (cf FG XV.7). Note also the distinctions between “call”, “invest”, and “install”.

**FG XX.8** Cited elsewhere in this report and proposed for revision, FG XX.8 shows, in its present form, that the framers and adopters of our Form of Government saw clearly that even officers could be without a call to exercise particular functions of office.

**FG XXI.8** ... the presbytery did license (the licentiate) to preach the gospel of Christ as a probationer for the holy ministry within the bounds of this presbytery, or wherever else he shall be orderly called.

Even though licensed to preach, a call is required before the function is exercised.

**FG XXII.1** Declares that only congregations and presbyteries or the gen-
eral assemblies or their agencies may issue calls. The point is that they are the church and only the church calls. The meaning of the word “agencies” is unclear. It seems to this writer that it could include both standing and special committees of the general assembly. However, FG XV.7 limits this power to the standing committees. Also we must ask if Trustees of the General Assembly are agents in the sense meant herein. I would judge that the Trustees are not “agents” and cannot call as they are a secular and not a religious organization (even though in a legal sense agents of the church).

FG XXIII.1 When a call is issued to a minister or licentiate it shall be regarded as a request by the calling body for his installation.

FG XXIII.9 The candidate having answered ... the moderator shall propose to the people the following: ... (2) Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline? ... (In a similar vein, see FG XXIII.11 and XXIII.13.)

From this we see that it is a function of the church (national, regional or local) to call and that it is the calling body that is to be considered to be the party asking for installation (not the officer-to-be) and that the calling body (directly when a congregation and inferentially indirectly otherwise) that consents to his rule. Without this consent there is no right to rule.

Consistent with the principles developed above are the following practices as set forth in the Form of Government:

FG XXIII.18 When a minister of another denomination seeks admission, not having a call to service ... [he] may not be received as a minister .... If the minister so desires the presbytery may enroll him as a member of the regional church without rights as a member of presbytery.

FG XXIII.20 Upon installation his name (a minister’s) shall be placed on the roll of presbytery.”

Without a call, an officer may not be installed, without installation he may not be placed on the roll of those entitled to exercise function in presbytery.

FG XXV.2 Where term service is the practice, elders and deacons cease the right to function in their office, but continue as officers, if not called to another term of service. However, as officers they can be called by appropriate judicatories to perform specific functions of their office, including, in the case of elders, being commissioners to higher courts.

FG XXV.7 When an elder or deacon has previously served and is not elected to serve an additional term in the same or a different congregation, he must be again installed (even if there is not a gap in time from his previous service) before he again exercises functions of office.

Clearly it is the calling and installation that grants authority to function.
Possession of office does not grant that authority.

FG XXVI.6 Clearly confirms the "office for life" principal.

FG XXVIII.2.e Presbyteries cannot install ministers as pastors of churches other than those of the Orthodox Presbyterian Church."

FG XXVIII.3 The principles of Sections 1 and 2 (of FG XXVIII) shall also apply to the relationship of ministers to non-ecclesiastical organizations."

FG XX.6 Installation is the act by which a person who has been chosen to perform official work in the church, having been ordained is placed in position to do that work."

It would be a violation of the principles and practices of the OPC to install officers for service in anything other than official work in the church. Chapters V, VI, VII, VIII, IX, X, and XI of the Form of Government are definitive of official work in the church.

Leaving the Form of Government, we proceed to examine some relevant passages of Scripture. As we do that, we keep in mind that there is no direct correspondence between any office in the Old Testament and any office in the New Testament except perhaps the offices of Prophet and Apostle.

Numbers

8:25, 26 When he (the Levite) is fifty years old, he shall retire from the required service and work no longer. His service with his fellow Levites shall consist in sharing their responsibilities in the meeting tent, but he shall not do the work.

Luke I: 8, 9 Once when it was the turn of Zechariah's class and he was fulfilling his functions as a priest before God, it fell to him by lot according to priestly usage to enter the sanctuary of the Lord and offer incense.... Then when his time of priestly service was over, he went home.

In the first case, we see a Levite partially relieved of function while yet retaining office.

In the second case we see a priest serving a term priesthood (much like we permit some elders and deacons to do). While installed in the position for a term he and he alone performed the function of offering incense. When his term expired he went home and ceased to function (for awhile until his next term) but did not lose office.

These passages of Scripture teach us that the exercise of function depends on factors other than the possession of office. What those factors were may not be exhaustively defined in Scripture but certainly included age and its implied lessening of strength for the work in the one case and the absence of call/installation between terms of service in the other case.

Some additional passages of Scripture seem also to shed light on the question before us. We need to be faithful to the example, as well as the precept, of Scripture. There appear two records in Scripture of a presbytery meeting. In Acts 15:1-16:5 the Apostles and elders come together under the moderatorship of James. In Acts 21:17-25 the elders come together, again under the moderatorship of James. (Although James did not follow our "Parliamentary Procedure", I think
we can with integrity refer to his leadership as that of a moderator.) We know who
the Apostles were and that the office of apostle has ceased. To learn who the elders
were we must search the Scriptures. As we search, we find that in every case the
elders were called and installed within the established congregations of the church.
We find no exceptions. References to be studied are Hebrews 13:7-24, I Timothy
4:14, 3:1-7, and 5:17-19, Philippians 1:1, Titus 1:5-9, James 5:13, 14; I Peter 5:1-4, and

With the information developed in the above study, we think that consist-
tency with the teaching and example of Scripture and with the principles and
practices of the Orthodox Presbyterian Church as set forth in our Form of Govern-
ment commends the following recommendations. We have diligently searched the
Form of Government and find that only two revisions would be required to clarify
the matter and to cause the Form of Government to be thoroughly and internally
consistent in regard to this premise of Scriptural presbyterianism.

B. Mr. Galbraith’s Report

This member of the Committee is thankful that there is agreement in the
Committee on the validity of the “emeritus” designation. That enables us to
focus on the basic issues that have been raised, especially as they have been
directed at ministers: office, and the removal of their franchise in presbytery. The
matters are addressed in the following Observations:

1. Scripture
   a. Office
      (1) Duration
      In the Old Dispensation the officers of the church were
      prophets, priests, and kings. In the New Dispensation they were apostles, then
      (and now) elders (ruling, and ruling/teaching), and deacons. Scripture makes no
      provision, in either the Old or New Testament, for an office to be taken from an
      officer except by discipline or death, nor for the basic functions that are inherent to
      his office to be taken from an officer apart from removal from office. That is, those
      faithful officers continued in their office for the duration of their lives.
      (2) Investment with office
      In neither the Old or New Testament were there separate
      ceremonies for ordination to office and installation to a function of office such as
      pastor, evangelist, etc. It was by ordination, not installation, that the person was
      invested with office in the church; it was ordination that invested him with the
      authority of “official” (i.e., derived from “office”) rule and/or teaching and show-
      ing mercy in the church.

      Installation, then, as we practice it in the church today,
      from the investing ordination, not being the basis for the functions of office, cannot
      by its absence be, in itself, the basis for removing the means by which office is
      expressed.

      b. The Fifth Commandment
      The question of removing gifted, capable, and experienced rul-
      ing officers from their place of rule in the church, however, is not the only
      consideration in this matter. Scripture also lays down principles that apply to
      these persons particularly on the basis of their age - in both church and society.
      (1) Scripture requires that the younger generation esteem the
      older generation. That is the meaning of Ex .20:12. The exposition of this Fifth
      Commandment in the Larger Catechism, Questions 126-132, makes it clear that the
      commandment establishes a general principle; it does not apply only to one’s
natural father and mother. To remove the franchise in presbytery of a minister who, having spent an entire lifetime in actively proclaiming the gospel and ruling in the church, lacks an “installation” that is not required by Scripture, is to come short of the whole thrust of the Fifth Commandment.

2. Scripture specifically provides for both young and old in the church to be held in esteem. On the one hand both Timothy and Titus are instructed not to let any depreciate them in their ministry because of their young age (1 Tim. 4:23; Tit. 2:15). On the other hand, Timothy is instructed to regard older people as though they were his fathers and mothers (1 Tim. 5:1, 2). Both are needed; one may be shelved only to the detriment of the other and of the church.

(3) A graphic example of the older generation being shunted aside by the younger generation was Rehoboam (2 Chron. 10:6ff) who rejected as counselors the older men who had served well in the previous generation, in favor of his peers with whom he had easier rapport. The drastic consequences of their impetuous advice are well-known - the kingdom rebelled and was divided. In our day, since the “youth revolution” of the 60s it has been popular to disrespect the older generation, to attempt to put everyone on one level, to deny and object to a “generation gap”. In Exodus 20:12 God creates a generation gap, and the church would do well to abide by his will, to use the older generation to its fullest capacity, not to destroy it.

(4) In a wider application of personal relationships, God commands in Romans 12:10, “Be kindly affectioned one to another with brotherly love; in honor preferring one another”. Would we be fulfilling that command if we tell our older officers that simply because they are older they are no longer capable of exercising biblical judgment and cannot be trusted to rule in the church, even while granting their right and ability to preach and teach the sacred Word? And who can live in today’s world and not be aware of the understandings that older people need, for their well-being, to have opportunities to serve, to be encouraged to participate, rather than to feel that younger people want to put them on a shelf? They, above all, need to be encouraged to have a sense of purpose, to be really alive, to be useful. We are commanded - and we should want - to love others as ourselves and to foster their well-being as our own.

2. The Subordinate Standards
   a. Office
      (1) Rule is inherent to the office of minister
      (a) The concept of rule in the church, not only directly by Christ through his Word and Spirit, but also indirectly by “the ministry of men in ruling and teaching” is built into the very root of these standards (FG I:1). The nature and exercise of church power (FG III) are assigned to “the ministers of the Word ... and other church governors, commonly called ruling elders” (Sec. 2). Ministers are “those elders who have been endued and called of Christ to labor also in the Word” (FG V:3). It is their duty, as holding the ministerial office, “to have oversight” of (to rule) the flock (FG VI:2), and to that end among the gifts required of ministers is that they be “able to ... rule others” (ibid., Section 3). A person who does not have the function of rule may not be said to have the office of minister.
      (b) A minister’s rule (to be distinguished from his teaching/counseling functions) is not done, as often in episcopate-type churches, unilaterally, but in concert with ruling elders. They “share in the rule of the church” (FG V:3). The decisions are joint decisions reached, normally, by voting. Even a
consensus decision is a voting decision. If ministers cannot vote, they cannot "share in the rule" as their office calls upon them to do.

(2) It is ordination that bestows on a man, or invests him with, authority to rule.

"Ordination is that act by which men are set apart to the offices of deacon, ruling elder, and minister. It is the church's solemn approval of and public attestation to a man's inward call, his gifts, and his calling by the church" (FG XX:2). The same chapter speaks of ordination as "investing with office" (Secs. 3, 4). Although a minister's "first call" (ibid., Section 6), as the outward indication of the validity of his "inward call", results in both his ordination and installation, it is the ordination that places him in possession of the office functions, not the installation that follows. If the desire is to remove the functions bestowed by ordination the only route is to remove the ordination by which the functions were bestowed.

(3) A minister's ordination (not installation) vows require him to rule in order to fulfill them.

He promises, in ordination, to be "zealous and faithful in maintaining the truths of the gospel and the purity, peace, and the unity of the church" [cf. FG XXIII, 8 (6) and 18 (7)]. The "truths of the gospel", for example, are upheld, ultimately, when they are challenged, by decisions of the presbytery. A minister cannot be "zealous and faithful" in maintaining those truths if, while he holds the office of minister, he does not participate in rule (voting) in the presbytery's dealing with the challenge. This is true whether his lack of participation in rule be by willful absence from presbytery meetings or by being prevented by a contradictory law of the Church that required him to rule by putting him in ruling office.

b. Calling and Installation

The premises of the notion that ministers who are not "called" or "installed" should not vote in presbytery include the idea that "call" and "install" have a very limited meaning: that of those portions of the Form of Government which specify calls and installations in certain particular circumstances, e.g., a pastor in a congregation, and follow certain forms. Such a concept encounters certain difficulties:

(1) By such an understanding, ruling elders are not "called". The congregation is said to "elect" (FG XXV:1) or "choose" (ibid., Section 2) them. Can anyone deny, however, that "elect" is thus regarded as the equivalent of "call"?

(2) A call is, then, in its essence, a request by the church to serve it in a capacity that requires the person elected to perform the work of an officer, i.e., "official" work. Ministers or ruling elders who are elected by the church to do official work in the church, i.e., work that requires them to hold a particular office, are truly called even though the church has not provided a written form for it. One may, in fact, have several callings at the same time. It is proper to regard one's daily occupation as a calling from God, whether he be mechanic or lawyer; he may also have a calling as an officer in the church, and as an officer he may have other callings in the church in the capacity of his office.

(3) Installation, not found in Scripture as a ritual separate from investment with office to perform a task in the church, has been devised by the church to preserve orderliness and, it is obvious, has found acceptance as not being contrary to Scripture for such a purpose. The Form of Government describes installation in office, but installation to do a work for which his office qualifies him.
Appendix

By what reasoning may "installation" be limited to certain functions (such as membership on a session or board of deacons or pastor) when there are many other official works in the church to which an officer may be called? Such services include membership on committees of presbytery or General Assembly which oversee and advance the preaching of the gospel or interpret the Scriptures or clerks or moderators of church judicatories, or volunteer evangelism or supplying vacant pulpits, all of which require ruling and teaching officers. No formal ritual installation is provided in our standards for such persons (maybe it should be) but they are really installed in that work when they accept the call and take up the service. Though a ritual may not have been applied to the officer when he undertook such service he nevertheless engages in an official work to which he was officially called by the church.

3. Conclusions
   a. By ordination a person was invested with the functions of the office to which he was ordained.
   b. The removal of any or all of the functions of office, which are the characteristics of the office, would nullify his ordination. An officer without authority to perform the functions of his office has, in effect, been deprived of his office.
   c. Removal of function may be accomplished only by removal or suspension from office. The Standards provide the procedures by which that must be done (FG XXVI, and BD VI).
   d. Removal of a minister's right to vote in a presbytery would quite likely, in the reality of the situation, prevent him from ever voting in presbytery, in contrast to a ruling elder who, though not "installed", can be commissioned by his session to vote in presbytery.
   e. Installation does not bestow the functions of office; the lack of it, therefore, should not be the criterion for removing them.
   f. If the lack of "installation" were a proper ground for a minister being forbidden to exercise his function of rule, how can it be justifiable for him to be allowed to exercise his other main functions - preaching/teaching - which are potentially far more dangerous to the Church than rule? In such case, being forbidden to perform either of a minister's chief ministries, he should not be called a minister, and he should be removed from office.
   g. To amend the Form of Government - even if only to remove a minister's voting rights - would require extensive amendments to the Form of Government, as well as some to the Book of Discipline. Samples of such amendments would be the concept of how Christ rules his church (I:2), the application of the concept throughout the Form of Government (e.g., V:3; VI:3; X:1; XXIII:2 and 2; and others), as well as the Book of Discipline (VI).
   h. Confusion would be inevitable if such a change were attempted but some changes needed to give internal harmony were missed. For example, in FG XIV:3 it is provided that two ministers must be present for a quorum. Question: Must they be voting ministers? One might think so, but what it says is "two ministers" without qualification. And the same problem arises in Section 7 of the same chapter. This simply highlights the fact that if there were to be such a thing as non-voting "ministers" a thorough revision of the Form of Government and a harmonizing with the other Standards would be required, not a patch here and there as has so far been suggested.
i. The concepts of these matters expressed in our Standards, having been the position of Presbyterians for centuries, our own small and young church ought not to follow such a drastic course without the counsel of other Presbyterian churches with which we are associated.

j. This member of the Committee concludes, finally, that to remove any ministers from voting would be precarious, out of harmony with the practice of other churches, that have deemed their practice to be biblical, unwise, unnecessary, and unbiblical, and that such effort should not be continued.

V RECOMMENDATIONS

A. Joint Recommendations

1. (Procedural) That the Assembly consider Recommendation A,2 before any of the recommendations that follow, and that Recommendation A,3 be considered after all other business concerning this report is concluded.

2. That the Form of Government, Chapter XX, Section 8, be revised to read, in its entirety, as follows:

   When an officer, by reason of advanced age or disability, retires or is retired from a position and is no longer engaged in a service that requires a call in terms of Chapters XXIII or XXV of this Form of Government, the body calling him to that service in which he was last engaged before his retirement may, in recognition of his long and/or meritorious service, designate him “emeritus” with the title of his previous service.

   Grounds:

   “Emeritus” had been used in the Church without provision for it in our Standards prior to its inclusion in the extensive revision of the Form of Government completed in 1978, and it was included in that revision to regularize its use. That condition still exists and its use has become more popular; for these reasons it should continue to be included in the Form of Government.

3. That the Committee be discharged.

B. Mr. Kinnaird’s Recommendations

1. That FG XIV.3 be amended to read, “Meetings of the Presbytery shall be composed, insofar as possible, of all the ministers of the Presbytery who are installed in official work in the church and of one ruling elder from each congregation commissioned by the respective sessions.”

2. That FG XIV.9, the first sentence, be amended to read, “Uncommissioned elders and uninstalled ministers of the regional church, and presbyters in good standing in other presbyteries or in churches of like faith and practice, who may be present, may be invited to sit with the presbytery as corresponding members.”

C. Mr. Galbraith’s Recommendations

1. That the Form of Government, Chapter XXVI, Section 6 be revised by substituting for the words “and thus prevented from performing, on occasion, the functions of that office” the following:

   “or otherwise prevented from performing all the functions of his office with which he was invested in his ordination.”
Appendix

Grounds:

a. It clarifies what was the *prima facie* intention of the existing wording which has been distorted by the idea a man can hold the office of minister without the function(s) of the office.

b. Under the above misunderstanding the words “on occasion” become ambiguous: they may mean “only when the presbytery sees fit” rather than allowing for initiative by the minister.

2. That if the above recommendation is adopted, the supporting Section IV,B be sent to the presbyteries with the proposed amendment.

Grounds:

a. Members of the presbyteries who were not present at this Assembly may not, without that information, be able to obtain the reasons for the proposal.

b. The absence of such supporting material has been a weakness in our procedure heretofore in proposing revisions to constitutional documents as in the case of recent voting on amendments to the Book of Discipline.

Respectfully submitted,
John P. Galbraith
John O. Kinnaird
APPENDIX

A SUBSTITUTE IN THE
REPORT OF THE COMMITTEE ON UNINSTALLED OFFICERS

The following is offered to the 55th General Assembly by Mr. Kinnaird as a complete substitute for the recommendations of Mr. Kinnaird found in Section V, Part B, of the Report as originally submitted to the 53rd and 54th General Assemblies.

B. Mr. Kinnaird’s Recommendations

1. That the Assembly propose to the presbyteries that the Form of Government, Chapter XIV, Section 3, be amended to read, “Meetings of the Presbytery shall be composed, insofar as possible, of all the ministers of the Presbytery who are installed in official work in the church and of one ruling elder from each congregation commissioned by the respective sessions. Any four presbyters, among whom shall be at least two installed ministers and one commissioned ruling elder, being met at the time and place appointed, shall be a quorum.”

Grounds:
Consistent with the teaching of Scripture and with the principles set forth in our Form of Government, Recommendation B.1. clarifies that it is the ministers that are installed in official work in the church along with their counterparts, the commissioned ruling elders, who are the members of presbytery who compose meetings of presbytery. This is consistent with the most clear statement of Chapter II, Section 1, “The power which Christ has committed to his church is not vested in the special officers alone, but in the whole body. The power of believers in their general office includes the right to acknowledge and desire the exercise of the gifts and calling of the special officers.”

2. That the Assembly propose to the presbyteries that the Form of Government, Chapter XIV, Section 9, the first sentence, be amended to read, “Uncommissioned elders and uninstalled ministers of the regional church, and presbyters in good standing in other presbyteries or in churches of like faith and practice, who may be present, may be invited to sit with the presbytery as corresponding members.”

Grounds:
This recommendation is consistent with Recommendation B.1. and completes the only changes required to fully clarify the position. Further, even as ruling elders retain office when not presently installed by reason of term office and retain the functional right to be commissioned to higher judicatories, so in an analogous manner, uninstalled ministers retain functional right to be commissioned to the higher judicatory.

3. That the Assembly propose to the presbyteries the addition of a Section 10 to the Form of Government, Chapter XIV, reading as follows, “That no presbytery shall deny the vote to an uninstalled minister, said minister being otherwise entitled to vote, prior to the dissolution of the second Assembly following the Assembly at which the amendments pertaining to uninstalled ministers are declared adopted and in effect. This Section 10 shall be declared deleted at the same second Assembly.”

Grounds:
This amendment would allow a two-year period to enable currently
uninstalled ministers to seek an orderly call to and installation in an official work of the church, thereby assuring that none who are actually working in the church are needlessly deprived of a vote in the presbyteries.

4. That if the above Recommendation B.1. be adopted, the supporting Section IV, Part A, of the report be sent to the presbyteries with the proposed amendment(s).

   Grounds:
   Members of the presbyteries who are not present at this Assembly will, thereby, be better informed of the reasonableness thereof.

   Respectfully submitted,
   John O. Kinnaird
REPORT OF THE COMMITTEE ON
HOME MISSIONS AND CHURCH EXTENSION

I INTRODUCTION

The year 1987 was significant in many respects for the Committee on Home Missions and Church Extension. With gratitude to God, many conversions were reported from fields receiving aid from the Committee. There were also indications of spiritual growth in the lives of many members and adherents in our aid-receiving chapels and churches. We thank the Lord for those who faithfully served in these fields.

In September, General Secretary Lewis A. Ruff, Jr., presented his resignation to the Committee after five years of ministry. During his tenure he encouraged the creation of task forces in and between presbyteries to handle specialized ministries. He also helped to create a separate church-planting trainee program for promising evangelists.

The Committee proceeded to issue a call to George E. Haney to serve a three-year term as general secretary following Mr. Ruff's resignation, beginning October 1, 1987. Mr. Haney served the Committee in this capacity from 1974 to 1982. More recently he served the Committee as office administrator.

It is extremely difficult to report adequately on the extensive work of home missions. Detailed reports are submitted monthly (as well as quarterly) by those receiving aid from the Committee; it is in such reporting that we find the ongoing story of home missions. Here are to be found the encouragements and discouragements of this demanding but exciting ministry. By way of contrast, this report to the 55th General Assembly is largely of an administrative nature. It is also briefer than usual in view of the Committee's response to the request of the 54th General Assembly "to set forth the principles and methods of church growth under which the Committee operates, including the use of assessment centers in evaluating men for the ministry, to evaluate these principles and methods and to report to the 55th General Assembly." That report is submitted as an appendix to this report.

It should be noted that the Committee experienced some temporary setbacks in 1987. The rather sudden resignation of the Committee's General Secretary had its effect upon our work. Plans for the beginning of new works in 1988 were also affected when several key men slated for launching these works decided to leave the Orthodox Presbyterian Church. This has particularly affected the Committee's cooperative venture with the Presbytery of Southern California to establish 21 new churches in the greater San Diego Area by the 21st century. While this goal has been jeopardized, it is still being actively pursued.

The Committee continues to seek and seize opportunities to plant new churches in accordance with our commitment to proclaim Christ to the nation. Qualified church planters are being sought for several church-planting ministries. While the financial needs of the Committee are great (and will be mentioned at a later point in this report), the greatest need facing the Committee and the church at large in doing home mission and church extension work is that of locating men who have the gifts for this exciting ministry. Therefore, we would urge the church to focus more attention on the words of our Lord Jesus, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37, 38).
II  STATISTICAL INFORMATION

In 1987 the Committee noted an 11% increase in the number of Sunday morning worshipers in our pre-1987 fields. There were an average of 747 worshipers on these fields during 1986. During 1987, that number increased to 821. During the year, communicant membership on these fields grew by 11.6%.

In understanding these figures, we should keep in mind that mission fields tend to show their greatest percentage growth during their first year, and yet that growth is not reflected in these statistics. The Committee does not consider mission field statistics for this purpose until there are previous-year data with which to compare them. Thus, the starts in Appleton, Wisconsin; Boston, Massachusetts; Danbury, Connecticut; Farmington Hills, Michigan; East Los Angeles, California; Mayfair (Philadelphia area), Pennsylvania; North Andover, Massachusetts; and Stroudsburg, Pennsylvania are not reflected in our numbers.

The Committee reminds the Assembly that growth is not only measurable in numbers. We are concerned about quality as well as quantity. A healthy church development has both!

III  FIELD SUPPORT IN 1987

A. Fields Supported

The following fields were provided with financial and other assistance in 1987 (listed by presbytery):

<table>
<thead>
<tr>
<th>Region</th>
<th>Field</th>
<th>Contact Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-Atlantic</td>
<td>Sterling, Va.</td>
<td>Ed Urban</td>
</tr>
<tr>
<td></td>
<td>Washington, D.C.</td>
<td>Hailu Mekonnen</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(partial year)</td>
</tr>
<tr>
<td>Midwest</td>
<td>Appleton, Wis.</td>
<td>Bill Anderson</td>
</tr>
<tr>
<td></td>
<td>Farmington Hills, Mich.</td>
<td>(Ralph Rebandt)</td>
</tr>
<tr>
<td></td>
<td>Lansing, Mich.</td>
<td>Richard Sowder</td>
</tr>
<tr>
<td></td>
<td>Metamora, Mich.</td>
<td>Louis Wislocki</td>
</tr>
<tr>
<td></td>
<td>Zoar, Wis.</td>
<td>Ken Smith (partial year)</td>
</tr>
<tr>
<td>New Jersey</td>
<td>Frenchtown, N.J.</td>
<td>William Slack</td>
</tr>
<tr>
<td></td>
<td>Turnersville, N.J.</td>
<td>Robert Rienstra</td>
</tr>
<tr>
<td>New York and</td>
<td>Boston, Mass.</td>
<td>Robert Tanzie</td>
</tr>
<tr>
<td>New England</td>
<td>Brooklyn, N.Y.</td>
<td>Michael Bobick</td>
</tr>
<tr>
<td></td>
<td>Burlington, Vt.</td>
<td>Andrew Selle</td>
</tr>
<tr>
<td></td>
<td>Danbury, Conn.</td>
<td>William Kessler</td>
</tr>
<tr>
<td></td>
<td>Holyoke, Mass.</td>
<td>John Pedersen</td>
</tr>
<tr>
<td></td>
<td>North Andover, Mass.</td>
<td>John Van Meerbeke</td>
</tr>
<tr>
<td>Northern California</td>
<td>Livermore, Calif.</td>
<td>Brian Nicholson</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(partial year)</td>
</tr>
<tr>
<td>Northwest</td>
<td>Missoula, Mont.</td>
<td>Gordon Miller</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(partial year)</td>
</tr>
<tr>
<td></td>
<td>Yakima, Wash.</td>
<td>John Spain</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(partial year)</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>Mansfield, Pa.</td>
<td>John Monger</td>
</tr>
<tr>
<td></td>
<td>Mayfair (Phila.), Pa.</td>
<td>William Laverty</td>
</tr>
<tr>
<td></td>
<td>Oakdale, Pa.</td>
<td>Dan Knox (partial year)</td>
</tr>
</tbody>
</table>
B. 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 on the initial stages of the planting of Orthodox Presbyterian congregations. While the Committee does not want to hamper the development of fields by reducing needed support prematurely, studies show that prolonged support can also have a detrimental effect on field development. The Committee has made exceptions to its field support policy where necessary, particularly in the case of urban and ethnic ministries. The Committee has been encouraged in recent years to see several fields terminate support after only two or three years.

C. Self Support

In 1987 nine fields concluded their support relationship with the Committee: Burlington, Vermont; Lansing and Metamora, Michigan; Mansfield, Oakdale and South Philadelphia, Pennsylvania; Turnersville, New Jersey; Washington, District of Columbia; and Yakima, Washington.

The Committee provided a total of $320,655 in aid to these fields during their aid-receiving years.

D. New Fields

Six new Committee-supported fields were opened in 1987. For 1988 the Committee has provided in its budget for a support relationship with a new field in Sparta, New Jersey, for which an organizing pastor is being sought. The Committee has also been seeking to assist the Presbytery of the Dakotas in locating a man to open a new field in Omaha, Nebraska.

IV REGIONAL HOME MISSIONARIES

For over eleven years the Committee has worked toward the goal of seeing a regional home missionary (RHM) at work in each of the twelve presbyteries. Referred to by different titles, such as missionary-at-large or missions staff worker (depending on the presbytery served), these regional home missionaries have proved to be a key ingredient in a larger and more effective church-planting effort. Effective RHMs have gifts and experience in missions and evangelism and provide counsel and assistance to the congregations in their regions. They also exercise leadership in church-planting activities in conjunction with the missions committees of the presbyteries.
The RHMs who served the following presbyteries during 1987 were:

Midwest - James L. Bosgraf, part-time; Calvin Malcor, part-time for a portion of the year
New Jersey - Ross Graham
Northern California - Jack H. Julien, part-time for a portion of the year
Ohio - Leo Frailey, part-time
Philadelphia - Bernard J. Stonehouse

In 1987 the Presbytery of the South began to utilize the services of retired businessman James Heemstra. Also, the Presbytery of the Northwest developed a program to place a regional home missionary within its bounds. The Committee is seeking to assist that presbytery in locating a qualified man.

V URBAN AND ETHNIC MINISTRIES

In more recent years the Committee has placed greater emphasis on reaching the urban areas of our land and ministering to the minority peoples who live there. With gratitude to God, the Committee notes that our inner-city efforts at Emmanuel Chapel in South Philadelphia, Pennsylvania culminated at the end of the year with that congregation becoming self-supporting after 18 years of support aid. The Committee thanks the Lord for the faithful ministry of Bill and Mary Krispin, who initiated that ministry, and for Wilson and Arla Cummings, who joined them later. It was this entrance into the city that later involved the Committee in the establishment of the Center for Urban Theological Studies (CUTS).

The Committee remains committed to ministering to the rapidly growing Hispanic population in our nation. Jose Vera is serving in the Miami, Florida area and Josué Balderas serves in the Los Angeles, California area. Their goal is to evangelize, train leadership and plant multiple Reformed Hispanic congregations.

During most of the year, the Committee continued to support the ministry of Hailu Mekonnen to Ethiopians in Washington, D.C., where he serves as pastor of the Kidane-Hiwot congregation. At the end of the year, this support and oversight was assumed by Grace Orthodox Presbyterian Church in Vienna, Virginia, where Mr. Mekonnen now serves as associate pastor. The Committee expresses its thanks to the session and congregation of Grace Church for assuming this responsibility and thus becoming intimately involved in this ministry.

The Committee continues to be a member of the CUTS Sponsoring Association and continues to make use of its consultation services. The CUTS Director, William C. Krispin, also serves as the part-time Director of Urban and Ethnic Ministries (DUEM) for the Committee. In this capacity he visits our urban and ethnic fields and assists the Committee to fulfill its ongoing commitment to develop a comprehensive urban and ethnic church-planting strategy.

VI CHURCH PLANTER TRAINING PROGRAM

In cooperation with the Presbytery of Southern California and Westminster Seminary in Escondido, California the Committee has developed a church planter training program.

VII EVANGELISM AND CHURCH DEVELOPMENT

William J. Vermeulen continues to serve the Committee from his home in Grand Rapids, Michigan as Director of Evangelism and Church Development (DOECD) in
order to assist our churches in the joy of communicating the gospel to others. Through his efforts we offer evangelism education, training, materials and consultation to the churches.

VIII TRAINING AND PROMOTION

The Committee continued its practice of bringing together regional home missions personnel for a seminar in the Philadelphia area in the fall. A three-day training seminar for all home missions personnel (including wives) was held in March in San Diego.

In assisting the missionaries in developing their gifts, the Committee provides magazine subscriptions, individual training experiences, books, advertising samples, new field surveys and evaluation visits.

The Committee continues to keep the churches updated on developments in the fields being supported by the Phone Home telephone information service. Transcripts of these messages are sent upon request.

Besides providing two pages of copy for each issue of *New Horizons*, the Committee continued the quarterly publication *SeedTime* in 1987. In addition to a lead article designed to stimulate church growth, it presents seed thoughts on various aspects of evangelism and nurture. This publication also highlights the Church Extension Fund and provides an opportunity for churches seeking loans from the Fund to make their need known.

IX FINANCES

The Committee is grateful to the Lord and to the church for the contributions it receives as that support is approved annually by the General Assembly. Like the other standing committees, we struggle with the tension between funds available and opportunities present. We appreciate the efforts of the Committee on Coordination in sharing with us in this tension and making support recommendations to the General Assembly after reviewing the requests from the committees.

It should be noted that the Committee has not received the full amount of its G.A.-approved budget since 1983. The percentage figures are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage</th>
<th>Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>1984</td>
<td>97.1%</td>
<td>$267,728</td>
</tr>
<tr>
<td>1985</td>
<td>91.3%</td>
<td>292,212</td>
</tr>
<tr>
<td>1986</td>
<td>92.5%</td>
<td>294,810</td>
</tr>
<tr>
<td>1987</td>
<td>90.5%</td>
<td>308,760</td>
</tr>
</tbody>
</table>

During this period the Committee has drawn heavily upon its reserve funds (Contingent Fund), not only to make up this shortfall, but to supplement G.A.-approved funding in our desire to advance our ministry more aggressively than has been possible with contributions from the Orthodox Presbyterian Church. That additional income has been (and is being budgeted) as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1984</td>
<td>$45,000</td>
</tr>
<tr>
<td>1985</td>
<td>98,866</td>
</tr>
<tr>
<td>1986</td>
<td>168,970</td>
</tr>
<tr>
<td>1987</td>
<td>234,689</td>
</tr>
<tr>
<td>1988</td>
<td>158,935</td>
</tr>
</tbody>
</table>

We thank the Lord for those who have provided the Committee with these
funds. They have been accumulating in the Contingent Fund, coming mostly in the form of bequests. Unless the Lord provides us with significant bequests in the near future, this means of supplementing the Committee's receipts must be reduced drastically. The Committee is currently projecting additional transfers from the Contingent Fund to the General Fund in the amount of $155,015 in 1989 and $139,424 in 1990. Since these are only projections, and are based upon additional bequests that are never certain until received, the Committee is prepared to make significant reductions in its support for home mission and church extension work in the immediate future.

In view of the financial problems confronting the Committee, and the announced plan of the Committee on Coordination to proceed with a centralized accounting system that would serve the three standing committees, it has been decided to operate with a reduced office staff for the present. The office secretary has taken on financial responsibilities and part-time help has been secured to oversee the Committee's financial reports. This is viewed as a temporary arrangement at best.

The Committee would like the General Assembly to note that the decision made by the Committee on Coordination and ratified by the 54th General Assembly regarding an obligation to the Committee on Foreign Missions resulting from a special Foreign Mission offering in 1986 was missed and not brought to the attention of the Committee until early 1988. This $6,734.58 obligation was met in 1988 by taking this amount from the balance in the Galloway Fund in March.

The Committee's request for $400,000 in 1989 is slightly above 10% more than the approved budget for 1988. It is the Committee's opinion that the request is reasonable, and we urge the General Assembly to approve it with the realization that other ministries of the church are dependent upon the expansion of our home mission and church extension endeavors.

X  BUDGETS

HOME MISSIONS BUDGETS
1988-1990

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. MINISTRY EXPENSE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Church Planting</td>
<td>$389,880</td>
<td>$407,980</td>
<td>$428,515</td>
<td>$451,068</td>
</tr>
<tr>
<td>2. Evangelism</td>
<td>44,877</td>
<td>38,563</td>
<td>39,542</td>
<td>40,685</td>
</tr>
<tr>
<td>3. Specialized Ministries</td>
<td>7,000</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>4. Other Operations</td>
<td>3,268</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>B. PROMOTION</td>
<td>29,237</td>
<td>35,595</td>
<td>37,158</td>
<td>35,543</td>
</tr>
<tr>
<td>C. OFFICE STAFF</td>
<td>49,277</td>
<td>51,953</td>
<td>54,550</td>
<td>57,278</td>
</tr>
<tr>
<td>D. ADMINISTRATION</td>
<td>55,512</td>
<td>37,956</td>
<td>42,150</td>
<td>43,350</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>$579,051</td>
<td>$577,047</td>
<td>$606,915</td>
<td>$632,924</td>
</tr>
</tbody>
</table>

| RECEIPTS |          |          |          |          |
| OPC | $285,680 | $361,212 | $400,000 | $440,000 |
| Non-OPC | 7,653 | 15,000 | 10,000 | 10,000 |
| Other | 13,712 | 13,500 | 13,500 | 13,500 |
| Galloway Fund | 30,000 | 28,400 | 28,400 | 30,000 |
| Contingent Fund | 234,689 | 158,935 | 155,015 | 139,424 |
| Total Receipts | $571,734 | $577,047 | $606,915 | $632,924 |
XI  AUDITOR’S REPORT

“We have examined the statement of 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, 1987, and the related statement of revenues collected, expenses paid, 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, 1987, and the revenues collected, expenses paid, 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.”

NIESSEN, DUNLAP & PRITCHARD
Colmar, PA
February 11, 1988

[A complete copy of the Auditor’s Report is available on request from the Committee.]

XII  CHURCH EXTENSION FUND

During 1987 advertisements promoting investments in this Fund appeared in New Horizons. These were attached to the quarterly SeedTime supplement and featured the story behind a current loan application. Opportunities to feature a loan project are granted in the order in which applications are received. 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 congregations have erected initial buildings or enlarged their buildings through the use of money invested by God’s people in this Fund.

The loans from individuals and organizations to the Church Extension Fund on December 31, 1987, totaled $1,492,353, an increase of $147,759 from 1986. Interest rates paid to investors in the Fund are currently 5.5% on demand notes, 6% on five-year notes and 7% on ten-year notes.

During the year the Committee adopted the following policy: That all loans from the Church Extension Fund will be granted with the understanding that such loans will be payable in full by churches that later determine to withdraw from the Orthodox Presbyterian Church and will have up to one year for any necessary refinancing from the date that the withdrawal is effected by the presbytery.

Loans were made from the Fund in 1987 to New Life OPC in Jenkintown, Pennsylvania; Community OPC in Kalamazoo, Michigan; and Faith OPC in Lincoln, Nebraska.

The balances due on all loans from the Fund are as follows:
<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta, Ga.</td>
<td>Redeemer OPC</td>
<td>$11,652</td>
</tr>
<tr>
<td>Aurora, Colo.</td>
<td>Aurora Reformed Pres. Church</td>
<td>29,650</td>
</tr>
<tr>
<td>Bonita, Calif.</td>
<td>Bonita OPC</td>
<td>58,454</td>
</tr>
<tr>
<td>Bothell, Wash.</td>
<td>Trinity OPC</td>
<td>21,800</td>
</tr>
<tr>
<td>Cape Cod, Mass.</td>
<td>Pres. Church of Cape Cod</td>
<td>45,332</td>
</tr>
<tr>
<td>Cheyenne, Wyo.</td>
<td>Northwoods Community OPC</td>
<td>14,116</td>
</tr>
<tr>
<td>Cheyenne, Wyo.</td>
<td>Northwoods Community OPC</td>
<td>83,359</td>
</tr>
<tr>
<td>Cheyenne, Wyo.</td>
<td>Northwoods Community OPC</td>
<td>12,192</td>
</tr>
<tr>
<td>Chula Vista, Calif.</td>
<td>Bayview OPC</td>
<td>67,441</td>
</tr>
<tr>
<td>Eugene, Ore.</td>
<td>Oak Hill OPC</td>
<td>27,419</td>
</tr>
<tr>
<td>Gettysburg, Pa.</td>
<td>Living Hope OPC</td>
<td>85,868</td>
</tr>
<tr>
<td>Green Bay, Wis.</td>
<td>New Hope OPC</td>
<td>21,522</td>
</tr>
<tr>
<td>Gresham, Wis.</td>
<td>Old Stockbridge OPC</td>
<td>3,217</td>
</tr>
<tr>
<td>Hanover Park, Ill.</td>
<td>Grace OPC</td>
<td>104,804</td>
</tr>
<tr>
<td>Janesville, Wis.</td>
<td>Christ OPC</td>
<td>51,990</td>
</tr>
<tr>
<td>Jenkintown, Pa.</td>
<td>New Life OPC</td>
<td>112,000</td>
</tr>
<tr>
<td>Kalamazoo, Mich.</td>
<td>Community OPC</td>
<td>50,000</td>
</tr>
<tr>
<td>Leesburg, Va.</td>
<td>Bethel OPC</td>
<td>10,522</td>
</tr>
<tr>
<td>Lincoln, Nebr.</td>
<td>Faith OPC</td>
<td>35,000</td>
</tr>
<tr>
<td>Matthews, N.C.</td>
<td>Matthews OP Fellowship</td>
<td>55,772</td>
</tr>
<tr>
<td>Menomonie Falls, Wis.</td>
<td>Falls OPC</td>
<td>15,221</td>
</tr>
<tr>
<td>Orlando, Fla.</td>
<td>Lake Sherwood OPC</td>
<td>4,451</td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>Emmanuel Chapel</td>
<td>14,442</td>
</tr>
<tr>
<td>Roanoke, Va.</td>
<td>Garst Mill OPC</td>
<td>35,734</td>
</tr>
<tr>
<td>Rockport, Maine</td>
<td>Lakeview OPC</td>
<td>7,988</td>
</tr>
<tr>
<td>Roswell, N.M.</td>
<td>Roswell OPC</td>
<td>92,232</td>
</tr>
<tr>
<td>Sonora, Calif.</td>
<td>Calvary OPC</td>
<td>11,802</td>
</tr>
<tr>
<td>South San Francisco, Calif.</td>
<td>New Covenant OPC</td>
<td>18,723</td>
</tr>
<tr>
<td>Stratford, N.J.</td>
<td>Stratford OPC</td>
<td>16,316</td>
</tr>
<tr>
<td>Tallahassee, Fla.</td>
<td>Calvary OPC</td>
<td>63,470</td>
</tr>
</tbody>
</table>

**$1,337,931**

**XIII CONTINGENT FUND**

The Contingent Fund has been created through special gifts to the Committee, including receipts from bequests. These funds have been used to provide loans for the purchase of church property, to supplement program funds, to finance capital purchases and to provide transfers from the cash reserve to the General Fund in the form of a loan to cover any deficit in that Fund.

The balances due on all loans from this Fund are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta, Ga.</td>
<td>Redeemer OPC</td>
<td>$10,304</td>
</tr>
<tr>
<td>Cape Cod, Mass.</td>
<td>Pres. Church of Cape Cod</td>
<td>6,000</td>
</tr>
<tr>
<td>Chula Vista, Calif.</td>
<td>Bayview OPC</td>
<td>10,000</td>
</tr>
<tr>
<td>Elkins Park, Pa.</td>
<td>Lewis A. Ruff, Jr.</td>
<td>50,768</td>
</tr>
<tr>
<td>Gettysburg, Pa.</td>
<td>Living Hope OPC</td>
<td>31,152</td>
</tr>
<tr>
<td>Gresham, Wis.</td>
<td>Old Stockbridge OPC</td>
<td>12,876</td>
</tr>
<tr>
<td>Horsham, Pa.</td>
<td>George E. Haney</td>
<td>20,000</td>
</tr>
<tr>
<td>Hutchinson, Kans.</td>
<td>Lot</td>
<td>1,782</td>
</tr>
<tr>
<td>Hutchinson, Kans.</td>
<td>Monthly mortg. bldg &amp; lots</td>
<td>2,557</td>
</tr>
</tbody>
</table>
Janesville, Wis. - Christ OPC  
Leesburg, Va. - Bethel OPC  
Menomonee Falls, Wis. - Falls OPC  
Milwaukee, Oreg. - Faith OPC  
Neptune, N.J. - Good Shepherd OPC  
Philadelphia, Pa. - New Life Northeast OPC  
Rockport, Maine - Lakeview OPC  
Roswell, N.M. - Roswell OPC  
$276,864

The Contingent Fund has the following equity in real estate:

<table>
<thead>
<tr>
<th>Location</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta, Ga. - Manse</td>
<td>$10,305</td>
</tr>
<tr>
<td>Hutchinson, Kans. - Mortg. settlement</td>
<td>4,552</td>
</tr>
<tr>
<td>Kalamazoo, Mich. - Land</td>
<td>20,000</td>
</tr>
<tr>
<td>Stratford, N.J. - Church</td>
<td>50,985</td>
</tr>
<tr>
<td>Tinley Park, Ill. - Church</td>
<td>4,147</td>
</tr>
<tr>
<td></td>
<td><strong>$89,989</strong></td>
</tr>
</tbody>
</table>

XIV AUXILIARY MINISTRIES

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, 11 questionnaires are on file. They are sent to all churches requesting information on available pastoral candidates. Lists of vacant pulpits are sent to interested pastoral candidates.

B. Salary Scale Guidelines

For a number of years the Committee has provided the church with a salary scale. Initially it was applied to churches on an aid schedule from the Committee, but since it now provides aid to presbyteries and has no missionaries under call, the salary scale is no longer used in that way. 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 September 1987 Committee meeting, the following base salary guidelines (not including manse or housing allowances) were adopted, effective January 1, 1988:

<table>
<thead>
<tr>
<th>Year of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$15,838</td>
</tr>
<tr>
<td>2nd</td>
<td>16,214</td>
</tr>
<tr>
<td>3rd</td>
<td>16,593</td>
</tr>
<tr>
<td>4th</td>
<td>16,970</td>
</tr>
<tr>
<td>5th</td>
<td>17,347</td>
</tr>
<tr>
<td>6th</td>
<td>17,748</td>
</tr>
<tr>
<td>7th</td>
<td>18,102</td>
</tr>
<tr>
<td>8th</td>
<td>18,479</td>
</tr>
<tr>
<td>9th</td>
<td>18,865</td>
</tr>
<tr>
<td>10th</td>
<td>19,234</td>
</tr>
</tbody>
</table>
Appendix

<table>
<thead>
<tr>
<th>Year of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th</td>
<td>19,612</td>
</tr>
<tr>
<td>12th</td>
<td>19,996</td>
</tr>
<tr>
<td>13th</td>
<td>20,380</td>
</tr>
<tr>
<td>14th</td>
<td>20,751</td>
</tr>
<tr>
<td>15th</td>
<td>21,507</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale is $21,965.

The salary guidelines include these 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 and his family.
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 $1,000 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 $1,000 a month.
4. **Utilities.** All utilities, except personal telephone toll calls, 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 taxes. 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 would be the case if 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. The Committee suggests that auto expenses be reimbursed at least at the rate of $0.20 per mile.

**XV ADMINISTRATION**

A. **Committee Members**
   **Class of 1990**
   Ministers: Richard R. Gerber, David J. O'Leary, Thomas E. Tyson
   Ruling Elders: Richard Hake, Jack H. Julien
   **Class of 1989**
   Ministers: Richard P. Kaufmann, Salvador M. Solis, Gerald S. Taylor
   Ruling Elders: Robert A. Kramm (Treasurer), Leonard Schmurr
   **Class of 1988**
   Ministers: John R. Hilbelink (Vice President), Lyman M. Smith, Donald Stanton (President)
   Ruling Elders: Kenneth L. Bosgraf, R. Arthur Thompson (Secretary)

B. **Subcommittees**
   Standing subcommittees utilized during 1987 included: Executive, Field Personnel, Finance, General Ministries, Urban and Ethnic Ministries

C. **Ministry Staff**
   General Secretary: Lewis A. Ruff, Jr. - nine months; George E. Haney - three months
   Director of Evangelism and Church Development: William J. Vermeulen
   Director of Urban and Ethnic Ministries: William C. Krispin
XVI ELECTIONS
The terms of the following members of the Committee will expire at this Assembly:
Ministers: John R. Hilbelink, Lyman M. Smith, Donald F. Stanton
Ruling Elders: Kenneth L. Bosgraf, R. Arthur Thompson

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THE PRINCIPLES, POLICIES, METHODS AND VISION FOR CHURCH GROWTH
OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH

I INTRODUCTION

The 54th General Assembly of the Orthodox Presbyterian Church (OPC), meeting in June 1987, determined to “request the Committee on Home Missions and Church Extension (CHMCE) to set forth the principles and methods of church growth under which the Committee operates, including the use of assessment centers in evaluating men for the ministry, to evaluate these principles and methods and to report to the 55th General Assembly.”

At its first meeting after the 54th General Assembly (on June 27, 1987), the CHMCE appointed a Special Committee of Three (later, of Four) to serve the Committee in preparing a draft in response to the Assembly’s mandate. The Special Committee requested the help of the staff as well as the other members of the CHMCE in doing its work. It should be noted that the Committee began to function with a new general secretary on October 1, 1987.

The challenging nature of the mandate, the size of the task and the time required for research, study and preparation caused the Special Committee and staff to look at this assignment in a larger framework. It decided to expand on the General Assembly’s mandate by evaluating its overall ministry from a historical perspective, examining its past and present policies and projecting the future direction of the Committee. This will be beneficial to the denomination as well as the Committee itself.

It is the Committee’s desire that by enlarging the scope of its report, it will contribute to the peace and unity of the church as well as encourage greater zeal on the part of us all in rendering obedience to our Lord’s Great Commission.
II THE CHMCE'S PURPOSE

During the hot afternoon of June 11, 1936, a group of Christian men and women gathered at the New Century Club in downtown Philadelphia, Pennsylvania and severed their relationship with the religious organization known as the Presbyterian Church in the United States of America. They resolved to carry on the true spiritual succession of that body, and constituted themselves the Presbyterian Church of America (the name was subsequently changed to the Orthodox Presbyterian Church).

One of the very first actions of the new denomination was to establish a Committee on Home Missions and Church Extension. This Committee was authorized to "receive and disburse contributions for the support of home missionaries or pastors whose congregations require aid."

Later the CHMCE adopted the following formal statement of purpose:

God commands his church to evangelize and extend the church in every nation. The Committee on Home Missions and Church Extension (CHMCE) exists as a Committee of the General Assembly to assist the Orthodox Presbyterian Church in carrying out this task within the United States. To this end, the Committee establishes policies and provides assistance as required to enable presbyteries and individual churches more effectively to carry out their responsibility for home missions and church extension.

III THE CHMCE'S FUNCTION

The Committee's task, as indicated by the above statement, is to "assist" and "enable." The Committee and its staff are advisers, encouragers, equippers, helpers, counselors, prayer partners, promoters and stewards of financial resources. As such they are servants of the General Assembly, presbyteries and congregations of the OPC in their work of evangelism, home missions and church extension.

The Committee has specifically determined to assist the church by:

1. Promoting home missions and church extension throughout the denomination.
2. Encouraging and counseling presbyteries in carrying out their home missions and church extension work.
3. Seeking to improve the effectiveness of the outreach of our denomination through specialized ministries.

- CHMCE Manual

IV THE MODERN CHURCH GROWTH MOVEMENT

While it is not our purpose to analyze and critique the modern church growth movement as such, we must nevertheless set forth briefly what we believe to be the strengths and weaknesses of this movement, particularly as it pertains to the work of the CHMCE. This movement has been a major influence on the church at large in the United States and therefore cannot be ignored. The sheer volume of literature in the field alone demands that it be given attention. Those of Reformed persuasion must be discerning in examining these writings and always judge them by the touchstone of truth - the Bible.

A. A Brief History

While it is difficult to pinpoint its exact beginning, there is no doubt that Dr. Donald McGavran is the father of the movement. His book, Bridges of God (1955),
began the discussion of how churches grow and what can be done to make them grow better and faster.

In 1961 McGavran, together with Dr. Allan Tippett, established the Institute of Church Growth in Eugene, Oregon. In 1965, at the invitation of Fuller Theological Seminary, the Institute was moved to the Fuller campus in Pasadena, California, where it became the School of World Mission.

This School has continued to be the major force behind the church growth movement. McGavran’s *Understanding Church Growth* (1970) has become the primer of the movement and has itself generated scores of publications that document, analyze and challenge its major premises. More recently, a new emphasis on the place of “signs and wonders” in church growth has come from Fuller Seminary in the work of Peter Wagner and John Wimber.

B. Positive Contributions of the Movement

This movement has addressed many aspects of the growth and development of the church. Many of its insights are helpful in understanding how God has designed and mobilized his church for growth. Some of the major contributions of this movement are:

1. *A challenge to see the church grow.* The movement has brought the church back to the basic mission of proclaiming the gospel to the lost in reliance on the Lord to bring about true repentance and saving faith. This has been a healthy emphasis in an age when many churches have turned away from that mission to pursue a social and political gospel. For many, evangelism had come to be scorned as imposing one’s beliefs on another. A gospel of love - with no call to repentance and faith in Christ - had become all too popular. The church growth movement, in stepping into this vacuum, has affirmed that Christ builds his church on the foundation of the confession and proclamation that “Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31). We applaud this emphasis.

2. *An understanding of various types of growth.* The church experiences growth from three main sources, each of which is important to the ministry of the church.

   a. *Biological growth* comes from the birth of covenant children to believers. Baptized children are added to the roll of the church as noncommunicant members and are a major object of the church’s ministry as they are nurtured in the faith and brought to Christian maturity. The church is strengthened as these children make a public profession of faith and take their place within the body. The church is enriched by those who have a lifelong walk with God because of the ministry of the covenant home.

   b. *Conversion growth* comes through the witness of the church in leading unbelievers to faith in Christ. All heaven rejoices when one who was lost is found and is added to the number of the church. The Great Commission obligates us to diligently seek this kind of growth.

   c. *Transfer growth* comes from members of one part of the visible church relocating to another part. This has always been a significant part of the extension of the church into new places. Many of our own congregations are established when a few deeply committed families move to an area where there is no Reformed witness. Their outreach often leads to the birth of a new congregation. Many churches have also been blessed by the reception of mature Christians with leadership ability, who become a major catalyst for the spiritual and numerical growth of that body.
Each of these types of growth has contributed significantly to the expansion of the Orthodox Presbyterian Church. We have kept track of each one in the annual report of the Statistician to the General Assembly. The CHMCE has been trying to better understand the impact of each type of growth on the life and ministry of our church.

3. A documentation and analysis of how the church is growing. The church growth movement has shown us the importance of keeping accurate attendance records as well as membership records. A proper analysis of these statistics helps us to understand where and how growth is occurring and to examine ways for improving our ministry. This analysis helps us to focus on the quality of our ministry. For example, we have found that only one out of every 32 of our covenant youth makes a profession of faith in a given year. Closer examination shows that only about one-half of our covenant children will make a public profession of faith. Why is this? What can we do to be more consistent with what we believe about children of the covenant? These questions and others like them should be asked as we serve the Head and King of the church.

Another key issue that emerges from statistical analysis is the rapid decline in Sunday school attendance in the OPC during the years 1950-1985. During this period Sunday school attendance fell from a high in 1960, when 94% of church members attended Sunday school on a given Sunday, to a low point in 1975, when only 47% attended. This raises the question of when and where our members are receiving basic and in-depth instruction in the Word of God. What can be done to correct this? A church that is not biblically instructed will not and cannot be healthy and growing.

A comparison of those who are in our churches with those who are in the community around us. The church growth movement has challenged us to see the importance of communicating the gospel in the language and to the culture of the unbeliever. It has helped us to understand ourselves as cultural beings and to appreciate how culture, language and class can erect barriers that make it difficult, if not impossible, for many unbelievers to even hear the gospel. We must not insist that others become like us in order to hear and share in our faith and life. It is we, as believers, who are to “become all things to all men so that by all possible means [we] might save some” (1 Cor. 9:22). The work of the School of World Mission in identifying the unreached peoples of the world has made a significant contribution to the ministry of the church. It was this emphasis, for example, that led our missionaries on the Taiwan field in the seventies to learn Taiwanese in addition to Mandarin in order to reach more effectively the majority of the Taiwanese population.

4. A recognition of ways that have been effective in reaching people for Christ. In the OPC some of our churches have been particularly effective in nurturing their covenant youth. Others have been effective in reaching people for Christ through a variety of evangelistic endeavors. Still others have been zealous to work with their members who live at some distance to establish a new witness in their community. The church growth movement has taught us to look more diligently for these ministries and to make them available to others.

C. Negative Aspects of the Movement and Current Issues

While we acknowledge the positive contributions of the church growth movement, we must also say that there are some principles and emphases which, if not properly balanced or rejected, can be harmful to the proper growth of the church. Some of these are:
1. A numbers-only orientation. While God does indeed intend his church to grow in number, we must avoid any orientation that makes this the criterion for success. Does smallness of number mean failure? Does greatness of number mean success? Some church growth literature seems to communicate this mentality. An acknowledgment that "Jeremiah-type" situations exist today is slow in forthcoming. It must be recognized that churches and ministers can be faithful to their calling and still not experience significant numerical growth. This has certainly been true in a number of our home and foreign mission endeavors. Notable examples would be our mission work among the Menominee and Old Stockbridge Indians and our Eritrean ministry.

At the same time, we must realize that it can be biblically demonstrated that numerical growth does occur when the gospel is faithfully proclaimed and powerfully blessed in God's providence (see Acts 2:41-47; 4:4; 5:14; 6:7; 9:31, 42; 11:21; 12:24; 14:1, 21; 16:5; 17:4, 34; 18:8). In addition, we must appreciate that from the biblical-theological perspective this is the time of the harvest. Nonetheless, we are not to put the emphasis on the quantity of the harvest, but rather on the activity of the harvesting. With Paul, we recognize that the work of salvation has been accomplished by Christ for the elect in his atoning death and resurrection and that the Spirit applies that work to individual hearts and lives. At the same time, God has ordained human instrumentalities for the communication of this gospel to the world (see Rom. 10:11-15; 1 Cor. 1:18-25).

2. The current emphasis on the role of signs and wonders in church growth.

Over the years the movement has been criticized for ignoring the work of the Holy Spirit in evangelism and church growth. The emphasis on techniques and methods was so strong in earlier years that the de-emphasis on the Spirit seemed to be relatively unimportant. In more recent days, however, many have shown interest in the role of signs and wonders in the growth of the church in the book of Acts. This has led some to explore the dynamics of church growth throughout the world today.

Peter Wagner and John Wimber are seeking to make power evangelism normative for the church today. They argue that the apostle Paul characterized his evangelistic activity as "demonstration of the Spirit's power" because "the kingdom of God is not a matter of talk but of power" (1 Cor. 2:4; 4:20). He writes: "I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done - by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ" (Rom. 15:18,19). And since Hebrews 2:3,4 makes it appear normative that salvation invariably comes to people in a manifestly supernatural way, a new area of study is developing. The thesis is being advanced that if the gospel is to be effective, it must be perceived and demonstrated as "power" as well as "word," which leads to an emphasis on acts of power, or "signs and wonders." It is believed that such demonstrations of "God's activity will precipitate the sort of 'power encounter' that proves that 'our Jesus is more powerful than their gods'" ("Church Growth at Fuller," Missiology, Vol. 14, No. 4, p. 414, October 1986).

This emphasis is dangerous and misleading. We believe the preaching of the gospel to be sufficient (Luke 16:29-31). We, along with Arthur Glasser, must refuse to concede "that any preaching of the gospel which does not include 'signs and wonders' is somehow sub-biblical." Likewise, we agree with the statement: "The gospel itself is 'the power of God unto salvation,' and to proclaim this is power evangelism par excellence!" (Ibid. p. 415)
3. The homogeneous unit principle improperly utilized. We earlier affirmed the importance of understanding people and cultures so that we can better communicate the gospel to them in their own language and culture. This is the strategic starting point for gospel proclamation, but we must be careful not to leave people in the narrow confines of their own culture. To come to Christ is not only to be reconciled to God through him, but also to be reconciled to other believers in the body. This reconciliation is specifically intended to transcend cultural, linguistic, racial, economic and social barriers in order to unite believers together: “For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Eph. 2:14-20). This challenges the church to give full expression to the unity of the body of Christ while affirming the rich cultural diversity of the church. God places the church in creative tension in this area to contribute to our growth in Christ and to enhance our witness to the world, so that unbelievers might see that we are one, even as Christ and the Father are one (see John 17:22, 23).

V THE BIBLICAL CHURCH GROWTH PRINCIPLES UNDER WHICH THE CHMCE OPERATES

Just as every person is unique, so it is that every church and every ministry is unique. Shaped by different personnel with different strengths, histories, opportunities and burdens from the Lord, the program and policies of the CHMCE have changed over the years. For example, the initial financial support policy of the CHMCE provided for financial aid for one, two or three months at a time. At a later point, financial aid was given for only two years. Subsequent policies provided ten-year and then six-year schedules of aid. The current policy provides for support for no more than four years on a declining scale. The outward face of the Committee’s work has been changed in the more than half century of its existence, but certain biblical principles and precedents have guided our ministry over the years. It is with joy that we reaffirm those guidelines as stated below.

A. Effective Church Growth Requires a Proper Biblical Starting Point

For almost 350 years the Reformed community has uniformly adopted the first question and answer of the Westminster Shorter Catechism (WSC) as its starting point for all of life. And that includes the work of home missions and church extension. It is essential to recognize that man’s chief purpose is “to glorify God and to enjoy him forever.” To say that we are God-centered is to recognize that the creature is subordinate to the Creator and therefore is called upon to act, think and live in the manner that best serves and honors him. It is to think God’s thoughts after him and act accordingly. We must choose the evangelistic methods and goals that best glorify God. He is just as concerned with how faithfully we declare his gospel as he is with the results of our labors.

Because Reformed and presbyterian people embrace the WSC’s starting
point in their thinking, they are able to appreciate some of the modern church growth movement’s insights.

Proponents of the church growth movement have indicated, however, that “the church that doesn’t grow is out of the will of God” (God, Man and Church Growth: A Festschrift in Honor of Donald McGavran, p. 52). But here we must be cautious. God will indeed have a great multitude that no man can number surrounding his throne and praising the Lamb (Rev. 7:9, 10; cf. 5:9, 10), and today is certainly the age of the kingdom harvest. These two facts enable us confidently to expect some numerical growth, but they do not support the assertion that God mandates numerical growth in every church at every time. The fact that multitudes will praise the Lamb at the end of the harvest does not compel us to believe that a church not growing numerically now before the consummation of the age is “out of the will of God.”

We conclude that the “numbers-only” approach is dangerously unscriptural. It subtly shifts our focus away from God to man. In this approach, success is primarily equated with large numbers of converts and this becomes the church’s most important goal. But while saving souls is important, it should not be the only gauge of success. Nor should it be the exclusive measure of piety. Such will not be the case if we maintain our biblical starting point.

We in the OPC will no longer be true to Scripture, let alone our confessional heritage, if God’s glory, righteousness and truth are subordinated to man’s quest for numerical growth.

B. Church Growth Is the Work of God, in Accordance with His Purpose

God, from all eternity, has purposed to save a multitude of people through the sacrifice of his Son and to assemble this group of people into local expressions of the body of Christ called the church. It is in the church and through the church that Christ shepherds the family he is gathering.

The importance of divine initiative in this plan of salvation was reaffirmed when Jesus said to the confessing Peter, “I will build my church” (Matt. 16:18). There is as much significance in what Jesus did not say here as in what he did say. He did not say, “Man shall build my church.” Nor did he say to Peter, “You shall build my church.” What he did say tells us that the church is supernaturally generated by the Triune God.

Additional New Testament passages underscore this truth. At the end of Mark’s Gospel we read that the apostles “went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it” (Mark 16:20). The apostle Paul is even more direct in asserting that church growth is the work of God: “I planted the seed, Apollos watered it, but God made it grow” (1 Cor. 3:6,7). Paul goes on to remind the Corinthians that the church is “God’s field, God’s building” (1 Cor. 3:9). Luke concurs when he tells us that “the Lord added to their number daily those who were being saved” (Acts 2:47).

We are therefore optimistic as we initiate new home missions efforts. No rebellious, sin-hardened individual is beyond hope, for the sovereign Lord can - and often does - soften the hardest hearts. While it is true that some communities and peoples will prove to be especially unreceptive when confronted in love with the message of salvation (Luke 13:6-9; Matt. 10:13-15; Acts 13:42-51; Luke 8:5-15), the reality that the gospel is the power of God for salvation should cause us to hesitate before deciding that such are “hardened to the gospel.” This is especially true in areas where churches of other traditions are flourishing and we are tempted to deny that God is at work.
C. Church Growth Is Occurring Today and Should be Expected Because This Is the Age of God's Harvest

As Jesus stood with his disciples beside Jacob's well and focused on a group of Samaritans coming toward them, he was making more than a passing comment when he said: "Open your eyes and look at the fields! They are ripe for harvest" (John 4:35). He was signaling the dawn of a new age in redemptive history - the age of the harvest.

To use again the words of Jesus: "The harvest is plentiful." Therefore, church growth - the intensive and extensive, or the qualitative and quantitative, expansion of the kingdom - should be expected in this age marked by the leavening power of the resurrection gospel.

We also take note that God wills the salvation of people. The apostle Paul says clearly that God "wants all men to be saved and to come to a knowledge of the truth" (1 Tim. 2:4). It is in bringing his purposes to pass that God is giving growth to his church today.

Growth is a natural and spontaneous expression of life. The only way to stop it is through disease or death. Because the Head of the church, Jesus, is a living Savior, because the members of the church are new, spiritually alive creatures, because we are indwelt by the living Spirit of God (John 14; 1 Cor. 3:16, 17), and because we are guided by the living words of God (Heb. 4:12), we expect the church to grow, even though that growth may take many different forms.

We are not therefore surprised to read the expectant words of Dr. J. Gresham Machen in the month of the founding of the OPC:

The church ... will no doubt at the beginning be small. We believe that it will grow rapidly, by the blessing of God. We ground our hopes not upon numbers or upon wealth but upon the great and precious promises of God.

Since the Lord adds to the number of the church's confessing members on a daily basis (Acts 2:47), quantitative growth should be expected as the gospel is preached and the lost are found. This is not to say, of course, that every congregation can and will see its most significant growth in its membership statistics, for the life of the kingdom expresses itself in many different ways.

The growth parables of Jesus (Matt. 13; Mark 4) are instructive at this point. In the parables of the mustard seed, the yeast, the seed growing secretly, the fishnet, the weeds and the sower, we learn that while growth is a natural characteristic of the kingdom of God, it may run counter to popular expectations. It may seem small or insignificant or even be imperceptible.

We also learn that there are often seasons of growth. God's kingdom is moving toward a climax, but at the same time Satan is also at work. Thus, the progress of the church is interrupted by times of tribulation and failure. There are weeds as well as fruit. There is rejection and persecution as well as faith.

The parables also affirm that while we are responsible to sow the seed and to leaven the dough, the often secret growth process is ultimately under someone else's control - the Son of Man is the architect and builder of his own house.

If we are convinced that growth comes from God, and if we are equally convinced that we are dependent on him for lasting results, then prayer will be at the top of our church's priority list. It must be more than an optional program for the faithful few. It must be the driving force of our lives, individually as well as corporately.

Without minimizing the extent to which God uses man's involvement in making the church grow, we must admit that we are only planters and waterers. It
is God who supplies the life and growth. We must be in touch with him, because he
does this by convicting of sin, converting and enabling sinners to confess that Jesus
is Savior and Lord.

The church was not designed to run with man at the controls. If the church
is to grow, it must be dependent on God. But if the church is so dependent, it will also
be expectant - expecting that God will regularly do things that cannot be explained
in human terms.

Because Jesus Christ is not only adding disciples to his church but also per-
fecting his bride, we should expect to see qualitative growth in our congregations.
Acts 2:42,43 describes people who were growing qualitatively in their relationship
to Christ and also to one another. Qualitative, holistic growth is the progressive
development of the body into the likeness of its head, Jesus Christ (2 Pet. 3:18; Eph.
4:15).

Although God is concerned about the external aspects of the church, he
measures results in a different way. He looks at the condition of men’s hearts. He is
concerned about our unconfessed sin, our lack of love for him and our neighbor, and
our indifference toward those who are lost.

Biblical church growth clearly involves more than money, members and
facilities. This is not to say that numbers are unimportant. As a matter of fact, we
probably err on the side of not taking them seriously enough. Since numbers may
reflect our obedience in actively seeking the lost, the lack of fruitfulness should
impel us to question our faithfulness in understanding, believing and obeying our
evangelistic calling. It should also cause us to wait more fervently on the Lord, who
alone opens doors of faith in making his words fruitful.

The CHMCE seeks to make a balanced evaluation of how well the mission-
aries we support are fulfilling their role in their particular context. Is the healthy
advance of the kingdom of Christ being facilitated? Are disciples being made? Is the
gospel being clearly and regularly preached to unbelievers? In other words, the
Committee wants to see missionary work taking place on its fields. This is the specific
ministry to which the church has called us - promoting not just the building up of
believers in their faith and holiness, but the preaching of the gospel to lost sinners
in the community. Therefore, we have regularly evaluated the number of evangel-
istic contacts made by our missionaries and the efforts made by our mission
churches to reach their communities with the good news.

It would be simplistic and unbiblical to suggest that a church is unsuccess-
ful if it is not growing numerically or doing so rapidly enough. Even when the labors
of his witnesses do not immediately produce spectacular numerical results, God still
glorifies himself through their patient and courageous service in communities that
are relatively resistant to the gospel, demographically stagnant, or dying. On
occasion, years of faithful persistence are rewarded by the gradual emergence of an
expanding body of worshiping, witnessing disciples, as in the case of our former
home mission field in the staunchly Roman Catholic city of Lewiston, Maine (Trinity
OPC).

D. Church Growth Involves the Proclamation of the Message of the Gospel

At the heart of Christ’s mission strategy is the preaching of the gospel. Em-
powering his disciples by the promised Holy Spirit, the Lord sends them into the
needy world to spread the life of his kingdom through the word of life (Phil. 2:16).
The disciples were filled with the Spirit and then began to speak the message that
would set the nations free from sin (Acts 2:4).

We cannot overemphasize the importance of the Word of God in the work
of evangelism and church growth (Isa. 55:11; Jer. 23:29; Matt. 13:3, 19; John 15:3; 17:17; Rom. 1:16, 17; 1 Cor. 1:18ff.; 15:1-8; Eph. 6:17; Col. 3:16; Heb. 4:12; James 1:18; 1 Peter 1:22, 23; 2:2). “Faith comes from hearing the message, and the message is heard through the word of Christ” (Rom. 10:17). The salvation harvest occurs only as people are confronted with the lordship and saving work of Jesus Christ.

Through his death and resurrection, Jesus Christ has provided salvation: the forgiveness of sins, justification from the condemnation we deserve, newness of life and immortality, membership in the household of God, and fellowship with him in time and for eternity. Our message, then, is first and foremost a message of the person and work of Jesus Christ.

This message, however, must be believed. In other words, this salvation must be appropriated by faith - a faith that is accompanied by repentance and demonstrated by the forsaking of sin in obedience to God (John 3:16-18; Acts 2:26-28, 38; 3:19; 5:31, 32; 16:31; Rom. 3:21-5:21; 6:23; 2 Cor. 5:11-21).

The gospel core is, of course, not the sole content of the missionary’s message, for the whole counsel of God includes much more revelation about the nature of God, his covenant, his mighty acts, and the new life of rest, joy, peace, hope and freedom that he calls us to experience by his grace. In faithfully preaching the whole counsel of God, the missionary should seek to apply the claims of Christ to the real needs of his hearers, having developed sensitivity to those needs through personal contact and research. It may be appropriate for him to emphasize certain portions of revealed truth, depending on the community in which he ministers and the maturity and circumstances of the congregation.

Because of the power of the gospel message, there is an element of surprise in the growth of the church. While the early church employed strategy and methodology, the basic means that God used was the preaching of the Word and the subsequent life of witness that flowed from those who had been changed by the gospel. It is for this reason that the New Testament allows for a variety of church planting strategies and methodologies. There is a spontaneity in the growth of the church that results from the faithful preaching of the Word and the subsequent indwelling of God’s people by his Spirit.

E. Every Member of the Local Congregation as Well as the Regional Church Should Be Involved in Evangelism

The OPC has demonstrated in its Form of Government (FG) an awareness of the divine mandate given to its ordained leaders to evangelize:

The minister or teaching elder is responsible “to bear the glad tidings of salvation to the ignorant and perishing and beseech them to be reconciled to God through Christ” (FG, VI, 2).

The pastor is “to make known the gospel to the lost” (FG, VIII).

The teacher is to “be diligent in sowing the seed of the Word and gathering the harvest, as one who watches for souls” (FG, IX, 2).

The session “shall concert the best measures for promoting the spiritual growth and evangelistic witness of the congregation” (FG, XIII, 7).

The presbytery “has responsibility for evangelism within the bounds of its region, especially in areas which are not within the sphere of service in any one congregation” (FG, XIV, 5).
But the Great Commission is given to more than the ordained leaders of the church. The strengthening of the church's awareness of its mission and the part that evangelism plays in that mission is crucial to our faithful obedience to Christ. To assist both the leaders and the members of the OPC in proclaiming Christ to the nation, therefore, the CHMCE has through the years made available such resources as training, materials, education and consultation. For example, formal training seminars for established churches were provided as early as 1942, a denominational evangelist was called in 1976 to serve the entire church, and the quarterly evangelism publication *SeedTime* was initiated in 1984.

In providing these helps, the Committee has recognized that the church's evangelistic responsibility rests on more than the officebearers. R. B. Kuiper (in *God-Centered Evangelism*) has pointed out that evangelism involves every member of the church:

> It has been said correctly that Pentecost spells the universal prophet hood of believers. It can just as well be said that the outpouring of the Holy Spirit rendered every member of the church an evangelist. So it was at Pentecost, and so it remains today. Every single believer is a God-ordained agent of evangelism (p. 109).

> It does not follow that only [the church's] officers are to be active in evangelism. Under their auspices, guidance, and control church members are in duty bound to bring the gospel to the unsaved (p. 105).

John Murray adds:

> But although the special office must be given due place and esteem, this is not the only aspect of the church's mission. The doctrine of the priesthood of all believers received appropriate recognition in the churches of the Reformation. But I fear that, in our reformed churches, the implications have been conspicuous by their neglect in the practical sphere. If there is the universal priesthood, there is also the universal prophet hood. And herein lies the mission of the church (Collected Writings of John Murray, Vol. 1, p. 251).

A church that recognizes that growth occurs along lines of personal influence and relationships can begin using its best channel for reaching people (Acts 10:24ff.; John 1:45). The first-century church recognized the importance of networking and carefully recorded the names of key individuals who offered access to greater networks of people (Rom. 16:3-15).

There are many different ways in which believers "evangelize." For example, the way in which we conduct ourselves on the job, how we relate to our government or our neighbors, and the conscious and unconscious performance of good works are aspects of a witnessing life (1 Peter 2:12; 3:1, 2; Titus 2:3-10, 14; 3:1, 2, 8, 14).

But God's people can and should carry out overt evangelism as well, according to their ability and opportunities. This might include inviting unchurched neighbors to worship services, the distribution of tracts or Bibles, teaching a Vacation Bible School class for unsaved children, praying for the church's home and foreign missionaries, or verbally sharing the gospel in the boldness provided by the Holy Spirit.

In equipping God's people for their works of service, we should provide evangelistic training and helps for believers as they seek to relate the content of the Scriptures to unbelievers. "As we follow Jesus' exhortation to fish for men, we not
only need a knowledge of the nature of the fish (the unbelievers) and the nature of our bait (the gospel), but we also need to understand how to use a fishing line!” (Will Metzger, *Tell the Truth*, p. 99).

Historically, much of the growth in number of OP congregations has come as a result of believers moving to new locations. In faith and with a sense of evangelistic obedience, they have sought to establish new congregations where they have moved. This transfer growth can be and often has been the legitimate and strategic basis for conversion church growth.

Transfer growth is very much akin to this “strawberry patch” method of church planting, whereby a portion of an existing congregation is relocated or refocused on a new geographical area for the specific purpose of serving as the core group for a new church. This method was especially effective in establishing several New Jersey churches east of Philadelphia by the West Collingswood congregation (Immanuel OPC), as well as several churches in the Los Angeles and Chicago areas. We should also mention the activity of Knox OPC in Silver Spring, Maryland in launching new works in Virginia as well as Maryland; the work of Abilene OPC in Texas to open new fields in the Southwest; the joint efforts of Calvary OPC in Cedar Grove and Bethel OPC in Oostburg, Wisconsin to establish several congregations in that state; and the efforts of First OPC in Portland, Oregon in its area. Other churches could also be named that have had a strategic role in this type of church planting.

In more recent years New Life Presbyterian Church in Jenkintown, Pennsylvania and New Life Presbyterian Church in Escondido, California have established daughter congregations in their respective areas.

F. We Are Called Upon to Extend the Kingdom through Pioneer Church Planting

One of the exciting developments in our home missions efforts in recent years has been the number of new works founded by evangelistic efforts. Several growing churches in the Philadelphia area began through the intensive personal evangelistic efforts of one or more people (for example, Emmanuel Chapel in South Philadelphia, the Southwest Philadelphia Reformed Fellowship, New Life Presbyterian Church in Jenkintown, and its “granddaughter” congregation, New Life Presbyterian Church in Frenchtown, New Jersey). Their continued growth has been stimulated by their evangelistic foundation.

The CHMCE has emphasized a similar type of activity, which has often been called pioneer church planting. In this type of work new congregations are begun with a very small core group - or even without a core group - and at some distance from existing congregations.

These church planting efforts have been marked by an increasingly presbyterian orientation. Not only presbyteries, but also local congregations, have taken greater responsibility for, demonstrated initiative in, and provided many forms of support for, church extension within their regions. We thank God for this progress and will continue to cooperate with what our presbyteries and local congregations are doing.

The Great Commission takes effect as the church “goes” to unbelievers with the message of the gospel. In obedience to God’s Word, we offer the gospel freely to all people and urge them to be reconciled to God. We should therefore be especially concerned for those who have not yet been significantly reached with that good news. These groups of unreached people were often “hidden” from the sight of the church, because they are ethnically or culturally different. We should find
ways to reach as many of these people as possible with the gospel in language that they can understand.

The lost will not be found and the message will not be heard unless some messengers are sent (Rom. 10:13-15). It is therefore imperative for the church to pray for, equip and send "beautiful" harvesters into the fields, "who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!'" (Isa. 52:7; Matt. 9:38).

As we have given attention to pioneer church planting and to church planting among unreached peoples, we have been faced with a new set of challenges. One of these challenges has involved personnel. Where are the missionaries who have the gifts for church planting, the pastoral experience and the cultural sensitivity to function in such pioneer settings? And where are the sessions, missions committees, or special task forces to provide genuinely helpful oversight for such pioneer and nontraditional efforts?

Because of the relatively high investment of funds needed either in pioneer church planting or in urban and ethnic ministries (totaling $325,000 in two such fields) and the significant risks involved in sending men out into a ministry with less than ideal personal support structures, the Committee has developed some new structures and processes to assist in identifying, placing, developing and overseeing these church planters and evangelists.

VI THE ASSESSMENT CENTER

A. History

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 to receive further equipping for missionary ministry.

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.

In 1985 the CHMCE set up a missionary candidate evaluation center at Westminster Theological Seminary in California. 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 program provided an invaluable four-day opportunity to observe overall strengths and weaknesses not usually seen in the interviewing 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 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.
With regard to the legitimacy of using assessment centers, two questions may be asked: Is it right to consider who may be a proper man for starting a mission work? And, Can the assessment center help determine who a proper man may be?

First, is the question of the proper man legitimate? Our Form of Government, in its form for the calling of a pastor, says this: "... having good hopes that your ministrations in the gospel will be profitable for our spiritual interest" (FG, XXII, 9). Should this "good hope" be understood as a general belief that God can and does work or as a conviction that God will use this man to carry out his work? Surely the latter is meant. And surely that implies that it is legitimate to assess the grounds for this "good hope."

Second, can the assessment center help us arrive at "good hope" for home missionaries? PCA evidence suggests that it can - and does. In an interim evaluation, they show a strong correlation between candidate ratings at the assessment center and worship attendance in the first year of the new mission work. This information has been known to us already.

Further, the Committee concurs with the testimony of an experienced church planter, who was himself evaluated at the assessment center. He concluded that the center is able to determine whether the candidate has the following important gifts:

1. Skill in developing clear purpose and vision, recognizing multiple agendas within a group, upholding these varied agendas and seeking to channel them toward common biblical goals. This may sound like group dynamics material, and it is. In the early stages of a church, one is dealing with a group that acts like a group, may not know it is a group, may not want to be a group, or may want to be three different groups. Such skill is necessary.

2. The ability to live in accordance with one's calling and strength from the Lord in the face of many who do not understand this or who are young in the faith. Though the pastorate is an exalted calling, it is often not seen as such by the people we serve. In more established churches, much support and affirmation may come from older Christians or elders. In church planting, a man needs a strong sense of his calling, which he can maintain without much understanding or recognition on the part of those he is seeking to reach.

3. Exposure to and skill in using a wide range of methods and techniques. Simply put, a new situation may need new approaches.

4. Familiarity with many problems that are unique to church planting.

5. Personableness, dynamism and friendliness. If a man is in a new place to start a work, he needs to meet people. Some have mistakenly understood this to mean that friendliness contributes to conversion. That is not the point. Friendliness is simply an important factor in establishing a wide range of contacts.

6. Skill in self-evaluation and reflection. In a new work, there often are no close counselors. Too many false starts in too many areas will exhaust the energy and money of the missionary. He needs to be especially gifted in self-evaluation and criticism.

7. The ability to consider and judge results. In a typical church, bad results are signaled by declining people and dollars. When we start with no people and few dollars, how will the church planter keep himself from self-delusion?

In addition it must be said that the assessment center cannot test theological orthodoxy, and should not be thought to do so. This is not to say that the assessors are unable to do this, but that the assessment process does not provide the time or the forum for such testing. It does not intend to.
The assessment center cannot actually test whether a man will do what he appears able to do. This is, perhaps, obvious. No simulated situation can tell whether one will actually do what is predicted. But a simulation can anticipate whether a man lacks skill, understanding or competence. This is important information.

Since the Committee does not call missionaries or have primary oversight over any mission work, the insights gained from the evaluation center did not (and do not now) spell acceptance or rejection of a man as a home missionary. They did (and do), however, 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 the candidates evaluated the overall experience quite highly and were enthusiastic about its value for future ministries since recommendations for personal development were made in personal interviews.

The Committee determined not to sponsor any further OPC missionary candidate evaluation centers in the immediate future, since the PCA offered to provide space in their missionary assessment centers for any men whom our presbyteries would desire to go through this experience. The Committee has developed guidelines on the relationship that the assessment centers should have to the Committee and to the presbyteries. They include the following:

1. The results of the assessment process are used by the Committee in connection with the requirements of the OPC Form of Government in evaluating home missionary candidates. When candidates have been presented to the Committee who have gone to the assessment center (AC), the results of the AC have been considered as only one item in conjunction with the requirements for ordination in the OPC FG.

2. The Committee encourages potential home missionary candidates, in consultation with presbytery missions committees, to attend an assessment center.

3. The Committee holds the assessment file of each candidate in trust for the candidate, releasing the information to the Committee members at the time of the original request for funding and to no one else without the prior written permission of the candidate.

B. Summary

As gifts and graces are identified at the assessment center, both the church and those who would serve as missionaries gain valuable insight into where these men could most strategically serve Christ. Some would best work with a sizable core group, where many other gifts are present. Some will have the intellectual ability to serve in university communities. Some will possess gifts of administration and leadership and could serve as regional home missionary church planting catalysts. Some will be best suited for ministry in an established church. Others will be encouraged to get more on-the-job training through a church planting internship, while still others will be qualified for the very challenging work of pioneer church planting.

VII CHURCH PLANTER TRAINING PROGRAMS

The CHMCE also utilizes directed apprenticeships for the purpose of evaluating a man’s readiness and developing his gifts for church planting. Men who evidence church planting potential enter actual ministries under the oversight of experienced church planters. These church planter training experiences currently take two forms:
A. The Full-time Church Planter Training Program
On several recent occasions men have received partial home missions funding and have served under the oversight of a local church with the specific goal of launching a new church in a nearby community (church extension) within a year to a year-and-a-half of the start of the training program. Such a strategy assumes considerable maturity and obvious church planting gifts on the part of the trainee and also provides a supportive environment in which he can work. New 1987 home mission fields in North Andover, Massachusetts and Appleton, Wisconsin are examples of such a training program. In both cases the CHMCE staff provided training to the overseeing sessions to assist them in their oversight of these emerging works.

B. The Part-time Church Planter Training Program
Very few men are ready to begin a church planting effort immediately upon graduation from seminary. The Committee has therefore encouraged the presbyteries to recruit experienced pastors for their church planting efforts and to provide higher salary packages to make such service possible.

But there are not enough experienced men available to seize our realistic church planting opportunities. With an eye to providing training for potential future church planters at an earlier point in their development, the Committee has initiated a pilot church planter training program for seminarians at Westminster Theological Seminary in the San Diego, California area in cooperation with the Presbytery of Southern California.

After a one-day assessment center has been conducted by the CHMCE staff and representatives of the Missions Committee of Presbytery, contracts are drawn up with approved seminarians, which provide for the involvement in local ministries, attendance at training seminars, visits to local models of ministry, and regular reports on their activities.

VIII URBAN AND ETHNIC CHURCH DEVELOPMENT STRATEGY

Since the very beginning of the OPC, the Committee has been involved in, and committed to, cross-cultural evangelism and church planting. This work has been essential, because the members of the church have been primarily rural and suburban people of northern European descent. Believing that the missions mandate of the church and the free offer of the gospel compel us to carry the gospel across cultural barriers, we have taken up the work of planting churches in urban areas and among other ethnic groups. This work is essential if we are to carry the gospel across cultural, language, economic and racial barriers in order to establish vital, growing Reformed churches.

For many years our efforts were focused on church planting among Menominee and Old Stockbridge native Americans in northern Wisconsin. In 1968 the Committee initiated urban work in Philadelphia that has led to the establishment of several churches, Christian schools and the Center for Urban Theological Studies (CUTS). In more recent times, we have branched out to Boston and New York City in order to establish churches among urban, blue-collar ethnics, and to Miami and Los Angeles to establish Hispanic churches. We have also supported the development of an Ethiopian ministry in Washington, D.C.

The Committee has sought to develop a comprehensive strategy for this work. This has resulted in the adoption in September 1987 of the following “Strategy for the Development of Urban and Ethnic Churches”:
A. Purpose
We believe that the call of the gospel is to be given to all peoples of every racial, language and economic grouping. The Committee on Home Missions and Church Extension is committed to vigorous evangelism and the establishment of Reformed churches among urban and ethnic peoples with the ultimate goal of establishing Orthodox Presbyterian congregations. In discharging this mandate a special focus is given to those who have no Reformed witness within our national boundaries or within the Orthodox Presbyterian Church experience. This is in keeping with our understanding of the historic purpose of our Committee to both extend the church where it currently exists (church extension) and conduct missionary ventures to those peoples and places where the OPC has not yet been established (home missions).

B. Objective
In order to accomplish this purpose we have both a deep commitment to the fundamental unity of the church and to the cultural diversity of the church in the area of the application and expression of that faith in its life and worship.

1. In maintaining the fundamental unity of the church we are committed to working for reconciliation between cultural and ethnic groups in the church. This is accomplished:
   a. By facilitating cross-cultural communications and resource sharing between all parts of the church, thus breaking down racial, cultural and ecclesiastical barriers.
   b. By willingly submitting to one another in the Lord, always teaching, reproving, correcting and encouraging one another as we seek together to develop ways of bringing to fulfillment the whole counsel of God in our life and ministry.
   c. By nurturing a relationship of respect, trust and support between the various cultural and ethnic groups within the church in order to break down the walls of partition that divide Christ's church.

2. In expressing the cultural diversity of the church we are committed to:
   a. Utilizing leadership from within an ethnic and/or cultural group which can express the needs of the particular group to the OPC as a whole, while at the same time developing ways to meet those needs within the culture.
   b. The necessity of the various cultural and ethnic groups having a distinct sense of their cultural and ethnic identity within the overall unity of the church.
   c. The validity of an indigenous expression of the Reformed faith within each particular group.

C. Strategy
The CHMCE will initiate and encourage church planting among urban and ethnic peoples. The Committee shall provide support services essential to the growth and development of such churches. This work will always be done in conjunction with the presbytery within whose bounds the work is being conducted. In order to facilitate this strategy the “task force” concept shall be utilized. The task force will relate to the sponsoring body on the one hand, advising it of the challenges and needs of its people, and on the other hand it will relate to the individual ministries in a supervisory capacity, promoting and overseeing the work. Needless to say, this will be effective insofar as a high level of trust is achieved between the
task force, the ecclesiastical body with which it is related and the ministries which it oversees.

If many churches are to be placed within a different culture and grow within that culture without becoming culturally isolated from their own people, it is necessary that the supervision of the church planting effort be in the hands of leaders who understand that group.

D. Task Force Guidelines

1. Task Force Membership. The task force shall be made up of leaders who either have a special understanding of the target culture or are members of the target group in order to provide insight that is needed but missing in the sponsoring ecclesiastical body.

These task force leaders must have a commitment to establishing Reformed congregations within the targeted grouping. Initially, the task force shall be chosen by the sponsoring ecclesiastical body. Subsequently, the task force itself may propose additional members to the sponsoring body for approval.

2. Functions of the Task Force. The task force will meet regularly and perform the following functions:

a. Research. It will research the target group and make recommendations to the sponsoring body concerning the challenge it sees.

b. Strategize. It will develop strategy appropriate for the particular group that it is targeting.

c. Ministry Review. It will review reports from individual ministries within the target group and make appropriate recommendations to the individual works and to the sponsoring body.

d. Leadership Development. It will develop criteria for selecting church planting leadership appropriate to the targeted group and develop means for identifying, assessing and training that leadership.

e. Communications. It will serve as a channel of communication between the church at large and the churches of the particular ethnic group.

3. Liaison. The Director of Urban and Ethnic Ministry (DUEM) and/or a representative of the concerned presbytery will meet with the task force from time to time and serve as a communicator and a listener and will not be a voting member. Their/his capacity will be that of a communication channel between the task force, the CHMCE and the presbytery.

4. Expenses of the task force. The meeting and ministry expenses of the task force will ordinarily be met by the sponsoring ecclesiastical body.

E. Commitment of Committee Resources

Believing that the commission given this Committee by the General Assembly includes the above work and that this work is sufficiently different from the traditional work of church extension, we therefore establish the goal of one-third ($\frac{1}{3}$) of our field support resources for this portion of our work.

F. Initial Groups for Task Force Development

Initially, the CHMCE will focus on the development of task forces among Hispanic peoples, white, urban, blue-collar ethnics, and second generation Korean-Americans. By concentrating our limited resources on a few groups, we will make a bigger impact for the kingdom.

IX FUNDING HOME MISSIONS AND CHURCH EXTENSION MINISTRIES

A. The CHMCE Is Funded by the Generous Gifts of the People of God
“The worker deserves his wages” (1 Tim. 5:18). Christian workers are to expect support from those to whom they minister. The apostle Paul reinforces the wisdom behind this in 1 Corinthians 9:14, where he concludes that “those who preach the gospel should receive their living from the gospel” (vs. 14). John argues that we should support ministers of the gospel “so that we may work together for the truth” (3 John 8). Through our contributions we stand together in the ministry.

God told Aaron that the Levites should be funded by gifts from God’s people, since they had no other source of revenue (Num. 18). God commanded Moses to take an offering from the people to provide materials for building the tabernacle. God through Moses told the people specifically what to bring and how to contribute (Ex. 35:4-9). The people gave freewill offerings, for God said, “You are to receive the offering for me from each man whose heart prompts him to give” (Ex. 25:1). Later Moses had to give a most interesting and instructive order: “...And they sent this word throughout the camp: ‘No man or woman is to make anything else as an offering for the sanctuary.’ And so the people were restrained from bringing more, because what they already had was more than enough to do all the work” (Ex. 36:6, 7).

In the New Testament the church at Antioch took up an offering for famine-stricken believers living in Judea (Acts 11:27-30). They sent their gifts to the church elders via Paul and Barnabas. Paul also asked the churches of Galatia and Corinth to contribute to this ministry (1 Cor. 16:1-4; Rom. 15:25-29).

As a tentmaker, Paul worked to support his ministry (Acts 20:34). But at other times he received support from at least one church (Phil. 4:14-18). Though it is not documented that Paul ever asked for support for himself, he frequently taught believers to meet the needs of the saints (2 Cor. 8:7). He motivated the Corinthian church to give by using the Macedonian church as an example. He compared the two churches in the hope that the Corinthians would emulate the Macedonians in the grace of giving.

Cooperative funding of missionary enterprise (home and foreign missions and Christian education) is in keeping with the spirit of presbyterianism. As local congregations and presbyteries are able, they should assume primary responsibility for the oversight of church extension efforts. And as local or regional funds are available, the primary funding for these efforts should come from these sources. Historically, the CHMCE has been called upon to provide funding for the establishment of home missions works. More recently, the Committee has provided initial and supplementary funding for expensive pioneer church planting efforts (when there is little or no core group) as well as urban and ethnic ministries.

B. Financial Support Should Lead to Self-supporting Congregations

Self-supporting congregations are the most likely to multiply. The local church, to whom the ministry finally belongs, must assume responsibility for its effective functioning. And each church best performs her ministry if kept within the range of resources most readily available to her.

But obviously, without external resources there would be no church growth in new areas - even if the only nonlocal aid is the missionary himself (such as Paul in Philippi). Outside help is appropriate and expected in certain situations. The Bible illustrates both salary support (2 Cor. 11:8; Phil. 4:15, 16) and disaster relief (Acts 11:29, 30). However, the Bible offers no precedent for supporting churches with nonlocal resources over extended periods of time!

If the mission in a given place is sustained over a long period by outside
funds and personnel, the new church will not outgrow its dependence. An unhealthy overdependence will be marked by some of these symptoms: a poor level of financial stewardship, reluctance of church members to involve themselves in programs (particularly outreach), underdevelopment of local leadership and the emergence of a church that does not identify well with its environment. Such characteristics obviously impede church growth.

One implication of presbytery-oriented and congregation-oriented missions is that local churches are responsible for local finances. Salary support for Christian workers, as we have seen, is unquestionably biblical (1 Cor. 9:14; 2 Thess. 3:8, 9). But clearly implied in that directive is the local church's responsibility to support those duly appointed to teach the Word among them. Galatians 6:6 and 1 Timothy 5:18 imply a direct relationship between workers and congregation. In the event that some local groups cannot adequately support their workers, the apostle Paul's example suggests that workers should enter "tentmaking" to avoid being a burden (1 Cor. 9:6, 11; 1 Thess. 2:9-12; 2 Thess. 3:7, 8). Christians are expected to earn their own living (2 Thess. 3:12), and therefore groups of Christians are also expected to pay their own expenses.

Nonlocal support of paid leaders seems therefore to be regarded appropriate for only an initial and limited period of time. Beyond this first stage, churches should provide for their own leadership through local resources. In order to compensate for having less imported help, local leadership must be trained early, systematically and emphatically (Phil. 4:3; 2 Tim. 2:2).

In applying these principles, the CHMCE has always held up self-support before its mission churches as the goal, whether financial support was committed for one month or continued for forty-eight years. The Committee's current policy emphasizes its intention to involve itself only in the initial years of church development in the case of an individual congregation. Financial support is provided for no more than four years on a declining scale contingent upon the renewed yearly recommendation of the presbytery. It is assumed that movement toward self-support will be taking place regularly and that each year the mission field will be less dependent on outside support. At the same time, the Committee recognizes that urban and ethnic church development may be slower for a variety of reasons, and therefore it has been willing to adjust its aid policy by taking individual circumstances into consideration.

In an attempt to assist presbyteries in developing their own home mission and church extension ministries, the CHMCE has committed significant funding to the regional home missionary (RHM) program in recent years. The CHMCE takes note of and praises God for the church planting that has taken place where RHMs have labored. But in most cases the core group and presbytery have not been able initially to support a full-time church planter. This has resulted in requests from presbyteries to the CHMCE for field support as well as for continued support of the RHM. Initially, the Committee had anticipated that presbyteries with a full-time RHM would soon assume his full support. That goal, however, has not been achieved, and the CHMCE has had to adjust its budgeting accordingly.

X THE DIMENSIONS OF CHURCH GROWTH

A. Church Growth Involves the Carrying of the Gospel to the Lost of the World through a Rich Variety of Means

In keeping with the starting point for biblical church growth, evangelism,
Appendix

like religion itself, is at the heart of everything a Christian does (Matt. 28:18-20; 1 Cor. 10:31-33; Col. 3:23).

From this starting point God has given his church freedom in developing ways of proclaiming the gospel to the lost. Orthodox Presbyterian churches throughout the country have used and are using a rich variety of means. They include:

1. Oikos, or hospitality evangelism
2. 3-D evangelism
3. Evangelism Explosion (EE)
4. Telephone and Mail Means (Westminster Evangelistic Ministries)
5. Radio
6. Web network evangelism
7. Men’s Life and Coffee Break Evangelism
8. Pioneer Clubs
9. Calvinist Cadet Corps and Calvinettes
10. Vacation Bible School

Although there is this variety of means available to promote evangelism, it must be emphasized that every Christian’s primary means of evangelism lies in his vocation - where he lives and works (Matt. 5:16; Phil. 2:14-16).

B. Church Growth Involves a Variety of Cultural Expressions of the Regenerate Life

The cultural variety that found expression in first-century churches is evident in Paul’s preaching and writing. In the synagogues he preached about the exodus, the anointing of Saul, the greatness of David and the messianic prophecy of Christ. At Lystra he preached about the God of creation who called men from polytheistic worship to a living faith in Jesus Christ. In Athens he preached on the origins of the human race.

The regulative principle of worship allows for a healthy variety of cultural differences. The gospel does not require people of every race and culture to worship in the same way. The primary overseeing body is responsible for applying the regulative principle.

C. Church Growth Involves the Wise Use of Common Grace in the Service of Christ

Many of the Proverbs found in the Scriptures emphasize a wisdom that is simply common sense. The growth of the church can often be encouraged by a commonsense approach to time management and organization and by ordinary observations about life, people and human relationships.

Human wisdom in itself is always inadequate. However, when it is subordinated to God’s wisdom and put at his service, the fruit of his common grace can be of great value in the development of the church. Human sources of wisdom such as psychology, sociology (e.g., demographics) and anthropology can help us, if we approach them with discernment and subject them to biblical critique.

As suggested above, particularly in the discussion of the Committee’s urban and ethnic strategy (section VIII), there is no single strategy, method or program that works everywhere. We should be willing to monitor our effectiveness and change our methodology and approach (though never our message) whenever necessary, as guided by the Word of God and led by the Holy Spirit. This includes a willingness to learn from others.

Our battle against the forces of darkness will be advanced by a well-
planned strategy for achieving victory. In speaking about the necessity of counting the cost of discipleship (Luke 14:31, 32), Jesus was also teaching the importance of wise planning. Likewise, the apostle Paul, in reminding us that "as an expert master builder" he laid the foundation for churches throughout the Gentile world (1 Cor. 3:10), encourages us to develop a strategy for disciple-making and church multiplication. He ended up focusing on the establishment of "mission base" churches in such cities as Philippi, Corinth, Thessalonica and Ephesus. He sought out those who were sensitive to revealed truth, speaking first to the Jews in the synagogue, but then turning to the Gentile God-fearers.

Paul was not the first, however, to employ strategies for the growth and expansion of the church. The leaders of the church in Acts 6:1-7 dealt with obstacles to growth by developing a structure and a plan for effective ministry. After seven deacons were ordained to assist in the ministry, the Bible tells us that "the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (Acts 6:7).

We have sought to revise our strategies and structures under the guidance of the Holy Spirit, seeking to be obedient to Scripture. We have developed church planter training programs, regional home missionary programs, and urban and ethnic task forces, and we have developed and participated in missionary candidate assessment centers. We believe that God is calling the Orthodox Presbyterian Church to a new level of faithfulness and fruitfulness in his service as we have entered our second half-century as a denomination.

In order that the entire church may be united in an aggressive forward-looking movement, we would like to share with you, for your adoption, our plans, our vision of what the years leading up to the end of the twentieth century could look like.

XI OUR VISION OF THE FUTURE

We thank the Lord for the founding fathers of the Orthodox Presbyterian Church. They were men of deep conviction and did not hesitate to make personal sacrifices for the sake of the truth. They faced a difficult situation, acted decisively and set goals for the future of a new denomination that would proclaim the old message of salvation through a Jesus who was indeed the God-man, born of the virgin Mary, and who not only lived a life of perfect obedience to the will of the Father, but who also suffered and died as a sacrificial substitute for sinners upon the cross of Calvary.

These stalwarts of the faith had a vision of what God might do in the new church. We have already referred to Dr. Machen's vision. Let us now hear the words of the Rev. Leslie Sloat, who wrote in the October, 1937 issue of "The Presbyterian Guardian" the following:

The Presbyterian Church of America (OPC) ... has been given the opportunity to evangelize this land of ours until the United States shall become the world center of Biblical Christianity, from which shall shine forth to the very ends of the globe the great truths of evangelical religion.

... We must also make definite, far-reaching plans ...

1) to establish churches in as many of the large cities as possible, leaving these churches themselves to establish work in surrounding rural areas. And among the cities let us seek out the great trade centers ... State capitals would, among
others, be strategic points. Why should not each congregation have on its heart the burden of establishing a church in some particular distant city, and why should not each presbytery take as its own responsibility some unoccupied state?

2) Why not use advertising? ... Christ preached His most wonderful sermons to the multitudes in the market squares. Why must we reserve our preaching on the sovereignty of God for a small church and a chosen congregation? Let us tell the world these things.

... Unless we take the opportunity now to decide definitely upon our method of procedure, to determine where we are to direct our energies, and to let the world know what we intend to do and how we intend to do it, we cannot expect to accomplish much. The cardinal principle of the Calvinistic faith is that the eternal and infinitely wise Creator had formulated, before He began His work, the plan of the world down to the utmost minute detail so that history is the outworking of that plan, accomplished through His own almighty power. Let us as true Calvinists follow in the example of our Lord and plan for the future.

We are committed to serving the church in faithfully pursuing its home missions challenge by fulfilling our purpose, as expressed earlier, in the years 1990-2000. We propose to accomplish this:

1. By assisting the presbyteries in establishing one new urban or ethnic church each year during 1990-1995 and two new urban or ethnic churches each year during 1996-2000.

2. By helping each presbytery to be served by a regional home missionary by 1995.

3. By encouraging presbyteries without regional home missionaries to plant one new congregation each year during 1990-1995, and those presbyteries with regional home missionaries to plant two new congregations each year during 1990-2000.

4. By challenging larger congregations to plant a daughter congregation each five years during 1990-2000.

5. By encouraging each presbytery to hold an annual evangelism training seminar for its leadership, beginning in 1990, to stimulate involvement in evangelistic church growth.

6. By encouraging each church in the denomination to develop and implement an ongoing, regular program of evangelism by 1995, including the training of members for this work.

7. By encouraging each church to analyze its current effectiveness in nurturing and instructing covenant youth to make a public profession of faith, and, as appropriate, develop and implement a program by 1990 to become more effective in carrying out this responsibility.
REPORT OF THE COMMITTEE ON COORDINATION

We have much to be thankful for in 1987 and much work to do in 1988. Six new Home Missions fields were opened in 1987 and nine Home Missions fields previously receiving financial aid became self-supporting. Overseas, the Lord has used us in mighty ways in the training of Christian leaders in the Middle East and missionaries in Korea. New fields in the Philippines and Suriname have been opened to us. Over 34,000 patients were treated at the medical missionary work in Kenya. Revisions of primary and junior Sunday School materials continue on schedule. Young men continue to respond to the Lord's call to the ministry. While many difficult decisions lie ahead of us, we remain confident in our Lord and Savior Jesus Christ.

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 1988
      (1) The Rev. Jonathan D. Male
      (2) Ruling Elder Mark T. Bube
   b. Class of 1989
      (1) The Rev. William Shishko
      (2) Ruling Elder Arthur J. Schwab
   c. Class of 1990
      (1) The Rev. Steven F. Miller
      (2) Ruling Elder Howard A. Porter

2. Elected by the Program Committees
   a. Christian Education - The Rev. Peter A. Lillback
   b. Foreign Missions - Ruling Elder John O. Kinnaird
   c. Home Missions - Ruling Elder Robert A. Kramm

3. General Secretaries (ex officio)
   b. Foreign Missions - The Rev. Donald G. Buchanan, Jr.

B. Officers

1. Chairman - The Rev. Steven F. Miller
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 Shishko, 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, Kinnaird and Lillback, 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.

D. Temporary Subcommittees

1. The Committee adopted the recommendation of the Joint Study Committee on Centralizing the Worldwide Outreach Accounting Functions and resolved to proceed to a central accounting system and the hiring of a Controller.

2. A temporary subcommittee drafted a job description for a Controller to manage and direct the design, development and operation of the Worldwide Outreach centralized accounting system.

3. A temporary subcommittee was established to prepare recommendations regarding the employment of a Worldwide Outreach Promotion Coordinator.

E. Meetings

As required by the Instruments of the General Assembly, the Committee met four times since the last Assembly: June 17, 1987; November 20-21, 1987; January 22-23, 1988 and March 25-26, 1988.

III ACCOMPLISHMENTS

A. Worldwide Outreach Program

1. Financial situation of the Committee on Foreign Missions
   Much of the Committee's time during the past year was spent wrestling with the financial situation currently confronting the Committee on Foreign Missions. For most of the past decade, the Worldwide Outreach program committees have been blessed with substantial cash reserves and with excellent opportunities to put them to use in Christ's kingdom. And so, for the past several years, the missions committees have chosen to aggressively use these funds for ministry rather than leave them sitting in the bank. In the last three years, the committees have used close to $1 million of their reserves. We are very thankful to the Lord for giving us these resources and the opportunity to use them in His work.
In the latter part of 1987, the Committee on Foreign Missions determined that their reserves were nearing exhaustion and that if alternative sources of funding were not rapidly developed, the ongoing foreign missions program would have to be substantially reduced to conform to the giving from Orthodox Presbyterian churches. Indeed, since the current foreign missions program costs about $20,000 more per month than is given by Orthodox Presbyterian churches, the Committee on Foreign Missions anticipated running out of funds in the latter part of 1988.

In February 1988, the Committee on Foreign Missions determined to: (i) terminate the services of the Stelzers in the Middle East, the Sons in Korea and the Marshalls and Smiths in Taiwan, (ii) ask the Uomotos to retire as of May 1, 1988, and (iii) suspend indefinitely the activities of the Taiwan Mission as a Mission of the Orthodox Presbyterian Church.

In March 1988, the Committee requested the Committee on Foreign Missions to: (i) review its action to recall the five families, (ii) inform those families to take no action to implement the decision to terminate their work until the recall decision was reviewed by the 55th General Assembly, and (iii) present to the churches of the Orthodox Presbyterian Church the amount of monies per wage earner (over and above his/her regular offerings) required to fully fund the foreign missionary enterprise of the Orthodox Presbyterian Church and request an immediate sacrificial outpouring of giving to Worldwide Outreach.

In April 1988, the Committee on Foreign Missions held a special meeting to consider these requests and determined that an increase to the amount originally requested in March for 1989 was not necessary in order to implement the decisions reached during the special meeting.

Shortly thereafter, the Committee met in a telephone conference call and unanimously adopted a 1989 Worldwide Outreach program recommendation to the Assembly (see Recommendation 1). For the second year in a row, the Committee is recommending a Worldwide Outreach program that provides full funding of the requested amounts from each of the three program committees. At approximately 13,000 communicant members, the recommended program costs $107 per communicant (less than $9 per month).

In view of the particularly tight financial situation facing the Committee on Foreign Missions during the remainder of 1988, the Committee is also recommending the General Assembly suspend paragraphs 4.i.(3) and (4) of Part E of its Instruments, commonly known as “the cap” (see Recommendation 3). Suspending these paragraphs would allow the Committee on Foreign Missions to continue to receive Worldwide Outreach funds should designated giving to foreign missions enable the Orthodox Presbyterian Church to meet its 1988 combined budget commitment to Committee on Foreign Missions, even if the other committees have not yet received their total Worldwide Outreach budget allocation.

2. “A Blueprint for Foreign Missions”

At the request of the Committee on Foreign Missions, the Committee is reviewing “A Blueprint for Foreign Missions”, a five-year master plan, for endorsement and implementation throughout the Church.

B. Coordinated Promotional Efforts

1. 1987 Thank Offering
2. Spring 1988 Special Offering for Worldwide Outreach
3. Special offering for the Administration Building heating system
4. Arrangements to have the General Secretaries and members of the
Appendix 221

Committee make presentations at presbytery meetings
5. Plans for a denomination-wide conference on deferred giving in Fall 1989
6. Brochure on wills mailed to all pastors and sessions
7. Approved recommending to the General Assembly that it authorize the Committee on Foreign Missions to implement a monthly direct-mail appeal on behalf of Worldwide Outreach as a whole during the remainder of 1988, all of 1989 and until the meeting of the General Assembly in 1990 (see Recommendation 4)
8. Continuing study on the desirability of hiring a Promotion Coordinator

C. Administrative
1. The Committee is charged with arranging for the orderly receiving and accounting of funds for the Worldwide Outreach program committees. As reported to the 54th General Assembly, the Committee negotiated an interim arrangement for the services of the Controller for Great Commission Publications to undertake this responsibility for the Committee while a more permanent solution was being developed. The Committee thanks Mr. Lee Benner for the many long hours he put in working for the Committee.

During this past year, the Committee determined to implement a centralized accounting system that would encompass all receipts to and disbursements from the funds of the Committee, the Worldwide Outreach program committees and the General Assembly. The goal of the new system is to provide for the orderly receiving, disbursing and accounting of funds in such a manner as to: facilitate planning for new and continuing ministries, enhance the overall efficiency of the operations, and promote confidence in the reliability of the financial statements produced. The Committee is presently searching for a professionally qualified individual to serve as its Controller to manage and direct the design, development and operation of the new system. It is anticipated that, once a Controller is hired, full implementation of the new system will take two years. In the interim, the Committee is negotiating an arrangement with an accounting firm to prepare the appropriate financial reports.

At the last General Assembly, although the Committee recommended (and the Assembly adopted) the necessary change to the Instruments to permit the Committee to hire a Controller, the Committee did not include a salary for a full-time Controller in its budget proposal for 1988 because the Committee had not yet determined whether to hire a full- or a part-time Controller, nor whether to implement a centralized accounting system. The Committee hopes the right person can be found and brought on board by July 1, 1988, but to do so would require increasing the Committee's budget for 1988 from $47,400 to $72,400 (see VI., below, and Recommendation 2).

2. Each year the Committee must specify a date upon which to close the books for the year. For 1987, the Committee determined that checks dated on or before December 31, 1987 and received by January 6, 1988 will be credited towards the 1987 budget; all other checks received after December 31, 1987 will be credited towards the 1988 budget. Between January 7 and 15 of 1988, the Committee received more than $35,000 for "Thank Offering" which will be credited towards the 1988 budget. (There was some similar "spillover" from 1986 to 1987, but not of such significance.) The Committee is drafting a list of explanations, directions and suggestions to church treasurers regarding their forwarding of contributions to Worldwide Outreach.
IV INFORMATION REQUIRED TO BE REPORTED TO THE GENERAL ASSEMBLY

Pursuant to paragraph E.4.p. of the Instruments of the General Assembly, the Committee approved the request of the Committee on Foreign Missions to seek to establish special relationships with congregations and/or presbyteries for the purpose of supporting the new fields in the Philippines and Suriname.

V WORLDWIDE OUTREACH: FINANCIAL SUMMARY

See the Appendix to this report for the financial summary for Worldwide Outreach.

VI 1988 AMENDED BUDGET AND 1989 BUDGET FOR THE COMMITTEE

The Committee's approved budget for 1987, actual expenses for 1987, approved budget for 1988, proposed amended budget for 1988 and proposed budget for 1989 are set forth below:

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<td>Audit and legal</td>
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<td>Committee meetings</td>
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<td>Thank Offering promotion</td>
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<td>4,671</td>
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<td>Other promotion</td>
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<td>3,900</td>
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<td>Computer software/support</td>
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<td>Miscellaneous</td>
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<td>1,461</td>
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$44,000 $43,672 $47,400 $72,400 $92,000

VII RECOMMENDATIONS

1. That the General Assembly approve the following Worldwide Outreach program for 1989:

   Christian Education $ 238,000 19.9%
   Foreign Missions  556,000 46.6%
   Home Missions     400,000 33.5%

   Sub-total          $1,194,000 100.0%

   New Horizons       100,000
   Coordination       92,000

   Total 1989 Worldwide Outreach $1,386,000
2. That the General Assembly approve the Committee’s Proposed Amended Budget for 1988 as set in VI., above, and increase the total Worldwide Outreach program for 1988 to $1,225,000 (from $1,200,000)

3. That the General Assembly suspend paragraphs 4.i.(3) and (4) of the Part E of its Instruments (relating to “the cap”) for the remainder of 1988 in order to seek full funding for foreign missions from contributions of the Orthodox Presbyterian Church

4. That the General Assembly authorize (pursuant to section 2.b.(1)(a) of the Promotional Guidelines ratified by the 53rd General Assembly) the Committee on Foreign Missions to oversee monthly direct-mail appeals to the members of the Orthodox Presbyterian Church on behalf of Worldwide Outreach as a whole during the remainder of 1988, all of 1989 and until the meeting of the General Assembly in 1990, at which time the assembly would review the procedure; funding for this effort is to come from the Committee’s budget

VIII ELECTIONS

The terms of the Rev. Jonathan D. Male and Ruling Elder Mark T. Bube expire at this Assembly. Under Standing Rule IX.2.h., both are eligible for re-election. Under the same rules, this Assembly must elect one minister and one ruling elder to the Class of 1991.

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Worldwide Outreach:
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Total Budgets and Receipts: 1980–1987

<table>
<thead>
<tr>
<th>Year</th>
<th>Total WWO Receipts</th>
<th>Increase</th>
<th>% Increase</th>
<th>Total WWO Budget</th>
<th>Increase</th>
<th>% Increase</th>
<th>Receipts as % of Budget</th>
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<tr>
<td>1980</td>
<td>822,915</td>
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<td>1981</td>
<td>839,561</td>
<td>16,646</td>
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<td>882,811</td>
<td>70,311</td>
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<td>1982</td>
<td>782,714</td>
<td>(56,847)</td>
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<td>117,189</td>
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<td>1983</td>
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<td>217,609</td>
<td>27.8%</td>
<td>972,150</td>
<td>(27,850)</td>
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<td>1984</td>
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<td>(65,544)</td>
<td>-6.6%</td>
<td>962,415</td>
<td>(9,735)</td>
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<td>1985</td>
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<td>3,278</td>
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<td>1,026,161</td>
<td>63,746</td>
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<td>1986</td>
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<td>1,050,000</td>
<td>23,839</td>
<td>2.3%</td>
<td>100.6%</td>
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<tr>
<td>1987</td>
<td>991,266</td>
<td>(64,555)</td>
<td>-6.1%</td>
<td>1,064,000</td>
<td>14,000</td>
<td>1.3%</td>
<td>93.2%</td>
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<td>1988</td>
<td>(adopted)</td>
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<td>1,200,000</td>
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<td>1989</td>
<td>(proposed)</td>
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<td>1,386,000</td>
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<td>1981-1987 Average:</td>
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<td>35,929</td>
<td>4.1%</td>
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<td>94.1%</td>
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</table>
Appendix

WWO: 1987 Source of Funds

- Reserves (30.8%)
- Other (2.3%)
- Non OPC (6.6%)
- OPC (60.2%)

WWO: 1987 Use of Funds
(Program Services by Committee)

- Chr.Ed. (11.5%)
- Sppt. Serv. (24.3%)
- New Hor. (5.0%)
- For.Miss. (34.5%)
- Home Miss. (24.7%)
### WWO: Sources of Funds 1987 - 1989

![Graph showing sources of funds for WWO from 1987 to 1989.](image)

#### WORLDWIDE OUTREACH
Sources of Funds

<table>
<thead>
<tr>
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<th>Actual 1987</th>
<th>Approved 1988</th>
<th>Requested 1989</th>
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<td><strong>REVENUES</strong></td>
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<tr>
<td>Contributions</td>
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<tr>
<td>OPC</td>
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<td>Non OPC</td>
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WORLDWIDE OUTREACH

Use of Funds

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<th>Actual 1987</th>
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<th>Requested 1989</th>
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<td><strong>PROGRAM SERVICES</strong></td>
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<td>Foreign Missions</td>
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</tr>
<tr>
<td>Home Missions &amp; Church Ext</td>
<td>406,592</td>
<td>389,335</td>
<td>409,235</td>
</tr>
<tr>
<td>New Horizons</td>
<td>81,857</td>
<td>90,786</td>
<td>99,578</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$1,245,949</td>
<td>$1,299,900</td>
<td>$1,170,169</td>
</tr>
</tbody>
</table>

| **SUPPORTING SERVICES** | $400,287 | $466,011 | $510,378 |

| **TOTAL FUNDS USED**   | $1,646,216 | $1,765,911 | $1,680,547 |
WORLDWIDE OUTREACH PROGRAM COMMITTEE FUND BALANCES: 1984 – 1987
(Source: Year end balance sheets prepared by Auditor.)

<table>
<thead>
<tr>
<th></th>
<th>12/31/84</th>
<th>12/31/85</th>
<th>12/31/86</th>
<th>12/31/87</th>
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</thead>
<tbody>
<tr>
<td><strong>Christian Education</strong></td>
<td></td>
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<tr>
<td>General Fund (excl. GCP note)</td>
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<td>GCP note</td>
<td>592,346</td>
<td>592,3465</td>
<td>675,731</td>
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<tr>
<td>Other funds</td>
<td>109,966</td>
<td>118,371</td>
<td>136,315</td>
<td>127,078</td>
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<tr>
<td></td>
<td>$720,756</td>
<td>$837,440</td>
<td>$916,327</td>
<td>$925,670</td>
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<tr>
<td><strong>Foreign Missions</strong></td>
<td></td>
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<tr>
<td>General Fund</td>
<td>$923</td>
<td>$677</td>
<td>($107,429)</td>
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<tr>
<td>Capital Fund</td>
<td>387,685</td>
<td>361,747</td>
<td>435,493</td>
<td>492,693</td>
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<td>Other funds</td>
<td>303,086</td>
<td>364,259</td>
<td>371,951</td>
<td>390,133</td>
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<tr>
<td></td>
<td>$691,702</td>
<td>$746,695</td>
<td>$699,979</td>
<td>$613,326</td>
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<tr>
<td><strong>Home Missions and Church Extension</strong></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>$35,957</td>
<td>$22,503</td>
<td>$40,704</td>
<td>$126,648</td>
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<td>Contingent Fund</td>
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<td>802,374</td>
<td>693,599</td>
<td>552,354</td>
</tr>
<tr>
<td>Church Extension Fund</td>
<td>181,395</td>
<td>217,488</td>
<td>211,464</td>
<td>213,932</td>
</tr>
<tr>
<td>Other funds</td>
<td>43,747</td>
<td>35,004</td>
<td>19,382</td>
<td>24,529</td>
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<tr>
<td></td>
<td>$1,099,628</td>
<td>$1,077,327</td>
<td>$965,129</td>
<td>$798,474</td>
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<tr>
<td><strong>Coordination</strong></td>
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<td></td>
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<tr>
<td>General Fund</td>
<td>$14,179</td>
<td>$3,735</td>
<td>$10,223</td>
<td>($59,473)</td>
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<tr>
<td>GA Budget</td>
<td>119,181</td>
<td>118,411</td>
<td>(2,142)</td>
<td>35,970</td>
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<td>Sn Travel</td>
<td>21,127</td>
<td>32,733</td>
<td>32,339</td>
<td>29,654</td>
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<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>(6,300)</td>
<td>6,889</td>
</tr>
<tr>
<td></td>
<td>$17,168</td>
<td>$18,055</td>
<td>$34,117</td>
<td>$65,020</td>
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<tr>
<td><strong>TOTAL ALL FUNDS</strong></td>
<td>$3,529,254</td>
<td>$2,679,205</td>
<td>$2,515,552</td>
<td>$2,400,450</td>
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</tbody>
</table>
# Appendix

## WORLDWIDE OUTREACH
Combined General Funds: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1987</th>
<th>Approved 1988</th>
<th>Requested 1989</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>$991,266</td>
<td>$1,224,994</td>
<td>$1,385,317</td>
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<tr>
<td>Non OPC</td>
<td>109,397</td>
<td>87,878</td>
<td>85,748</td>
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<tr>
<td>Other</td>
<td>38,584</td>
<td>50,000</td>
<td>52,500</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$1,139,247</td>
<td>$1,362,872</td>
<td>$1,523,565</td>
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</table>

| **EXPENSES**     |             |               |                |
| Program Services |             |               |                |
| Christian Education | $189,195    | $238,701      | $250,356       |
| Foreign Missions  | 568,305     | 581,078       | 411,000        |
| Home Missions & Church Ext | 406,592 | 389,335 | 409,235 |
| New Horizons     | 81,857      | 90,786        | 99,578         |
| **Total Program Services** | $1,245,949 | $1,299,900 | $1,170,169 |

| Supporting Services |             |               |                |
| Christian Education | $42,940     | $52,440       | $51,698        |
| Foreign Missions   | 141,193     | 151,559       | 169,000        |
| Home Missions & Church Ext | 172,462 | 189,612 | 197,680 |
| Coordination       | 43,672      | 72,400        | 92,000         |
| **Total Supporting Services** | $400,267 | $466,011 | $510,378 |

| Total Expenses     | $1,646,216  | $1,765,911    | $1,680,547     |

| **EXCESS (Deficit)** |             |               |                |
| ($506,969)          | ($403,039)  | ($156,982)    |                |

**Funding of Deficit:**

| From (to) CCE cash reserves | ($9,343) | $37,167 | $33,567 |
| From (to) CFM cash reserves | 217,871  | 176,637 | (60,000) |
| From CHMCE cash reserves   | 278,745  | 189,235 | 183,415  |
| From CoC                   | 19,696   | 0       | 0       |
| **Deficit funded:**       | $506,969 | $403,039 | $156,982 |

**Notes:**

1987 "Actual": Based on Auditor’s reports.
1988 "Approved": Based on Committees’ reported figures (after correcting for math errors), allocated as near as possible in the same manner as the Auditor.
1989 "Proposed": Based on amounts requested by the Committees in their annual reports, allocated as near as possible in the same manner as the Auditor.
COMMITTEE ON CHRISTIAN EDUCATION
Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1987</th>
<th>Approved 1988</th>
<th>Requested 1989</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>$197,630</td>
<td>$225,382</td>
<td>$237,739</td>
</tr>
<tr>
<td>Non OPC</td>
<td>27,335</td>
<td>22,876</td>
<td>22,748</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>14,218</td>
<td>5,500</td>
<td>8,000</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$239,183</td>
<td>$253,760</td>
<td>$268,487</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>$57,838</td>
<td>$76,900</td>
<td>$85,175</td>
</tr>
<tr>
<td>Training services</td>
<td>6,609</td>
<td>4,327</td>
<td>6,207</td>
</tr>
<tr>
<td>Publication - GCP</td>
<td>122,000</td>
<td>152,538</td>
<td>153,774</td>
</tr>
<tr>
<td>Youth Workers' Newsletter</td>
<td>2,748</td>
<td>4,936</td>
<td>5,200</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$189,195</td>
<td>$238,701</td>
<td>$250,356</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General &amp; administrative</td>
<td>$37,253</td>
<td>$45,685</td>
<td>$45,286</td>
</tr>
<tr>
<td>Promotion</td>
<td>5,687</td>
<td>6,755</td>
<td>6,412</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$42,940</td>
<td>$52,440</td>
<td>$51,698</td>
</tr>
<tr>
<td>New Horizons Surplus</td>
<td>($2,295)</td>
<td>($214)</td>
<td>$0</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$229,840</td>
<td>$290,927</td>
<td>$302,054</td>
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<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$9,343</td>
<td>($37,167)</td>
<td>($33,567)</td>
</tr>
</tbody>
</table>

Funding of Deficit:

- Depreciation expense: $7,768  $6,445  $7,567
- Capital expenditures: (7,766)  (4,000)  (4,000)
- Transfer from (to) reserves: (9,343)  34,722  30,000
- **Deficit (Surplus) funded:** ($9,343)  $37,167  $33,567

Note: The salary and benefits paid to the General Secretary have been allocated as follows: 50% to New Horizons, 31.9% to Administration, 12.8% to Promotion, and 5.3% to Training Services.
### COMMITTEE ON FOREIGN MISSIONS

#### General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1987</th>
<th>Approved 1988</th>
<th>Requested 1989</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>$407,054</td>
<td>$475,000</td>
<td>$556,000</td>
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<tr>
<td>Non OPC</td>
<td>74,895</td>
<td>50,000</td>
<td>53,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>9,878</td>
<td>31,000</td>
<td>31,000</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$491,627</td>
<td>$556,000</td>
<td>$640,000</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>$568,305</td>
<td>$581,078</td>
<td>$411,000</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and administration</td>
<td>$113,847</td>
<td>$119,952</td>
<td>$136,000</td>
</tr>
<tr>
<td>Promotion</td>
<td>27,346</td>
<td>31,607</td>
<td>33,000</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$141,193</td>
<td>$151,559</td>
<td>$169,000</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$709,498</td>
<td>$732,637</td>
<td>$580,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($217,871)</td>
<td>($176,637)</td>
<td>$60,000</td>
</tr>
<tr>
<td>Funding of Deficit:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inter-fund transfers</td>
<td>$217,871</td>
<td>$176,637</td>
<td>($60,000)</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.
## COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

**General Fund: Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 1987</th>
<th>Approved 1988</th>
<th>Requested 1989</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>$279,430</td>
<td>$361,212</td>
<td>$400,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>7,187</td>
<td>15,000</td>
<td>10,000</td>
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<tr>
<td>Other</td>
<td>13,712</td>
<td>13,500</td>
<td>13,500</td>
</tr>
<tr>
<td><strong>Total Revenue</strong></td>
<td>$300,309</td>
<td>$389,712</td>
<td>$423,500</td>
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<td><strong>EXPENSES</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Field support</td>
<td>$254,786</td>
<td>$240,000</td>
<td>$245,000</td>
</tr>
<tr>
<td>Other church extension</td>
<td>151,806</td>
<td>149,335</td>
<td>164,235</td>
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<tr>
<td><strong>Total Program Services</strong></td>
<td>$406,592</td>
<td>$389,335</td>
<td>$409,235</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and administration</td>
<td>$143,225</td>
<td>$176,382</td>
<td>$184,005</td>
</tr>
<tr>
<td>Promotion</td>
<td>29,237</td>
<td>13,230</td>
<td>13,675</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$172,462</td>
<td>$189,612</td>
<td>$197,680</td>
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<tr>
<td><strong>Total Expenses</strong></td>
<td>$579,054</td>
<td>$578,947</td>
<td>$606,915</td>
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<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($278,745)</td>
<td>($189,235)</td>
<td>($183,415)</td>
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</table>

**Funding of Deficit:**

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<th></th>
<th>$234,689</th>
<th>$160,835</th>
<th>155,015</th>
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</thead>
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<tr>
<td>Transfer from Contingent Fund</td>
<td>30,000</td>
<td>28,400</td>
<td>28,400</td>
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<tr>
<td>Decrease in General Fund</td>
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<tr>
<td><strong>Deficit funded:</strong></td>
<td>$278,745</td>
<td>$189,235</td>
<td>$183,415</td>
</tr>
</tbody>
</table>

**Note:** The salary and benefits paid to the General Secretary have been allocated as follows: Jan. - Sept., 50% to Administration and 50% to promotion; Oct. - Dec., 100% to Office and Administration.
### NEW HORIZONS

**Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 1987</th>
<th>Approved 1988</th>
<th>Requested 1989</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$84,152</td>
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<td>$99,578</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$81,857</td>
<td>$90,786</td>
<td>$99,578</td>
</tr>
<tr>
<td><strong>EXCESS</strong> (Deficit)</td>
<td>$2,295</td>
<td>$214</td>
<td>$0</td>
</tr>
</tbody>
</table>

### COMMITTEE ON COORDINATION

**General Fund: Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$23,000</td>
<td>$72,400</td>
<td>$92,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$976</td>
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<td></td>
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<tr>
<td><strong>Total Revenues</strong></td>
<td>$23,976</td>
<td>$72,400</td>
<td>$92,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Services</td>
<td>$43,672</td>
<td>$72,400</td>
<td>$92,000</td>
</tr>
<tr>
<td><strong>EXCESS</strong> (Deficit)</td>
<td>($19,696)</td>
<td>$0</td>
<td>$0</td>
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</table>
Budgets Approved by the GA: 1972–1988

Allocated by Committee

WORLDWIDE OUTREACH
Percentage Distribution of Budgets
Approved by the General Assembly
1972–1988

<table>
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<tr>
<th>Year</th>
<th>CFM</th>
<th>CHMCE</th>
<th>CE</th>
</tr>
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<tr>
<td>1972</td>
<td>42.1%</td>
<td>35.9%</td>
<td>22.0%</td>
</tr>
<tr>
<td>1973</td>
<td>39.2%</td>
<td>33.6%</td>
<td>27.2%</td>
</tr>
<tr>
<td>1974</td>
<td>42.1%</td>
<td>30.4%</td>
<td>27.5%</td>
</tr>
<tr>
<td>1975</td>
<td>40.9%</td>
<td>32.6%</td>
<td>26.5%</td>
</tr>
<tr>
<td>1976</td>
<td>41.0%</td>
<td>32.5%</td>
<td>26.5%</td>
</tr>
<tr>
<td>1977</td>
<td>39.5%</td>
<td>34.3%</td>
<td>26.2%</td>
</tr>
<tr>
<td>1978</td>
<td>39.6%</td>
<td>34.3%</td>
<td>26.1%</td>
</tr>
<tr>
<td>1979</td>
<td>39.7%</td>
<td>34.1%</td>
<td>26.2%</td>
</tr>
<tr>
<td>1980</td>
<td>39.8%</td>
<td>34.6%</td>
<td>25.6%</td>
</tr>
<tr>
<td>1981</td>
<td>39.9%</td>
<td>34.0%</td>
<td>26.1%</td>
</tr>
<tr>
<td>1982</td>
<td>40.6%</td>
<td>32.9%</td>
<td>26.5%</td>
</tr>
<tr>
<td>1983</td>
<td>40.6%</td>
<td>32.0%</td>
<td>27.4%</td>
</tr>
<tr>
<td>1984</td>
<td>40.6%</td>
<td>32.0%</td>
<td>27.4%</td>
</tr>
<tr>
<td>1985</td>
<td>40.6%</td>
<td>32.0%</td>
<td>27.4%</td>
</tr>
<tr>
<td>1986</td>
<td>42.3%</td>
<td>31.7%</td>
<td>26.0%</td>
</tr>
<tr>
<td>1987</td>
<td>42.3%</td>
<td>33.2%</td>
<td>24.5%</td>
</tr>
<tr>
<td>1988</td>
<td>44.7%</td>
<td>34.0%</td>
<td>21.2%</td>
</tr>
<tr>
<td>Average</td>
<td>40.9%</td>
<td>33.2%</td>
<td>25.9%</td>
</tr>
</tbody>
</table>
WORLDWIDE OUTREACH
Percent of Approved Budget Funded
Allocated by Committee
1981–1987

<table>
<thead>
<tr>
<th>Year</th>
<th>Christian Education Funded</th>
<th>Budget</th>
<th>% Budget</th>
<th>Foreign Missions Funded</th>
<th>Budget</th>
<th>% Budget</th>
<th>Home Missions Funded</th>
<th>Budget</th>
<th>% Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>177,384</td>
<td>205,170</td>
<td>86.5%</td>
<td>321,535</td>
<td>313,621</td>
<td>102.5%</td>
<td>245,385</td>
<td>256,620</td>
<td>95.6%</td>
</tr>
<tr>
<td>1982</td>
<td>165,214</td>
<td>235,700</td>
<td>70.1%</td>
<td>302,881</td>
<td>360,665</td>
<td>84.0%</td>
<td>215,085</td>
<td>292,795</td>
<td>73.5%</td>
</tr>
<tr>
<td>1983</td>
<td>244,911</td>
<td>234,315</td>
<td>104.5%</td>
<td>366,428</td>
<td>347,196</td>
<td>105.5%</td>
<td>287,942</td>
<td>273,652</td>
<td>105.0%</td>
</tr>
<tr>
<td>1984</td>
<td>210,588</td>
<td>229,243</td>
<td>91.9%</td>
<td>343,579</td>
<td>339,680</td>
<td>101.1%</td>
<td>260,057</td>
<td>267,728</td>
<td>97.1%</td>
</tr>
<tr>
<td>1985</td>
<td>214,940</td>
<td>250,206</td>
<td>85.9%</td>
<td>370,160</td>
<td>370,343</td>
<td>100.0%</td>
<td>266,836</td>
<td>292,212</td>
<td>91.3%</td>
</tr>
<tr>
<td>1986</td>
<td>221,486</td>
<td>241,800</td>
<td>91.6%</td>
<td>431,160</td>
<td>393,390</td>
<td>109.6%</td>
<td>272,690</td>
<td>294,810</td>
<td>92.5%</td>
</tr>
<tr>
<td>1987</td>
<td>197,630</td>
<td>227,850</td>
<td>86.7%</td>
<td>407,054</td>
<td>393,390</td>
<td>103.5%</td>
<td>279,430</td>
<td>308,760</td>
<td>90.5%</td>
</tr>
</tbody>
</table>

Average 98.2% 100.9% 92.3%
REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

The Committee met twice during the year: Feb. 20 and Sept. 18-19. The meetings were held in Denver, CO.

I OFFICERS AND MEMBERS

The officers of the Committee are: Rev. David King, president, Hamill, SD (Presbytery of the Dakotas); Rev. Dr. Leonard J. Coppes, Denver, secretary-treasurer (Presbytery of the Dakotas); elder Cyril T. Nightengale, Denver, recording secretary and vice president (Presbytery of the Dakotas). Other members of the Committee are: deacon Robert W. Graham, Wheaton (Presbytery of the Midwest); deacon Roy Ingelse, Oostburg (Presbytery of the Midwest); Rev. Donald Duff, Pt. Heuneme (Presbytery of Southern California); ruling elder Craig Wargo, New Wilmington (Presbytery of Ohio). Between meetings, business was conducted by majority vote of the executive committee consisting of all the elected officers. Regular monthly reports keep all members informed.

II REV. LESTER R. BACHMAN'S RETIREMENT

At the regular fall meeting the following statement honoring Mr. Bachman's retirement was adopted unanimously:

Rev. Lester R. Bachman announced his retirement from the Committee at the last General Assembly. This marks the end of 30 years of faithful service to our Lord. Mr. Bachman has served as Secretary-Treasurer for almost that entire period. Under his leadership the ministry of the Committee has greatly expanded. This ministry and the personal ministry of Mr. Bachman has touched untold lives. His spirited presentation of the concerns on his heart has moved almost everyone he has contacted. Even when disagreeing perhaps with his position all have been persuaded by his evident passion for the suffering and needy. The Committee will miss his labors for us and faces with some trepidation and humility the giant task of mastering the correspondence and bookkeeping he has graciously managed for all those years. Moreover we now have no one serving on the Committee who has such a personal grasp of the history of this Committee and its ministry. We pray the Lord will be gracious to us as we seek to carry on the ministry of our Lord with the same passion and commitment exemplified by our dear brother Rev. Lester R. Bachman.

III RECEIPTS AND DISBURSEMENTS

The annual Treasurer's report shows the variety of ministries the Committee carries out in fulfilling the mandate of Scripture: Matt. 7:12; John 13:34, 35; II Cor. 1:3, 4; I John 3:10-24; and II Cor. 8-9.

The needs of our Lord's "brethren" in the "household of faith" are increasing year by year. The chart presented below documents this trend. The increase of 1987 over 1986 expenditures in hospitalization insurance premiums was $5,551 or about 2% of the total budget, in pension aid the increase was $5,675 or about 3%, and the increase in AIM was $8,800 or about 6%. These causes now consume 58% of our expenditures.

We feel it is most necessary for us to continue paying hospitalization premiums because not to do so is extremely expensive. The $8,800 represents one minister's family. Both he and his wife suffer from permanently disabling illnesses. When he first became ill, he had no hospitalization. Thankfully, the state in which he lives has
covered most of his medical costs. They have paid out about $1,500,000 over the last few years. Our support buys the family medication, housing, food, and other necessities.

The number of congregations and chapels which financially support this Committee has been steadily increasing. Only 44 congregations or chapels did not support the Committee’s ministries in 1988. Research has shown that all of those who do not support this effort are small struggling congregations.

Many individuals regularly send contributions to this Committee. It would be inappropriate, of course, to list these generous Christians by name. The Lord will reward them. Many of the members and adherents of our congregations give just as sacrificially. They, too, will go unnamed, but our Lord knows how to richly reward each one.

The following indicates the approximate percentage of total funds disbursed on the items listed:

<table>
<thead>
<tr>
<th>Item Description</th>
<th>1987 Actual</th>
<th>1988 Adjusted Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Administration - this includes all Committee travel expenses</td>
<td>$17,150 (11%)</td>
<td>$26,825 (11%)</td>
</tr>
<tr>
<td>(2) Emergency and other relief</td>
<td>4,004 (3%)</td>
<td>+67,000 (28%)</td>
</tr>
<tr>
<td>(3) Hospitalization premiums</td>
<td>21,068 (13%)</td>
<td>21,068 (8%)</td>
</tr>
<tr>
<td>(4) Work scholarships and Christian school aid U. S. A.</td>
<td>10,950 (7%)</td>
<td>^23,500 (10%)</td>
</tr>
<tr>
<td>(5) Relief funds foreign</td>
<td>24,271 (15%)</td>
<td>32,500 (13%)</td>
</tr>
<tr>
<td>(6) Temporary loans</td>
<td>9,400 (6%)</td>
<td>— (0%)</td>
</tr>
<tr>
<td>(7) Pension premiums</td>
<td>43,675 (28%)</td>
<td>40,000 (17%)</td>
</tr>
<tr>
<td>(8) Infirm ministers</td>
<td>27,400 (17%)</td>
<td>30,000 (12%)</td>
</tr>
<tr>
<td>Totals</td>
<td>$157,919</td>
<td>$240,893</td>
</tr>
</tbody>
</table>

*Includes $7,500 in reserve/emergency funds
+Includes $62,996 in emergency and disaster funds
^Includes $4,500 from 1987 budget

IV REASONS FOR REJOICING AND A WARNING

We truly rejoice in our Lord that we were able to meet all of our budgeted expenses in 1987. This was accomplished in spite of the fact that our expenditures increased from the 1986 amount of $108,355 to $157,818 in 1987 or an increase of about 46%.

This year the church gave $157,911 which is just about what was expended ($157,818).

Early in the year the Committee was informed that due to the Lord’s blessing on the Korean mission, all the diaconal projects we had been underwriting would be taken over by the Korean churches. Therefore, those items are removed from our budget.

We did face a serious difficulty this year. It is a well-known phenomenon that the summer giving is greatly reduced while the expenditures continue. In the past, the reserves of the Committee have offset this temporary lack of income. This year this was not the case. We would not have been able to cover our August and September expenditures if one of the Committeemen had not taken a lot of money from his IRA and loaned it to the Committee interest-free. This will not be forthcoming in 1988.
Furthermore, the books show a balance on hand Jan. 1, 1988 of $21,268. This is somewhat misleading since some of the 1987 budgeted expenses had not been paid out when the books were closed. This amounted to about $5,625. So, our actual balance was $15,643.

Therefore, we request of all congregations to give half of their contribution to this Committee by the end of May. If we do not have the money in June for August-September we will have to decide which of the poor and needy we are helping will go without our help. We pray such a decision will be unnecessary.

V A CHALLENGE

By now everyone on the denominational insurance program is aware of the increase in premiums. This increase, plus additions to the premium payments we are paying, will mean increased monthly expenditures to this Committee.

For several years, we have been urged to recommend to the Assembly additional projects—especially on the foreign field. The Committee on Foreign Missions has informed us of several such needs which we are recommending as additions to our budget:

- **Kenya** - $4,000 for medicine, equipment and clinic support
- **Lebanon** - $5,000 to help relieve the famine and war devastation
- **Sudan** - $4,000 to help relieve the famine raging in this area
- **Suriname** - $3,000 to help the many destitute refugees

If the foreign missions projects are accepted and this is added to anticipated 1988 expenses, this represents a projected increase of about 16% in the 1988 budget. Even if the new projects are not approved, the Committee's estimated expenditures will increase by about $20,000 in 1988, or, to about $228,135. If the new projects are accepted the total budget need will be $248,135.

VI ENCOURAGEMENT

Your Committee is becoming increasingly aware of the serious financial problems in our smaller churches. The program we are suggesting for adoption may help to alleviate the situation.

At the same time, it seems to us that the presbyteries need to be greatly aware of and involved in this problem. Perhaps more work needs to be done concerning the financial needs of ministers. Could we not pastorally encourage our congregations to be more realistic when they issue calls? Perhaps we should not allow the phrase "to be free from worldly care" when the wages do not allow a truly livable standard of living.

Finally, let us remind everyone once more to make certain that insurance and pension are being provided in the calls.

VII AID TO NEEDY CHURCHES

The 54th General Assembly answered Overture 2 from the Presbytery of the Dakotas by assigning the requested study to the Committee on Diaconal Ministries. A subcommittee of the Committee on Diaconal Ministries has been working on this assignment but is not yet ready to report. The theological and ecclesiastical issues are being studied, counsel has been sought from a wide selection of Orthodox Presbyterian elders, efforts are being made to discover the extent of need in the presbyteries, and the practice of other reformed churches is being examined.
Appendix

VIII ELECTIONS
Resignations: Elder Craig Wargo (class of ’89)
Terms which expire with this Assembly: Rev. Leonard Coppes, deacons Robert Graham, and Roy Ingelse
Deacon Robert Graham wishes to inform the assembly that he will not stand for reelection.

IX RECOMMENDATIONS
1. We recommend that the General Assembly request the congregations to give at least half of their contributions by the end of May.
2. We recommend that the General Assembly request the presbyteries to remove the phrase “free from worldly care” if they consider a call under consideration to be inadequate to provide for the minister’s living, and that they not pass on any calls until a provision is made for the minister’s hospitalization insurance.
3. We recommend that for the years 1988-1989 the churches of the OPC support the work of this Committee at the suggested per capita rate of $14.50 per communicant member for the General Fund, and $4.35 for the Aged and Infirm Ministers’ Fund.

Respectfully Submitted,
Leonard J. Coppes,
Secretary-Treasurer

REVISED 1988 BUDGET AND PROPOSED INCOME BUDGET FOR 1989

<table>
<thead>
<tr>
<th></th>
<th>1987 Actual</th>
<th>1988</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>GENERAL ACCOUNT:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and Administration</td>
<td>$4,448.22</td>
<td>$5,000.00</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Accounting and Audit</td>
<td>350.00</td>
<td>200.00</td>
<td>500.00</td>
</tr>
<tr>
<td>Travel and Expenses of Committee Members</td>
<td>2,717.90</td>
<td>3,000.00</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Promotion: “New Horizons”</td>
<td>375.00</td>
<td>*2,625.00</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Part-time Salary: Secretary-Treasurer</td>
<td>9,100.00</td>
<td>8,400.00</td>
<td>9,600.00</td>
</tr>
<tr>
<td>Reserve Funds (Emergencies)</td>
<td>—</td>
<td>7,500.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>RES Bulletin</td>
<td>36.00</td>
<td>100.00</td>
<td>36.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$17,150.62</strong></td>
<td><strong>$26,825.00</strong></td>
<td><strong>$24,636.00</strong></td>
</tr>
</tbody>
</table>

*Because of lack of funds at the end of 1987 we paid the balance of the 1987 budgeted funds ($1,125) in Jan. 1988. Therefore, this amount has been added to the 1988 budget.

^For several years the salary has been $9,600 but the previous Secretary-Treasurer gave $100 a month of his salary to his financial assistant. That amount appeared formerly under “office and administration”. It is now returned to its original budgetary designation.
### DIACONAL MINISTRIES - Foreign:

<table>
<thead>
<tr>
<th>Program</th>
<th>Korea</th>
<th>Japan</th>
<th>Kenya Clinic</th>
<th>Uganda</th>
<th>Lebanon</th>
<th>Sudan</th>
<th>Suriname</th>
<th>Haiti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relief Funds</td>
<td>1,000.00</td>
<td>500.00</td>
<td>5,000.00</td>
<td>4,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Hunger</td>
<td></td>
<td>1,370.81</td>
<td></td>
<td>1,250.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student Scholarships</td>
<td></td>
<td></td>
<td></td>
<td>500.00</td>
<td>500.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphan Scholarships (Korea)</td>
<td></td>
<td></td>
<td></td>
<td>1,000.00</td>
<td>1,000.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphan Scholarships (Japan)</td>
<td></td>
<td></td>
<td></td>
<td>1,000.00</td>
<td>1,000.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mental Hospital &amp; Retirement</td>
<td></td>
<td></td>
<td></td>
<td>2,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Center (Korea)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,000.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gospel Hospital (Korea)</td>
<td></td>
<td></td>
<td></td>
<td>2,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leper Patients (Korea)</td>
<td>750.00</td>
<td></td>
<td></td>
<td>1,500.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blind Center (Japan)</td>
<td>250.00</td>
<td></td>
<td></td>
<td>500.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rehabilitation Center (Japan)</td>
<td>250.00</td>
<td></td>
<td></td>
<td>500.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emergency Relief</td>
<td>1,900.00</td>
<td></td>
<td></td>
<td>8,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ethiopia</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>24,270.81</strong></td>
<td><strong>32,500.00</strong></td>
<td><strong>35,000.00</strong></td>
<td><strong>4,000.00</strong></td>
<td><strong>4,000.00</strong></td>
<td><strong>4,000.00</strong></td>
<td><strong>4,000.00</strong></td>
<td><strong>4,000.00</strong></td>
</tr>
</tbody>
</table>

### DIACONAL MINISTRIES - USA:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
<th>Amount</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Relief</td>
<td>1,293.59</td>
<td>9,400.00</td>
<td>25,000.00</td>
</tr>
<tr>
<td>Loans</td>
<td>710.00</td>
<td>30,000.00</td>
<td>30,000.00</td>
</tr>
<tr>
<td>Emergency Relief</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emergency Medical Relief</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student Scholarships</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Phila.</td>
<td>4,500.00</td>
<td>13,500.00</td>
<td>9,000.00</td>
</tr>
<tr>
<td>- Other</td>
<td>6,450.00</td>
<td>10,000.00</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Hospitalization Premiums</td>
<td>21,068.44</td>
<td>21,068.00</td>
<td>30,000.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethany Christian Services</td>
<td>2,000.00</td>
<td>2,000.00</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Disaster Relief</td>
<td></td>
<td>10,000.00</td>
<td>10,000.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>45,422.03</strong></td>
<td><strong>111,568.00</strong></td>
<td><strong>116,000.00</strong></td>
</tr>
</tbody>
</table>

^Because of a confusion in communication this Committee had understood the recipients of these monies had requested a reduction in their request. This was not the case. This item represents the additional requested 1987 funds ($4,500) and the additional (formerly regular) budgeted funds ($9,000).

**Total General Budget**

<table>
<thead>
<tr>
<th>Amount</th>
<th>Amount</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$86,843.46</td>
<td>$170,093.00</td>
<td>$175,636.00</td>
</tr>
</tbody>
</table>

**AGED AND INFIRM MINISTERS', WIDOWS' AND ORPHANS' FUND:**

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
<th>Amount</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disbursements</td>
<td>43,675.00</td>
<td>40,000.00</td>
<td>45,000.00</td>
</tr>
<tr>
<td>Infirm Minister</td>
<td>27,400.00</td>
<td>30,000.00</td>
<td>30,000.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>71,075.00</strong></td>
<td><strong>70,000.00</strong></td>
<td><strong>75,000.00</strong></td>
</tr>
<tr>
<td><strong>Total Income Budget</strong></td>
<td><strong>157,919.46</strong></td>
<td><strong>240,893.00</strong></td>
<td><strong>250,635.00</strong></td>
</tr>
</tbody>
</table>

*This represents the increased cost of needed medication.*
### DIACONAL DATA ENTRY VERIFICATION

**CURRENT DATA FROM SPACE AGE FEDERAL CREDIT UNION, DENVER**  
**DEC. 1, 1987 - DEC. 31, 1987**

<table>
<thead>
<tr>
<th>Transaction Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Starting Balance (+)</td>
<td>$18,135.20</td>
</tr>
<tr>
<td>Deposits Made (+)</td>
<td>13,024.01</td>
</tr>
<tr>
<td>Checks Drawn (-)</td>
<td>10,186.16</td>
</tr>
<tr>
<td>Interest Earned (+)</td>
<td>80.73</td>
</tr>
<tr>
<td>Service Charges</td>
<td></td>
</tr>
<tr>
<td>Money Transferred</td>
<td></td>
</tr>
<tr>
<td>Ending Balance</td>
<td>$21,053.78</td>
</tr>
<tr>
<td>Deposits in January (until books closed)</td>
<td>19,333.04</td>
</tr>
<tr>
<td>Savings Fund Balance</td>
<td>$5.06</td>
</tr>
</tbody>
</table>

**CHECKING ACCOUNT RECONCILIATION**

**Per Bank Statement**  
$21,053.78

<table>
<thead>
<tr>
<th>Transaction Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstanding Deposits (+)</td>
<td>19,333.04</td>
</tr>
<tr>
<td>Outstanding Checks (-)</td>
<td>14,009.21</td>
</tr>
<tr>
<td>Future Checks on Bank Statement (+)</td>
<td>200.00</td>
</tr>
<tr>
<td>Differences to Justify (+/-)</td>
<td>0.02</td>
</tr>
<tr>
<td>Adjusted Statement</td>
<td>$26,577.63</td>
</tr>
</tbody>
</table>

**CURRENT DATA FROM HAMILTON BANK, HAMILTON, PA.**  
**DEC. 1, 1987 - DEC. 31, 1987**

<table>
<thead>
<tr>
<th>Transaction Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Starting Balance (+)</td>
<td>$95.47</td>
</tr>
<tr>
<td>Deposits Made (+)</td>
<td>$4,021.47</td>
</tr>
<tr>
<td>Checks Drawn (-)</td>
<td>$4,116.94</td>
</tr>
<tr>
<td>Interest (+)</td>
<td>-</td>
</tr>
<tr>
<td>Service Charges (-)</td>
<td>-</td>
</tr>
<tr>
<td>Money Transferred</td>
<td>-</td>
</tr>
<tr>
<td>Ending Balance</td>
<td>$82.40</td>
</tr>
<tr>
<td>Deposits in January (until books closed)</td>
<td>$4,046.97</td>
</tr>
<tr>
<td>Total</td>
<td>$4,129.37</td>
</tr>
</tbody>
</table>

*This account was closed out January 1988.

**TOTAL OF ALL CHECKING AND SAVINGS ACCOUNTS 12-31-87**  
$30,707.00

**DIACONAL MINISTRIES GENERAL FUND**  
**JANUARY 1 - DECEMBER 31, 1987**

**GIFTS AND RECEIPTS:**

**From OP Churches,**
- **Designated**: $6,600.27
- **Undesignated**: $88,318.39
From Other OPC Sources,

<table>
<thead>
<tr>
<th>Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Designated</td>
<td>5,773.45</td>
</tr>
<tr>
<td>Undesignated</td>
<td>3,679.60</td>
</tr>
</tbody>
</table>

From Non-OPC Sources,

<table>
<thead>
<tr>
<th>Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Designated</td>
<td>825.00</td>
</tr>
<tr>
<td>Undesignated</td>
<td>60.00</td>
</tr>
</tbody>
</table>

Total Designated: $13,198.72
Total Undesignated: $92,057.99
Total Contributions: $105,256.71
Loan Returns & Non-Gifts: 18,201.02
Year-to-Date Receipts: $123,457.73
Balance on Hand January 1: 20,083.78
Total Funds Available: $143,541.51

DISBURSEMENTS:
Administration Office Expenses

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage</td>
<td>$506.48</td>
</tr>
<tr>
<td>Telephone</td>
<td>683.93</td>
</tr>
<tr>
<td>Copying</td>
<td>1,159.95</td>
</tr>
<tr>
<td>Supplies</td>
<td>263.94</td>
</tr>
<tr>
<td>Bank Charges</td>
<td>271.65</td>
</tr>
<tr>
<td>Tapes</td>
<td>200.00</td>
</tr>
<tr>
<td>Computer</td>
<td>1,250.00</td>
</tr>
<tr>
<td>Mailings</td>
<td>40.00</td>
</tr>
<tr>
<td>Salary, Secretary-Treasurer</td>
<td>9,100.00</td>
</tr>
<tr>
<td>Travel/Meals (Committee)</td>
<td>2,717.90</td>
</tr>
<tr>
<td>&quot;New Horizons&quot;</td>
<td>375.00</td>
</tr>
<tr>
<td>RES Diocesan Bulletin</td>
<td>36.00</td>
</tr>
<tr>
<td>Accounting and Audit</td>
<td>350.00</td>
</tr>
<tr>
<td>Misc. Administration</td>
<td>123.50</td>
</tr>
<tr>
<td>Total</td>
<td>$17,150.62</td>
</tr>
</tbody>
</table>

MINISTRIES, Foreign:

Kenya
- Hunger Relief: $4,370.81
- Clinic/Children: 5,000.00
Korea
- Relief: 1,000.00
- Mental/Old Folks: 1,000.00
- Leper Patients: 750.00
- Scholarship: 500.00
Japan
- Relief: 500.00
- Scholarship: 500.00
- Blind Center: 250.00
- Rehabilitation Center: 250.00
Haiti-Dominican Republic
- 2,900.00
Uganda
- Relief: 4,000.00
- Orphans: 1,250.00
### Appendix

**Ethiopia** 100.00  
**World Relief**  
**Disaster Relief** 1,900.00  
**Total** $24,270.81

### MINISTRIES, U.S.A.

#### Special Relief

<table>
<thead>
<tr>
<th>Family</th>
<th>Paid</th>
<th>Des'd</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>$300.00</td>
<td>—</td>
</tr>
<tr>
<td>3</td>
<td>100.00</td>
<td>—</td>
</tr>
<tr>
<td>4</td>
<td>50.00</td>
<td>—</td>
</tr>
<tr>
<td>6</td>
<td>200.00</td>
<td>—</td>
</tr>
<tr>
<td>8, 27</td>
<td>200.00</td>
<td>—</td>
</tr>
<tr>
<td>15</td>
<td>50.00</td>
<td>—</td>
</tr>
<tr>
<td>16</td>
<td>293.59</td>
<td>—</td>
</tr>
</tbody>
</table>

#### Emergency Medical Relief

<table>
<thead>
<tr>
<th>Family</th>
<th>Hospitalization Premiums</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1,857.00 $550.00</td>
</tr>
<tr>
<td>2</td>
<td>2,063.14 277.50</td>
</tr>
<tr>
<td>3</td>
<td>565.50</td>
</tr>
<tr>
<td>4</td>
<td>2,103.00</td>
</tr>
<tr>
<td>6</td>
<td>1,119.00</td>
</tr>
<tr>
<td>7</td>
<td>1,590.00</td>
</tr>
<tr>
<td>8</td>
<td>— 100.00*</td>
</tr>
<tr>
<td>9</td>
<td>1,539.00</td>
</tr>
<tr>
<td>10</td>
<td>811.00 100.00</td>
</tr>
<tr>
<td>11</td>
<td>2,204.11 215.00</td>
</tr>
<tr>
<td>12</td>
<td>4,858.50</td>
</tr>
<tr>
<td>23</td>
<td>2,357.69</td>
</tr>
</tbody>
</table>

#### Emergency Relief

<table>
<thead>
<tr>
<th>Family</th>
<th>Scholarships - Philadelphia</th>
<th>4,500.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Scholarships - Others</td>
<td>6,450.00</td>
</tr>
<tr>
<td></td>
<td>Bethany Christian Services</td>
<td>2,000.00</td>
</tr>
<tr>
<td></td>
<td>Disaster Relief</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>New Temporary Loans</td>
<td>9,400.00</td>
</tr>
<tr>
<td></td>
<td>Transferred Funds</td>
<td>6,900.00</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>$52,221.53</strong></td>
</tr>
</tbody>
</table>

*Rec'd 1987, paid 1986

### DIACONAL MINISTRIES AGED AND INFIRM MINISTERS' FUND

**JANUARY 1 - DECEMBER 31, 1987**

**STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS**

**GIFTS AND RECEIPTS:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Designated</th>
<th>Total Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>From OPC Churches</td>
<td>$45,713.97</td>
<td>$52,654.69</td>
</tr>
<tr>
<td>From Other OPC</td>
<td>6,890.72</td>
<td></td>
</tr>
<tr>
<td>From Non-OPC Sources</td>
<td>—</td>
<td></td>
</tr>
</tbody>
</table>

*Rec'd 1987, paid 1986*
Other Income
Total Receipts $52,654.69
Balance on Hand January 1 2,993.03
Total Funds Available $55,647.72

DISBURSEMENTS:

<table>
<thead>
<tr>
<th>Pension Aid</th>
<th>Paid</th>
<th>Des'd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family A</td>
<td>$4,200.00</td>
<td>$854.00</td>
</tr>
<tr>
<td>Family B</td>
<td>4,200.00</td>
<td>—</td>
</tr>
<tr>
<td>Family C</td>
<td>4,200.00</td>
<td>—</td>
</tr>
<tr>
<td>Family D</td>
<td>4,800.00</td>
<td>—</td>
</tr>
<tr>
<td>Family E</td>
<td>8,275.00</td>
<td>5,846.66</td>
</tr>
<tr>
<td>Family F</td>
<td>4,200.00</td>
<td>—</td>
</tr>
<tr>
<td>Family G</td>
<td>4,200.00</td>
<td>—</td>
</tr>
<tr>
<td>Family H</td>
<td>4,200.00</td>
<td>—</td>
</tr>
<tr>
<td>Family I</td>
<td>600.00</td>
<td>—*</td>
</tr>
<tr>
<td>Family J</td>
<td>4,800.00</td>
<td>838.52</td>
</tr>
</tbody>
</table>

Infirm Ministers
Family 1 27,400.00 1,457.88
Disaster Relief

Total Disbursements $71,075.00

BALANCE on Hand Dec. 31, 1987 ($15,427.28)

DIACONAL MINISTRIES BUDGET STATUS
JANUARY 1 - DECEMBER 31, 1987

<table>
<thead>
<tr>
<th>BUDGET ITEMS</th>
<th>Year to Date</th>
<th>Budget for the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Receipts</td>
<td>Disbursed</td>
</tr>
<tr>
<td>Undesignated Gifts</td>
<td>$92,057.99</td>
<td>—</td>
</tr>
<tr>
<td>Administration:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office Expenses</td>
<td>$747.00</td>
<td>$4,448.22</td>
</tr>
<tr>
<td>Others</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Salary, Sec.-Treas.</td>
<td>—</td>
<td>9,100.00</td>
</tr>
<tr>
<td>Travel/Meals (Comm.)</td>
<td>250.00</td>
<td>2,717.90</td>
</tr>
<tr>
<td>“New Horizons”</td>
<td>—</td>
<td>375.00</td>
</tr>
<tr>
<td>RES Diacon. Bulletin</td>
<td>—</td>
<td>36.00</td>
</tr>
<tr>
<td>Reserve/Emergency</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Accounting &amp; Audit</td>
<td>250.00</td>
<td>350.00</td>
</tr>
<tr>
<td>Misc. Admin.</td>
<td>—</td>
<td>123.50</td>
</tr>
<tr>
<td>Subtotals</td>
<td>$1,247.00</td>
<td>$17,150.62</td>
</tr>
</tbody>
</table>

MINISTRIES, Foreign:
Kenya
<table>
<thead>
<tr>
<th></th>
<th>Year to Date</th>
<th>Budget for the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Receipts</td>
<td>Disbursed</td>
</tr>
<tr>
<td>Cln/Child Relief</td>
<td>$401.85</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Hunger Relief</td>
<td>4,420.81</td>
<td>*4,370.81</td>
</tr>
</tbody>
</table>

*$50.00 designated came in late - to be dispersed in 1988
## Appendix

<table>
<thead>
<tr>
<th>Budget Items</th>
<th>Year to Date</th>
<th>Budget for the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Receipts</td>
<td>Disbursed</td>
</tr>
<tr>
<td><strong>Chg. - Int.</strong></td>
<td>$ 619.08</td>
<td>—</td>
</tr>
<tr>
<td><strong>Sav. - Int.</strong></td>
<td>759.06</td>
<td>—</td>
</tr>
<tr>
<td><strong>Accts. Rec’vable</strong></td>
<td>8,389.88</td>
<td>$ 9,400.00</td>
</tr>
<tr>
<td><strong>Funds Transferred</strong></td>
<td>5,561.14</td>
<td>6,900.00</td>
</tr>
<tr>
<td><strong>Others</strong></td>
<td>—</td>
<td>6,000.00</td>
</tr>
<tr>
<td><strong>Subtotals</strong></td>
<td>$15,329.16</td>
<td>$22,300.00</td>
</tr>
</tbody>
</table>

### Korea

- **Relief**: $1,000.00, $2,000.00
- **Pusan Hosp.**: $1,800.00, $2,000.00
- **Mental/Old Folks**: $1,000.00, $2,000.00
- **Leper Patients**: $438.00, $750.00, $500.00, $750.00
- **Scholarship**: $500.00, $1,000.00, $500.00
- **Orphan Scholarship**: $2,000.00, $2,000.00

*All of second half of budget went to MERF disaster*

### Japan

- **Relief**: $500.00, $1,000.00
- **Scholarship**: $500.00, $1,000.00
- **Blind Center**: $250.00, $500.00
- **Rehab. Center**: $250.00, $500.00
- **Haiti-Dom. Rep.**: $2,900.00, $2,900.00
- **Uganda Relief**: $104.00, $4,000.00, $4,000.00
- **Orphans**: $176.00, $1,250.00
- **Ethiopia**: $400.00, $100.00

*$300.00 designated came in late - to be dispersed in 1988*

### World Relief

- **Disaster Relief**: $1,900.00, $8,000.00, $6,100.00

*MERF 1500*

### MINISTRIES, U.S.A.

- **Special Relief**: $1,008.83, $1,993.59, $25,000.00, $23,806.41
- **Emer. Med. Relief**: —, —, $5,000.00, $5,000.00
- **Hosp. Premium**: $1,242.00, $21,068.44, $9,000.00, (12,068.44)
- **Emer. Relief**: —, $710.00, —, —
- **Scholar. Phila.**: —, $4,500.00, $10,000.00, $5,500.00
- **Scholar. Others**: —, $6,450.00, $10,000.00, $3,550.00
- **Bethany Chr. Serv.**: —, $2,000.00, $2,000.00, —
- **Disaster Relief**: —, —, $10,000.00, $10,000.00

### Subtotals

- **$4,840.66**
- **$24,270.81**
- **$30,300.00**
- **$13,750.00**

### DIACONAL MINISTRIES BUDGET STATUS

**January 1 - December 31, 1987**

<table>
<thead>
<tr>
<th>Budget Items</th>
<th>Year to Date</th>
<th>Budget for the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Receipts</td>
<td>Disbursed</td>
</tr>
</tbody>
</table>

**Other Financial Items**

- **Chg. - Int.**
- **Sav. - Int.**
- **Accts. Rec’vable**
- **Funds Transferred**
- **Others**

**Subtotals**

- $15,329.16
- $22,300.00

**Balance**

- —
- —
Fifty-Fifth General Assembly

Aged & Infirm

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension Aid</td>
<td>$51,196.81</td>
<td>$43,675.00</td>
<td>$30,000.00</td>
<td>($13,675.00)</td>
</tr>
<tr>
<td>Infirm Ministers’</td>
<td>1,457.88</td>
<td>27,400.00</td>
<td>20,000.00</td>
<td>(7,400.00)</td>
</tr>
<tr>
<td>Disaster Relief</td>
<td>—</td>
<td>—</td>
<td>150,000.00</td>
<td>150,000.00</td>
</tr>
<tr>
<td>Subtotals</td>
<td>$52,654.69</td>
<td>$71,075.00</td>
<td>$200,000.00</td>
<td>$128,925.00</td>
</tr>
</tbody>
</table>

*This includes all giving (plus funds transferred from General Fund) to AIM - some of this went to “Infirm Ministers’.”
^Only funds given for pension aid.

Committee on Diaconal Ministries
Orthodox Presbyterian Church

RE: Audit of the 1987 Diaconal Records

Dear sirs:

Qualifications: I received a degree in accounting in May of 1980 from Eastern New Mexico University. Since then I have had continuous employment in the fields of accounting and data processing. The last six years have been in a position of controller of a Christian publishing company.

Summary: A lot of care and effort has gone into these records. The people responsible should be commended for their labors.

After reviewing the computer generated reports, I found that the records are complete and accurate in the format presented.

Sincerely,
James P. Cheney
Treasurer, Immanuel OPC
Thornton, Colorado
REPORT OF THE MINORITY OF
THE COMMITTEE ON DIACONAL MINISTRIES

The Committee on Diaconal Ministries has refused to approve the following motion "that whenever ongoing aid is given to a member of a presbytery or of a church that the Diaconal Committee of the Presbytery or the Board of Deacons of the church, if there be such, be informed." The policy of the Committee, which has been stated several times, is "that requests for aid should be made first to the local court to whom the applicant is most closely related" and the committee "should receive requests with the approval of, and justification from, the presbytery or denominational Committee in which the application originated." The Committee in its report to the 52nd General Assembly said that "extraordinary circumstances have and may produce different procedures on the part of the Committee." The Presbytery of Ohio overtured the 53rd General Assembly concerning the need to report to churches the granting of aid to persons in the church. While the Assembly did not adopt the overture, it strongly urged the Committee on Diaconal Matters to modify its announced policy so that it would 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." The grounds given by the Advisory Committee were: "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-recipieint's need for ministry." Despite the strong urging of the Assembly, the Committee continues to make exceptions to its own policies in granting aid to persons without telling the court of which those persons are members of that fact.

RECOMMENDATION

The Minority recommends that the General Assembly direct the Committee on Diaconal Ministries to follow the policy that whenever ongoing aid is given to a member of a presbytery or of a church, that the Diaconal Committee of the Presbytery or the Board of Deacons of the church, if there be such, be informed.

The Assembly may want to go further and require the Committee to consult with the local court in all cases where aid is granted.

Respectfully submitted,
Donald J. Duff
REPORT OF THE COMMITTEE ON PENSIONS

The year 1987 continued the experience of the prior years in growth and expansion in the administration of the health and retirement plans providing for the particular needs of those covered by these plans. The Committee seeks to exercise responsible stewardship as it fulfills its mandate. The particulars of the activities in each plan are outlined in the following parts of this report.

I PENSIONS AND INSURANCE

The total assets of the Retirement Equity Fund at the end of the year amounted to $3,440,191. 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.

During the year 1987, the overall investment results of the Fund were positive, in spite of the "Black Monday" crash in October. At the end of 1987 each participant's account was credited with 6.66% income and charged with less than 1% (0.92%) decrease in market value, a net increase of 5.74%. The overall increase in investment results over specific periods is shown in the following:

- Average percentage of gain - the last 3 years - 19.28%
- Average percentage of gain - the last 5 years - 17.16%
- Average percentage of gain - the last 10 years - 13.73%

The summarized financial report for the year 1987 is as follows:

<table>
<thead>
<tr>
<th>FUND BALANCE - January 1, 1987</th>
<th>$3,194,424</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCOME</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$161,278</td>
</tr>
<tr>
<td>Investment income</td>
<td>184,276</td>
</tr>
<tr>
<td>Supplement Fund</td>
<td>40,800</td>
</tr>
<tr>
<td>Total Income</td>
<td>386,354</td>
</tr>
<tr>
<td>EXPENSES</td>
<td>3,580,778</td>
</tr>
<tr>
<td>Life insurance premiums</td>
<td>18,390</td>
</tr>
<tr>
<td>Distributions - participants</td>
<td>117,274</td>
</tr>
<tr>
<td>Administration expense</td>
<td>4,923</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>140,587</td>
</tr>
<tr>
<td>FUND BALANCE - December 31, 1987</td>
<td>3,440,191</td>
</tr>
</tbody>
</table>

A more detailed statement is found in the treasurer's report which is attached. The term life insurance continues to be carried with the North American Life Assurance Company. The annual premium per individual for $20,000 coverage is $137, the same as the prior year.

II PENSION SUPPLEMENT FUND

Contributions to the Pension Supplement Fund during the year 1987 amounted to $39,155, an increase of fourteen percent (14%) over those received in 1986. Contributions were slightly less than the amount paid out in benefits. Although the increase in contributions is bringing the fulfillment of the goal of the Committee within sight, a larger level of response is required to reach the goal within the next year (see Recommendation below).
During the year 1987, payments were made to eligible participants at the rate of $100 per month. There were 34 pensioners receiving the supplement at the end of the year. Since the inception of this Fund in 1979, over $250,000 has been paid out in pension supplements.

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, 1989, and are receiving regular pension benefits.

The pension supplement payments made to retired ministers have been designated as housing or rental allowance paid in recognition of, and as compensation for, their past services. These payments are, as so designated, not subject to federal income tax.

The complete financial report of the Fund for the year 1987 is as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>BALANCE - January 1, 1987</td>
<td>$277,198.29</td>
</tr>
<tr>
<td>RECEIPTS</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$39,154.58</td>
</tr>
<tr>
<td>Investment income</td>
<td>22,518.33</td>
</tr>
<tr>
<td>Total receipts</td>
<td>61,672.91</td>
</tr>
<tr>
<td>DISBURSEMENTS</td>
<td></td>
</tr>
<tr>
<td>Pension supplements</td>
<td>40,800.00</td>
</tr>
<tr>
<td>BALANCE - December 31, 1987</td>
<td>$298,071.20</td>
</tr>
</tbody>
</table>

The assets of this Fund are primarily invested in short-term certificates of deposit and U.S. Treasury certificates, in order to preserve liquidity for payments to retirees.

III HOSPITALIZATION

During the year 1987, the hospitalization plan continued to experience substantial increases in claims paid and incurred. The increase over 1986 amounted to twenty-five percent (25%). As a result, the Committee had to increase premium rates twice during the year, and also approved an increase effective February 3, 1988 to the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Monthly Premium Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Individual</td>
<td>89.00</td>
</tr>
<tr>
<td>Family Group</td>
<td>234.00</td>
</tr>
<tr>
<td>Special 65 - single</td>
<td>69.00</td>
</tr>
<tr>
<td>Special 65 - Husband and wife</td>
<td>124.00</td>
</tr>
</tbody>
</table>

Premium costs reflect the cost of operating the plan and are the results of two factors: health care costs and plan utilization by participants. Both have increased far in excess of the rate of inflation. Since the benefits provided under our plan are to a large extent self-insured, the more these costs rise and the more the plan is used by the participants, the higher the premium requirements to fund the program are.

In this connection, the Committee is always called upon to make difficult decisions between what is desired by the participants in terms of benefit improvements and what is affordable and justifiable in terms of available resources. It is our belief that the present plan and benefit program is the best answer to these difficult and complex questions.

The Committee would also point out that while there are some local plans
available to ministers at a somewhat reduced cost, there are some aspects of joining those plans that must be considered carefully. For example, if the participant in that local plan moves to another area of the country, the same low rate, in all likelihood, will not be available.

In addition, if a serious medical problem exists at that time, the denominational plan may no longer be open to re-enrollment, or would not cover existing conditions for a two-year period.

The Committee would also point out that as participants leave the plan, a greater burden is placed on the remaining people to meet the claims and recover the deficit in the plan.

In 1988, the Committee transferred the administration of claims processing to Mutual of New York (MONY), reducing costs by about five percent (5%) and installing a utilization review program to monitor claims with a goal to reducing claims incurred.

IV OFFICERS OF THE COMMITTEE
The officers of the Committee are as follows: President, Garret A. Hoogerhyde; Vice-President, Marven O. Bowman, Jr.; Secretary, David Guild; Treasurer, Garret A. Hoogerhyde.

V RECOMMENDATION
The Committee recommends that the 55th General Assembly request a contribution of $7.00 per communicant member from the church for 1989 for the Pension Supplement Fund (see II above).

VI ELECTIONS
The terms of the following members of the Committee expire with this Assembly:
Minister: Marven O. Bowman, Jr.
Ruling Elders: Herbert F. Pink, Roger W. Huibregtse

VII REPORT OF THE TREASURER
Committee on Pensions
Orthodox Presbyterian Church

We have examined the statements of net assets available for plan benefits of the Orthodox Presbyterian church Pension Fund as of December 31, 1987 and 1986 and the related statements of changes in net assets available for plan benefits 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 net assets available for plan benefits of the Orthodox Presbyterian Church Pension Fund at December 31, 1987 and 1986 and the changes in net assets available for plan benefits for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Stephen P. Radics & Co.

March 16, 1988
ORTHODOX PRESBYTERIAN CHURCH  
PENSION FUND  

STATEMENTS OF NET ASSETS AVAILABLE FOR PLAN BENEFITS

<table>
<thead>
<tr>
<th>Assets</th>
<th>December 31</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1987</td>
<td>1986</td>
</tr>
<tr>
<td>Cash in banks (Schedule 1)</td>
<td>$18,815</td>
<td>$17,674</td>
</tr>
<tr>
<td>Accrued investment income</td>
<td>16,901</td>
<td>16,514</td>
</tr>
<tr>
<td>Investments - trust accounts (Note 3) (Schedule 2)</td>
<td>3,404,320</td>
<td>3,160,081</td>
</tr>
<tr>
<td>Exchange</td>
<td>155</td>
<td>155</td>
</tr>
<tr>
<td><strong>Total assets</strong></td>
<td><strong>$3,440,191</strong></td>
<td><strong>$3,194,424</strong></td>
</tr>
</tbody>
</table>

Liabilities and net assets available for plan benefits

<table>
<thead>
<tr>
<th>Net assets available for plan benefits</th>
<th>$3,440,191</th>
<th>$3,194,424</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total liabilities and net assets</strong></td>
<td><strong>$3,440,191</strong></td>
<td><strong>$3,194,424</strong></td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.

ORTHODOX PRESBYTERIAN CHURCH  
PENSION FUND  

STATEMENTS OF CHANGES IN NET ASSETS AVAILABLE FOR PLAN BENEFITS

For the Years Ended December 31  

<table>
<thead>
<tr>
<th>Additions:</th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$161,278</td>
<td>$159,781</td>
</tr>
<tr>
<td>Investment income</td>
<td>213,975</td>
<td>177,588</td>
</tr>
<tr>
<td>Realized gain on sale of investments</td>
<td>104,342</td>
<td>76,882</td>
</tr>
<tr>
<td>(Note 3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer from supplemental fund</td>
<td>40,800</td>
<td>40,300</td>
</tr>
<tr>
<td>Unrealized appreciation (depreciation) of investments (Note 3)</td>
<td>(134,041)</td>
<td>268,986</td>
</tr>
<tr>
<td><strong>Total revenue</strong></td>
<td><strong>386,354</strong></td>
<td><strong>723,537</strong></td>
</tr>
</tbody>
</table>

Deductions:  

| Premiums on life insurance                | 18,390      | 17,549 |
| Pension distributions                     | 41,730      | 36,495 |
The accompanying notes are an integral part of the financial statements.

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND

NOTES TO FINANCIAL STATEMENTS

1. SIGNIFICANT ACCOUNTING POLICIES
The financial statements of the Pension Fund are maintained on the accrual basis of accounting.

Marketable securities are stated at current market value, as determined by the last reported sales price on the last business day of the year. The change in the difference between current value and the cost of such securities is reflected in the statement of changes in net assets available for Plan benefits as unrealized appreciation in current value of marketable securities.

2. DESCRIPTION OF THE PLAN
The Orthodox Presbyterian Church Pension Fund is a Defined Contribution Plan and was created in order to provide term life insurance during the 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. Contributions amounts are specified in the Plan and are based on age at the time of enrollment. The employer pays two-thirds of the required contribution, and the employee one-third.

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.
Appendix

<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>$2,658,078</td>
<td>$3,404,320</td>
</tr>
<tr>
<td>Balance at beginning of year (Schedule 2)</td>
<td>$2,279,798</td>
<td>$3,160,088</td>
</tr>
<tr>
<td>Decrease in unrealized appreciation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Realized net gain for year</td>
<td>104,342</td>
<td></td>
</tr>
<tr>
<td>Total net gain for year</td>
<td></td>
<td>$(29,699)</td>
</tr>
</tbody>
</table>

REPORT ON ADDITIONAL INFORMATION

Our examination of the financial statements of the Orthodox Presbyterian Church Pension Fund as of and for the years ended December 31, 1987 and 1986, was made for the purpose of forming an opinion on the basic financial statements taken as a whole. The accompanying schedules of cash receipts and disbursements, and of investments for the years ended December 31, 1987 and 1986 are presented for purposes of additional analysis and are not a part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the examination of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

March 16, 1988

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND

SCHEDULES OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Year Ended December 31</th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance - beginning of period</td>
<td>$17,674</td>
<td>$7,592</td>
</tr>
<tr>
<td>Cash receipts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions received</td>
<td>159,781</td>
<td></td>
</tr>
<tr>
<td>Receipts - trust accounts</td>
<td>62,000</td>
<td></td>
</tr>
<tr>
<td>Receipts - pension supplemental plan</td>
<td>40,800</td>
<td>40,300</td>
</tr>
<tr>
<td>Investment income</td>
<td>88,585</td>
<td>93,739</td>
</tr>
<tr>
<td>Exchanges</td>
<td>6,447</td>
<td>16,165</td>
</tr>
<tr>
<td>Sale of investments</td>
<td>65</td>
<td>29,000</td>
</tr>
<tr>
<td>Total cash receipts</td>
<td>297,175</td>
<td>400,985</td>
</tr>
<tr>
<td>Cash disbursements:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Payments - trust accounts</td>
<td>149,000</td>
<td>269,977</td>
</tr>
</tbody>
</table>
Fifty-Fifth General Assembly

<table>
<thead>
<tr>
<th>Premiums - life insurance</th>
<th>18,390</th>
<th>17,549</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension payments</td>
<td>41,730</td>
<td>36,495</td>
</tr>
<tr>
<td>Withdrawals - vested interest</td>
<td>7,663</td>
<td>7,381</td>
</tr>
<tr>
<td>Exchanges</td>
<td>6,447</td>
<td>16,165</td>
</tr>
<tr>
<td>Payments pension supplemental plan</td>
<td>40,800</td>
<td>40,300</td>
</tr>
<tr>
<td>Transfers to other plans</td>
<td>27,081</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>291,111</td>
<td>387,867</td>
</tr>
</tbody>
</table>

Expenses - general fund:

<table>
<thead>
<tr>
<th>Honorarium - treasurer</th>
<th>800</th>
<th>800</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounting</td>
<td>750</td>
<td>650</td>
</tr>
<tr>
<td>Meeting</td>
<td>1,779</td>
<td>587</td>
</tr>
<tr>
<td>Stationery and printing</td>
<td>516</td>
<td>345</td>
</tr>
<tr>
<td>Postage</td>
<td>584</td>
<td>440</td>
</tr>
<tr>
<td>Telephone</td>
<td>62</td>
<td>42</td>
</tr>
<tr>
<td>Bonding</td>
<td>432</td>
<td>172</td>
</tr>
<tr>
<td></td>
<td>4,923</td>
<td>3,036</td>
</tr>
</tbody>
</table>

Total cash disbursements   | 296,034| 390,903|
Cash balance - end of period | $18,815 | $17,674 |

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND

SCHEDULES OF INVESTMENTS - TRUST ACCOUNTS

<table>
<thead>
<tr>
<th></th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost</td>
<td>Market Value</td>
</tr>
<tr>
<td>Dreyfus Liquid Asset Fund</td>
<td>$534,172</td>
<td>$534,172</td>
</tr>
<tr>
<td>Cortland Trust U. S.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government Fund</td>
<td>81,529</td>
<td>81,529</td>
</tr>
<tr>
<td>W. H. Newbold's Son and Company:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Income account</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bonds</td>
<td>172,935</td>
<td>161,712</td>
</tr>
<tr>
<td>Common Stock</td>
<td>925,202</td>
<td>1,660,018</td>
</tr>
<tr>
<td>U. S. Government securities</td>
<td>879,733</td>
<td>896,889</td>
</tr>
<tr>
<td>Preferred stock</td>
<td>64,507</td>
<td>70,000</td>
</tr>
<tr>
<td></td>
<td>2,042,377</td>
<td>2,788,619</td>
</tr>
<tr>
<td></td>
<td>$2,658,078</td>
<td>$3,404,320</td>
</tr>
</tbody>
</table>

Investment securities representing more than 5% of net plan assets:
Appendix

Percentage of Net Plan Assets December 31

<table>
<thead>
<tr>
<th>Security</th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreyfus Liquid Assets</td>
<td>15.53%</td>
<td>11.20%</td>
</tr>
</tbody>
</table>

See accountants' report on additional information.

Committee on Pensions
Orthodox Presbyterian Church

We have examined the statements of net assets available for plan benefits of the Orthodox Presbyterian Church Hospitalization Trust as of December 31, 1987 and 1986 and the related statements of changes in net assets available for plan benefits for the years then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the net assets available for plan benefits of the Orthodox Presbyterian Church Hospitalization Trust at December 31, 1987 and 1986 and the changes in net assets available for plan benefits for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

March 16, 1988

Stephen P. Radics & Co.

ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION TRUST

STATEMENTS OF NET ASSET AVAILABLE FOR PLAN BENEFITS

<table>
<thead>
<tr>
<th>December 31</th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash (Schedule 1)</td>
<td>$55,070</td>
<td>$57,531</td>
</tr>
<tr>
<td>Prepaid insurance premiums</td>
<td>-</td>
<td>6,027</td>
</tr>
<tr>
<td>Claims receivable</td>
<td>-</td>
<td>14,930</td>
</tr>
<tr>
<td>Total assets</td>
<td>$55,070</td>
<td>$78,488</td>
</tr>
</tbody>
</table>

Liabilities and net assets available for plan benefits

<table>
<thead>
<tr>
<th>December 31</th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loans payable (Note 4)</td>
<td>$90,000</td>
<td>$ -</td>
</tr>
<tr>
<td>Claims payable</td>
<td>84,078</td>
<td>75,690</td>
</tr>
<tr>
<td>Premiums collected in advance</td>
<td>21,871</td>
<td>11,838</td>
</tr>
<tr>
<td>Accrued expenses</td>
<td>6,719</td>
<td>-</td>
</tr>
<tr>
<td>Exchange</td>
<td>56</td>
<td>-</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>202,724</td>
<td>87,528</td>
</tr>
</tbody>
</table>
Net assets available for plan benefits        (147,654)        (9,040)

Total liabilities and net assets available for plan benefits        $ 55,070        $ 78,488

The accompanying notes are an integral part of the financial statements.

**ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION TRUST**

**STATEMENTS OF CHANGES IN NET ASSETS AVAILABLE FOR PLAN BENEFITS**

<table>
<thead>
<tr>
<th></th>
<th>Year Ended December 31</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1987</td>
</tr>
<tr>
<td><strong>Revenue:</strong></td>
<td></td>
</tr>
<tr>
<td>Premiums - members</td>
<td>$350,318</td>
</tr>
<tr>
<td>Service charges</td>
<td>2,210</td>
</tr>
<tr>
<td>Investment income</td>
<td>1,492</td>
</tr>
<tr>
<td>Claims recovery</td>
<td>36,356</td>
</tr>
<tr>
<td><strong>Total revenue</strong></td>
<td>390,376</td>
</tr>
<tr>
<td><strong>Expenses:</strong></td>
<td></td>
</tr>
<tr>
<td>Claims paid and incurred</td>
<td>398,277</td>
</tr>
<tr>
<td>Premiums - insurance companies</td>
<td>81,093</td>
</tr>
<tr>
<td>Trust administration fees</td>
<td>41,551</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>8,069</td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td>$528,990</td>
</tr>
<tr>
<td><strong>Excess of expenditures over revenue</strong></td>
<td>$(138,614)</td>
</tr>
</tbody>
</table>

Net assets available for plan benefits
at beginning of year        $ (9,040)        96,075

Net assets available for plan benefits
at end of year
$(147,654)        $ (9,040)

The accompanying notes are an integral part of the financial statements.

**ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION TRUST**

**NOTES TO FINANCIAL STATEMENTS**

1. **SIGNIFICANT ACCOUNTING POLICIES**

The trust uses the accrual method of accounting.

The Welfare Benefits Funding Plan for Employees of the Orthodox Presbyterian
Appendix

Church, Inc. (the Hospitalization Trust) was established on July 1, 1984 when the Church's prior hospitalization account was terminated.

2. DESCRIPTION OF THE PLAN

The purpose of the trust is to act as a funding vehicle for designated employee welfare benefit plans which the Orthodox Presbyterian Church, Inc. maintains for its employees. To this end an 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.

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. LOANS PAYABLE

- Loan - Grace Dalby; interest is payable monthly at 8%; principal is due on demand $40,000
- Loan - Emmanuel Orthodox Presbyterian Church; interest is payable monthly at 6%; principal is due May 23, 1988 50,000 $390,000

Committee on Pensions
Orthodox Presbyterian Church

REPORT ON ADDITIONAL INFORMATION

Our examinations of the financial statements of Orthodox Presbyterian Church Hospitalization Trust as of and for the years ended December 31, 1987 and 1986, were made for the purpose of forming an opinion on the basic financial statements taken as a whole. The accompanying schedules of cash receipts and disbursements for the years ended December 31, 1987 and 1986 are presented for purposes of additional analysis and is not a part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the examination of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

March 16, 1988

Stephen P. Radics & Co.
ORTHODOX PRESBYTERIAN CHURCH
HOSPITALIZATION TRUST

SCHEDULES OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th></th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash receipts:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premiums received</td>
<td>$411,636</td>
<td>$315,330</td>
</tr>
<tr>
<td>Service charges</td>
<td>2,210</td>
<td>1,773</td>
</tr>
<tr>
<td>Investment income</td>
<td>1,492</td>
<td>6,835</td>
</tr>
<tr>
<td>Exchange</td>
<td>5,482</td>
<td>4,956</td>
</tr>
<tr>
<td>Premium refund</td>
<td>-</td>
<td>100,116</td>
</tr>
<tr>
<td>Loan proceeds</td>
<td>90,000</td>
<td></td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td>510,820</td>
<td>429,010</td>
</tr>
</tbody>
</table>

| **Cash disbursements:** |          |          |
| Exchange               | 5,427    | 4,956    |
| Trust administration fees | 41,551  | 35,023   |
| Insurance premiums paid | 68,891  | 79,040   |
| Claims paid            | 389,889  | 271,777  |
| **Total cash disbursements** | 505,758 | 390,796  |

**General and administrative expenses:**

<table>
<thead>
<tr>
<th></th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honoraria</td>
<td>$ 3,600</td>
<td>$ 3,600</td>
</tr>
<tr>
<td>Supplies and postage</td>
<td>615</td>
<td>812</td>
</tr>
<tr>
<td>Telephone</td>
<td>131</td>
<td>64</td>
</tr>
<tr>
<td>Accounting fees</td>
<td>400</td>
<td>350</td>
</tr>
<tr>
<td>Legal fee</td>
<td>1,175</td>
<td>-</td>
</tr>
<tr>
<td>Interest</td>
<td>1,377</td>
<td>-</td>
</tr>
<tr>
<td>Bank charge</td>
<td>225</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total general and administrative expenses</strong></td>
<td>7,523</td>
<td>4,826</td>
</tr>
</tbody>
</table>

**Increase (decrease) in cash balance**

<table>
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**Cash balance - beginning of period**

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**Cash balance - end of period**

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<td><strong>Cash balance</strong></td>
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See accountants' report on additional information.
REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

SYNOPSIS

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INTRODUCTION

Your committee held two extensive and intensive meetings during the past year, November 10-12, 1987 in Grand Rapids, Michigan and January 21-22, 1988 in Beaver Falls, Pennsylvania. The committee also met twice each with the interchurch relations committees of the Presbyterian Church in America (PCA) and the Reformed Presbyterian Church of North America (RPCNA); those meetings were scheduled to be in conjunction with regular meetings of your committee in order to save time and expense. An additional meeting with the PCA Committee on Interchurch Relations was scheduled for February in Atlanta, Georgia, but it was cancelled by the PCA.

The committee mailed a report to all sessions and ministers of the Church following the meetings with the PCA and RPCNA in November 1987 and reported the cancellation of the scheduled February 1988 meeting with the PCA through a notice in the March issue of New Horizons.

The officers of the Committee are the Rev. John P. Galbraith, Chairman, and the Rev. Jack J. Peterson, Secretary.

I CONTACT WITH OTHER CHURCHES
A. Types of Contact

Our Church continues to have both direct and indirect contact with other churches. Direct contact is maintained through exchange of fraternal delegates with
specific churches at the General Assembly/Synod level and, in some instances, on the presbytery level. Indirect contact is afforded through the North American Presbyterian and Reformed Council (NAPARC) domestically, and through the Reformed Ecumenicity Synod (RES) abroad. Our Committee on Reformed Ecumenicity Matters is responsible for reporting to the Assembly concerning that body.

B. Fraternal Delegates
Each year invitations are sent out to churches to send a fraternal delegate to our Assembly, and invitations are received for us to send fraternal delegates to their general assemblies or synods. As this report is written our invitations have been accepted by the Christian Reformed Church, the Presbyterian Church in America, and the Reformed Church in the U. S. We plan to send fraternal delegates to those churches and to the Associate Reformed Presbyterian Church (with which we have an agreement to send fraternal delegates to each other only every other year instead of every year).

C. Information Concerning Churches
The information that follows comes mainly from two sources: reports of NAPARC churches to the annual meeting of that body, and reports of our fraternal delegates.

1. Associate Reformed Presbyterian Church (ARPC)
   a. The history of this church has its roots in early America, the 1987 General Synod being its 183rd.
   b. Recent years have seen a renewal of the church's doctrinal awareness and commitment to its Reformed heritage. With this has come renewed vigor in its programs. For example, the past Synod was able to establish a new presbytery ("Northwest"), and the Synod recognized 13 new ministers and 16 seminary students. They have 54 missionaries and 13 candidates for foreign missionary service. There were 155 students enrolled in the seminary (Erskine) for this past academic year.
   c. The ARPC now have 20 mission congregations and over $2,000,000 has been pledged in a special drive for Church Extension work. A program of retreats and conferences at the denominational conference grounds at Bonclarken, N.C., is being expanded, and they report that there is a renewed feeling of unity at the conferences that is tied up with progress being made by the various agencies.
   d. The ARPC has an active anti-pornography program which includes recommendations for action by presbyteries and congregations.
   e. An interesting administrative action by the 1987 Synod was to establish a permanent advisory committee composed of the Moderator of the Synod, the Moderate-elect, and the five most recent past Moderators.
   f. A quarterly eight-page paper, "The Highroad for All", is published by The Alliance of Loyal Laity and carries articles and news about the church. A recent issue carried articles about dealing with pornography, "integrated" evangelism, and the question of the salvation of children dying in infancy. Copies may be obtained on request and pastors and elders can learn more about the ARPC by receiving it. Address the paper at P. O. Box 1283, Mooresville, NC 28115.
   g. A weekly magazine, "The Christian Observer", is published also. A three-month trial subscription is available for $5.00 from the same address as above.

2. Christian Reformed Church (CRC)
   a. The Synod of the Christian Reformed Church has now grown to 168 members and they are searching for a means of reducing the number. The
present system has each classis represented at the synod by equal members. The number of classes has increased in recent years, automatically increasing the number in the synod.

b. In the internal life of the church a number of questions are under discussion and/or study: a restructuring of their world missions and diaconal program; membership in the National Association of Evangelicals; the place of women in ordained office in the church; the authority, function, and relationship of ruling elders and deacons. Bearing on the latter, the synod defeated a proposal to delegate deacons to classis meetings (present practice is to send only ministers and ruling elders).

c. The foreign missions program has been experiencing increasing difficulty in keeping missionaries in their fields over long periods as it was in the past. They are trying both to solve the problem and to make adjustments.

d. The church continues an aggressive evangelistic outreach by means of both its Board of Home Missions and the Back to God Hour.

e. The synod has expressed deep concern over the doctrinal and ethical decline of the Reformed Churches in the Netherlands but has continued not to support our church's belief that they should be expelled from the Reformed Ecumenical Synod.

3. Korean American Presbyterian Church (KAPC)

a. This church, composed largely of immigrants from Korea, and from conservative Presbyterian churches, held its 11th General Assembly in 1987. The church has 12 presbyteries (one in Canada, one in South America, and 10 in the continental United States), 135 local congregations, 11,000 members, and 140 ministers.

b. The church operates its own seminary, the Korean Reformed Presbyterian Seminary, at two campuses located in California and New York, the latter having begun in September 1987. There are 21 enrolled at the former and 22 at the latter for the 1987-88 academic year. The church also approved the theological training given by Trinity Evangelical Divinity School and Gordon-Conwell Theological Seminary, and to permit their graduates to apply for ministerial examination.

c. The General Assembly has a large number of officers - Moderator and Vice-Moderator, Stated Clerk and Assistant Stated Clerk, Recording Clerk and Assistant Recording Clerk, Treasurer and Assistant Treasurer.

4. Presbyterian Church in America (PCA)

a. The church continues its vigorous program of missions abroad - including continuation of its policy of working with parachurch organizations - and missions and church extension at home. They have a Committee on Christian Education and Publications, and they continue to work with our church in Great Commission Publications.

b. A position paper sharply opposed to Freemasonry was sent by the General Assembly to the sessions for study, and for vote in 1988, and the Assembly adopted an exhortation to those still in Freemasonry to "reconsider their relationship with that organization in the light ... of Scripture". Also the Assembly adopted resolutions condemning humanism and religious censorship in public school textbooks, and it sent to the presbyteries a position paper on church/state relations.

c. Having joined the National Association of Evangelicals in 1986, the 1987 General Assembly reaffirmed that decision in response to a proposal not to continue in it.
The Assembly sent to the presbyteries for approval a variety of proposed revisions to their Book of Church Order. Among them a permanent judicial commission would be established, and the powers of the several church judicatories and their relationships to each other would be revised.

5. **Reformed Presbyterian Church of North America (RPCNA)**
   a. The Foreign Missions Board of the church is considering entering a new field of endeavor, Liberia.
   b. A new Directory of Church Government has been adopted.
   c. A proposal to remove the requirement that all church officers totally abstain from the use of alcohol, tobacco, and mind-altering drugs was defeated.
   d. Considerable work is being done on the Psalms for use in worship in the churches. A joint committee of the RPCNA and the Australian and Irish Reformed Presbyterian churches is engaged in a 10-year project for a translation of the Psalms that would lend itself to new musical settings. Also a supplement to the Psalter is being prepared which will include musical arrangements from various nations and cultures; this is to provide for testing new tunes and new phrasing of the Psalms.
   e. They are enthusiastically planning for the concurrent Synod/Assembly with our church at Geneva College in 1989.

6. **Reformed Presbyterian Church of Ireland (RPCI)**
   a. Our church has had many contacts with the Reformed Presbyterian Church of Ireland for a number of years, largely through their previous membership in the Reformed Ecumenical Synod, and in more recent years has corresponded with them regarding a formal relationship. We have shared information about each other, and there is no question of their faithfulness to the Scriptures and the Westminster Standards. The church sings only psalm versions in worship. The RPCI has invited our church to establish a "fraternal relationship" with them and we believe that such a formal tie would be in keeping with the desire for the unity of the church which we both have (see Recommendation 6 below).
   b. Following is the policy of the RPCI with reference to interchurch relations:

   A sister Church is one that holds to the same distinctive position as the Reformed Presbyterian Church of Ireland, and there is, therefore, mutual eligibility of ministers and members.

   Fraternal relations with other Presbyterian and Reformed Churches, that are faithful to their confessional standards, would allow for occasional receipt of delegates and lecturers, exchange of Synodical Minutes and official publications, exchange of pulpits and joint action in areas of common concern.

   Other Christian bodies requesting some form of ecclesiastical fellowship should be asked to provide details of their confessional and doctrinal basis. Synod shall consider each case on its merits (Letter from Fred Leahy for the Interchurch Correspondence Committee of the RPC of Ireland of July 18, 1987).

II **NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)**

A. **Annual Meeting**

   The Council met in Grand Rapids, Michigan, on November 11, 1987. This
was the 13th annual meeting. The meeting had been preceded by consultations among representatives of NAPARC member churches from their agencies on Christian education, diaconal concerns, foreign missions and home missions.

The officers elected were: Leon Wardell (PCA), Chairman; Jack J. Peterson (OPC), Vice-chairman; Morton H. Smith (PCA), Secretary; Charles Carlisle (ARPC), Treasurer. Elected as additional members of the Interim Committee were Leonard Hofman (CRC), Myung Kim (KAPC), and Bruce Stewart (RPCNA). A rule of the Council is that each member church must be represented on the Interim Committee. The next meeting is planned for November 2-3, 1988, in Philadelphia, the KAPC serving as host church.

B. Comity Agreement

The Comity Agreement that has been before the member churches for several years as amendments have been proposed, has now been approved by all the churches. Its final form is as follows:

Comity has meant different things to different people. We representatives of the home missions agencies and committees or boards of our denominations resist territorial statements on comity in light of the social and cultural complexity of North American society and the great spiritual need of our many country men who are apart from Jesus Christ. Out of our concern to build the Church of Jesus Christ rather than our own denominations and to avoid 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 and will refrain from enlisting and take care in receiving members of these existing ministries.
2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions 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”.

See also Minutes, 54th General Assembly, p.212, II,B.3.

C. Transfer of Members and Congregations within NAPARC

A proposal to establish guidelines for clarity and regularity in the transfer of memberships among NAPARC member churches, had found general agreement, and a committee was appointed to work out the language. That committee reported to the past meeting, and the Council approved it for submission to the member churches for their approval. See XI below. The text as approved by the Council and recommended to the churches is as follows:

AGREEMENT ON TRANSFER OF MEMBERS AND CONGREGATIONS

Recognizing that the churches of NAPARC have on occasion unintentionally received members or ordained officers who were under various states of discipline in another NAPARC church, thus creating tension between the churches, and at the same time recognizing the need for mutual freedom and openness on the part of the
churches, we agree to respect the procedures of discipline and pastoral concern of the other denomination as follows:

1. Regular Transfer of Membership
   That in the regular transfer of membership between NAPARC churches, the session/consistory or presbytery/classis not receive a member until the appropriate document of transfer is in the hands of the receiving church.

2. Transfer with Irregularities
   a. That upon request for transfer of membership by a person under discipline, the sending session/consistory or presbytery/classis inform the receiving body of the nature and extent of the disciplinary procedure before implementing the requested transfer, thus enabling informal consultation between the pastors and elders of both churches.
   b. That such a person not be received officially until the judicatory/assembly of the receiving church has taken into serious account the discipline of and the information supplied by the sending church.
   c. That a "fugitive from discipline" who no longer is a member of a church or who is no longer on the roll of a presbytery shall not be received until the former judicatory/assembly has been contacted to determine if proper restitution has been made and/or reconciliation has been attempted.

3. Recourse and Appeal
   Where communication or action regarding the sending/receiving of a member or ordained officer/office bearer does not satisfy either the dismissing or receiving judicatory/assembly, communication may be submitted to the interchurch relations committees of the denominations involved with a view to mediation of the problem. If this proves unsatisfactory, the session/consistory or presbytery/classis may register its concern to the appropriate judicatory/assembly of the denomination.

4. Congregational Transfer
   That a congregation seeking to leave a NAPARC church to become affiliated with another NAPARC denomination be received only after it has complied with the requirements of the form of government of the church from which it is separating, and the receiving church shall be responsible to see that this is done.

[End of Agreement]

D. Application of the Evangelical Presbyterian Church (EPC)
At the NAPARC meeting the Evangelical Presbyterian Church, which was formed by people who left the Presbyterian Church (USA) several years ago, applied for membership in the Council.

The following motion was adopted:

That since the request from the Evangelical Presbyterian Church for NAPARC membership was received too late to have been considered by the Interchurch Committees of the NAPARC Churches, the Council refer the matter to the Interim Committee who are to meet with representatives of the EPC and to examine the qualifications of the EPC to be a member church of NAPARC.

The Interim Committee was directed "to make its report available to the Secretary of NAPARC no later than August 15, 1988, and the Secretary is to forward the report to the Interchurch Committees of the NAPARC churches for their consideration prior to the next meeting of NAPARC".

It may be noted that the EPC allows liberty among its churches on the
question of women in church office and aspects of charismatic gifts, and that it holds a version of the Westminster Confession of Faith that includes the chapters on missions and the Holy Spirit that were adopted by the then Presbyterian Church in the USA in 1903 to make theological room in the church for the Arminianism of the Cumberland Presbyterian Church, but that were not included in the Confession of Faith of the OPC.

E. Reports of Actions of Assemblies/Synods

Each year the delegation of each church prepares a list of actions of its previous Assembly or Synod that it believes to be significant for the information of the others. Since the reports have focused on “actions” they seldom contain information about membership, contributions, or other similar significant facts about the church. Your Committee believes that it would be helpful if the reports by delegations to the Council meeting were to be expanded to include statistics such as membership, contributions, missionary work, etc. See Recommendation 4 below.

III PRESBYTERIAN CHURCH IN AMERICA (PCA)

A. Meetings with PCA Committee

1. After the Committee’s meeting with the PCA Committee on Interchurch Relations during our 54th General Assembly in Grand Rapids, and the agreement with them as to our recommendation to our Assembly, and after both our assemblies determined “to explore what options are feasible for us in order to move to the common goal of union”, the committees arranged to meet together at the time of the NAPARC meetings (November 11, 1987) to pursue that goal. That time for a meeting was propitious for both committees since both would be present for the NAPARC meetings, and both time and expense would be saved.

2. That meeting was held and it proved to be a profitable meeting in which new doors to understanding were opened. There was agreement to study our “Principles of the Unity of the Church” together with a paper that they were preparing on that subject. But most hopeful to our committee was a suggestion that to move toward union it would be desirable to draw up what might be called “articles of agreement” for the approval of the two churches. There was also a readiness to evaluate our respective Form of Government documents. It was then decided to hold a longer, fuller meeting in February in Atlanta, Georgia, at which time our committee would have opportunity to meet also with representatives of PCA agencies - particularly Mission to North America, Mission to the World, Christian Education and Publications, and Covenant Seminary. The purpose of that meeting was to enable your committee to try to understand and appreciate each other and to learn about their goals and modus operandi.

3. That meeting, however, was never held for we received a letter under date of January 19, 1988 from their Committee informing us that they had cancelled the meeting. The reason was that their Committee on Administration had informed all the special committees that meetings that had been scheduled through January and February should not be held unless absolutely necessary. That meant that schedules that had been set up were lost, and to arrange new schedules for the short time before both general assemblies and to meet deadlines for reports to the assemblies made a meeting impossible. However, at our committee meeting in January 1988, the committee informed the PCA committee that “we stand ready to seek to work out arrangements for a joint meeting of our committees and conferences with representatives of PCA agencies in the event that funds become available to you”.

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4. In March we received a request to meet with them in Knoxville, Tennessee in June during their General Assembly, but two of our six members would be out of the country at that time, so such a meeting was out of the question.

5. The PCA Committee is now informing their Assembly that they hope to meet with us in the fall of this year. In all likelihood the wisest time to meet would be, again, at the time of NAPARC meeting, about November 1. Our Committee is committed to seeking unity with them and has told them that we desire to meet with them at the earliest feasible time in order to pursue that goal.

6. With regard to the meetings with representatives of PCA agencies that were to have been held in February 1988, and are desired for later this year, the PCA Committee has expressed the desire that the request for the meetings come from our General Assembly. See Recommendation 2 below.

If their agencies agree to such meetings it is quite possible that they may have to be in Atlanta, Georgia and require an additional meeting and more expense for our Committee. The committee is committed to pursuing the goal of unity but the Church must recognize the demands of time and effort that these extensive meetings place on the members of the committee for preparation, meeting, and follow-up. We feel that such meetings would be best with their Interchurch Relations Committee present — as would have been the case last February — but that might not be agreeable to them. We believe that the meetings should be held nevertheless, if possible; we do not see how we can move forward without them.

B. Discussion of Church Unity

1. When our Committee met in November 1987 the PCA Committee had not been able to study our statement on church unity, so there was no substantive discussion of it. It was then thought that the statement that they were preparing would be ready in time for study at the planned February meeting (it was not, even had the meeting been held). It has been completed and is being recommended to their Assembly for adoption.

2. The document is called a statement of “Guiding Principles for Ecumenical Relations”, which is what the General Assembly directed them to prepare, and is of considerably narrower scope than our principles of the “Unity of the Church”. We wish that we might have been able to discuss our wider concept with them before the completion of their paper. We hope that if their General Assembly adopts their statement it will not become a firm line to maintain simply interchurch relations rather than to move forward seeking oneness.

3. We expect that discussion of those subjects will be a major part of our next meeting.

IV REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA (RPCNA)

The 54th (1987) General Assembly determined to “encourage the Committee to pursue diligently the conversations desired by the RPCNA and present recommendations to the next Assembly as to how we may advance into closer unity with them” (Art.139-1.a). Pursuant to that action the Committee held an intensive and substantive meeting with the RPCNA Committee on Interchurch Correspondence and Study at Geneva College, Beaver Falls, Pennsylvania, on January 22, 1988.

A. Arrangements for 1989 Concurrent Assembly/Synod

1. The 54th Assembly further asked the RPCNA to consider holding their 1989 General Synod concurrently with our General Assembly. That action had arisen from previous discussions of the two interchurch relations committees, both of which highly favored the proposal.
2. The two committees agreed jointly to submit the following program to our respective parent bodies for approval:
   a. The 1989 concurrent Assembly/Synod be at Geneva College, Beaver Falls, Pennsylvania, Friday, June 9 to Friday, June 16;
   b. A three-and-a-half-hour joint deliberation Wednesday morning, June 14, on the theme "A Witness-Bearing Church";
      (1) History and theology of our mutual approaches;
      (2) Practical application, e.g., pornography and a practical way of handling it at Synod/General Assembly and local levels;
   c. Each judicatory will set aside a two-hour period to observe each other's deliberations, with the privilege of the floor. The exact time and schedules will be determined by consultation of the Clerks of the Assembly and Synod;
   d. Sunday evening, the 11th, joint worship service, preacher to be chosen by the joint committees;
   e. A banquet Tuesday evening, the 13th.

B. Papers Discussed
   The Committee discussed the following:
   1. The OPC's "Biblical Principles of the Unity of the Church". This was not discussed at length because the RPCNA committee expressed acceptance of it;
   2. The "Testimony" of the RPCNA, an official "position paper" or current testimony, that seeks to apply the Church's Confession to today's life situation. The Testimony is "of equal authority" with the Confession of Faith and Catechisms, "except that where noted, earlier documents are to be interpreted by the later ones" (p. 3);
   3. A paper prepared by a member of the RPCNA committee, "A Proposal for Church Union between the Orthodox Presbyterian and Reformed Presbyterian Churches";
   4. A paper prepared by a member of the OPC Committee on "Federation in American Presbyterianism".

C. Relationship of Our Churches
   The joint meeting approved the following statement concerning the relationship of the two churches, and submit it to our respective parent bodies for approval:
   1. That in principle our two churches should be one organizationally;
   2. That they determine to work toward organic union;
   3. That union discussions of the commitments that draw us together and the backgrounds, issues and practices that have differentiated our churches shall be brought to the table;
   4. That the Assembly/Synod meet concurrently in 1991, and at that time consider additional concurrent meetings;
   5. That the interchurch committees be directed to devise a plan and structure that will provide cooperation immediately and move us toward union (See Recommendation 5 below).

V BIBLICAL PRINCIPLES OF THE UNITY OF THE CHURCH

1. Sent to NAPARC churches
   As directed by the 54th General Assembly the Stated Clerk sent a copy of these principles to all the NAPARC member churches and to the Canadian Reformed Churches and the Reformed Church in the United States. It was sent in the re-outlined format prepared by the Clerk. The Committee approved that format for its future use of the document.
2. Responses
   To date only the Christian Reformed Church has made a formal reply, and
   they have made suggestions. The committee will address these at its next meeting.
   Also the RPCNA committee has expressed satisfaction with the statement and plans
   no further response. In the case of the PCA the statement is scheduled to be discussed
   at our next meeting with them.

3. Amendment
   The committee is presenting one small amendment in Recommendation 8
   below.

VI RECOMMENDATIONS

1. That the Assembly reaffirm its commitment to continue to seek to move
   toward union with the Presbyterian Church in America, and instruct the Committee
   on Ecumenicity and Interchurch Relations to continue to work diligently in that
   endeavor.
   
   Ground:
   This is an expression of our Church's commitment to biblical church unity.

2. That in response to the request of the PCA Committee on Interchurch
   Relations (See III,A.6 above) the Assembly inform the 16th General Assembly that
   the Assembly would like its Committee on Ecumenicity and Interchurch Relations to
   meet with representatives of the following agencies of the PCA: the Committees
   on Christian Education and Publications, Mission to North America, Mission to the
   World, Administration, and Covenant Seminary, together with representatives of
   corresponding OPC agencies of the OPC, at mutually agreeable times, and the
   Assembly would deeply appreciate the PCA General Assembly giving its encour-
   agement and help so that such meetings can be held; and that the Assembly inform
   the PCA Assembly that our purposes in seeking to have these meetings are, in
   pursuance of our mutually expressed desire "to move to the common goal of union",
   inter alia, to obtain an understanding of one another's means of operation and goals
   and the effect of union on the operation of the the OPC's agencies.

   Grounds:
   1. The understanding that could be derived from such meetings would be
      essential to union with unity.
   2. The arrangements for similar meetings that were scheduled for the past
      February were arranged at the request of the Ecumenicity Committee. However, the PCA committee on Interchurch Relations has now asked that
      such a request should be from the OPC General Assembly to the PCA
      General Assembly.
   3. That the Assembly approve the "Agreement on Transfer of Members and
      Congregations" recommended by NAPARC (see II,C. above).
   Ground: Previous general assemblies have expressed agreement with this
   endeavor, and the proposed wording seems to be satisfactory.
   4. That the Assembly ask NAPARC to request the member churches to add
      statistical information concerning such things as the membership, contribu-
      tions, missionary work, etc. of the churches to the reports of significant
      actions which they make to NAPARC each year (see II,E. above).
   Ground: This will give the other member churches another helpful view of
      the churches.
   5. a. That the 55th General Assembly meet at Geneva College, Beaver Falls,
Pennsylvania, Friday, June 9, 1989, at 9:00 a.m., with a projected terminus of noon, Friday, June 16, 1989, a time and place that are concurrent with the meeting of the General Synod of the Reformed Presbyterian Church of North America;

b. That the program outline given in IV,A above be given general approval and the Committee on Ecumenicity and Interchurch Relations and the Committee on Interchurch Correspondence and Study of the RPCNA be authorized to complete the program; and

c. That a Committee on Arrangements be appointed for the 55th General Assembly which will work in concert with the interchurch relations committees of the two churches in coordinating the program aspects of the Assembly.

Grounds:

1. The 54th General Assembly requested the RPCNA to agree to hold concurrent meetings in 1989.

2. Considerably more work remains to be done to arrange a definite program for the event, and it is important that the Committee on Arrangements and the program committee concert their efforts so as to avoid scheduling conflicts.

6. That the Assembly instruct the Committee to work with the RPCNA to prepare a plan and structure that will provide cooperation between the churches at the earliest possible time and move the churches toward union (see IV,C.5. above).

Ground:

The joint meeting in January 1988 agreed on such a procedure (see IV,C.5 above).

7. That the General Assembly accept the invitation of the Reformed Presbyterian Church of Ireland to enter into fraternal relations with them, understanding that to mean: "Fraternal relations with other Presbyterian and Reformed Churches, that are faithful to their confessional standards, would allow for occasional reception of delegates and lecturers, exchange of Synodical Minutes and official publications, exchange of pulpits and joint action in areas of common concern" (see I, C. 6 above).

Ground:

The character of the RPCI is clearly Reformed, and establishing this relationship will give further expression to church unity.

8. That the Assembly amend the statement, "Biblical Principles of the Unity of the Church", b.8. (Minutes, 53rd General Assembly, p. 177) by substituting the words, "The officers of the church are to prepare the members for, and assist them in, this work" (Eph. 4:11, 12) for the words, "The work of the officers of the church is to prepare the members for, and assist them in this work" (see V above).

Ground: The existing wording means that this is the sole work of the officers; the new wording makes it clear that this is one work among others.

Respectfully submitted,
John P. Galbraith
Chairman
REPORT OF THE COMMITTEE ON REFORMED ECUMENICAL SYNOD MATTERS

The Committee on Reformed Ecumenical Synod Matters (CRESM) held two meetings since the previous General Assembly on September 2, October 27, 1987, and March 27-28, 1988. All members of the Committee elected by the 54th (1987) General Assembly were: voting delegates to the Reformed Ecumenical Synod (RES) Harare 1988: John P. Galbraith, Thomas E. Tyson; Nonvoting delegates: Jack J. Peterson, Gerald I. Williamson; Alternates: Richard B. Gaffin, Jr. and Robert B. Strimple. The Rev. Harvie M. Conn who as an OPC adviser to RES Chicago 1984 and a member of this Committee continues as a member of the Committee until RES Harare 1988. The officers of the Committee are Jack J. Peterson, Chairman, and Thomas E. Tyson, Secretary.

I ACTIONS OF THE 54TH GENERAL ASSEMBLY

The 54th General Assembly took the following actions relevant to the work of the Committee:

A. Recommendation 1 of the Committee was adopted "that the General Assembly request the Interim Committee of the RES to recommend to RES Harare 1988 the termination of the membership of the Reformed Churches in the Netherlands (GKN), in accordance with the Constitution, Article V, Section 2; "and that the Assembly approve the document, 'Why the Membership of the GKN in the RES Must Be Terminated Now,' for submission to the Interim Committee as grounds for that request."

B. Recommendation 2 was adopted "that the General Assembly constitute the CRESM a commission of this Assembly, until the next (55th) General Assembly, in order (1), in the event that the Interim Committee does not recommend termination of the membership of the GKN, to send a letter on behalf of the OPC to the RES Harare 1988, requesting that the RES inform the GKN that they do not qualify for membership in the RES; and (2) to act in place of the Assembly in any matters pertaining to 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 commission deems wise."

C. Recommendation 3 was adopted in the following amended form: "that the General Assembly (1) elect a delegation of four - two voting and two nonvoting - to attend RES Harare 1988; (2) that two alternates be elected; and (3) that current members of the CRESM not elected as delegates to RES Harare 1988 be continued as members of the Committee until the time of RES Harare 1988. These delegates will attend Harare 1988 only if the OPC maintains its membership in the RES."

D. Recommendation 4 was adopted in the following amended form: "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

"1) that white Christians will cease defending the policies and practices of apartheid and where Scripture demands it, will be willing to relinquish unjust privileges presently enjoyed;

"2) that nonwhite Christians will remain faithful to Scripture in seeking the removal of grievances against whites;

"3) that God will strengthen nonwhite Christians by his power, and enable them to resist the pressures of terrorism aimed particularly against them;

"4) 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;

"5) 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."

E. The following substitute was adopted in place of Recommendation 5:

"The matter [recommendation 5 'that the General Assembly refer the matter of OPC membership in the ICRC to the Committee on Ecumenicity and Interchurch Relations'] was referred to the CRESM together with Overture 13 and Communication 16, and that the Committee be instructed to bring its recommendations to the 55th (1988) General Assembly."

Overture 13, from the Presbytery of Ohio asked that "the 54th (1987) General Assembly assign to the committee of its choice the responsibility to bring a recommendation to the 55th (1988) General Assembly re: possible application for membership in the International Conference of Reformed Churches (ICRC) or the possible establishment of a new organization for the fellowship, joint witness and ministry, etc. of the international Reformed Community."

Communication 16, from the ICRC, stated

"It is my pleasure to inform you that the Interim Committee of the ICRC has decided to have the next conference, Deo Volente, in the third week of June 1989, namely, from Monday June 19th, with the closing date tentatively scheduled for Friday, June 23, 1989.

"The conference will be held at Cloverdale, British Columbia, Canada.

"You will receive further information as preparations are progressing.

"M. van Beveren, Corresponding Secretary"

II THE REFORMED CHURCHES IN THE NETHERLANDS (GKN)

A. Review of General Assembly Actions

As noted above, the 1987 General Assembly determined to "request the Interim Committee of the Reformed Ecumenical Synod to recommend to RES Harare 1988 the termination of the membership of the Reformed Churches in the Netherlands, in accordance with the Constitution, Article V, Section 2;

"and to approve the document, 'Why the Membership of the GKN in the RES Must Be Terminated Now,' for submission to the Interim Committee as grounds for that request."

B. RES Interim Committee

1. OPC Letter to The Interim Committee

The Stated Clerk of the General Assembly, John P. Galbraith, sent the action of the Assembly along with the document "Why the Membership of the GKN in the RES Must Be Terminated Now" to the Interim Committee for consideration at their meeting immediately after the meeting of our Assembly.

2. Response of the RES Interim Committee

a. Text

The response of the Interim Committee to the request of the OPC included a determination not to recommend to RES Harare 1988 the termination of the membership of the GKN in the RES. The text of the response of the Interim Committee is found in the Report of the Interim Committee, section G, entitled "Reformed Churches in the Netherlands (GKN)" in the printed Agenda for RES Harare 1988, pages 16 through 28. That section, because of its importance, is quoted in full, together with the Minority Report of the Rev. John P. Galbraith, the
“Chairman” referred to below.

[Section G of the Interim Committee Report begins here (through p. __)]

G. Reformed Churches in the Netherlands (GKN)

Two member churches, the Reformed Churches of New Zealand (RCNZ) and the Orthodox Presbyterian Church (OPC), made formal request to the Interim Committee that it recommend to RES Harare 1988 (in accordance with the RES Constitution, V,2) that it terminate the membership of the GKN in the RES. A third church, the Christian Reformed Churches in the Netherlands (CGKN), made a similar request, but not in the form required by the Constitution.

Chairman’s Recommendations

That the Interim Committee concur in the request of the Reformed Churches of New Zealand and the Orthodox Presbyterian Church to recommend to RES Harare 1988, in accordance with the RES Constitution, Article V,2, 1. That the membership of the Reformed Churches in the Netherlands (GKN) be terminated at the close of the Harare Synod meeting.
2. That the RES inform the GKN that it will be willing to receive application for their return to the RES at any time in the future.

Interim Committee Response

The Interim Committee received communications from the RCNZ and the OPC requesting that the Interim Committee recommend to RES Harare 1988 the termination of the membership of the GKN in the RES. In addition, the Interim Committee took note of the two letters from the CGKN addressed to the synod bearing on the same issue.

The Interim Committee recognized that the concerns expressed in these documents have been evident in the RES for more than ten years. Some churches withdrew from the RES because of the continuing presence of the GKN. The Concern became a dominant issue in RES Chicago 1984.

The issues and concerns center primarily in two actions of the GKN. First, the publication of *God With Us* in 1979, and secondly, in the decisions of the GKN on homosexuality in 1979 and 1980, and its subsequent biblical study on the subject entitled *Homophilia*, received by the GKN Synod in 1982.

The OPC and the RCNZ have protested these actions to the GKN and believe the GKN have evidenced no willingness to change their positions. Without detailing the history of the growing dissatisfaction with the GKN responses, it is in the light of this prolonged and crucial issue that the Interim Committee decides to present its judgment and recommendation to RES Harare 1988.

Various factors were considered by the Interim Committee: The importance of the issue involving the authority and understanding of the Scripture and the integrity of the confessions of the Reformed churches. The proper concern of the churches, if the Scriptures are opposed and the confessions are being undermined. But also the value of a careful address to current questions and issues confronting the churches in today’s world, in the light of the Bible and the Reformed confessions. The Interim Committee also bore in mind the decisions of the RES Nimes 1980 and RES Chicago 1984 as they reflected on the matters.

Regarding the position of *God With Us* the Interim Committee has taken note of the diverse critique that this statement has received as, e.g., in the RES Theological Forum and elsewhere. In 1986 the GKN’s Commission on Church and Theology published a sequel to *God With Us* that has taken into consideration the criticisms and judgments that have been raised both within and without the GKN. The Interim
Committee observed that the RES has never addressed God With Us with a careful study of its own and that the sequel has not yet been evaluated by the RES or any church, save the CGKN. The Interim Committee feels that the RES would owe the GKN such an evaluation before the RES would take such a drastic action as to terminate the GKN membership. The GKN have wrestled with profound questions that confront all churches and their conclusions must be reviewed seriously to determine what possible values they might bring to the Reformed family of churches or what possible dangers of apostacy they may be promoting. That the GKN have reviewed God With Us and produced a sequel encourages the Interim Committee to believe that the GKN are open to honest criticism and dialogue.

Concerning the pastoral advice of the GKN on homophilia and its exegetical defense of this advice, the Interim Committee has at present a committee which is studying Homophilia, and the Interim Committee is of the opinion that no further action should be taken until RES Harare 1988 has had the advice of its study committee and the GKN have had the opportunity to reply to it. To take action to terminate the membership of the GKN at this time would be unwarranted in the judgment of the Interim Committee.

The Interim Committee, although somewhat handicapped by the presence of only three voting members, and two of them associated with the churches involved, decided, in keeping with the Constitution, to prepare the following recommendation for the synod:

The Interim Committee, having considered the request of the RCNZ and the OPC to recommend to RES Harare 1988 the termination of the membership of the GKN in the RES, recommends to the synod not to terminate the membership of the GKN at this time.

Minority Report

The undersigned, as a member and chairman of the Interim Committee, in love for all in the RES and in particular for the Interim Committee, regretfully and respectfully, must dissociate himself from the negative response of the Interim Committee to the pleas of two RES member churches - the Reformed Churches of New Zealand (RCNZ) and the Orthodox Presbyterian Church (OPC) - who requested the Interim Committee, in accordance with the Constitution, Article V, Section 2, to recommend to RES Harare 1988 that the membership of the Reformed Churches in the Netherlands (GKN) in the RES be terminated. The plea of the two churches, supported by a third member church, the Christian Reformed Churches in the Netherlands (CGKN) was refused by a vote of two to one on July 2, 1987. It is with much regret that the undersigned finds himself in such disagreement with his brethren on the Interim Committee, and must herewith present an alternative for adoption by RES Harare 1988. He also wants to express appreciation for the fine spirit in which our discussions were held.

This report and its recommendation take into account the unfortunate fact that the decision of the Interim Committee prevents the churches represented at RES Harare 1988 from voting directly on the question of terminating the membership of the GKN in their body. The activities and theological positions of the GKN as a member of the RES have created a situation that has disturbed the unity of the RES for many years. It has been, and is, a situation of such great concern to so many of our members, and must be resolved without further delay. A fair report must go into considerable detail, and this report does that, even though much detail has had to be eliminated. Also, because the time has come to draw lines clearly and sharply some may receive a mistaken impression that we look unkindly on others. In fact,
it is in love that we write, and for no other reason. Also *with* love in the knowledge that we, too, transgress God's will.

A. Concerning the "grounds" given by the Interim Committee for not recommending termination of the membership of the GKN in the RES.

Although the grounds are not set down in the usual manner, and not entitled "grounds", the reasons given by the Interim Committee for its refusal to recommend termination of the GKN's membership in the RES may be identified in the various paragraphs of the response. We shall examine these "grounds" and the recommendation. We shall then present our recommendations together with grounds that include vital considerations that the Interim Committee did not mention.

We now consider the response by its paragraphs:

1. *Paragraphs 2 and 3*

   a. The Interim Committee says that "concerns expressed in the documents have been evident in the RES for more than 10 years". These concerns are not a matter of just 10 years; they are, in fact, part of long-term concerns about the GKN that they have resisted since 1963 - it will be 25 years when RES Harare meets in 1988. They joined the WCC against the advice of the RES, then they allowed Professor H. Kuitert and Dr. H. Wiersinga to remain in office while maintaining heretical positions, then they ordained women to teaching and ruling office, and, in quick succession, came to their positions on Scripture and homosexuality. Yes, true, RES concerns now focus on Scripture (*God With Us*) and homosexuality; but that is not to say that the previous issues have been corrected, for they have not. The GKN responses have not resolved *any* of the concerns expressed by the RES for 25 years.

   RES Chicago addressed that very problem when it brought three of their issues together (*Wiersinga, God With Us* and homosexuality) and told the GKN in no uncertain terms (a vote of 42-11) that it is the "conviction" of the RES that "the GKN are departing from the testimony of Scripture and the substance of the Reformed Confessions" on these vital matters.

   The Interim Committee admits that several churches were so concerned about the "continuing presence" of a GKN that would not budge from positions condemned by the RES "that they withdraw from the RES." And the Interim Committee further conceded that that same concern continued to be "a dominant issue in RES Chicago 1984." In fact, so concerned was RES Chicago 1984 that, after appealing to the GKN to "withdraw" its advice that homosexuals can be members and officers in good standing in the church (*Acts*, Art. 89, p. 65), the RES warned them that if they would not withdraw that advice more churches might leave the RES (p. 66). Since then, the situation has been seriously aggravated, for the GKN have not only refused to withdraw the advice; instead, they (1) would not meet with a committee that RES Chicago had commissioned to "advise" them "with regard to homosexual practice in accordance with the statements of RES Nimes 1980 and RES Chicago 1984 that 'all homosexual practice is sin'" (Art. 117), and (2) they made matters worse by insisting that "many sincere believers (homosexuals) are not perverted" (letter to Interim Committee, June 12, 1986, after Interim Committee meeting with GKN).

   This is a very open, frank, and firm reaffirmation and retention of their basic position regarding homosexuals. The response of the Interim Committee to the request of these churches does not help the deep concern of so many RES churches; rather it heightens the crisis among us.

2. *Paragraph 4*

   In this paragraph the Interim Committee acknowledges that the dis-
satisfaction with the GKN responses is “growing,” and that we are dealing with “crucial issues”; then somehow they reason that because of the growing dissatisfaction and the importance of the issue the RES should again postpone decisive action. That is what the RES has been postponing ever since RES Amsterdam 1968 and has been a large reason for the present crisis. And now, after some churches have left the RES, and others are likely to if this situation continues, the Interim Committee wants the RES to ignore the crisis situation and postpone again. Another postponement in these circumstances can only hurt the RES in its witness, its peace and its unity.

3. Paragraph 6
The Interim Committee says that the RES “owes” a separate study of God With Us and its October 2, 1986 sequel. For years the RES has been trying to help the GKN, but they have rejected our help at every step. Now, when RES Chicago has warned them of the possible consequences to the RES if they continue to hold steadfastly to their past errors and to remain in the RES, it would have been more appropriate for the Interim Committee to have reminded the GKN of what they owe to the RES and its churches. The RES has spent thousands of dollars and many hundreds of valuable man hours in our endeavors to help the GKN from paths that the RES churches have overwhelmingly found to be contrary to Scripture.

The Interim Committee admits that God With Us has been studied. But they want a formal RES study committee. As ground for that new study, the Interim Committee says that because the GKN have produced a sequel to God With Us we should be “encouraged.” On the contrary, an examination of that sequel to God With Us will show that while making some changes they still hold firmly to basic premises of God With Us. Such examination will show the essential correctness of the evaluation of the CGKN in their letters of February 6, 1987 and June 9, 1987 to RES Harare. No RES study on any subject has ever been acceptable to the GKN. We have no reason now to think that they will change their basic approach to Scripture, and a postponement of definitive action in the GKN until 1992 or 1996 could do further harm to the RES in its present circumstances.

4. Paragraph 7
This paragraph suggests delay on the request to terminate GKN membership so as to wait for a study committee report on homosexuality, then a GKN response, and probably another plea for time to study it more. So we move on to 1992, probably also to 1996, and possibly even to 2000. By that time the influence of the GKN on students from RES churches who go to the Netherlands will have had its effect, and a growing body of new church leaders will lead their people to follow the ways of the GKN. Testimony from those churches indicates that that is already happening. We have had the document “Homophilia” to study for years; many studied it before RES Chicago and still told the GKN “all homosexual practice is sin.” Seldom has there been such a unified agreement in the RES as there has been on this homosexual sin. At RES Chicago the vote to request the GKN to withdraw its “pastoral advice” concerning homosexuals and to show concern for other RES churches was adopted by our overwhelming 43-11 vote. Yet the GKN have turned a deaf ear.

5. The response of the Interim Committee to the request that the GKN’s membership in the RES be terminated, takes no account of a very significant fact: all of the other bodies in the Netherlands with which the RES has had contact, are unanimously agreed in their evaluation of the GKN. The CGKN, an RES member church, has asked the RES to terminate the GKN membership; the Netherlands Reformed Churches (buiten verband) who contribute funds for the RES, will not join it while the GKN are a member church; and the Gereformeerde Bond in the Hervormde Kerk
oppose the joining of the GKN and the HK because of the harmful effect that the
joining would have on even the HK. The judgment of these three bodies in the Neth-
erlands is of utmost significance because far beyond what any of our other churches
can know about the GKN these three are personally and closely familiar with the
position and the life of the GKN in their own country.

6. The response of the Interim Committee also failed to take account of
the GKN’s opposition to the commitment of the RES to the Reformed standards in
our Constitution, which is that the basis of the RES are the Scripture “as interpreted
by” the Reformed confessions (Article II, Basis). The GKN’s proposed revision of the
Constitution would have had the RES completely abandon such a commitment to
those creeds. Instead, the GKN wanted the RES to make no commitment to our
creeds but instead to express some vague “feel connected with” (our) forefathers
who have confessed their faith in these Reformed confessions. Note that even that
vague “connection” is not with the creeds but just with the forefathers. For the RES
our Reformed standards would have been simply historical documents that earlier
generations held to, but not this generation. However, RES Chicago would not allow
that direction even to be considered by the Revision Committee but directed that
“the Constitution must continue to affirm the Scriptures ... and the Reformed con-
fessions as the Basis for the RES ...” (Acts, Art. 35, p. 25), but the GKN had wanted to
depart from commitment to the creeds as the confession of the RES. To support the
departure from the creeds they would have eliminated the important requirement
for membership in the RES that member churches must “maintain” the Reformed
faith expressed in the Basis. A church that so seeks to undermine the very reason for
so many churches wanting to be in the RES should not feel at home in the RES, as
obviously the GKN do not. And a body that includes such a church cannot feel
oneness with that church.

B. Concerning the recommendation of the Interim Committee
1. The recommendation is not just to put off a recommendation until the
next (1992) RES, but indefinitely. This is precisely what has been done for years while
the GKN have not reversed their position on any issue and the RES fellowship is torn
assunder - not over the issues, for there has been virtual complete agreement on
them - but by the danger of allowing such teachings to exist within our body. Now,
with RES Chicago’s recognition of possible further division, possibly very sizeable,
this RES must decide if it wants to be a Reformed body or to be an inclusivist non-
Reformed body that embraces other doctrines and other morals so as to make the
RES no longer able, in honesty, to call itself a Reformed ecumenical body. It is a
question of whether we are to keep our Reformed integrity or be shaped by the GKN
into its own changed and changing image.

2. a. The action of the Interim Committee has prevented RES Harare
from terminating the GKN membership in the RES. The Constitution, Article V,
Section 2, provides that a church’s membership can be terminated by the RES only
after the Interim Committee has recommended it. To a degree, then, the hands of the
RES have been tied.

b. The RES must not allow its hands to be tied completely by its
Interim Committee and be prevented from expressing its will. The RES must
therefore be permitted to express that will in another way.

C. Recommendations
1. That RES Harare 1988 inform the GKN that they no longer qualify for
membership in the RES and request them to resign their membership by December
Appendix

Grounds

a. GKN Synods have neither rejected nor denied any of the contents of the document, *God With Us*, nor have they forbidden its use in the churches.

That document, maintains a concept of truth as "relational" and of truth as being determined by revelation plus experience, it confuses the all-important distinctions between the work of the Holy Spirit in inspiration and His work in illumination and the GKN acknowledged, in their meeting with the Interim Committee in March, 1986, that their new view of Scripture is at the root of their position on homosexuality. A faulty view of Scripture has produced its inevitable result: a faulty morality. The sequel to *God With Us*, dated October 2, 1986, does not remove the basic errors. (The proofs and documentation of these facts cannot be included here because of the constraints of time placed upon the undersigned, but they will be available at RES Harare 1988).

b. The GKN Synod of Gouda did not "withdraw" its advice to homosexuals as requested by RES Chicago 1984.

The GKN thereby indicated their determined opposition to the judgment that "all homosexual practice is sin" as declared by two successive RES Synods (See *RES Acts 1984*, Art. 117, p. 115).

At the meeting of the Interim Committee with representatives of the GKN in the Netherlands in March 1986, they refused to receive advice from a committee that RES Chicago had mandated to meet with and advise the GKN in this matter (See *RES Acts 1984*, Art. 117, f(l), p. 115).

c. The GKN officially reaffirmed and expanded their position on homosexuals to the Interim Committee (see letter June 12, 1986). After the Interim Committee/GKN meetings in March 1986 the GKN officially

1) Reaffirmed the GKN position on homosexuals that "It is not right for us to condemn fellow men in their homophilical nature." Congregations should "see to it that ... (the) Homophilical ... receives new inspiration in the experience of worship, through administration and remembrance of baptism, by means of participation in the Lord's Supper"; and "to administer the gifts for service given to ... homophilicals, even for office."

2) Went further, beyond statements that we had previously seen though wholly in accord with previous statements: homosexuals may be "sincere believers who are not all perverted" (emphasis ours).

d. Four years ago, at RES Chicago 1984, when there was a tie vote of delegates on a motion to request the GKN "to withdraw from the RES," a majority of the churches represented (as distinguished from individual delegates) favored their withdrawal. It was the large blocs of votes of a few of the larger churches which provided a full half of the negative votes that enabled the votes of delegates to overrule the will of the churches. Now, this year, with the GKN having expressed to the RES its renewed determination to maintain their commitment to their homosexual position (expressed by their actions indicated in b. and c. above) in spite of all the RES's efforts to bring about change, the RES member churches should see the need, even more than four years ago, for the GKN to resign.

e. The GKN's claim that the statement of RES Chicago 1984 was made "on the basis of four Bible texts which had not been previously studied" (see the same letter) cannot be supported by fact.

Although the texts may not have been studied by an RES study committee, that does not mean that they had not been studied by member churches. Worthwhile study is not limited to RES study committees, and the GKN have no
right to claim that the churches have neglected to study this matter in the ways that they saw fit. In their studies they would have had to evaluate more than the four texts referred to. It should be obvious that those four texts were cited only as sample texts that spoke explicitly on the question. The delegates had clear right to vote as they did.

f. The GKN claim that the decision of RES Chicago “could not restore internal unity.”

Unity requires the accord on both sides. The RES cannot force a church to make certain decisions, but it can say what the conditions of unity are. That is what RES Chicago said: the conditions of unity are obedience to Scripture. The RES is solidly united in belief that Scripture teaches clearly that all homosexual practice is sin, and not one RES member church has adopted the position or practice of the GKN. So long as the GKN continue in their position there cannot be unity. Under these conditions the GKN should want to give unity to the RES by resigning from the RES on their own initiative for the sake of their own peace as well as that of the RES, and not wait for the RES to request them to do so.

g. The GKN have clearly demonstrated, by their proposed revision of the Basis of the RES Constitution (see A.6 above), that they do not want the RES either to be or to be able to maintain itself as a Reformed body.

Their proposal for a new Basis would have removed the RES commitment to a body of Reformed truth, and their proposal for conditions of membership would have made it impossible for the RES to enforce its Basis. During the past 25 years the RES has advised the GKN about numerous courses of unscriptural behavior with the authority of the Constitution. Now the GKN have warned the RES that that procedure is unacceptable to them and that they want a constitution that will not allow such restrictions. For either reason - behavioral or Constitutional - the GKN should not be in the RES, but here both reasons are brought together.

h. An accepted position of the Reformed churches has long been that “Reformed churches must be reforming,” and it has been claimed that that is what the GKN are doing, reforming.

But “reforming” must meet the test of Scripture; our reforming must be in accordance with the Word of God. In issue after issue, in the RES’s dealings with the GKN, the RES has found them contrary to Scripture in every instance. That is not “reforming.”

i. The positions of the GKN that the RES has said were contrary to Scripture bring shame on every other church.

For many years the RES member churches have tried to help the GKN to turn from certain sins even though we have been criticized by others for continuing to be in fellowship with them in the RES. But we have continued to pray and hope for repentance and change. However, with approval of the heinous sin of homosexuality and their absolute refusal to retreat from what the other RES churches see as an obvious departure from Scripture, the time has come to say, “No more.” To say, the “fellowship” must end. They may have defiled their own name before all the world, but we defile our names by being willing to be co-members of the RES with them. As co-members we all share in the shame and disgrace of this defilement of Christ’s body and the dishonoring of God’s name. If they will not leave us on their own initiative, then we must request them to do so.

2. That the RES inform the GKN that it will be willing to consider an application for their return to the RES at any time in the future.

Conclusion

It may seem to some that we have used harsh words in the above report. No one
can know the sorrow we feel about the necessity for speaking as we have in order
to make the situation as clear as possible. Great champions of the Word of God have
come from an earlier GKN, and many Reformed people have drunk deeply from
them as teachers and authors who were faithful to the Word of God. We have great
debt to them. Now to say that their church is no longer worthy to be in fellowship
with those who learned from her in days gone by is very hard.

But even the apostle Paul, deeply loving the congregation at Corinth as he did,
finally had to write to them - not from his own wisdom, but by the infallible
inspiration of God - that an end had finally come for some who willfully and
unrepentantly pursued sin. There were two views of life, and they could not walk
together. So in our day the GKN have showed us that there are two different ways:
the way of the RES and the way of the GKN. The GKN have said for 25 years that they
will not go the way of the RES. We have now to decide, will the RES go the way of
the GKN or will the GKN go their own way?

We may not allow ourselves to forget that when the apostle drew the line
between godliness and ungodliness in the church that he did not write out of hatred
for the Corinthian fornicator when he decreed that the church should “deliver such
a one to Satan” so as “purge out the old leaven, that ye may be a new lump” (I Cor.
5:1-7), and “not associate with anyone who calls himself a brother who is sexually
immoral ... With such a man do not even eat” (I Cor. 5:11). Nor was it from harsh-
ness nor ignorance that he wrote under God’s inspiration, “Do not be deceived: nei-
ther the sexually immoral nor idolators nor adulterers nor male prostitutes nor
homosexual offenders ... will inherit the kingdom of God” (I Cor. 6:9-10 NIV). Not
at all. Rather, his purpose in this drastic measure was to seek the salvation and
reclaiming of the wayward: “so that his sinful nature may be destroyed and his spirit
saved on the day of the Lord”; and his motivation flowed from love: “For I wrote you
(I Cor. 5) out of great distress and anguish of heart and with many tears, not to grieve
you but to let you know the depth of my love for you” (II Cor. 2:4). So write we here.
As the time of decision has come, may the God of truth and righteousness, peace and
love rule in the hearts of us all and bring the RES to the unity of faith and service that
our churches desire.

(signed) John P. Galbraith

[End of Section G of the Interim Committee Report]

b. Churches requested to study documents

The Interim Committee decided to ask the other member churches
to study the documents relevant to the issue: the three communications from the
RCNZ, OPC, and CGKN, the reports of the GKN: God With Us, and Homophilia, and
the Report of the Commission for Church and Theology to the General Synod of the
GKN Gouda 1985-86 (sequel to God With Us, Oct. 2, 1986) prior to RES Harare (May
30-June 10), in order that their delegates may be well prepared.
The Interim Committee responded to the requests of the CGKN, the OPC and the
RCNZ by sending copies of its action and the Minority Report to the CGKN, the
OPC, and the RCNZ. These papers were also sent to all the other member churches.

C. OPC Commission on the RES

1. Empowered

The General Assembly had anticipated the possibility of such an
action on the part of the Interim Committee. The Assembly had “constituted the
CRESM a commission of this Assembly, until the next (55th) General Assembly, in
order (1), in the event that the Interim Committee (did) not recommend termination
of the membership of the GKN, to send a letter on behalf of the OPC to the RES
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Harare 1988, requesting that the RES inform the GKN that they do not qualify for membership in the RES; and (2) to act in place of the Assembly in any matters pertaining to 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 commission deems wise.”

2. OPC letter to RES Harare 1988

In response to the action of the General Assembly to ask this committee “to send a letter on behalf of the OPC to the RES Harare 1988, requesting that the RES inform the GKN that they do not qualify for membership in the RES”, the Committee determined that the form of the recommended action would be: that the OPC request RES Harare 1988 to inform the GKN that they do not qualify for membership in the RES and should resign their membership in the RES and request them to resign their membership by December 31, 1988.

[Letter to RES Harare 1988 begins]

December 7, 1987

Dear brothers in the Reformed Ecumenical Synod,

The Fifty-fourth General Assembly of the Orthodox Presbyterian Church (OPC) requested the Interim Committee of the Reformed Ecumenical Synod (RES) to recommend to RES Harare 1988 the termination of the membership of the GKN. The Interim Committee received our request and a similar request from the Reformed Churches of New Zealand, plus the support of the Christian Reformed Churches of the Netherlands (CGKN), but determined not to recommend such termination of the membership of the GKN in the RES at this time, by a vote of two to one.

It is therefore necessary for our church to come directly to RES Harare 1988 with the following proposal:

that RES Harare 1988 inform the Reformed Churches in the Netherlands (GKN) that they do not qualify for membership in the RES and should resign their membership in the RES and request them to resign their membership by December 31, 1988.

GROUNDS:

1. THE GKN DOES NOT QUALIFY FOR MEMBERSHIP IN THE RES BECAUSE OF THEIR VIEWS AND PRACTICES CONCERNING HOMOSEXUALITY.

A. The “pastoral advice” given by the Synod of the GKN says that “It is not right for us to condemn fellow men in their homophilical nature”. Congregations should “see to it that ... (the) homophilical ... receives new inspiration in the experience of worship, through administration and remembrance of baptism, by means of participation in the Lord’s Supper”; and “to administer the gifts for service given to ... homophilicals, even for office.”

1) The 1980 RES Nimes declared that according to Scripture all homosexual practice is sin. That RES, however, could only ask the GKN to clarify its pastoral advice, because the GKN delegation insisted that the advice did not necessarily have in view homosexually active persons. Subsequently the GKN General Synod made clear that its pastoral advice did and does include homosexual acts.
Appendix

2) RES Chicago 1984 reaffirmed that “all homosexual practice is sin” and acted to appeal to the GKN to withdraw its pastoral advice.

3) In March 1986 the GKN General Synod of Gouda responded to this appeal by refusing it and thereby indicated their determined opposition to the judgment that “all homosexual practice is sin”.

4) Later in the same month GKN representatives informed the Interim Committee of their refusal to meet with the committee that RES Chicago had requested the Interim Committee to appoint in order to advise the GKN (Acts 1984, Art 117,f,(1), p. 115) concerning the position of the RES. The reason given was that there could be no meaningful discussion with such a committee.

5) The GKN officially reaffirmed and expanded their position on homosexuals to the Interim Committee. After the Interim Committee/GKN meetings in March 1986 the GKN officially (1) reaffirmed the GKN position on homosexuals, and (2) further stated that homosexuals may be “sincere believers who are not at all perverted” (emphasis ours; letter to Interim Committee, June 12, 1986, after Interim Committee meeting with GKN).

That is where matters stand at present: nearly eight years after it was first adopted, the GKN continue, unchanged by widespread expressions of alarm, to maintain their pastoral advice.

B. The defense given for this pastoral advice in the document HOMOPHILIA may be briefly stated as follows: the biblical prohibitions, especially Paul’s, are limited to homosexual promiscuity or homosexual activity by heterosexuals. The biblical writers say nothing, because they knew nothing, about a “homophilical” relationship, that is, a relationship that includes homosexual acts “in love and fidelity.” The church today, the GKN say, should not condemn such a relationship but rather accept it. In a word, on the matter of homosexual practice in general, and specifically that some practice may be permissible - as the report is eventually frank to say - today “We know more than Paul” (emphasis ours; pp. 28f.). Thus, they contend, because of the ignorance of Paul and the other writers their prohibitions may not be used to condemn every homosexual relationship and activity today. This is a decisive, controlling viewpoint in the argumentation offered by the GKN in support of their pastoral advice.

In response it needs only to be pointed out

(1), negatively, that there is absolutely no evidence in the text of Scripture for a distinction between promiscuous and loving (“homophilical”) homosexual acts, and

(2), positively and more importantly, that the notion of permissible homosexual activity is in conflict with the view of creation taught in Scripture and built on by Paul in his prohibitions. That view is that sexual activity is only to take place between man and woman, and only in the bond of marriage. Paul’s point, in the context of Romans 1:26-27, is that any other sexual activity is worship of self, and, in the case of homosexuality, an especially degrading and “unnatural” form of idolatry, of defacing creature-worship.

2. THE GKN DOES NOT QUALIFY FOR MEMBERSHIP IN THE RES BECAUSE THEIR PASTORAL ADVICE FAILS TO PROCLAIM THE GOSPEL. The gospel declares the forgiveness of sins through the sacrificial death of Jesus Christ and calls sinners to turn in repentance from their sins and in faith embrace Jesus as Lord and Savior in order to be forgiven. By telling homosexuals that their sin is not sin the GKN advice confuses homosexuals and so robs them of the great privilege
of repentance; it deprives them of the forgiveness of sins promised in the gospel. Therefore, the GKN pastoral advice is anything but pastoral; it is a tragic example of what happens when the wisdom of man replaces the wisdom of God. That advice is ultimately cruel. By failing to call sin, sin, it further enslaves to sin and the powers of darkness; it deprives of the most ultimate freedom we sinners can know.

And this is so serious because Scripture teaches (1 Corinthians 6:9-10) that those who persist, unrepentant, in this sin, as well as in others, will not enter the kingdom of God; they are under his final wrath. Is it really too strong to say that the GKN advice may contribute to the eternal condemnation and destruction of homosexuals? Is it really extreme to say that in this sense their advice strikes at the heart of the gospel itself?

3. THE GKN DOES NOT QUALIFY FOR MEMBERSHIP IN THE RES BECAUSE OF THEIR REJECTION OF THE AUTHORITY OF SCRIPTURE. We must not minimize the gravity of this situation. The RES is confronted with what amounts to a CLEAR, WELL-ENTRENCHED REJECTION OF THE AUTHORITY OF SCRIPTURE on the part of the GKN. The issue is not that the biblical writings are genuine historical documents that ought to be interpreted in the light of relevant extrabiblical materials available to us. Nor is the issue texts that are made hermeneutically imponderable by their historical and cultural distance from us. Nor is the issue a minor, peripheral detail of Paul's teaching. Rather, at stake is an attack on that apostolic, foundational teaching on which the church in all ages is to be built. What the GKN are denying, no matter how well-intended, is that Paul considered his teaching in this matter to be central to biblical teaching on sin and that that teaching, in turn, is essential to the understanding and purity of the gospel. Nor may we forget what the GKN obviously deny - that these Scriptures are not Paul speaking from his human wisdom, but God speaking through Paul; and if Paul was ignorant or in error it was God who was ignorant or mistaken. In two of the three places where Paul condemns homosexuality he explicitly associates that condemnation with the truth of the gospel (in Romans 2:16 where the line of argument begun at 1:18 - the indictment of universal human sinfulness - reaches a provisional conclusion, and in 1 Timothy 1:11). To reject "his" view of homosexuality or to supplement it because it is felt to be inadequate today is to distort and damage "his" gospel.

THE GKN VIEW OF THE AUTHORITY OF SCRIPTURE finds its most representative and closest-to-official argumentation in the document God With Us. GKN Synods have neither rejected nor denied any of the contents of the document, nor have they forbidden its use in the churches. That document maintains a concept of truth as "relational" and of truth as being determined by revelation plus experience, it confuses the all-important distinctions of the work of the Holy Spirit in inspiration and his work in illumination and the GKN acknowledged, in their meeting with the Interim Committee in March 1986, that their new view of Scripture is at the root of their position on homosexuality. The sequel to God With Us, dated October 1, 1986, does not remove these basic errors.

The Interim Committee admits that God With Us has been studied. But they want a study by a formal RES study committee. As ground for that new study, the Interim Committee says that because the GKN have produced a sequel to God With Us we should be "encouraged". On the contrary, an examination of that sequel to God With Us, will show that regardless of some changes they still hold firmly to basic premises of God With Us: the sequel makes clear the basic direction of the first report,
namely that only the content of Scripture (but not its form [text]), measured by its redemptive center (Christ), is inspired revelation; on this view revelation is somehow in words (that is, conceptual as well as personal encounter) but it is not verbal; this view has a different accent than the "classical" Barthian view but the end effect is the same - the text of Scripture is fallible and errant; the way the biblical writers say it and even some of what they say is open to criticism, questionable and perhaps needed to be rejected.

Further, no RES study on any concern that the RES has had with the GKN has ever been acceptable to the GKN.

5. Meaningful discussion of differences, discussion that holds hope for a resolution of differences, presupposes a common basis for discussion. We regret to have to express our conviction that such a common basis no longer exists between the GKN and most other churches in the RES. More importantly, a common basis no longer exists between the GKN and the RES itself, as measured by its constitutional basis. Ample warrant for that judgment is to be provided by the fact that, even if it is not their intention, the GKN now feel free to supplement and even challenge the authority of the exalted Christ, mediated through his inspired apostle, as well as by their desire for the future of the RES and its confessional basis.

This lack of a common basis for discussion is further compounded by what we perceive to be the basic attitude of the GKN toward the RES, especially some of the smaller and younger churches. Basically, the GKN see us, and almost all other churches in the RES, as being where they were 30-50 years ago but needing now to catch up to them. Such an attitude makes meaningful discussion extremely difficult. Apparently, the GKN are interested only in a forum that will enable them to influence other churches that in their judgment are theologically immature and reactionary, in order to bring such churches to the place where they are ready to embrace or at least tolerate GKN views on homosexuality as well as their theological stance in general.

6. With regard to the membership GKN and constitutional revision we observe the following. RES Chicago has been quite clear as to the boundary for revising the Constitution. And it should also be clear that any revision that respects that boundary - continued affirmation of the infallibility of Scripture in its entirety and the retention of the substance of Article V,1 of the present Constitution as the requisite qualifications for membership (Acts RES Chicago p. 25) - any such revision will have no place for the rejection of the authority of Scripture that is evidenced by the GKN pastoral advice on homosexuality. But the GKN have clearly demonstrated, by their proposed revision of the Basis of the RES Constitution, that they do not want the RES either to be or to be able to maintain itself as a Reformed body (see "Basis" in GKN proposed revision, RES Acts 1984, p. 298).

7. The RES must not lose sight of the reunification in process between the GKN and the Netherlands Reformed Church (NHK). The reunion of these two churches is now virtually a foregone conclusion. What is it that has prompted this reunion process and the (enthusiastic) participation of the GKN? Certainly, not that the NHK has experienced reformation and a return to its long-lost submission to the authority of the Bible and the Reformed confessions, certainly not that there has been a radical reversal of the decline in its theology and life that necessitated the coming into existence of the GKN in the first place, certainly not that the state of the NHK has so changed that the reasons against inviting it to join the RES in 1949 no longer exist. Rather, sadly, the vigorous involvement of the GKN in "Together on the Way"
is another plain indication of their fundamental stance and direction, an indication that they, not the NHK, have changed.

CONCLUSION

A. Since the end of the World War II but especially since around 1960, sweeping changes have been taking place in the GKN, changes in the views of church leaders and influential theologians that have drastically changed the life of these churches as a whole. Those actions which have been reviewed by the RES include the following:

1) They have joined the World Council of Churches (the WCC) against the repeated advice of the RES.
2) They still have in good standing in their church an influential minister (H. Wiersinga) who, they admit, attacks the heart of the teaching of Scripture and the confessions on the fundamental doctrines of vicarious atonement and original sin.
3) They have in their study "God With Us" and its Sequel (dated October 2, 1986) undermined the authority of Scripture.
4) They continue to give pastoral advice which welcomes practicing homosexuals into the membership of the church, the fellowship of the Body of Christ, to participation in baptism and the Lord's Supper, and into holding office in the Church. When the RES asked them to withdraw that pastoral advice concerning homosexuals, they refused. And when the RES asked them to sit down with a Committee of the RES to discuss the homosexual issue, they also refused, because, they said, the RES Committee would be made up of those who disagreed with them on the issue.

The GKN responses have not resolved any of these concerns expressed by the RES for 25 years. RES Chicago addressed that very problem when it brought three of the issues together (Wiersinga, God With Us, and homosexuality) and told the GKN in no uncertain terms (a vote of 42-11) that it is the "conviction" of the RES that "the GKN are departing from the testimony of Scripture and the substance of the Reformed Confessions" on these vital matters. The GKN have not reversed their position on any of these issues and the RES fellowship is torn asunder - not over the issues, for there has been virtually complete agreement on them - but by allowing such teachings within our body. Because of this condition several churches have felt compelled to dissociate themselves from such a compromising relationship and to terminate their membership.

It is evident that there is in the GKN a flood of unbelief and opposition to the commitments of every church in the RES. There is a well-entrenched rejection of the authority of Scripture and a well-entrenched opposition to their returning to the faith they once held. Therefore, it is the conviction of the OPC that the GKN must be asked to leave the RES. If the GKN remain in the RES, the RES will no longer be a Reformed body. Their presence will compromise the testimony of every RES member church to the truth of the Word of God.

B. Four years ago, at RES Chicago 1984, when there was a tie vote of delegates on a motion to request the GKN "to withdraw from the RES", a majority of the churches represented (as distinguished from individual delegates) favored their withdrawal. With the determined commitment of the GKN to continue their homosexual position expressed in their recent actions in response to the RES, in spite of all the efforts for change, the RES member churches should want the GKN to withdraw even more now than four years ago.

C. The most constructive thing that the RES can now do for the GKN is to
request the GKN to resign their membership in the RES. Such an action would say unambiguously to the GKN something that they need very much to hear. It would communicate forcefully and unmistakably the conviction of the RES that the GKN no longer have a rightful place among those churches that stand in the historic Reformed tradition, and that, despite any contrary intention, they are in fact betraying the heritage entrusted to them. Perhaps the GKN and others will seek to characterize this as harsh, meanspirited, and unbrotherly judgment. In reality it is a call to repentance and thus an act of ultimate kindness.

D. As co-members we all share in the shame and disgrace of this defilement of Christ’s body and the dishonoring of God’s name. The time has come to say, “No more”. To say, the “fellowship” must end. They may have defiled their own name before all the world, but we defile our names by being willing to be co-members of the RES with them. If they will not leave us on their own initiative, then we must request them to do so.

May God enable us all to be resolute and to remain faithful to Scripture as we deal with this most difficult and tragic matter.

For the General Assembly of the Orthodox Presbyterian Church
The Rev. John P. Galbraith, Stated Clerk

[Letter to RES Harare 1988 ends]

3. OPC letter to RES member churches

Because of the meeting of the Synod of the Reformed Church of Japan (RCJ) in October or November, the Committee sent a letter to the RCJ which included copies of our General Assembly actions; the material sent to the Interim Committee of the RES; and the action being recommended to RES Harare 1988. A letter and copies of the communication to the RCJ were sent to our Japan Mission for forwarding to the Fraternal Delegate of the OPC to the Synod of the RCJ.

The Committee sent copies of the letter to RES Harare 1988 to all of the member churches of the RES and a covering letter which read:

[Covering letter to RES member churches begins]

December 7, 1987

Dear brothers

We, the Orthodox Presbyterian Church, bring you greetings in the name of our Lord, Jesus Christ, under whose headship we serve in the church. We are bound together with you in confessing the gospel of the Reformed Faith and the one holy, catholic church which proclaims and lives that gospel. We enjoy our tie that binds us together in the Reformed Ecumenical Synod (RES) which expresses our unity in Christ, even though we are spread around the world.

Because of our heartfelt confession of the Scripture as the infallible Word of God, and because of the division in the RES which has been caused by the increasing departure of the Reformed Churches in the Netherlands (GKN) from the Scripture and the confessions, we have come to the conclusion that the problems involved must be faced and faced directly now.
Because of that conviction we have sent the enclosed request with grounds to the RES Harare 1988. Because this will come too late to be included in the printed agenda we are sending a copy to each of the member churches so that they may be aware of the request before they get to Harare. We trust that this will be a help to you as you face the question of the division in the RES. We also trust that you will approve of our request.

We are convinced that if we do not face this problem with directness and honesty, if we do not “speak the truth in love” (Ephesians 4:15), we will bring dishonor to the Lord and to his church. Further, we will lose all credibility as a Reformed body.

The time has come to take a stand for the Lord and for the integrity of the Word of God.

Cordially yours in the bonds of Christ,
John P. Galbraith,
Stated Clerk
Orthodox Presbyterian Church

[Covering letter to RES member churches ends]

D. GKN Sequel to God With Us

As noted above the GKN have produced a sequel to God With Us which seeks to answer some of the objections that have been raised to that Report. It is the initial opinion of your Committee that the objections have not been answered satisfactorily and, in fact, the sequel rejects the authority of Scripture more clearly than the initial report. The members of the Committee are studying the sequel in preparation for RES Harare 1988.

III SOUTH AFRICA

A. The 54th General Assembly (1987) requested “Our sessions to lead their congregations in praying regularly for the church in South Africa, particularly the Reformed community, praying specifically

“1. that white Christians will cease defending the policies and practices of apartheid and where Scripture demands it, will be willing to relinquish unjust privileges presently enjoyed;

“2. that nonwhite Christians will remain faithful to Scripture in seeking the removal of grievances against whites;

“3. that God will strengthen nonwhite Christians by his power, and enable them to resist the pressures of terrorism aimed particularly against them;

“4. 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;

“5. 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.”

B. A copy of our report to the General Assembly regarding the trip to South Africa in 1986 was sent to each church visited. Responses were received from the Dutch Reformed Mission Church (2/3/87) and the Midlands Synod of the Reformed Church in South Africa (RCSA) (2/23/87). The Midlands Synod included a request for help which request was sent to the Committee on Diaconal Ministries.
C. Copies of the “Church and Society”, the new position document of the Dutch Reformed Church of South Africa (DRC), adopted by their Synod in 1986 was received by the Committee. A subcommittee consisting of Messrs. Logan and Shishko was asked to study “Church and Society”, compare it with the earlier document “Human Relations and the South African Scene in the Light of Scripture” and report to this committee with possible recommendation.

[Subcommittee report begins]


Overall, we see tremendous spiritual and theological progress from the first document to the second. In our opinion, the second document is clear evidence of sanctification at work and it suggests that there is great hope for the Dutch Reformed Church and for South Africa in the future. Much more needs to be done, but a tremendous distance has been covered.

First, we will summarize very briefly some problems we saw in the earlier document. We will then indicate how progress has been made in these areas from the first document to the second, and finally we will identify a couple of areas where further progress is needed.

With regard to the first document, we found the vigorous attempt to provide a biblical warrant for separate development of people groups to be highly questionable. We felt the biblical evidence was not utilized in light of the overall analogy of Scripture and that the authors of the document were coming to the Scriptures with preconceived ideas which they then sought to prove from the Scriptures. Point 13.6 is probably the clearest example of this but it spreads through the entire early part of the document.

Corresponding to this problem is a weakness in terms of developing and applying the unity of the body of Christ. This notion is mentioned but it does not receive the attention that, for example, Paul gives it in many of his letters, especially Ephesians. This problem becomes more acute in the definition of justice offered, for example, in point 13.9. Diversity continues to be emphasized at the expense of unity.

Conclusions drawn from the principles are most disturbing. Point 15.30 restricts the ability of Christians to give visible expression to the unity of the body of Christ and point 64.2 sanctions governmental prohibition of racially mixed marriages. Both points seem directly contrary to the general witness of Scripture to the unity of the body of Christ.

The report does point out significant weaknesses in what it calls “horizontalism,” but it fails to deal adequately with what has been a traditionally Reformed distinctive - the degree to which, in the Reformed tradition, Christ, through his people, seeks to transform culture. Careful consideration of the actions of Calvin, Kuyper, and the New England Puritans would demonstrate that the sovereignty of God means just that - God reigns over all and every Christian should be laboring intensively to realize that reign in church and state.

The 1986 report represents a tremendous progress in applying the Word of God to a very complex political, social, and ecclesiastical situation. To begin with, the report offers an excellent summary of the South African scene and places the following discussion in an excellent perspective.
The discussion of the unity of the body of Christ is much stronger in the 1986 report. Points 11.6-11.9 comprise an excellent discussion of this crucial subject and point 12.2.4 applies this doctrine to the specific problem of indigenizing churches in a much more balanced way than did the 1974 report.

The application of the doctrine of the unity of the body of Christ to the question of mixed marriages in 12.3.5.4 shows marked improvement as does the discussion of black membership in white churches in 14.3.3. There is no question but that we see here sincere desire to be obedient to the Scriptures in these difficult areas.

There continues to be room for further growth, as is the case in the life of each individual Christian and each church and denomination. The discussion of the problem of the preservation of "national identity" in paragraphs 111-113 under point 12.1.3 shows progress from the position taken in 1974. However, this discussion is not correlated with the earlier discussion of the unity of the body of Christ as it should be. Paragraph 113 especially seems to make a logical jump - it seems to be saying that because Scripture does not talk about the problem of preservation of national identity, Christians may legitimately seek such preservation. Here, as well as in paragraphs 299-301, much more needs to be said about the dangers of cultural and ethnic pride. A much stronger warning needs to be issued about worshiping the creature (in the form of one's own cultural identity) instead of the Creator. (See especially Jonathan Edwards, "A Treatise of Religious Affections", Part III, Section 2.)

Furthermore, while tremendous progress has been made in the consideration of racially mixed marriages, more could be done. Is it possible, for example, that the potential benefits of such marriages could be explored as thoroughly as the report describes their potential liabilities? For example, is it possible that racially mixed marriages could serve as symbols of the unity of the body of Christ? At the very least, in addition to the advice given by the 1986 report that strong pastoral warning is issued to those considering racially mixed marriages, the church should be strongly admonished to support with vigor those brothers and sisters in Christ who have chosen such marriages.

We would make two additional suggestions for further improvement in the 1986 document. Both of these are related to our perception that Chapter II, "Basic Scriptural Principles," is far tighter and more carefully constructed than Chapter III, "Practical Implications." Frequently the implications of the third chapter simply do not flow out of the biblical evidence adduced in chapter two (perhaps because they may have been the work of two distinct authors or committees).

First, Chapter III could far more strongly emphasize that redemption and reconciliation are radical works which begin with man being redeemed by and reconciled to God. Paragraph 77 is a comparatively strong statement in this regard and its import should be carried through more extensively in Chapter III. Specifically, we believe that much more could be done in terms of demonstrating how the "vertical dimension" is the mandatory foundation of the "horizontal dimension." Second, the relation of "the believer" and "the church" needs further clarification in both Chapter II and Chapter III. Is injustice and social need to be combatted by believers individually or in association (paragraph 149) or by the church in its official ecclesiastical capacity (paragraphs 155, 156, 226-232). There seems to be a contradiction in this regard between what is affirmed in paragraph 43 and what is stated in much of Chapter III, especially in paragraph 344. Further in this area, we question the assumptions regarding the diaconate which seem to pervade Chapter III. We believe that much further biblical evidence would need to be cited in order to
support the statements of such paragraphs as 226 and 283.

With these reservations, it is still possible to affirm the 1986 report as representing the kind of growth in grace that is at the heart of sanctification. Paragraphs 304-308 demonstrate the power of the Lord to bring his people more and more into conformity to his Word. We should encourage our brothers in the Dutch Reformed Church - we should praise the Lord for the progress that has been made and we should urge them to continue moving toward the biblical norms which alone will bring justice in the world and glory to the name of our Lord. We should as well learn from their example in applying the inerrant Word of God to difficult areas in our own church life and in the American culture of which we are a part.

Samuel T. Logan, Jr.
William Shishko

[Subcommittee report ends]

IV CONSTITUTIONAL REVISION

A copy of the final report of the RES Committee on Constitutional Revision was studied by the Committee. Eleven proposed amendments have been prepared to present to RES Harare 1988, including the following proposed new Basis: "The basis of the Reformed Ecumenical Council, under our Lord and Savior Jesus Christ who is the foundation of the church, shall be the Holy Scriptures of the Old and New Testaments, which are in their entirety the infallible Word of the triune God, fully authoritative in all matters of faith and life, and, as subordinate standards, the Reformed confessions because they are in accordance with the divine truth as revealed in the Scripture. Each member church shall subscribe to one or more of the following confessions: the Gallican Confession, the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Thirty-nine Articles, the Canons of Dordt, and the Westminster Confession".

The full text of the proposed new Constitution is found in the Appendix. Your Committee has agreed on several amendments to be proposed at RES Harare 1988. The proposed new Constitution as it would read if all these amendments were adopted is also found in Appendix A.

V RES HARARE 1988

The meetings of RES Harare 1988 begin on Monday evening May 30 and are scheduled to conclude on Friday, June 10. There will also be pre-Synodical conferences held from May 24-28. Three of the delegates are planning to attend the conferences.

Proposed advisory committee assignments for Harare are: GKN - Galbraith and Peterson; Constitutional Revision - Tyson and Williamson; with alternative possibilities of: Ecumenical Relations - Williamson; South Africa - Peterson. Final decision will be made at Harare.

VI INTERNATIONAL CONFERENCE OF REFORMED CHURCHES (ICRC) AND ALTERNATIVES TO RES

A. Communications to the 54th (1987) General Assembly

The 54th General Assembly referred to the Committee several items regarding international Reformed ecumenics. The action of the Assembly was: "the matter [recommendation 5] was referred to the CRESM together with Overture 13 and Communication 16, and that the Committee be instructed to bring its recommendations to
Overture 13 was from the Presbytery of Ohio: "The Presbytery of Ohio ... overtures the 54th General Assembly to assign to the committee of its choice the responsibility to bring a recommendation to the 55th (1988) General Assembly re: possible application for membership in the International Conference of Reformed Churches or the possible establishment of a new organization for the fellowship, joint witness and ministry, etc., of the international Reformed Community."

Communication 16 from the ICRC read: "It is my pleasure to inform you that the Interim Committee of the ICRC has decided to have the next conference, Deo Volente, in the third week of June 1989, namely, from Monday June 19th, with the closing date tentatively scheduled for Friday, June 23, 1989. The conference will be held at Cloverdale, British Columbia, Canada. You will receive further information as preparations are progressing. (signed) M. van Beveren, Corresponding Secretary"

B. Responses of the Committee
1. Recommendation 3 below would authorize the CRESM to send two observers to the meeting of the ICRC June 19-23, 1989 in Cloverdale, British Columbia, Canada.
2. The delegates to Harare have agreed to speak with other delegations to RES Harare 1988 regarding international ecumenical relations and the possibility of an international body of Reformed churches if the GKN are to retain good standing in the RES. See Recommendation 2.

VII SUBCOMMITTEE ON "THE CHURCH, SCIENCE, AND TECHNOLOGY"
A subcommittee was authorized by the 52nd General Assembly to study the RES report "Church, Science and Technology". That subcommittee consists of Dr. F. Kingsley Elder, Jr. (convener), the Rev. Theodore Hard and Dr. Elise W. van der Jagt. Their report to this General Assembly is found in Appendix B.

VIII BELHAR CONFESSION
The Committee on Constitutional Revision of the RES is recommending to RES Harare 1988 that the next Interim Committee of the RES consider the inclusion in the Constitution of the RES of the Belhar Confession of the Dutch Reformed Mission Church in South Africa. The members of the Committee are studying the Belhar Confession in preparation for the discussion of the issue.

IX MISCELLANEOUS
The RES Secretariat has moved. The new address is: Reformed Ecumenical Synod; 2017 Eastern Avenue, S.E.; Suite 201; Grand Rapids, MI 49507-3234; 616/241-4424

X BUDGET
Committee meeting $800.00
Observers to ICRC 1,000.00
Annual RES Budget assessment 6,120.84
$7,920.84

XI RECOMMENDATIONS
1. That the General Assembly constitute the CRESM a commission of this Assembly until the next (56th, 1989) General Assembly, in order to act in place of the
Assembly in any matters pertaining to 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 commission deems wise.

2. That, in the event that the GKN are permitted by RES Harare 1988 to retain good standing in the RES, the Committee be authorized to take initial exploratory steps regarding a future association of the Orthodox Presbyterian Church in a Reformed international body of churches, for report to the 56th (1989) General Assembly.

3. That the General Assembly authorize the CRESM to send two observers to the meeting of the ICRC June 19-23, 1989 in Cloverdale, British Columbia, Canada.

Respectfully submitted,
Jack J. Peterson, Chairman

APPENDIX A
The Proposed Revision of the
CONSTITUTION
of the
REFORMED ECUMENICAL COUNCIL

PREAMBLE

The Reformed churches have believed and confessed that Christ gathers his Church from the whole human race. Since the days of the Great Reformation of the Sixteenth Century, Reformed churches have endeavored within the Una Sancta to manifest their unity and to be of mutual benefit. The Reformed Ecumenical Council, continuing this tradition, was organized in 1946, to promote the confessional integrity and well-being of its member churches in a continuing reformation in teaching and life and present to the world and to other churches a united and uniting witness of the faith once for all entrusted to the people of God.

ARTICLE I NAME
The name of this body shall be the Reformed Ecumenical Council.

ARTICLE II BASIS
The basis of the Reformed Ecumenical Council shall be the Holy Scriptures of the Old and New Testaments, which bear witness to Jesus Christ, Savior and Lord, who is the foundation of the church, and are in their entirety the infallible Word of the triune God, fully authoritative in all matters of faith and life, and the subordinate standard shall be the body of truth common to the Reformed confessions.

(These confessions presently include: the Gallican Confession, the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Thirty-nine Articles, the Canons of Dordt, and the Westminster Confession.)

ARTICLE III PURPOSE
The purpose of the Reformed Ecumenical Council shall be
1. To express the church's oneness in Christ in whom we, together with all believers, are united and to promote the visible unity of the church in the world;
2. To promote the unity of the churches which profess the Reformed faith;
3. To maintain and give united and uniting testimony to the biblical faith in
the midst of the divided church and our broken and sinful world;
4. To engage mutually to reformation in doctrine and practice; and
5. To assist the member churches in:
   a. fulfilling their ecumenical calling, both with their fellow churches of
      Reformed confession and character and with other churches;
   b. affirming and maintaining their biblical and confessional integrity;
   c. mutually serving one another by bearing each other’s burdens and
      promoting healing among the member churches;
   d. encouraging and promoting their missionary witness in the world;
   e. encouraging and promoting diaconal service in the church and in the
      world; and
   f. addressing contemporary issues of common concern.

ARTICLE IV MEMBERSHIP
1. Those churches shall be eligible for membership which:
   a. Subscribe to the Basis as expressed in Article I and agree with the Pur-
      pose as expressed in Article III;
   b. Declare in their life and witness their commitment and their allegiance
      to the Reformed faith as a living and ever-reforming heritage, practiced in the
      faithful proclamation of the gospel, the scriptural administration of the sacraments,
      and exercise of discipline, and their missionary witness and diaconal service
      according to the command of the Lord.
2. Admission to membership shall be by decision of the Council by a two-
   thirds majority of the ballots cast after consideration and recommendation by the
   Interim Committee. Application for membership shall be made to the Council
   through the office of the General Secretary six months before a Council meeting and
   member churches shall be informed of any application at least three months before
   a Council meeting.
3. Termination of membership shall be:
   a. By decision of the member church to withdraw its membership;
   b. By the decision of the Council by a two-thirds majority of ballots cast,
      subject to the following conditions:
      1) Such action is proposed by one or more member churches to the
         Council, after such church or churches have previously presented their concerns to
         the church in question.
      2) The Council shall respect a member church’s affirmation that it
         holds to the authority of the Scriptures and the body of truth common to the
         Reformed confessions and shall take no action until the church has been given
         sufficient opportunity to defend itself.
      3) Such action shall not occur until the Council has authorized the
         Interim Committee to investigate the charges and presented its recommendations
         to the next assembly of the Council.
      4) Only when the Council is convinced by adequate evidence that
         the member church’s expressions of allegiance are not true to fact should such action
         be taken.

ARTICLE V THE NATURE AND EXTENT OF AUTHORITY
The decisions of the Council concerning its membership, organization and in-
stitutional activities shall be settled and binding. The decisions and pronounce-
ments of the Council involving the life and witness of the member churches are
advisory in character but member churches are under obligation to give serious
consideration to the deliverances and decisions of the Council in keeping with its Purpose. The Council shall not pass judgment upon the decisions and activities of member churches except when they endanger the integrity, compromise the united testimony, or seriously hinder the joint service of the Council.

ARTICLE VI COMPOSITION OF COUNCIL ASSEMBLY

1. The Council shall meet periodically in an Assembly.

2. Those who shall be seated at the Assembly are: voting delegates, nonvoting delegates, advisors, fraternal delegates, observers, and guests.

3. a. Member churches shall be entitled to appoint delegates on the basis of their baptized membership according to the following plan:
   1) one (1) voting delegate for churches fewer than 1,000;
   2) one (1) voting and one (1) nonvoting delegate for churches with at least 1,000 but fewer than 10,000;
   3) two (2) voting and two (2) nonvoting delegates for churches with at least 10,000 but fewer than 100,000;
   4) three (3) voting and three (3) nonvoting delegates for churches with at least 100,000 but fewer than 300,000;
   5) four (4) voting and four (4) nonvoting delegates for churches with at least 300,000.

b. Voting delegates shall have the right to vote, and to move or second a motion in plenary sessions of the Assembly, but all delegates shall have these rights in advisory committee meetings.

c. Nonvoting delegates shall have the right to participate in the plenary sessions of the Assembly.

d. A delegate may represent more than one member church but he shall not have more than one vote.

4. Advisors are theological professors or other persons with special qualification to give advice to the Assembly. Each member church may appoint up to two (2) advisors, who may be appointed to advisory committees, but shall not have the right to vote, or to move or second a motion.

5. Fraternal delegates are representatives of organizations which express an interest in the cause of the Council and are invited by the Interim Committee and the calling church to send such delegates. They have the right to attend meetings of the advisory committees where they may speak upon invitation of the chairman, but shall not have the right to vote, or to move or second a motion. They may be asked to extend greetings to the Assembly and to speak in plenary sessions upon invitation of the Moderator or the decision of the Assembly.

6. Observers are representatives of nonmember churches which have an interest in the cause of the Council and are invited by the Interim Committee and the calling church to send such observers. They have the right to attend meetings of the advisory committees where they may speak upon invitation of the chairman, but shall not have the right to vote, or to move or second a motion. They may speak in plenary sessions upon invitation of the Moderator or the decision of the Assembly.

7. Guests are persons who have an interest in the cause of the Council and are invited by the Interim Committee and the calling church. They may speak to the meetings of the Assembly upon invitation of the Moderator.

8. Voting delegates and nonvoting delegates shall express their agreement with the Basis and Purpose of the Council.
ARTICLE VII OFFICERS OF COUNCIL ASSEMBLY
Each Assembly shall elect from the voting delegates a Moderator, a Vice-Moderator, a First Clerk, a Second Clerk, and a Third Clerk. The election shall be by ballot without nomination.

ARTICLE VIII GENERAL SECRETARY
Each Assembly shall appoint a General Secretary, who is the administrative and liaison officer of the Council and the Interim Committee for carrying out their decisions and all the tasks of his office.

ARTICLE IX TREASURER
Each Assembly shall appoint a Treasurer who shall receive the monies of the member churches and disburse funds under the direction of the General Secretary and the Interim Committee.

ARTICLE X COMMITTEES
1. Each Assembly shall appoint an Interim Committee which shall function in the name of the Council in the period between Assemblies. The officers of the Assembly shall be members of the Interim Committee.
2. Each Assembly shall decide to appoint as many committees as circumstances may require to carry out study assignments and execute the ministry of the Council. The Interim Committee shall make the appointments.

ARTICLE XI MATERIALS FOR THE AGENDA OF COUNCIL ASSEMBLIES
1. The Assembly shall receive only:
   a. communications from member churches or their official agencies;
   b. reports from committees of the Council and the General Secretary;
   c. communications from nonmember churches and from organizations in which member churches are cooperating;
   d. other materials which the Assembly considers advantageous to its deliberations.
2. At each Assembly member churches shall have opportunity to ask for advice regarding problems they are facing.

ARTICLE XII AMENDMENTS
This Constitution may be amended by a two-thirds majority of the ballots cast, the amendment having been proposed by a member church or the Interim Committee at least one year before an Assembly of the Council.

[End of Proposed Revision]

The Committee has determined to make several amendments to the proposed Constitution. If these were to be adopted by RES Harare 1988, the new Constitution would be as follows:

PREAMBLE
The Reformed churches have believed and confessed that Christ gathers his Church from the whole human race. Since the days of the Great Reformation of the Sixteenth Century, Reformed churches have endeavored within the Una Sancta to manifest their unity and to be of mutual benefit. The Reformed Ecumenical Council,
continuing this tradition, was organized in 1946, to promote the confessional integrity and well-being of its member churches as Reformed churches which continue to reform their teaching and life and present to the world and to other churches a united and uniting witness according to the faith once for all entrusted to the people of God.

ARTICLE I  NAME (same)

ARTICLE II  BASIS

The basis of the Reformed Ecumenical Council, under our Lord and Savior Jesus Christ who is the foundation of the Church, shall be the Holy Scriptures of the Old and New Testaments, which are in their entirety the infallible Word of the triune God, fully authoritative in all matters of faith and life, and, as subordinate standards, the Reformed confessions because they are in accordance with the divine truth as revealed in the Scriptures. Each member church shall subscribe to one or more of the following confessions: the Gallican Confession, the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Thirty-nine Articles, the Canons of Dordt, and the Westminster Confession.

ARTICLE III  PURPOSE

The purpose of the Reformed Ecumenical Council shall be:

1. to express the church's oneness in Christ in whom we, together with all believers, are united and to promote this visible unity of the church in the world;
2. to promote the unity of the churches which profess and maintain the Reformed faith;
3. to maintain and give united and uniting testimony to the biblical faith in the midst of a church and world broken and divided by sin;
4. to work together for reformation in doctrine and practice; and
5. to assist the member churches in:
   a. fulfilling their ecumenical calling, both with their fellow churches of Reformed confession and character and with other churches;
   b. professing and maintaining their biblical and confessional integrity;
   c. mutually serving one another by bearing each other's burdens and promoting healing among the member churches;
   d. encouraging and promoting their missionary witness in the world;
   e. encouraging and promoting diaconal service in the church and in the world; and
   f. addressing contemporary issues of common concern.

ARTICLE IV  MEMBERSHIP

1. (same)
2. (same)
3. Termination of membership shall be:
   a. by decision of the member church to withdraw its membership;
   b. by the decision of the Council by a two-thirds majority of ballots cast, subject to the following conditions:
      1) such action is proposed to an Assembly of the Council by one or more member churches, after such church or churches have previously presented their concerns to the church in question;
      2) that Assembly shall elect a committee of four, none of whom may
be a member of the churches involved, to investigate the concerns in consultation with the churches involved, and report to the member churches at least one year prior to the next Assembly of the Council;

3) such action may be taken only after a member church has been given sufficient opportunity, at that next Assembly of the Council, to defend itself and its affirmation that it subscribes to the Basis as expressed in Article II.

ARTICLE V THE NATURE AND EXTENT OF AUTHORITY (same)

ARTICLE VI COMPOSITION OF COUNCIL ASSEMBLY (same)

ARTICLE VII OFFICERS OF COUNCIL ASSEMBLY (same)

ARTICLE VIII GENERAL SECRETARY (same)

ARTICLE IX TREASURER (same)

ARTICLE X COMMITTEES

1. Each Assembly shall appoint an Interim Committee which shall function in the name of the Council in the period between Assemblies. The officers of the Assembly may, however, elect additional members to serve in the period between Assemblies.

2. (same)

ARTICLE XI MATERIALS FOR THE AGENDA OF COUNCIL ASSEMBLIES (same)

ARTICLE XII AMENDMENTS (same)
APPENDIX B

REVIEW OF RES REPORT
"THE CHURCH, SCIENCE AND TECHNOLOGY"

OUTLINE OF THIS REVIEW

A. Introduction
B. Background of the RES Report (CST 1984)
C. Main Emphasis of CST 1984
   (1) Types of anti-Christian futurology
      (a) Evolutionary futurology
      (b) Revolutionary futurology
D. Weaknesses of CST 1984
   (1) Lack of specific applications from a Christian viewpoint
   (2) Indication of a low view of Scripture
   (3) Defective view of the Church and its calling
   (4) Inadequate view of the Gospel and social justice
   (5) Inadequate view of the Gospel and the Cultural Mandate
E. Summary of Conclusions of the Review Committee

A. Introduction

The report on “The Church, Science and Technology” was presented to the Reformed Ecumenical Synod (RES) meeting in Chicago (1984), and was distributed to the RES member churches for information and response. The Fifty-Second General Assembly of the OPC (1985) authorized its Committee on RES Matters to appoint, in the name of the Assembly, a three-member committee to study and evaluate “The Church, Science and Technology,” and report with recommendations on how this RES study report (herein referred to as CST 1984) may be used profitably by our churches. The present Review is the report of this evaluation committee.

B. Background of the RES Report (CST 1984)

This 1984 RES report grew out of a previous report, “The Church and Its Social Calling,” presented to the 1980 RES at Nimes. RES Nimes appointed a study committee “to continue the study of ‘The Calling of the Church in Society’ with special reference to the spiritual crisis resulting from the overwhelming development and influence of science and technology in our culture.”

The study committee appointed by RES Nimes consisted of the following:

David P. Botha (South Africa), Convener, Pastor in the Dutch Reformed Mission Church (NGSK), Editor of Die Ligdraer, moderator of his denomination several times.

Ad Kouwenhoven (The Netherlands), Professor of Economics at the Free University of Amsterdam, author of Inleiding in de Economisch Ethiek (1981), member of the Reformed Churches in the Netherlands (GKN).

Dr. Richard Mouw (Grand Rapids), Professor of Philosophy at Calvin College, Visiting Professor at Fuller Theological Seminary, member of the Christian Reformed Church (CRC).

Dr. Egbert Schuurman (The Netherlands), Professor in Calvinistic Philosophy at the technological Universities of Delft and Eindhoven, and Professor of the Philosophy of Culture at the Free University of Amsterdam, author of Reflections on the Technological Society (1977), member of the Netherlands Reformed Churches (NGK).
In the words of the above authors of the CST 1984 report (p 4), “The motive behind this decision [i.e., to appoint a new study committee] was the consideration that neither in the [1980 RES] report nor in its recommendations is reference made to the gigantic developments of science and technology and the accompanying problems and threats manifested in the development of culture. We refer to

"-The development of nuclear weapons and nuclear energy;
"-Computer techniques and the resulting labor problems;
"-Bio-technology, such as test-tube babies and 'genetic engineering';
"-Environmental pollution;
"-The depletion of natural resources;
"-Abortion and euthanasia;
"-Growing technocracy;
"-The pressure towards a single world state."

The authors of CST 1984 go on to say (p 5): “There was a second important reason to appoint a new study committee. Both the [1980 RES] report and the recommendations deal too exclusively with a culture which still has to be Christianized. It is a legitimate approach. But just as legitimate is the question whether culture is possibly developing in the direction of being de-Christianized to such an extent that for the first time anti-Christian tendencies are manifested.” It is clear that this second reason was the driving force for the authors of CST 1984.

C. Main Emphasis of CST 1984

It was a disappointment to your reviewers to discover that the main thrust of the report on “The Church, Science and Technology” is analytical rather than practical.

Although this monograph consists of nine different chapters, it can be divided into essentially three sections: (1) the previous report and the RES Nimes response; (2) description of the secular world’s futurology/eschatology with respect to science/technology; and (3) a suggested response of the Church.

Its principal strength lies in its compelling and detailed presentation of the world’s viewpoint of the role of science and technology as driven by various non-Christian philosophies of history, and most of the text is devoted to this excellent exposition. What is then disappointing is that but a minor portion of the monograph is devoted to an attempt to explain and develop a Biblical and Christian perspective on science and technology. This would have been very helpful to the Christian scientist who constantly faces the daily affronts of secularism in his/her discipline.

(1) Types of anti-Christian futurology

The report delineates two main trends of the “humanist futurology,” (p 6) which the authors refer to as the Evolutionary and the Revolutionary futurist thinking. Both of these groups (p 16) agree “in that they proceed from a common view of man, viz., the self-sufficient, free person who is autonomous and claims to stand his own ground without acknowledging the living God. This person makes a pretense of being lord and master of himself, of the world at large and, later, of the future too.”

The evolutionary futurist and the revolutionary futurist agree in their godlessness and anti-Christian bias. They disagree vehemently in their approach to the solution of man’s problems.
Appendix

(a) Evolutionary futurology

"The evolutionary thinkers find their certainty, security and trust in science. They couple their freedom with the absolutizing of their reason. As a result they also absolutize and autonomize the results of science. To them science, especially the natural sciences, has the final word. Their world-view becomes one in which reality fully corresponds to the laws of mathematics, physics and mechanics. Everything is taken up in the sequence of cause and effect. Even free, autonomous man is himself caught up in this determinist chain. Thus freedom begins to dissipate! Yet human freedom offers some resistance; it acts as a counter force to the causally-determined pattern" (p 16).

(b) Revolutionary futurology

On the other hand, "the revolutionary futurist thinkers oppose a rigid, strongly determinate future under the direction of the technocratic elite. They anticipate that in the future only the lives of the elite and their self-interest will be safeguarded. They believe that all existing injustice, suffering, evil, and oppression will not be removed but increased. ... Over against an evolution of culture they therefore advocate a revolution within culture. ... They oppose the existing social powers (the establishment), challenge them and endeavor to overthrow them by means of conflict which results in revolution" (pp 11-13).

These quotations should give some suggestion of the flavor of the report. It is heavy reading, but it does give a thoughtful and thorough treatment of the dilemma of man without God. It gives a grim and foreboding picture of the future of mankind apart from the grace of God in Jesus Christ. And it shows how godless man can neither live with science and technology nor yet live without it.

It should be noted that one of the authors of CST 1984 has published extensively on this main theme. Professor Schuurman's major work, Techniek entoekomst: Confrontatie met wijsgerige beschouwingen (Assen 1972) has been translated into English and published by the Wedge Publishing Foundation as Technology and the Future: A Philosophical Challenge (Toronto 1980). (Both of these editions are available at the library of Westminster Theological Seminary in Philadelphia.) Dr. Schuurman has published also several shorter papers on this theme.

D. Weaknesses of CST 1984

(1) Lack of specific applications from a Christian viewpoint

The first principal weakness has already been mentioned. Whereas on pages 4 and 5 of CST 1984 the authors list eight specific areas of application, including for example nuclear energy, bio-technology and abortion and euthanasia, they really do not come to grips with how a Christian may deal with these matters in a Biblical way. A further delineation of the problem is given on page 10, but again with no clear Christian solution proposed.

The absence of concrete applications of the concepts presented makes this monograph of less interest to scientists than to theologians and philosophers. In addition, the absence of adequate positive Christian perspectives on the role of science and technology in the development of culture makes it less helpful to Christians generally who are confronted with the humanistic philosophies of our age. The reading level is appropriate to a reasonably sophisticated audience which has a bent for the philosophical, theological, anthropological and sociological.

(2) Indication of a low view of Scripture

However, an even more serious weakness of the report is theological. There is a hint of a low view of the Scriptures, for example, where the report
says (p 38), “How meaningful can memoirs, written by Bible-writers who lived in a predominantly agrarian-tradesmen society, be for our highly industrialized and technologically advanced society? ... Biblical notions about property and labor, authority and freedom, are to be interpreted for our time.” Surely the truths of Scripture are changeless. Surely, the Scriptures are more than “memoirs” - they are the written Word of God, authoritative, relevant, and sufficient for guidance into every realm of truth!

(3) Defective view of the Church and its calling

The non-Biblical concept of the Church’s “becoming the body of Christ” is expressed on pages 4 and 5 of this monograph. The Biblical statement that the Church is the body of Christ is affirmed by RES Nimes (1980), as quoted on pp 42, 43 of CST 1984, but the report itself introduces this different concept of “becoming.” This concept is symptomatic of, if not responsible for, a somewhat inadequate or erroneous view of the nature and function of the Church which appears to underlie CST 1984.

Notably omitted is the primacy of the Great Commission as the calling of the Church. The Church is to “go and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit.” But we do not see this emphasis in CST 1984. Instead we see (pp 29-30): “The background of the present culture lies in the radical religious choice of the people. We should inquire into the spiritual background of the present culture. From the perspective of this basic attitude, and from this same basic attitude we should seek for political answers based on sound and just norms. The order may not be reversed. A prophetic illumination and trans-illumination of the culture, which is the mandate of the church, can then operate within the general development of that culture, as well as through the involvement of Christians in politics.” Is this indeed the “mandate of the church”?

In the section entitled “Challenge to Church and Christians” (pp 33-34) it is not clear exactly what is the challenge to the Church as church. The authors say: “If human beings would once again follow the way of responsibility and normativity with regard to science, technology, economics and politics, then science and technology will not be threatening powers, but fascinating possibilities with which to investigate and open up the secrets of creation. This will be a world without end. ... We shall have to start from the existing disrupted situation, and from there proceed onward towards the way of normativity. Many regard this as impossible. ... Those who orientate themselves towards the given perspective of the Kingdom of God, do not deny the resistances, but at the same time accept responsibility for following the normative way.” But on what basis is the world to be convinced that it must follow the “normative way”? Is there any power other than that of the Gospel of saving faith in Jesus Christ to bring man in rebellion against God into God’s kingdom?

(4) Inadequate view of the Gospel and Social Justice

In its treatment of social justice, the report’s unbalanced emphasis on God’s hatred of injustice (pp 37-38) distorts the whole Biblical concept of justification by faith in Christ alone through the imputation of the perfect righteousness of Christ alone to the account of the sinner. We quote a paragraph which begins on page 37:

In the first place justice is to be regarded as the righteousness of God, as acting according to God’s will. The Bible is full of this theme. God is a God of
justice (righteousness). He remains true to his promises and He expects the same of human beings. In the Old Testament God’s justice (righteousness) is founded upon the Covenant idea, on the strength of which He sides with His people, especially the helpless and oppressed. As the Biblical writers view things, injustice is tantamount to the oppression of the poor and lowly, the condemnation of those who are unable to defend themselves. God abhors those who enrich themselves by harmful exploitation of their fellow men. ‘The Lord hates people who use dishonest scales.’ In the New Testament God’s justice (righteousness) refers to the gracious work of salvation in Jesus Christ and to the coming of new life in His Kingdom. God’s justice (righteousness) is not that which is symbolized by the blindfolded woman Justitia holding a scale and a sword, but it is love and grace. In biblical terms justice is more than reciprocity; it involves extra care and attention for the defenseless and the wronged. It calls for mercy rather than revenge.

To equate injustice with oppression of the poor and lowly makes for too narrow a definition of injustice. Injustice is anything that goes against God’s moral law and thus His very nature, which is perfectly just. Not paying taxes is also unjust, as is rising up in rebellion against a lawfully constituted authority, or stealing from the rich.

Furthermore, the paragraph cited above seems to imply a sort of works righteousness, as though this were the basis of acceptance with God.

Two paragraphs further down on page 38 one finds: “The calling of the church thus lies in its task to clarify the meaning of the norm of justice of our time, to reveal its relevance for our society and to pass it on to the members of the society.” Is this the basic calling of the Church?

Where is the message of the Gospel of Jesus Christ in all this? We have the cart before the horse in this “calling of the church.” Only after the individual has been regenerated by the saving power of the Spirit of God can he even begin to deal with human injustice. The report makes no careful distinction between the edification and sanctification of Christians as a function of the Church and the presentation of the message of the Church to a lost world as a separate and distinct function.

(5) Inadequate view of the Gospel and the cultural mandate

Although in the Conclusion of CST 1984 (p 39-40) there are allusions made to the original cultural mandate, there is insufficient recognition and explanation of the role that the Lord Jesus Christ plays in restoring this mandate in its full force. The need for the world to recognize that Christ is the driving force behind the proper execution of the cultural mandate is not clearly brought out.

The Conclusion begins with the statement (p 39):

If the direction of culture is to be one of deliverance and unfolding, the basic guiding motive of man will have to be changed. The new motive that is required is really a very old one. It is the motive in which man is not the center of reality, in which man is not autonomous. It is the motive that man has been created in the image of God. This motive gives the address of the responsibility of man. This motive expresses itself in the love of God and the love of one’s neighbor. The consequence of this motive for politics is to abolish the will to power and to do justice and to bring righteousness; for economics the main principle then is no longer the absolutized profit-principle but responsible stewardship; for science the motive ought to be not that knowledge is power, but rather that knowledge can serve wisdom. Science - and the same can be said of technology - can be a good servant.
What Christian can disagree with these conclusions? But what unbeliever would fully accept them?

But now, the authors go on to say:

The biblical motivating force in human history can be regarded as the task of dressing and building, keeping and preserving creation. To limit the motive to 'preservation' alone would imply a choice for nature and against culture and that would be a choice for natural distress, a choice for fate. To confine this motive to 'building' alone would imply a presumptuousness on the part of man in which he would neglect to consider and weigh what is wise and essential and what is not. It would be to choose for cultural upheaval. Both nature and man would be threatened by a nearly autonomous and destructive technological power, and the future would head down a dead-end road.

Here indeed is the cultural mandate. But are we to appeal to the natural fallen man on this rational basis to accept God's mandate for mankind in the created world? Without the transforming power of the Gospel of Jesus Christ this will fall on deaf ears and be rejected by scornful minds and wills.

In their concluding paragraph (p 40) the authors say: "This perspective will not be easy to achieve. There will always be many who will maintain that science and modern technology make religious faith and commitment irrelevant. Although the present cultural situation reveals again that science and technology make religious faith and religious commitment more necessary than ever, many people are still blindly following the old idol of progress, of the faith in science and human power." And although the authors appeal to "the transcendent God who lives and rules and is active in our world" to free us and to give us hope, they do not explicitly refer to God's remedy, the true message and calling of the Church, to preach repentance from sin, reconciliation to God, and salvation unto life through faith in Jesus Christ alone.

Fifty-Fifth General Assembly

E. Summary of Conclusions of the Review Committee

(1) The report has value as a concise yet rather thorough summary of the crisis in science and technology as seen through the eyes of contemporary sinful and rebellious man. It should be useful to Christians to make them more intensely aware of the insidious work of Satanic influences in perverting the cultural mandate.

(2) The report evidences several serious doctrinal weaknesses. It does not actually present clearly the Gospel of Jesus Christ, so it is not surprising that it does not present the relevance of that Gospel to the problems of science and technology in the hands of godless men. It does not really deal effectively with the problems of modern science and technology on a Biblical basis.

(3) The report reveals an inadequate view of the nature and function of the Church. It also suggests a low view of Scripture.

(4) The report tends to be analytical, without specific practical applications, hence gives little help to assist the Christian in dealing with moral issues of the day surrounding the utilization of modern physical science or biological science and technologies.

(5) The usefulness of the report as a study guide will be somewhat limited because of its intellectual level. We do not recommend it for the average adult Sunday school class or weekday study group, for this reason as well as because of its doctrinal weaknesses.
(6) The report may be useful to ministers, seminarians, elders and deacons, and university students for study and discussion, subject to the limitations indicated above.

Respectfully submitted,
F. Kingsley Elder, Ph.D. (physical science), Convener
Theodore Hard, B.D., Th.M. (theology)
Elise Willem van der Jagt, M.D. (biological science)
REPORT OF THE RES MISSIONS CORRESPONDENT

The RES Committee on Missions and Diakonia was not very active in 1987. Several papers were published on missions-related subjects. According to reports from the RES General Secretary, significant time was spent on the planning of the missions component of the RES meetings scheduled for Harare, Zimbabwe in 1988. A major theme will be “Power Encounter.” The Missions Correspondent was not commissioned to attend these meetings, so another participant will have to report on any happenings of importance when the General Assembly meets in 1989.

Respectfully,
Donald G. Buchanan, Jr.
REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

There were two separate cases to come before the 55th General Assembly where "a complaint against a session has been carried to the presbytery which has jurisdiction over it, and the presbytery has rendered a decision," and the session has communicated its desire to "complain of the decision to the general assembly." In one of these instances, a case was carried to the General Assembly by the session of Covenant Church, Pittsburgh, by way of dissent from the decision of the Presbytery of Ohio. However, more recently the Presbytery of Ohio has "vacated its decision, and plans to give renewed attention to the matter, but not in time for the case to be brought to this General Assembly. In the other case, the session of Bethel Church, Wheaton, Illinois, has addressed the General Assembly in a letter of March 3, 1988, by way of dissent from the decision of the Presbytery of the Midwest concerning the complaint against the session by Henry L. Brinks on December 4, 1986. Consideration of this case involved a review of the mandate of the Committee and an interpretation of The Book of Discipline, Chapter IX, Section 5 which is quoted in part above.

I  MANDATE OF THE COMMITTEE

A. As Adopted by the Forty-Fourth General Assembly (1977)

The Committee on Appeals and Complaints shall act in advance of or during a general assembly to receive appeals and complaints, to gather, summarize, and/or index the relevant documents and data, and to recommend the whole order of the proceedings, but not the disposition of the appeals or complaints (Minutes, p. 194)

B. Reviewed by the Committee

The Committee believes that this mandate should be expanded so that the Committee is to evaluate whether appeals and complaints are in order and properly before the assembly. While the Committee would not make the final judgment, such an evaluation would usually be a natural part of the work of the Committee and the Committee would report its conclusions to the general assembly and, if time permits, to those who bring an appeal or complaint. (see Recommendation 1 below.)

II  BOOK OF DISCIPLINE, CHAPTER IX, SECTION 5

"If a complaint against a session has been carried to the presbytery which has jurisdiction over it, and the presbytery has rendered a decision, either the complainant or the session may complain of the decision to the general assembly." This section is determinative. A complaint against a session has been carried to a presbytery, the presbytery has rendered a decision, and the session now "complains" of the decision to the General Assembly. The communications received from the two sessions as well as other opinions expressed by various individuals and discussed within the Committee indicate differences in understanding the meaning of the word "complain," especially in defining the status of the session's letter of March 3, 1988 to the Stated Clerk of the General Assembly.

A. The Possible Interpretations of The Word "Complain"
   1. Because the verb used is "complain," the procedure might be to follow that prescribed for presenting a complaint in the previous section of Chapter IX, namely Section 2. This would significantly change the procedure previously followed when a complaint against a session was carried to the presbytery and would
in fact generate a new complaint. The original complaint would not be before the general assembly except as evidence in the new complaint.

This new complaint would be a second complaint. However, in any case of administrative discipline, there can be only one basic complaint. That one basic complaint states the points at issue, the determination of which will decide the case. Chapter IX, Section 3 of the book of Discipline states: "The complaint carried to the higher judicatory must be the same complaint presented to the lower judicatory." This principle, as stated in Section 3, relates to the first carrying of a complaint to a higher judicatory and in this particular case that would be the carrying of the complaint to the Presbytery of the Midwest. But the principle must be followed through if the complaint is carried, also, to the general assembly. It must be the same complaint. Thus the integrity of a case is preserved: each judicatory deals with precisely the same document in the whole history of the case. All other documents in the history of the case are subsidiary.

For illustrative purposes it is useful to compare two documents: first, the Brinks complaint of December 4, 1986 against the session of Bethel Church; and second, the document the status of which needs to be clarified, that is, the letter of March 3, 1988 from the Bethel session to the Clerk of the General Assembly. The second is obviously not the same "complaint" as the first; and the differences between the two show that the second does not qualify as a complaint. The first document was presented to the judicatory complained against; the second was presented not to the Presbytery of the Midwest but to the Clerk of the General Assembly. The first specifies the points at issue; it is specific as to the errors which it alleges. The second is not specific, but general; it leaves the points at issue unspecified; it objects to the decision of the Presbytery of the Midwest but does not state that decision. Thus the session's document of March 3, 1988 does not qualify as a complaint under the terms of the Book of Discipline, Chapter IX, Sections 1, 2, and 3.

2. Because the action contemplated in IX, 5 is in effect an appeal, the procedure might be to follow that prescribed in the Book of Discipline, Chapter VII, entitled "Appeals." But this is ruled out because an "appeal is the removal of a JUDICIAL case to an appellate judicatory . . . ." (Chapter VII, Section 1) [emphasis added] and a complaint is not a judicial but an administrative case.

3. If "complain" in Section 5 does not refer to a new complaint and does not refer to an appeal in a judicial case, it may best be understood as referring to an appeal of a decision respecting a complaint. This is the interpretation adopted by the Committee. The decision of the presbytery is appealed to the General Assembly. This appeal of the decision of the presbytery carries the original complaint to the general assembly. The general assembly makes its decision on the same document which was first before the session, and second before the presbytery. This original document is the key document before the general assembly for adjudication, whether to sustain it or deny it.

B. Implications for This General Assembly

The session of Bethel Church did not call their letter of March 3, 1988 an "appeal." Following the surface language of Section 5, they called it a "complaint." But they did intend it as an appeal. Their minutes of February 21, 1988, when they decided to carry the case to the General Assembly, read: "file a notice of intention to appeal (or complain) about the decision of our presbytery on February 19, with respect to Henry Brinks' complaint, with the clerk or the moderator of our presbytery." This language shows that they intended to appeal, and it is significant also that
when the notice of intent was sent to the Clerk of the Presbytery of the Midwest, he received it as "intent to appeal" (cf. his letter of April 29, 1988) and referred also to the "appeal to the General Assembly."

The session then addressed to the Clerk of the General Assembly, on March 3, 1988, the document which was, in effect, a document of appeal. The session could, at the same time, have sent a copy of this document of appeal to the Clerk of the Presbytery of the Midwest. It did not do so at once. There was a delay in sending a copy to the presbytery, and this raises the question whether that delay interferes with the reception of the case by this General Assembly. The Committee has been advised, that in the opinion of the Clerk of the Presbytery of the Midwest, it should not interfere.

The Committee's view is that the letter of March 3, 1988 was an appeal and brings the Brinks Complaint to this Assembly. The intent of the session to appeal is unquestionable. Section 5 of Chapter IX, on which the session acted, is also, without question, the particular place in the Book of Discipline which deals with this particular aspect of a case of administrative discipline, namely, the way a session carries to the general assembly its appeal from the decision of a presbytery respecting a complaint. And this section says, only, "complain of the decision to the general assembly." It does not require providing the clerk of the presbytery with a copy, nor for that matter is there any mention of a time limit for doing so.

The General Assembly should therefore receive the session's March 3, 1988 letter as an appeal, bringing the Brinks complaint before the Assembly.

III COMPLAINT BEFORE THE ASSEMBLY

Brinks against the Session of Bethel Church, Wheaton, Illinois

A. A Summary of the Documents

1. The Original Complaint (December 4, 1986)

The Complaint is against the actions of the session on October 2, 1986 and December 4, 1986 concerning the role of women in public worship. Brinks complains against the session's affirmative answer to the question "May women participate in parts of worship which include speaking God's Word to his people?"

"Those portions of the worship service include: 1. The sermon, 2. The scripture readings on which the sermon is based, and 3. The reading of the Law and scripture promises of pardon with appropriate comment."

2. Documents and Actions Leading to the Complaint

a. "Men and Women in Office" a report by the session (dated December 2, 1983?) with a resolution and addenda sent to presbytery (in 2/79?) and a letter to The Presbytery of the Midwest, dated December 2, 1983. These briefly summarize actions of the session, presbytery, and general assembly to that point in time.

b. Session minutes, December 6, 1984. Consideration of two resolutions ("A" and "B") results in adoption of "A" and not of "B", Brinks being the minority in each action. Resolution "A" recognized three different categories of the elements of worship including those "reserved specifically to the ordained minister," those which "allow participation by anyone whom the session deems qualified to lead," and those "deemed suitable for representational participation by any believers of good reputation selected by procedures approved by the session." Point 4 states that "the session expresses itself as believing that at the present time the delivery of the sermon and the reading of the Law and scripture promises of pardon with appropriate comment be reserved to the ordained minister or persons under
the supervision of a presbytery in preparation for ordained ministry, and to ordained elders who are individually qualified.”

c. Report of presbytery committee re: Resolution A, dated September 16, 1985. (Nothing is known of presbytery’s dealing with this report.)
d. Report of Committee on Hermeneutics of Women in Office submitted to the General Assembly in 1986

e. Paper “Participation in the Conduct of Worship Services” by Robert Harvey (1986) concludes with recommendations (i) “That we reconfirm that women and other non-ordained persons may read scriptures and offer prayers in worship services when invited to do so under the oversight of the session through the teaching leaders and implement this in our worship services” and (ii) “That we extend this to include the Law and Pardon”

f. Session minutes, October 2, 1986, include a resolution and motion which are relevant. The resolution expresses “general agreement” with the paper above and suggests the possibility of eliminating point 4 of Resolution A. The motion determines to “submit the essence of Bob Harvey’s paper, and the session’s implementation motion,” to the relevant committee of presbytery.

g. Session minutes, December 4, 1986, include an action striking point 4 from Resolution A.

3. Documents and Actions Following the Making of the Complaint

a. Response to the Complaint by Bob Harvey submitted to the session on January 8, 1987. Proposes that the Complaint not be upheld while clarifying some issues.
b. Session minutes, January 13, 1987, in which session resolves not to uphold the Complaint
d. Report (September 22, 1987?) of presbytery committee re: Complaint (includes minority). The majority recommended that the Complaint be denied. The minority recommended that it be sustained and that the session be called upon to rescind Resolution A.

e. Unofficial presbytery minutes, September 22, 1987, in which presbytery sustains the Complaint only as to the matter of women being permitted to deliver the sermon. Other actions called upon sessions “to study means of using the gifts of women;” determined to “send documents of this issue” to General Assembly’s committee on revising the Directory of Worship; and erected a committee “to prepare guidelines on the place of non-ordained persons in worship.”

f. Session minutes, October 1, 1987, include a response of submission to the decision of presbytery and of agreeing not to allow women to deliver the sermon

g. Session minutes, November 5, 1987, include motion to appeal the action of presbytery

h. Unofficial presbytery minutes, February 19, 1988, in which presbytery rescinds its action of September 22, 1987 in which it only partially sustained the Complaint. Then it proceeds to sustain the Complaint. (This is the decision being appealed.)

i. Session minutes, February 21, 1988, in which session determines to notify presbytery of its intent to appeal the decision of presbytery on February 19, 1988

j. Session minutes, March 3, 1988, in which session approves “Complaint” dated March 3, 1988
Appendix

k. Session’s letter to this General Assembly entitled “Complaint” and dated March 3, 1988 in which session complains against the action of The Presbytery of the Midwest in upholding the Complaint. It includes some support for session’s action and a list of relevant documents which were included.

B. Recommended Procedure

1. The General Assembly should declare the appeal of the decision respecting the Complaint to be in order, thus bringing the original complaint before the assembly

2. The advisory committee should define the decisive points at issue in the Complaint, e.g., not ordination of women but the role of women in certain particulars of public worship, and make its own report to the assembly in resolution of these points at issue, as to whether the complaint should be sustained or denied

IV RECOMMENDATION

1. That the Assembly revise the mandate of the Committee by adding the words “to evaluate whether appeals and complaints are in order and properly before the assembly,” before the words “to gather . . .” (See I. B. above)

2. That this report be called to the attention of the Committee to Revise the Book of Discipline as a matter of information, respecting Chapter IX, Section 5 of the Book of Discipline.

V ELECTIONS

The term of Rev. Arthur W. Kuschke, Jr. expires at this Assembly. The Rev. Douglas A. Watson (Class of 1989) has resigned.
REPORT OF THE COMMITTEE ON
WOMEN IN CHURCH OFFICE

I INTRODUCTION
A. History of the Committee

In response to an overture from the Presbytery of the Midwest the 51st General Assembly (1984) established a committee of three members (Messrs. Cottenden, Conn and Silva) "to consider the hermeneutical aspects of the debate over the role of women in ordained office and to report to the 52nd General Assembly with specific applications to this issue." This Committee presented a preliminary report which discussed some of the hermeneutical tensions involved in such a study and provided a series of hermeneutical guidelines. It quoted extensively from the 1978 report of a similar committee of the Christian Reformed Church.

The 52nd General Assembly (1985) recommitted the whole matter, including the preliminary report with its recommendations and the report of the advisory committee, to the Committee, which it enlarged by the addition of two members (Messrs. Gaffin and Knudsen). Two alternates (Messrs. Strimple and J. Davis) were elected. They became members shortly after the assembly due to the resignation of two of the original members (Messrs. Conn and Silva). The recommittal motion further instructed that "an exegesis of passages relevant to the debate over the role of women in ordained office be included in the Committee's report to the 53rd General Assembly." The Committee determined, in the light of this addition to the mandate, not to attempt another systematic treatment of hermeneutical principles. Rather, it sought to identify the texts of Scripture which appear to have the most bearing on the matter and to exegete them raising particular hermeneutical questions as they occurred.

The 53rd General Assembly (1986) continued the committee in order that it might complete the section of women and the diaconate. An alternate (Mr. Reynolds) was elected. He became a member shortly thereafter due to the resignation
of Mr. Cottenden. The Committee did not complete the section on the diaconate, but decided to present the partial report which it had prepared for the 53rd General Assembly to the 54th General Assembly.

The 54th General Assembly (1987) recommitted the entire report with the recommendations of the advisory committee to revise and expand the report in order to present a completed report to the 55th General Assembly (1988).

B. The Present Report

The present report is restructured to include additions recommended by the advisory committee of the 54th General Assembly. The title has been changed to state the exact nature of the report. There is a new section on the Biblical idea of ordination (III,A.). Exegesis of 1 Timothy 2:15 has been added. The section on Priscilla and Aquila has been rewritten (IV,B.1.). The exhortation to sessions has been rewritten as a conclusion to the entire report.

Beyond these recommendations the Committee has included considerable church historical material (II,A.2.; III,A.3. & C.2.). The Committee also decided to begin the report with a section on hermeneutics, part of which is based on the work of the original committee (II,A.). Material has also been added to the section on the role of women in the N.T. (IV,B.3.).

II FOUNDATIONAL CONSIDERATIONS

Care must be taken in applying sound hermeneutical principles to the subject of women and church office such that the church does not adopt extracanonical norms for Christian conduct and take patterns from modern society and use them to control the interpretation of Scripture. The Bible is God's complete and final revelation to man and in its light all disputes ought to be settled (WCF I:X.). In considering the question of women in office we need to be especially careful not to yield to the Zeitgeist of either feminism or male chauvinism which dominate our humanistic age.

A. The Regulative Principle

1. Historical background

It is one of the hallmarks of the Reformed church that it has developed a self-conscious hermeneutic especially in the area of church government and worship. This has variously been denoted as the "Regulative Principle," "The Puritan Principle" or "prescriptive principle."

The clear formulation of this principle as found in the Westminster Confession was the result of a century of controversy in England over the question of the extent of the Reformation in the area of ecclesiology: church government and worship. In fact the initial parliamentary mandate for the Westminster Assembly concerned only these matters.

It should be noted that the specific formulation of the regulative principle in the era of Church history was a specific application of the broader principle of sola scriptura or the sufficiency of Scripture as it is expressed in WCF I:VI. from the very outset of the Reformation.

By the time of the Reformation the British and Continental Reformers were forced to formulate a specific doctrine of the relationship between Scripture and tradition. "The Reformers did recognize a Christian tradition, but only a Christian tradition based on, and derived from, Scripture, and not one that equaled or surpassed it in authority." (Louis Berkhof, Introduction to Systematic Theology, Grand Rapids: Baker Book House, 1979 [1932], p. 169).
In the areas of church government and worship, Luther, along with the Anglican Reformers, allowed practices not warranted by Scripture as long as they were not expressly prohibited, placing the *onus probandi* upon those who would oppose such unwarranted practices.

But it is with Calvin that the regulative principle begins to emerge explicitly. In government and worship Calvin demanded positive warrant from Scripture, and thus introduced what English Calvinists promoted as the *jus divinum* theory of church government (cf. William Cunningham, “The Reformers and the Regulative Principle,” in *The Reformation of the Church*, pp. 38, 43).

In his treatise, *The Necessity of Reforming the Church*, written to be delivered at the Diet of Spires in 1543, Calvin makes his position quite clear (*Selected Works: Tracts and Letters*, Baker Reprint of Calvin Transl. Soc. ed. 1844): “I know how difficult it is to persuade the world that God disapproves of all modes of worship not *expressly* sanctioned by his Word” (p. 128; emphasis added). He goes on to quote 1 Sam. 15:22 and Matt. 15:9.

This view of the regulative principle held sway in Scottish Presbyterianism and traveled to America in the eighteenth and nineteenth centuries. In America the regulative principle came to clear expression in writers such as John Girardeau, a southern Presbyterian professor of the nineteenth century. In his treatise *Instrumental Music In Public Worship* (1888) he spends the first part of the book asserting and proving the Biblical authority for the regulative principle. “... A divine warrant is required for everything in the faith and practice of the church” (p. 23).

Girardeau divides his Scripture proof into “didactic statements” and “concrete instances.” Under the former he lists: Numbers 15:39, 40; Exodus 25:40; Deuteronomy 4:2; 12:32; Proverbs 30:5, 6; Isaiah 8:20; Daniel 2:44; Matthew 15:6; 28:19, 20; Colossians 2:20-23; 2 Timothy 3:16, 17 and Revelation 22:18, 19. Under concrete examples of the application of this teaching he cites: Cain and his offering (Gen. 4); the strange fire of Nadab and Abihu (Numb. 16); Moses’ smiting the rock at Kadeshe (Numb. 20); Saul’s offering at Gilgal (1 Sam. 13); Uzza’s mishandling of the ark (1 Chron. 13:7, 8; 15:11-15); King Uzziah’s usurpation of the priesthood (2 Chron. 26:16-21); King Ahaz’s usurpation of the priesthood (2 Chron. 28:3-5).

2. Church standards

The Westminster Standards are clear in setting forth the regulative principle with a full galaxy of proof texts. *WCF I:VI; XX:II; XXI:1; LC Q. 3.*

It should be noted that the word “worship” for the Puritan authors of the Confession often included matters of government and discipline. Hence in Ch. XXII, “in matters of faith or “worship” is the limit of what may bind the Christian conscience. In Ch. I,VI, “the government of the church” is included under what must be “either expressly set forth in Scripture or by good and necessary consequence may be deduced from Scripture."

Our *Form of Government* is likewise clear in applying the regulative principle to government as well as worship along the lines of historical *jus divinum* Presbyterianism.

*Chapter I - Christ the King and Head of the Church*

2. Jesus Christ, who rules in his church by his Word and Spirit.

3. Christ orders his church by the rule of his Word; the pattern of officers, ordinances, government, and discipline set forth in Scripture is therefore to be observed as the instruction of the Lord. *Church government*
must conform to the scriptural pattern and follow the specific provisions revealed in the New Testament (p. 2; emphasis added).

Chapter III - The Nature and Exercise of Church Power

3. All church power is only ministerial and declarative, for the Holy Scriptures are the only infallible rule of faith and practice. No church judiciary may presume to bind the conscience by making laws on the basis of its own authority; all its decisions should be founded upon the Word of God (p. 6; emphasis added).

Girardeau sums up the regulative principle: "A divine warrant is necessary for every element of doctrine, government and worship in the church: that is, whatsoever in these spheres is not commanded in the Scriptures, either expressly or by good and necessary consequence from their statements is forbidden" (op. cit., p. 1).

3. The principle as it relates to the question of the ordination of women

The answer to the question of whether or not women may be ordained to the New Testament offices of elder or deacon depends entirely upon the establishment of positive Scriptural warrant. Scripture and our confession require positive warrant by express statement or valid inference. The onus probandi rests upon those who would establish the practice of ordaining women. Thus the exegesis of relevant passages of Scripture is incumbent upon those who would answer such a question to the satisfaction of our church.

The care with which we consider the application of the regulative principle to this question should be enjoined upon us by the warning of Principal Cunningham: "When this general truth (i.e., the regulative principle) is denied, there is no limit that can be put to the introduction of the inventions of men into the government and worship of Christ's house" (Historical Theology, op. cit., Vol. 1, p. 72).

B. The Nature of Woman as Created and Redeemed

1. The identity of woman by virtue of creation
   a. The generic unity and the individuality of man and woman

   The early chapters of Genesis speak of man and woman as a unity and also as individuals. As they relate the story of creation, they speak, on the one hand, generically. God created man, both male and female: With a slight change of focus, they speak, on the other hand, of man and woman individually and the plural is used. God's blessing is pronounced on male and female, "God blessed them ..." (Gen. 1:26). The same pattern occurs in the next two verses. "Man" is used generically, "And God created man ..." (Gen. 1:27); but this generic word "man" refers to both male and female, "male and female he created them." It is interesting that both the singular pronoun "him" (otho) and the plural "them" (otham) appear in this sentence. "Man" is used generically, including both male and female; but, with a slight shift of focus, male and female are considered individually and the plural is used. God's blessing is pronounced on male and female, "God blessed them ..." and male and female are charged to fill the earth and to rule over it. Later, the man, Adam, is clearly distinguished from the woman, Eve. For instance, it is
the woman, not the man, who first sins (1 Tim. 2:14).

The generic unity of man and woman is further indicated in that woman is taken out of man (Gen. 2:23). She is taken from man's side; she is fashioned from man's "rib" (Gen. 2:21, 22). God could have created man and woman separately and then brought them together. According to the record, he did not: he created man and then formed woman out of man. Eve is called woman, because she is taken out of man.

It has been ascertained that human beings have both masculine and feminine qualities. Whether one is male or female depends on the predominancy of one set of qualities over the other. There are rare cases where feminine characteristics predominate in one who has a male body, and vice versa. We regard such confusion as abnormal; but its possibility emphasizes the generic relatedness of male and female, who are both referred to in the generic term “man.”

b. The complementarity of man and woman in their difference

In their unity, man and woman also differ, and in their difference they complement each other. This is brought out clearly in the Genesis account. The Lord says that it is not good for man to be alone and counsels with himself to make a “fitting helper for him” (Gen. 2:18). God brought the birds and the wild animals to man, to see what he would call them (Gen. 2:19). Adam gave names to the cattle, the birds, and the wild beasts; but, as the record says, “for Adam no fitting helper was found” (Gen. 2:20). We need not think that we are presented here with a series of experiments and failures. Our attention is focused on the inability of man to find in the lower creation anything with which he could identify in such a way as to fulfill his deep-seated need. It is only as woman is formed out of what has been taken from his side that Adam can name or identify one to whom he can relate in this satisfying way. In Adam's response there is a jubilation of recognition. He names or identifies her thus: "Then the man said, This one at last is bone of my bones and flesh of my flesh. This one shall be called Woman, for from man was she taken" (Gen. 2:23). In recognizing and naming Eve thus, Adam sets her apart from all the rest of creation.

The generic unity and complementarity of man and woman is sometimes explained in terms of the Androgyne theory. According to this theory, man and woman are originally one. They are then separated and after their separation are involved in a continual search until they find each other again. This theory indeed teaches the generic unity of man and woman. It thinks, of the original man/woman unity, however, as a complete whole. It is only when the two parts are separated that they seek each other out to be reunited. The book of Genesis also teaches the generic unity of man and woman. But it speaks of Adam as seeking for something that will complement him, even before Eve has been taken out of his body. He has a need that only the formation of the woman will satisfy. When Eve is formed, the kind of creature with whom he can have satisfying fellowship has appeared on the scene, and he recognizes her and names her appropriately. Even though the Bible speaks of man generically, as male and female, it is clear that its teaching does not square with that of the Androgyne theory.

The Bible teaches that there is a diversity between man and woman, between male and female; but with this difference there is a unity. In his created estate, before woman was taken from his body, man needed woman. According to the Bible, male and female complement or “round out” each other. This cannot be understood simply in physiological terms; the unity-in-diversity of
male and female must be understood in terms of what makes man man and the full individuality of man and woman.

c. The high standing of woman as the complement of man

The Genesis account ascribes to woman an exalted standing. As Adam names her, he recognizes something in her that clearly distinguishes her and sets her apart from the other creatures and that constitutes her a fitting helper for him. She has in common with these creatures and with the man, that she has been taken from the ground. Together with them she is an “earthing.” Nevertheless, she has been taken out of man. She shares with Adam his having become a living being by virtue of God’s breathing into him the breath of life (Gen. 2:7). When God counsels to make man in his image and likeness, he is also speaking of her. God also speaks of woman individually when he gives man and woman the place of dominion over the creation. It is she whom Adam recognizes as the one who can properly complement him.

The appropriateness of Eve did not reside simply in the fact that she could offer Adam “social” or even “spiritual” fellowship. There is an inner bond between the man and the woman that is expressed in Adam’s excited declaration, “This one at last is bone of my bones and flesh of my flesh” (Gen. 2:23). What immediately follows is the description of the marriage bond that we call “the institution of marriage.”

d. The complementarity of man and woman expressed in the marriage bond

It is difficult to escape the conclusion, that the complementarity of man and woman, which is an expression of a unity in their difference, is brought to quintessential expression in the marriage bond. The Bible strongly suggests that it is in marriage that the mutual complementation of man and woman comes to its fullest expression.

In this context, it is possible to understand why in the marriage relationship man and woman are said to become “one flesh” (Gen. 2:24). We rightly associate becoming one flesh with sexual union. The believer is forbidden to join himself with a harlot, because he thereby becomes “one flesh” with her (1 Cor. 6:16). Sexual union, however, cannot exhaust the meaning of “becoming one flesh.” In view of the biblical teaching on the subject as a whole, it is better to think of sexual union as an integral part, but only as a part of becoming one flesh. The apostle Paul expresses the depth of the relationship when, as he speaks of the institution of marriage, he refers to a mystery and says that he is speaking of Christ and the church (Eph. 5:32). The bond between man and woman in marriage is like that of Christ and the church.

2. The identity of woman in Christ

a. As Stephen B. Clark notes: “Nowadays many assume that Galatians 3:28 is the place in which we find the heart of scriptural teaching about the roles of men and women. Moreover, many interpret Galatians 3:28 to mean that ideally in Christ there are no role differences between men and women, an interpretation which opposes Galatians 3:28 to all the other texts which assert such a difference. According to this line of interpretation, this tension should be resolved by giving a preference to Galatians 3:28” (Man and Woman in Christ, p. 138).

A recent exponent of this approach is F. F. Bruce, who writes in his commentary on Galatians in The New International Greek Testament Commentary (p. 190): “... if a Gentile may exercise spiritual leadership in church as freely as a Jew, or a slave as freely as a citizen, why not a woman as freely as a man? Paul
states the basic principle here; if restrictions on it are found elsewhere in the
Pauline corpus as in 1 Corinthians 14:34ff. or 1 Timothy 2:11ff. they are to be
understood in relation to Galatians 3:28, and not vice versa."
It is your Committee’s judgment that the context in which this verse appears
supports Clark’s conclusion as the more accurate one (pp. 138-9):

While Galatians 3:28 does provide a helpful perspective on men’s and
women’s role in the New Testament, it is hardly the locus classicus on
men’s and women’s roles. It does not even properly qualify as a key text
since it does not explicitly address the subject of the roles of men and
women ... For a key statement on men’s and women’s roles, one should
look at the passages on personal relationships and social order that are
directly concerned with the matter.

b. The fact is that there seems to be general agreement among
those appealing to Galatians 3:28 in the current discussions as to Paul’s basic
teaching in this text. There are certainly differences of opinion regarding the
precise force of the apostle’s references to the law (verses 21, 23, 24), the peda-
gogue (24, 25), baptism (27), et al.: but it must be clear to all that these closing
verses of chapter 3 are part of his impassioned argument for the gospel of justifica-
tion by faith in Jesus Christ, the fulfillment of God’s promise to Abraham, a
promise which the addition of the Law four hundred and thirty years later could
not nullify. The same Scripture that reveals that all are sinners announces the good
news that salvation is promised to all who believe, whatever their race, social
status, or sex.

The basic thrust of verse 28 is expressed in various ways in the
recent literature, but there is essential agreement that it speaks of the oneness of
male and female as beneficiaries of God’s grace in Christ. Everyone who believes,
without distinction is God’s child and an heir to the promises of the covenant
made with Abraham.

c. Since the theme of the rest of the epistle focuses on the distinc-
tion between Jew and Gentile, it has been asked why Paul here adds the contrast-
ing pairs slave/free and male/female. And it has become common to suggest that
he is consciously rejecting the Jewish thanksgiving of his time that God had not
created him a Gentile, a slave or a woman. The earliest written source for such a
Jewish prayer seems to be the second century A.D., but the maxim is found earlier
among the Greeks; and it is assumed that such a prayer was part of Paul’s Jewish
training.

The basis for such a thanksgiving was not disparagement of
Gentiles, slaves, or women as such but rather recognition of the fact that signifi-
cant religious privileges and responsibilities were open only to free Jewish males.
Woman, proselytes, and slaves were not fully responsible members of the wor-
shiping community. Women did not have equal access to God’s presence with
men. They were allowed only as far as the Court of Women.

It may be that Paul was aware of such a Jewish prayer and that a
recognition of this fact can deepen our appreciation of his affirmation that believ-
ing Gentiles, slaves and women are all full and equal members of Christ’s body;
but it is not at all clear how a recognition of a possible allusion to such a prayer ne-
cessitates the conclusion that Galatians 3:28 requires a denial of all role differentia-
tion in the church.

d. Another popular suggestion is that Galatians 3:28, like 1 Corinthi-
ans 12:13 and Colossians 3:11 (and Rom. 10:12), represents an early Christian bap-
tismal formula. Again, this may be the case. Baptism is certainly prominent in all these contexts. And in such a setting the reference to sex would take on special significance since the Old Covenant sign (circumcision) was applied to males only. But again this would underscore the soteriological thrust of Galatians 3:28. "The woman ... comes into the covenant relation of God's people through her own faith and baptism, and is fully part of the covenant relationship with God." (Clark, p. 141).

e. Attention is often called to the change in construction when Paul states the third pair in Galatians 3:28. After the two references to *ouk eni...oude*, Paul adds *ouk eni...kai*. The most likely suggestion is that Paul is here influenced by the LXX rendering of Genesis 1:27 (*arsen kai thelu epielse autois* - cf. Mark 10:6), but more by way of natural reminiscence than purposeful allusion. Bruce points out (p. 189) that the "slight change of construction" makes "no substantial change in meaning."

f. Certainly it would be a mistake to imagine that Paul is suggesting that in Christ the original created male-female relationship is negated. Redemption does not destroy but rather renews creation. Redemption does not destroy the creation ordinances of God. Contemporary rhetoric often seems to obscure this, however. Howard Keir, for example, writes that: "Paul states unequivocally that for those 'in Christ' natural distinctions no longer exist ... the old Adam has been manifestly dissolved in Christ and the new humanity, free from distinctions of the old world, takes its place" (Evangelical Quarterly, LV [1983], 31). Whether Keir is calling for some new androgenous order in the church is not made clear.

g. Actually the evidence that the apostle is employing the "New Adam" imagery when he says here that "you are all one (New Man?) in Christ Jesus" is not totally compelling. Appeal can be made to the echo of Genesis 1:27 in "male and female." Appeal is also made to Genesis 2:24 as the background of "you are all one" in Galatians 3:28 (though Paul does not follow the LXX "*sarka mian*.") And the strongest argument perhaps is the fact that in the similar text, Colossians 3:10, reference to renewal in the image of the One who created the first Adam is clear. But, again, renewal in the Second Adam is just that - renewal, not destruction, of the created order.

h. As we shall stress again below (c.2.), Galatians 3:28 certainly does have social implications regarding the interrelations of men and women. It should be evident, however, to those who affirm the absolute authority of the whole Bible as our rule of faith and life that our own conclusion regarding such "implications" must not be allowed to set aside the clear teaching of the Scripture when it addresses such a question as the qualifications for special offices in the church, but rather our fallible and unauthoritative conclusions must be judged and revised in the light of Scripture. But for many contemporary Christians there's the rub. "It is a fairly common assumption in current interpretation that unity and equality in Christ, *coram Deo*, if consistently understood, implies both functional interchangeability in all social groups, including the Church, and strictly egalitarian, non-hierarchical patterns of authority" (John Jefferson Davis, Journal of the Evangelical Theological Society, 19 [1976], 7).

i. There are in general three possible answers to the question of how the texts we will consider under II.B. & C. relate to the teaching of Galatians 3:28 regarding the positions of men and women in the church.

(1) The teaching of these other texts contradicts the teaching of
Galatians 3:28, and so a choice has to be made as to which is truly Christian, truly in line with the gospel of Christ; and the choice obviously must be for Galatians 3:28. In its bald form (Paul was correct in Galatians 3:28; Paul was wrong in those other texts) this view may appeal to few. But with certain refinements in the interest of preserving respect for Paul as a teacher, this view is very popular today. Krister Stendahl speaks in the same sentence (The Bible and the Role of Women, p. 35) both of Paul’s understandably gradual transcendence of “the inherited fundamental view” and of the special “circumstances at Corinth” (see option 2 below). Howard Keir suggests that in 1 Corinthians 11:13-17 “the argument ... is tortuous to say the least and uncharacteristically Pauline;” and therefore may well be an interpolation (p. 33 of work cited above). In dealing with the Corinthian text, William Klassen can speak of the way Paul accommodates or compromises the freedom he had spelled out so clearly in Galatians 3:28 when writing to a church which “found this freedom too threatening.” But regarding 1 Timothy 2:9-15 Klassen concludes:

The whole of this section has to be rejected as so blatantly contradicting Paul’s clear teaching ... that it cannot be seen as normative for early Christianity. To argue on the basis of God’s creative sequence for the submissive role of women is out of character for Paul ... We have, therefore, no other option but to treat 1 Timothy 2:9-15 as the work of someone in the early church who could not come to terms with the freedom of Jesus and Paul on this matter ... It is hard to measure the damage it has done in the history of the church. Responsible exegesis demands that we come to terms with it” (From Jesus to Paul, ed. by Peter Richardson and John C. Hurd, pp. 203, 204).

Though they differ among themselves as to how they do it, all such views may be seen as various ways to “come to terms with” the perceived contradiction between Galatians 3:28 and these other texts.

(2) Perhaps this second “answer” to the relationship between Galatians 3:28 and the texts dealing explicitly with women in the church situation should be considered but another variety of answer (1). (The fact that a writer like Stendahl combines both answers points in that direction.) But here the exegetes do not speak at all of contradiction but rather of a basic harmony. The harmony, however, is achieved by asserting that the women-in-the-church texts are all so conditioned by the culture and the time that they are no longer normative. Keir says that 1 Corinthians 14:34 addressed “clearly a local problem” (Keir, p. 38). Osborne says that the teaching of 1 Timothy 2:8-15 is based on the implications of women teaching men in the first century. Since those implications are not present in our time, the teaching is no longer authoritative (Grant Osborne, “Hermeneutics and Women in the Church,” Journal of the Evangelical Theological Society, 20 (1977), 337-352). F. F. Bruce seems to suggest a similar approach, though his comment is very brief.

We will examine the “culturally-conditioned, therefore not normative” interpretation of 1 Corinthians 11:2-16 and 1 Timothy 2:11-15 (below III.B.1.) and reject it. In an interesting article in the Catholic Biblical Quarterly CXXXI (1969), 50-58, Madeleine Boucher insists that to a first-century Jewish mind like Paul’s, there was no tension between two apparently different views of the role of women, “a theory of subordination and a theory of equality.” She appeals
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to 1 Peter 3:7 as evidence for this and suggests that Judaism and Christianity “were alike in teaching at once the religious equality and the social subordination of women, and that no break occurred between the rabbis and Paul on this matter.” She herself agrees with Stendahl that we today must choose between Galatians 3:28 and Paul’s view that the creation order grounds a certain subordination, but she insists that we be clear that “the tension arises from modern man’s inability to hold these two ideas together” - and that we find no support in the Bible for choosing the one idea and rejecting the other.

(3) There is but one answer to the question of the relationship between Galatians 3:28 and the texts we shall consider below under III,B. & C., that is open to the Bible-believing Christian, if he is not convinced that the teaching of 1 Timothy 2:11-15 and 1 Corinthians 11:2-16 is so culturally conditioned as to be no longer normative for the church; namely, that full equality and oneness for male and female in the Lord and role differentiation in the church are compatible and are both a part of God’s authoritative revelation to his church today.

Clark suggests that “unless we assume that Paul is normally incoherent, it would make more sense to begin with the view that Paul had some way of putting together passages like Galatians 3:28 and 1 Corinthians 11:2-16, which were probably written within a year or two of one another;” and that Galatians 3:28 “is not directed against those differences of social role for men and women which other Scripture passages indicate are based upon the way God created the human race” (p. 150).

Clark stresses that according to the Pauline perspective, reflected most clearly in the so-called household codes, “As long as a certain relationship exists, it needs an order.” This is where he finds Paul King Jewett’s position so clearly untenable. “No one can arrive at the combination of exalting the sexual relationship and eliminating role differences on the basis of scripture. The whole position can only be explained as an attempt to find a basis in scripture for some favorite opinions of our contemporary society” (pp. 159-160).

And this is where the insistence that the church must achieve consistency in eliminating all distinction based upon any of the three coordinate contrasts in Galatians 3:28 founders. Clearly the comparison among the Jew-Greek, slave-free, and male-female relationships does not apply in all respects. “In Galatians 3:28 Paul compares these relationships according to one common quality. All three involve status distinctions in one’s relationship with God according to the Mosaic Law. In other respects the three relationships are very different, and Paul’s approach to them differs” (Clark, p. 158). Slavery is a man-made institution, a sinful one at that, and it is rightfully abolished altogether. But male-female relationships are ordained by the Creator. They are not abolished, and they are still governed by role relationships in accord with God’s created order. Those are perhaps correct who translate 1 Corinthians 7:21, “if you can gain your freedom, do so” (N.I.V.). Paul would never give such advice to marriage partners or to children. In 1 Peter 3:1-7 there is reflection upon the full equality and oneness of the wife with the husband “as a fellow-heir of the grace of life.”

It is perhaps worth noting, also, in response to such biblical feminists as Jewett, that the revealed life of the Trinity demonstrates that functional subordination for creative or redemptive purpose in no way deems essential personhood (see Davis article, p. 208).

In conclusion the apostle Paul teaches in Galatians 3:28 that in terms of the believer’s relation to God in Christ there is absolutely no distinction
between male and female, each is viewed as child and heir with full covenant rights and privileges.

C. The Order of Authority and Subordination to Which Men and Women are Subject

1. Authority and subordination as expressed in the marriage bond

The Bible is clear that together with the generic unity of man and woman and their mutual complementation, there is a definite order between them in the marriage relationship. Woman was taken out of man. The New Testament interprets this to mean that woman was created for man and not man for woman (1 Cor. 11:9). Carrying through the analogy between Christ, the head, and the church, his body, it teaches that the man is the head of the wife (Eph. 5:23). Wives, therefore, are to submit to their husbands as to the Lord (Eph. 5:22), even as the church submits to Christ (Eph. 5:24). This relationship should not be misunderstood. Scripture teaches that the husband is to cherish and nurture his wife as Christ cares for his body, the church (Eph. 5:25), and as a man naturally cares for his own body (Eph. 5:28). The natural authority he has with his wife gives the husband opportunity to make room for her and to let her come to herself in the fullest way. In doing this he asserts his place of headship and leadership, but in such a manner that the mutual complementation of himself and his wife comes to expression. Conversely, the manner in which he and his wife complement each other is molded by the particular relation of the authority and subordination that holds between them in their marriage, on the analogy of the relationship between Christ and the church.

2. Is the relationship of man and woman in marriage paradigmatic of the relationships in general?

Clearly since they speak of the one man and of the one woman, the first two chapters of Genesis focus attention on the marriage bond. Are the relationships that pertain there typical of an order that holds between man and woman in general, or are they restricted to marriage? This is by no means an easy question to answer. But we remember that God called man and woman, individually, to do more than enter into marriage, procreate, and fill the earth. God gave the dominion over the earth to both man and woman, individually, and called them to subdue it. That the terms of the cultural mandate extend beyond marriage gives us warrant to believe that there is a broad terrain of society on which man and woman relate to each other in such a way that the order between them is determined only by their individual ability and training, and not by a typical relationship of authority and subordination, as in the family. Their relationship as man and woman in other connections, such as that of the church, would then depend on whether this particular grouping is characterized by a typical authority/subordination relation between men and women, or whether it is composed of a free association in which men and women relate as individuals.

3. The effects of the fall on the identity of woman (Gen. 3)
   a. A hermeneutical principle

The Bible teaches that there has been a distortion of the relationship between man and woman, male and female, because of the fall. We take it as an established principle of interpretation that the relationships between man and woman in the form that they take after the fall are more or less distorted forms of what they were in the pristine created order. Even though the distortion is at times grotesque, we may understand that the created order was not destroyed by the fall but only distorted by it. The above principle may be deduced from a consideration
of the terms as a whole of the curse that fell on man and woman. God's curse did not remove the ground from man, nor did it prevent man from tilling it; the curse declared that man would till the ground and obtain its fruits with difficulty. God's curse did not prevent the woman from bearing children nor from enjoying the children she bore; it declared that the woman would bear children with difficulty and pain.

b. The distortion of the relationship between man and woman

The curse that was pronounced on woman suggests that the natural relationship between husband and wife had been disturbed by sin. It suggests, further, that this disturbance affected the relationship of authority and subordination that pertained between them. We read, "Yet your urge shall be for your husband, and he shall rule over you" (Gen. 3:16). As we saw, the complementarity of man and woman comes to quintessential expression in the marriage bond. This complementarity can exist only on the foundation of difference between man and woman, male and female. In marriage there is a natural order, of authority and subordination. The terms of the curse of the woman, however, suggest that these natural relationships have been disturbed. The order involved is still there; but it has been distorted, so that it is often obscured almost beyond recognition.

c. What this distortion entails

It is difficult to interpret Genesis 3:16 and to discover just what is meant by the woman's "urge" being to her husband and by her husband's ruling over her. Employing the above hermeneutical principle, however, we may infer that as a consequence of sin there is a distortion of the natural desire of the woman for her husband. In addition, the statement that her husband will rule over her suggests that the natural authority of the husband has been distorted so as to become coercive. It has also been suggested that Genesis 3:16 has in mind an effort on the part of the woman to wrest authority from her husband. On the part of some women, on the contrary, there is a slavish dependence on men. Whatever may be involved, we have here a distortion of the created order, in which the true identity of the woman is obscured.

That there is a distortion of the natural order only brings more firmly to our attention the fact that there is a relationship of authority/subordination in marriage and a mutual need of the marriage partners for each other.

III WOMEN AND SPECIAL OFFICE

A. The Nature of Ordination and Special Office

1. Biblical

The idea of office is tightly woven into the fabric of Scripture. It is closely related to the idea of calling. These ideas are prominent in the New Testament; but they also have an important place in the Old Testament, relating even to God's establishing man as his vicegerent in the world.

In the Old Testament, the idea of office comes to clear expression in the Levitical priesthood. This priesthood was established by way of redeeming the firstborn males of Israel. By reason of their being spared when the angel of death passed over the households in Egypt, these firstborn became dedicated to the Lord. The tribe of Levi then took their place and was set apart for the priestly service of God. Aaron was given the office of high priest, and the entire tribe of Levi had priestly office and functions in their courses.
Moses too had office. God chose him as His instrument to redeem the Israelite people from Egypt, freeing them from this alien dominion and restoring them to Himself, who had claimed them as His own and had placed His seal on them. Moses had a supreme position, exercising functions as prophet, priest, and king. God spoke to him in a way superior to that of the ordinary prophet (Num. 12:6-8). Moses interceded for Miriam, at the behest of Aaron, the high priest (Num. 12:11-13). He ruled the people, first alone and then with the 70 elders (Exod. 18:13ff.). God sustained Moses in his position, in the face of challenges, like those of Levitical priests (Num. 16) and of Aaron and Miriam (Num. 12).

In the New Testament, the idea of office is clearly expressed in the apostolate. The apostles were called to a special position, to perform special functions. Their office brought with it overriding authority in doctrine (teaching), church order, and discipline. There were clear requirements for office. Prominent among them was that they had seen the risen Christ. When Judas lost his place among the apostles (Acts 1:17, 20 quoting Psalm 69:25) because he betrayed Jesus, another was chosen to take part of the ministry and apostleship, from which Judas fell, that he might go to his own place (Acts 1:22, 25). It was Matthias who was chosen by lot to be numbered with the eleven apostles (Acts 1:26), taking Judas' place.

The Seven also had office. The need for their office arose because the apostles were unable to fulfill all the responsibilities that were thrust on them. A place, a position, opened up, and men were chosen to fill it. These were chosen from among good men who were filled with the Holy Ghost; but they were chosen to fill an office that corresponded to a need in the church.

The above instances clearly illustrate the idea of office in the Old and New Testaments. The idea is more deeply rooted, however. It pertains to the place God gave man from the beginning. As Adam is formed from the ground, he is made in God's image and likeness and is given dominion over the creation (Gen. 1:26-28). He has a place that carries with it an office; he is God's vicegerent. This position carries with it the calling to love and serve God with all his heart and to subdue the creation to God's glory. This calling relates to man generically, to both male and female. Further, it is with man, both male and female, that God enters into covenant, saying that He will be their God and that they will be His People. To understand the relation of man to God and to the creation as a whole, one must include the idea of office.

Scripture as a whole teaches that man, with his talents and abilities, has been called by God and has been set in a position of authority and responsibility. In each case, the offices and functions are not simply reflexes of subjective talents and abilities ("gifts"). Indeed, the gifts are important. It is reasonable, furthermore, that there should be a congruence between any particular office and the gifts that are required to perform the functions of that office. Nevertheless, Scripture does not teach that office flows out of these subjective talents and abilities. Nor does it teach that there must be a congruence of office and gifts in any particular case.

Throughout, our attention is focused on the office, its functions, and calling to it. Gifts are in order to fill the office; the office does not exist because of the gifts. And the relation between office and gifts is not always uniform. It might be expected that there would be a congruity between office and gifts; but Scripture often focuses on the unexpected. One may well have an office with its corresponding functions but also be strongly impressed by the fact that he has these not
because of the adequacy of his own gifts but because of God’s grace. The Levitical priesthood was drawn from a particular tribe. It does not follow, however, that this tribe had more natural ability than the others to serve in this capacity. Moses himself complained that he lacked the qualities to serve as God’s redeemer and to lead the children of Israel out of Egypt, and Aaron was sent along as a spokesman. For Moses, governing the people was a great burden. Seeing his predicament, his father-in-law, Jethro, suggested that elders be appointed. Further, Moses gave way to impulsive and disobedient action, which resulted in his not being able to enter the land of promise. The apostles were men of authority; but they were by and large simple men, without the wealth of talent one might expect of leaders (Acts. 4:13). The apostle Paul was a man of ability and was well-educated; nevertheless, he himself details his own lack of qualifications to be an apostle, calling himself a miscarriage (1 Cor. 15:8). The tenor of Scripture teaching is that office is prior. One may be impressed by the lack of proportion between his own qualifications and the requirements of the office he holds. Even if he has an abundance of talent, one must still channel these talents and abilities (gifts) according to the office he holds. An abundance of gifts does not mean an abundance of callings and offices. The man of few gifts who faithfully carries out the responsibilities of his office is better than the man of many gifts who scatters his efforts or who in any way shirks his responsibilities. One is judged by his faithfulness. But whatever the proportion may be between gifts and calling - whether they coalesce or stand in a paradoxical relationship - office is prior. It does not flow out of endowment with talent and ability.

There are instances in Scripture, however, where the possession of a gift appears to bring with it an office and calling. We may think of the special gifts of the Spirit that were given at Pentecost. The gift of prophecy carried with it the right and the responsibility to exercise this gift in the congregation. The same may be said of the gift of tongues and gift of healing. This indeed was the case; but it does not follow that these instances are paradigmatic of the relationship of gifts and calling in general, nor does it follow, even in regard to these special gifts, that the office simply flowed out of the gift. The Scriptures teach that these special gifts were apportioned by the Holy Spirit to satisfy certain needs. These special gifts were given as a witness especially to those who were outside of the church, to demonstrate God’s presence and power. Indeed, the possession of such a gift brought with it the right and the responsibility of using it - thus the possession of such a gift endowed one with an office - but the very speciality of these gifts militates against the idea that the pattern here holds for the relationship in general of gift and office. The Scriptures present this relationship as a whole in a different way. Further, even in regard to the special gifts, it by no means follows that the office simply flows from the gift. Before the gifts were apportioned, there was already a clear need for them; there were definite functions for them to fulfill. The Scripture testimony suggests that the gifts were given for these definite purposes. Thus, the accent again falls on office and function. One receiving a particular gift would have the office and fulfill the function; but it does not follow that the office would flow out of the gift.

Some Christians, however, have indeed taken the special gifts as paradigmatic of the relation of gift and office. The New Testament age, they say, is the age of the Spirit. The Spirit imparts spiritual gifts to men. Empowerment with such spiritual gifts imparts to one a place of authority and a function akin to office. It is often thought that the presence of such gifts is a reflection of personal piety.
On the surface, this thinking is democratic. Spiritual leadership belongs to anyone in the congregation who displays spiritual gifts. Each may possess gifts of the Spirit through prayer and other spiritual exercises. In this way of thinking, office and the authority flowing from it are thought to be a reflex of the spiritual gifts given to individuals in the church. This thinking involves an interpretation of the idea of office that differs markedly from that presented above. Office as spoken of above, it is said, belongs to a legalistic era, as in the Old Testament, or to temporary arrangements, such as one finds in the New Testament apostolate. When the age of the Spirit has fully come, such an idea of office falls away; "office" then depends on the subjective possession of spiritual gifts. There are some who regard any idea of the priority of office as an attempt to rationalize the Spirit, to "corral" the Spirit and spiritual gifts in the interests of order.

The above pattern of thought is more than an emphasis on the Holy Spirit; it involves an interpretation of the Spirit and spiritual gifts, as well as of the order in the church, that stands in opposition to Scriptural teaching. In Scripture, the Spirit and His work do not stand in antithesis to order. In fact, Spiritual gifts and their use are for the upbuilding of the church and are subject to the order that God has ordained for His church. They must be seen in the context of calling and office, and of the functions related to these. The above pattern of thought, which is called "spiritualistic," often results in disorder, as men, convinced that they are endowed with the Spirit and spiritual gifts, arrogate authority to themselves and even suppress the exercise of spiritual gifts on the part of others in the congregation. Indeed, spiritual gifts are important; the church should seek to maximize their use. Nevertheless, office does not flow from them, and those who have them - even those who have many spiritual gifts - must still assume a servant role in their leadership, channeling the use of their gifts according to their calling, for the edifying of the church.

The importance of office in the teaching of Scripture comes out clearly, when office is honored, even when subjective qualifications are lacking. A case in point is the apostle Paul's apology for his remark concerning the high priest Ananias, when the latter ordered him struck on the mouth (Acts 23:5). In answer to the question, "You dare to insult God's high priest?" Paul replied, quoting Exod. 22:28, "Brothers, I did not realize that he was the high priest; for it is written: 'Do not speak evil about the ruler of your people.'" In criticism of those who "reject authority and slander celestial beings," Jude cites an extreme example, "But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!'" (Jude 8, 9). Such passages do not deny the importance of proper qualification for office; they simply highlight the importance of office and the respect that should be given to it.

Understanding the Biblical idea of office does not of itself give one a criterion as to whether women may be ordained to office in the church. It relates very clearly, however, to reasons that might be given for such ordination. It militates against the idea that women have a claim on office because of apparent gifts for ruling or serving. It especially militates against the idea that the church is unjust to women in not giving them office, because certain women display gifts and it is unfair to them not to give them the offices in which these gifts may be used. An understanding of the Scriptural teaching about office in its relationship to gifts will draw our attention to the office and qualifications for it and not to the gifts first of all. One must decide, on Scriptural grounds, whether this or that office
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in the church is open to women. If it is indeed open to women, then they have the responsibility to use their gifts there in fulfilling their calling. If it is not open, the church should make it possible for the women in the church to use their often outstanding gifts, in other, appropriate ways.

2. Church historical

It is the particular burden of this section to look at ordination only in terms of its nature with reference to authority in the history of the church. While all of the offices are essentially a special service in the church, the question before us is the question of whether or not authoritative leadership is implied in ordination and special office. This special emphasis should not be allowed to eclipse the accent on servanthood which attaches to all offices in the church of Christ.

Though the major emphasis of the Reformers was in the area of soteriology, concern for ecclesiology grew as the Reformation progressed. Luther reacted strongly to the sacerdotal view of office and ordination and therefore rejected the character indelebilis idea of ordination. Calvin sought to define and organize the offices of the ministry according to the New Testament. It remained for the later Reformers and Puritans to clarify and define a Biblical doctrine of ordination.

Both Calvin and Luther reacted strongly to the Radical Reformation's perversion of the "priesthood of all believers." The Anabaptists denounced all government, both civil and ecclesiastical (Clark, in Scripture Twisting in the Seminaries, John Robbins, The Trinity Foundation, 1985, Appendix A - "The Ordination of Women," p. 67; cf. C.R.C. Report 44, p. 681). For the Reformers, the priesthood of all believers and the necessity of special office in the church were not contradictory but complementary in nature. Luther and Calvin were not simply reacting to Anabaptist extremes, as the Christian Reformed Church's Report 44 seems to imply (pp. 681ff., cf. Clark, op. cit., p. 106). They were responding to unbiblical error by searching the Scripture for a proper view of office.

As with many ecclesiological matters, it remained for the British Puritans to explicate the principles of the Continental Reformers. The great John Owen (1616-1683) gives a lucid definition: "Ordination in Scripture compriseth the whole authoritative translation of a man from among the number of his brethren into the state of an officer in the church" (Works, Vol. XIII, p. 219). It was with Owen's contemporary, George Gillespie (1613-1649), that the nature of ordination in its relationship to authority became explicit. In Gillespie's Aaron's Rod Blossoming he refuted the Erastians who maintained that church elders have no authority to govern (Clark, in Scripture Twisting, op. cit., Appendix B - "The Presbyterian Doctrine of Ordination," p. 87). Gillespie maintained that the Scriptures, in Hebrews 13:7 and 1 Timothy 3:4-6, 12; 5:17, give elders the clear authority to rule (ibid., p. 88). Scripture makes clear references to the ordination and election of church officers in Acts 1:15, 23; 6:2, 3; 14:23.

This ordination, Gillespie insisted, "standeth in the mission of the deputation of a man to an ecclesiastical function with power and authority (emphasis added) to perform the same; and thus are pastors ordained when they are sent to a people with power to preach the Word, minister the sacraments and exercise ecclesiastical discipline among them" (ibid., p. 91). He goes on to say "the essential act of ordination [is] a simple deputation and application of a minister to his ministerial function with power to perform it" (emphasis added, ibid., pp. 92, 93). Gillespie clearly refutes the view which sees ordination as merely "the church's recognition that an individual has the gifts for a particular service,"
and "does not confer authority" (emphasis added, cf. Foh, Women and The Word of God, pp. 235 and 233).

Dr. Samuel Miller (1769-1850), professor of Ecclesiastical History and Church Government in Princeton Seminary, in his An Essay on the Warrant, Nature and Duties of the Office of the Ruling Elder in the Presbyterian Church (1831) defined ordination: "That solemn rite, or act, by which a candidate for any office in the Church of Christ, is authoritatively designated to that office, by those who are clothed with power for the purpose" (p. 275). Those who ordain have the power to ordain others to the same office. Just like a civil judge, the elder is clothed with power to execute his office. "They are fully invested with the office, and with all the powers and privileges which it includes (emphasis added, p. 291). "Ordination is an act not only official, but also authoritative" (emphasis in original, p. 292).

In the contemporary Reformed churches, Christ's transmission of delegated authority through ordination is reflected in the vows of officers and the congregational vows of submission to the officers. This is true of deacons' as well as elders' vows in the CRC (Report 44, p. 690).

In the OPC Form of Government in Chapter XXV, 6.c. (p. 81) in the prescribed form for the ordination of ruling elders and deacons, the congregation is asked to "promise and yield him all that honor, encouragement and obedience in the Lord, to which his office, according to the Word of God and the constitution of this church, entitles him" (emphasis added; the RPCES form was identical, cf. Clark, op. cit., pp. 66-67; cf. FG, XX,2,3,6.).

It is just at this point that the question of the ordination of women especially to the diaconate becomes germane. Dr. Gordon H. Clark has concluded that in every instance of Biblical ordination (cf. Saul and Uzziah in light of Exod. 30:30-33), ordination confers authority to act in a particular capacity, whether priest, king, elder or deacon (Clark, op. cit., Appendix B, p. 86). "Ordination is induction into an authoritative order" (ibid., Appendix A, p. 67). Since the form "deaconess" in Roman. 16:1 gives no evidence of ordination or office (ibid., pp.77, 78); and since "Scripture explicitly forbids women to teach or exercise authority, it is a violation of divine law to ordain a woman" (ibid., Appendix B, p. 108).

B. The Office of Elder

Since the nature of ordination and special office has just been discussed, in this section we will focus on those passages that bear most directly on the issue of the ordination of women to the office of elder.

1. 1 Corinthians 11:2-16; 14:33b-36; 1 Timothy 2:8-3:7 (cf. Titus 1:5-9)

a. These three passages are the major New Testament texts on the relationship between men and women and their respective roles in the corporate or communal life of the church. Consequently, they, especially 1 Corinthians 14 and 1 Timothy 2, have become crucial in the debate over the role of women in ordained office, especially the office of elder. They are perceived as addressing that issue more directly than any other texts in Scripture. Those who argue against women elders find the most explicit support for their position in these passages; those who argue the contrary usually expend a great deal of effort in trying to show that they do not exclude women elders.

b. In current treatment of these passages, particularly 1 Timothy 2, there are three basic positions: (A) Paul, the man, intends an absolute, perpetual exclusion of women from the office of elder, but Paul is wrong and therefore to be disregarded. (B) Paul, the inspired apostle, intends, and therefore God intends, to exclude women from the office of elder, but that exclusion is necessitated by
circumstances (cultural and/or religious-ecclesiastical) unique to the time and place of his original readers or at least other than our own. The exclusion, then, is limited in its applicability and temporary; by God's design it is not relevant today, at least directly, and therefore is no longer binding. (C) Paul, the inspired apostle, intends, and therefore God intends, an absolute, perpetual exclusion that is binding until Christ's return. On the assumption of the divinely inspired origin and authority of these passages, only (B) and (C) merit consideration; is the exclusion in view temporary or permanent? localized or universal?

c. Particularly in the last decade or so, these passages, especially 1 Timothy 2, have been scrutinized intensively in relation to the issue of women's ordination. The result is a bewildering, almost overwhelming, array of interpretive details and hypotheses, of exegetical claim and counterclaim. That gives rise to the great danger of getting stuck in a morass of conflicting interpretive opinion and so of losing sight of the "forest." So it is all the more important to strive for balance and to lay hold of what these passages clearly teach in the midst of much that is admittedly imponderable and uncertain. The discussion that follows, then, does not attempt exhaustive exegesis, but seeks to grasp that clarity, primarily by identifying boundaries or parameters for properly understanding these passages.

d. All three passages are expressly didactic in character and include legislative elements. At the same time they, like all Scripture, are historically conditioned; they are "occasional," that is, addressed to specific problems in a particular time and place. That "occasional" factor in no way prevents these passages from containing teaching of enduring validity, but it can be a source of some difficulty in trying to identify that validity. How are we to distinguish within these passages between abiding norms and what may be temporary, localized expressions of those norms? (Clear examples of the latter are the specific form of head "covering" in 1 Corinthians 11 and the "braided hair or gold or pearls or expensive clothes" in 1 Timothy 2:9). It needs to be stressed, then, that to pose this question is not a sure sign of weakened or abandoned confidence in the authority of Scripture, but is prompted by the text itself. Everyone has to wrestle with this question.

e. In fact, none of these passages explicitly addresses the question of women's ordination. In 1 Corinthians 11 the issue is women praying and prophesying, apparently in public; nothing is said about office or ordination. Similarly, in 1 Corinthians 14 and 1 Timothy 2 the issue is women speaking/teaching "in church" ("in God's household," 1 Timothy 3:15); "it is the publicity, not the formality of it, which is the point" (Warfield, The Presbyterian, October 30, 1919; emphasis added). The time-honored conclusion that the latter two passages exclude women from ordained office is an (apparently unavoidable) a fortiori inference: because women are prohibited from speaking in public gatherings of the church they are therefore necessarily excluded from the ordained office of teaching in the church.

f. How are we to understand the references to women praying and prophesying in 1 Corinthians 11:5, 13? Charles Hodge, following Calvin, believes that Paul is making a concession for the sake of argument: although he does not approve of women speaking in church meetings, as 1 Corinthians 14 and 1 Timothy 2 plainly show, he grants that practice here in the interest of highlighting his main point, namely, the impropriety of women praying and prophesying with uncovered heads. Warfield, on the other hand, stresses the lack of clarity in 1 Corinthians 11:5, holding at the same time that "there is no reason whatever for believing that 'praying and prophesying' in church is meant."
But there are several substantial objections to this understanding. First, if the passage is read on its own terms, its plain suggestion is that women praying and women prophesying in public meetings of the church are recognized and accepted practices; nothing in the passage even intimates disapproval, and it is even more unlikely (see the third objection below) that the passage is concerned with private activities. It seems fair to say that Hodge and others reject this suggestion only because of the resulting contradiction with what they believe 1 Corinthians 14 and 1 Timothy 2 plainly teach. Second, the fact that Paul repeats his reference to women praying at a different point in his argument (verse 13) counts against the idea that the reference is concessive and points instead to an established practice. Third, Hodge recognizes that verse 5 takes for granted that women receive and exercise the gift of prophecy (1 Corinthians, p. 305); so, since in his view the public exercise of the gift is prohibited, presumably he is left with its private exercise for women. But what can that mean? In the light of the overriding emphasis in chapters 12-14 that all spiritual gifts are given “for the common good” (12:7) and “for the edification of the church” (14:12) as well as the stress in chapter 14 on the special, heightened value of prophecy just in this respect, such a notion of “private prophecy” is a virtual contradiction in terms and certainly an artificial abstraction.

Our conclusion, then, is that 1 Corinthians 11:5, 13 imply that in some form public prayer and prophecy by women was an accepted practice in the churches known to Paul (see verse 16; cf. the four daughters of Philip the evangelist at Caesarea who were known by the fact that they prophesied, Acts 21:9).

1 Corinthians 14:33b-36 is not decisive for the question of women’s ordination.

(1) It is not as clear as some think exactly what Paul intends to forbid. Within the passage itself a sweeping prohibition on women speaking (publicly) in church would seem to be undeniable. With 1 Timothy 2:11ff. also in view, Warfield, for instance, speaks of “these two absolutely plain and emphatic passages” (that establish the exclusion of women from “specifically the functions of preaching and ruling elders”). But he can assert such clarity about 1 Corinthians 14 only because, as we noted above, he considers 1 Corinthians 11:3ff. to be so unclear as to present nothing counterindicative. As we have tried to show, however, 1 Corinthians 11 clearly implies that some women were praying and prophesying publicly with Paul’s tacit approval.

On that assumption, then, and on the further assumptions (1) that Paul is not contradicting himself and (2) that 14:33ff. is not a non-Pauline gloss, it follows that 11:3ff. limits the apparently absolute sweep of the prohibitions in 14:34 in some way. How? Several explanations have been offered (see J. Hurley, Man and Woman In Biblical Perspective, pp. 186-188). While in our judgment none is entirely convincing, most satisfying perhaps is the view that in the light of the immediately surrounding context, 14:33ff. prohibits women specifically from participating in the (authoritative) judging or evaluation of prophetic utterances. How exactly the prohibition is limited is not so easy to answer; that it is not absolute, however, seems clear in the light of 11:5, 13.

(2) 1 Corinthians 14 deals with the specific matter of prophecy and tongues and their exercise. The chapter as a whole is structured by a comparison between these two gifts in the interest of showing the relatively greater value of prophecy. That contrast runs like a backbone down the body of almost the entire argument, beginning with verses 2 and 3 and culminating in the concluding
declaration of verse 39. Now it is certainly possible that in verses 33b-36 Paul could momentarily digress from his central argument to address another matter. But that is not likely, given the structure just noted, nor is there anything in the passage that demands such a parenthetical excursion. This confirms that verses 33b-36, whatever their precise meaning, are related in some way to the exercise of prophecy. But then, on the assumption that prophecy and tongues are revelatory gifts that were confined to the apostolic, foundational period of the Church’s history and do not continue today, we are brought to the conclusion that 1 Corinthians 14, including verses 33b-36 with their prohibition on women speaking, addresses a particular set of issues in a church situation that by God’s design no longer exists; what is said about the exercise of prophecy and tongues is not directly applicable to the Church today.

For the foregoing reasons, then, we conclude that 1 Corinthians 14:33b-36 has no direct bearing on the issue of women elders.

h. The situation in 1 Timothy 2 differs significantly

1) Numerous efforts have been made (in some cases, we should not hesitate to recognize, by those fully committed to the inspired authority and integrity of Scripture as God’s Word) to show that the commands of verses 11, 12 are no longer applicable today. Those efforts, by now sustained and repeated, have nonetheless been unsuccessful. They are unconvincing in handling some of the details of the passage (e.g., in trying to show that “quietness” [verses 11, 12] is somehow not intended to exclude women from the teaching or exercise of authority in view, or in maintaining that authentein [verse 12] means the rebellious abuse or some other misuse of authority). Unconvincing as well are efforts to reconstruct the background at Ephesus that allegedly limits the applicability of Paul’s commands to that time and place. No doubt his prohibition is occasioned by the particular circumstances of his original readers (what statement in Scripture isn’t(?)), but an accurate profile of the opposition he is concerned about has not been demonstrated persuasively. Nor in all likelihood can it be, given the limitations of the biblical and existing nonbiblical data. Probably it was some form of Judaism or Jewish Christianity with syncretistic, Gnosticizing tendencies, but if and, if so, how far and in what manner it had penetrated the Ephesian church remains unclear. It is an extremely questionable hermeneutical procedure to attempt to limit the current applicability of biblical teaching, especially a command, on the basis of an historical reconstruction that necessarily is largely speculative. It is risky indeed, as many today are doing, to view the prohibition in verse 12 “as based primarily on a situation for which we have no clear evidence” (D. Moo, Trinity Journal, 2[1981]:217).

2) There are certainly a number of exegetical uncertainties in this passage (e.g., what exactly is the analogy between men and women in verses 8-10? are women’s prayers in view in verse 9? how are we to understand the use of Genesis 2-3 in verses 13, 14? the reference to childbearing in verse 15?). But it is thoroughly wrongheaded to hold that because of these difficulties in the surrounding context it is arbitrary in principle and therefore not permissible to draw firm conclusions about the commands of verses 11-13, especially to conclude that they are still binding today. The extension of such an hermeneutical approach to Scripture as a whole would mean that because it contains “some things that are hard to understand” (2 Pet. 3:16) therefore nothing it teaches is clear.

In fact, with all that remains imponderable about Paul’s argument, it is hard to deny that he is plainly basing the commands of verses 12, 13
(1) on an order established in creation at the beginning and (2) on the fact of the sinful malfunction of that order at the Fall, and that he therefore intends that as long as the present creation order exists the commands continue in force.

Several broader contextual considerations reinforce this conclusion.

(a) We need always to be on guard against our tendency to treat the Pastoral Epistles as a kind of first Book of Church Order, which they are obviously not. Still, the Pastorals have a unique role in the New Testament canon. They embody apostolic provision for the postapostolic future of the church, particularly as they order aspects of church life for that coming time, "until the appearing of our Lord Jesus Christ" (1 Tim. 6:14).

(b) The controlling concern in the section 1 Timothy 2:1-3:16 is "how people ought to conduct themselves in God's household, which is the church of the living God" (3:15). This means that 2:8-15, despite some puzzling elements (e.g., the reference to childbearing in verse 15) addresses (permanent) relationships in the church community as a whole, not just between husbands and wives.

(c) Within the section 2:1-3:16 Paul goes on immediately, connecting directly with 2:8-15, to deal with the permanent offices in the church, beginning with the qualifications of the overseer/elder (3:1-7, cf. Titus 1:5-9). In other words, in 3:1ff., Paul orders and makes positive provision for the teaching and rule he has just prohibited to women.

(3) This last observation, (c), provides an important qualification of the commands in 2:11, 12. We have already seen [g,(l), above] that 1 Corinthians 11:3ff. limits the apparently absolute imposition of silence on women found in 14:34, 35. In keeping with that limitation, 1 Timothy 3:1-7 suggest that 2:12, 13 prohibits women specifically from exercising the teaching and ruling functions reserved to the office of elder. Warfield's statement quoted above, then, needs to be modified. In the case of 1 Timothy 2:11, 12 the point is not only "publicity" but also "formality," formal (official), public teaching and ruling; women are not to be (ordained as) elders.

(4) An important substructure of Paul's argument in this passage, explaining in part his use of Genesis 2 and 3, is the unique analogy that exists between the church and the family. The basic form and role relationships established in the home (cf. Eph. 5:22ff.; Col. 3:18-21) have a carryover into the church: the elders are to the rest of the church as the husband/father is to the wife/children in the family. This substructure, rooted primarily in the biblical doctrine of the covenant, reflects the parallel found throughout Scripture between the family and the church (the covenant community as a whole), a parallel unlike that between any other human institutions. This unique correspondence, we believe, is one that only a Reformed doctrine of the church, in distinction from the various ecclesiologies of non-Reformed evangelicalism, is able truly to appreciate and capitalize on in trying to identify and articulate a genuinely biblical rationale for defining the role of women in the church. A fundamental reason why women are not to be ordained as elders is that the church is not an aggregate body of individual believers but families (believers together with their children) in covenant with God. As Paul says, the church is "God's household." In our judgment there can be little doubt that an unbiblical individualism, present in many who are otherwise fully committed to the authority of Scripture, is a source of considerable
confusion in current debates about women's ordination.

C. The Office of Deacon

1. Biblical

Is the office of deacon open to women? Admittedly this is a difficult question to settle exegetically but not, we think, impossible. Therefore we offer the following considerations in support of the position that Scripture does not authorize the ordination of women deacons.

a. Acts 6:1-6 records the first official appointment, not of deacons in the sense of that office mentioned in 1 Timothy 3:8ff., but of those who were to oversee the distribution of what was given to meet the needs of the church's poor in Jerusalem. The difference between the Seven and the later deacons appears from the fact that at least two of the former (Stephen, 6:7ff., and Philip, 8:5ff., 26ff., 21:8) continued to carry on substantial word-ministries, the kind of ministry apparently excluded from the activity assigned to the latter. The apostolic appointment of the Seven seems to have been a temporary, ad hoc arrangement, which nonetheless quite properly guided the church "analogically" in the later development of the diaconate.

In the light of the preceding paragraph it would be precarious to draw a conclusion from the exclusively male character of the Seven to the exclusion of women from the diaconate. At the same time, however, we should not overlook or minimize the authority vested in the Seven (and hence, eventually, in the diaconate). Specifically, they were entrusted with authoritative oversight of distributing to the poor; in that sense they were overseers (v. 3 "appoint over" A.V.).

b. Philippians 1:1 ("the overseers and deacons") - the only New Testament passage where the two offices are paired in a single phrase - says nothing directly about the issue of women deacons. It is worth noting, though, that no conclusions ought to be drawn from either this pairing or the respective designations concerning the authority of each office, either absolutely or relative to the other. There is to be sure, no New Testament instance of elders being called "minister" or "servant" (diakonos), but Christ himself is so designated (Rom. 15:8; cf. Matt. 20:28) as is Paul, as an apostle, repeatedly (e.g., 2 Cor. 3:6; Eph. 3:7; Col. 1:23, 25). Conversely, as we noted, in the light of Acts 6 deacons can be viewed as overseers. Certainly the eldership, in view of its assigned responsibility for the ministry of the word, has a certain priority or leading function in relation to the deed/mercy ministry of the diaconate. But, we submit, it would have been entirely in keeping with New Testament teaching for the elder also to have been called a diakonos (after all, "minister of the word" has become a customary description of some who occupy this office, cf. Acts 6:4); nor would there have been anything inappropriate in the occupant of the office of mercy being designated by episkopos. An element of authority resides in the office of deacon; authority, oversight, in that sense, "rule" is at issue for the office of deacon as well as the office of elder.

c. Romans 16:1, 2 and 1 Timothy 3:11 are the two passages usually appealed to as referring specifically to (official or ordained) women deacons. Careful exegesis of the two passages in context, however, shows that such a reference is by no means certain nor, in the case of 1 Timothy 3:11, more likely; the result in each case is an exegetical standoff.

In the case of the Romans 16:1, 2, taken by itself, diakonon, applied to Phoebe, is naturally, perhaps even more likely read as a fixed or official
designation. (To observe that such a reading would hardly be questioned if the person referred to were a male is gratuitous - male deacons are clearly mentioned elsewhere in the New Testament, while this would be the only reference, without any other New Testament support, to a woman deacon.)

But there is nothing in the passage that demands an official sense. Nor is there anything - in either the syntax or the reference to Phoebe as *prostasis* - that makes it unnatural to take *diakonos* here in the less specific, nonofficial sense it has elsewhere in the New Testament. The view of Cranfield, for instance, that a general reference here is “perhaps just conceivable” is too grudging as well as exegetically unwarranted; such a reference is quite natural. It should be noted that in only three out of thirty New Testament uses of *diakonos* is the official sense clearly warranted (Phil. 1:1; 1 Tim. 3:8, 12).

In 1 Timothy 3:11 the perennial debate, going back at least to the Greek Fathers, is whether “women” (*gunaikas*) refers to (a) women deaconesses or (b) deacons’ wives. That all the women in the congregation are in view, as sometimes proposed, can be dismissed, since the immediate context is concerned with special or particular groups within the church.

In favor of (a), apparently the view inclined to, more or less decisively, by the majority of modern scholars, and against (b) are the following arguments:

1. the adverb “likewise,” “similarly” (*hosaunos*) repeated from verse 8, points to a new category or class of officials, as does the list of qualities parallel to those in verses 8-10;
2. if deacons’ wives were in view, we should expect an article (*tas*) before “women,” or at least the pronoun “their” (*auton*);
3. to single out deacons’ wives while making no mention of overseers’ wives would be very strange;
4. although the New Testament does not know the technical term “deaconess” (*diakonissa*), this verse, together with Romans 16:1, hints at that office, alluded to already in Pliny’s letter to Trajan (A.D. 112) and firmly in place in the church’s life by the third to fourth centuries.

In favor of (b) and against (a) are the following considerations:

1. to interrupt a description of the qualifications for (male) deacons (verses 10, 12) by injecting qualification for women deacons would be awkward and unlikely; much more plausible, despite (2) above, is that the “women” of verse 11 have some auxiliary or dependent identity in reference to deacons, most likely, that of being their wives;
2. if Paul had wished to introduce a separate class of women deacons it would have been easy for him to make that clear by introducing *tas diakonous* either directly after or instead of “women;”
3. that Paul would mention the wives of deacons but not of overseers may be explained by the likely suppositions (1) that, like deacons themselves, their wives would be younger and therefore relatively unknown and their lives subject to more intensive scrutiny, and (2) that by virtue of the differences between the two offices deacons’ wives could be more directly and extensively involved in the official activities of their husbands than would be the case with overseers’ wives;
4. later in the letter a lengthy section is devoted to ordered women workers or ministrants in the church (the “enrolled widows” in 5:9-16); note the
similarity between the requisite qualities in 3:11 and those for older women in Titus 2:3, where there is no question of women deacons;
(5) the most likely antecedent to the eventually emergent office of deaconess is the order of widows;
(6) "if some women were deacons, further qualifications would be unnecessary" (Gordon H. Clark, The Pastoral Epistles, The Trinity Foundation, 1983, p. 61).

A perusal of these two sets of arguments reinforces the aptness of Kelly's remark that 1 Timothy 3:11 "contains a puzzle which will probably never be solved to everyone's satisfaction"; neither set is decisive.

d. For both passages, then, the issue of women deacons will have to be settled by other relevant considerations, if present, from their immediate and wider contexts. The context of Romans 16:1, 2 appears to provide nothing pertinent; the description of Phoebe as a diakonos remains ambiguous. But the immediate and larger context of 1 Timothy 3:11 definitely weighs against a reference to women deacons.

Our reasoning is as follows. As shown above (III B), Paul's exclusion of women from the eldership in 1 Timothy 2:12 rests, not on a presumed constitutional inability of women to teach or exercise authority but on the unique, covenant-based analogy between the family and the church ("God's household," 3:15). The structure of authority in the home and in the church mirror each other; the headship of elders in the church answers to the headship of father (and husband) in the family.

The question, then, is this: is the diaconate, too, an office from which women are excluded by the church-family analogy? Is the point of that analogy special office as such or only the office of elder? Put another way, does the exercise of authority over men prohibited to women in 2:12 only have in view the offices of elder or the office of deacon as well?

At least three contextual considerations favor the more comprehensive exclusion.

(1) The requirements for overseer (verses 1-7) and deacon (verses 8-10, 12, 13) are linked in a parallel fashion. "Likewise" (hosautos, verse 8) functions to reinforce that parallel, but the parallel itself, as the large degree of overlap of specific requirements for each office shows, does not depend on it. Philippians 1:1 (the "overseers and deacons," distinguished within the congregation as a whole) underscores this parallel. By virtue of the parallel, then, if women are excluded from the one office - unless there be some offsetting consideration(s) - they are excluded from the other.

(2) More pointedly, the parallel is made explicit on the issue of authority. In verses 4, 5 and 12 - note in virtually identical language; the parenthetical comment of verse 5 applies equally, following verse 12, to deacons - a requirement for both the deacon as well as the elder is that each must manage/lead/rule (proistemi, cf. 1 Thess. 5:12) his own family if he is to take care of God's church. Certainly the sphere of ministry assigned to each is different, nonetheless there is a parallel between the authority of the eldership and that of the diaconate.

Further, the rationale for that parallel authority is also made explicit. It lies in the analogy between family and church. In both instances, for the deacon as well as the elder, at issue, by analogy, is the authority of headship in the home, the authority of the father/husband. In that light, the parallel requirement
that the overseer/deacon, if married, be “the husband of but one wife” (vss. 2, 12) is a further argument against women deacons.

(3) What in effect is the topic sentence for the entire section (2:1-3:16) is found in 3:15: “how people ought to conduct themselves in God’s household.” The location of this paragraph sentence, occurring immediately after the qualifications for deacons, confirms that the family-church analogy, as that analogy involves the exclusion of women from special office, still controls the argument to that point. The exercise of authority over men prohibited to women in 2:11, apparently, includes the office of deacon as well as that of overseer.

Nothing in this section of the text offsets these three observations, unless we insist, without adequate warrant as we have seen, that 3:11 by itself demands a reference to women deacons.

To resist this conclusion and seek to maintain a place for women in the diaconate, we wish to observe, seems to have some unanticipated consequences, least of all acceptable to the advocates of this view. If we hold that women may be deacons but not elders, the question is inevitable: why does the family-church analogy function to exclude women from the office of elder but not from special office in general? The answer to this question cannot now be found in the idea of office as such but will have to be sought instead in the difference, in content, between the two offices. That, in turn, (1) will involve recourse in some form to the sexist view that constitutionally women do have the capacity for deeds of mercy but not for the presumably more demanding task of expounding and teaching the word of God, and so (2) will also result in a devaluation of the diaconate as lower or less important.

Within the broader controlling context, then, 1 Timothy 3:11 does not refer to women deacons. There is some merit to the suggestion (cf. Fairbairn) that Paul is deliberately vague or general in his reference to “women;” in view are both the wives of deacons who were sometimes associated with their husbands in diaconal activities as well as other women who, without being set apart officially, were entrusted with various kinds of diaconal service (perhaps best expressed in the translation “deaconing women”), especially, in view of the greater separation between the sexes in the culture of that day, among women.

If this treatment of 1 Timothy 3:11 in its broader context is sound, then the passing, ambiguous reference to Phoebe as diakonos in Romans 16:1 must give way to that more substantial New Testament teaching that women are not to serve in the office of deacon.

Conclusion. The issue of women deacons is a difficult one to resolve exegetically. But the relevant New Testament data do fix the coordinates of a trajectory pointing to the conclusion that women are not to be ordained as deacons. Nor does the New Testament make provision for a separate office of deaconess in parallel with the elders and deacons.

2. Church historical
   a. The nature of authority in the diaconal office
The purpose of this section of the report is to set forth selections from church history on the nature of the diaconal office as it concerns authority. The question before us is whether or not the diaconal office bears the authority which Paul expressly forbids women to exercise in 1 Timothy 2:12.

   (1) Ancient and medieval period
   The earliest reference to the diaconate outside of the New Testament is found in Hermas’ (ca. 90-150 A.D.) Similitudes 9-27 as he refers to
deacons as "such as have been set over inferior ministries" (Samuel Miller, An Essay in the Warrant, Nature and Duties of the Office of the Ruling Elder in the Presbyterian Church, New York, 1831, p. 221, emphasis added). It is important to note the similarity of language between Hermas' "set over" and the request of the apostles in Acts 6:3 to choose men to "appoint over." It is the language of presidency of leadership. This is more explicit in Origen (ca. 185-254 A.D.): "The Deacons preside over the money tables of the church." Elsewhere he uses manage (ibid., p. 221, emphasis added). It is also noteworthy that Eusebius (d. 380 A.D.), Chrysostom (344-407 A.D.), Jerome (345-419 A.D.) and other ancient fathers saw Acts 6:1-4 as the institution and inception of the New Testament diaconate (ibid. pp. 222ff.). Irenaeus was first to do so (C.R.C., Report 32, p. 501).

Calvin quotes the Apostolic Canons (XL, Fulton, Index Canonum, pp. 93f.; McNeill, Institutes, p. 1073, f. n.) in his Institutes, Book IV, ch. IV, sect. 5: "We decree that the bishop have in his power the affairs of the church. For if the souls of men (which are more precious) have funds, so that on his authority all things may be distributed to the poor through the presbyters and deacons, and be administered with fear and all carefulness" (emphasis added).

The ancient period gives clear testimony to the fact that the office of deacon was viewed as one of authoritative leadership in temporal service.

(2) Reformation period

Martin Luther in his Address to the Nobility (1520) said, "deacons ... should help him (the minister) to govern the people ..." (Gordon Clark, The Ordination of Women,” Appendix A in Robbins, Scripture Twisting in the Seminaries, p. 69, emphasis added).

The French Confession of 1559 says, “It (the true church) ought to be governed according to the policy which our Savior Jesus Christ has established, that is, that there be pastors, supervisors and deacons” (ibid., p. 69, emphasis added).

“The French included deacons in the consistory and delegated them to major assemblies,” (Report 32, p. 508).

The Dutch began at Emden (1571) to shape a binding church order which included deacons on the consistory (Report 32, p. 509). Deacons were considered officers ordained to authoritative leadership along with "pastors and elders," albeit in a different area of service to the church.

Calvin, in his reply to the Synod of Lyons, asserted: “Deacons and elders, being the arms and hands of the Pastor ... may, also distribute [the bread and cup] to those who are remote from [the pastor],” (Clark, op. cit., p. 70, cf. Quick, Synodicon I, p. 53).

In speaking of “two distinct grades” of deacon in Romans 12:8 Calvin makes the distinction between those who administer the diaconal work and those who perform the work itself: “Unless my judgment deceive me, in the first clause he designates the deacons who distribute the alms. But the second refers to those who had devoted themselves to the care of the poor and sick. Of this sort were the widows who Paul mentions to Timothy [1 Tim. 5:9-10]. Women could fill no other public office than to devote themselves to the care of the poor. If we accept this (as it must be accepted), there will be two kinds of deacons: one to serve the church in administering the affairs of the poor; the other, in caring for the poor themselves. But even though the term diakonia itself has a wider application Scripture specifically designates as deacons those whom the church has appointed to distribute alms and take care of the poor, and serve as stewards of the

In commenting on Philippians 1:1, Calvin refers to deacons as "stewards who superintended the distributing and receiving of alms." Calvin found the origin of the diaconate in Acts 6. His distinction of two kinds of deacons is significant because the first grade carries with it an authority on administration which the second does not. The reason for this is plain: women in the office had to be subordinate to male leadership and care for the poor under male administration.

(3) Modern period

(a) Post-Reformation

In 1611 the King James or Authorized version of the Bible translated only 4 of the 103 uses of diakonos and its cognates with the word "deacon." The reason is that only in these four places is the reference to the "office" clear (i.e., Phil. 1:1; 1 Tim. 3:8, 12, 13). The K.J.V. has accurately used the term only in these places. Elsewhere it has translated the Greek word as "servant" or "minister." All Christians are exhorted to be "minister(s)" in Matthew 20:26. The translators however know that the English word "deacon" carried with it the idea of office and authority. Hence they translate Romans 16:1 "servant."

In the same century John Owen refers to the authority of deacons: "This office of deacons is an office of service, which gives not any authority or power in the rule of the church; but being an office, it gives authority with respect unto the special work ..." (Works, Vol. XVI, p. 147).

In the nineteenth century Samuel Miller in his chapter on "Elders and Deacons" argues for a clear distinction between the two offices in light of past confusion of the two even in Reformed churches. But in doing so he does not diminish the authority connected with the office of deacon. He pleads for deacons to do what the Bible calls them to do: care for the whole range of Church temporalities. As they do so Miller clearly perceives them as authority leading in that capacity. Deacons are "managers of all ... fiscal concerns of each congregation" (op. cit., p. 237, emphasis added). They "preside over collections and disbursements for the poor" (op. cit., p. 242, emphasis added). Here again we find the language of Acts 6, and a clear association of authoritative leadership with the office of deacon.

(b) Contemporary

Dr. James Hurley in his Man and Woman in Biblical Perspective argues for the ordination of women to the diaconate because he believes the authority connected with the diaconal office is of a different sort than that which Paul prohibits to women in 1 Timothy 2 (p. 233). Even so he does admit, "It is clear that the deacons of Acts 6 possessed a certain amount of authority in their distribution of food" (p. 226).

Dr. Gordon Clark argues that the office of deacon, however distinct it may be in many other respects from the office of elder, requires the same submission from the congregation as any other office to which Christ has delegated authority. The congregational vow in the old Reformed Presbyterian Church, Evangelical Synod (RPCES) is the same as in the present OPC: "Do you, the members of this church, acknowledge and receive the brother as a ruling elder (or deacon) and do you promise to yield him all that honor, encouragement, and obedience in the Lord to which his office, according to the Word of God and the Constitution of the Church, entitles him?" (Clark, op. cit., pp. 66, 67, emphasis in
Clark's quote; cf. OPC FG, Ch XXV,7.c., p. 83).

Clark goes on to deal with Romans 16:1 by pointing out that appeal to the masculine form of *diakonos* as evidence for office is grammatically unfounded; as only the masculine form appears in extrabiblical literature as well as in the Bible (op. cit., p. 77). This form applies to men and/or women in its varied usage. Hence Clark concludes “the term *diakonos* applied to Phoebe, is no evidence that she was ordained” (op. cit., p. 78).

For those who appeal to the hapaxlegomenon *prostatis* (v. 2, K.J.V. “succourer”), in its meaning as “ruler, authority or presiding officer,” as proof that Phoebe was ordained with authority over “many” people, too much is proven (op. cit., p. 78). For then she would have *presided* over Paul (v. 2). In fact the word may also mean “succourer, helper, servant” (as the *diakonos* indicates in v. 1). This then is clearly demanded by the context (p. 78); not to mention Paul’s own prohibition in 1 Timothy 2:12. So reasons Clark.

Clark then asserts that 1 Timothy 3:11 is the exegetical center of the debate upon which the need for “the demonstration of biblical warrant” hangs. The meaning of the word *gunaikos* is the key (op. cit., p. 81). In context the best that can be done is to posit probability that the *gunaikos* were women deacons and not either wives of deacons (and possibly elders) or unordained female assistants. But probability falls short of the “demonstration” necessary to establish biblical warrant (op. cit., p. 82).

Clark concludes his paper: “The office of deacon is an office which involves the exercise of ecclesiastical authority. In Pauline churches it was closed to women. It therefore must be closed to women in our day. And furthermore, with the Pope, John Knox, the Scottish Kirk, and all Christendom, we believe that the position of the Reformed Presbyterian Church in refusing to ordain women is solidly Biblical, against which likelihoods have no logical force” (op. cit., p. 83). The Synod of the RPCES, Synod of 1977, agreed (op. cit., p. 61).

In our church (OPC) the question had not been raised at the General Assembly until our study committee “on the hermeneutics of women in ordained office” was erected in 1984 by the 51st General Assembly in response to an overture (#9) from the Presbytery of the Midwest (Minutes, pp. 15, 57, 235).

In 1980 The Presbytery of New York and New England debated a proposed overture, which called for the ordination of women to the diaconate and defeated it (cf. minutes of stated fall meeting October 2 and 3, items #23 & 31).

In 1977 Dr. Leonard Coppes (OPC) adumbrated his position on the subject in his book on the development of biblical offices with emphasis on the diaconate titled *Who Will Lead Us?* He traces the diaconate to Acts 6 and maintains that the diaconate is part of the ruling office as office in the first century diversified under the guidance of the foundation-laying apostles. This diversification we begin to see in Acts 6: “just as the apostolicity (sic) was divided into prophet and elder, so the eldership was divided into teaching and ruling elder and into elder and deacon” (p. 112). In Acts 6 seven “men” were chosen to be ordained “over this business” (i.e. of service of the widows). *epi* (“on” or “over”) denotes delegated authority. “It was their responsibility to superintend or discipline benevolence” (p. 125).

Clark notes a similar relationship when he says “though the deacons are subordinate to the minister, they participate in that authority” (op. cit., p. 70). So in OPC ordination, the elders receive the deacon as taking “part of
this office with us.” (FG, XXV,6.f., p. 82). Finally, Coppes notes that to say Phoebe "holds the office of deacon runs contrary to the whole biblical concept of office,” (op. cit., p. 135).

In conclusion, history indicates that the church has always attributed authority to the office of deacon. Furthermore, although the range of tasks performed by the diaconate has varied throughout church history the authority to lead in those areas of service has been uniformly recognized. In fact even those such as Samuel Miller and John Owen, who would restrict the tasks to those defined in the New Testament, attribute the same “kind” of authority to deacons as to elders. The tasks differ but the authority of office is the same.

It is therefore no accident, but rather historic consciousness which underlies our Form of Government in this regard. In our home mission works elders oversee (and often execute) diaconal work until deacons can be ordained (FG, XI,7., p 20). The diaconate is, therefore, an outgrowth of the ruling office (cf. FG, XI,5., p. 19; XIII,7. the session shall “supervise the activities of the diaconate,” p. 25). Though the “service is distinct from that of rule” (XI,1., p. 19, emphasis added) the board of deacons shall “oversee the ministry of mercy” (XI,4., p. 19, emphasis added).

It is therefore historically (and we believe primarily bibli- cally) consistent in light of this view of the authority of the office of deacon to restrict the office to “men.” FG, XXV,1., (p. 79) restricts election of elders and deacons to “male communicant members.” FG, XX,1., & 2., (p. 38) on “Ordination and Installation” refers to the ordinand as “male” seven times. In Chapter V on “Offices in the Church” (p. 10) all ordained officers (including deacons) are described as “called of Christ to minister with authority” (emphasis added).

b. Women and the diaconal office

(1) The ancient and medieval period

The earliest apparent reference to “deaconesses” is found on a letter written by Pliny, the governor of Bithynia, to the Emperor Trajan in 111 A.D. He reported, “I have judged it necessary to obtain information by torture from two servicing women (ancillae) called by them ‘deaconesses’ (ministrae).” It has been suggested that on using the Latin ministrae Pliny was translating the Greek word diakonoi (C.R.C. Report 32, p. 501, cf. D. Bannerman, The Scripture Doctrine of the Church, Baker, p. 501 fn.). It is at least clear that the women have a special designation indicating their special service to the church. But the precise nature of that service and its relationship to office is unclear.

The first clear reference to “deaconesses” is found in the Didascalia Apostolorum (300 A.D.). This Syrian church order specified the function of deaconesses. They were to visit sick and poor women and carry the sacrament to them; aid the clergy in the preparation of women for baptism and instruct female catechumens (Report 32, pp. 501, 502; Report 39, p. 579; Foh, Women and the Word of God, pp. 255, 256).

The Apostolic Constitutions (c. 381 A.D.) depicts the apostle Bartholomew instructing bishops to lay hands on deaconesses in the presbytery and pray, “O Eternal God ... who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah, who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates, ... do thou now also look down upon this thy servant, who is to be ordained to the office of a deaconess, and grant her thy Holy Spirit ...!” (Report 39, p. 579).
Philip Schaff in his *History of the Christian Church* (Vol. III, p. 260) notes that this "ordination prayer," combined with the fact that the Council of Chalcedon (451 A.D.) reduced the required age for the consecration of deaconesses from the apostolic requirement of 60 years of age (1 Tim. 5:9) to 40 years of age, places the custom of ordaining deaconesses "beyond dispute" (fn.).

It is interesting to note the equation of deaconesses with the "widows" of 1 Tim. 5:9. It was considered wise to have mature women, who had been married and raised families, engaged in the diaconal work. The fact of their being widows was in no way linked to asceticism but rather to the practical freedom it entailed (cf. Calvin, *Institutes* IV, XIII, 18). Furthermore, it should be noted that the 19th Canon of the Council of Nicea (325 A.D.) "reckoned deaconesses among the laity, who have no consecration" (Schaff, Vol. III, p. 260, fn.).

In the late fourth century Ambrosiaster charged that the custom of the ordination of women was a Montanist error (Foh, *op. cit.* p. 241, fn.).

With the rise of asceticism in the fourth and fifth centuries, the office of the "deaconess" generally disappeared. Schaff suggests that there are two reasons for the decline: (1) the introduction of celibacy into the priesthood and (2) the want of good deaconesses (*History* Vol. III, p. 262). Furthermore, the function of deaconesses was reduced to doorkeepers at the women's entrance of the church (*Report* 39, p. 579). Though some sources show counsel (*Report* 32, p. 502), with the rise of convents diaconal talent was drawn away from the church.

In 441 A.D. the first synod of Orange replaced the ordination of deaconesses with a mere benediction. The Burgundian Council of Epaon (517 A.D.) and the second council at Orleans (533 A.D.) likewise forbade the ordination of deaconesses (Schaff, *op. cit.* Vol. III, p. 261, fn.). The latter council went a step further than the previous two in decreeing, "No woman shall henceforth receive the benedicto diaconalis [which had been substituted for ordinatio], on account of the weakness of this sex" (Schaff, p. 262).

These Gallic councils spelled the end of the office of deaconess by the sixth century in the Western church. The office continued in the East until the twelfth century.

It is significant that the first clear evidence for the office of deaconess does not appear until the late fourth century. And within a century the Western church had second thoughts about such ordination and officially did away with it. In fact, even during this period some sources suggest commission "by appointment rather than by ordination by laying on of hands" (*Report* 32, p. 502).

Throughout that brief period, when the office did exist, it was clearly restricted in two important ways: (1) it was a ministry to women performing functions demanded by Christian propriety for which women are uniquely equipped (*Report* 39, p. 579; *Report* 32, p. 502); (2) it never did "enjoy the same official status" as the male office of deacon (*Report* 32, p. 502).

The office did not exist in the Middle Ages.

(2) The Reformation period

With the dawning of the Reformation, we see the beginning of a new appreciation for the biblical role of women in the church.

John Calvin found a biblical mandate for women to provide diaconal service in 1 Tim. 5:9ff. In his *Institutes* (1559) he distinguishes that service from Roman Catholic monasticism and celibacy.
But how is it lawful to apply this passage of Paul to nuns? For deaconesses were created not to appease God with songs or unintelligible mumbling, not to live the rest of the time in idleness, but to discharge the public ministry of the church toward the poor and to strive with all zeal, constancy, and diligence in the task of love. They did not vow celibacy to present God some sort of service in abstaining from marriage, but only because they were thus freer to perform their task. Finally, they made this vow not at the beginning of youth, or even in the flower of life - to learn too late by experience over what a cliff they had plunged; but when they seemed to have passed all danger, they made a vow no less safe than holy. But not to press our opponents' two points, I say that it was unlawful to receive women into the vow of continence before the age of sixty, inasmuch as the apostle admits only women of sixty years [1 Tim. 5:9] but bids the younger women marry and bear children [1 Tim. 5:14] (Book IV, III, 18, 19).

In Book III, 9, Calvin describes "two distinct grades" of deacons in his commentary on Romans 12:8: those who distribute alms; and those who actually care for the poor and sick.

Of this sort were the widows whom Paul mentions to Timothy [1 Tim. 5:9, 10]. Women could fill no other public office than to devote themselves to the care of the poor. If we accept this (as it must be accepted) there will be two kinds of deacons: one to serve the church in administering the affairs of the poor; the other, in caring for the poor themselves" (emphasis added).

Women held the "public office" of caring for the poor while the first grade of office was limited to men who took leadership in administering the distribution of alms. "This ideal was put into practice at the hospital in Geneva, of which Calvin was a boardmember. Although John Calvin advocated deaconesses in his Institutes, he did not mention them in his Ordinances Ecclesiastiques" (Report 39, p. 580).

Calvin's commentary on pertinent passages is informative. Calvin is not very clear in his comments on Romans 16:1, 2 with reference to Phoebe. He even refers to "her office." In his footnote Beveridge points out that this is unwarranted by the word diakonia. But it is noteworthy that Calvin wrote this Romans commentary in October 1539, perhaps less than a decade after his conversion. The comments on 1 Timothy 3 were penned 17 years later in July 1556 by a mature Calvin. Calvin concludes that 1 Timothy 3:11 refers to both the wives of elders and deacons as aids to their officebearing husbands. Referring to 1 Timothy 2:11ff., Calvin emphasizes that women were forbidden to teach in the church due to the two fundamental reasons which Paul derives from creation and redemption (Genesis 2 and 3). He goes on to show the invalidity of recourse to extraordinary examples of female leadership in passages such as Judges 4:4 (Deborah). This, he insists, was to shame the church and "does not overturn the ordinary rules of government." At this point it is clear that however he may have used the phrase "her office" in Romans 16:1, 2, he did not have authoritative leadership in mind.
The Genevan influence can be seen in the French Reformed churches. Deaconesses were occasionally seen to function alongside the consistorial diaconate.

When the Prince of Sedan, for example, turned Reformed in 1559, he established the 'Sisters of Mercy' with formerly monastic revenues. Similarly in La Rochelle there was a deaconesses' house. Women in these Protestant Orders lived communally by an agreed upon order or rule. They were not bound by lifelong vows, but for however long they were part of the movement they devoted themselves to the care of the sick, the aged, and the poor. Aspects of the French and Walloon diaconate influenced the Dutch Reformed tradition" (Report 32, p. 506).

In 1556 the Reformed leaders in Amsterdam designated twelve deaconesses to run a home for aged women, an orphanage, and to do a form of house visitation two by two and to report anything needing their attention to the Amsterdam deacons. These were elderly women of proven Christian virtue. As in France, however, the deaconesses of Amsterdam seem to have been an institution which was not part of, yet which was in some sense under the direction of, the consistory (Report 32, p. 508).

The Convent of Wesel, 1568, chaired by Datheen, marks the generally accepted point of departure for the shaping of the Dutch church order. Formulations from earlier Walloon assemblies gave way for various reasons to those of Wesel and subsequent gatherings. Wesel's nineteen statements on deacons included such positions as defining the office as a ministry of mercy, recognizing Calvin's two types of deacon, and allowing local latitude on many issues related to implementing the office. Because of its significance for today's discussion of women in office, Wesel's provision for women deacons is noteworthy. It allowed that where appropriate, older women of proven and honorable behavior could, following apostolic example, be appointed as deacons.

It is important to note that Wesel defined consistory as elders and pastors. Thus the gathering that admitted women to the full diaconate excluded them from the consistory, which by definition excluded all deacons (Report 32, p. 509).

In the church of Wesel four women were elected by the presbyters and ordained for the period of one year. Problems arose when married women (not only widows), and some of them even younger than sixty years of age, also were elected, this being contrary to what Paul wrote in 1 Timothy 5:9. When the matter was brought to the Synod of Middleburg in 1581, it was decided not to introduce women into the office of deacon 'for the sake of several inconveniences,' except in times of danger, e.g. plagues (Report 39, p. 580).

J. L. Schaver in *The Polity of the Churches* (Vol I, Chicago, Church Polity Press, 1947, p. 144) comments on the reception of the office of
deaconess in the Netherlands. "In the time of the Reformation the Reformed churches of the Netherlands for a short while favored the instituting of the office of deaconess, but already in 1581 they decided not to introduce it. On the whole, Reformed churches in the Netherlands favor the employment of women in support of the deacon's office when this is needed, but they are opposed to placing women in official service."

Similar to the Ancient period, the brief period in which Reformation churches ordained women as deaconesses reveals:

(a) A clear distinction of the role and office of "deaconess" from that of "deacon;"

(b) That the church had second thoughts about ordaining women to this office.

(3) The modern church

(a) Post-Reformation

In the seventeenth century, the Baptist John Smyth classified deaconesses and widows in the same office and admitted only women over 60. These were ordained and took a vow of celibacy. Their duties were visiting the sick and poor (Report 32, p. 504).

The "Kaiserwerth Movement" in nineteenth-century Germany has influenced Lutheranism up to the present. Theodore Fliedner, a pietist, introduced the female diaconate. The first "Deaconess House" was set up in Kaiserwerth on the Rhine in 1836; others followed: Berlin, 1847; and hospitals in Dresden, Strasburg, London, New York, Pittsburgh, etc. in the 1840s (Report 32, p. 503; Schaff, Vol. II, p. 262, fn.).

In the 1860s, the Church of England ordained deaconesses to a lifelong position by the laying on of hands by the bishops (Report 32, p. 504).

In the late nineteenth century, the Presbyterian Church of Scotland introduced the "commissioned" deaconess. Subsequently, a number of Reformed churches in England, Iceland, Australia, New Zealand, Canada and the United States recognized the function or "order" of deaconess (Report 39, p. 582).

Scottish Professor Douglas Bannerman of Free College, Edinburgh, in his The Scripture Doctrine of the Church (1887, p. 501) deals with the deaconess in the New Testament church. He saw in Phoebe "the beginnings of deaconess work distinctly indicated." The qualifications for "women" in 1 Timothy 3 indicates that duties similar to the deacons' were carried out by women as "natural assistants in ministering to women in distress or sickness [emphasis added]." According to Bannerman, it is an open question whether such women were members of deacons' families or "formally set apart to the work as deaconesses."

Among American Presbyterians, the Reformed Presbyterian Church of North America voted (93 to 24) to ordain women to the diaconate at the Synod of 1888 in Pittsburgh. While believing the eldership is clearly prohibited to women, they maintained that based on Acts 6 no such proscription applies to the diaconate. Since women are equal in status with men in the church and since women can penetrate the domestic sphere in a way which men cannot, the office is open to them. Women's right to participate in the diaconate is clearer in Scripture (e.g., Phoebe, Rom. 16:1, 2) than their right to partake of the Lord's Supper (The Reformed Presbyterian and Covenanter, Nov., 1888, Vol. 26, no. 11).

One thing is clear from our survey of this period: a wide range of diaconal service has been rendered by Christian women in a variety of
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ecclesiastical settings. What is not clear in the practice of the church is the official status of such women.

For our purposes, it is worth noting that both in the nineteenth-century Church of Scotland and in the secession Free Church of Scotland ordination of women to the diaconal office was purposely not practiced. This, we believe, indicates (1) that the diaconal service of women has been recognized as a necessary auxiliary to the ordained diaconate and (2) that this auxiliary service is defined in terms of specific diaconal ministry to women.

(b) Contemporary

Voices in the contemporary debate are legion. Hence, I will limit my survey to our own Reformed and Presbyterian circles.

In 1947 J. L. Schaver in his *The Polity of the Churches* (Vol. I, pp. 143-145) concluded that the evidence for Phoebe and the "women" of 1 Timothy 3 being officers is so slender as to hardly warrant their ordination.

While continuing to discuss the subject of women in ecclesiastical office the Reformed Ecumenical Synod made the following decisions:

i. 1968 - "that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsive evaluation of its situation and decision" (Art. 108, p. 60).

ii. 1976 - "That synod recommend to the member churches that they make full use of the gifts and services of women in the diaconal service, in auxiliary capacities and in appropriate teaching situations [emphasis added]" (Report 39, p. 584).

In 1984, after extensive discussions, the Christian Reformed Church decided to open the office of deacon to women at the discretion of the consistories.

In their widely used *Deacon's Handbook*, two Christian Reformed elders, Berghoef and DeKoster, encourage the use of the diaconal gifts of ordination (p. 96).

In continental reformed churches the fact that deacons are part of the local consistory with elders has been pointed to as complicating their consideration of admitting women to the diaconate (Report 32, p. 512).

In presbyterian churches the clear distinction between elders and deacons has been used to argue that since the authority and rule prohibited by Scripture to women is unique to the eldership, the church may ordain women to the diaconate without disregarding that scriptural principle.

In speaking of the diaconate, Dr. James Hurley (RPCES) in his book *Man and Woman in Biblical Perspective* (Zondervan, 1981, p. 223) argues, "... the office does not entail authority of the sort prohibited to women in 1 Timothy 2. The 'women' of 1 Timothy 3 are best understood as a group of persons set parallel to the bishops and deacons. They would most naturally be assumed to be deacons. The example of Phoebe, who is identified in Romans 16:1 as a diakonos (deacon/servant) of the church in Cenchrea, lends positive (but not indisputable) support to this conclusion. 1 Timothy 3 does not specify the relation of the female deacons (or women) to the males."

Similarly, Susan Foh (OPC) in *Women and the Word of God* (Presbyterian & Reformed Publishing, 1979, p. 96) argues "Women's subordination in the church is not incompatible with the function of deacons ... to do works of service." Furthermore, she maintains that ordination doesn't confer
authority, but simply recognizes God's gifts (p. 233).

Professor Gordon H. Clark entered the 1976 RPCES Synod debate, of which Dr. Hurley was a part, with a paper titled "The Ordination of Women" (reprinted in Robbin's Scripture Twisting in the Seminaries, Trinity Foundation, 1985, Appendix A., pp. 61-83). He argues that because ordination is "induction into an authoritative order, women may not be ordained to the diaconate. Exegetically, Clark examines the case for ordained deaconesses from Rom. 16 and 1 Tim. 3 and finds them wanting positive warrant for such a conclusion. The Synod decided not to ordain women to the diaconate.

(4) Conclusion
From this survey of church history we may conclude the following:

(a) In all the periods, the ministry of "deaconess," whether ordained or unordained, has been essentially to women with diaconal needs.
(b) In all the periods, ordained women were in some way subordinate to male clergy. In Calvinistic reformation churches this was formalized in the clear distinction between two grades of office: deacons who administered as leaders and deaconesses who extended the services. Throughout history women have performed diaconal functions as auxiliary to male leadership.
(c) In the Ancient and Reformed churches, the brief periods during which women were ordained as deaconesses came to an abrupt end with the rescinding of ordination.

The lesson we ought to learn from this is that women's diaconal services may be encouraged and recognized without ordination. Their ordination to office does not have the clear warrant of Scripture. All of this may suggest some type of appointment to diaconal service.

IV WOMEN AND GENERAL OFFICE

A. Biblical Teaching on the Identity of Women

1. Our consideration of the proper ministry of women in the church must take into account what the Bible says about the identity of women in Creation, the effects of the Fall, and the identity of women in the Christ. Only then will we have an adequate basis for considering the role of women in the church.

It has often been implied that Galatians 3:28, relating as it does to the position of men and women coram Deo, has nothing to say regarding their interpersonal roles and relationships in church and in society. This would seem impossible to maintain. As Stephen Clark says (op. cit., p. 151) "... the view that Galatians 3:28 only applied to people's standing before God neglects the communal or social consequences of religious distinctions. In Paul's time, religious differences were the basis of social structure."

And this is not merely something that we would expect theoretically. It is something that we see happening in the church in Paul's day. "Paul ... saw social implications of the new oneness in Christ for male-female relationships. It is noteworthy that women in the early church were taking on some roles prominent enough to be mentioned in Paul's letter" (Report 33 - Committee on Headship in the Bible, Agenda for the 1984 Synod of the Christian Reformed Church, p. 320).

The exclusion of women from special office in the church (the eldership and diaconate) is a negative conclusion and so leaves open the question of
what sort of ministry is given to women in their office as believers. Concerning that large question we offer several general observations.

Women, too, are part of the body of Christ (Gal. 3:27, 28) and the unity and the fellowship of the Spirit (Eph. 4:3, Phil. 2:1); they, too, have been baptized with the Spirit (Acts 2:17, 18, 1 Cor. 12:13) and so share in the distribution of the Spirit’s gifts (Rom. 12:3-8; 1 Cor. 12:4-11; 14ff.). The question, then, how women may give legitimate expression in the congregation to these gifts, including the biblical insights and discernment given to them by the Spirit, must receive a positive answer. The principle of 1 Corinthians 12:7; 14:12; 1 Peter 4:10 is that in the church spiritual gifts are given to edify others; and what is given to edify others obviously must come to expression if others are in fact to be edified.

2. Within the New Testament, 1 Peter 4:10, 11, perhaps better than any other passage, provides an overall perspective on the answer to the question before us:

Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms. If anyone speaks, he should do it as one speaking the very word of God. If anyone serves, he should do it with the strength that God provides, so that in all things God may be praised through Jesus Christ.

Citing these verses in this format serves to highlight some pertinent observations either about or prompted by them:

a. The immediate context makes plain that Peter is addressing the whole church, men and women alike.

b. In view are all the gifts given to the church in their full diversity and as shared in by every believer (“Each ... whatever gift ...”).

c. Each gift, a particular ministration of God’s grace, is to be used for serving (diakonountes) others.

d. Verse 11 provides a fundamental profile on the gifts given to the church. Each of the gifts, in their full totality, reduces to either one of two kinds: speaking or serving (diakonei; note that this is a different, less broad use than that of the same verb earlier in verse 10, reflecting the variable meaning of this verb, and its cognate noun diakonos, in the New Testament). The ministry of the general office, embracing the exercise of the gifts of all believers, has a basic, twofold structure: word-ministry and deed-ministry.

e. It is difficult to deny an inner correspondence between this twofold structure of the general office and the permanent, twofold structure of special office in the church; the one reflects the other. Specifically, the eldership answers to the word-ministry of the general office, the diaconate to its deed-ministry. These two special offices are not only established in the church so that those who occupy them may exercise the respective ministries of each office to and for the rest of the church. Rather, their special office identity involves that, as head and fathers, they are also to lead the whole of “God’s household,” men and women alike, in the diverse word- and deed-ministries committed to the general office (cf. Eph. 4:12).

3. In working at our assignment we have been impressed with the paucity of explicit biblical evidence against women’s ordination, a paucity all the more remarkable in view of the fact that some are making that issue a mark of fidelity to biblical Christianity in our time. We have also been struck, for instance, how extensively Calvin’s remarks on these passages are based on what is “unseemly” and “incompatible” with “natural propriety” and “common sense”
(Commentary on First Corinthians, Fraser translation (Eerdmans, 1060, pp. 306f.; his comments on the 1 Timothy 2 passage for the most part refer the reader to what he has already said on 1 Corinthians 14). Similarly, the comments of Charles Hodge on 1 Corinthians 11:13 are revealing (the text is “Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?”; but what Hodge says here he would apply as well to women speaking publicly in church meetings):

This is an appeal to their own sense of propriety. The apostle often recognizes the intuitive judgments of the mind as authoritative ... The constitution of our nature being derived from God, the laws which he has impressed upon it, are as much a revelation from him as any other possible communication of his will. And to deny this, is to deny the possibility of all knowledge.

As we have reflected on such statements we have come to recognize that the strength of much of the current opposition to women’s ordination stems from a very large premise, a premise that is not taught in Scripture itself but is assumed to underlie and solidify biblical teaching on the subject.

What is that assumed premise? In the words of one fairly recent Reformed exponent of it, “the premise underlying the Biblical teaching on this subject is that the Creator has not equipped women for positions of authority and initiative in the Christian Church. Her constitution, both in its strength and in its weakness, renders it inappropriate that she had such positions ... To require a woman to exercise an authoritative, teaching ministry is like requesting her to sing bass. It is a violation of nature”; “the woman is not constitutionally fitted to be the asserer, maintainer and defender of the Christian faith ... If her Creator intended her for submissiveness, can the woman hope to cope adequately with a situation requiring authoritativness and assertiveness?” (Donald MacLeod, The Banner of Truth, 81 [June 1970]: 37, 40).

It is the premise that often includes the ideas that men are relatively more important than women and that women are more susceptible to temptation (A. Schlatter, Die Briefe an die Tessalonicher, Philipper, Timotheus and Titus, [1950]. p. 143), that woman “is easily misled and easily misleads. The world has always sized her up in this fashion: she is both seduced and seducer. Sharpness of discernment is not in general her principal quality” (E. L. Smelik, De brieven van Paulus aan Timotheus, Titus en Filemon, [1961], p. 42, that “the peculiar power and usefulness of women depend on their being the objects of admiration and affection” so that “the refinement and delicacy of their sex ... should be carefully preserved” by permitting them in church to learn as much as they wish but not to speak (Hodge, First Corinthians, p. 305).

These statements have come to light randomly during the course of our reading. They could easily be multiplied.

Does any among us wish to defend this premise, particularly its “ontology” of women or the doubtful piece of natural theology expressed by Hodge? We doubt it. Yet we dare say that because of deeply rooted cultural and historical factors that have found their way into the thinking and life of the church, virtually everyone of us is under its influence to one degree or another. And as long as that premise continues to control and the decidedly unbiblical elements in its assessment of women persist, we will not be able to put the issue of women’s ordination in proper perspective, nor will we be able to make necessary and constructive advances in grasping why Scripture prohibits their ordination. We
need to be especially sensitive here to the apostolic injunction found in another context, "Do not go beyond what is written" (1 Cor. 4:6).


1. Priscilla

a. Acts 18:24-26

In the missionary context set forth in these verses, Priscilla and Aquila instruct Apollos. Previously, the ministry of Apollos, while forceful and Scriptural, had not been conducted from the perspective of the fulfillment that had already arrived in Christ ("he knew only the baptism of John," vs. 25); his "adequate" teaching about Jesus needed to become "more adequate." That lack is supplied by the teaching he receives from Priscilla and Aquila.

Noteworthy is the fact that in this teaching activity, as elsewhere with one exception, Priscilla is not only paired with her husband, but her name is mentioned first. Perhaps this implies some kind of initiative or superior expertise; perhaps it simply implies that she is better-known. No firm conclusion can be drawn. At any rate, her (apparently full) involvement in teaching Apollos is plain.

Priscilla, however, does not teach independently of her husband. What occurs is fairly described as a mutual or joint effort ("they," in "their home," vs. 26). Further, their instruction is given privately, not in public but in the context of hospitality extended to Apollos.

It is not easy to assess the complete significance of the latter circumstance. Very likely a strategic element is present; Priscilla and Aquila are concerned not to do anything in public that might diminish the reputation and ministry of Apollos. But is there perhaps as well an intimation that the teaching takes place in a private, nonpublic setting, because Priscilla, as a woman, is involved? The text does not provide an answer. Nor, at the same time, is there any indication that the teaching was "official," that is, that Priscilla (or Aquila) occupied special office in the church. In sum, the teaching that Apollos received from Priscilla (or Aquila) is best understood as private and personal, nonofficial and nonpublic.

b. Romans 16:3

In this context of "serving" (vs. 1), "helping" (vs. 2), and "working hard" (vss. 6, 12), Paul mentions Priscilla and Aquila as "my fellow workers in Christ Jesus." Paul's "fellow workers" comprise quite a band of men and women in this "greetings" chapter and elsewhere in the New Testament; e.g.: Urbanus (vs. 9), Timothy (vs. 21), Titus (2 Cor. 8:23), Epaphroditus (Phil. 2:25), Euodia, Syntyche, Clement, and "the rest" (Phil. 4:2, 3), Aristarchus, Mark and Justus (Col. 4:10, 11), Philemon (Philemon 1), Demas and Luke (Philemon 2).

The designation "fellow workers" personalizes and intimates an apparently extensive support system of service. Such men and women were extensions of Paul, widening his ability to direct the life of the church in various locations, especially to care for various needs that arose. It is difficult to specify their service in detail and to circumscribe its extent. In the light of the contexts where their work is mentioned as well as 1 Peter 4:10, 11 (cf. above, IV,A.2.), it may fairly be seen to cover the full range of ministering the gospel in word and deed. Also, without undercutting the special office structure in the church, their activity gave them an identity that in relation to himself Paul sees as genuinely collegial rather than subordinate.
Priscilla and Aquila are especially valued members in this partnership for the gospel. Their impressive self-sacrifice and love is evidenced in the fact that, Paul says, "they risked their lives for me," their renown is such that both, Priscilla at least equally with Aquila, have the gratitude of "all the churches of the Gentiles" (vs. 4).

c. 1 Corinthians 16:19 (cf. Rom. 16:5)
Aquila and Priscilla find mention here in relation to "the church that meets at their house." It is precarious to draw conclusions based on the fact that in this instance Aquila is mentioned first. Perhaps there is in this order an intimation that Aquila, as head of the household, takes the lead in extending the greetings of the church. However, it is, after all, "their house," not "his." Also, in Romans 16:5 there is an identical description (the church meeting "at their house") where Priscilla has just been mentioned first (vs. 3).

d. 2 Timothy 4:19
This text adds nothing to our discussion except to reinforce two things: the high profile of "Priscilla and Aquila" in the heart and labors of Paul, and Paul's heavy reliance on Priscilla and Aquila.

e. Conclusions
(1) It cannot be said that women would never teach men. Priscilla, together with Aquila, taught Apollos.
(2) In the one passage where Priscilla's teaching is mentioned, it is a joint effort. She is a coworker with her husband.
(3) Priscilla taught "at home." The New Testament is silent as to whether or not she taught the congregation as a whole or in a public setting.
(4) There is no reason to suppose that Priscilla had authority over her husband, or that their relationship was ordered in a manner other than that prescribed elsewhere by the New Testament (e.g., Eph. 5:22f).
(5) Finally, the case of Priscilla reminds us that having gifts in the church does not imply or bring with it the right to hold special office. The possession of requisite gifts is a necessary but not a sufficient qualification to hold office. Certainly, the nongifted should not occupy special office. In no way, however, does that establish that the gifted have the right to office, and that office is merely the way in which, operationally, we make fullest use of their talents.

2. Phoebe
Romans 16:1, 2 contains the sole reference to Phoebe in the New Testament. While she is apparently a person of some importance in the early Christian community, her precise status is less clear.

Paul's commendation of Phoebe is rather full. First, he introduces her as "a servant of the church in Cenchrea," a rather official-sounding phrase, although, as we have already argued (cf. III,C.1.c. above), not requiring a reference to the office of deacon. Secondly, she has been "a great help" to many, including Paul himself.

Paul's commendation serves a request he makes of the Corinthian church: "give her any help she may need from you." This request of itself seems to hint of a woman with some kind of mission, authorization, or capacity to enlist, if not command, resources for a specified ministry as she continues (presumably) to be "a great help to many people."

Although the phrase "diakonos of the church in Cenchrea" does not set forth the ministry of Phoebe in formal or official terms, deference is still very much due to Phoebe and her ministry. Also, the phrase perhaps points up that
Phoebe does not operate on her own but is under authority, the authority of her "home" church in Cenchrea.

3. Other women
   a. Romans 16
      In addition to Priscilla and Phoebe, Paul mentions a good number of other women in his "greetings list" of Romans 16; e.g., Mary (vs. 6), Tryphena and Tryphosa (vs. 12a), Persis (vs. 12b), the mother of Rufus (vs. 13), etc. These women are characteristically "(very) hard workers" (vss. 6, 12) in their endeavors, laboring for the good of the Roman Christians and others. Some of them are especially dear to Paul; e.g., Persis (vs.12b) and Rufus' mother, who had befriended Paul in a motherly way (vs.13).
   b. Philippians 4:2, 3
      Two women mentioned here by Paul are Euodia and Syntyche. Along with his expressed concern about the disagreement between them and his exhortation for them to be reconciled, he recalls (1) that they "contended at my side," and (2) that in doing so they "contended ... in the cause of the gospel." The precise character of their ministry, however, is not spelled out.
   c. "House churches" associated with women
      Lydia (Acts 16:14, 15, 40) was a woman of some prominence and station in the community. She makes her home available for missionaries (Paul and Silas) and for "the brothers" (vs. 40) in a ministry of willing and generous hospitality. Mary, John Mark's mother, is pictured (Acts 12:12) as a courageous woman, willing to allow her home to be used for an "underground" prayer meeting to secure Peter's release from prison. Nympha (Col. 4:15) is yet another woman who makes her house available for the church to assemble.
   d. Conclusions
      (1) Paul pays women in the Christian community high honor.
      (2) Such honor invariably devolves on their "hard work" and apparently diverse usefulness in the cause of the gospel.
      (3) Their "hard work" is a work of "partnership in the gospel" (cf. Phil. 1:5); these women are Paul's partners in a variety of ministry contexts and situations. His choice term for describing that partnership is "fellow worker," a term that suggests coordination, not subordination, a shared common involvement underlying whatever differences may be involved.

4. The specific ministry of women
   Besides the above examples of women's ministry to the church of Paul's day there are several passages in the Pastoral Epistles which have a more distinctly normative or prescriptive character: 1 Tim. 2:15; 3:11; 5:9, 10; Titus 2:3-5. These will be treated as suggestive rather than exhaustive of the positive role of women in the New Testament. The committee is aware that the argument against ordaining women must not be construed as negating or denigrating the ministry of women in the general office of believer. Hence we conclude our report not with what women may not do but rather with what they may and must do to be faithful to their Lord and Savior.
   a. 1 Timothy 2:15
      At least four possible understandings of this verse can be found among commentators. The differences focus on the understanding of the idea of
the woman being “saved in childbirth.” In his commentary on the pastoral epistles, Hendriksen summarizes these (pp. 111, 112):

1. saved by means of The Childbirth, i.e., the promised seed Jesus Christ,
2. saved, i.e., kept safely during childbirth,
3. saved through the meritorious efforts of childbearing,
4. saved by way of or in the sphere of childbearing.

The reasons for rejecting 1-3 are:

1. While the messianic interpretation is not contrary to the analogy of faith, it has no precedent. Its only other usage is the verbal form in 1 Tim. 5:14, which refers to ordinary childbirth. Furthermore, this interpretation doesn’t fit the context in which the subject is the woman’s place with respect to man’s authority in the church.

2. “Protection” in childbirth does not fit the normal usage of the verb “saved.” While it often means “to make whole” in the gospels, the Pauline usage is exclusively soteric (cf. 1 Tim. 2:4; 2 Tim. 4:18). “Childbearing” is not narrowly defined as “giving birth” but has broad reference to the entire task of raising children. More decisive is the fact that v. 15 is meant to be a consolation in light of the exhortation of the previous verses. The focus is on roles, a concern considerably larger than mere safety in childbirth.

3. The concept of meritorious salvation is contrary to the entire Pauline soteriology (cf. Rom. 3; Galatians). Moreover, Paul emphasizes “faith” in the second half of the verse.

4. This alternative commands our respect because it fits the context and does justice to the Pauline usage of “saved.” Covenant women are saved in their God-given, created roles as mothers in the tradition of Sarah, Elizabeth and Mary (cf. 1 Pet. 3:5, 6). The curse for which she was partly responsible, by failing to submit to her husband’s authority, is lifted in God’s gracious salvation. Now by recalling to her God-given role as a suitable helper in the Covenant task, the Lord promises to save her as she trusts and obeys.

Hence the preposition dia in the context refers not to the means of salvation (“through”) but the sphere in which one is saved (K.J.V. “in,” “by way of,” i.e., the “accompanying circumstance” (Lenski, Commentary, p. 572).

Among commentators who have held this view are: Hendriksen, Gordon Clark, Calvin, Poole, Lenski, Trapp, Meyer, Vander Kam, and Fairbairn.

This sphere to which grace restores her is her highest dignity. As she raises children in the nurture and admonition of the Lord she “exerts tremendous influence.” Christ came by her childbearing (Vander Kam, Bible Lessons on 1 Timothy, pp. 23, 24), as do all men (1 Cor. 11:11, 12). The promise of blessing to the godly woman who uses the whole range of her gifts and calling, both inside and outside of the home (Prov. 31:10, 11), within God’s authority structure, is a promise which contemporary women need to take seriously.

b. 1 Timothy 3:11

Having denied the ordained status of the “women” (K.J.V. “wives”) of this verse, it is all too easy to say no more. That is a shame, because whether these women were wives of elders or deacons or both, it is clear that Paul had “deaconing women” in view. They were recognized as special assistants to the ordained officers of the church. Phoebe is a classic example. Because of this association their spirituality had to be commensurate with the diaconate which they assisted.
Furthermore, there are aspects of diaconal ministry which can only properly be executed by women. These focus on (though they are not limited to) personal, private needs unique to women and needs in the area of hospitality. Modern-day diaconates need to employ the gifts of women and even consider publicly recognizing some as officially associated with the diaconate in unordained status.

c. 1 Timothy 5:9, 10

Biblical concern for orphans and widows is an ancient one (Exod. 22:22; Deut. 10:18; Jer. 7:6). This concern is not blind sentimentality. Widows supported by the church must be "truly needy" in the sense of having no other means of support; and they must have lived as faithful covenant women who have used their gifts and calling as women to minister practically to the saints. Anna is a classic example (Luke 2:36, 37). It is interesting to note the accent on domestic service. Prior to 60 years of age the role of wife-mother is the norm (1 Tim. 5:11f.).

The point is that true covenant widows have much to offer the church from their godly experience, not the least of which is prayer (v. 5). The early church designated certain women "intercessors of the church" (Hendriksen, p. 173). Married women don’t have the same amount of time available for intercession.

Though marriage is the Biblical norm, younger single women, like widows, need to be encouraged to develop gifts of service to use their freedom wisely as well as make themselves more "marriageable" in the wholesome covenant sense of that word.

The contemporary possibilities are endless. We need to replace our concept of "career," focusing on self-fulfillment, with the Covenantal idea of "calling." It was out of this sense of service (v. 10) that the "hospice" and the "hospital" grew. Hence: the modern orphanage, crisis pregnancy center, and L’Abri Fellowship, which never would have given "shelter" to anyone without the tireless service of Edith Schaeffer.

d. Titus 2:3-5

Here is a broader category than widows. "Aged women" does not mean 60 or older, but rather "mature," i.e., "older," more experienced. They are to be examples of godly Christlike character and behavior. But they are also to be "teachers." The Greek word in v. 3 has the same root as the word used for the office of "teacher" in 1 Tim. 2:7, 2 Tim. 1:11, and the verb form used in the prohibition of women teaching men in 1 Tim. 2:12. The point is that while women are forbidden to give official instruction to men in the doctrines of the faith, mature women are encouraged to verbally instruct younger women in the specific area of godliness as wife-mothers.

The verb "teach" in v. 4 is different from that of "teachers" in v. 3. It is translated in other passages as: "to be sober minded" (v. 6); "to be sober" (v. 4); "sound mind" (2 Tim. 1:7). The idea is discipleship in godly wisdom. The mature wife-mother is to instruct, by word and deed, other wife-mothers in maternal wisdom and domestic discipline which distinguishes the Christian woman from her worldly counterpart. She might use Proverbs 31 and a host of Biblical examples such as Abigail and Lois. While the world teaches its women, like its men, to assert their rights and pursue self-fulfilling careers, the women of the church are to teach the pursuit of godliness (1 Tim. 2:9, 10; 1 Pet. 3:3, 4), submitting to their husbands, loving their children, "keeping" their homes, (vs. 4, 5). They will thereby witness to the world that God’s Word is true (v. 5).
The positive calling of women outlined in the Bible is as wide and varied as any calling on earth. The feminist climate offers Christian women a unique challenge and opens a fruitful field of labor as they exemplify the richness and humanity of serving their risen Lord.

In conclusion, the church, exemplified in its ordained officers, needs to encourage and instruct its women as to the dignity of the unique role as women. We have only suggested lines of Biblical teaching along which this encouragement may take shape.

V CONCLUSION

To the degree to which we as a church have emphasized what women are forbidden to do, and failed to lovingly and wisely lead them to do what God's Word encourages them to do, we need to change our attitudes and the practices which flow from them. The church is always threatened with the attitudes of the flesh which lead men and women to abdicate their God-given roles and either domineer others or retreat from service. To be always reforming is to be always repenting and following our resurrected Lord.

Women, therefore, need to repent, where necessary, of the unbiblical desire to usurp authority in the church or the home. Men also need to repent, where necessary, of a failure to encourage women in the use of their gifts, and of making their womanhood more of a yoke than a privilege.

The church under the leadership of its officers needs to be thankful for the faithful women who serve the church in a rich variety of ways at present. We need to protect our women from being overwhelmed or seduced by the lie of secular feminism which promises liberation for disobedience to God's authority structure and demeans the high calling of Christian women as wives and mothers. We need to instruct them as to their dignity as women in Christ (Gal. 3:28) and treat them accordingly.

Finally, sessions should consider ways to make greater use of the gifts of women in the total life of the church, so long as good order is not subverted by replacing or undermining or otherwise eclipsing the teaching and rule of the elders. Specific implementation should be left to the discretion of individual sessions, and will, no doubt, vary from session to session (cf. IV.B. above). And may the church be wonderfully adorned in these days with gifts from her risen Lord.

VI RECOMMENDATIONS

1. That the report be sent to the sessions of the Church for study.
2. That the Committee be dissolved.

Ivan Davis
Richard B. Gaffin, Jr.
Robert D. Knudsen
Gregory E. Reynolds, Chairman

[Note: Robert Strimple disagrees with the conclusions of the committee regarding exclusion of women from the diaconate; and therefore he plans to submit a minority report.]
This General Assembly has been served by the Committee on Women in Church Office with two reports concerning women and the diaconate. Both offer some fairly extensive exegetical argumentation but reach opposed conclusions: the one (the Committee) that women may not be deacons, the other (the Minority) that they may. However, in neither report, nor in the two taken together, does the basic difference between them - and so perhaps the basic issue before this General Assembly - come out as clearly as it might. (The full Committee did not have an opportunity to consider the report of the Minority; it was not produced until after the Committee report had been submitted for inclusion in the Agenda.

The basic difference between the two reports is not that the one favors while the other is opposed to women deacons. An even deeper difference is diverging conceptions of the diaconate as a (special) office or, correlative and more specifically, of the authority of the (office of) deacon. For the Committee, women may not be deacons because 1 Timothy 2:12 prohibits women to exercise authority in the church, including the authority inherent in the diaconate; all authority in the church is a function, by covenant-based analogy, of the headship of father/husband in the home (Report, pp. ). The Minority rejects this position (pp. ) and holds that women may be deacons because the authority of the deacon is “delegated authority, authority exercised under the authority of the elders ...” (p. ). The Committee and Minority differ because they have different conceptions of the authority of the deacon and, in that respect, of the office-character of the diaconate.

The ultimate resolution of this difference lies in Scripture. But what about our Form of Government? It might be said that its position concerning authority/office in relation to the diaconate falls between the Committee and the Minority. But that position is surely closer to the former. On the one hand, the work of the deacons is “under the supervision and authority of the session” (IX:5.). On the other hand, the Form of Government subsumes the specific offices - ministers, elders, and deacons - under a generic notion of office: officers are those who “have been publicly recognized as called of Christ to minister with authority” (V:2.). Nothing here even suggests that the authority of the deacon, unlike that of the minister and elder, is delegated authority; rather, deacons, equally with ministers and elders, have their authority to minister from Christ. In the same vein, the procedures for electing, ordaining, and installing ruling elders and deacons are stipulated together in the same chapter and are identical for both offices: (1) the ordination/installation questions are the same for both (XXV:6.b.), and, correspondingly, (2) the congregation promises obedience, without qualification as to its character as obedience, to deacons as well as ruling elders (XXV:6.c., 6.e., 7.c.). Considered from the side of the congregation, and the obedience/submission asked (and required) of it, the authority of ruling elders and deacons is equal and parallel.

Conclusion: What recommendation 2 of the Minority intends, in detail, is not made clear. What is clear is its effect, if adopted. To revise the Form of Government to provide for women deacons will necessitate as well revising its underlying conception of the nature and authority of office. The General Assembly should recognize that - measured by the existing understanding of diaconal authority in the Form of Government - to “open the office of deacon to qualified women” would bring the OPC into conflict with its subordinate standard of government.
Scripture is our final standard and wherever it leads we are bound to follow, but we need to be aware of the full dimensions of the revision demanded to avoid conflict in our Form of Government and to be sure that Scripture really does demand such revision.

[It has not been my purpose here to debate the report of the Minority. But several further observations do seem in order in light of the preceding comments.

1. (a) Can we be sure that the exercise of (official) authority prohibited to women in 1 Timothy 2:12 is neatly restricted to teaching and closely related ruling? After all, in terms of the verse itself and its syntax, the prohibited exercise of authority over men is made without qualification and, further, is parallel/in addition to the prohibition against teaching. The semantics of that syntax is open to interpretation, but the Minority has not addressed that question (see especially where we might expect it at least to be mentioned - the paragraph beginning p. ).

(b) Also, if, as the Minority holds, the authority of headship is not at issue for the office of deacon, why then does Paul stipulate that a deacon must lead/rule/manage his household well (1 Tim. 3:12) - essentially identical to the parallel requirement for overseers (vss. 4, 5)? If headship is not at stake in the diaconate, why single out proven headship in the home as a requirement for deacons (as well as elders) - especially since, on the assumption that headship is not at stake, their worthiness for office could be adequately established by other criteria?

The Minority makes extensive use of the views of J. Van Bruggen, but does not follow them consistently. The tendency of those views, based on his exegesis of the New Testament, is to break the close bond between overseers (ministers and elders) and deacons characteristic of Reformed church orders - so much so that the office of deacon (as an authoritative, ordained function) disappears; for instance, in setting out his own view, as far as I can discover, he never uses the word “office” (ambt) for deacons. Apparently, there is really only one office in the church today - that of overseer; all other organized, structured ministry, including the diaconate, exists - without need of ordination - by appointment of the overseers and under their direction (see, e.g., the summary paragraph on p. 117, Ambten in de Apostolische Kerk). In other words, in relation to the diaconate, Van Bruggen has freed himself from the issue of authority that continues to burden the Minority in his effort to argue for women in the office of deacon.

Van Bruggen’s position on women deacons - in the context of his stimulating, carefully argued work on offices in the apostolic church - merits the thoughtful consideration of the larger Reformed community. But in his laudable attempt to remove deacons out from under the eclipsing shadow of the overseers, it seems to me, he has failed to do justice to the unique bond between the two, as a permanent church order, found in Philippians 1:1 and 1 Timothy 3, and reflected elsewhere in the New Testament.

3. An overriding fear for me is that those who favor ordaining women to the office of deacon will suppose that thereby a victory has been gained for women, and their full and rightful participation in the life of the church at last secured. I suspect that the effect of such “victory,” rather, will be to limit that participation and inhibit it from being as full as it ought to be. 1 Peter 4:10, 11 give clear profile to the dual principle of ministry (the gospel in word and deed) for all believers, men and women alike - a principle that the dual office structure (elders and deacons) exists, in part, to facilitate by the leadership it gives (see the fuller treatment of this passage, p. ). In my judgment, only when the issue of women’s role in the church is no longer encumbered with the question of ordination and
office will the church make headway, on the principle of 1 Peter 4:10, 11, toward realizing an optimum exercise of gifts given to women - for showing mercy, yes, but for administering and teaching in the church as well.]

Richard B. Gaffin, Jr.
REPORT OF THE MINORITY OF THE COMMITTEE ON WOMEN IN CHURCH OFFICE

The undersigned was a signatory to the report which this Committee submitted to the 54th General Assembly (see Minutes, pp. 252-272) and continues to be in agreement with the bulk of the Committee’s report to this 55th General Assembly, since it is largely a restructuring and expansion of the earlier report. He does not believe, however, that the Committee is correct in the conclusion it has now reached, that the Scriptures exclude women from the diaconate. For that reason he wishes to make the following presentation for consideration by the church.

I THE REGULATIVE PRINCIPLE AND THE BURDEN OF PROOF

As emphasized in the Committee’s report, “Church government must conform to the Scriptural pattern and follow the specific provisions revealed in the New Testament” (Form of Government, I,3.,p. 2). And therefore “The answer to the question of whether or not women may be ordained to the New Testament office of deacon depends entirely upon the establishment of positive Scriptural warrant” (p. 313).

But what must we require as to the nature of that positive Scriptural warrant? Must it be more clear and explicit than the warrant on the basis of which we have determined other matters relating to the worship and government of the church? Must it be more clear, for example, than the Biblical command which grounds the participation of women in the Lord’s Supper? (The Committee notes the decision made by the Reformed Presbyterian Church of North America in 1888 and the suggestion made in their church magazine that “Women’s right to participate in the diaconate is clearer in Scripture ... than their right to partake of the Lord’s Supper” (see p. 342).) Must it be more clear than the Biblical warrant for the use of non-inspired hymns in public worship (a warrant denied by several of those whose statements of the regulative principle are cited by the Committee)?

The Committee cites Gordon Clark to the effect that “probability falls short of the ‘demonstration’ necessary to establish biblical warrant” (p. 337). Do we really want to take the position that we cannot act on the basis of what we believe the Scripture teaches, unless we find the scriptural teaching so 100% transparent that no counterinterpretation with even the slightest degree of plausibility can be suggested? The requiring of such an absolute demonstration may well leave us paralyzed, unable to obey what we have adequate reason to believe the Bible to be saying. The New Testament seems to contain two texts (Romans 16:1, 2 and I Timothy 3:11) which speak quite directly to the subject before us here, because they speak of women deacons. The Committee insists that they provide no guidance to the church today, however, because “the result” of a careful attempt to understand these texts “in each case is an exegetical stand-off” (p. 331). The undersigned believes such scepticism is unwarranted. It will be argued below that the weight of the exegetical evidence in each case comes down on the side of seeing a reference to women who served as deacons; and since it is the Scripture which must decide the issue, the church must have the courage to take a fresh, unbiased look at what the Scripture says. As the Committee report rightly notes, we must not be blinded by the Zeitgeist of the world (whether of feminism or of male chauvinism). Neither must we be content to follow the “easy course” of maintaining the status quo in the church simply because it is the status quo.

The Bible is the only rule of faith and practice for all. That means that in the mat-
ter before us each one of us must accept the responsibility of establishing the Biblical basis of his position. We must be careful not to make the mistake of thinking that the Reformed regulative principle means that only the "positive" position, the position that qualified women may be elected deacons in the church, needs to satisfy the burden of providing Biblical proof, while the "negative" position need provide no explicit Biblical teaching to the effect that women are to be excluded from this office.

As the Committee report puts it, "Understanding the biblical idea of office does not of itself give one a criterion as to whether women may be ordained to office in the church. ... One must decide, on scriptural grounds, whether this or that office in the church is open to women. If it is indeed open to women, then they have the responsibility to use their gifts there in fulfilling their calling" (p. 324).

The report itself reminds us of the way in which the early chapters of Genesis present "the generic unity of man and woman" (p. 314). The creation hymn of Genesis 1:27 seems to have as a leading purpose to emphasize the fact that both man and woman were created as the image of God. The Lord God creates man, his image, male and female, and gives them dominion over the lower creation. It is obviously true that male and female differ from one another, but "in their difference they complement each other."

Similarly, the redemption hymn of Galatians 3:28 accents "the oneness of male and female as beneficiaries of God's grace in Christ." "... in terms of the believer's relation to God in Christ there is absolutely no distinction between male and female, each is viewed as child and heir with full covenant rights and privileges" (pp. 319).

Given the Bible's clear teaching regarding the full equality of the sexes before God, we would seem to require some Biblical basis for excluding them from a particular role and office in the church at least as much as we would require a Biblical basis for opening it to them.

(The undersigned would note that he wrote the portion of the Committee's report dealing with Galatians 3:28 and refuting the notion that one might argue a case for women in a particular church office on the basis of choosing for Galatians 3:28 over against other N.T. texts which contradict Paul's teaching here, or on the basis of insisting that "the women-in-the-church texts are all so conditioned by the culture and the time that they are no longer normative" (p. 318). Surely if the N.T. explicitly excludes women from the diaconate, they must be excluded. Whether any N.T. text does this is the question to be examined.)

As indicated above, the undersigned agrees with the Committee that I Timothy 2:12-13 "prohibits women specifically from exercising the teaching and ruling functions reserved to the office of elder" (p. 330). What does the N.T. teach with regard to the office of deacon?

Let us begin by examining the two texts which seem to speak quite directly to the question of whether women may serve as deacons.

II THE NEW TESTAMENT AND WOMEN DEACONS

A. Romans 16:1, 2

The apostle Paul writes:

I commend to you our sister Phoebe, who is (also) a diakonos of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help (parastete) her in whatever manner she may have need of you; for she herself has also been a helper (prostatis) of many, and of myself as well.

Commentators are quick to note that diakonia is the key word, the most
comprehensive term for the ministry of the New Testament church, and *diakonos* is the key word, the general term for all those who carry out that ministry. Indeed, Report 32 to the 1981 Synod of the Christian Reformed Church observes that “the Greek words *diakonos* and *diakonia* are used for such a variety of functions and persons that one wonders how *diakonos* ever became a designation for a particular ministry or office in the church” (*Acts of Synod 1981*, p. 496).

It did become such an official title, however, and it is clearly used as such in Philippians 1:1 and I Timothy 3:8, 12, 13. (It may be that Romans 12:7 indicates that *diakonia* was at least “on the way” to such an official usage at an early time. See NASB margin, “Or, *office of service.*”)

The question is whether it is used in such an “official” sense of Phoebe here. If Philippians 1:1 is the first reference in the N.T. to this particular office of Deacon, is Phoebe the first (and only!) holder of this office to be named in the N.T.? (We shall comment on the Acts 6 passage below.)

It is a serious mistake, in this writer’s judgment, to conclude from the quite broad and general use of the word *diakonos* that this is a question which we simply cannot answer definitively and leave it at that. We must seriously consider whether perhaps the way in which the apostle speaks of Phoebe as *diakonos* here should properly incline us toward one answer or the other.

In other words, it is not enough to suggest, as the Committee report does, that there is nothing in the passage that absolutely rules out the “general” force of *diakonos* here. We must consider what are the elements in the passage which make it, as the Committee itself concedes (p. 331), more natural, “perhaps even more likely” that it should be “read as a fixed or official designation” here.

(We must consider not simply the various possible meanings of the word *diakonos* in this text but its probable meaning in this particular statement with its particular construction. We might compare the way in which in the exegesis of Genesis 1 it has been so often noted, on the one hand, that the Hebrew word *yom* can be used to refer to something other than the twenty-four hour period it takes the earth to revolve once on its axis, with the response, on the other hand, that while this is certainly so, the meaning of the word in a construction which says “And there was evening and there was morning, one day” can hardly be doubted.)

We must consider what are the elements in the passage which compel a commentator like C. E. B. Cranfield to conclude:

It is perhaps just conceivable that the word *diakonos* should be understood here as a quite general reference to her service of the congregation; but it is very much more natural, particularly in view of the way in which Paul formulates his thought ... to understand it as referring to a definite office. We regard it as virtually certain that Phoebe is being described as “a (or possibly ‘the’) deacon” of the church in question, and that this occurrence of *diakonos* is to be classified with its occurrences in Phil. 1:1 and I Tim. 3:8 and 12. (“The Epistle to the Romans,” vol. II, *The International Critical Commentary*, (1979), p. 781.)

The Committee rejects this conclusion as “exegetically unwarranted,” (p. 332) but does not examine the exegetical arguments behind it. We shall indicate them briefly here:

1. The formula Paul employs in speaking of Phoebe as *diakonos* suggests that the reference is to the office of deacon. He says: “*ousav* (feminine accusative present participle) ... *diakonon.*” As noted in a 1987 study report produced for the coming National Assembly of the Netherlands Reformed Churches (NGK), such a
Appendix

The participial phrase is "consistently used to identify the function someone has at a particular time, his or her performance of 'office'" (p. 5, unofficial English translation). Examples of this usage are found in John 11:49 ("But a certain one of them, Caiaphas, being (on, masculine nominative present participle) high priest that year ..."), Acts 18:12 ("But Gallio, being (ontos, masculine genitive present participle) the proconsul of Achaia ..."), and Acts 24:10 ("... for many years you (Felix) being (onta, masculine accusative present participle) a judge to this nation ...”).

2. The kai (also) attested to by P46, B, and C* (ousan kai diakonon) emphasizes this as a further consideration in Phoebe's favor in addition to her being a Christian sister (ten adelphen hemon). She is not only a Christian sister but also a deacon in the church at Cenchrea.

3. Most especially, the genitive phrase added ("of the church which is at Cenchrea") "does not simply inform us of the place from which Phoebe came, but underscores again her official status. Just as we, in regard to many positions, include the name of a place to emphasize the actuality of someone's position: 'John, mayor of ______, Peterson, pastor at _____, Philip, elder in ______'" (NGK study report, p. 5). If Phoebe's service being referred to were merely of a general character, New Testament usage would make us expect it to be linked with christou or kuriou or theou rather than with a specific congregation.

(The Committee report simply states, without argumentation, that "the phrase 'diakonos of the church in Cenchrea' does not set forth the ministry of Phoebe in formal or official terms" (p. 348). One is left wondering what terms the report would recognize as formal or official.)

4. At the end of v. 2 Paul adds the statement that "she herself has also been a helper of many, and of myself as well." In an important 1984 book entitled Ambten in de Apostolische Kerk, Prof. J. Van Bruggen of the Reformed Churches in the Netherlands (Liberated), sometimes referred to as the Article 31 churches, notes that this reference to Phoebe as "a helper" is to be distinguished from the designation of her as "a deacon" in v. 1. "If the words in v. 1 ('servant of the congregation') intended nothing other than to indicate that she has been helpful to many people, then v. 2b would be a superfluous repetition of the words in v. 1. In reality, however, Paul is making clear that she is not only I called a servant (v. 1), but also really is (v. 2)" (Kampen: J. H. Kok, ch. V, f.n. 19, unofficial English translation). The NGK study report puts it this way: "There are two things mentioned about Phoebe: first of all, that she has a function in the congregation of Cenchrea; and secondly, the manner in which she performed her service. ... Paul here speaks of her status (deacon) and her service, the way in which she practiced her servanthood" (p. 4).

It is on the basis of these considerations that the NGK study report concludes: "Paul so strongly emphasizes terminology that points to an actual service that we have reason to affirm that she served the church at Cenchrea, really, as a deacon" (p. 5). Indeed, the understanding of Paul's reference in Romans 16:1 being to a recognized officer in the congregation is so "natural" that it seems likely that this would have been the understanding of almost all translators and commentators had the same in the text been that of a male. The Committee calls this observation "gratuitous" since "this would be the only reference, without any other New Testament support, to a woman deacon" (p. 332). It is not gratuitous to emphasize how strong is the prima facie case for reading Romans 16:1 as an official reference (thus challenging anyone opposing it to look to the strength of his case), and to say that there is no other N.T. reference to a woman deacon begs the question of the proper interpretation of I Timothy 3:11 (which text we shall look at next).
As noted above in Section I, it is often asserted that our Reformed regulative principle requires that the alleged instruction or example appealed to as providing the Biblical warrant for an ecclesiastical practice be clear. But this matter of clarity cuts both ways. We might well be expected to adopt the natural understanding of Romans 16:1, 2 unless the teaching of the N.T. elsewhere that it is not proper for a woman to serve in the office of deacon is so clear that we must conclude that this understanding of the Phoebe reference cannot be the correct one.

John Calvin found the “official” understanding of Romans 16:1 so natural that without really defending it he writes of Paul’s commending Phoebe “first on account of her office” (compare argument 4 on our previous page above) and of our learning thereby that we should “bestow particular love and honour upon those who exercise any public office in the Church.” The Committee report seems to find Calvin’s comment something of an embarrassment because it begins to engage in some surprising “special pleading” here, first stating that “Calvin is not very clear in his comments” because he “even” (!) refers to “her office,” and then finding it “noteworthy” that Calvin wrote his commentary on Romans “perhaps less than a decade after his conversion” (p. 340).

Calvin believed that Phoebe held the office described in I Timothy 5, that of “widow.” That is most unlikely, however, since that passage reveals that widows were enrolled in order that they might have their financial needs met by the church, whereas the description of Phoebe in Romans 16:2 suggests that she was probably a woman of considerable means. The feminine word prostatis (which appears only here in the N.T.) was sometimes used like the Latin patrona, “patroness.” While there is no suggestion here that she was this in a legal sense to “many,” including Paul (certainly Paul as a Roman citizen had no need for such), the term probably does imply some measure of wealth and social position. (Note the word play with parastete and prostatis, cognates with different prefixes on the root histanai. Parastasis would have corresponded with the verb parastete, but Paul uses prostatis instead, probably because it “answered better to the official and personal eminence of Phoebe” (Liddon).

Others (e.g. Hodge and TDNT) see Phoebe as holding the office of “Deaconness” (which Calvin understood as growing out of the office of Widow). Evidently there was such a distinct office (separate from and perhaps under the supervision of the Deacons) in the early church. Some see evidence of such as early as Pliny’s letter to Trajan early in the second century. But there is certainly nothing in Romans 16:1, or in I Timothy 3:11, which makes it clear that women Deacons held an office distinct from that held by men Deacons.

Before leaving this important text, two observations are of at least “postscript” interest. The first concerns the particular city in which Phoebe served as diakonos. Located on an isthmus, Corinth had two seaports; and Cenchrea was the eastern one (Acts 18:18). Like most ports it was “the most infamous and dangerous part of this already proverbially notorious town” (Walter Luthi). A congregation in such an area would most likely have special need to care for the poor, the sick, the widows, the orphans, as well as the needs of newly arriving fellow Christians from Asia. This accords well with what the church has come to view as the particular responsibility of the diaconate and with what is said about Phoebe’s service in v. 2.

The second concerns the strong and quite general request by the apostle that the Roman Christians, male and female presumably, help (“stand by”) Phoebe “in whatever matter she may have need of you.” That is a kind of blank check endorsement which raises interesting questions concerning the relationship between initiator (Phoebe) and assistants (Roman brethren) which Paul envisions
developing as Phoebe carries out her diakonos in Rome. It is interesting that even the Committee's report notes that: "This request of itself seems to hint of a woman with some kind of mission, authorization, or capacity to enlist, if not command (emphasis added), resources for a specified ministry as she continues (presumably) to be 'a great help to many people'" (p. 348).

B. 1 Timothy 3:11

In the third chapter of his first letter to Timothy, after describing the requirements of an overseer (episkopos) in vv. 1-7, Paul describes the requirements of deacons in vv. 8-10 and 12-13. Right in the midst of those words regarding the deacons this sentence appears (v. 11):

Women (gunaikas) likewise must be dignified, not malicious gossips, but temperate, faithful in all things.

What "women" does the apostle have in view here? Several suggestions have been made in the history of interpretation, but the Committee seems clearly to be correct in deciding that only two seem plausible: (1) that women deacons are in view, (2) that deacons' wives are in view. A. G. Martimort notes against the suggestion that Christian women in general are in view that: "A reference to women in the middle of a passage concerned with deacons makes it seem likely that the women in question did have some relationship to the deacons being discussed" (Deaconesses: An Historical Study, Ignatius Press, 1986, p. 21).

Again, the Committee insists that the result of a careful study of the arguments for these two views ("women deacons" and "deacons' wives") "is an exegetical stand-off" (p. 331). But is it? The Committee itself notes that the understanding of Paul's reference in v. 11 as being to "women deacons" is "apparently the view inclined to, more or less decisively, by the majority of modern scholars" (p. 332); and there are very good exegetical reasons for this. We shall indicate the most important of the exegetical arguments briefly here, at the same time replying to the counterarguments presented in the Committee report:

1. V.2. of this chapter begins "The overseer must be ..."; v. 8 begins "Deacons likewise ..."; v. 11 begins "Women likewise ..." The use of that adverb hosautos ("likewise," "similarly") points in each case (v. 8 and v. 11) to another class of officials, similar in some sense to the first class addressed (that of overseer). In other words, the "women" in v. 11 are introduced as a class parallel to the deacons and the elders. (Contrast the way the women are addressed in v. 11 with the way the overseer's children are referred to v. 4.)

2. English translations of v. 11 sometimes insert an article ("the," RSV) or a possessive pronoun ("their," NIV) before the word "women," or "wives." It is important to notice that there is neither an article nor a pronoun in the Greek text. If the deacons' wives were in view, we would expect such a possessive. So significant does Van Bruggen view the absence of such a qualifier that he writes: "the Greek has no such possessive pronoun, so that we honestly must think of particular women who do not need per se to be married to the deacons. The women of the deacons enter the discussion for the first time in the next verse when it states that the deacons must be men of one wife."

3. "If it (v. 11) does not concern here a particular category of women, but the wives of the deacons, it is incomprehensible as to why qualifications for the wives of deacons are given, but not for the wives of overseers" (J. P. Versteeg, Kiji op de Kerk, Kampen, J. H. Kok, 1985, unofficial English translation of pp. 43-45).

The Committee offers what would seem to be the only plausible
answer to this question, that the wives of the deacons evidently had a part in the work of their husbands in a way in which the wives of the overseers did not. In explaining why this should have been so, however, the Committee virtually concedes the point which the minority will emphasize below concerning the difference between the office of overseer and the office of deacon, and how this difference makes it appropriate that the office of deacon (but not the office of elder) be open to qualified women as well as to qualified men! "... by virtue of the differences between the two offices deacons’ wives could be more directly and extensively involved in the official activities of their husbands than would be the case with overseers’ wives" (p. 332 of Committee report).

4. While it is difficult to explain why Paul should have addressed deacons’ wives but not overseers’ wives (so difficult that the Committee ends up stressing the significance of the difference between the functions of the two offices which elsewhere it wishes to play down!), it is, of course, not at all difficult to explain why Paul should have addressed women deacons but not women overseers. In the apostle’s view (I Timothy 2:12) there should be no women overseers!

5. The first of the arguments for understanding v. 11 as being addressed to deacons’ wives (which arguments are considered by the Committee as sufficiently weighty that “neither set (of arguments) is decisive” (p. 333) is that “to interrupt a description of the qualifications for (male) deacons (verses 10, 12) by injecting qualification for women deacons would be awkward and unlikely ... (p. 332).”

At first reading this counterargument does not seem very compelling. After considering more carefully what seems to be guiding the order of the apostle’s thoughts, it becomes even less so. In vv. 8-10 Paul sets forth the requirements that apply to deacons in general, whether men or women. Since he then wishes to accent matters which apply to men deacons only (v. 12, that they be husbands of only one wife and that they direct their children and their households well), he first emphasizes that the qualifications he has mentioned (vv. 8, 9) apply to women deacons as well as to the men. Awkward and unlikely? Not at all!

6. The Committee suggests that “if Paul had wished to introduce a separate class of women deacons it would have been easy for him to make that clear by introducing *tas diakanan* either directly after or instead of ‘women’ ” (p. 332). Obviously it is not very compelling to speculate as to what Paul might have written in order to be more clear. Since *diakanos* with the feminine definite article does not appear in the N.T., can we be sure that option was open to the apostle? When the NGK study report asks the question “why then are these women not called deacons?” it offers this suggestion: “because Paul wants to carefully distinguish them from their male colleagues; and since, at that time, there was no female coordinate form of *diakonos*, Paul designates them ‘women’” (p. 3). Martimort adds the thought that Paul could assume that the context would make clear what women he had in mind!

7. “What is of greatest importance is that the qualifications for the deaconesses are without distinction bound to the qualifications of the overseers and those of the deacons. It is difficult to deduce from here something other than that all these qualifications are of the same nature. They are all qualifications for official service in the congregation” (Versteeg).

8. The exegetical arguments for understanding this text as a reference to women deacons, and the exegetical arguments for understanding Romans 16:1 as a reference to a woman deacon, reinforce each other, of course. In considering neither
text should it be argued: “But there is no other reference to a woman deacon in the New Testament.” (See Section 4, third paragraph, on p. 360 above.)

In the opinion of the minority these exegetical arguments are very weighty indeed, and yet the Committee does not find them persuasive. Why not? The Committee is not persuaded by them because of what is viewed as an overriding contextual consideration, and with this we come to the heart of the Committee’s argument against the propriety of women deacons.

In section III.B.1.h. (p. 330) of its report the Committee argues that “in [I Timothy] 3:1ff. Paul orders and makes positive provision for the teaching and rule he has just prohibited to women” (i.e., in 2:11-12), and “I Timothy 3:1-7 suggests that 2:12-13 prohibits women specifically from exercising the teaching and ruling functions reserved to the office of elder.” It is further argued that a significant pointer to the theological, covenantal basis of that prohibition is found in the appeal to Genesis that immediately follows v. 12 and in Paul’s designation of the church in 3:15 as “the household of God,” namely, “the unique analogy that exists between the church and the family. The basic form and role relationships established in the home (cf. Eph. 5:22ff.; Col. 3:18-21) have a carryover into the church: the elders are to the rest of the church as the husband/father is to the wife/children in the family” (p. 330).

With this argument, contained in the report of the Committee to the previous General Assembly, the undersigned fully agrees. In the report to this year’s General Assembly, however, the Committee extends the application of I Timothy 2:11, 12 to the office of deacon and argues that that text excludes women from the diaconate also. From that argument the undersigned dissents.

It needs to be emphasized that the Committee in its consideration of the Biblical teaching regarding the office of elder did not simply extrapolate from the church-the-household-of-God analogy the conclusion that women are not to serve as elders in the church. Rather, the Committee tried to understand the clear statement of 2:11, 12 regarding a woman’s not teaching or exercising authority over a man in the light of that analogy. To engage in a kind of purely deductive reasoning in the absence of an explicit exclusion of women from a particular function/office would be a different matter altogether. It would be to do what the Committee now attempts to do with regard to the office of deacon! To do this is to suspend too much weight on the analogy in the face, not only of the absence of an explicit “negative,” a prohibiting/excluding statement regarding the diaconate, but also in the face of two texts which seem, on the basis of the most careful exegesis, to give positive indication of women serving as deacons in the N.T. church.

Three arguments are presented for the Committee’s view of I Timothy 2:11, 12 as prohibiting women deacons as well as women elders. We shall consider them briefly here:

1. “The requirements for overseer (verses 1-7) and deacon (verses 8-10, 12-13) are linked in a parallel fashion” not only by the “likewise” (hosautos) but also by the “large degree in overlap of specific requirements for each office ...” (p. 333). This is a most interesting argument because it would seem to prove far too much from the Committee’s standpoint. As noted above (see argument 1, p. 361), v. 11 also begins “women likewise ...”; and many have been struck by how “parallel” are the qualifications for all three groups - overseers, deacons, and “women” (see argument 7, p. 362)! But, of course, if we are to see three groups of officials here, one being the “women” of v. 11, we can hardly argue that therefore the exclusion expressed in 2:11 extends to all three.
Mention is also made under point 1 of Philippians 1:1, a text which we shall consider briefly below.

2. The Committee states that “the parallel is made explicit on the issue of authority” and that “the parenthetical comment of verse 5 applies equally, following verse 12, to deacons ...” As a matter of fact, however, the parenthetical question added in v. 5, asking “how will he take care of the church of God?” does not appear in v. 12. Deacons are required to manage well their own households, but they are not here said to be those who take care of the church of God.

Under this point the Committee also says that “the parallel requirement that the overseer/deacon, if married, be ‘the husband of but one wife’ (vss. 2, 12) is a further argument against women deacons.” It is not clear how this is so if women deacons are singled out for instruction in v. 11 and men in v. 12 (see argument 5 on p. 362).

3. The Committee’s weightiest argument would seem to be this one, namely, that “the topic sentence for the entire section (2:1-3:16) is found in 3:15: ‘how people ought to conduct themselves in God’s household,’” and that “the location of this paragraph sentence, occurring immediately after the qualification for deacons, confirms that the family-church analogy, as that analogy involves the exclusion of women from special office, still controls the argument to that point. The exercise of authority over men prohibited to women in 2:11, apparently, includes the office of deacon as well as that of overseer” (p. 334).

It might well be said that the cogency of this argument is absolutely crucial to the Committee’s argument. Without it there is really no valid reason to apply the prohibition of 2:12 not only to the office of overseer (which is immediately considered at the beginning of ch. 3) but also to the office of deacon. An issue of considerable significance to the church of Christ is thus resting on the foundation of this “topic sentence,” and it is the opinion of the minority that the argument based upon it is not sufficiently compelling to overturn the argument for the propriety of women serving as deacons based upon (1) the fact that the Bible’s teaching regarding the full equality of the sexes before God would seem to require a clear Biblical prohibition if women are to be excluded from a particular role or office in the church, and (2) the fact that we seem to have in the N.T. two texts which indicate that there were indeed women deacons in the N.T. church.

It is not at all clear that a “straight line” can be drawn logically from the fact that deacons serve in “the household of God” to the conclusion that therefore women may not be deacons. Surely there may be other reasons why deacons are included in Paul’s discussion of proper conduct in the church, the household of God, other than that both deacons and overseers serve in a role analogous to that of father/husband in the family.

The Committee asks whether the point of the analogy that lies behind Paul’s prohibition in 2:12 is “special office as such or only the office of elder?” (p. 333). It is worth noting, therefore, that nowhere in this letter do we find reference to “special office” but rather to special offices, that of overseer and that of deacon. Van Bruggen’s comments at this point seem worthy to be quoted in full:

We often read (I Timothy 3) as a list of “the qualifications for the office bearers.” But then we see at the head of the passage that Paul does not begin in v. 1 by saying, “He who desires an office, desires a good work.” He writes, “He who desires the office of an overseer desires a good work.” Vv. 2-7 then refer to that work of the overseer. How is it that all of a sudden deacons come into the discussion and how is it that Paul comes to serving women?
It is because he wants to see the qualities of the office of overseer radiate over all who are helpful to the overseers as servants in the congregation. The overseers do not perform their work as soloists. They see to it that people who have special gifts for helping and serving also participate in the ministries of the church. And over the work of these who help and serve the same worthiness and piety must shine as upon the work of the overseers.

Yes, the undersigned understands the inspired apostle in I Timothy 2:12 to be excluding women not from special office in general but from the office of authoritative teaching and spiritual rule, the office of overseer, only. But the undersigned is totally baffled as to why the Committee insists that this recognition of the difference in the appointed function of the two offices must “involve recourse in some form to the sexist view that constitutionally women do have the capacity for deeds of mercy but not for the presumably more demanding task of expounding and teaching the word of God” (p. 334). Certainly it is not a matter of God-created capacity or “constitution” but of God-appointed roles (structure), whether we are considering the husband/father in the family or the overseer in the church.

III ELDERS AND DEACONS, THE OVERSEERS AND THE SERVANTS

On the basis of the evidence presented above, the undersigned agrees with Van Bruggen that “we can establish the fact that the trail of the deaconess (women deacons) goes back into the New Testament itself. That is also the opinion of the ancient church, Calvin, the respected marginal notes of the Statenvertaling, and many Reformed authors.”

Van Bruggen then asks the natural question: “How is it possible that in the Reformed tradition the almost constant recognition of deaconesses in the Bible has been accompanied by the failure in these same churches to appoint them?” His answer is that “It is in part involved with the fact that the diaconate is colored by the work of the overseer; and the Bible clearly says in I Timothy 2:12 that a woman in Christ’s church is not permitted to teach or have authority over the man.”

Van Bruggen’s vivid term to describe this historic anomaly is a “derailment,” and he sees it manifested in a variety of ways. For example,

For many years discussions within the Reformed Ecumenical Synod have brought to light that, on the one hand, when the Biblical starting point is accepted the offices in the church are closed to women but, on the other hand, it cannot be denied that deaconesses may be appointed. They are then, however, not female colleagues as such of the office bearer deacons; they are not women-deacons, but deaconesses. According to this kind of formulation, the problem seems to be in terms of the character of the deacon; he is an office bearer! But when the Bible nevertheless permits the having of deaconesses, is her male colleague (the deacon) then in the course of the centuries not encapsulated in a metaphorical network whereby deacons and deaconesses, separated by the high wall of “the office,” are prohibited from coming into contact with each other and remain separated? Is there not in this line of thinking a derailment?

Another example of the “derailment” of the Biblical viewpoint, though from the opposite direction, is the way in which many in our day, as Van Bruggen points out, have seized upon the presence of women deacons in the New Testament “as an occasion to permit women also to the task of oversight and teaching.” It is often “as a reaction to this,” of course, that “others close to women even the door of diaconal work.”
The solution to all such “derailed” thinking, the way to get our understanding back on the Biblical track, is to seek a more accurate Biblical understanding of the deacon. Van Bruggen thinks it not surprising, in light of how little data the New Testament supplies regarding the deacon, that the church has had difficulty here. By way of contrast, “the contours of the elders’ task, which is to exercise oversight, are more clearly discerned due to the greater amount of New Testament data.” But it is very important that the distinctive character of the deacons’ office be discerned.

And Van Bruggen offers the interesting suggestion that it is when we start with the fact that there are women deacons spoken of in the New Testament (as we have done in this report) that “there is the greatest opportunity to be on track with regard to the specific contours of this service.”

We have already noted that N.T. data is scanty, but what does the evidence indicate that may help us to understand how it can be that the presence of women among the deacons does not contradict Paul’s instruction in I Timothy 2:12 that women are not to teach or exercise authority over a man?

A. Acts 6:1-6
1. What “office” is being established here?

Some might question the use of the term “office” here at all. It does seem, however, that the appointment (v. 3) of seven to fulfill a specific task (to be “over this business,” v. 3), which seven then have the apostles’ hands laid upon them (v. 6), sufficiently justifies our using this term, even if we conclude that the office was ad hoc, with no succession.

That conclusion seems to be the consensus of the majority of those writing on the passage at the present time. (See the summary statement on p. 147 of the survey which appeared in the Biblical Theological Bulletin, III:2, June 1973, and James Monroe Barnett, The Diaconate (Seaburg, 1981): “Their office was unique and was not continued in the Church” (p. 30).)

Although the verb diakonein appears in v. 2 and the noun diakonia in v. 1 (as well as in v. 4, where it refers to the diakonia of the Word), the seven are not called “deacons” here; and indeed the word “deacon” is found nowhere in the book of Acts. (It is interesting to note that the verb episkeptomai appears in v. 3, the root of the term for “overseer” or “bishop,” which fact proves nothing except that the appearance of certain roots in a passage should not be used to make the passage speak of offices which are not being spoken of.)

Many also use as an argument against seeing the office in view here as that of Deacon the fact that the later descriptions of the ministries of Stephen (6:8-7:60) and Philip (8:5-40; 21:8), two of the seven, indicate that their ministries went well beyond the ministry of the diaconate as later conceived. We read in 6:8 that “Stephen, full of grace and power, was performing great wonders and signs among the people.” In vv. 9ff. we read of Stephen’s wisdom and empowering by the Spirit as he disputed with certain Jews as a Christian apologist. Chapter seven records the climactic message before the Sanhedrin by this Spirit-filled exegete of the Old Testament and powerful polemicist. Philip likewise was a preacher of the gospel, proclaiming Christ to the Samaritans and performing wonderful signs among them. The Spirit commanded him (8:29) to preach Jesus to the Ethiopian eunuch beginning from Isaiah 53 (v. 35). He administered the sacrament of baptism (v. 38). He preached the gospel to all the cities of Azotus until he came to Caesarea (v. 40). His residence there is called “the house of Philip the evangelist” in 21:8.

If the statement in vv. 3-4 would cause us to think in terms of a sharp distinction between word-charismata and deed-charismata (see Richard B. Gaffin, Jr.,
Perspectives on Pentecost, p. 52), we must note that the accounts regarding these two of the seven which follow immediately upon this passage describing the establishment of their office focus upon their most full and eloquent employment of word-charismata! "... they appear to function much like the apostles, particularly in the proclamation of the word and in working miracles" (Barnett, p. 31).

Attractive, therefore, is the suggestion (of Rackham and others, including, perhaps, Chrysostom) that the office of the Seven was unique in the same sense as the Apostolate was unique, that their task was essentially that of "assistants to the apostles" (the Seven may be viewed as related to the Twelve as the Seventy in Numbers 27:16ff. are related to Moses - the use of episkeptomai in the LXX being seen as an indicator that the Numbers passage is the model for the Acts passage) and therefore that their gifts and calling were as broadly ranging as those of the Apostles, and that their office later gave way to that of the Presbyters, whose ministry was just as broadly ranging, at least until Deacons were appointed to take over the specifically "deed" ministries.

Pointers to this conclusion are said to be the use of "the Seven" as a title (21:8), parallel to "the Twelve" (6:2), the full record of their names (6:5), again parallel to the listing of the Twelve, the fact that after Stephen and Philip we meet with no "successors" other than the Presbyters (11:30; 14:23; 15:2; etc. - again, "Deacons" do not appear in the book of Acts), and in particular the fact that the collection from Antioch for the brethren in Judea was sent "to the Elders by the hand of Barnabas and Saul" (11:30), not to the Deacons.

This understanding might well seem to be very attractive (and might seem to differ little from the view that the Acts 6 passage is the first reference to the appointment of Elders in the Christian church - see W. K. L. Clarke, Episcopacy: Ancient and Modern, ed. by C. Jenkins and K. Mackenzie, 1930, 10ff., and A. M. Farrer, The Apostolic Ministry, ed. by K. E. Kirk, 1946, 138ff. - since the only difference between the office of the Seven and that of the later Elders would seem to be in the titles used) were it not for the fact that, as a matter of fact, the Acts 6 passage does not describe the appointment of the Seven in terms of their assisting the Apostles in their ministry generally but rather in the matter of "serving tables" quite specifically and in explicit distinction from the tasks of prayer and the ministry of the Word.

Yes, it is true that what is immediately afterwards recorded regarding the ministry of Stephen and the ministry of Philip has to do with their word ministry; but nevertheless we cannot deny that the only task committed to the Seven as "the Seven" is what may be described as a deed ministry. Report 32 presented to the 1981 Synod of the Christian Reformed Church emphasizes that "other duties performed by the seven have later come to institutionalized expression in the offices we now know as minister of the Word and evangelist (and ... home missionary, foreign missionary, and even professor of theology"); but when it speaks of "the breadth of duties assigned the seven" and of the care for the widows as "among the tasks assigned the seven" (emphasis added), it reads such breadth of functions "assigned the seven" into the text. The only task that we know was assigned to the Seven is recorded in v. 3. H. Meyer would seem to be correct in noting that there is no suggestion that their word-ministry was carried out specifically in fulfillment of their appointment as the Seven, but what we are to see is that the specific task of the Seven "was by no means to exclude other Christian work in the measure of existing gifts."

The congregation might well have decided to select for the specific task of overseeing the distribution of the daily food provisions men who were already serving as, in some sense, "assistants to the apostles," but nevertheless the task for which they
are set apart with prayer and the laying on of hands in Acts 6 is that of “serving tables.”

With Meyer, therefore, we are inclined to see in Acts 6 the record of the first official appointment of those who would oversee the distribution of that which was given to help meet the physical needs of the church's poor, which record quite properly guided the church “analogically” in the later development of the diaconate (see Committee report, p. 331).

2. How does this passage bear on the question of the propriety of women deacons?

The conclusion we have reached concerning the particular office in view in Acts 6:1-6 (that it was an office assigned the “deed-ministry” of caring for the needy widows in the congregation, and that therefore, although it may have had itself a certain ad hoc character, its establishment was a guiding precedent for the church as it later developed the permanent office of Deacon) requires that we consider whether the inauguration of this “prototype diaconate” points to factors which are relevant to our understanding of whether or not women may serve as Deacons. Three factors speaking against the appointment of women to the diaconate have sometimes been suggested:

a. Do we not have in v. 3, it is sometimes noted, the explicit instruction of the Apostles to “select from among you, brothers, seven men . . .,” which instruction was carried out in the choosing of seven males?

Yes, this is certainly the case. And the word used in v. 3 (andras, from aner) is not the word which is used generically to indicate “person,” “human being” (anthropos), but is the word which often accents gender, man in contrast to woman (though it can also emphasize adulthood in contrast to a boy). We need not doubt that the Apostles called for the selection of seven men.

Logically, however, the appointment of men in this instance does not in itself constitute a prohibition against the appointment of women in later diaconal elections. (Lenski can even speak of the addition of women in such service as the “next logical step”!) What indicates that the intention of the Apostles was - or that the intention of the Spirit who inspired the record is - to set down here a regulation which is to govern the church with regard to the holders of the diaconal office in all generations?

It is worth noting that the number of those to be selected is just as explicitly given, but few congregations consider this to be normative in every situation. Reasons in the contemporary context for setting the number at seven have been suggested (some note that the local Jewish town councils were known as “the Seven (Best) of the Town,” some point to seven as the number of completeness, some suggest that another number (than twelve) was chosen in order to show that the number Twelve (Apostles) was not normative!). But we do not believe that we need to know for certain the reason why that number was commanded in that situation in order to know that it is not binding for every council of deacons. In like manner, we need not establish definitively the reason for the selection of males only in the appointment of the original Seven in order to believe that this is not a normative regulation for every council of deacons.

The situation would be different, of course, were a definite restriction of the diaconal office to men only to be stated, based upon Biblical principle (as is the case with regard to teaching and ruling elders, I Timothy 2:12); but this is not stated in Acts 6, and we should be extremely careful not to read more into the intended instruction for us than is actually there.
b. In v. 6 we read that the Seven were brought before the apostles, who prayed and laid their hands on them. Some would argue that the very fact that Deacons also are to be ordained settles (negatively) the question as to whether women may serve as deacons. Ordination, it is argued, involves the commission of authority, and a position of authority must not be given to a woman (1 Timothy 2:12). The Committee, for example, seeks to establish on both Biblical and historical grounds that “authoritative leadership is implied in ordination and special office” (p. 1022). It appeals to Gordon Clark’s statement that in every instance of Biblical ordination, ordination confers authority to act in a particular capacity, and then quotes his conclusion: “Ordination is induction into an authoritative order,” and since “Scripture explicitly forbids women to teach or exercise authority, it is a violation of divine law to ordain a woman” (p. 326).

But there is a non sequitur here. One may well say on the basis of the Biblical evidence that ordination appoints one to a ministerial office and function with authority to perform it. The undersigned has no quarrel with such a definition. But it is a leap of logic to say that that office and that function in the case of the deacon involves the kind of teaching and ruling authority which the apostle rules out for women. That is what must be established, and we must not beg that question.

It should be noted, for example, that just two pages later (on p. 328) the Committee says: “Our conclusion ... is that I Corinthians 11:5, 13 imply that in some form public prayer and prophecy by women was an accepted practice in the churches known to Paul ...” In this way the Committee itself reminds us that we must be very specific as to precisely what kind of teaching and exercise of authority is forbidden to women by Paul’s instruction in I Timothy 2:12.

Report 32 to the 1981 C.R.C. Synod notes that “authority can be defined as the designation, authorization, empowerment, or ‘enablement’ of an individual to do a certain task” and suggests that “with the early church and segments of the Reformed and Presbyterian churches” we should understand that “headship functions did not inherently apply to the particular ministry of deacons.”

Again, our Committee emphasizes Gillespie’s insistence that ordination “standeth in the mission of the deputation of a man to an ecclesiastical function with power and authority to perform the same” (p. 325); and the undersigned has no quarrel with that definition (as long as the reference to “a man” is not intended to rule out women). But note again that the nature of the authority to be exercised in the particular office depends on the particular office.

Similarly, in Samuel Miller’s definition of ordination as “that solemn rite, or act, by which a candidate for any office in the Church of Christ, is authoritatively designated to that office, by those who are clothed with power for the purpose. ... They are fully invested with the office, and with all the powers and privileges which it includes.” (p. 326). The Committee has added the emphasis, and it is precisely what needs to be emphasized! The authority to be exercised by any church officer is that (kind of) authority which that particular office includes. And, as we shall need to spell out further, the authority of the deacon is not to be equated with the authority of the elder.

John Owen is another who makes the distinction between the elders’ authority and the deacons’ authority clear, although his point seems to have been missed by the Committee, which quotes him with approval (p. 336) as though supporting its position: “This office of deacons is an office of service, which gives not any authority or power in the rule of the church; but being an office, it gives authority with respect unto the special work ...”
Remember Van Bruggen’s suggestion that our understanding of the diaconate is “derailed” when we begin on the basis of some formal definition of the authority of special office in the church and read the specific texts which speak of deacons in the N.T. church in the light of that monolithic definition of office and authority - and his suggestion that our appreciation of the particular role and function of the deacon will be brought back “on track” if we begin by noting that the N.T. speaks of women as well as men deacons and go on to ask what this teaches us about the nature of that office.

With regard to ordination, Van Bruggen questions whether its Scriptural necessity in the case of deacons has actually been established. He suggests that instead “an official commissioning and testing” might be employed. His questioning, of course, is based on the fact that traditionally the case for the ordination of deacons has rested primarily on the fact that the Seven in Acts 6 were ordained; and he does not believe the Seven can simply be identified as the first deacons. It seems to the undersigned, however, that in view of what has been seen regarding the analogical relationship between the Seven and the later deacons, and the fact that ordination in the N.T. church was not narrowly restricted to ordination to the office of elder (see Acts 13:3), there is no reason not to ordain deacons, as long as ordination is not misunderstood as in itself investing the recipient with spiritual rule in the church.

The Committee emphasizes on p. 331 that “we should not overlook or minimize the authority vested in the Seven (and hence, eventually, in the diaconate)” and draws our attention to the verb episkeptomai in v. 3, “put in charge of” (see our earlier comment above, A.1. p. 367).

It seems to the undersigned, however, that the Committee’s emphasis here is quite contrary to the thrust of the passage’s important teaching regarding the role of the Seven, and by analogy later the role of the deacons. As noted above, the Seven are appointed as “assistants to the apostles.” Now, there is a certain authority implied in that; but it is clearly delegated authority, authority in a particular area, authority exercised under the authority of the apostles - even as the deacons, who were appointed later as “assistants to the elders” when the spiritual headship role in the church came to be exercised by the elders rather than by apostles, exercised delegated authority, authority exercised under the authority of the elders whom they helped.

Considering Acts 6:1-6 an instructive indication of how the position of “helper,” “servant” developed in the early church, Van Bruggen offers the following scenario: “The council of the elders (the overseers) was established by the apostles or their assistants.” “With the increase in ecclesiastical work for which the overseers knew themselves responsible, they provided for the help of male and female (I Timothy 3:11; Romans 16:1) helpers (deacons) who were allocated particular ecclesiastical tasks. Their services can be very diverse. Of deciding importance is that they receive an ecclesiastical assignment for a particular service and that they have to perform their work with the same worthiness with which the overseers lead the congregation.” As Van Bruggen notes earlier in his study,

Though the New Testament offers little information regarding deacons, it yet so happens to appear that there were also female helpers in the ancient church. Here is a striking difference with the elders or overseers. The overseers have as their task to shepherd the congregation by word and teaching, and the woman is not allowed to fulfill that task. The woman is never permitted to teach or have authority over the man. ... The reasons given for this are not timebound because
they have to do with God’s creation order and with the history of the fall into sin. That the woman’s not being permitted to do the work of the overseers has nothing to do with a lesser value of the woman or with a timebound subordination with reference to her is evident when we see the women all at once come to full view alongside the deacons.

B. Philippians 1:1

Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons (sun episkopois kai diakonoi)

The important difference with regard to the authority exercised between the elders and the deacons would seem to be underscored in this greeting by the use of the, not merely different, but contrasting titles: “the overseers” and “the servants.” (It has been suggested that these titles may correspond with Paul’s reference in I Corinthians 12:28 to God’s appointment in his church of “those able to help others,” and “those with gifts of administration” (NIV).) Yes, all believers, including the elders, are servants of Christ, the Head of the church; but the deacons are servants in a special way that makes it appropriate for them to bear that designation as the special title of their special office, whereas it would not be appropriate for them to bear the title “overseers,” “rulers.”

Both here and in I Timothy 3 the deacons are linked with the overseers and mentioned second. Obviously no inference from this can be pressed, but the writers of Report 32 to the 1981 C.R.C. Synod note that “the most substantial material for defining the deacon’s role in the early church probably exists only by way of inference,” and they suggest that “this (the linkage and the order) might imply that they (the “servants”) were considered as assistants and helpers under the authority of the overseers. The fact that they are called ‘deacons’ or ‘servants’ might justify this conclusion” (p. 498). And this would, of course, agree with what we have seen is a proper conclusion from the “analogy” of Acts 6.

Certainly the basis of the Committee’s confidence that “no conclusions ought to be drawn from either this pairing or the respective designations concerning the authority of each office, either absolutely or relative to the other” (p.331) is not clear. And the suggestion that “it would have been entirely in keeping with New Testament teaching for the elder also to have been called a diakonos” - even though he nowhere is - “nor would there have been anything inappropriate in the occupant of the office of mercy being designated by episkopas” - even though he nowhere is - is an amazing attempt to rewrite the New Testament!

Van Bruggen decries what he describes as “a leveling view of the offices” in which “the words, ‘elder,’ ‘deacon,’ and ‘minister’ become more detailed definitions of the word ‘office,’” and this “becomes the accolade for reducing the three offices to a leveling symbol, while the word office receives a meaning that goes in the direction of a halo for the office bearer.” He offers three arguments for recognizing the elders’ distinction from the deacons which have not yet been touched upon, and they can be listed briefly here: (1) “the consistory is called ‘council of elders’ (I Tim. 4:14, presbyterion); the elders determined the name and nature of the ecclesiastical board that had full powers with regard to activities such as laying on of hands upon Timothy;” (2) “the elder had a name which in Greek is used for people who are distinguished by their age, authority or office of giving leadership. ... The deacon, however ... is called ‘servant’ and by that word are persons designated who are appointed in a special way for work that others also do;” (3) “the servants must satisfy
the same qualifications as the overseers with the exception of the ability to teach” (which is linked with “rule” in I Tim. 2:12).

The Committee fears that such an understanding will “result in a devaluation of the diaconate as lower or less important” (p. 334). But surely if this view results from a proper recognition of the unique role of the elders in the church by the appointment of Christ her Head, what member of the body should quarrel with that?

IV CONCLUSION

We began this study by acknowledging that the only basis for reaching the conclusion that qualified women, as well as qualified men, may be elected to the diaconate would be the discovery of positive Biblical warrant. The undersigned believes such warrant has been presented.

We have also suggested that that warrant will be acted upon by the church which acknowledges its full commitment to the absolute authority of God’s inerrant Scripture, our only rule for faith and practice, only when the church is convinced that the election of women to the diaconate will in no way compromise the apostle’s clear exclusion of women from the eldership.

Sad to say, contemporary advocacy of the admission of women to the diaconate has too often been embraced by those unwilling to be in submission to the Scripture at all points, with tragic confusion resulting. Van Bruggen notes:

In the twentieth century the discussion concerning the deaconess has been wrapped up with the general question of whether to permit women into all offices and with this the accompanying question of the continuing validity of Biblical revelation. ... For some, the Biblical data regarding deacons is really no longer interesting because they categorically set aside the Biblical data as time bound. ... Others ask themselves whether the New Testament deaconess provides a certain kind of alibi for the opening of the other offices to women due to the changing times.

Fear of the advances of such theological liberalism, however, should not be allowed to prevent us from entering into a more Biblical understanding of the office of deacon and the exciting possibilities for qualified women - and qualified men! - in that role. Van Bruggen writes:

... in the first congregations the distinction between overseers and deacons was stronger than in Reformed churches today and ... they were servants in a broader sense than deacons whose task is defined mostly in terms of care for the needy. ... there are more activities in the congregation to which special persons need to be devoted. This is already evident in the fact that next to the deacons administration committees are instituted, volunteer hospital assistance is organized, youth programs are created. It is impossible for the elders or overseers who must sustain the congregation by and under the word, by themselves, to perform everything that is necessary and desired for the proper functioning of the communion of the saints. For that they can appoint suitable brothers and sisters and charge them with special responsibilities in the church.

Recognizing the Biblical distinctiveness of both the elders and the deacons has proven more difficult for churches from the Dutch Reformed background with a tradition of seating both on the church consistory with little meaningful distinction than it should be for Presbyterians, and it is quite a new thought for congregations of the NGK when it is said at the conclusion of the 1987 NGK study report:
The presence of women in the church council does not violate the "subordination texts." The deacon is not a ruling office. That priority is reserved for the elders. A deacon is a servanthood office, a ministry of mercy and benevolence. The elders are responsible for the oversight and rule of the total life of the congregation, including the work of the deacons. Each office pursues its unique primary areas of responsibility in frequent regularly scheduled meetings, separate from church council meetings (p. 11).

Although Van Bruggen's important work has already been quoted extensively, the undersigned would like to conclude this report with this final thought from Van Bruggen's chapter:

The two Christians who in the beginning of the second century were given over to torture by the Roman stadtholder were slaves according to their societal position. They did work in the congregation of which we know nothing more except for this one thing: there was a name for that work. They were deaconesses, helpers in the church. This was in the time when disciples of the Apostles were still traveling through Asia Minor. The trail of deaconesses is old and proven. If it is buried under the sands of the centuries, it is well worth the effort to uncover. It provides also an opportunity for the deacons once again to get on the old track!

V RECOMMENDATIONS

1. That the presbyteries and congregations be requested to study both this report and the Committee's report.

2. That a committee of three be appointed by the moderator to report to the 56th General Assembly concerning what amendments to the Form of Government would be required in order to open the office of deacon to qualified women, and how such amendments could most helpfully be put before the church for consideration.

Respectfully submitted,
Robert B. Strimple
REPORT OF THE COMMITTEE ON PAEDOCOMMUNION

INTRODUCTION

Your committee reported to you last year that a great deal has been written in the last few years on the question of the participation of young covenant children in the Lord's Supper. Many within the Reformed community of North America have addressed the issue from both sides. Several churches are taking a new look at the biblical material and evaluating their own practices in a fresh way in the light of God's Word.

Last year your committee duplicated and circulated to the ministers of the Orthodox Presbyterian Church, and (through them) the Sessions of the local churches, copies of what we took to be the most insightful and helpful writings on this subject to appear in recent years. In presenting its present report, the majority of your committee has tried to exercise good stewardship of its time (and yours) by not reproducing in its report the extensive argumentation that others have presented in other forums.

The report which follows is in three parts. Part I takes up the case for the admission of young covenant children to the sacrament of the Lord's Supper on the sole basis of their baptism and ongoing faithfulness to the covenant in daily living under the oversight and discipline of the local Session. In developing this argument we have tried to address lines of thought which we have not seen extensively dealt with elsewhere. This portion of the report also attempts to answer some of the objections commonly raised against the position we advocate, particularly those arising from the common understanding of I Corinthians 11:17-34.

As Part II of our report, we have incorporated (with permission) material from a recent report (dated May, 1986) prepared for the Presbytery of Philadelphia of the Presbyterian Church in America by a committee erected to study the issue of paedocommunion. This report was written by Messrs. Christian L. Keidel, David J. Brewer, and Donald S. Stone. We agree in substance with the findings in this report and believe it is valuable for your consideration, especially in its responses to several further objections (including some raised by previous reports to the General Assembly of the O.P.C.) to the position advocated by the majority of your committee.

Part III of our report presents a practical model for consideration as a means to begin to implement the findings of this committee in the local churches of the O.P.C. Much in this section is suggestive of the direction the majority believes the church should move, and is presented for consideration and refinement with a view to further actions by future General Assemblies.

PART I: ARGUMENTS IN FAVOR OF THE ADMISSION OF YOUNG COVENANT CHILDREN TO THE SACRAMENT OF THE LORD'S SUPPER

I THE LORD'S SUPPER AND THE PASSOVER

Much has been written on the covenantal connection between the Lord's Supper and the Old Testament Passover. There is essential agreement among Reformed theologians and commentators regarding the fact that Passover, and the other sacrificial meals of the old covenant system, find their meaning and fulfillment in the death of Christ and its benefits, sacramentally represented in the new covenant Lord's Supper.
We will not attempt to reproduce those discussions in this report. We do offer the conclusions of B. B. Warfield as a summary of the findings among covenant theologians on this interrelationship between new and old covenant sacraments, and its significance for our understanding of the Lord’s Supper (cf. B. B. Warfield, “The Fundamental Significance of the Lord’s Supper,” in Selected Shorter Writings, Vol. I, pp. 332-338):

The most salient fact connected with the institution of the Lord’s Supper is, of course, that this took place at, or, to be more specific, in the midst of, the Passover meal (p. 332).

[The Lord’s Supper] is not something entirely different from the Passover - or even wholly separate from it - now put into its place, to be celebrated by Christians instead of it. It is much rather only a new form given to the Passover, for the continuance of its essential substance through all time (p. 333).

Above all, the true Lamb to which all the Paschal lambs had pointed was at length to be offered up; fulfilled in the antitype it would be indecorous to offer up longer the types. Thus the change that was made in the chosen symbols of the great sacrifice needed to have regard at once to the closing of the old dispensation of typical sacrifices, to the opening of the new dispensation of universal spiritual worship, and to the passing away of the type in the antitype. All of this was beautifully provided for when Jesus, even as they ate the last Paschal lamb, took the bread and wine that lay before him, and, with the unmistakable emphasis of contrast, said, “This is my body given for you;” “This is my blood of the covenant poured out for you.” Whatever his disciples missed in their wonder at the new things that were so mysteriously and so rapidly crowding upon them, we may be sure they did not miss this: that in some way the Master was transforming the Passover for them and giving them not indeed a new symbolism for it but new symbols in it (p. 335).

[In the O.T. sacrificial meals] the victim offered was the material of the meal, and the idea of expiation was therefore fundamental to it - it was a feast of death. But, on the other hand, just because it was a festive meal, it in any case also celebrated rather the effects than the fact of this death - it was a feast of life (p. 336).

Assuredly ... the sacrificial feast is not a repetition of the sacrifice; and equally certainly it is something more than a mere commemoration of the sacrifice: it is specifically a part of the sacrifice, and more particularly this part - the application of it. Everyone who partook of the sacrificial feast, had “communion in the altar” ... those who ate of the sacrificed victim became thereby participants in the benefits attained by the sacrifice (p. 336).

All who partake of this bread and wine, the appointed symbols of his body and blood, therefore, are symbolically partaking of the victim offered on the altar of the cross, and are by this act professing themselves offerers of the sacrifice and seeking to become beneficiaries of it. That is the fundamental significance of the Lord’s Supper (p. 337).

The Lord’s Supper as a sacrificial feast is accordingly not the sacrifice,
that is, the act of offering up Christ's body and blood; it is, however, the sacrifice, that is the body and blood of Christ that were offered, which is eaten in it: and therefore it is presuppositive of the sacrifice as an act of offering and implies that this act has already been performed once for all (p. 337).

II THE LORD'S SUPPER AND BAPTISM

Baptism is the sacrament of initiation into the covenant of grace. The Lord's Supper is the sacrament of continuance and growth in covenantal grace (cf. Directory for Worship, VI:B,C). The former signifies and seals our union with Christ, the latter our communion with Him. Both bespeak the benefits that come to the people of God through identification with Christ - in His unique person and work - as the Mediator of the covenant and Guarantor of its benefits.

Both have an objective significance and character which is not determined by the subjective condition of those participating in them. Thus both can bring either blessing or cursing upon the one receiving the sacrament: blessing upon those who use the sacrament in the context of a life of covenantal faith, love, and loyalty; cursing upon those who participate in the sacraments living as covenant-breakers.

Some have made a point of the relative "passivity" of baptism and the relative "activity" of participation in the Lord's Supper. While there is some obvious truth to this assertion, we must be careful that it not be allowed to distinguish the sacraments on the level of the relative importance of the subjective condition of the participant in each. Baptism is not more objective because the participant is more passive in its administration. Neither is the subjective condition of the participant more vital to the efficacy of the Lord's Supper because the subject is more active in the celebration of that ordinance.

On the contrary, there is parity between the sacraments as to the central significance of their objective meaning (i.e., their covenantal meaning as prescribed by God). They are, before all else, signs and seals of the covenant of grace, and of covenantal grace. They are equal in that their efficacy depends completely upon the sovereign working of the Holy Spirit in the life of the participant. Only secondarily do they tell us something about the participant. The importance of the subjective condition of the participant in each sacrament lies in the fact that blessing or cursing will flow from each according to covenant-keeping or covenant-breaking in the participant.

Some views of the sacraments, which highlight their "memorial" and "proclamation" function (e.g., Zwinglian and Anabaptist views), tend to emphasize the subjective side of the sacraments (particularly the Lord's Supper). Their significance is understood in terms of the condition and intention of the participant: the sacraments are seen primarily as "acts of faith."

Calvin, and the other Reformed formulators of our sacramental heritage, rejected this point of view on the grounds that it de-emphasized or undercut the objective character of the sacraments, which they took to be primary. Berkhof points out that Calvin criticizes the position of Zwingli on the Supper because the latter "stresses the activity of the believers rather than the gracious gift of God in the sacrament, and therefore conceives of the Lord's Supper one-sidedly as an act of profession" (History of Christian Doctrine, p. 255). The same criticism can be brought with some justice against at least some of the reasons given for the current practice of the O.P.C. in failing to admit young covenant children to the Lord's Table.
In recent discussions over the issue of paedocommunion, those who have stressed the active/passive distinction mentioned above have (at least implicitly) laid the same one-sided stress on the subjective significance of the Lord’s Supper as over against Baptism. The Lord’s Supper, they argue, is more “active” than Baptism. Therefore faith in the participant is more vital to the right use of it. Since young children (they allege) cannot demonstrate such faith, they ought to be prevented from participating in the Supper.

The subjective condition of the participant, we answer, is not more (or less) vital to the right use of Baptism than it is to proper participation in communion. To frame a distinction between the two sacraments in this way obscures, at least in practice, the centrality of the objective character of the sacraments: they are both “means of grace” rather than “acts of faith” (though faithful reception of both is necessary to the enjoyment of them as blessings).

We need to address the question of the efficacy of the sacraments, and the role of faith in the proper use of them, within the context of the covenant life of the people of God. The sacraments were given by God to the Church as an integral part of the new covenantal corporate life of the people of God. They cannot be properly described in abstraction from that setting. An understanding of their efficacy cannot be had if they are removed from their covenantal sphere of significance.

In administering the sacraments to the people of God, the question we need to ask is not, “What does the administration of the sacrament do to the subjective condition of the participant in the moment of its administration?” Or, “How does the subjective condition of the participant affect the sacrament in the moment of its administration?” But rather, “What is the content of the declaration God makes in these sacraments?”

Since our practice of Baptism, especially in the case of covenant children in infancy, lays great stress on the objective character of the sacrament, we do not ordinarily become exercised about the question of the efficacy of Baptism in the moment of its administration (cf. WCF, XXVIII:6). We rather draw attention to the promises of God signified and sealed by the sacrament - union with Christ, adoption into God’s covenant family, forgiveness of sins, the indwelling of the sanctifying Spirit - which are enjoyed by the baptized person by faith. Further we stress, quite properly, the responsibility of the one baptized (child or adult) to live a life of daily faithfulness and obedience to God in the setting of the corporate life and discipline of the local church. Even when one who has been baptized becomes a covenant-breaker later in life, we do not ask if the sacrament of Baptism in his case was ineffectual. Instead we quite properly discipline the offender, and, if necessary, exclude him from the life of the covenant community, in the hope that he will repent. If such repentance takes place, again we do not address ourselves to the question of the efficacy of his baptism, but we instead proceed to restore such a one to the covenant community and his consequent enjoyment of the privileges of fellowship with God.

All this is as it should be, and results from the fact that the objective character of the sacrament of Baptism controls our understanding and practice of it. But in the case of the Lord’s Supper we are far less willing to look at one’s participation in this sacrament in the context of one’s whole covenantal life. By our calling for self-examination and “discernment” on the part of communicants as part of their preparation for each observance, we direct attention (perhaps unwittingly) away from the objective character of this sacrament. People are making judgments about...
their subjective condition every time communion is celebrated, and as a result they often “suspend” or “excommunicate” themselves on a week-by-week, or month-by-month basis. And often the criteria for this evaluation are highly emotional and subjective. The effect of the whole is a tendency to obscure Christ, as the object of faith, from our view, and to hinder the very effectiveness of the sacrament in the life of God’s people which we are concerned to promote.

What may be worse, this process of ad hoc excommunication may well get in the way of the elders’ evaluation of the overall spiritual well-being of the flock, and their administration of proper church discipline where the need is indicated. A member who continues to sin, but has the integrity to decline to participate in communion, may be allowed to continue in that sin longer than is good for his growth in grace and the glory of Christ. On the other hand, believers who truly need the grace of God which the Supper (as one means) is designed to bring to them may well, through confusion and the application of faulty criteria for “self-examination,” cut themselves off from this encouraging and nurturing ordinance to the detriment of their spiritual growth and maturity.

But finally, and most importantly for the purposes of this study, this sacramental “subjectivism” in the practice of administering the Lord’s Supper can have devastating consequences when applied to the question of the time and means by which covenant children are admitted to the Table. Though we confess otherwise (see above), in practice we act as if the efficacy of the sacrament does depend on subjective conditions at the time of administration. As a result we erect criteria for admission which are at once unbiblical and unattainable for many of Christ’s little ones who are members of his covenant and are entitled to use the means of grace Christ has appointed for their nurture in the faith. We do not judge the faith and faithfulness of covenant children on an ongoing basis by criteria appropriate to the recognition of a growing and deepening life of faith, but rather we seek to erect some standards for examination and “professing faith” which will satisfy us that their use of the Lord’s Supper will not prove ineffectual (i.e., become a curse to them).

On the basis of the parity of the sacraments, and the centrality of their objective meaning, we call upon the church to take more seriously the implications of these considerations for its current practices. The function of Baptism and of the Lord’s Supper in the life of a member of the church should be evaluated in the context of the whole life of a member lived out in daily faithfulness and love. It should not be only, or even primarily, on the basis of subjective conditions at the time of administration. Church discipline should then be used to deal with sin in the lives of God’s people. Our present practice has the effect of creating a kind of “halfway covenant” within the church for noncommuning children and adults.

III THE MEANING OF THE LORD’S SUPPER

A. A Powerful Means of Grace

Within the covenant of grace, the sacrament of the Lord’s Supper is a powerful means by which God the Holy Spirit communicates to believers the benefits of the work of Jesus Christ the Mediator. Against magical and memorial interpretations of the Supper, the Reformed have stressed its function as a “means of grace,” an expression of the Spirit’s work in the application of redemption.

The sacraments are given to the Church, the covenant people of God, as an ongoing part of their new corporate life in fellowship with the Spirit, to be a constant reminder and confirmation of the blessings of the covenant until the end
of the age and the return of Christ. When properly used by the Church, these sacraments, and particularly the frequent repetition of the sacrament of the Lord’s Supper, serve to strengthen and mature the Church’s understanding of the blessings of the covenant of grace. As a result the appreciation of the people for the benefits of their communion with the living God is enriched. For this reason the proper administration of the sacraments is vitally important for all the people of God.

1. A sign of the covenant
   The physical elements of the bread and wine symbolize the body and blood of Christ, not merely with regard to the genuineness of his human nature, but specifically with regard to the offering of that flesh and blood in death. The once-for-all atoning sacrifice of Calvary is represented in the elements as explained by the biblical words of institution. In the proper eating and drinking thereof by the people of God, there is an effectual communion in that perfect sacrifice, and a sharing in its saving benefits. That communion is not carnal, but spiritual, in that the efficaciousness of the sacrament depends upon the ministry of the Holy Spirit inwardly in the hearts of God’s people.

2. A seal of the covenant
   The physical elements, being visible signs, at the same time confirm and seal the benefits of salvation to the hearts of believers by the Holy Spirit. God has graciously determined to confirm the certainty and unchangeableness of his covenant, as he did to Abraham of old, by an “oath” (Heb. 6:17, 18). That oath is represented in the sacrament as a “seal” of the covenant, by which use, the faith of believers in the promises of God is confirmed and strengthened.

B. A Vivid Teaching Device
   Calvin has rightly pointed out that the sacraments are given by our gracious covenant Lord as a further condescension to our human weakness.

   For God’s truth is of itself firm and sure enough, and it cannot receive better confirmation from any other source than from itself. But as our faith is slight and feeble unless it be propped on all sides and sustained by every means, it trembles, wavers, totters, and at last gives way. Here our merciful Lord, according to his infinite kindness, so tempers himself to our capacity that, since we are creatures who always creep on the ground, cleave to the flesh, and, do not think about or even conceive of anything spiritual, he condescends to lead us to himself even by these earthly elements, and to set before us in the flesh a mirror of spiritual blessings (Institutes, IV, Ch. 14, sect. 3, “Library of Christian Classics” edition, vol. 2, p. 1278).

   In the Word made (sacramentally) “visible” our faith is more fully instructed and nurtured. God is the Master Pedagogue who not only speaks in true and clear words, but is also able to give concrete expression to His truth in a vivid use of metaphor, symbol, parable, object lesson, etc. (cf. the teaching method of the Old Testament wisdom literature, etc.).

   The sacraments, as visible words, are one means by which God has taught his people throughout their history, and that continues in the case of the new covenant sacraments of Baptism and the Lord’s Supper. Of all the features of the teaching ministry of the Church, the sacraments, in their unique visible/action quality are among the best suited to the instruction of covenant children. The abstractions of the faith are made concrete in the elements and action of the sacra-
ment. This is especially true of the Lord’s Supper, where the elements and actions are directly and closely representative of the spiritual realities they exhibit.

Far from being more difficult for the covenant child to understand, the sacrament of the Lord’s Supper will likely be the most accessible and helpful key to his grasping the meaning of the atonement of Christ and its importance to the salvation and present standing of the people of God. The doctrinal formulations of federal theology, the nature of atonement, imputation, justification, and communion with Christ are made vivid in the sacrament. Instruction keyed to the sacramental elements and actions will be far more educational to the covenant child than will efforts that distance themselves from participation in the sacrament.

Pastoral experience in the teaching of covenant children about the sacraments indicates that the fears of some that “young children cannot understand the sacraments” is not well-grounded. Indeed the very opposite seems to be the case. Covenant children, not being laden with so much of the confusing intellectual baggage which many adult communicants carry, are often able at a very early age to come to a clear and accurate appreciation of the significance of the Lord’s Supper. It was not, after all, young children that invented the dangerous errors of “transubstantiation” or the “sacrifice of the mass.”

IV PARTICIPANTS IN THE LORD’S SUPPER

A. The Present Ambiguity

What is the paradigm for admission to the church and to the Lord’s Table?

Much confusion in theory and practice has arisen in the Reformed churches because of a failure to appreciate the true paradigm for admission into the sphere of covenant blessing. While Reformed churches universally confess the biblical warrant for, and propriety of, infant baptism, there is often confusion among them which arises in seeking to apply the categories of adult conversion to the case of a covenant child (especially in infancy and early childhood). How do the categories of repentance and faith - recognized criteria for the admission of an adult convert into the church - apply in the case of a covenant child?

While we confess that there is only “one baptism,” yet in practice (if not in principle) we tend to view the meaning of baptism in the case of a covenant child differently from that of an adult convert. The status of covenant children is disputed: Are they believers? Nonbelievers? Are they only “outwardly” in the covenant? Are they “in the church,” but not yet “in Christ?” A two-tiered view of membership develops within the church. Finally, a rite of “public profession of faith” - analogous to that made by the adult convert - is imposed as a requirement on covenant children to insure that they can (at last) be seen and treated in the categories of adult conversion. In practice, the covenant privilege of participation in the Lord’s Supper is accordingly withheld from the covenant child until such an “adult-style” profession of faith (conversion?) takes place. While little or no biblical warrant for such a procedure can be found, the practice is maintained because of the “paradigm problem.” If adult conversion is the norm for admission into the church, then the place and demands made of covenant children must be seen in terms of that pattern.

We propose that this scheme needs to be turned on its head in order for the biblical pattern to be seen, appreciated, and imitated. The norm for entry into the covenant should not be adult conversion, as over against the nurture of
children within the covenant. Ever since the inception of the covenant in the days of Abraham, the gracious saving promise of God has been made to the "seed" of the faithful (Gen. 15:4-6; 17:5-7; etc.), who in turn receive the promise to their seed after them (Deut. 5:2, 3; cf. Ps. 128:5, 6). God's covenant is maintained through families from generation to generation.

Accordingly, we would expect children born within the covenant to receive the sign of baptism, which identifies them as the people of God, and fully members of the covenant community. They would be nurtured by the promises and precepts of God which are the presuppositional norm for covenant living (Deut. 6:7ff.; Pvb. 4:1-9). Expressions of love and faithfulness to God, as well as loyalty to the people and institutions of the covenant, would be a dawning, growing, maturing experience for the child as a member of the covenant. The privileges of the covenant belong to him as they do to his elders. They provide for his nurture and discipline in the faith, as well as to serve for the expression of his covenant faithfulness to God. As he grows the direct jurisdiction of parents gives way to the oversight of the elders in bearing the responsibility for his discipline within the church. When he finally attains adulthood, and marries and begets children, the process begins again. This is the paradigm for entry into, and growth within the covenant. Covenant children are not an anomaly within the Church. They are not "semimembers" until the day they are examined and approved (like adults), before they can enter into full standing in the church.

When in the fullness of time God sent His Son into the world, to represent His people as the true "son of the covenant," this is the way He Himself entered into the covenant. He was born, according to the flesh, to a faithful covenant-keeping family. He was an heir of the covenant promises, and was therefore circumcised according to the provisions of God's Law (Gen. 17:7). He was nurtured in the faith of the people of God from infancy, and lived a life of growing, maturing faith and obedience to God (Lk. 2:40, 52). When, according to His humanity, did Jesus make His "profession of faith?" Was the paradigm of an adult proselyte applied to Him? Certainly not. When was his demonstrable faith and loyalty to God credited by the elders so that He could enjoy the full privileges of membership in the covenant community? The answer is: from the first.

With this paradigm in view, the question regarding the adult convert who desires to identify with the people of God, and thus enter the sphere of covenant blessing, becomes, "How can one who 'was a Gentile by birth ... separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of promise' become an heir of the promises of salvation?" [See Eph. 2:11, 12]. This question receives a new urgency in the history of redemption with the dawning of the present age inaugurated by the death, resurrection, and ascension of Christ. The answer is found in the certainty of the ancient promise that through Abraham and his descendants "all the peoples of the earth will be blessed" (Gen. 12:3) - the promise of the ingrafting of the Gentiles. Under the new covenant administration there is even greater assurance that "outsiders" will come (Mt. 28:18-20; Acts 28:28), for this is the era of the universal expansion of the Church under the ministry of the Holy Spirit.

The answer to this question is given in the Scriptures in the call addressed to Gentile adults to repent, believe, profess faith, and be baptized. The model of adult conversion is almost universally accepted by evangelicals as normative because of the New Testament examples of the redemptive-historical "conversion" of Jews at the moment of transition from the old to the new, and the
ingrafting “conversion” of Gentiles, to become one “new man” in Christ, and members of His body, the Church.

The very model which fits so poorly when applied to the situation of children growing within the covenant, perfectly describes the experience of, and the proper requirements placed upon, those who were not covenant children, but wish to become heirs of the promise. In their situation repentance and faith has a much more readily identifiable “beginning.” The regenerating work of the Holy Spirit in the heart of the pagan registers much more decisively in his consciousness as requiring a radical break with his past, and a desire to identify with God and His people. In the case of such a convert, both baptism and the privilege of coming to the Table of the Lord are dependent on some overt act of commitment to the covenant. But, as in the case of the covenant child, there is (or should be) no further qualifying demand for the adult convert, beyond Baptism, which must be satisfied before being admitted to the Lord’s Table.

We are not arguing that faith is more necessary for the right participation of an adult in the Lord’s Supper than in the case of a child. We are rather addressing the question of how that faith should be expected to manifest itself in each case, and the criteria the church should use in evaluating that faith with respect to the administration of the sacrament of the Lord’s Supper. It is inappropriate, more, it is unbiblical, to judge the children of the covenant by the categories which are descriptive of (and normative for) adult converts from paganism.

From the perspective of this covenant-nurture paradigm, conversion, repentance, faith, obedience, and admission to the sacrament of the Lord’s Supper in the case of covenant children need rethinking. These need not be tied closely to a certain age, nor to an identifiable experience or event. Rather they are seen as existing and growing over years. The kind of “conversion experience” that we often see in the case of an adult convert from paganism need not be (and may not often be) the sort of experience of commitment to God that we will find in our covenant children. We need not expect it, nor ought we to have doubts about a child’s faith where such an experience is lacking. Faith in the covenant child will more likely express itself in a growing understanding of God, his promises, and the gracious relationship that exists between God and his people. It will feed upon the training received from the Word of God, and will be confirmed and strengthened by a proper use of all the means of grace. Repentance will be a daily part of the experience of the covenant child both as a sinner and as a recipient of God’s saving mercy. Obedience to God and loyalty to the people of God and the institutions of the covenant will be manifest in a covenant child’s development toward maturity and service in the church.

Against this background, admitting young covenant children to the sacrament of the Lord’s Supper ceases to be problematic. Further, the imposition of the additional demand (besides Baptism) for a rite of “public profession of faith” appears all the more arbitrary. The parallel between the function of the sacrament of Baptism and that of the Lord’s Supper becomes all the more clear. Both have their meaning and proper function within the context of sustained daily living in covenant with God. And finally, church discipline is restored to its proper place as the instrument given to the elders of the church for dealing with unfaithfulness and covenant-breaking (among covenant children just as with adult converts within the church). We believe this is the biblical pattern, rather than the “non-admission policy” with respect to participation in the Lord’s Supper for covenant children, to which we so often resort thus creating the aforementioned “two-tiered” view of church membership.
We can thus summarize the qualifications for admission to the church and the Lord’s Supper for adult converts and covenant children as follows:

B. The Biblical Qualifications

1. For adults
   a. Baptism, the sacrament of inclusion in the sphere of covenant blessing, is administered to the adult convert upon his profession of faith before, and approval by, the Session. No further qualifying criteria must be satisfied in addition to this baptism for admission to the Lord’s Table. As an alien to the covenant and its gracious promises, the adult convert must commit himself to God and to His covenant people as a deliberate and thoughtful choice (cf. Ruth 1:16; Rom 10:9). This he will freely do as an expression of the regenerating and converting work of the Spirit in his heart. The elders have been entrusted by Christ with the authority and responsibility for judging the credibility of that profession, and extending to the adult convert the right hand of fellowship as a member of the people of God entitled to all its gracious provisions, including the sacraments and the other means of grace.

   b. Faithfulness

      The adult convert is then obligated to live an ongoing life of faith and obedience, and, should he be found delinquent in doctrine or life, he is subject to the discipline of the Lord, administered within the church (formally) by the elders. Such discipline may include suspension or expulsion from participation in the Lord’s Supper (Mt. 18:15-20; I Cor. 5:6-8). While Scripture calls the new convert to grow in grace and an understanding of biblical doctrine, it does not mandate that communicants achieve a particular level of doctrinal knowledge. Lack of spiritual growth, including growth in knowledge, should be of deep concern to the elders of the church (Heb. 5:11-6:3), it does not (in itself) disqualify from participation in the Lord’s Supper, except in the context of the proper exercise of church discipline, as mentioned above.

2. For covenant children
   a. Baptism

      Since covenant children are entitled to the provisions of God’s covenant mercy for their enjoyment and growth in grace, they are to be baptized. By baptism they are, in the fullest sense, members of the church. This includes a right to the use of the means of grace, including participation in the Lord’s Supper when they are physically able to do so in their own right. No criteria in addition to baptism (i.e., “public profession of faith”) ought to be required of the covenant child in order to qualify them for participation in the Lord’s Supper.

   b. Faithfulness

      These covenant children are expected to manifest repentance for sin, faith in Christ, love for God and His commandments, obedience, and loyalty, yet these characteristics must be seen and evaluated by the elders in terms of day-by-day living, and maturation as a child is nurtured in the Word of God by his family and the whole covenant community. If such growth in covenant faithfulness is not forthcoming, then the child is and ought to be subject to the biblical discipline of the church. To withhold the sacrament of the Lord’s Supper from covenant children who are not “covenant-breakers,” but who have not satisfied the extrabiblical requirement for a “public profession of faith,” is without warrant from the Word of God, and is detrimental to the spiritual well-being of Christ’s “little ones” (cf. Lk. 18:16, 17), who, like all the people of God, depend upon the...
means of grace (including this sacrament) for their growth in a vital and fruitful life of faith.

C. Answers to Objections Against the Admission of Covenant Children to the Lord's Supper on the Warrant of their Baptism Alone (urged primarily from I Corinthians 11):

1. Preliminary considerations:
   a. The information given by the apostle Paul in I Corinthians 11 regarding the proper observance of the Lord's Supper must not be taken as an exhaustive treatment of the subject. Neither is it necessarily the most basic passage for our understanding of how one - especially a covenant child - ought to participate in the sacrament. Like all of Paul's writings, the material in I Corinthians 11 is occasional, and his instructions are closely tied to the specifics of the historical and ecclesiastical situation originally addressed. This does not relativize the text in any way, but simply reminds us that it must be contextually interpreted and properly applied.

   b. The interpretation of I Corinthians 11:23-32 has suffered greatly as a result of a liturgical usage of these "words of institution" in the history of the Church. As a result, the warnings and instructions of the apostle have been abstracted from their context in the letter (i.e., vv. 17-34). With the passage of time, the interpretation of these words has developed in isolation from that broader context and the immediate historical setting. Consequently the understanding and application of this passage have become increasingly broad and absolute. A case in point, which is of central concern to this present study, is the way in which the warnings and instructions of this passage have been used as grounds for the exclusion of young covenant children from participation in the sacrament of the Lord's Supper.

   c. The urgent necessity of an understanding and application of this passage controlled (and limited) by its literary context, and its historical and ecclesiastical setting, cannot be overestimated. This report will attempt to answer several objections to paedocommunion on the basis of such a contextual understanding in application of this passage. In so doing the committee has been helped by many fine studies, but is especially indebted to the recent commentary on the passage by Dr. Gordon D. Fee (New International Commentary on the New Testament: I Corinthians, Grand Rapids, Eerdmans, 1987, pp. 531-569). We will follow Dr. Fee's exposition in great measure in what follows.

   d. Dr. Fee summarizes the situation in Corinth briefly as follows:
      "[The Corinthians] are meeting together to eat the Lord's Supper, but in so doing they are "devouring" their own private meals with their privileged portions and thereby humiliating those who have nothing. Because they have treated the Table of the Lord so badly, neither proclaiming the salvation for which this meal is intended nor "discerning the body of Christ, the church," they are presently experiencing divine judgment. The remedy is simple: "In the gathered assembly, receive one another with full welcome at the Lord's Table." Moreover, as Paul says in v. 22, "Since you have your own houses to eat and drink in, eat your 'private' meals at home." And the reason is to keep from experiencing any further judgment (pp. 568, 569).

Our understanding of Paul's use of the "words of institution" (which are, though important, introduced incidentally and supportively in his argument here, rather than for their own sake), and his discussion of the ideas of "unworthy participation," "examining (or proving) oneself," "discernment," and
“the body” must be determined by this contextual setting. Further, this setting must guide our determination regarding the relevance of Paul’s statements to the question of the propriety of young covenant children participating in the Lord’s Supper.

2. Some specific objections:
   a. Children cannot “examine/prove themselves.”

   Paul says that before one participates in the Lord’s Supper (v. 27), he ought to “examine himself” (dokimazeto, v. 28). Many have taken this to refer to an introspective self-evaluation to determine several things about one’s subjective condition in coming to the Table. Paul’s term, however, refers to a very different kind of “examination.” It is a “demonstrative” examination whereby, in the face of testing circumstances, one demonstrates the nature of his godly character by words and deeds that bring approval from God. The cognate adjective is used in v. 19 to refer to those in the Corinthian church who will be “shown to have the divine approval.”

   Fee points out that this self-examination “stands in contrast to the ‘divine examination’ to which unworthy participation will lead” (p. 561), and which is already circumstantially evident in the illness and deaths of some of the Corinthian members (v. 30). Paul is therefore calling the Corinthians to realize the immanent danger of divine “examination” and “discipline” (v. 32) that is coming upon them because of their abuse of the Supper.

   Specifically, that abuse involved a lack of consideration by the wealthier Corinthian saints for those of poor and humble means. At their “gatherings” for the Lord’s Supper, some of the Corinthians were using the occasion to glut themselves on their own private provisions. In so doing they were “despising” (kataphroneite, a strong word for “showing contempt”) the church of God by “humiliating” (kataischunete, cf. 11:4/5) those among the brothers who have nothing. This was the cause of the “divisions” among them which led Paul to address this problem in the first place (vv. 17f.).

   When Paul calls the Corinthians (especially the well-to-do among them) to “examine themselves,” he is commanding them to cease from their contemptuous behavior of humiliating the poor among them. They are to demonstrate by their behavior—behavior that will follow the specific directives of the apostle outlined in vv. 33, 34—that they have “passed the test,” and have the approval of God (cf. v. 19). If they do not, then, in their continued sin, they are liable to the providential “examination” of God, to which some have already fallen victim, which will demonstrate that they do not have His approval, but rather have been “disciplined so that they will not be condemned with the world” (v. 32).

   Can a covenant child “examine himself” as commanded here in the sense in which Paul uses it? Leaving aside the question of the relevance of this command to the Corinthian children or to our contemporary covenant children (see below), we can answer the question with a qualified “Yes.” It is possible for a covenant child, when tested (cf. I Cor. 10:13), to demonstrate by his words and behavior that he is living a godly life which seeks the approval of God. Such faithfulness can be observed even in a young child by both parents, elders, and other members of the church.

   While it is unlikely that a young child would be confronted with a situation precisely like that which Paul addresses in I Corinthians 11:17-34, he may well experience similar occasions where considerate behavior towards others is required, and may well “pass the examination.” Such demonstrable godliness
should be part of his growing experience of living in covenant with God, and should receive the approval of God and His people. It is striking that it is just this sort of “examination” which Luke says the young Jesus “passed” over and over (2:40,52).

Casting the question and answer in this light clearly illustrates how inadequate the traditional view of “self-examination” is in light of Paul’s teaching in the context of I Corinthians 11. While the periods of pietistic introspection which have become a customary part of our celebrations of the Lord’s Supper may have value to some, they are certainly not what Paul is commanding in this passage. Therefore to keep young covenant children back from the Table because they cannot engage in such “soul-searching,” is simply unbiblical. They are not required by this Scripture to do so, nor is anyone else. What everyone is required to do - demonstrate by godly living that we have God’s approval - can be done by young children as well as adults, and is regularly done by many of our covenant children today.

b. Children cannot “discern the body” (v.29).

The reference in Paul’s instructions to “discern the body” has most often been taken to mean that a communicant must recognize the Lord’s body, symbolized by the bread of the Supper, and, in eating, reflect upon Christ’s death and its significance for the communicant.

Without minimizing the importance of the symbolism of the bread and wine in the Supper, or the central importance of the death of Christ for God’s saving work on behalf of His sinful people, we are still forced to ask if that is indeed what Paul has in mind in this context. When Paul wants to refer to the communion elements, and that which they symbolize, in this passage, he always mentions them both together (cf. vv. 26, 27, 28). So we must look in another direction for the significance of the term “body” in verse 29.

Fee argues that, “the term ‘body,’ even though it comes by way of the words of institution in v. 24, deliberately recalls Paul’s interpretation of the bread in 10:17, thus indicating that the concern is with the problem in Corinth itself, of the rich abusing the poor” (p. 563). That is to say the term “body” here refers not to the symbolism of the bread taken in communion, but rather to the Church. It is the Church which is being affected by the abuse of some of the Corinthian members. It is the Church that is being “despised” by the calloused and humiliating treatment afforded the poorer brethren. And Paul is calling the saints to see and understand this.

Through the explanation of the Supper he has given, and his evaluation of the significance of their inappropriate actions when gathered to celebrate the Supper, he is calling them to “judge” their behavior in a different light, from a different point of view. If they see their situation through his eyes - or, more specifically, the eyes of the Holy Spirit speaking through him - they will learn “discernment,” they will evaluate their behavior differently, and make the necessary changes called for by the apostle.

Paul is telling them (to use Fee’s summary, p. 564),

The Lord’s Supper is not just any meal; it is the meal, in which at a common table with one loaf and a common cup they proclaimed that through the death of Christ they were one body, the body of Christ; and therefore they are not just any group of sociologically diverse people who could keep those differences intact at this table. Here they must “discern/recognize as dis-
distinct the body of Christ, of which they all are parts and in which they all are gifts to one another. To fail to discern the body this way, by abusing those of lesser sociological status, is to incur God's judgment.

Can children "discern" (i.e., recognize) the uniqueness of life within the body of the church as over against life in the world? Of course they can, and they are trained to do so in covenant homes and by faithful churches. Covenant children are regularly taught that the distinctions that mean a great deal to the world - racial distinctions, social and economic status, etc. - are not important in the church. What is more, covenant children are often more amenable to such instruction than adult members!

If a situation arose in one of our churches similar to the Corinthian situation, could covenant children be trained to respond appropriately to racial, social, or economic distinctions within the body? They certainly could. We doubt that it was the children in the congregation at Corinth that were creating the problem Paul addresses in this passage, though some may have followed the poor example of their parents. As Paul's instructions began to have their effect in the Corinthian congregation, and adults began to change their ways in light of their new "discretion," it is hard to imagine that the children of the congregation would have held back, and stubbornly maintained class-conscious distinctions.

A young child may not be able to grasp all the nuances of sacramental theology with respect to the symbolism of the Lord's Supper - though they often do better than they are given credit for (adult communicants do not set a very good standard to follow). But is that what Paul is calling them to in the passage? We think not. Further, the very common tendency in our churches to identify this "discernment" (and the "self-examination" that is seen to attend it) with the act of "making a credible (public) profession of faith" is even farther from the context. We have argued elsewhere that such a requirement has no grounds elsewhere in Scripture, and warrant certainly cannot be found here either (without considerable forcing of the passage to say what we want it to say).

c. Children cannot maintain the standards of I Corinthians 11.

This objection raises the basic question of the relevance of Paul's instructions in this chapter to the issue before us. Can we derive from this passage a comprehensive directory for proper participation in the Lord's Supper? It is very difficult to say we can when the passage is understood in its proper contextual setting. To be sure the "words of institution" mentioned here by Paul have far-ranging implications. If Paul had introduced them here as a subject of importance apart from any particular historical situation, it might be easier to justify the traditional broad interpretation and application of them, but he does not. They are introduced here precisely because of a particular historical situation and as a reminder that the Supper they gather to eat is the Lord's. That fact has implications for his later instructions to them. But Paul's purpose must be allowed to control our understanding and application of his words, and that purpose is very specific.

Taken in context we believe this passage is relevant to covenant children only in an indirect way, and we have also argued that covenant children can conform to the mandates of this passage if they are applied to them properly. More than that we cannot expect, much less require. To build the case against the participation of young covenant children in the Lord's Supper on the basis of this passage is to force the apostolic instructions to do service for a purpose outside the sphere of Paul's immediate concerns, and is therefore in error. Rather we should
submit our practices of communion - for adults and children - to a proper application of these warnings and instructions for the edification of the whole body, young and old alike. It would be ironic indeed, and sad, if we were to use a passage designed by the Holy Spirit to overcome erroneous "distinctions" between groups in the church to establish (or perpetuate) a practice that excludes a large "class" of church members - namely, our covenant children - from the Lord's Supper.

3. Two further general objections:
   a. Communion is of no value to children.
      We have already dealt adequately with this issue under the heading of "The Meaning of the Lord's Supper" (C.2 above).
   b. Liberals admit children to the Lord's Table.
      This may be true, but it is irrelevant. An argument from the abuse of the practice of admitting young children to the Table is not sufficient argument against the proper administration of the Lord's Supper to covenant children. One could as justly argue against admitting adults to the Supper on the ground that liberals also admit nonbelieving and scandalous adults to their celebrations of the sacrament. What does any of this prove except their ignorance and unfaithfulness as administrators of the holy sacraments?

PART II: EXCERPTS FROM THE STUDY COMMITTEE ON PAEDOCOMMUNION MAJORITY REPORT OF THE PHILADELPHIA PRESBYTERY (PCA)

I THE OLD TESTAMENT DATA

THE BIBLICAL WARRANT FOR PAEDOCOMMUNION

The biblical case for paedocommunion is founded upon a belief in the essential spiritual unity of the old and new covenants. Thus we can argue by analogy with old covenant practice, just as we do in support of paedobaptism. Since members of the Old Testament visible church were in later infancy and early childhood commanded by God to eat the Passover and other sacrificed meals of the old covenant, and since the Lord's Supper has taken the place of these sacrificial meals, and is essentially the same in spiritual significance, infant and child members of the New Testament visible church are therefore commanded by God to eat at the Lord's Supper, if physically capable, for we are not to add to or take away from God's commandments concerning worship in his church (Deut. 12:32). Thus to exclude covenant children from the new covenant meal would be to deny them, without any biblical warrant, a privilege which they had enjoyed in the old covenant. We will look at the major parts of this biblical case and try to briefly answer some of the objections that have been raised against it.

A. EVIDENCE FOR INFANT AND CHILD PARTICIPATION IN THE OLD COVENANT SACRIFICAL MEALS

Opinion among Reformed theologians has been divided over whether children in later infancy and early childhood partook of the Passover and other sacrificial meals: Berkhof - Yes, Murray - No, and Bird - Not clear. We believe there is the following conclusive evidence that they did so:

1. PASSOVER MEALS: In Ex. 12:3, the Lord says a lamb should be taken for each household, verse 4 adding a lamb should be taken "according to the number of persons" in each household. Infants and children physically capable of
eating the meal were counted among these persons because verse 4 becomes even more precise: "each one (or man) according to the mouth of his eating." Whether the Hebrew means "each person" or "each man" (as a representative head), the phrase appears in the Old Testament in only one other context, in Exodus 16, where it is used three times to refer to the apportioning of the manna to each household (vv. 16, 18 and 21). In this context, the phrase certainly included distribution to infants and small children physically capable of eating the manna, for there was nothing else for them to eat. And so why should not the same phrase, used by the same writer, have the same meaning when referring to the same act of apportioning food to households, that is, to mean the mere physical capability of eating? Was some kind of faith expected of infants and children on the basis of the phrase "according to the mouth of his eating," before they could eat the manna? Obviously not! Why then, on the basis of the same phrase, should we expect faith to have been required of infants and children before eating the Passover lamb? Hence in Exodus 12:3, 4 clear and unambiguous evidence is found for infant participation in the Passover Feast. To say that infants and children did not so participate is tantamount to saying they were not allowed to eat the manna, a patent absurdity.

2. PEACE (FELLOWSHIP) MEALS: These sacrificial meals followed three types of substitutionary sacrifices: the vow, thank and freewill peace offerings (Lev. 3; 7:11-34). They consisted of feedings on the portions of meat which had been sacrificed. Whereas the Passover was eaten only once a year, peace meals were enjoyed more frequently. They were to be eaten only at the place of God's choosing (Deut. 12:5, 6), and "There, in the presence of the Lord your God, you and your families shall eat and rejoice" (Deut 12:7). The word "families" here refers to children because Deut. 12:18, also speaking of peace meals, specifies "your sons and daughters." It would be incredible to say this excluded children in later infancy and early childhood, for they must have made the pilgrimage with the rest of the family. Peace meals were also eaten in all the appointed feasts (including the Passover), according to Numbers 29:39. At the Feast of Weeks (Pentecost), a freewill offering is to be given, and the "sons and daughters" are also to be present to feed upon it (Deut. 16:10, 11). "Sons and daughters" are also to be present at the Feast of Tabernacles (Deut. 16:14). Also significant is the peace (fellowship) meal for all Israel at the covenant renewal ceremony on Mt. Ebal. In Deut. 27:7, the Lord says, "Sacrifice fellowship offerings there, eating them and rejoicing in the presence of the Lord your God." In Joshua's record of the fulfillment of this event, it states women and children were part of the assembly (Joshua 8:35). This was God's appointed place, and from Deut. 12:7 we know "sons and daughters" were included in fellowship meals where God chooses for his name to dwell. Thus they ate at this covenant renewal meal. Another passage, in I Samuel 1:3ff., describes a sacrificial meal at God's appointed place in Shiloh, which Elkanah had yearly with his family. It is uncertain which sacrifice is being referred to here, whether it is one of the appointed feasts, or a peace meal. But portions of the meat which had been sacrificed were given "to his wife Peninnah and to all her sons and daughters (v. 4)." These passages show clearly that little children, physically capable of taking and eating, participated in the Passover and other sacrificial meals of the old covenant. Why can they not also eat the Lord's Supper, the new covenant's sacrificial meal?

OBJECTIONS:
1. The Passover diet of meat, herbs and bread was unsuitable for chil-

ANSWER: We do not argue those in early infancy partook, but only those able to eat and drink, "each man according to the mouth of his eating." Also there is such a thing as a nursing baby on solids. It's hard to imagine children had nothing to eat but milk their first three years of life before weaning. They could eat unleavened bread while teething and small pieces of meat and herbs when two years and older. The diet of the Lord's Supper is even easier to consume because bread has replaced the harder-to-digest meat.

2. Wine was instituted by Christ as one of the two mandatory elements of the Lord's Supper. Since wine is an intoxicant, it is inconceivable that this was intended for little children (R. Beckwith, "The Age of Admission to the Lord's Supper," Westminster Theological Journal, vol. 38, 1976, pp. 127, 128, 150).

ANSWER: There are certainly many Scriptural warnings against the misuse of wine and drunkenness. But wine, properly used, is often extolled in Scripture as a gift of God which "gladdens the heart of man" (Ps. 104:15). Jesus performed his first miracle by turning water into wine at a wedding party in Cana. Now there are two clear examples in Scripture of little children drinking wine. First, while they participated in the sacrificial meals of the various peace offerings (Deut. 12:6, 11, 17, etc.), they at the same time ate tithe offerings, which included wine (Deut. 12:17, 18; 14:22-27): "You must not eat in your towns the tithe of grain and new wine .... Instead, you are to eat them in the presence of the Lord your God at the place the Lord your God will choose - you, your sons and daughters ...." (12:17, 18). "Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the Lord your God and rejoice" (14:26). If the presence of wine did not bar children from participating in these meals, why should it exclude them from the Lord's Supper? Obviously very small portions would have been given to children. Only a sip of wine is received in the Lord's Supper. Where is any danger of intoxication in that? A second illustration in Scripture of children drinking wine is found in Lamentations where we read of Jeremiah's grief: "Because child and suckling faint in the city's open places. To their mothers they say 'Where is corn and wine'; as they faint like those wounded in the city's open places, as their life is poured out of the bosom of their mothers" (2:11, 12). This passage answers the first objection about nursing infants being unable to eat solids. Here they eat corn, and in Lam. 4:4, they cry out for bread (it is possible for sucklings to call for these things, especially if we remember children were not generally weaned until the age of three). They also drink wine. Beckwith, in a rather arbitrary way, suggests the word translated here as "wine" refers in this context to "bunches of grapes" (p. 128). But the word appears 135 times in the Old Testament and in every context is translated as wine to be used for drinking.

3. Although small children partook of the first three recorded Passovers (Ex. 12; Num. 9; Josh. 5), they were not expected to do so when worship in the central sanctuary was established. Only male adults had to attend (Deut. 16:16). Jesus celebrated the Passover with a company of 12 men, not with his family (Clowney, p. 1903). At the time of Christ, women were beginning to attend, and the age at which males were required to do so was lowered to 13. Since Jesus patterned attendance at the Lord's Supper after the Passover meals of his day, and since little children were not attending at that time, the Lord's Supper was not intended for little children (Beckwith, pp. 136ff.).
ANSWER: First, it must be noted from the context of Deut. 16:16, that although male adults were commanded to attend annually the three festivals, women and little children were allowed, expected, if not required to attend as well, if physically capable: “Celebrate the Feast of weeks ... you, your sons and daughters ...” (Deut. 16:10, 11), and “Celebrate the Feast of Tabernacles ... you, your sons and daughters” (Deut. 16:13, 14). The command, therefore, for male adults to attend would apply only to their unique role, as the federal heads of their families, of presenting the offerings to be sacrificed in the place of God’s choosing: “No man should appear before the Lord empty-handed ...” (Deut. 16:6). Thus it does not refer at all to the requirement to eat the sacrificial meals, which would apply more broadly as something the whole family was expected to do. In addition, Deut. 12:6ff. makes clear that, since the peace meals were attended by whole families, it cannot be argued that worship at the central sanctuary was intended to make attendance by little children (or women) obsolete (e.g., see I Sam. 1:3ff.). Thus there is no reason to assume that little children would not go on eating the Passover meal, even at the central sanctuary, “each man according to the mouth of his eating”. Second, it is not accurate to say little children were not eating the Passover at the time of Christ. Beckwith admits that “very little children” (though not infants) were able to eat the Passover, if able to eat as much as an olive size of meat, according to Mishnah passages (p. 145). He explains, however, that this would have been later in the first century, not at the time of Christ (pp. 149ff.). According to Yoma 82a, he goes on to say, thirteen was the age of accountability for male adults. This would explain why Jesus is recorded to have attended at the age of 12 in Luke 2:41-51, because “Jesus was taken up by Joseph a year in advance, in accordance with the practice of preparing children in that way for the duties which would become obligatory when they were thirteen.” Beckwith does not cite his source for this preparation a year in advance, but one may be found in Pesahim 99b. In this same Mishnah book, however, in Pesahim 88a, it is said: “Our Rabbis taught: ‘a lamb for a household’: this teaches that a man can bring (a lamb) and slaughter (it) on behalf of his sons and daughters, if minors ... whether with their consent or without it.” Other passages in Pesahim speak of little children partaking (which are also cited by Beckwith, pp. 145ff.). Now if Beckwith applies Pesahim 99b to the time of Christ (to establish why Christ attended at the age of 12), he should also use the other passages from Pesahim. If this is done, we must conclude little children were eating the Passover at the time of Christ. Thus if Jesus patterned attendance at the Lord’s Supper after attendance at the Passover in his day, it would have included very little children. Third, Jesus’ attendance at the Passover with the twelve apostles was not so much a result of Deut. 16:16, but rather a fulfillment of what was foreshadowed in Exodus 24:9-11. The latter records the formal institution of the Mosaic covenant, which points forward to Christ’s institution of the new covenant with the apostles (more on this later).

4. The Passover was to be eaten only by those old enough to inquire into its meaning (Ex. 12:26).

ANSWER: One should not conclude from the ability to inquire by some the necessity to inquire by all. A child’s inquiry concerning the meaning of the Passover was never meant to be taken as a requirement for participation, but as an opportunity for instruction. As a child entered the age of discretion, he/she was to be instructed in the spiritual meaning of the Passover and peace meals. A similar situation is described in Deut. 6:6, 7, 20, 21, cf. vv. 22-25 in which parents trained their children to obey the law before they understood its spiritual signifi-
cance. No one would argue they should have been kept from the law until they were old enough to comprehend its connection with redemption.

B. THE LORD’S SUPPER REPLACES THE PASSOVER AND PEACE MEALS OF THE OLD COVENANT AND HAS THE SAME ESSENTIAL SPIRITUAL MEANING THEY HAD.

There are several reasons for believing that the Lord’s Supper has replaced the Passover meal. First, the Passover meal was directly transformed by Christ into a celebration of the Lord’s Supper. The very elements of the Lord’s Supper were invested with new meaning by Christ’s words of institution: “Take, eat; this is my body” (Mt. 26:26; Mk. 14:22; Lk. 22:19), and “Drink from it, all of you; for this is my blood of the covenant, which is shed on behalf of many for forgiveness of sins” (Mt. 26:27, 28; Mk. 14:24).

Second, Jesus identifies (by fulfillment) both the Passover and the Lord’s Supper with the Messianic banquet. The Bible speaks of a Messianic banquet to be enjoyed by all God’s people when Jesus comes a second time to completely establish his kingdom: Isa. 26:6-8; Mt. 9:11; 22:1ff.; 25:1ff.; Lk. 13:28; and 22:30. Jesus identifies the Passover meal he is eating with his disciples and this messianic banquet in saying, “I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it, until it is fulfilled in the kingdom of God” (Lk. 22:15, 16), and “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes” (Lk. 22:18). But he also identifies the Lord’s Supper which he is instituting and the messianic banquet in saying: “But I say to you, I will not drink of this fruit of the vine from now on until the day I drink it new with you in my Father’s kingdom” (Mt. 26:29; cf. vv. 27, 28). If the messianic banquet fulfills both the Passover meal and the Lord’s Supper, there must be a direct correspondence between the Passover meal and the Lord’s Supper as well, and the Lord’s Supper may therefore be said to replace the Passover meal.

Third and finally, Christ’s sacrifice on the cross fulfilled the Passover sacrifices, for Paul says, “Christ our Passover also has been sacrificed” (I Cor. 5:7). If the Lord’s Supper is a feeding upon that which signifies the sacrificed Christ, and if the sacrificed Christ is, among other things, a Passover sacrifice (according to Paul), then the Lord’s Supper is a feeding upon that which signifies a Passover sacrifice and should thus be considered a Passover meal. For these three reasons one must conclude that the Lord’s Supper is a Passover meal.

The Lord’s Supper also replaces peace meals because Hebrews 10:1ff. teaches that the sacrifices of the old covenant are a shadow of Christ’s sacrifice on the cross. Thus all the sacrificial meals of the old covenant (i.e. the peace meals as well as the Passover meal), which involved feeding upon some of these sacrifices, fulfilled the Lord’s Supper, the new covenant sacrificial meal, which is a feeding upon that which signifies Christ’s sacrifice.

The propitiation for sins accomplished through a substitutionary sacrifice of atonement, and the resulting fellowship of peace with God, is the key to understanding the underlying unity of meaning between the Passover and peace meals and the Lord’s Supper. In the old covenant, the propitiation was always accomplished through the sacrifice of animals prior to the meal. They were sacrificial meals, therefore, because that which was eaten had been sacrificed.

Through the one sufficient death of Christ on the cross, propitiation for the sins of God’s people has been fully and truly accomplished. But in eating the bread and drinking the wine, the church does not feed upon the actually sacrificed
body and blood of Christ; it feeds rather upon that which signifies Christ's sacrificed body and blood. It may therefore be called a sacrificial meal, not because a sacrifice is made during the meal, nor because Christ's sacrificed body is physically present in some sense, but because participants consume the bread and wine which signify Christ's body and blood (see H. Ridderbos, "The Coming of the Kingdom," [pp. 418-443] for further understanding of the Lord's Supper as this kind of sacrificial meal). The Passover meal is especially close in meaning to the Lord's Supper. Both are commemorative, perpetual and family-covenant oriented. The peace meals involved the intimate fellowship with God which is ours today in the Lord's Supper, accomplished not through the blood of continually offered animal sacrifices, but through the once-for-all shed blood of Christ on the cross.

**OBJECTIONS:**

1. The Passover and peace meals were not feedings on sacrifices of atonement (Majority Report of the Special Committee on Paedocommunion to the 52nd General Assembly of the Orthodox Presbyterian Church, 1986, pp. 7ff. concerning the Passover meal, and Beckwith, p. 135 with regard to peace meals).

**ANSWER:** According to Vos, "It is a mistake to think that in the sin offerings only expiation was afforded. Wherever there is slaying and manipulation of blood there is expiation, and both of these were present in the original passover" ("Biblical Theology," p. 135). Hengstenberg says the Passover is "expressly termed 'a sacrifice,' [Ex. 12:27; 23:18; 34:25]. It was slaughtered in holy places [Deut. 16:5], and after the sanctuary had been erected, its blood was sprinkled and its fat burnt on the altar [2 Chron. 30:16, 17; 35:11]" ("History of the Kingdom of God," vol. 3, p. 278). It cannot be maintained either that the Passover was a sacrifice of propitiation but not expiation (O.P.C. Majority Report, pp. 7, 8). You cannot have the former without the latter. Again quoting from Vos: "The meal was an exponent of the state of peace and blessedness enjoyed. But precisely because this meal followed the sacrifice proper, there must be recognized in it a reminder of the necessary dependence of such a state of privilege on antecedent expiation" (p. 135). The peace meal, furthermore, was a feeding on a sacrifice of atonement, for in offering the sacrifice, "He is to lay his hand on the head of the offering" (Lev. 3:2). This symbolized the transfer of sin to the animal, who is then killed as a substitute and whose blood is sprinkled "against the altar" (vs. 2).

2. Only adult males, as federal heads of their families, were to approach the altar and lay their hands on the sacrifices. This mandated 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 .... 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" (The Main thesis of the O.P.C. General Assembly Majority Report, p. 13).

**ANSWER:** The problem with this line of reasoning is the mistaken comparison between approaching the altar and approaching the Lord's Table. This is to misconstrue the analogy entirely. The Lord's Supper is a sacrificial meal - a feeding upon that which symbolizes what has already been sacrificed. It is definitely not the offering of a sacrifice. We agree that only the male, as federal head, was supposed to have offered the sacrifice at the altar - and only in faith. But this says nothing about who could eat what had been offered by the male. As we have seen from Exodus 12:3ff. and Deut. 12:4ff., little children (as well as women)
were able to do the latter, and as soon as they were physically capable - not just when they had come to an age of discretion. Hence one draws a confused and false analogy by comparing 1 Cor. 11:30 and Num. 17:12-18:7.

3. The Lord’s supper is a covenant renewal ceremony, since Jesus’ statement concerning the wine, “this is the covenant in my blood” refers back to Exodus 24:8, to the covenant ratification ceremony of Moses with Israel and to the meal described in verse 11. But in Neh. 10:28, 29: “wives, sons and daughters’ participate in the renewal oath and self-malediction, along with the men and officers. Verse 28 qualifies that statement with ‘every one having knowledge and understanding’” (S[tuart R.] Jones, “Paedocommunion: An Initial Response,” 9/25/84 - a paper submitted to the Mid-Atlantic Presbytery of the O.P.C., pp. 9ff.). Jones continues to reason that since this is a renewal of the Mosaic covenant (v. 29), and since it required “knowledge and understanding,” those present at the similar covenant ratification in Ex. 24 must have been only adults able to understand, exercise faith and make informed commitments. Since little children were incapable of this and thus did not participate in the old covenant renewal ceremony, they ought not partake of the Lord’s Supper, the new covenant renewal ceremony.

ANSWER: First, we agree that only adults with understanding were able to subjectively bind themselves in covenant renewal commitment. This does not mean, however, that little children were not present at these ceremonies. In other renewal ceremonies “all Israel” was to be present, including children (Deut. 31:11, 12; Josh. 8:33, 35). Second, in Ex. 24:8, Moses sprinkles the sacrificial blood of burnt and peace offerings on the people. Although little children were unaware of its significance, it still objectively represented their life and death bond with God, their covenant Lord. The little ones were still responsible for repentance and faith as they grew in understanding and discernment, just as Deut. 10:16 and Jer. 4:4, 14 speak of all Israel’s responsibility to be what their circumcision signifies they are to be - holy, loving, pure in heart. If little children could eat the Passover and peace meals, with all their objective spiritual significance, while not having subjective understanding, they could be part of a covenant institution ceremony, without subjective understanding. Third, Heb. 9:19 tells us that the blood was sprinkled by Moses on the people with branches of hyssop, a reminder of the Passover sacrifice and how its blood was sprinkled on the doorways of Israelite homes with hyssop. Thus this ceremony in Ex. 24 was the formal ratifying of the covenant already begun by the Passover sacrifice and the blood applied there. Children, as we have seen, participated in this covenant meal, each man according to the mouth of his eating. Fourth, it is certainly true the Lord’s Supper fulfills the covenant renewal ceremonies of the old covenant especially in Ex. 24. The meal eaten by the Israelite leaders was a peace (fellowship) meal (vv. 5, 11) and was eaten only by the leaders. In Deut. 27:6-8 and Joshua 8:1, at a similar covenant renewal ceremony, all Israel participated in peace meals and rejoiced before the Lord, including little children (as we have already observed). Thus in Ex. 24, the covenant was formally instituted and a covenant meal was eaten by the leaders of Israel. In Josh. 8, this same covenant is renewed by all Israel participating in a peace meal together. In an analogous way, Jesus formally instituted the new covenant by eating the Lord’s Supper (a sacrificial meal as previously defined) with the twelve apostles, the leaders of the new Israel. Subsequently, God’s people have renewed this covenant by the perpetual eating of the new covenant meal, the Lord’s Supper. If little children participated in the old covenant renewal meals, why not the new?

C. THEREFORE, INFANT AND CHILD MEMBERS OF THE NEW COVE-
nant should partake in the Lord's Supper, if physically capable. To exclude covenant children from the covenant meal would be to deny them a privilege enjoyed by children in the old covenant, without any biblical warrant for doing so.

Paedobaptists will recognize the similarity between this argument and their own argument for infant baptism. They argue generally in this way: that since God commanded infant members of the old testament visible church to be circumcised, and since baptism has now taken the place of circumcision and is essentially the same in spiritual meaning as circumcision, infant members of the new testament visible church are commanded by God to be baptized, for we are not to take away from God's commandments.

Objections:

1. But in 1 Cor. 11, Paul does provide biblical warrant for excluding children from the Lord's Table. He requires participants to examine themselves, to commune with God, to discern, remember and proclaim Christ's sacrificial death. Since little children do not have such repentance and faith, they do not meet Paul's requirements and should not partake. If they do, they eat unworthily, and are subject to God's punishment.

Answer: First, according to Rayburn: "As the context makes clear and as the commentators confirm, Paul's remarks are specifically directed against an impious and irreverent participation (a true manductio indignorum). Much more would need to have been said before it could be concluded that Paul was speaking to the general question of who may come to the table, or to the question of children's participation, or that he intended to exclude them from the supper. We do not understand Acts 2:38 to deny baptism to little children, Rom. 10:13, 14 to deny them salvation, or 2 Thess. 3:10 to deny them food" (p. 1910; see also Keidel, pp. 323-325). Second, and again quoting Rayburn: "An appeal to I Cor. 11:28 is rendered all the more dubious an argument against paedocommunion by the incontestable fact the Old Testament contains similar warnings against faithless and hardhearted participation in the sacraments, similar calls to self-examination before participating, even (as in I Cor. 11:30) threats of death for such offenders (Isa. 1:10-20; Amos 5:18-27; Jer. 7:1-29). Yet these warnings can in no way be said to have invalidated the practice or the divine warrant for family participation in the sacral meals as prescribed in the law" (p. 1910; see also Keidel, pp. 325-327). Just as adults participating in the covenant renewal meals were to have repentance and faith, so were they to have the same when eating the other sacrificial meals. In each case, however, little children were allowed to participate. When they entered into an age of discretion, they were expected to eat with increasing understanding and commitment.

2. The form of baptism is passive receiving and is thus appropriate for infants. The form of the Lord's Supper, however, is active 'taking and eating,' something infants cannot do.

Answer: Children in later infancy and early childhood are able to physically 'take and eat.' From this stage on, infants and children should be allowed to eat at the Lord's table. It should not be given at baptism by intinction (as in the Eastern Orthodox Church). It should be every man according to the mouth of his eating, that is, as each is able to eat as much as a small portion.

3. The sacramental form of taking and eating the Lord's Supper requires of participants active faith and repentance (Clowney, p. 1904).

Answer: To assume this contradicts the clear evidence that infants
and small children actively took and ate the old covenant sacrificial meals without being required to exercise faith or repentance.

4. Baptism is administered only once to each; whereas the Lord's Supper is administered repeatedly to each.

ANSWER: Children circumcised but once in the old covenant were expected to participate in the repeated annual sacrificial meals. By analogy, baptized children ought to participate regularly in the Lord's Supper.

5. "Since the Passover, like circumcision, had an earthly reference — namely, Israel's deliverance as a people from Egypt - Israel ate the Passover. But because this deliverance typified the redemption of the true Israel from the bondage of sin into the liberty of the children of God, therefore in the age of fulfillment all members of the true Israel (believers) partake of the Christian Passover, which is the Eucharist" (P. Jewett, "Infant Baptism & The Covenant of Grace", 1978, p. 242).

ANSWER: The Bible makes clear that all Israel was held accountable for the spiritual, as well as temporal aspect of the old covenant. Actually, possession and enjoyment of these temporal blessings depended upon the repentance and faith of the Israelite adults (e.g., Gen. 18:19; Deut. 6:16-19; 27:1; 32:52). It is also clear that repentance and faith was expected of all adults attending the Passover and peace meals: Lev. 28:27; Ps. 51:16, 17, 19; Isa. 1:10-20; 66:2-4; Amos 5:21-24; Jer. 7:1-29; 14:12; Hos. 5:6; Mic. 6:6-8; I Sam. 15:20-23. God's righteous indignation and punishment of unbelieving Israelites who participated in these sacred meals proves they had objective spiritual meaning in spite of the lack of faith of those attending (as in the Lord's Supper - 1 Cor. 10 and 11). And so it cannot be argued that only the members of the true Israel participated in the spiritual aspects of the old covenant sacrificial meals. Even so, little children (incapable of such faith) participated in them with impunity, as we have seen. As they reached the age of discretion, however, they were from then on, in keeping God's ways, to understand, at their various age-level capacities, his graciousness in accepting a substitute. It is true that the Passover had a secondary reference to earthly deliverance from Egypt and that this meaning does not apply to the Lord's Supper (except in type). But this does not take away the Passover's objective, spiritual significance (as a sacrificial meal essentially the same in meaning as the Lord's Supper) and little children's objective participation in that aspect. We argue by analogy in the same way for paedobaptism. Circumcision was not only a national badge, but was also a seal of the righteousness of faith (Rom. 4:11). Infants, of course, did not grasp this objective spiritual meaning, but were to do so later. And so we argue for infant participation in baptism, which has essentially the same spiritual significance as circumcision. The peace meals, it should be added, had even less reference to earthly blessings which foreshadowed Christ. Their primary emphasis was peace or fellowship with God which came through the offering of a substitute. We enjoy essentially the same quality of peaceful fellowship with God today in Christ (this is exhibited in the psalms especially).

6. There were two aspects to the old covenant meals: on the one hand, they were ordinary, family meals; on the other, they had spiritual meaning, even sacrificial significance and symbolism pointing to Christ. Children participated in these meals insofar as they were family meals. But only believing adults, true Israelites, participated in their spiritual aspect. Since the Lord's Supper replaces these old covenant meals, and since the Lord's Supper is not an ordinary meal but is purely spiritual (wholly sacramental) in meaning, only believing adults should
be allowed to partake of it. "We might expect that the active participation of the one celebrating a sacrament would be radically deepened in the fulfillment of the New Covenant. Certainly the distinction of the sacrament from ordinary meals is increased in the New Testament. Because Jesus has accomplished his atonement, the Supper is not simply a meal that contains elements of symbolism, including sacrificial symbolism. It is purely sacramental, an exercise of active faith. For this reason, not to discern the body of the Lord, but to regard it as a simple meal becomes a blasphemy that God will judge (I Cor. 11:29)" (Clowney, pp. 1903, 1904).

ANSWER: This argument appears similar to that of Jewett. Certainly there is a "heightening of fulfillment by which the new covenant is related to the old" in that Christ has replaced the Old Testament animal sacrifices by his once-for-all, perfect and sufficient sacrifice. But the sacrifices of the old covenant were essentially the same in spiritual significance, being substitutionary, expiatory, and propitiatory. It is true the efficacy of the animal sacrifices rested not in themselves, but in Christ's sacrifice which they foreshadowed, but they were atoning as a result nonetheless. Thus according to the Westminster Confession of Faith, "The sacraments of the old testament in regard to spiritual things thereby signified and exhibited, were, for substance, the same with those of the new." Thus in the old covenant, small children fed on sacrificial meals which had objective spiritual significance. On a subjective level, of course, they did not see the spiritual meaning. To them it was an ordinary meal. As they grew older, however, they were expected to eat the Lord's Supper, which replaces these meals and has the same objective spiritual meaning. As they pass into an age of discretion, they will also be expected to eat with increasing discernment (I Cor. 11). Whether children should eat the Lord's Supper because of their eating the manna is a more difficult issue. Many who support paedocommunion include this as part of their argument based on I Cor. 10:3, 4 and John 6. If this position is valid, it certainly strengthens the case for paedocommunion. We fully believe the manna and water from the rock were miraculously provided by Christ and thus had a spiritual source. We also believe the manna pictured and foreshadowed Christ. Just as manna was miraculously provided by God from heaven to give physical life, so Christ was miraculously sent by God from heaven to give spiritual life. As the true manna (Jn. 6:32, 35), Christ is indeed sacrificial food. In this sense we are to feed on the bread which signifies his sacrificed body (Jn. 6:48-50). And yet, this sacrificial meaning attaches to the manna only in its fulfilled, not original sense. Participation in eating the manna, therefore, has no bearing by analogy on who should be participants in eating the new covenant sacrificial meal, and should probably not, therefore, be appealed to in support of paedocommunion.

7. Infants have a right to baptism in the new covenant based on their right to circumcision in the old. But they should not be allowed to eat the Lord's Supper until their baptism is "completed" and "confirmed" as such, by public and credible confession of faith (Beckwith, p. 130). "Only when they have learned from the oracles of God and have believed in Christ (cf. 2 Tim. 3:15) can their baptism be considered to have been efficacious. It may have been complete without the laying on of hands, but it was not complete without the ministry of the word. The word and the faith it evokes are integral to baptism, so if baptism is a prerequisite of admission to communion, teaching and a profession of faith are prerequisites also. But if this is so, there can be no admission of infants to communion" (Beckwith, "The Age of Admission to Communion," from "The Churchman" [London], Spring
Fifty-Fifth General Assembly


But in an analogy similar to baptism and circumcision, infants and little children have a right to the Lord’s Supper based on their right to the old covenant sacrificial meals. There is no evidence anywhere in Scripture that circumcision had to be “completed” or that understanding of its spiritual meaning had to be “confirmed” by little children before they partook of the sacrificial meals. The only requirement was the physical capacity to “take” and “eat”. Thus the efficacy of the Lord’s Supper, as in baptism, is not tied to the moment of its administration. Nor should its subjective aspect take precedence over its objective spiritual significance.

THE EDUCATIONAL IMPLICATIONS OF PAEDOCOMMUNION

We believe it is appropriate, therefore, to see the Lord’s Supper as a means by which all Christians confirm their faith on a regular basis - as the new covenant renewal ceremony. Rather than postponing confirmation and communion to early teens or later, parents and churches can have their children participate in communion at very early ages. They will gradually grow in understanding of that which is objectively signified and sealed in the Lord’s meal: “Covenant children should be treated as brothers and sisters in the Lord because they are covenant children, not because of what they say or do. Covenant children, as well as adults are to be nourished by the means of grace which the Lord has provided. Thus the Word nourishes them at their parents knee, in divine worship services, in Sunday school, and wherever else the Word is taught. In the same way, the Lord’s Supper, another means of grace, should nourish both children and adults. Very small children can begin to discern the body; the degree of discernment should increase as the years pass. If, however, a person who began to partake of the Lord’s Supper becomes a covenant-breaker, then the approach should be the same as it is now: those who break the covenant should not be allowed to partake of the Lord’s Supper any longer .... In deciding when children may partake of the Lord’s Supper, we should not watch them to see when the tiniest ability to discern appears. Rather, children should receive nourishment from the different means of grace, including the Lord’s Supper. Then the covenant community will rejoice as these means of grace help children to discern the body better as the years pass.” (R. Maatman, Minority Report to the Synod of the Christian Reformed Church on “Children at the Lord’s Table; - 1986, pp. 52, 56).

Similar remarks are made by Rayburn: “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 reason why it too should not make its contribution over the whole course of the spiritual upbringing of a covenant child ... 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” (p. 1911).

PART III: A PRACTICAL MODEL
[Suggested Modifications in Present Practices and Forms]

I CREDIBLE PROFESSION OF FAITH

If covenant children are to be admitted to the Lord’s Table, it follows that
certain changes will have to be made in our Subordinate Standards. In our present practice covenant children are usually baptized in infancy, and then - ordinarily much later on - admitted to the Lord's Table only after a public profession of faith. It should be obvious that if this traditional practice of requiring public profession of faith as a thing distinct from - and often separate from - baptism is retained, it could not possibly retain the same significance it has at present if all covenant children are admitted to the Lord's table. What we propose, therefore, is a different model in which baptism itself - without the addition of a rite of public profession - is seen as the only, and entire, biblical ordinance of admission to the Christian Church and to the privileges of the Lord's table. It should be understood, however, that we do not make this proposal merely because it is a logical necessity, if we accept the premise that covenant children are to be admitted to the Lord's Table. To the contrary, we make this proposal because we are convinced it is scriptural.

It is certainly the clear teaching of scripture that verbal profession of faith is to be expected of the Lord's people [Rom. 10:8-10]. It is also true that some of the ancient manuscripts indicate that the Ethiopian eunuch gave verbal expression of his faith just before Philip baptized him [Acts 8:37]. But can this be called a public profession of faith? The only one there to hear it was Philip, an officer of the church. Furthermore, it does not appear that a public profession of faith was always required, or (and this is of equal importance) that it was looked upon as a rite or ceremony distinct from, and additional to, baptism [Acts 2:41; 16:14, 15, 31-34]. In any event, it is self-evident that no such requirement could have been made with respect to the infant members of households before they were baptized. In the old testament period covenant children were identified as Israelites, not by circumcision plus something else, but by circumcision alone. And we see no evidence that this regulation was changed under the new covenant. Under the old covenant administration when a stranger reached the point of desire to participate in the Passover, he had to submit to circumcision himself, and had to present all the males of his household for circumcision as well [Ex. 12:48]. It is obvious that, in order to reach this point, it was necessary for such a person to come to those in authority to make request. They, in turn, would undoubtedly enter into discussion with such a person in order to explain the meaning of circumcision, and to elicit some response indicating that person's understanding and motives. We think that this is exactly what happened when Paul and Silas spoke the word to the Philippian jailer and those who were with him [Acts 16:33]. But it was baptism, and not baptism plus something else, which constituted the rite of admission to the body of Christ (and the privileges of that membership). Therefore, since there is no indication in either the old or new testament that those who received this sign in infancy were later required to submit to an additional rite - namely, public profession of faith - we do not lose, but gain, in dispensing with it altogether. By this we do not mean to suggest any diminution of the duty, incumbent upon all believers, to confess Christ before men [Matt. 10:32], in fact the very opposite is intended. It is the duty of all of us to "improve" our baptism "all our life long" [Larger Catechism Q. 1671. The traditional use of a ceremony of public profession of faith, because it is loaded with so much significance, tends to undermine appreciation for this duty. By relinquishing this ceremony, we may begin to regain appreciation for the rich and powerful content of the one divinely authorized sign and seal of admission to the church, which is baptism.

Baptism is a sign and seal of the covenant of grace. It does not stand in need of any unauthorized addition to augment it. In Reformed theology we have
always understood that the sacraments are not inaccurately spoken of as "the
word made visible." We have also understood that the sacraments are always, in a
sense, subordinate to and dependent upon the word of the gospel. The sacraments -
like the gospel itself - are, in a word, God's faithful testimony to us concerning His
covenant. They are not our statement to God about ourselves. And it is just here
that the traditional "rite" of public profession of faith - as a thing needed for the
completion of baptism - tends to obscure the truth. For this reason your committee
would suggest that the solution is to be found in making the word that goes along
with the sacrament appropriate to what the sacrament is - and this means that it
should take a declarative form. It should declare what God says in this sacrament,
and what its meaning is for us. The following guide is therefore offered for
consideration, not as a "finished product," but as a suggested beginning of the
process of perfecting a section in The Directory for Worship that will serve our
churches in the future. To facilitate comparison we give the relevant section of The
Directory for Worship as we now have it in column one, below, with the suggested
replacement in column two.

1. [Before the administration of the sacrament of baptism, the minister shall
give instruction as to the institution and nature of the sacrament.]  
Baptism is a sacrament ordained by the Lord Jesus Christ. It
is a sign and seal of the inclusion of the person who is baptized in the
covenant of grace. Teaching that
we and our children are conceived in sin, it witnesses and seals unto
us the remission of sins and the bestowal of all the gifts of salvation
through union with Christ. Baptism with water signifies and seals
cleansing from sin by the blood
and Spirit of Christ, together with
our death unto sin and our resurrection unto newness of life by
virtue of the death and resurrection
of Christ. Since these gifts of salvation are the gracious provision
of the triune God, who is pleased to claim us as his very own,
we are baptized into the name of the Father and of the Son and of the
Holy Ghost. And since baptized persons are called upon to assume
the obligations of the covenant, baptism summons us to renounce
the devil, the world and the flesh
and to walk humbly with our God
in devotion to his commandments.

2. [When an infant is to be baptized,

1. [Before the administration of the sacrament of baptism, the minister shall
give instruction as to the institution and nature of the sacrament.]  
Baptism is a sacrament ordained by the Lord Jesus Christ. It
is a sign and seal of the inclusion of the person who is baptized in the
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we and our children are conceived in sin, it witnesses and seals unto
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Holy Ghost. And since baptized persons are called upon to assume
the obligations of the covenant, baptism summons us to renounce
the devil, the world and the flesh
and to walk humbly with our God
in devotion to his commandments.
the minister shall proceed to give instruction as to the ground of infant baptism.

Although our young children do not yet understand these things, they are nevertheless to be baptized. For the promise of the covenant is made to believers and to their seed, as God declared unto Abraham: “And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.” In the new dispensation no less than in the old, the seed of the faithful, born within the church, have, by virtue of their birth, interest in the covenant and right to the seal of it and to the outward privileges of the church. For the covenant of grace is the same in substance under both dispensations, and the grace of God for the consolation of believers is even more fully manifested in the new dispensation. Moreover, our Savior admitted little children into his presence, embracing and blessing them, and saying, “Of such is the kingdom of God.” So, the children of the covenant are by baptism distinguished from the world and solemnly received into the visible church.

3. [When an adult is to be baptized, the minister shall follow the opening statement on the institution and nature of the sacrament of baptism with instruction as to the distinctive basis of the baptism of adults.]

Although the children of believers are to be baptized as members of the covenant, the baptism of adults must await their own profession of faith in Christ. Having come to years of discretion, they become the heirs of salvation and members of the visible church only by way of personal belief in and ac-
ceptance of Christ as Savior and Lord. So our Lord Jesus Christ commanded his church to make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.

4. [Before the baptism of an infant, the minister shall require that the parents acknowledge the duty of believers to present their children for holy baptism and that they assume publicly their responsibility for the Christian nurture of their children.]

Do you acknowledge that, although our children are conceived and born in sin and therefore are subject to condemnation, they are holy in Christ, and as members of his church ought to be baptized? Do you promise to instruct your child in the principles of our holy religion as revealed in the Scriptures of the Old and New Testaments, and as summarized in the Confession of Faith and Catechisms of this church; and do you promise to pray with and for your child, to set an example of piety and godliness before him, and to endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord?

5. Prior to the baptism of an adult, the person to be baptized, having previously made profession of faith before the session, shall be required to confess his faith publicly before the congregation, in accordance with the provisions of Chapter V of this Directory.

6. After prayer for the presence and blessing of the triune God that the grace signified and sealed by holy baptism may be abundantly realized, the minister, calling the person by name shall say:

I baptize thee into the name of the Father and of the Son and of the Holy Ghost.

[As he pronounces these words, he is to baptize with water,
I baptize you into the name of the Father, and of the Son, and of the Holy Spirit. Amen.”

[As he pronounces these words, he is to baptize with water, without adding any other ceremony, and the whole service shall be concluded with prayer.]

In Ephesians 4:5 the Apostle says there is “one Lord, one faith, one baptism.” In the model we propose it is precisely this that we seek: one baptism, to take the place of two. Under our present form of administration we have adult baptism, and we have infant baptism, each with a different set of rules. Why is it so? Is it not because the traditional requirement of a public profession of faith - additional to, and distinct from baptism - is within the realm of possibility for adults, but not for infants? Hence the form for the baptism of adults requires, in addition to the profession of faith previously made before the Session, another more public profession just before baptism (which is not required of infants). But baptism is not what we say about ourselves, but what God says about us. Since there is only one baptism, God is saying the same thing about infants baptized at his command that he is saying about adults baptized at his command. There is every reason to expect an adult convert to give an expression of his faith when he seeks approval by the Session to become a part of the church of God [Ex. 12:48, Acts 16:30-32]. But there is no propriety in requiring an additional rite of public profession. Baptism itself, “without adding any other ceremony” (as our present Directory inconsistently says, at this point) is sufficient.

II CHANGES IN SUBORDINATE STANDARDS

The model outlined above will, of course, require some important changes in our subordinate standards if it is adopted. In this section of our report we will attempt to briefly itemize these, and suggest the changes that would be appropriate.

A. The Westminster Confession of Faith

No changes would be required in chapters XXVII or XXVIII.

Changes in Chapter XXIX will depend on the interpretation of section viii. If, in this section, we take the descriptive terms “ignorant and wicked” and “ignorant and ungodly” as coordinate, then no change will be necessary. Under this interpretation only those who are both ignorant and ungodly are not to be admitted to the Lord’s table. But those who are baptized, despite limited knowledge - or even limited intelligence - are not to be barred unless they manifest ungodly, or wicked behavior. In the body of this report we have tried to show why we do not believe the view to be scriptural, which would refuse to admit covenant children on the grounds of ignorance. If the Confession of faith is, nevertheless, interpreted to mean two classes - the ignorant as one, and the wicked as another - then this section would need amendment.

B. The Larger Catechism

If it is determined that a change is necessary in Chapter XXIX, viii of the Westminster Confession, it will also be necessary to make the same change, substantially, in the answer to Larger Catechism Q. 173.

We do not think questions and answers 171-175 will require alteration because both sacraments involve duties, or responsibilities. All who are baptized have the “duty of improving” their baptism “all” their “life long,” [L.C. 167] and yet
this does not disqualify infants. So the fact that infants cannot, in the beginning, fulfill the responsibilities incumbent upon all who receive the Lord’s Supper does not disqualify them from participation in that sacrament.

If the church does decide to admit infants to the Lord’s Table, however, the answer to question 177 will certainly have to be changed. We here reproduce this with our suggestion, which is simply to delete the two italicized phrases (as shown below).

Q. 177 - Wherein do the sacraments of baptism and the Lord’s supper differ?
A. - The sacraments of baptism and the Lord’s supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord’s supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

C. The Form of Government
In Chapter XIII, section 8, the following phrase would be deleted: “both of communicant members and of their baptized children.”

D. The Directory for Worship
In the model proposed, above, we have already provided a new formulation which would replace Chapter IV, section B.

Chapter V will also require extensive revision. The model we propose places the emphasis on baptism as the divinely authorized rite of admission to the privileges and responsibilities of church membership. In this model a verbal declaration by the pastor (or an elder) is, of course, made in connection with this sacrament. In this section again, we offer suggested changes by way of a parallel presentation.

Chapter V - Of Public Profession of Faith in Christ

1. In order to aid those who contemplate making public profession of faith in Christ to understand the implication of this significant act and to perform it intelligently, the pastor shall conduct classes in Christian doctrine both for the covenant youth and for any others who may manifest an interest in the way of salvation.

2. Before permitting any one to make profession of his faith in the presence of the congregation, the session shall examine him in order to assure itself so far as possible that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Christ alone, and is determined by the grace of God to lead a Christian life.

3. When the session is satisfied

Chapter V - Of Public Baptism into Union with Christ

1. In order to aid adults wishing to receive baptism (together with their children) to understand the implication of this significant act, the pastor or a ruling elder shall conduct classes in Christian doctrine. Similar classes should also be provided for any others who manifest an interest in the way of salvation. Catechism classes shall also be provided for covenant youth.

2. Before baptizing any adult, in the presence of the congregation, the session shall examine him in order to assure itself so far as possible that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Christ alone, and is determined by the grace of God to lead a Christian life.

3. When the session is satisfied
that anyone is qualified to make public profession of faith in Christ, his name shall be publicly announced to the church at least one week before the day chosen for this solemn event, in order that the members of the church may have opportunity to acquaint the session with such facts concerning him as may appear to be irreconcilable with a sincere profession. The session shall weigh such evidence and determine its validity.

4. No one shall be allowed to take part in the celebration of the Lord’s Supper who has not first made public profession of faith in Jesus Christ as his Savior and Lord.

5. On the occasion of public profession of faith in Christ, the minister shall address the candidate in these or like words, using the form which the circumstances require:

Beloved in the Lord Jesus Christ, we thank our God for the grace which was given you, in that, having come to years of discretion, you have accepted God’s covenant promise which was signified and sealed unto you in your infancy by holy baptism.

[or]

Beloved in the Lord Jesus Christ, we thank our God for the grace which was given you, in that, although you have not been privileged to receive the sacrament of baptism in your infancy, nevertheless, through faith you have now become a partaker of the covenant. Thereupon the minister shall ask these, or equivalent questions:

1. Do you believe the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?

2. Do you confess that because of your sinfulness you abhor and humble yourself before God,
and that you trust for salvation not in yourself but in Jesus Christ alone?

3. Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace of God, to serve him with all that is in you, to forsake the world, to mortify your old nature, and to lead a godly life?

4. Do you agree to submit in the Lord to the government of this church, and in case you should be found delinquent in doctrine or life, to heed its discipline?

When anyone has publicly professed his faith by answering these questions in the affirmative, the minister shall address him in the following or like words:

Beloved, in the name of the Lord Jesus Christ I welcome you to all the privileges of full communion with God's people, and in particular to participation in the sacrament of the holy supper. I charge you that by the faithful use of the means of grace - the Word of God, the sacraments and prayer - and in humble reliance upon the grace of God, you continue steadfastly in the confession which you have made. Rest assured that if you confess Christ before men, he will confess you before his Father who is in heaven. May the God of all grace, who called you into his eternal glory in Christ, after you have suffered a little while, perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen.

[Note: There may be other places in the Subordinate Standards that we have overlooked. However, the recommendations made at the end of this report will provide ample means for refinement. The remainder of this report is therefore devoted to a consideration of ways in which Sessional oversight of the Lord's Supper will be affected.]

III SESSIONAL OVERSIGHT

A. If the model proposed above is accepted, it is clear that present practice
with respect to sessional oversight of the sacrament of the Lord’s Supper will have to be modified. It is clear, for one thing, that there will have to be diligent supervision so that families that come to the table will be in order. The immediate responsibility for the behavior of their children will, of course, rest with fathers and mothers. It will be their duty to see to it that their covenant children are in due submission to them, and that they manifest this in their behavior at the table. For this reason it is our view that it would be unwise to suddenly open the table to all family members in the church without careful preparation. Rather, let the elders visit the families and instruct them in this matter. Then let the elders decide when parental control is satisfactory. It is to be expected, of course, that cases will arise in which parents seriously fail in their discipline. It will then be the responsibility of the elders to deal with them. The elders, of course, have ultimate responsibility to see to it that things are done decently and in order. In our judgment the adoption of this model (or something close to it) would put a certain salutary pressure on Sessions to begin the kind of personal involvement with the members which has too often been neglected. Sessions will need to begin regular visitation of the various families to give instruction, exhortation, and - wherever possible - praise and encouragement. If, in a particular family, there is seriously unruly behavior on the part of a certain covenant child, it is altogether proper for the elders to go so far as suspending the whole family from the privileges of the Lord’s Table for a time, if necessary, until there is godly amendment. It will be the ongoing task of the elders to instruct the parents until they manifest a proper recognition of the weight of their responsibility in constantly instructing their children as to the meaning and solemnity of these things. We recognize that the level of elder supervision current at present, in the Orthodox Presbyterian Church, falls far short of what would be needed should this model be adopted. Indeed, it could be said that it will require something of a quantum leap in the level of diligence and effort. But far from being an argument against this model, we are convinced that it weighs in its favor.

B. If the model we propose is adopted, in principle, it will also be necessary to move to a more restricted administration of the Lord’s Supper than that which is now common in our denomination. It would certainly be improper for a Reformed Baptist to come to the Lord’s Table with his unbaptized children, and it would also be a denial of the covenant to invite such a person to come without his children [Ex. 12:48ff.]. Our Confession of Faith says it is “a great sin to contemn [to treat as of small value, or view with contempt] or neglect” the ordinance of baptism [XXVIII, V.]. Here, again, we see the inconsistency in our present practice. Present practice allows those who persist in this great sin to come to the Lord’s Table with us. The model proposed above, in contrast, would require us to take this section of the Confession seriously in our practice. Sessions would have to see to it that only those in compliance with God’s covenant requirements be allowed to come to the Table. We do not think it would be sufficient - using this model - to rely solely on the spoken word to fence the table. To the contrary, we believe Sessions should first ascertain that the requisite covenant family qualifications [as suggested above] are satisfactorily met, before they admit families to the Table.

C. One of the standing problems that Sessions have faced with respect to our present tradition is this: what do we do with baptized members who fail to respond to their privileges and responsibilities in obedience and faith. Or, to put it in more traditional terms, what do we do with those who are “baptized” members, but who never become “communicant” members of the Church? The traditional
answer is that they are, finally - when all efforts to bring that response fail - removed from the roll of baptized members. We do not call this "excommunication" because they are not communicant members. This problem is one that every Session has had to struggle with, and the sad fact is that the disciplinary "clout" of a Session is not very great in dealing with these "incomplete" members. The reason is obvious, is it not? Baptized members do not feel that they are losing anything because they have never "joined the church" to begin with, nor do they see themselves as subject to the disciplinary authority of the Session. We are not saying that this is the intended effect of our present practice. But who can deny that this is the effect? If, as our model proposes, all baptized members are given communicant membership privileges (so long as their behavior does not warrant the withdrawal of same) we believe the result will be quite different. It is one thing to be deprived of church membership when only the title, without the privileges, has been granted. But it is another thing to lose a privilege of great value already possessed, and long enjoyed. No one can face this without feeling something! This model certainly clarifies the responsibility of every [baptized] member to heed the discipline of the Church. It would put all members of the church on essentially the same basis, where Church discipline is concerned. It has been noted above, that our present practice - to all intents and purposes - results in our covenant children learning to think of themselves as "outsiders." They may look forward to the day when they can "join the church too." But they certainly do not regard themselves [being "non-communicant" members] as full participants in the communion of the saints. If the model we recommend is accepted, we may at last begin to overcome this distressing mind-set.

IV RECOMMENDATIONS

1. That this report be approved for circulation among the Sessions of the church.
2. That the Sessions communicate their responses to this report to this committee by Dec. 31, 1988.
3. That the committee be continued.
4. That the committee evaluate these responses, make further refinements, and bring further recommendations to the 55th General Assembly.
REPORT OF MINORITY NO. 1
OF THE COMMITTEE ON PAEDOCOMMUNION

WHY CHILDREN ARE TO BE EXCLUDED FROM THE LORD'S SUPPER

I THE CONFESSIONAL/TRADITIONAL POSITION PRESENTED

The traditional position is that the design of the Lord's Supper (LS) suits its nature. This means that young children should be barred from the table until they are of such years and ability to examine themselves. To this end the WCF.XXXI.7 sets forth the real presence of the Lord in the elements and the necessity of active believing participation by all participants:

Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally and carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

These same emphases are repeated and expanded in the Larger Catechism 170-177. Answer 170 asserts,

... they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

The feeding is true and real "while" by faith participants receive and apply Christ and all his benefits to themselves. Where there is no faith, or no active participation, there is no communication, and no application to themselves of Christ and the benefits of the covenant.

Answer 171 defines the preparatory duties of participants including the responsibility to examine themselves

... of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Answer 174 is,

It is required of them that receive the sacrament of the Lord's supper that during the time of the administration of it, with all holy reverence and attention, they wait upon God in that ordinance; diligently observe the sacramental elements and actions; heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting.
after Christ, feeding on him by faith, receiving of his fullness; trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all saints.

Answer 175 is,

The duty of Christians after they have received the Lord's supper is seriously to consider how they have behaved themselves therein, and with what success: if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapse, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance; but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see that they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence.

The answers just cited imply that young children are to be barred from the Lord's supper because they cannot fulfill the requirements described. This is stated clearly in Answer 177:

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

We note the following concerning this answer: first, the proper participants in the LS are contrasted to infants; second, the self-examination as defined in the previous answers bars young children from the table and admits only the mature. Therefore, the traditional practice has been to admit children no earlier than the early teens.

II THE CONFESSIONAL/TRADITIONAL POSITION SCRIPTURALLY PRESENTED

A. The main thesis of the Committee's position is not established by Scripture. The New Testament (NT) does not equate the Passover and LS nor does it teach the Passover as determinative for the LS. The Committee's position argues that the terms of admission to the Passover decide the question of who should be admitted to the LS: since children were admitted to the Passover, they should be admitted to the LS.

To state it clearly, the argument of the Committee is:

Major premise: the LS fulfills the entire Old Testament (OT) sacrificial system;
Minor premise: the Passover contains, in germ, the entire OT sacrificial system;
Conclusion: the LS is the NT equivalent of the Passover. Therefore, since the nature of the LS and the Passover is the same so is their design - they both admit the same candidates.
Appendix

The argument of this minority is:

Major premise: the LS fulfills the entire OT sacrificial system;

Minor premise: every OT feast and sacrifice contains, in germ, the entire OT sacrificial system;

Conclusion: the LS is the NT equivalent of the entire OT system. Therefore, since the nature of the Passover and LS are different, so are their designs - they do not admit the same candidates.

The error in the paedocommunion argument lies in the equivocation in the second proposition, viz., the Passover contains, in germ, all the OT sacrificial/Levitical system. To this minority, this proposition should be understood as true only in the following senses: first, the Passover contains all the OT sacrificial system in the same sense the ocean is contained in a cup of ocean water; note carefully, that the part does not equal the whole. One is in error if they conclude they have the entire ocean in the cup in germ. Or, second, consider the analogy of the relationship of a hand and heart to the body - one can cut off the hand and not kill the body; one cannot remove the heart without destroying the body. The heart of the OT system is the Great Atonement, not the Passover (Heb. 8-10). One can remove the Passover from the OT system without destroying the Great Atonement, but the LS is the NT Great Atonement. Thus, in discussing the relationship of Christ's sacrifice to the OT system as a whole the writer of Hebrews focuses on the Great Atonement rather than on the Passover (Heb. 8-10).

This analysis is supported by the Scripture:

1. The NT depicts the LS in terms of all the OT feasts:
   a. The theology of the Passover must be adjoined to the theology of the Sinai meal to constitute a full covenantal initiating rite. The Passover omitted some important things each of which express significant theological truths: viz., laying hands on the head of the sacrifice representing the transfer of the guilt of the sin to the beast, sprinkling blood on the altar and on the people representing purification from sin accomplished by the application of the blood of the sacrifice to the altar, eating by representative heads representing a conscious submission to the stipulations of the covenant. These omitted elements (truths) are reflected in (1) the covenant initiating rite on Sinai (Exod. 24), (2) the Great Atonement rite, and (3) the guilt offering and the meal associated with it, (4) actions and words with which Jesus initiated the new covenant meal, the LS - Jesus quotes the words of Exod. 24 spoken at the initiating meal and not the words of Exod. 12 which were spoken during the Passover meal (cf., Heb. 9:19-22).
   b. Jn. 1:29, “Behold, the lamb of God which takes away the sin of the world.”

   (1) The Greek word for lamb (amnos) is not the word for the sacrificial lamb (probotos). It is the word used in the LXX of Isa. 53:7.

   (2) The Greek word for “takes away” (airo) means to bear so as to destroy and not bear to another place (phero). The Passover lamb bore no sin because no hands were laid on it in the ritual - it is a fellowship offering and not a sin/guilt offering; however, the lamb of Isa. 53:8ff. did bear sin. This also associates the lamb of John 1:29 with the goat of the Great Atonement upon whose head the sins were laid and whose blood was offered in the Holy of Holies (cf. Heb. 9:7-12, 23-25, 10:19-22).

   (3) This lamb bore the sin of “the world” while the Passover lamb was uniquely associated with OT Israel. In Isa. 53:11 the lamb bore the sin of “the many.” This is an important emphasis in contrast to the Passover rite (cf. Heb.
9:28). Also, in Isa. 40-66, Isaiah teaches that the salvation God will bring is universal, not national in its application, and Isa. 52:15 prophecies that he shall sprinkle the Gentiles (this verse is in the "Servant of the Lord" song containing Isa. 53).

(4) The Isaianic lamb is a guilt offering, Isa. 53:10. The lamb is explicitly called a guilt offering - Isaiah used the Hebrew word for "guilt offering," or "'asham."

c. I Cor. 10:1-4: the LS is associated with the wilderness eating and drinking.

d. I Cor. 10:16ff.: the LS is associated with all the OT meals. Paul argues that those who ate the OT sacrificial meals "shared" in the altar. What good (with regard to eternal life) was sharing in the altar, if those sacrifices are dissociated from Christ? They were only redemptively efficacious in their relationship to the perfect and culminating offering, Christ (cf. Heb. 9:11, 12, 23)

e. Heb. 8-10: the sacrifice of Christ (celebrated in the LS) is equated with the Great Atonement. The new covenant is new, but new in the sense of fulfillment (Greek kainos - new as to quality, 8:8, 13; 9:15), not new in the (possible) sense of replacement (Greek neos - of recent origin, 12:24), cf. Rom. 4-5, 7-9, Gal. 3, Heb. 4. It is the same covenant whose OT type and promise finds expression and completion in Christ.

2. meal is determinative for admission to the LS.

3. NT uses the Great Atonement as the epitome of the nature of the LS (Heb. 8-10).

a. All of the OT meals (except the wilderness meals) related to the Great Atonement because they all involved sacrifices on the altar.

b. All the OT meals depict some aspect of the Great Atonement. Each meal is part of the whole sacrificial system and the whole system finds its climax in the Great Atonement.

c. No one meal fully depicts the Great Atonement. There was no meal eaten as part of the rites commanded to be observed on the Day of Atonement.

d. The LS does fully depict the Great Atonement (Heb. 8-10).

e. The LS is distinct in nature insofar as it alone fully depicts the Great Atonement.

f. Conclusion: since what the LS depicts and seals (its nature) is distinct from all OT meals, how it is to be observed and who it is to admit (its design) is distinct from all the OT meals.

4. The Passover does not fully depict the Great Atonement.

a. There is but one OT Passover not two - the permanent Passover is to be explained in terms of the initial Passover.

Grounds:

(1) It was a permanent Passover during which Jesus initiated the LS. Notably, he also employed significant and distinct elements of the Jewish (traditional) Passover when initiating the LS (viz., reclining at the table, probably dressing in festive garments, and drinking wine).

(2) The permanent Passover was explained in terms of the initial Passover (Exod. 12:26, 27).

(3) The initial/permanent Passover did not fully act out the Great Atonement (as seen above, significant elements/truths are absent).

b. The Passover is but one part of the Levitical system.

c. In both its initial and permanent forms it contained, or sacramentally depicted, all the Great Atonement in germ, or implicitly (as did every other OT
sacramental meal), but did not contain all the Great Atonement explicitly (as the LS does).

d. The LS does contain all the Great Atonement - indeed, it supersedes the Great Atonement. The regular and occasional sacrifices of the OT system were focused on the Great Atonement (Heb. 9:6, 7) which did not fully disclose admission to the presence of God (9:8, 9). Christ, however, fulfilled that entire system, doing what it could not do, obtaining eternal redemption, cleansing the conscience of his people, granting them the eternal promise given to Abraham and others, and admitting his people to God's presence - full redemption (Heb. 9:11-25; 10:19-22).

5. In the LS the participant eats all of the OT meals and more.

Proposition #1: those who ate of the altar in the OT communed with Christ (I Cor. 10:17)

Proposition #2: those who ate of the altar did not share in the fullness of Christ in every particular meal. Each meal signified and sealed a different aspect of redemptive reality just as each sacrifice signified and sealed a different aspect of redemption.

Proposition #3: the several sacrifices could not make perfect but Christ did (Heb. 10:1).

Conclusion: in the LS participants share in the totality of, or perfection in, Christ (I Cor. 10:16, 17) while eating any particular meal in the OT, or eating all those meals, did not signify and seal the perfection in Christ.

B. The main theses of the traditional position are established by Scripture. These theses are: the NT teaches only those who can understand the faith should participate, only those who have made a credible profession of faith should participate, and this is consistent with what is taught in the OT.

There are four things set forth in the NT teaching the necessity of only intelligible participation in the LS.

1. The NT teaches only those who can understand the faith should participate.

   a. The LS requires personal examination, I Cor. 11:26-30:

      (1) To discern, or judge, the Lord's body (29) means to discern, or judge, the Lord himself. This is suggested by the fact that Paul specifically quotes the instituting words in verse 24 which explicitly identifies the bread with Christ's body. It rends the context apart to understand "body" in verse 29 as something different than the same word in verses 23, 24, 27. Verse 27 is especially clear since it uses the full phrase "body and blood of the Lord." To partake unworthily is to be guilty of the body of the Lord. In verse 29 "to partake unworthily" is to eat and drink judgment to himself. In verse 27 one bears the guilt of the body of the Lord (cf. the similar phrase in the OT, Num. 18:1ff.); in verse 29 one drinks judgment to himself (compare the similar, parallel OT situation in Num. 17:12ff.). Finally, within verse 29 "body" must refer to the Lord's body and not the church because one does not eat the church as the first half of the verse states - one eats the body of the Lord; although the word "body" does not occur in 29a the idea cannot be escaped. What occurs in 29a cannot reasonably be denied in 29b. Therefore, in 29b "body" must be the Lord's body and not the church. It is a clear reference to eating the elements in the LS and the emphasis is on personal activity and not communal activity (as the paedocommunion position so often argues).

      (2) In this passage Paul describes the LS with several elements not found in the Passover:
it should be “eaten and drunk” worthily;
every participant who partakes unworthily is guilty of the body and blood of Christ;
every participant should examine himself;
every participant proclaims the Lord’s death.

Consequently, the Passover is not the background of the LS but a different OT background is seen:

(a) Everyone who eats and drinks the LS unworthily is guilty of the body and blood of Christ. The Greek of verse 27 is all in singulars, and the verbs are presents, so that it says: “Whoever would eat the bread or drink the cup of the Lord unworthily, shall (while he is eating and drinking and in the act of eating and drinking) be guilty...” The word guilty is a legal term and places legal responsibility upon the participant. The construction does not allow the understanding that this applies only to some participants. As Calvin said, it is obvious that it applies to everyone who participates.

Furthermore, although in the Passover rite there was an implied command for participants to examine themselves we should note several important things. First, there is no explicit command that those who eat the Passover meal examine themselves. Second, the only explicit OT command to examine oneself as a part of the OT sacrificial system is that everyone who approaches the presence of God examine himself (Lev. 21:1-22:16). This command involves their keeping the Levitical laws (which point to a higher sanctification). Third, approaching the presence of God unworthily was sanctioned by sickness and death (Num. 17:12-18; 19:21-23; 20:19).

What Paul applies to the LS in I Cor. 11 has no parallel in the Passover meal. Therefore, it is exegetically incorrect to interpret I Cor. 11 in terms of an implied guilt and warning attached to the Passover meal and not to apply to the LS the stated guilt and warning attached to approaching the presence of God - the altar.

Finally, the OT warning and sanction applies to everyone allowed to approach the presence of God and does not apply only to those who were old enough to heed it just as all who approached the presence of God were to be in a state of Levitical purity or bear the guilt of the altar (Num. 16-18).

(b) The word “unworthily” (27) is a requirement of sanctification because of the OT parallel set forth in point a. “Worthily” here must be taken as a requirement of sanctification. Hence, in the third question for confession of faith, candidates pledge to do what this word requires.

(c) The sanction of sickness and death (29, 30) is a danger for all who participate. In order to avoid the sanction, one has to be in a state of self-conscious sanctification. This same requirement with the same context appears in the OT where it does not apply to eating the Passover meal (see point a.).

(d) To “proclaim” or “declare” the Lord’s death (26) is a personal and not simply a communal declaration - cf. Jn. 6:35 where coming to Christ and believing in him is equal to eating and drinking Christ. Both coming and believing are personal self-conscious acts. Therefore, both eating and drinking must be personal self-conscious acts. In the eating and drinking one declares that the sacrifice of Christ is efficacious and appropriated by the eater/drinker. It is a self-conscious declaring or confession of faith.

(3) The elements found in the LS and not found in the Passover are found in other OT rites. In those rites the command to “examine” oneself requires mature sanctification from every participant.
Appendix

The OT antecedents to all of this are those meals which were eaten in the immediate presence of God: the instituting meal (Exod. 24) and the guilt offering (Lev. 5). The sin and guilt offerings were the only "atonning" offerings; only the guilt offering involved eating a meal; that meal was to be eaten (Lev. 7:6) in God's presence in a holy place - therefore unworthy participating in the meal was sanctioned by sickness and death (cf. Num. 16-18). The instituting meal (Exod. 24) was observed but once, the guilt offering repeatedly. The guilt offering constituted a declaration that the sacrifice was accepted by God. His priestly representatives fellowship with him in his presence in a holy place (the sanctuary). As God's representatives, they accepted the sacrifice and the restitution for the sin committed. Notably, Christ is often alluded to as the guilt offering (Isa. 53:10; John 1:29; etc.).

b. The LS requires a self-conscious act of remembering, I Cor. 11:24. The word rendered "remembrance" is in the Greek a word denoting a self-conscious act of remembering. Although the LS is a memorial and (if that was all it was) might be viewed as a communal memorial act, Jesus called it a remembering or a personal self-conscious action. The Greek word in I Cor. 11 ends in -sis - an ending representing an action (remembering). The Greek ending -ma represents the results of an action (remembrance). The significance of this word ending in -sis appears in Heb. 10:3 where the writer terms the Great Atonement a remembering. It was done yearly. It did not recall what had been done by Christ, but what was to be done - it was a remembering, a yearly acting out what was to be done. That the LS is to be a personal remembering arises from Jesus' command to each participant to "take, eat" and "all of you, drink of it."

c. The LS requires personal appropriation:

(1) Jn. 6

(a) 49-51; 53-56: these verses teach that consuming the body and blood of Jesus brings eternal life. Do they speak of regeneration or sanctification or both? First, consider regeneration: clearly, consuming Christ's body and blood are equated to believing in him or the first effect of regeneration. A child can believe. Yet, this minimal expression of faith is not the fullness of what Christ teaches when he equates consuming his body and blood with continual feeding on his word (verse 63). Therefore, these verses also speak of sanctification.

(b) 63: "it is the Spirit who gives life" (regeneration and sanctification), "the flesh profits nothing" (merely eating the manna in the wilderness, or even the LS, does not give life), "the words that I have spoken to you are spirit and life" (sanctification: spiritual life comes from spiritually consuming Christ's words). The "words" are, first, the word spoken by Christ, and second, the word written in Scripture (Heb. 1:1, 2, I Tim. 3:16, 17).

(c) 35; 58: appropriation involves an active self-conscious faith. "... he who comes to Me shall not hunger, and he who believes in Me shall never thirst" (35). Both "he who comes" and "he who believes" are present participles and speak of a constant process rather than a one-time act. Thus, the coming and believing are not seen as a one- time act (regeneration and the initial acts flowing from it) but as constant lifelong processes (sanctification).

"... he who eats this bread shall live forever" (58): the word "eat" (Greek "trogo" connotes "to gnaw, to chew") stresses a slow process. It is also used in verses 54-56 to describe what believers should do with reference to eating Christ's flesh. In verse 58, this Greek word describes what believers are to do while another Greek word (esthio) describes what the fathers did. Furthermore, our verb (trogo) appears in these verses only as present participle - further emphasizing
continual action. Finally, and significantly, in verse 58 Jesus speaks only of “chewing” on “this bread” (himself). So, the important thing here is not the distinction between the “bread” and the “wine”, but feeding constantly on Christ as presented in the word (the means of sanctification, cf., 63).

(2) Matt. 26:28
(a) It is clear that the “elements” are the body and blood of Christ.
(b) This does not teach that there is an essential change in the nature of the elements - this would present a linguistic and logical impossibility. Christ who sits before them could not also have been before them in the elements. Christ’s body and blood sitting before them had not yet been sacrificed, the elements, if changed, were his body and blood being offered for them - the elements must be consumed as that which had been offered were they to be efficacious. Jesus teaches this act is done in remembering what has been, not as that which is in the process of being done (Luke 22:19). Finally, it is hardly conceivable that Jesus is proposing some kind of cannibalism.
(c) These instituting words do teach the real presence of Christ in the elements so that the one who does eat takes to himself Christ, not simply the bread and wine - one cannot entirely separate Christ’s body and blood from the elements. Indeed, Christ’s words of institution so strongly identify them that were it not for considerations such as those just mentioned under point (2) above the identity would be undeniable.
(d) Jesus commands participants to appropriate the elements (i.e., what they represent): “take, eat” and “all of you, drink of it.” Every participant is commanded to appropriate Christ to himself. Where there is no self-appropriation, there is no participation as Christ commanded it. Christ’s command stipulating how one must participate in the LS, proves one cannot be passive in the Lord’s Supper - in contrast to baptism where one can be passive.

d. The LS requires personal understanding or discernment:
(1) discernment (examination), I Cor. 11:28 (see, 2.b).
(2) consuming the word spoken/written - Jn. 6:63 (see, 4.a.(2)).
One cannot feed on the words (teachings) of Jesus without understanding and discerning (applying) what they mean.
2. The Bible teaches only those who have made a credible profession of faith should participate.

The second biblical teaching supporting the traditional position is the requirement of a credible profession of faith before one can partake of the LS. This teaching rests on three pillars: children did not fully participate in every OT sacramental meal, the equivalent of a credible profession of faith was required to approach the altar, and the NT Israel is required to discipline the table.

a. Children did not fully participate in the OT sacramental eating; they did not fully commune:
(1) Children did not fully consume any meal - the rabbis forbid children to drink the wine.
(2) Children did not personally participate in making the sacrifice including purchasing the sacrifice, approaching the altar (coming into God’s presence), and laying hands on the beast (personally confessing that this sacrifice was his sacrifice).
(3) The LS is eating/communing with Christ, coming into God’s presence, and personally confessing that this sacrifice is one’s own sacrifice - it is
approaching the altar and laying hands on the sacrifice.

(4) If all the meals are to be conceived as but parts of a whole
communing with God, and not each meal considered in itself, and they are, then
children did not fully eat/commune with Christ in the OT. There were certain
aspects of “communing” which barred children. Hence, in the OT the position of
children vis-a-vis “communing” is not simple.

(5) Although children communed in the OT they did not fully
commune as the LS always involves.

(6) In the case of each particular meal, the nature of the commun-
ion (what was signified and sealed) determined if children were admitted (the
design). The nature of the LS requires that which a child must, but cannot, provide:
personal appropriation of Christ, personal examination (active sanctification), and
personal understanding of the Word of God.

b. That which is required by the LS rests upon every participant in
the LS. Furthermore, in order that things might be done decently and in order that
the body and blood of Christ is not profaned or desecrated, every participant must
be tested by the elders of the church (to whom were given the keys of the kingdom)
prior to being allowed to take the LS.

(1) In the OT, God held Israel responsible for violations of his
law in allowing the unworthy to approach his altar, Lev. 23:1ff. This same principle
applies to the “altar” in the messianic age, cf. Ezek. 44:4-9. This prophetic passage
cannot have any meaning at all if it is not applied to church membership and to the
LS (let us remember that I Cor. 10:16-18 and 11:27-34 speak of the Lord’s table in
terms of the OT altar). Therefore, it is the responsibility of the church to discipline
the table.

(2) In Ezek. 44:4-9 God says that the new-covenant Israel is re-
sponsible to discipline who approaches Him.

(3) In the Judaism of Jesus’ day, Ezek. 44 was manifested in what
has come to be known as “bar mitzvah.” God submitted Jesus to this institution
before he was allowed to approach God’s presence (the altar).

(4) Under the new covenant, the church is responsible to disci-
pline the table to not allow the unworthy to approach the altar, I Cor. 5:11-13, Matt.
18:17.

(5) The church cannot read one’s heart - all we can “read” is
one’s profession.

(6) Therefore, before one approaches the table (the Lord’s pres-
ence) the church must examine his profession.

c. What is a profession of faith?

(1) It is governed by the exercise of the keys of the kingdom.

(a) The keys were given to the church governors (elders)
and not to parents (Matt. 16:19; 18:15-20).

(b) The exercise of the keys is abdicated when someone
other than the governors/elders bars, in church discipline, a person from the LS.

(c) The exercise of the keys is abdicated when someone
other than the governors/elders admits a person to the LS:

i. Church governors/elders must give account for the

ii. To allow a child to approach the table is to allow him
to come under the sanction of sickness and death. God holds the church responsible
for disciplining the table (Ezek. 44:4-9).
This requires an active examination of church members.

This responsibility is especially pressing when the members are introduced/admitted/exposed by the exercise of the keys to the sanctions on the LS.

(2) The governors/elders are responsible in teaching to make certain the truths of the Gospel are known by church members and adherents, Acts 20:28-31.

(3) The governors/elders are responsible in examination to make certain the truths of the Gospel are comprehended and practiced by church members.

(a) This is seen in admitting adults to church membership.
(b) This is seen in admitting children to full communion in the LS.

(4) Children may fully commune with God in salvation and sanctification before being admitted to the LS. Indeed, this is the requirement for participation. It is the duty of church governors to admit them to this sign and seal.

(5) This is parallel to the matter of baptism. Before baptism, infants are members of the church. Yet they are not to be admitted to membership lightly. It is the duty of the governors to instruct parents in their duties under the covenant and to assure themselves that those duties are understood and practiced. Therefore, it is right and proper to ask them pertinent questions publicly on the occasion of the baptism.

3. The Bible’s teaching regarding admission to the sacraments is consistent throughout.

The third major thesis undergirding the traditional position is that the Bible’s teaching vis-a-vis participation in the sacraments is consistent throughout.

a. The barring of infants from the LS rests on the same basis as their admission to baptism:

(1) Both rest on the NT teaching sometimes called “federal headship.”

The principle of federal or covenantal headship is taught throughout the NT with respect to Adam’s relationship to mankind, Christ’s relationship to the elect (Rom. 5:12), the parent’s relationship to children (Col. 2:11, 12; 1 Cor. 7:14), the elder’s relationship to the church (1 Tim. 3:5, Heb. 13:17, Rev. 4:10), and the apostles’ relationship to the church (Matt. 26:26-30, Eph. 2:20, Rev. 4:10).

(2) This parallels the OT practice and theology. In the OT, federal headship admitted children to circumcision (Gen. 17:9-14) and barred them from the altar because federal headship meant that the active faith requisite for circumcision (Rom. 4:11) was satisfied in the child’s spiritual representation by his parent. When did that representation cease? When the child was no longer a child. This change of state took place when the child passed from childhood into adulthood. When an adult he was no longer under a representative head - he was a representative head (at least potentially) and could defend himself in the courts, for example - this is evidenced in Exod. 22:22ff. where the law enjoins Israel to protect the rights of orphans. Widows and orphans are to be protected because they have no one to protect them. This implies they cannot come before the courts on their own behalf. Certainly it is absurd to believe that an orphan never became his own legal representative. When does an orphan cease to be an orphan - when can he defend himself? This was when he passed from childhood to adulthood, i.e., when he
became his own representative/covenantal head. This was marked by physical maturity - i.e., when he became a man, or when he passed through puberty. Since the courts of Israel were really the courts of God (Exod. 22:22ff. - God, the judge, pledges to be the lawyer/defender of those who have no defender), and since these courts were but an extension of the Holy of Holies, there is a parallel between approaching the legal/civil court and approaching the religious court. Just as federal headship admits children to circumcision in the OT, it admits them to baptism in the NT. Similarly, federal/covenantal headship bars children from approaching God in the OT, so it bars minor children from approaching God (taking the LS) in the NT.

b. The Bible teaches that a mature discernment is required to approach God in the LS:

(1) The OT requires a mature discernment to approach God in the church sacraments.

(a) Only ordained Levites could approach the altar - they were responsible to bear the guilt of the sanctuary and of the priesthood, Num. 17-18, Lev. 21-22.

(b) Only male federal heads could approach the altar, or the presence of God - the priests were the substitutes for Israel in serving before God and making the sacrifices and only adult males could do this, Num. 16-18.

(c) Federal headship was distinguished by the ability to have children.

(d) Federal headship marked the passage from childhood into adulthood.

i. The one recognized as an adult was expected to assume adult responsibilities: marriage, making vows, approaching the altar, voting in the assembly, defending himself in the courts (Exod. 22:22ff.). In most of these matters there is no specific text of Scripture, but the general equity of Scripture teaches that adult responsibilities and adult privileges require that only an adult perform and enjoy them.

ii. The one recognized as an adult did assume adult covenantal responsibility in approaching the presence of God (he came under the sanction of death, Num. 16-18:7, I Sam. 16:5).

(e) In Ezek. 44:8,9 the rituals of the temple are projected into the Messianic age. They will find their fulfillment in what is to happen in that age of fulfillment (see above).

(2) The NT requires a mature discernment to approach God in the sacrament (LS) of the church.

(a) The example of Jesus leads to this conclusion, Luke 2:41-52.

i. Rabbinic sources teach that this was the age (officially 13, but possibly 11 or 12) of passing from childhood to adulthood by means of examination and formal introduction into the courts of Israel (now known as bar mitzvah”).

ii. Jesus was subjected to this institution by God. This is implied by the rabbinic source just mentioned. Furthermore, what the Talmud says about Jewish practice best fits the assumption that this was Jesus’ bar mitzvah: (1) he was twelve, (2) on their way home his parents had traveled with relatives and missed him - most people went home on the third day of the feast and the women and children traveled in a group ahead of the men; thus, each parent would think
Jesus was with the other parent (with Joseph because he had just changed status; with Mary because it would have been natural for him to be with his young friends); when they stopped for the night they found Jesus was absent, (3) he was found sitting in the court talking to the rabbis - they only talked with “commoners” in the court of Israel and on the third and following days of the feast, (4) Jesus’ reply to Mary’s rebuke set forth his new status; yet he returned home with his parents - how was this being about his father’s business? Answer: now he was a man before God, but did not yet enter his messianic ministry (Edersheim, Life and Times of Jesus, vol. I, p. 235-236).

iii. It was the will of God that all males approach the altar worthily.

iv. Jesus approached the altar as soon as was willed by God.

v. Since Jesus was subjected to this institution by God the Father, this is the correct interpretation of God’s will. If in the OT, God commanded all males to appear before him as soon as they were physically able to do so (Deut. 16:16) and if Jesus did not do this, then Jesus would not have kept the law perfectly.

(b) The OT ritual of sacrifices and approaching the altar are explicitly applied to the sacrifice of Jesus, Heb. 8-10.

(c) All the OT rituals (including the meals) are taught to be but one ritual finding its culmination in the Great Atonement, Heb. 8-10.

(d) All the OT rituals are related directly to coming before the presence of God in the Great Atonement.

(e) The LS commemorates and ritualistically acts out coming into the presence of God.

(f) Only Jesus, our high priest, enters the Holy of Holies in heaven.

(g) In Jesus we approach the presence of God.

(h) There is not a higher standard of sanctification in the OT (ritualistic requirements for approaching the presence of God) than in the NT (requirements for approaching in the LS). Or, discernment does not have a different essence in the two testaments. In the NT, discernment should involve no less than OT discernment. In the OT, discernment involved the ability to make and carry out mature decisions - including mature decisions and actions in the area of sanctification. In the OT, adult privilege (coming into the presence of God in the sacraments of the church) requires adult responsibility (keeping the laws of sanctification). So, in the NT coming into the presence of God in the church ritual, the LS, requires adult responsibility. Or, adult responsibility (coming under the sanction of death and sickness) is entailed in adult privilege.

(i) Therefore, since children (those below puberty) were not introduced into the age of discretion/adulthood in the OT, neither should they be introduced into the age of discretion/adulthood in the NT.

(j) Therefore, children are and should remain “children” at least until they reach puberty.

(k) Federal headship admits children to baptism just as it admitted children to circumcision. Federal headship barred children from adult privileges in the OT and it bars them from adult privileges in the NT. Participation in the LS is an adult privilege.
Conclusion:
The position of this minority does not divide the LS and adult privilege such as voting in the church - this has no scriptural warrant. Adult privilege in entering the court of Israel included all the privileges of adult membership in the OT church (e.g., voting in the congregation - this was what was involved in Christ's introduction into the temple). So, in the NT, adult privilege in taking the LS should entail voting rights.

III RECOMMENDATIONS

1. That this report be sent to the churches for their study.
2. That we do not change our subordinate standards.
3. That we inform the Kidane-Hiwot church that the practice of paedocommunion is not within the boundaries of our secondary standards or of Scripture.
4. That the reports be sent to the RES.

Leonard J. Coppes

REPORT OF MINORITY NO. 2
OF THE COMMITTEE ON PAEDOCOMMUNION

The undersigned continues to hold to the propositions presented in his minority report at the 54th General Assembly. Accordingly, he makes no further report at this time. He does, however, concur with the recommendations offered by Dr. Leonard J. Coppes.

Dr. Peter A. Lillback
REPORT OF THE COMMITTEE TO VISIT THE KIDANE-HIWOT CHURCH

The 54th General Assembly appointed Messrs. Edwin Urban and John Kinnaird as a special committee to visit the Kidane-Hiwot Church of Washington, D.C. The purpose of the visit was to inform the congregation "concerning the deliberations and actions of the Assembly on this matter", i.e., the paedocommunion issue.

Prior to the time of the intended visit, a communication was received from the Rev. Hailu Mekonnen suggesting that such a meeting (which would have been the third such), while initiated with the very best intentions, might at this point prove counterproductive.

Messrs. Urban and Kinnaird deferred to the judgment of Mr. Mekonnen and did not meet with the Kidane-Hiwot congregation. A copy of the letter received from Mr. Mekonnen is attached to this report.

Respectfully submitted,
John Kinnaird
Edwin Urban

ATTACHMENT

Kidane-Hiwot Church
Connecticut Ave. and Chesapeake St., NW
Washington, D.C.
November 3, 1987

Rev. Edwin C. Urban
12705 Flagship Ct.
Herndon, VA 22070

Dear Rev. Urban,

I am writing to you since you are the convener of the delegates of the General Assembly to visit Kidane-Hiwot to bring greetings to us and to update us on the study of paedocommunion by the General Assembly. As you recall, we had set up a date for you and Mr. John Kinnaird to visit Kidane-Hiwot. However, as I reflected on it, I came to the conclusion that a visit to the congregation with the message that their question has not yet been resolved would actually produce the opposite result in the congregation than that which the G.A. intended, namely to encourage us. So I have suggested that the visit should not occur and both you and Mr. Kinnaird have kindly concurred with my suggestion.

Please communicate to the General Assembly my deep appreciation of its pastoral concern to me and my congregation. I very much understand that it is pastoral concern that motivated the G.A. to decide to send the delegates to us. I appreciate this very much.

Please also communicate to the G.A. that the favorable resolution of the question of paedocommunion is still something that Kidane-Hiwot is awaiting anxiously. It is my prayer that the Lord will continue to guide our General Assembly to come to a decision that will honor Him and bring spiritual prosperity to His church.

Gratefully yours in Christ,
Rev. Hailu Mekonnen
REPORT OF THE COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR PUBLIC WORSHIP

The Committee has met twice since the last General Assembly. Each meeting lasted for several days. The members of the Committee are the Rev. Messrs. Donald J. Duff, Glenn D. Jerrell and Jack J. Peterson. Mr. Duff serves as Chairman and Mr. Jerrell, as Secretary.

I THE WORK OF THE COMMITTEE

Our proposed Chapter I of the Directory for the Public Worship of God has been before the Church for almost three years. Two Advisory Committees of the General Assembly have reviewed it and have made comments and we have made several revisions since the first draft. Overall there has been very little in the way of comment or of suggestions concerning this proposed revision. Five ministers in the denomination have written to the Committee during the past year. However the Committee continues to work on revisions to proposed Chapter I considering suggestions made to and by the Advisory Committees.

The Advisory Committees have suggested that the Committee "... develop a clear focus on the nature and scope of the proposed revision; that is, establish guidelines for the treatment of specific practices; adopt a definite editorial stance with regard to the purpose, audience, format, and style; and seek the editorial suggestions of someone with expertise in matters of prose."

The Committee responds to this suggestion with the following considerations.

1. The Directory for the Public Worship of God is part of the constitution of the Orthodox Presbyterian Church. See Form of Government, Chapter XXXII, Section 1.

2. The third ordination vow is "Do you approve the government, discipline, and worship of the Orthodox Presbyterian Church?"

3. These two facts indicate that the Directory for the Public Worship of God is a document, like the Form of Government and the Book of Discipline, which belongs to the church and is for the use of the church.

4. The responsibility for the oversight of the public worship of the church is the responsibility of the elders. Therefore the Directory for the Public Worship of God will be first of all a guide to the elders for the service of worship in the church.

5. The Directory for the Public Worship of God may also be used as a pedagogical instrument. This is true also of the Confession of Faith, the Catechisms, the Form of Government and the Book of Discipline.

6. As part of the Constitution the Directory for the Public Worship of God must be consistent with the rest of the Constitution. The Directory for the Public Worship of God is a compromise document which includes allowable extremes in the public worship of our churches that are within the boundaries set by the doctrinal standards.

7. The desire of the Committee is to make the document simple and understandable.

8. The Committee is currently contacting an individual who has expertise in matters of prose style to assist the Committee.

Members of the Committee continue to get inquiries about different sections of the revised Book of Discipline. Through these inquiries we have become aware of certain areas that need improvement as the Book is used in the Church.

The Committee recommended to the 54th General Assembly a proposed
revision of the Book of Discipline Chapter VI. The Advisory Committee made a change in the proposed revision to the chapter and also amended the grounds given by the Committee. The Assembly adopted the proposals of the Advisory Committee but when the Stated Clerk sent out Chapter VI of the Book of Discipline to the churches and presbyteries he sent it in the unamended form and not in the form adopted by the General Assembly. Presbyteries did not have the proper form to vote on during the year. Because of this confusion any votes by the presbyteries cannot be thought of as valid. The Committee is therefore resubmitting Chapter VI of the Book of Discipline in an amended form with grounds. The changes were in response to suggestions made by the Presbytery of New Jersey and by individuals who communicated with the Committee.

The Committee has taken into consideration the objections made to the proposed Directory for the Public Worship of God, Chapter I, Section 8 and submits the following in its place: “In public worship the unity of the church finds concrete expression. All of God’s people unite in active participation. All of them, the members of the church - parents and children, old and young, women and men, poor and rich, educated and uneducated, healthy and infirm - all of them are priests of the new covenant and are equipped for the work of worship.”

II  BUDGET
Our estimated expenses for the coming year are $2,000.

III  RECOMMENDATIONS
1. The Committee informs the 55th General Assembly (1988) that in Chapter VI,A,1 of the Directory for the Public Worship of God the references to the Form of Government, Chapters XV and XVI should be changed to Chapter XXIII and requests the Moderator to declare that such is a correction of an error and that the change is now in effect.
   Ground:
   When the new Form of Government was adopted in 1978 this section of the Directory for the Public Worship of God was not corrected and now should be.

2. The Committee informs the 55th General Assembly (1988) that in Chapter VI,B,1 and VI,C,1 of the Directory for the Public Worship of God the reference to the Form of Government, Chapter XIII should be changed to Chapter XXV and requests the Moderator to declare that such is a correction of an error and that the change is now in effect.
   Ground:
   When the new Form of Government was adopted in 1978 this section of the Directory for the Public Worship of God was not corrected and now should be.

3. That the 55th General Assembly propose to the presbyteries that the Book of Discipline V,2,b,(1) be amended by striking the period at the end and inserting “unless the presbytery institutes or continues other disciplinary action against him.”
   Ground:
   This makes this section parallel to V,2,a,(2).

4. That the 55th General Assembly propose to the presbyteries that the Book of Discipline be amended so that Chapter VI would read as follows:
VI CENSURES
A. Pronouncing and Announcing Censures

1. If the accused has been found guilty, the trial judicatory shall state what censure it proposes to pronounce against the accused. In judicial discipline there are four degrees of censure: admonition, suspension, deposition, and excommunication. The censure shall not be pronounced before the expiration of the time in which the accused may file notice of appeal. If notice of appeal is filed and an appeal is taken within the time prescribed in the Book of Discipline, Chapter VII, the trial judicatory may not execute its judgment unless and until the judgment is affirmed by the judicatory to which final appeal is taken.

2. Censures shall be pronounced in the name and by the authority of the Lord Jesus Christ, as an act of the whole church, by the moderator on behalf of the trial judicatory.

3. These censures shall always be accompanied by prayer to God that he may graciously use the discipline for the restoration of the offender, the edification of the church, and his own glory.

4. An officer or other member of the church, while under suspension, shall be the object of deep solicitude and earnest dealing to the end that he may be restored.

5. If a person who has been adjudged guilty refuses or fails to present himself for censure at the time appointed, the trial judicatory shall cite him to appear at another time. If he does not appear after the first citation, the censure shall be pronounced in his absence.

6. a. The admonition of a member of the church normally shall not be announced to the church.

b. The indefinite suspension, deposition, or excommunication of an officer or other member of the church shall be announced to the church in which the officer holds office or in which the member holds membership.

B. Degrees of Censure

1. Admonition
Admonition consists in tenderly and solemnly confronting the offender with his sin, reproving him, and exhorting him to repentance and to greater fidelity to the Lord Jesus Christ.

2. Suspension
a. Suspension is a form of censure by which one is deprived of the privileges of membership in the church, of office, or of both. It may be for an indefinite or a definite time.

b. Suspension of an officer from the privileges of membership shall always be accompanied by suspension from office, but the latter does not necessarily involve the former.

3. Deposition
Deposition is a form of censure more severe than suspension. It consists in a solemn declaration by the trial judicatory that the offender is no longer an officer in the church.

4. Excommunication
Excommunication is the most severe form of censure and is resorted to only in cases of offense aggravated by persistent impenitence. It consists in a solemn declaration by an ecclesiastical judicatory that the offender is no longer considered a member of the body of Christ.
C. Procedural Considerations

1. Admonition
   The pronouncing of the censure of admonition terminates the case. The offender is considered restored and again in good and regular standing in the church.

2. Suspension
   a. Suspension is a form of censure by which one is deprived of the privileges of membership in the church, of office, or of both. It may be for an indefinite or definite time.

   (1) Indefinite suspension is for a case in which there is no demonstration of repentance or when there is a statement of confession without sufficient time to see the fruit of repentance; the guilty is suspended until he demonstrates the genuineness of his repentance or until a more severe censure is pronounced (cf. Chapter VI:C,2,b.).

      When the trial judicatory which pronounced the censure of suspension is satisfied with the fruit produced in keeping with repentance the censure shall be removed and the offender shall be restored. This restoration shall be accompanied by a solemn admonition. Restoration to the privileges of membership may take place without restoration to those of office.

   (2) Definite suspension is for a set period of time in a case where there may be serious doubts about what would constitute genuine repentance and its fruit in action and/or whether it has occurred. The judicatory may suspend the offender for a specific period of time. At the end of that time, after a solemn admonition, the offender is considered restored and the case is terminated. The offender is again in good and regular standing in the church.

   b. When a person who is under indefinite suspension has failed to produce fruit in keeping with repentance, it shall be the duty of the judicatory not earlier than six months or later than one year after the announcing of the censure to consider whether the suspension should be continued or a more severe censure imposed. It may proceed to deposition or excommunication or both without further trial.

   c. Indefinite suspension of a pastor involves the dissolution of the pastoral tie. The sentence of deposition shall be read before the congregation, and the pulpit shall be declared vacant.

   In the case of the definite suspension of a pastor the presbytery, after giving the session an opportunity to be heard, shall decide whether the pastoral relation shall be dissolved.

   d. When a minister has been suspended, the judicatory shall immediately notify all the presbyteries of the church.

3. Deposition
   a. When a minister is deposed from his office, the presbytery shall remove his name from the roll of ministerial members of the presbytery and dismiss him to a particular church or enroll him as a member of the regional church without membership in a particular church.

   b. Deposition of a pastor involves the dissolution of the pastoral tie. The sentence of deposition shall be read before the congregation, and the pulpit shall be declared vacant.

   c. When a minister has been deposed, the judicatory shall immediately notify all the presbyteries of the church.
D. Restoration

1. Restoration of the offender involves a statement of confession of the sin with which he is charged, his repentance, his producing fruit in keeping with repentance, and absolution from censures by the judicatory.
   
a. The process of restoration begins with a statement of confession to the judicatory for the sin with which he has been charged. However, repentance is more than such a statement of confession.
   
b. "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience." Repentance is nothing less than a change of life from sin to God and the resolve to walk in new obedience. Sorrow leads to repentance and godly sorrow brings repentance that leads to salvation and produces fruit in keeping with salvation.
   
c. The fruits of repentance are those actions of the offender which demonstrate to the judicatory his grief and hatred of his sin, his turning from it to God and his full purpose of new obedience.
   
d. Absolution from censure is the declaration by the judicatory that it is satisfied with his repentance.

2. An officer deposed because of a commonly known offense shall be restored only after the judicatory has assured itself that the restoration will not be attended by injury to the cause of the gospel.

3. An officer who has been deposed cannot resume his former office without again being ordained.

4. Restoration shall always be accompanied by a prayer of thanksgiving to God for his redeeming grace.

Grounds:

1. The proposed chapter arranges the material in a more logical and easy to use format.

2. THE DEGREES OF CENSURE are listed (VI:A,1) at the suggestion of the 53rd General Assembly.

3. THE CENSURE OF REBUKE HAS BEEN DROPPED throughout this chapter (e.g., VI:A,1). This was done for the following reasons:
   
a. to conform to our Confession of Faith Chapter XXX:4;
   
b. to simplify things;
   
c. to remove the problem of an artificial distinction between admonition and rebuke. The sole difference between the two is that rebuke is a form of censure more severe than admonition. The difference is a pragmatic one and not one based on any distinction derived from the biblical use of the words. Your Committee feels that it is better to use the censures of admonition, suspension and excommunication as listed in our Confession of Faith as three categories of censure. The judicatory would determine the severity of the censure within these three categories. (This might be illustrated by the options of a fine, imprisonment or capital punishment. The amount of the fine can be for a small or large amount.) Therefore the judicatory, taking into account the whole situation including the “nature of the crime and demerit of the person” [Confession of Faith XXX:4], will determine whether the censure is to be admonition or suspension, and then, within the censure of admonition, the severity of the admonition.
4. ANNOUNCING THE CENSURE TO THE CHURCH. In VI:A,6,a “The admonition of a member of the church normally shall not be announced to the church” has been added to make explicit what was implied in present C,1 (which is A,6,b in this proposed form) and states that the censures of indefinite suspension, deposition, and excommunication and the sins involved are so serious and their implications for the church so far-reaching that the church must be informed of them. Most cases calling for admonition are of such a nature that the interests of discipline are best served by keeping it between the elders and the accused. However, there may be situations which suggest an announcement to the church as a whole.

5. REPENTANCE. In D,1 the steps for restoration are set forth and the doctrine of repentance discussed. The following thoughts are relevant:
   a. the four steps are an attempt to help the judicatory evaluate progress toward restoration;
   b. there is in the initial step the statement of the offender that he has sinned in the specific matter for which he has been found guilty. A variety of circumstances may come into play concerning the statement. It may be made with sincerity and conviction or it may be motivated by worldly fear of the consequences that may result if no such statement is made. Whatever the situation under most circumstances, such a statement is only a beginning step in a process of restoration;
   c. Paul sets forth a pattern of repentance in 2 Corinthians 7:23-13. The sum of his considerations points to this: that godly sorrow is a sorrow motivated by love for God, by a feeling of grief and hatred of sin which has offended God and grieved his Holy Spirit, and which says, “I have sinned against God, I have grieved my holy Lord, my sin has caused the death of my Lord for that sin; I, by his grace, turn from it and will endeavor to walk in newness of life as a new creation of the Lord.” Then, in verse 11, this sorrow which led to repentance which led to salvation produces fruit in the life of the repentant one - earnestness, eagerness, indignation, alarm, longing, concern, readiness to see justice done;
   d. John the Baptist demanded that his hearers “produce fruit in keeping with repentance” (Matthew 3:8);
   e. “Absolution from censure” (see Confession of Faith XXX:4) is the declaration of the judicatory that it is satisfied that there is fruit in keeping with repentance in the life of the offender and that therefore he is absolved of the censure, that is, the censure is lifted, the sinner is reclaimed, the name of the Lord has been cleared, and the holiness of the church has been restored in the judgment of the judicatory in the specific case before them. The slate is clean and normal life resumes.

6. TERMINATION OF THE CASE. C,1 states that “The pronouncing of the censure of admonition terminates the case. The accused is again in good and regular standing in the church.” This is true for either the repentant or the non-repentant. The Committee therefore has dropped the suggestion of the 53rd General Assembly that the phrase “Should the offender repent” be added at the beginning of C,1. The offenses involved in admonition are such that the censure pronounced terminates the case. If there is continued non-repentance or continuation in the sin involved, the session must then determine whether additional charges are required and a new trial demanded.

7. DEFINITE SUSPENSION. The arguments of the Presbytery of New Jer-
sey based on firsthand experience with two specific cases persuaded the Committee to retain the definite suspension.

[End of Grounds]

5. That the budget of the Committee for the coming year be $2,000.
6. That the Committee be continued.

Respectfully submitted,
Donald J. Duff, Chairman
REPORT OF THE HISTORIAN

I ARCHIVES

When the present historian for the denomination assumed this position in the early '80s, he was handed a large box by the former historian. This box contained the archives of the OPC. Today those archives have grown to nearly forty boxes. In the last year we have acquired the records to the denominational Committee on Diaconal Ministries and files of the Presbyterian Guardian. We also have approached the standing committees and asked them to deposit their records prior to 1970 in the archives.

As you can see, the archival work has begun in earnest. We are endeavoring to coordinate our present effort regarding the denominational committees with work with the presbyteries, congregations and ministers. By this time next year, we hope to have gathered a complete file of Presbytery Records Inventory Sheets, Congregational Data Sheets and Ministerial Biographical Sheets. These various forms will keep us up to date with vital information in the development of the Church. We have asked the presbyteries to maintain the position of historian and archivist within their bounds in order to provide the local liaison we need.

The Ministerial Data Sheets deserve special comment. They already have been used to gather the material in the Ministerial Register that appears in the Semicentennial volume. The information in the register is current through 1984. What we hope to do is provide the church a yearly update to be printed for each assembly.

II PROJECTS

The long-range goals remain. In time, the production of a definitive history of the OPC should be completed. Along with this, a popular treatment of the history would be useful for students and study groups. Also, a more comprehensive, less hagiographic treatment of Machen should be available to the church.

The historian and the committee have discussed another project. Would a handbook of the smaller Reformed and Presbyterian bodies of North America be a useful tool? Not all of these churches are part of NAPARC or the RES, but are of interest to us as a church. Such a handbook could include brief histories, summaries of statistics and main areas of concentration and important addresses. It could facilitate communication and help people in their knowledge of the Reformed and Presbyterian community of churches.

III BOOKS

For information about the Semicentennial books, see the Report of the Committee for the Historian.

IV SCHEDULE

Ten hours per week were spent this past year on historian matters. The same schedule is envisioned for the coming year.

V MILESTONES

We rejoice that some have kept the faith and finished their course since our last assembly. How glad we are for their labors. Still, we will miss men like Calvin Knox Cummings, Lewis J. Grotenhuis, Lardner W. Moore, Arthur O. Olson, Murray Forst Thompson, William E. Welmers.

Respectfully submitted,
Charles G. Dennison
REPORT OF THE COMMITTEE FOR THE HISTORIAN

During the past year of 1987-88, the Committee for the Historian of the O.P.C. continued its efforts of promoting and selling the three books which were published during the semicentennial year. We are thankful to report that two of the three books have been completely paid off and proceeds from all sales are now going toward paying off the remaining $2,850 owed to the Christian Education Committee.

The Committee met three times. Some of the activities and decisions of the Committee are summarized below.

I  BOOK PROMOTION AND SALES

A. We continued to sell the books through the Presbyterian and Reformed Publishing Company, Great Christian Books (formerly Puritan Reformed Discount Book Service), and directly by the Committee.

B. The books were advertised and promoted in the following ways:
   1. A flyer was produced and mailed directly in May 1987, through the NEW HORIZONS mailing list, announcing a new discounted schedule of prices.
   2. Another flyer with quotations from reviews of the books was sent to 370 theological seminary and Christian college libraries.
   3. In addition, advertisements were placed in the NEW HORIZONS and JOURNEY magazines.

II  ARCHIVES

The work of organizing the archives which are now located at the Montgomery Library of Westminster Theological Seminary in Philadelphia was begun. The Historian made three visits during the past year. Details of this work are included in the Historian’s report. The appraisal and insurance of the archives, scheduled for last year, will be done this year. The cost for that has been included in the budget. This portion of the budget is carried over from last year.

III  STATUS OF BOOK ACCOUNTS (As of 3/4/88)

A. 50TH ANNIVERSARY VOLUME

1. Income:
   - Chr. Ed. Comm. Loan $ 7,000.00
   - Home Miss. Comm. Loan 7,000.00
   - Other Loans 5,500.00
   - Gifts 3,320.00
   - Interest 3,966.42
   - Book Sales 33,762.13
   - Transfer from “LEST WE FORGET” Account 845.00
   - $ 61,393.55

2. Expenses:
   - Loan Repayments $ 20,171.10
   - Artwork 3,707.66
   - Publishing 30,411.63
   - GCP 4,493.63
   - Mailing 2,585.48
   - Refund 18.00
   - $ 61,387.50
### Fifty-Fifth General Assembly

3. **Balance:** $6.05  
4. **Cost of Production:** $38,612.92  
5. **Outstanding Liabilities:** None  
6. **Total Volumes Sold:** 2,142

#### B. PRESSING TOWARD THE MARK

1. **Income:**  
   - Chr. Ed. Comm. Loan $8,500.00  
   - Book Sales 10,258.16  
   - Interest 78.60  
   **Total:** $18,836.76

2. **Expenses:**  
   - Loan Repayment $5,650.00  
   - Artwork 2,920.45  
   - Publishing 9,922.17  
   - Mailing 300.00  
   **Total:** $18,792.62

3. **Balance:** $44.14  
4. **Cost of Production:** $12,842.62  
5. **Outstanding Liability:**  
   - Chr. Ed. Comm. $2,850.00  
6. **Total Volumes Sold:** 686

#### C. LEST WE FORGET

1. **Income:**  
   - Book Sales $8,161.70  
   - Interest 11.59  
   **Total:** $8,173.29

2. **Expenses:**  
   - Loan Repayment (CEC) $4,342.61  
   - Shipping Costs 279.24  
   - Cost of 2nd Printing 2,689.00  
   - Transfer to “50TH ANNIV. VOLUME” Account 845.00  
   **Total:** $8,155.85

3. **Balance:** $17.44  
4. **Cost of Two Printings:** $7,345.82  
5. **Outstanding Liability:** None  
6. **Total Volumes Sold:** 3,224

### IV 1987-88 BUDGET EXPENSES

**A. Budget:** $4,250.00

**B. Expenses:**  
1. **Administrative** $1,354.00  
2. **Promotion** 671.00*  
3. **Travel** 582.40  
4. **Archival** 84.00  
   **Total:** $2,691.40  

*Plus $1,000.00 included in last year’s report

**C. Historian’s Honorarium:** $4,000.00
V  PROPOSED 1988-89 BUDGET

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VI  RECOMMENDATIONS
The Committee recommends the following:
1. That the budget of the Committee for the Historian, itemized in Section V above, be adopted.
2. That the Historian’s honorarium of $4,000.00 per year continue for the next year.

Respectfully submitted,
John S. Deliyannides, Chairman
REPORT OF THE CHAPLAINS COMMISSION

This is the report of the annual meeting of the Presbyterian and Reformed Joint Commission on Chaplains and Military personnel of which the Orthodox Presbyterian Church is a constituent member. Other member churches are the Presbyterian Church in America and the Reformed Presbyterian Church of North America. The Commission serves as the endorsing agency for the Korean-American Presbyterian Church in response to their request.

I THE ANNUAL MEETING

The annual meeting was held in Atlanta, Georgia, Friday, December 4, 1987. Your only representative able to attend was Elmer M. Dortzbach, Ph.D. Mr. Lyman Smith was on sea duty and Mr. Dennis Prutow was unable to arrange his affairs to permit attendance. Following the meeting, information was received that Mr. Prutow had submitted his resignation from the Committee.

II SPECIAL MATTERS OF INTEREST

A. Roll of Chaplains

There are eight active duty chaplains: Chester Lanious, William Miller, Robert Needham, James Reber, Lyman Smith, Bryan Weaver, Christopher Wisdom, and Douglas Withington. There are seven Reserve chaplains: William Acker, Martin Dawson, Thomas Foh, Donald Miller, Gordon Miller, Bernard Stonehouse and William Warren. Donald Buchanan, Jr., serves in the Civil Air Patrol. There are no enrolled seminarians in the program.

B. Publication

The official publication of the Commission, On Line, is available for congregational use in maintaining contact with the work of our chaplains. For information, write Ms. Sharon Kraemer, Christian Education and Publications Committee, Presbyterian Church in America, 1852 Century Place, Atlanta, Georgia, 30345.

C. Statement on Nuclear Weapons

The General Assembly of the PCA has adopted a statement on nuclear weapons. A duplicated copy is available from Ms. Kraemer (see above for address).

D. Activity of the Executive Director

Mr. William B. Leonard reported to the Commission on his extensive travel to many areas of the world visiting military bases and our chaplaincy personnel. On several occasions he was accompanied by his wife who ministered especially to the wives. Further activities include heavy correspondence with inquirers about the chaplaincy program, chaplains with problems or specific needs, and serving as liaison with the Office of Chief of Chaplains in Washington, D.C.

E. Policy Statement on Baptisms, Church Membership Receptions by Chaplains

The PCA has adopted a policy statement authorizing chaplains to baptize and receive members into particular churches after due consultation with sessions and Presbyteries. To date, the Orthodox Presbyterian Church has taken no official action in this matter. The Commission expressed the desire that this matter be given attention.
F. Replacement of the Executive Director

A special subcommittee was appointed to provide guidelines for replacing Mr. Leonard who anticipates retiring in two or three years.

III RECOMMENDATION

That this General Assembly adopt a policy statement on the function of the military chaplain regarding baptizing and receiving church members where military duty precludes the normal procedures of the local congregation or presbytery.

IV ELECTIONS

The term of Mr. Lyman Smith expires with this General Assembly. The uncompleted term of Mr. Prutow should be filled by this General Assembly.

Respectfully submitted,
Elmer M. Dortzbach for the Committee
REPORT OF THE COMMITTEE TO CONSIDER
THE DESIRABILITY, AND POSSIBILITY OF ESTABLISHING
A COMMITTEE ON PUBLIC RELIGIOUS MATTERS

This special committee (hereinafter "the CCCPRM") was elected by the 54th General Assembly, in response to a recommendation of the Stated Clerk,

"a. To consider the desirability, and possibility of establishing a Committee on Public Religious Matters, whose mandate would include recommending to General Assemblies means by which the Church may or should address public religious matters, and report to the 55th General Assembly.

"b. If the study committee recommends the establishment of such a Committee on Public Religious Matters, it shall recommend parameters governing the operation of the committee."

I SUMMARY

The CCCPRM reviewed the historical origins of the reluctance of the OPC to make statements on points of difference between the church and society, and concluded that the reasons for that reluctance, if they were ever valid (and some members of the CCCPRM thought they were), are no longer strong enough to resist the need of the Church to speak to its own people and/or to the increasingly non-Christian society in which we live, after the pattern of the prophets. Accordingly, the CCCPRM recommends the establishment of a Committee on Church and Society (hereinafter "the CCS") in order to assist the Assembly in that role, with safeguards designed to protect the Church from excesses to which such efforts have been prone in our own and other churches in the past.

II PROTECTING AGAINST UNWISE PRONOUNCEMENTS

The findings of the CCS should be Confessionally rooted. (Note: Throughout this report, "Confession" means the Westminster Confession of Faith, the Larger and Shorter Catechisms, in the forms held by the OPC.) This aspect of the work of the CCCPRM requires particular comment.

The existence of a permanent CCS may frighten some. Historically, churches which have devoted themselves to making pronouncements on social issues have tended to stray into liberalism. We sense the tension between the need to declare the whole counsel of God and the need to avoid historically dangerous precedents. Our remedy for this problem is to tie the pronouncements of the CCS (ultimately, the Assembly) to the Confession. Our rationale is as follows.

Presbyterians have historically exhibited ambivalence about the status of the nonjudicial statements of their General Assemblies. At one time, "Resolutions" were perceived to have some binding force. But binding force, to true Presbyterians, is tied to the vows of subscription. There is a difference between deviations from the Confession and deviations from General Assembly "resolutions." Ordinarily, only the former is grounds for discipline.

However, history (including our own) shows that those with zeal for pronouncements (resolutions) also have zeal to see them enforced. Witness, for example, the plight of all who drag their feet at condemning apartheid. The danger then becomes that "resolutions" become a quasi-confession. And since the quasi-confession is not tied to the church's subscription vows, even more vigilance is exercised to maintain it. The net result is that the quasi-confession becomes more essential to the church's life than its confession.
The CCCPRM's recommendations seek to prevent the amassing of a quasi-confession by requiring the CCS (ultimately, the Assembly) to proof-text its pronouncements from the Confession. When it does this, one of three things will happen, all of them good.

1. The CCS will publish a sound commentary on the meaning and application of the Confession. For example, abortion is condemned by Shorter Catechism #69.

2. The CCS will cause the Church to recognize that none of the Confession covers the issue at hand, and that, therefore, the Church ought not to supplement its Confession and therefore refrain from making the pronouncement.

3. The CCS will cause the Church to recognize that none of the Confession covers the issue, and that the issue is of such weight and importance that the Confession must be supplemented to address the issue. The pronouncement would therefore become an amendment to the Confession.

Another advantage of this restriction would be a reemphasis of Confession in the Church's life. The Confession would be seen as a living document. This restriction should not unduly limit the Church. The CCS will be addressing ethical questions. The Law of God is our framework for ethics. Any proper ethical pronouncement is, then, a commentary on the Law, something our Catechisms have done. If the issue cannot be addressed as an extension or consequence of the Law, it should not be addressed.

III HISTORY AND THEOLOGY OF CHURCH/SOCIETY INTERACTION

In recent history evangelicalism dissociated Christian teaching and action entirely from social concerns. It took this stance, in great measure, in reaction to the social gospel. This movement had replaced the preaching of the gospel and the salvation of souls with programs of social betterment. It sought to ameliorate the conditions of social life. Improving these conditions would make room for the expression of the human spirit, which is basically good. In reaction, evangelicals completely disengaged the proclamation of the gospel from social concerns. Christian preaching would be individual and personal, focusing on the need for personal regeneration. Social change would be brought about by way of the ripple effect caused by the personal influence of born-again Christians.

The "social gospel" was introduced onto the American continent by Walter Rauschenbusch. Drawing on theological developments in Europe, he attacked the preoccupation of Christians with the personal. The personal, he said, is always linked with the structural. The church should not preach individual salvation without giving attention to the dislocations that restrict and even destroy personal development. It should address social questions such as the problem of mass production, child labor laws, social security, and trade unions. Rauschenbusch intended to present the American churches with a program that did not remain with the individualism appropriate to America's rural past but that addressed the problems of modern, industrialized society. Such problems require a social approach, not an individualistic one.

The social gospel appealed to man's higher ethical self. To better working conditions it sought to promote altruism among employers toward their employees; to improve laws and regulations in society, it sought to encourage good morals among public servants. In a modern sense of the term, it was ethically oriented; it sought to appeal to and free up the human spirit.

American "realistic" theology has criticized the strategy of the social gospel. It
has faulted it for retaining an "idealistic" understanding of man and of social strategy. The social gospel, it says, rightly focused attention on the conditions of human life; but it viewed the human spirit as elevated above these conditions. In its view, the condition of society could be improved by way of ethical appeal, to the human spirit. In opposition, the "realistic" theology, as promoted in America especially by Reinhold Niebuhr, sought to go beyond the view of man held by the social gospel and to introduce a different strategy for social action. The human spirit, Niebuhr taught, can indeed transcend any and all of its conditions; but at the same time, it is by its very nature inextricably bound up with them. The view that the human spirit is freestanding leads to moral pretension; further, it is impotent in the face of the power struggles within society. As he approaches the arena of social action, therefore, one should realize that he is bound up with power-situations, so that he can work to realize social goals only by attaching himself to politically influential groupings and by helping to build them up. Thus Niebuhr sought to aid the American labor unions in their struggle with management, especially in the automobile industry. Later, when he thought that the American working man had put on too much muscle, he supported groups that could act as a counterbalance to unionism.

Both the social gospel and the newer, realistic theology were socialistic. The social gospel tied in with an older form of continental religious socialism, which still retained an idealistic cachet; the realistic theology associated with a newer form of religious socialism, whose major theoretician in Europe was Paul Tillich. The social gospel had social and political concerns; the realistic theology related the human spirit to the situation in such a way that Christian action requires political involvement. The latter trait is characteristic of what today is called "political theology." This theology has now become a major player on the theological stage. Any up-to-date reflection on the relation of the gospel to social theory and practice must take it into consideration.

In important ways evangelicalism has now reversed itself in its attitude toward the gospel and social concerns. In its reaction to the social gospel, it had emphasized precisely what the social gospel had attacked: the proclamation of the gospel apart from social concerns, the preoccupation with individual regeneration and the saving of souls; the emphasis on the "otherworldly" to the exclusion of the "this-worldly." It associated concern for the "structural" with the social gospel and focused its strategy on personal regeneration and the transformation of society by a "trickle-down" of personal influence. Broad segments of evangelicalism now agree that their earlier disassociation of the preaching of the gospel and social concern was wrong. This new point of view was spearheaded by the prominent neo-evangelical Carl Henry, whose small book *The Uneasy Conscience of Fundamentalism* sounded an alarm. This book issued a warning and made a plea; but it did not present a solid theory of the relationship of the gospel and social concern. Contemporary evangelicals have attempted to build these theoretical foundations. They want to overcome their earlier preoccupation with individual regeneration and personal salvation. They are no longer inclined to set the personal over against the structural.

Evangelicals are now saying that the gospel and its proclamation are intimately connected with social concern, but they have not reverted to the position of the social gospel. They are much too close to the teaching of the Scriptures to accept the social gospel's optimistic view of man; they hold fast to the biblical teaching that man's heart is in need of regeneration. They have been more inclined
to move in the direction of "realistic" thinking, which came on the scene with a re-
interpretation of the classical doctrines of original sin and total depravity. One can
understand the shift in evangelical thinking better if he does not stop at comparing
contemporary evangelicalism with the social gospel but goes on to view it in its
interaction with realistic theology.

Evangelicals have pointed out that the recent sharp disjunction between the
gospel and social concern was in conflict with their own history. In view of this
history, the recent evangelical attitude was an aberration. Historically evangelicals
had joined the preaching of the gospel with strong diaconal programs, showing
concern for the poor, orphans, widows, women caught in the web of prostitution,
etc. Thus, in their change of view, many evangelicals feel that they are returning to
their own tradition. Today there is a commendable emphasis on the work of the
diaconate. Indeed, the ministry of the Word and the ministry of mercy should go
hand in hand.

Another tendency within contemporary evangelicalism goes farther. Among
evangelical Christian action groups there is a marked tendency to marshal the re-
sources of the institutional church behind programs of a social and/or political
nature. In their commendable struggle against the evils of abortion, certain Chris-
tian organizations are attempting to use the resources of the institutional church -
a power structure that is already in place - to promote their social aims. A church is
expected to urge its members to demonstrate, to vote for candidates for public
office on the basis of their stands on abortion, etc. Some evangelical churches have
made their congregations into political blocs. Black communities in great urban
centers have been using the churches as a power base to promote the campaigns of
black candidates for office. Political campaigns are brought within the walls of the
church, and the church members are expected to vote the black ticket. The system
has worked well enough in one or another great city that other black communities
are studying it in connection with the political campaigns in their own cities. It is
well-known that certain popular evangelists, particularly "televangelists," have
turned to politics and have been attempting to use their constituencies to further
their political ambitions. Some church communities have branched out widely
into projects that touch on their members' social lives, including church-operated
retirement homes, shopping centers, etc. Such projects are undertaken in the
interests of "holistic" ("wholeistic") ministry. This nomenclature leads one to ask
how the gospel addresses the whole man.

One comes across the notion, also on the evangelical front, that the gospel is
politics. This idea is strongly reminiscent of political theology. Within contempo-
rary evangelicalism, however, it can have various meanings. It may indeed mean
that embracing the gospel brings with it a commitment that can be called "politi-
cal." Is this then a "political gospel," or should one use that term only for systems
advocating the use of political, possibly even revolutionary, means to promote the
gospel? That "the gospel is politics" might mean only that the gospel and its
proclamation have inevitable political consequences. In this connection, it may be
noted that the idea that the gospel is politics stems from advocates of the "radical
reformation." This branch of the Reformation always had a political slant, because
it thought in terms of establishing a redeemed community that was separate
socially as well as ecclesiastically. Its tendency was to form a community in
competition with the state. In such a context, the gospel and its proclamation in-
evitably have political meaning and political consequences. It does not follow,
however, that such a community must use political means to promote the gospel.
The full implications of the position may not be realized. When we are confronted with the statement that "the gospel is politics," we must be careful to delineate the issues at stake.

The political gospel holds that the gospel and its proclamation require an involvement that can be denominated "political." One must take a stance for which he cannot provide an adequate reason (ground); he must assume a power-position which he cannot adequately justify. His allegiance to the gospel means that he is inevitably involved in a political situation, in which there is an element of self-justification (ideology). The political gospel can also entail that one is inevitably consigned to use political means to spread his position, which again is partial and unable to be rationalized completely. For political theology the concept of "ideology" is very important. According to some political theologians, the Christian life is a constant overcoming, or conquest, of ideology. This, it is said, is by "God's grace." It is divine grace that is supposed to reconcile truth and the inevitable partialities and self-justification in one's commitment. It is thought that it is only in Christian context that these can be held in (dialectical) tension.

Indeed, accepting the good news of Christ and proclaiming it require a commitment. But this commitment should not be called "political." To call it this is to assume that the way one commits himself as an entire self is political. But the political is not "where it all comes together." According to the Scriptures, everything focuses on the heart. Every human act proceeds from the heart; in that sense every human act is an act of the entire person. In turn, every political act must be viewed in terms of the total commitment behind it; but it itself does not constitute that commitment. A political act, on the contrary, is only one kind of act among others. The total commitment of the heart is religious, and religion in its normative sense is the service of God with one's heart, in obedient response to what God has said in His Word. We should not look for the Word of God, as the various forms of political theology do, in the great turning points in history, the need found among exploited peoples, the protests of special social groups, etc. One's commitment to the gospel should lead him to explore its implications for social and political situations; but these situations themselves do not set the agenda.

In the Reformed faith there are salient points of doctrine that bear on the gospel and social concern. First, the biblical understanding that God works covenantally militates against the individualism that has characterized evangelical thinking in the past. Individual faith and individual responsibility are of supreme importance; but the Scriptures portray God as working covenantally as well as individually. The promise was to Abraham and his seed; the promise extends to believers and their children. Covenant promises and cursings have more than an individual reference. In the Reformed community, attention to the individual will always go hand in hand with attention to that community itself in its meaning for the individual. Second, the Reformed faith has incorporated into its thinking the biblical message concerning the cosmic Christ. It sees Christ, biblically, at the beginning of creation, at the center of God's redemptive plan, and at the end, when he shall have placed everything under his dominion. Christ's rule is total, embracing not only the personal lives of men but also the dominions and powers of this world and beyond. Third, their understanding that all things focus in Christ has brought Reformed thinkers to speak of the cosmic effect of sin and redemption. Sin and redemption are not exclusively personal in their effects; they also have structural implications. Sin brings with it structural dislocations, and redemption involves a restructuring that will have its consummation in the new heavens and
the new earth. The Reformed faith has no need to fix its attention on the personal to the exclusion of the structural, or vice versa. It should pay attention to both. The relationship between them can be expressed in a simple formula: Everything structural focuses on the personal; everything personal is structured.

The gospel and its proclamation address the whole man. The gospel has implications for all of life. In a time when there is a pronounced emphasis on holistic ministry, the Reformed faith can come on the scene with the biblical insights that are an important part of its own heritage. Indeed, the gospel addresses the whole man and has implications for all of life. But, especially in the present situation, we should avoid thinking that something must be added to the preaching of the gospel if it is to address the whole man or if it is to be relevant. The gospel speaks to man’s heart, and from there to his entire existence. Care must be taken to understand in a truly biblical fashion how the central commitment to the gospel is related to the need for Christians to be involved in action, in education, in politics, in opposing abortions, etc., so that the true preaching of the gospel is not compromised and that the church truly remains the church.

IV OUR OWN RECORD

The OPC has generally, but not entirely, avoided making pronouncements on “public religious matters.” Those few instances in which the Church, through the General Assembly, has made or considered making such pronouncements reveal at least the following:

1. The Church has been willing to make pronouncements under at least two headings consistent with the Confession, namely, “humble petitions” to the civil magistrate, and guidance to its own members.

2. The Assembly has not adopted or considered such pronouncements quickly or easily. There was debate, tinkering with language, the recording of votes, and at least two protests. This may just be the way the OPC does things, or it may indicate the sensitivity and difficulty of the issues involved.

3. The Church has been very selective in making such pronouncements. The instances that have come to the attention of the CCCPRM (other than the “Masonic” issue with which most are assumed acquainted) are summarized as follows:

A. 1960 Resolution in re Presidential Candidate Linked with the Vatican

On the morning of the third full day of the Assembly in 1960, a de novo resolution was introduced urging “... citizens of the United States to withhold support from any candidate for the presidency of the United States who is irrevocably linked with the Vatican - a foreign power seeking control of the United States.” The motion was ruled in order. The ruling was appealed and sustained. The motion was then referred to a committee of three to be appointed by the Moderator. The committee brought back a more lengthy and more moderate resolution than the one that had been referred to it. One of the committee’s “whereas” clauses was deleted. Debate was terminated by adoption of the motion to put the previous question. The resolution was lost. Twelve commissioners recorded their affirmative votes.

This case is very instructive in that it establishes the willingness of the Assembly to consider such questions, even though it may be opposed to (an even milder form of) the matter immediately before it.

B. 1965 Resolution in re National Elections on Sunday

On the morning of the first full day of the Assembly in 1965, between the
elections of the Clerk and the Moderator, on a de novo motion, "it was determined that the Moderator appoint a committee of three to draft a resolution expressing this Assembly's disapproval of Senate Bill 1211 ordering that national elections be held on Sunday, the Lord's Day ..." When the committee reported, it was "requested to have the resolution duplicated and distributed ..." This was at a time when such duplication was not routine. When this was done, the resolution was amended several times and recommitted, and Mr. Galbraith was added to the committee. The final resolution was over a half page long. It was adopted (in the form of a "humble petition") and was distributed to every U. S. Senator, the press, and the governor of Oregon (the state in which the Assembly was held).

C. 1971 Report of the Committee to Study the Matter of Abortion
The Presbytery of New Jersey in 1970 overruled the Assembly "to declare that life being given by God should not be terminated by abortion, apart from valid medical grounds related to the preservation of the life of the mother ..."

The Committee on Overtures and Communications, to which the overture was referred, recommended that it be sent back "for further study ... and that [the Presbytery] submit an extended report for the consideration of the [next] General Assembly." In a debate lasting more than two hours a motion to adopt the overture was substituted for the committee's recommendation. This action followed a successful motion to put the previous question, the latter motion being protested by 21 commissioners. It was then moved to commit the overture to a committee "for perfecting by addition of grounds from Scripture and to report to this Assembly." It was then moved to amend so as to postpone the report to the next Assembly. The Moderator ruled the motion in order. His ruling was appealed and sustained. The motion was ultimately carried as amended, and thus was born the Committee to Study the Matter of Abortion. Ten commissioners recorded their votes against the motion in view of their favoring adoption of the overture.

The report of the Committee to Study the Matter of Abortion occupies 21 pages in the Minutes of the 38th (1971) General Assembly. Its first recommendation was that the Assembly adopt a four-sentence resolution stating basically "... unborn children ... should not ... be destroyed by voluntary abortion in the absence of valid medical grounds demonstrating the necessity of such abortion to save the mother's life." (Note the close similarity to the original overture.) In an action that now seems astonishing, the Assembly instead determined "that the pastors and members give special attention to the scriptural principles governing actions such as induced abortions and disseminate these principles as widely and effectively as possible." All of this took place in less than two hours, and probably under one hour.

D. 1972 Statement on Abortion
The 1971 Assembly had asked the Presbyteries to respond to the report of the Committee to Study the Matter of Abortion. Five of the eleven Presbyteries did so. The five responses were referred to a temporary committee of five, which recommended the adoption, with minor changes, of the statement submitted by the Presbytery of New Jersey. Debate on this recommendation consumed most of an (extended for the purpose) evening session. The recommendation was adopted after the motion to put the previous question was adopted. Fourteen commissioners recorded their negative votes. Three commissioners protested, "on the grounds that it is impossible to solve ethical problems with statements of pious advice. Ethical problems can only rightly be dealt with by a judicatory as that judicatory
deals with concrete situations referred to it for resolution.
"The [statement] tends to set a dangerous precedent for the passing of other gen-
eral statements on ethical matters in the future and is regrettable."

E. Commentary

1. Even though the Assembly has been Spartan in dealing with "public religious" issues, and speeches at the 54th G. A. indicated strong desire to keep it that way, the record suggests that the Assembly will deal with such issues when somebody asks it to, even if (as in 1960) the issue has little sympathy in the Assembly. The CCS would serve as a filter for such issues, focusing the energies of the Assembly on those issues with the widest appeal or urgency.

2. Our record in dealing with the three issues that have made it to the Assembly leaves much to be desired. In the first two cases what the Assembly started with was not very well done, and the Assembly engaged in a lot of wheel-spinning before it had acceptable language to deal with. In the abortion case, the language was acceptable, but the Assembly couldn’t adopt it without backing it up with a massive Bible study that may be valuable theologically but is not very useful in today’s public arena. Then the Assembly did not adopt it anyway. For statements by the Assembly on "public religious" issues to be of most value in the public arena, or even among our own lay people, they must be brief. The CCS, if it included one or more persons with ability to write clearly and succinctly, could save the Assembly much time in the framing of such statements.

3. The negative votes and protest over the 1972 abortion statement may be due to the fact that we were dealing then with a largely in thesii issue. Roe vs. Wade was not until 1973. Beyond that, the 1972 protest seems to say that the Church may not address any ethical issue other than through a judicial case. On what basis, then, can a preacher ever address an ethical issue in a sermon? The CCCPRM believes that we must reject the notion that the Church may not address "public religious" issues. Indeed, there may be instances in which the Church must speak.

V ALLOWABLE CLASSES OF PRONOUNCEMENTS

Two Confessionally based avenues exist by which the Church may address "public religious issues." These avenues are separate and unique; they should not be mixed or confused, nor should they be reduced to one. The Confession of Faith, XXXI,4, allows for communication on certain subjects from the church’s courts to the civil magistrate. The Communication may take one of two forms. It may be in answer to a request sent by the magistrate, or it may be a humble petition to the magistrate. In either case, a stance of parallel ministry is presupposed between the church and the magistrate (as opposed to a hostile relationship). The church does not exist as a pressure group or lobby, but communicates information in humility to its fellow minister.

At the same time, the church has both the right to and responsibility to teach its own membership the whole counsel of God. That whole counsel includes Christ’s claims on social issues. The notion of a church that teaches the principles of political action but refrains from interfering as church in the political process should not provoke fears of contentless posturing or of abandoning hope of action. It is simply a recognition of the inseparability of the cultural mandate and the great commission. The fulfillment of one is the fulfillment of the other. Thus we detest both the pietism which refuses to teach that portion of the whole counsel of God dealing with society, and the activism which seeks the full realization of the
detest both the pietism which refuses to teach that portion of the whole counsel of God dealing with society, and the activism which seeks the full realization of the cultural mandate ahead of the realization of the evangelistic mandate. If the church is obeying everything contained in Matthew 28:18-20, it will teach the Lordship of Christ over society, and the saints will be responding appropriately.

The CCS and the Church at large need to recognize these separate ways of addressing these matters and observe the boundary between them. The CCS (i.e., the Church) may humbly petition the magistrate for action or answer the magistrate's questions, or it may help church members to understand and teach the whole counsel of God, but it ought not simply adopt official positions or coerce the members of the Church to become lobbyists for it.

VI RECOMMENDATIONS

1. That the Assembly elect a special Committee on Church and Society, to assist it in addressing critical points of difference between God's truth and the world, with a view to determining in 1992 whether to make it a standing committee.
2. That the Assembly adopt as Section H of the Instruments of the Assembly the following Guidelines for the Committee on Church and Society:

GUIDELINES FOR THE COMMITTEE ON CHURCH AND SOCIETY

1. The Committee on Church and Society shall assist the Assembly in addressing issues of difference between the Church and society.
2. The committee shall comprise three presbyters from different presbyteries, elected for three-year terms except for the initial election, in which members shall be elected for terms of one, two, and three years.
3. In the event a member of the committee changes his church or presbytery membership to another presbytery from which another member of the committee is already serving, he may complete his term but shall not be eligible for reelection when his term expires unless there is no other member of the committee from that presbytery at that time. A member of the committee who was the only member from his presbytery at the time of his last election shall be eligible for reelection whether or not another member of the committee has moved to his presbytery in the meantime.
4. The committee shall consider as candidates for adoption of statements by the Assembly, only those issues that have been proposed to it by (1) majority vote of a presbytery and communicated to it in writing, with reasons, or (2) referred to it by the Stated Clerk, who shall have authority to refer to the committee any communications asking the Assembly to address an ethical issue of difference between church and society.
5. Unless otherwise directed by the Assembly, the committee shall establish its own priorities among the issues proposed to it for consideration.
6. In any one year, the committee shall propose for the Assembly's consideration not more than three statements on issues that have been proposed to it for study.
7. The Assembly shall not ordinarily give consideration to proposed statements or resolutions on matters of church and society that have not been reviewed and recommended by the committee.
8. In judging among issues for study and possible adoption of statements by the Assembly the committee shall apply the following criteria:
   a. The issue shall be clearly ecclesiastical, i.e., relevant to the life of the church.
b. The issue shall be one to which the Bible speaks directly or by clear and necessary inference.

c. The issue shall be societally distributive, i.e., applicable to society at large.

d. The issue shall be demonstrably germane, e.g., a matter of “clear and present danger” or especially offensive to God.

e. Proposed statements shall be Confessionally rooted or referenced.

Respectfully submitted,
Richard A. Barker, Chairman
David W. Kiester
Robert D. Knudsen
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Fifty-Fifth General Assembly
STATISTICAL REPORTS OF THE CHURCHES
For the Year Ending December 31, 1987
### REGIONAL CHURCH OF THE DAKOTAS

Stated Meetings of the Presbytery - First Tuesday of March; Fourth Tuesday of September

| CHURCH or Mission Work Location | Pastor | Associate(a), Evangelist(e) Teacher(t), (Stated Supply) | TOTAL MEMBERS BY ROLL AT END OF 12/31/87: | MEMBERS C/M. | -- CHANGES IN MEMBERSHIP ROLLS -- NET | ADDITION -- REMOVED -- CHANGE | SUNDAY SCHOOL AVERAGE ATTEND. | CONTRIBUTIONS ($) | GENERAL AVERAGE RECEIPTS RECEIPTS RECEIPTS RECEIPTS TOTAL CONTRIBUTIONS PER COM. MEMBER | YEAR: C.M. | C/F R/F Xfr Dth Dml E/D C/M. B.C. | C/F Dth Dml E/D B.C. | LOCAL (missions, (capital) Operations) Diagonal Improvements | LOCAL, GENERAL BENEVOL. SPECIAL |
|---------------------------------|--------|------------------------------------------------------|------------------------------------------|-------------|----------------------------------------|------------------------------|---------------------------|------------------|------------------------------------------------------------------------|-------------|------------------------|----------------|---------------------------------|-----------------|-----------------|
| COLORADO                        |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Denver, PARK HILL               |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 3411 Albion St. Vacant          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Denver, Providence (A)          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Leonard J. Coppes               |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Grand Junction, BETHEL          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Thornton, IMMANUEL              |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 5291 Clayton St. Richard Wynja  |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| KANSAS                          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Caney, CANEY OPC                |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 206 N. Vine St. LeRoy E. Miller |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| NEBRASKA                        |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Lincoln, FAITH                  |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 5540 Salt Valley View           |        | Stephen D. Doe                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| NORTH DAKOTA                    |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Carson, BETHEL                  |        | Gerald I. Williamson                                |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| SOUTH DAKOTA                    |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Bencroft, MURDOCK MEMORIAL      |        | Edward A. Eppinger                                  |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Bridgewater, TRINITY 2nd & Poplar|        | Truman Jeff Taylor                                  |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
|                                  |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |

| COLORADO                        |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Denver, PARK HILL               |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 3411 Albion St. Vacant          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Denver, Providence (A)          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Leonard J. Coppes               |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Grand Junction, BETHEL          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Thornton, IMMANUEL              |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 5291 Clayton St. Richard Wynja  |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| KANSAS                          |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Caney, CANEY OPC                |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 206 N. Vine St. LeRoy E. Miller |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| NEBRASKA                        |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Lincoln, FAITH                  |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| 5540 Salt Valley View           |        | Stephen D. Doe                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| NORTH DAKOTA                    |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Carson, BETHEL                  |        | Gerald I. Williamson                                |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| SOUTH DAKOTA                    |        |                                                      |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Bencroft, MURDOCK MEMORIAL      |        | Edward A. Eppinger                                  |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
| Bridgewater, TRINITY 2nd & Poplar|        | Truman Jeff Taylor                                  |                                          |             |                                       |                              |                           |                  |                                                                         |              |                         |                |                                  |                  |                  |
### Regional Church of the Dakotas (Continued)

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### 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

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**CONTRIBUTIONS ($)**:  
**SUNDAY SCHOOL AVERAGE**:  
**GENERAL RECEIPTS**:  
**BENEVDL. RECEIPTS**:  
**SPECIAL RECEIPTS**:  
**TOTAL RECEIPTS**:  
**CONTRIB. PER COM. MEMBER**  
**LOCAL OPERATIONS**  
**MISSIONS**  
**CAPITAL IMPROVEMENTS**  
**AVG. RECEIPTS**  
**AVG. CONTRIBUTIONS**  

**YEARBOOK**: 453
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(A) Members are on Roll of Regional Church

Note: Last year's report mistakenly listed Kidane-Hiwot, Washington, D.C. as a Mission Work with members on the roll of the Regional Church. Kidane-Hiwot is an indigenous Ethiopian work aided by presbytery. Its members are not on the roll of the OPC.
RtGIONAL CHURCH OF THE MID-ATLANTIC (Continued)

Licenses:
Mark Hartzell, 9/19/87

Ordinations:
None

Ministers Received:
None

Installations:
Hailu Mekonnen, associate pastor, GRACE, Vienna VA, 10/30/87
George E. Haney, General Secretary, Committee on Home Missions and Church Extension, 12/7/87

Ministers Removed from the Roll:
Gary Crampton, dismissed to PCA, 4/25/87

Changes in Congregations:
None

Roll of Licentiates:
Mark Hartzell

Ministers not in Pastoral Charges:
Everett C. DeVelde
George E. Haney
David M. Moore
Edward L. Kellogg
Edward M. Moore
Dennis W. Smith
Robert M. Lucas
Leonard N. Stewart

Total Number of Ministers: 23
Total Number of Churches: 13
Total Number of Mission Works: 2
### CHURCH or Mission Work

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<td>1987</td>
<td>B.C.</td>
<td>May</td>
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#### ILLINOIS

**Chicago, TRINITY**
5038 N. Springfield Blvd.
- Pastor: Vacant
- Associate(s), Evangelist(s): (Stated Supply)
- Teacher(s): (Stated Supply)

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**Decatur, TRINITY**
1150 W. Pershing (No Mail)
- Pastor: Donald M. Parker

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**Hanover Park, GRACE**
1510 Greenbrook Blvd.
- Pastor: Douglas B. Clauson

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**Libertyville, HOPE**
Mechanics Grove El. School, Mundelein
- Pastor: Dennis L. Disselkoen

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**Tinley Park, Forest View**
(Mission Work terminated, 12/31/87)

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**Westchester, WESTMINSTER**
2418 S. Wolf Rd., Hinsdale
- Pastor: William O. Rudolph, Jr.

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**Wheaton, BETHEL**
1401 S. Naperville Rd.
- Pastor: Robert W. Harvey
- Teacher(s): Charles H. Gosling (a)

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<th>Net Change</th>
<th>Attends</th>
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**Cedar Falls, CEDARLOO**
4710 Cedar Hgts. Dr.
- Pastor: William B. Acker

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**Farmington Hills, New Hope (A)**
28500 Eleven Mile Rd.
- Pastor: Ralph A. Rebandt (e)

<table>
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**CONTRIBUTIONS ($)**

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<th>Capital (Improvements)</th>
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<td>Pastor</td>
<td>Teacher(t).</td>
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<td>WISCONSIN</td>
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<th>Pastor</th>
<th>Teacher(t).</th>
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<th>Pastor</th>
<th>Teacher(t).</th>
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<th>Location</th>
<th>Pastor</th>
<th>Teacher(t).</th>
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<td>Gresham, OLD STOCKBRIDGE 2050 Korgan Rd.</td>
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<tr>
<td>Janesville, CHRIST 530 N. Wright Rd.</td>
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### REGIONAL CHURCH OF THE MIDWEST (Continued)

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<th>CHURCH or Mission Work</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>SUNDAY SCHOOL AVERAGE</th>
<th>CONTRIBUTIONS ($)</th>
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<td>977</td>
<td>72</td>
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(A) Members are on Roll of Regional Church

**Licensures:**
- Paul A. Bell, 2/20/87
- Frank J. Marsh, 2/20/87

**Ordinations:**
- William H. Laun, 3/7/87
- Ralph A. Rebandt, 3/13/87

**Ministers Received:**
- Douglas B. Clawson, from Presbytery of Ohio, 5/11/87

**Installations:**
- William H. Laun, pastor, GRACE, Sheboygan WI, 3/7/87
- Ralph A. Rebandt, II, evangelist, 3/13/87
- Douglas B. Clawson, pastor, GRACE, Hanover Park IL, 7/10/87
- Kenneth A. Smith, assoc. pastor, COMMUNITY, Kalamazoo MI, 12/12/87
- Matthew D. Flooding, pastor, CHRIST, Janesville WI

**Ministers Removed from the Roll:**
- Arthur O. Olson, deceased, 8/25/87
- Vincent L. Crossett, dismissed to the PCA, 9/21/87
- Calvin K. Cummings, deceased, 12/3/87

**Changes in Congregations:**
- TRINITY, Chicago IL, organized as a particular church, 2/20/87
- Forest View, Tinley Park IL, mission work terminated, 12/31/87.

**Roll of Licentiatas:**
- William D. Donnison
- Arthur J. Fox
- Gerard Martucci
- Frank J. Marsh
- Jude Reardon
Ministers not in Pastoral Charges: Victor B. Atallah
Leslie A. Dunn
John R. Wiers

J. Anthony Blair
Ronald J. Hoekstra
Calvin R. Malcor
Karl G. Dortzbach
Gordon E. Peterson

Total Number of Ministers: 30  Total Number of Churches: 19  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

### CHURCH or Mission Work

<table>
<thead>
<tr>
<th>Location</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>--- NET CHARGE ---</th>
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<th>CONTRIBUTIONS ($)</th>
<th>GENERAL BENEVOL. (Local)</th>
<th>BENEVOL. (Missions)</th>
<th>SPECIAL RECEIPTS (Capital Improvements)</th>
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<td>Glenn P. Evans</td>
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<td>Peter J. Pulitelli</td>
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<td>(William Slack)</td>
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<td>Charles F. Robbins</td>
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<td>David B. Cummings</td>
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Fifty-Fifth General Assembly
## Regional Church of New Jersey (Continued)

<table>
<thead>
<tr>
<th>CHURCH or Mission Work Location</th>
<th>TOTAL MEMBERS BY ROLL AT END OF 12/31/87</th>
<th>MEMBERS CHANGES IN MEMBERSHIP ROLLS</th>
<th>SUNDAY SCHOOL ATTEND. AVERAGE</th>
<th>CONTRIBUTIONS ($)</th>
<th>AVERAGE CONTRIBUT. PER COM. MEMBER</th>
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<tr>
<td></td>
<td>C.M.</td>
<td>B.C.</td>
<td>C/F R/F Xfr</td>
<td>Dth Dml</td>
<td>E/D</td>
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<td>Marlton, ELM &amp; CALVART Aves. Laurence M. Vail</td>
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<td>0 0 0</td>
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<td>Wildwood, CALVARY 119 E. Rio Grande Ave. George S. Kostas</td>
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<td>-3 0 0</td>
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<td>64 60</td>
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<td>Member w/o rights of presbytery (See FOG XXIII.18)</td>
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<td>Others</td>
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<td>0 2</td>
<td>0 0 0</td>
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<td>1 1</td>
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*Note: R/F = Referred from, Xfr = Exchanged, Dth = Deceased, Dml = Dismembered, E/D = End of Year.*
### CHURCH or Mission Work Location

- **Pastor:**
- **Associate(a), Evangelist(e):**
- **Teacher(t), (Stated Supply):**

### TOTAL MEMBERS BY ROLL AT END OF 12/31/87:

<table>
<thead>
<tr>
<th>Location</th>
<th>1986</th>
<th>1987</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2119</td>
<td>2159</td>
<td>1480</td>
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### TOTAL MEMBERS BY ROLL AT END OF 12/31/87:

<table>
<thead>
<tr>
<th>Location</th>
<th>1986</th>
<th>1987</th>
<th>B.C.</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>2119</td>
<td>2159</td>
<td>1480</td>
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### --- CHANGES IN MEMBERSHIP ROLLS ---

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<th>C/F</th>
<th>R/F</th>
<th>Xfr</th>
<th>Dth</th>
<th>Dm1</th>
<th>E/D</th>
<th>C.M.</th>
<th>May</th>
<th>Nov.</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>45</td>
<td>41</td>
<td>-18</td>
<td>-36</td>
<td>-44</td>
<td>37</td>
<td>932</td>
<td>978</td>
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### SUNDAY SCHOOL AVERAGE ATTEND.

- **Bap Par:**
- **C/F Dm1 E/D C.M.**

<table>
<thead>
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<th>Location</th>
<th>1986</th>
<th>1987</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2119</td>
<td>2159</td>
<td>1480</td>
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</tbody>
</table>

### CONTRIBUTIONS ($):

- **General Benevol. Special**
- **Total**
- **Average**

<table>
<thead>
<tr>
<th>Location</th>
<th>1986</th>
<th>1987</th>
<th>B.C.</th>
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<tbody>
<tr>
<td></td>
<td>2119</td>
<td>2159</td>
<td>1480</td>
</tr>
</tbody>
</table>

### TOTALS

- **679**
- **38**
- **-11**
- **-32**
- **-34**
- **3**

### (A) Members are on Roll of Regional Church

- **Licensures:**
- **Ordinations:**
  - Glenn P. Evans, 10/23/87
  - Albert J. Tricarico, Jr., 10/25/87

- **Ministers Received:**
  - Thomas D. Church, from Presbytery of the Northwest, 3/28/87
  - Ivan R. Davis, from Presbytery of Ohio, 12/13/87

- **Installations:**
  - Thomas D. Church, pastor, IMMANUEL, Bellmawr NJ, 3/28/87
  - Glenn P. Evans, pastor, CALVARY, Bridgeton NJ, 10/23/87
  - Albert J. Tricarico, Jr., minister of evangelism, CHURCH OF THE COVENANT, Hackettstown NJ, 10/25/87
  - Ivan R. Davis, pastor, IMMANUEL, Whippany NJ, 12/13/87

- **Ministers Removed from the Roll:**
  - Louis J. Grotenhuis, deceased, 10/14/87
  - Gordon S. Miller, dismissed to the Presbytery of the Northwest, 12/15/87

- **Changes in Congregations:**
  - None

- **Roll of Licentiates:**
  - Kuldip S. Gangar

- **Ministers not in Pastoral Charges:**
  - Jay E. Adams
  - George S. Christian
  - W. Ralph English
  - Theodore Hard
  - Robert L. Marshall
  - Douglas Rogers
  - W. Lee Benson
  - Harvie M. Conn
  - Richard B. Gaffin, Sr.
  - Meredith G. Kline
  - LeRoy B. Oliver
  - Lendall H. Smith
  - Calvin A. Busch
  - Allen D. Curry
  - Ross W. Graham
  - Robert W. A. Latham
  - Robert S. Rienstra
  - Leonard F. Chanoux
  - David F. Elmer
  - Robert A. Grepp
  - Creig T. Lins
  - James W. Reber

- **Total Number of Ministers:** 39
- **Total Number of Churches:** 17
- **Total Number of Mission Works:** 3
### CHURCH or Mission Work

<table>
<thead>
<tr>
<th>Location</th>
<th>Pastor</th>
<th>Members By Roll</th>
<th>Members at End of 12/31/87:</th>
<th>--- Changes in Membership Rolls ---</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>-- ADDED --</th>
<th>--- REMOVED --</th>
<th>--- CHANGE --</th>
<th>NET CHANGE</th>
<th>C/F</th>
<th>R/F</th>
<th>Xfr</th>
<th>Bap Par</th>
<th>C/F</th>
<th>Dth Dnl</th>
<th>E/D</th>
<th>C.M.</th>
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</thead>
<tbody>
<tr>
<td>Cape Cod, PRESBYTERIAN CHURCH OF Rt. 132, West Barnstable</td>
<td>David W. Robinson</td>
<td>76 70 52</td>
<td>18</td>
<td>0 0 0 -1 0 4 -5 15 17</td>
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<td>$2,761</td>
<td>$3,000</td>
<td>$38,743</td>
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<td>Fall River, GRACE 190 Cherry St. (Mendell L. Rockey)</td>
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<td>25 26 17</td>
<td>9</td>
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<td>250</td>
<td>0</td>
<td>11,810</td>
<td>695</td>
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<td>Holyoke, New Life 1421 Northampton St. (John K. Pederson)</td>
<td></td>
<td>23 28 18</td>
<td>10</td>
<td>9 0 6 -1 -4 0 10 125 125</td>
<td>65,627</td>
<td>21,301</td>
<td>49,947</td>
<td>137,875</td>
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<tr>
<td>Ipswich, FIRST 163 County Rd.</td>
<td>John Van Meerebeke (a)</td>
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<td>47</td>
<td>3 0 0 0 -1 0 2</td>
<td>14 11</td>
<td>23,012</td>
<td>3,275</td>
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<td>26,287</td>
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<tr>
<td>North Andover, Merrimack Valley Community Church</td>
<td>John Van Meerebeke</td>
<td></td>
<td>0 13 11</td>
<td>2 (Included with FIRST, Ipswich MA) 0 15</td>
<td>0</td>
<td>-</td>
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### New York

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<th>Location</th>
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<th>Members By Roll</th>
<th>Members at End of 12/31/87:</th>
<th>--- Changes in Membership Rolls ---</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>-- ADDED --</th>
<th>--- REMOVED --</th>
<th>--- CHANGE --</th>
<th>NET CHANGE</th>
<th>C/F</th>
<th>R/F</th>
<th>Xfr</th>
<th>Bap Par</th>
<th>C/F</th>
<th>Dth Dnl</th>
<th>E/D</th>
<th>C.M.</th>
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<tr>
<td>Amsterdam, Covenant Chapel 24 Division St. (No Mail)</td>
<td>David G. Barker</td>
<td>50 57 28</td>
<td>29</td>
<td>1 1 0 0 0 0 2 31 37</td>
<td>27,845</td>
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<td>28,627</td>
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<tr>
<td>Brooklyn, Hope (A) 476 76 St. (No Mail)</td>
<td>Michael W. Bobick (e)</td>
<td>15 20 10</td>
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<td>Franklin Square, FRANKLIN SQ. OPC 130 126 79</td>
<td>Willian Shishko</td>
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<td>Laurence W. Velmont</td>
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<td>13,227</td>
<td>4,450</td>
<td>73,042</td>
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<td>Gregory E. Reynolds</td>
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### REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND (Continued)

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<th>CHURCH or Mission Work Location</th>
<th>TOTAL MEMBERS AT END OF YEAR</th>
<th>MEMBERS BY ROLL 12/31/87: C.M.</th>
<th>-- CHANGES IN MEMBERSHIP ROLLS -- NET -- ADDDED -- REMOVED -- CHARGE --</th>
<th>SUNDAY SCHOOL AVERAGE ATTEND.</th>
<th>CONTRIBUTIONS ($)</th>
<th>GENERAL RECEIPTS</th>
<th>BENEVOLENT RECEIPTS</th>
<th>SPECIAL RECEIPTS</th>
<th>TOTAL RECEIPTS</th>
<th>AVERAGE CONTRIBUTIONS PER COMM. MEMBER</th>
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<tr>
<td>David G. Barker (a)</td>
<td></td>
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<tr>
<td>Barre, Covenant</td>
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<td>29</td>
<td>16,952</td>
<td>1,349</td>
<td>2,246</td>
<td>20,547</td>
<td>978</td>
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<td>Spaulding High School</td>
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<tr>
<td>Raymond E. Comeret</td>
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<tr>
<td>Essex, CHURCH OF THE SERVANT</td>
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<td>86</td>
<td>52</td>
<td>7 7 0 -3 -3 -3 8</td>
<td>57</td>
<td>25,983</td>
<td>2,303</td>
<td>1,519</td>
<td>29,805</td>
<td>951</td>
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<tr>
<td>Morse Dr. off Kellogg Rd. (No Hall)</td>
<td>34</td>
<td>7 3 -2 0 -3 -2 3</td>
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<td>Andrew H. Selle</td>
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<td>Remaining members of dissolved works (A)</td>
<td>9</td>
<td>10</td>
<td>10</td>
<td>0 0 1 0 0 0 0 1</td>
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<tr>
<td>TOTALS</td>
<td>1844</td>
<td>1864</td>
<td>1257</td>
<td>60 20 28 -16 -39 -58 -5</td>
<td>924</td>
<td>849,583</td>
<td>254,792</td>
<td>107,850</td>
<td>1,212,225</td>
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<td></td>
<td>607</td>
<td>50</td>
<td>26</td>
<td>-15 0 -20 -16 25</td>
<td></td>
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</tbody>
</table>

**Licenses:** None

**Ordinations:**
- John D. Van Meerbeke, 6/13/87

**Ministers Received:**
- John R. Hilbsink, from Presbytery of the Southwest, 9/25/87

**Installations:**
- John D. Van Meerbeke, assoc. pastor, FIRST, Ipswich MA, 6/13/87
- John R. Hilbsink, pastor, SECOND PARISH, Portland ME, 9/25/87
- James W. Campbell, teacher, WESTMINSTER, Handen CT

**Ministers Removed from the Roll:**
- H. Leverne Rosenberger, dismissed to the Presbytery of Philadelphia, 5/2/87

**Changes in Congregations:** None
### Roll of Licentiates:

<table>
<thead>
<tr>
<th>William F. Cutler</th>
<th>Robert D. Haehl</th>
</tr>
</thead>
</table>

### Ministers not in Pastoral Charges:

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Robert W. Eckardt</td>
<td>Charles H. Ellis</td>
<td>Theodore J. Georgian</td>
<td>Burton L. Goddard</td>
</tr>
<tr>
<td>Charles G. Schauffele</td>
<td>Laurence C. Sibley, Jr.</td>
<td>John H. Skilton</td>
<td>Charles E. Stanton</td>
</tr>
<tr>
<td>Robert H. Tanzie</td>
<td>Richard J. Wirth</td>
<td>Malcolm L. Wright</td>
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</tr>
</tbody>
</table>

### Total Numbers:

- Total Number of Ministers: 37
- Total Number of Churches: 18
- Total Number of Mission Works: 6
| CHURCH or Mission Work Location | TOTAL MEMBERS BY ROLL AT END OF 12/31/87: C.M. | MEMBERS CHANGES IN MEMBERSHIP ROLLS -- NET -- ADDED -- REMOVED -- CHANGE C/F R/F Xfr Dth Dm1 E/D C.M. | SUNDAY SCHOOL AVERAGE ATTEND: May Nov. | CONTRIBUTIONS ($) GENERAL RECEIPTS BENEVOL. RECEIPTS SPECIAL RECEIPTS RECEIPTS TOTAL AVERAGE CONTRIB. (Local) (Missions) (Capital) (Disposal) (Improvement) PER CM. MEMBER |
|--------------------------------|---------------------------------------------|--------------------------------------------------------------------------------------------------|-----------------------------------------------|-------------------------------------------------|-------------------------------------------------------------------------------------------------|---------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| BERKELEY, COVENANT 1523 University Ave. Richard K. Lewis | 45 59 44 | 1 6 4 0 -2 -1 8 20 15 | $45,720 $14,635 0 5 560,355 1,372 | 15 6 4 0 0 -4 0 6 | 45,720 14,635 0 5 560,355 1,372 | 15 6 4 0 0 -4 0 6 | 45,720 14,635 0 5 560,355 1,372 |
| MODESTO, GRACE 1448 Standiford Ave. C. Tom Fincher | 105 95 79 | 0 0 3 0 -4 -4 -5 40 40 | 39,960 7,814 0 47,774 505 | 15 0 0 0 0 0 1 15 | 39,960 7,814 0 47,774 505 | 15 0 0 0 0 0 1 15 | 39,960 7,814 0 47,774 505 |
| NOVATO, TRINITYSan Marin Dr. at Simmons Ln. (No Hall) Richard E. Miller | 38 46 28 | 1 2 4 0 0 -3 4 29 31 | 24,753 1,751 0 25,504 947 | 18 1 4 0 0 0 1 18 | 24,753 1,751 0 25,504 947 | 18 1 4 0 0 0 1 18 | 24,753 1,751 0 25,504 947 |
| placerville, CH. OF THE REDEEMER SDA Church, Camino CA Vacant | 72 79 71 | 3 1 0 0 0 0 0 4 N/A N/A | N/A N/A | 8 6 0 -3 0 0 0 3 | N/A N/A | N/A N/A | N/A N/A |
| san francisco, FIRST 1350 Lawson St. Charles A. McIlhenny | 54 60 46 | 2 5 1 0 -2 -3 3 30 30 | 37,203 9,949 1,490 48,642 1,057 | 14 3 0 0 0 0 0 3 | 37,203 9,949 1,490 48,642 1,057 | 14 3 0 0 0 0 0 3 | 37,203 9,949 1,490 48,642 1,057 |
| san jose, COVENANT 3980 Williams Rd. Jeffery A. Landis | 60 64 40 | 6 2 3 0 -1 -2 2 25 25 | 39,087 1,335 0 40,422 1,011 | 24 3 2 0 0 0 0 2 | 39,087 1,335 0 40,422 1,011 | 24 3 2 0 0 0 0 2 | 39,087 1,335 0 40,422 1,011 |
| san jose, SOUTH VALLEY 5632 Santa Teresa Dr. Jonathan D. Hale | 59 44 29 | 1 2 0 0 -6 0 3 3 42 29 | 46,643 5,205 0 51,848 1,788 | 15 0 2 -1 0 -9 1 9 | 46,643 5,205 0 51,848 1,788 | 15 0 2 -1 0 -9 1 9 | 46,643 5,205 0 51,848 1,788 |
| santa cruz, WESTMINSTER 2245 Capitola Rd. Allen P. Moran | 62 57 46 | 1 0 1 -2 0 -3 3 35 30 | 44,487 1,992 0 45,479 1,010 | 11 1 0 0 0 0 0 2 | 44,487 1,992 0 45,479 1,010 | 11 1 0 0 0 0 0 2 | 44,487 1,992 0 45,479 1,010 |
| sonora, CALVARY 14902 Peaceful Valley Rd. Vacant | 81 71 52 | 1 0 0 0 12 -11 11 75 64 | 56,894 11,283 2,859 71,036 1,366 | 19 0 5 0 0 0 0 1 | 56,894 11,283 2,859 71,036 1,366 | 19 0 5 0 0 0 0 1 | 56,894 11,283 2,859 71,036 1,366 |
| s. san francisco, NEW COVENANT (Formerly BRENTWOOD) 186 Country Club Dr. Carl E. Erickson | 73 75 54 | 1 6 0 -1 -1 -3 2 24 24 | 43,197 2,543 0 45,840 849 | 21 3 0 0 0 0 0 3 | 43,197 2,543 0 45,840 849 | 21 3 0 0 0 0 0 3 | 43,197 2,543 0 45,840 849 |
## CHURCH or Mission Work

<table>
<thead>
<tr>
<th>Location</th>
<th>Members</th>
<th>Teachers</th>
<th>Associate(a), Evangelist(e)</th>
<th>Total Members</th>
<th>B.C.</th>
<th>NET</th>
<th>Additions</th>
<th>Removals</th>
<th>Change in Net</th>
<th>TOTAL SCHOOL AVERAGE ATTEND.</th>
<th>Contributions ($)</th>
<th>Average Contrib. PER COM. MEMBER</th>
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<tbody>
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<td>5</td>
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<td>130</td>
<td>89</td>
<td>41</td>
<td>6</td>
<td>7</td>
<td>0</td>
<td>9</td>
<td>$90,603</td>
<td>$13,543</td>
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<td>1210 Brookfield Ave. Salvador M. Solis</td>
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<td>$150</td>
<td>$104,296</td>
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<tr>
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<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>$202</td>
<td>758</td>
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<td>TOTALS</td>
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<td>16</td>
<td></td>
<td>781</td>
<td>579</td>
<td>202</td>
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<td>23</td>
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<td>468,547</td>
<td>70,150</td>
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<td>543,196</td>
<td>938</td>
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</table>

### Licenses:
- Gerard Marinucci, 2/21/87

### Ordinations:
None

### Ministers Received:
- Brian H. Nicholson, from Presbytery of Southeast Alabama, PCA, 10/16/87

### Installations:
- Brian H. Nicholson, evangelist, 10/15/87

### Ministers Removed from the Roll:
- Vincent Ortiz, dismissed to Presbytery of Southern California, 2/7/87

### Changes in Congregations:
- Faith, Concord, mission work terminated

### Roll of Licentiate:
None

### Ministers not in Pastoral Charges:
- Donald G. Buchanan, Jr., David W. Cole, William J. Fredericks, Robert H. Graham
- Wilson H. Rinker, Lyman M. Smith

<p>| Total Number of Ministers: | 19 | Total Number of Churches: | 11 | Total Number of Mission Works: | 0 |
| CHURCH or Mission Work | Location | TOTAL MEMBERS | MEMBERS BY ROLL | --- CHANGES IN MEMBERSHIP ROLLS --- | NET CHANGES | --- ADDITIONAL --- | --- REMOVED --- | CHANGE | SUNDAY SCHOOL | GENERAL RECEIPTS | GENERAL AVERAGE ATTEND. | BENEVOLENT RECEIPTS | SPECIAL RECEIPTS | CONTRIBUTIONS ($) | AVERAGE CONTRIBUTION PER COM. MEMBER |
|-----------------------|----------|---------------|----------------|-------------------------------------|-------------|------------------|----------------|--------|--------------|------------------|-----------------|------------------|---------------------|------------------|------------------|------------------|
| Montana               |          |               |                |                                     |             |                  |                |        |              |                  |                 |                  |         |                 |                  |
| Billings, ROCKY MTN. COMMUNITY | 2140 Fairview Pl. | 150 | 150 | 63 | 4 | 5 | 1 | 0 | -2 | -6 | 2 | 140 | 139 | $43,590 | $24,519 | $21,018 | $85,127 | $1,074 |
| Albert C. Edwards III |          | 56 | 56 | 0 | 7 | 1 | 0 | 0 | -4 | -7 | -3 |            |            |          |              |                  |                  |
| Kalispell, FAITH COVENANT | 347 First Ave. E. (No Mail) | 62 | 62 | 49 | 5 | 2 | 0 | 0 | -4 | 0 | 3 | 33 | 33 | 30,039 | 1,520 | 3,425 | 34,984 | 714 |
| Harold S. Kellam       |          | 17 | 17 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 |            |            |          |              |                  |                  |
| Missoula, CORNERSTONE | 10th &amp; Garfield (No Mail) | 41 | 41 | 24 | 0 | 2 | 0 | 0 | -2 | 0 | 1 | 13 | 25 | 14,055 | 113 | 0 | 14,168 | 590 |
| Gordon S. Miller       |          | 19 | 19 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 0 |            |            |          |              |                  |                  |
| Ronan, MISSION VALLEY |          | 9 | 9 | 0 | 0 | 0 | 0 | 0 | -5 | 0 | -5 | - - | - - | - - | - - | - - | - - | - - |
| Oregon                |          |               |                |                                     |             |                  |                |        |              |                  |                 |                  |         |                 |                  |
| Bend, GRACE COMMUNITY | 113 N.W. Newport Ave. | 58 | 58 | 49 | 3 | 2 | 3 | 0 | -3 | -3 | 2 | 12 | 16 | 31,273 | 1,489 | 506 | 33,262 | 579 |
| Ronald J. McMenzie     |          | 12 | 12 | 0 | 1 | 2 | 0 | 0 | -2 | 0 | 1 |            |            |          |              |                  |                  |
| Eugene, OAK HILL      | 3350 Villacette St. | 100 | 100 | 45 | 1 | 2 | 0 | 0 | -18 | -1 | -15 | 29 | 32 | 48,081 | 9,258 | 0 | 57,339 | 1,247 |
| Alfred J. Poirier     |          | 31 | 31 | 0 | 2 | 0 | 0 | 0 | -9 | 0 | -7 |            |            |          |              |                  |                  |
| Grants Pass, FAITH    | 1360 N.E. 5th (No Mail) | 72 | 72 | 45 | 5 | 0 | 2 | 0 | -2 | 0 | 5 | 42 | 45 | 28,261 | 4,305 | 6,679 | 39,245 | 872 |
| Jay M. Milosevich     |          | 27 | 27 | 0 | 1 | 0 | 0 | 0 | -3 | 0 | -5 |            |            |          |              |                  |                  |
| Medford, TRINITY      | 1850 Spring St. (No Mail) | 53 | 53 | 23 | 0 | 0 | 0 | 0 | -4 | 0 | -4 | 35 | 38 | 22,955 | 2,120 | 12,234 | 37,309 | 1,622 |
| Ted F. Grey           |          | 28 | 28 | 0 | 4 | 0 | 0 | 0 | -2 | 0 | 2 |            |            |          |              |                  |                  |
| Milwaukee, FAITH      | 4105 E.S. Harrison St. | 31 | 31 | 19 | 0 | 0 | 0 | 0 | -3 | 0 | -3 | 10 | 8 | 8,640 | 980 | 0 | 9,520 | 505 |
| Samuel van Houtr       |          | 7 | 7 | 0 | 0 | 0 | 0 | 0 | -2 | 0 | -2 |            |            |          |              |                  |                  |
| Newberg, TRINITY      | 213 N. Howard (No Mail) | 44 | 44 | 27 | 1 | 0 | 0 | 0 | -2 | 0 | -3 | -4 | 29 | 26 | 33,396 | 10,440 | 310 | 44,145 | 1,635 |
| John W. Bahaffy       |          | 13 | 13 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |            |            |          |              |                  |                  |</p>
<table>
<thead>
<tr>
<th>CHURCH or Mission Work Location</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>SUNDAY SCHOOL ATTEND.</th>
<th>CONTRIBUTIONS ($)</th>
<th>(Continued)</th>
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<tbody>
<tr>
<td>Portland, FIRST</td>
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<tr>
<td>Donald M. Poundstone</td>
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<td>Bothell, TRINITY</td>
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<tr>
<td>Patrick H. Karrison</td>
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<tr>
<td>Yakima, HOPE</td>
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<td>John R. Spain</td>
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<tr>
<td>Remaining members of</td>
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<td>Ronan MT (A)</td>
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<td>TOTALS:</td>
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</tbody>
</table>

(A) Members are on roll of Regional Church

Licencures: None

Ordinations: None

 Ministers Received:
John R. Spain, from another denomination, 11/6/87
Gordon S. Miller, from Presbytery of New Jersey, 12/15/87

Installations:
John R. Spain, pastor, HOPE, Yakima WA, 11/6/87
Gordon S. Miller, pastor, CORNERSTONE, Missoula MT, 12/15/87

 Ministers Removed from the Roll:
Thomas O. Church, dismissed to the Presbytery of New Jersey, 3/28/87
Larry D. Conard, dismissed to the PCA, 9/8/87
Harold A. MacKenzie, dismissed to the PCA, 9/25/87
Lardner W. Moore, deceased, 12/28/87

Changes in Congregations:
MISSION VALLEY, Ronan MT, dissolved, 4/25/87
O.P. Fellowship, Prosser WA, mission work terminated

Roll of Licentiates:
Murray I. Umoto
Ministers not in Pastoral Charges: Harold L. Baurer
          Glenn T. Black       Russell D. Piper
          George Y. Uomoto      Edward L. Volz      Eugene B. Williams

Total Number of Ministers:  18  Total Number of Churches:  12  Total Number of Mission Works:  0
REGIONAL CHURCH OF OHIO

Stated Meetings of the Presbytery - Third Friday and Saturday of April and October

<table>
<thead>
<tr>
<th>CHURCH or Mission Work Location</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL AT END OF 12/31/87:</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>SUNDAY SCHOOL AVERAGE ATTEND.</th>
<th>CONTRIBUTIONS ($)</th>
<th>AVERAGE CONTRIBUTION PER COM. MEMBER</th>
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<tr>
<td></td>
<td>MEERS HAD</td>
<td>C.M. R/F R/F Xfr 6th D tol E/D C.M. 6th D tol E/D Bap Par</td>
<td>--- ADDED --- --- REMOVED --- NET CHANGE</td>
<td>MAY NOV.</td>
<td>GENERAL RECEIPTS BENEVOL. SPECIAL RECEIPTS TOTAL RECEIPTS</td>
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<td>OHIO</td>
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<td>1 5 11 0 -4 -2 11</td>
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<td>$59,913 13,045 8,043 81,001 1,286</td>
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<td>26</td>
<td>5 4 5 0 -6 -7 1</td>
<td>43 42</td>
<td>45,501 5,573 16,761 67,935 1,445</td>
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<td>Fairbrook El. School</td>
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<tr>
<td>N. Fairfield R., Beavercreek</td>
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<tr>
<td>Michael F. Frangipane</td>
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<td>Pataskala, JERSEY REFORMED</td>
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<td>10 10</td>
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<td>Vacant</td>
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<td>PENNSYLVANIA</td>
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<td>Everett C. DeVelde, Jr. (a)</td>
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<td>121 131</td>
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<tr>
<td>Mark R. Brown</td>
<td></td>
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<tr>
<td>Oskdale, Covenant Chapel</td>
<td>30 0 0</td>
<td></td>
<td>(Included with GRACE, Servickley)</td>
<td>7 0</td>
<td>5,700 0 0 5,700 -</td>
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<tr>
<td>Pittsburgh, COVENANT</td>
<td>116 111 90</td>
<td>21</td>
<td>2 0 0 -5 0 -3</td>
<td>33 34</td>
<td>52,352 17,570 7,200 77,122 857</td>
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<tr>
<td>1608 Graham Blvd.</td>
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<tr>
<td>Paul E. Copeland</td>
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</table>
## REGIONAL CHURCH OF OHIO (Continued)

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL AT END OF YEAR</th>
<th>CHANGES IN MEMBERSHIP ROLLS</th>
<th>SUNDAY SCHOOL AVERAGE ATTEND.</th>
<th>CONTRIBUTIONS ($)</th>
<th>GENERAL BENEVOLENT.</th>
<th>SPECIAL OPERATIONS</th>
<th>TOTAL OPERATIONS</th>
<th>AVERAGE CONTRIBUTION PER COMM. MEMBER</th>
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<tbody>
<tr>
<td>Location</td>
<td>1986</td>
<td>1987</td>
<td>B.C.</td>
<td>C/F R/F Xfr</td>
<td>Dth Dml</td>
<td>E/D C.M.</td>
<td>MAY Nov.</td>
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<td>C.M. ATTEND.</td>
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<tr>
<td>Pastor</td>
<td></td>
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<td></td>
<td>C/F R/F Xfr</td>
<td>C/F Dth Dml</td>
<td>E/D</td>
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<tr>
<td>Associate(a), Evangelist(e)</td>
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<tr>
<td>Teacher(t), (Stated Supply)</td>
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<tr>
<td>Associates</td>
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<tr>
<td>Methodist</td>
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<tr>
<td>Licensed Ministers</td>
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<tr>
<td>TOTALS</td>
<td>1098</td>
<td>1149</td>
<td>807</td>
<td>32 19 50</td>
<td>-7 -29 -11</td>
<td>54</td>
<td>612</td>
<td>605</td>
<td>486,437</td>
</tr>
</tbody>
</table>

### Licenses:
- Louis Orteza, 10/15/87
- James Day, 10/16/87
- Daniel Gross, 10/16/87

### Ordinations:
- None

### Ministers Received:
- None

### Installations:
- None

### Ministers Removed from the Roll:
- Ivan R. Davis, dismissed to Presbytery of New Jersey, 7/20/87
- Douglas B. Clemson, dismissed to Presbytery of the Midwest, 6/1/87

### Changes in Congregations:
- JERSEY REFORMED, Pataskala OH, received from PCA, 4/10/87
- Covenant, Oakdale PA, mission work terminated, 5/31/87

### Roll of Licentiates:
- Louis Orteza
- James Day
- Daniel Gross

### Ministers not in Pastoral Charges:
- Robert L. Atwell
- Marven O. Bowman
- Leo A. Grailey
- R. Daniel Knox
- Stewart E. Lauer
- Bryan J. Weaver
- Douglas M. Withington

### Total Number of Ministers: 15
### Total Number of Churches: 10
### Total Number of Mission Works: 0
REGIONAL CHURCH OF PHILADELPHIA
Stated Meetings of the Presbytery - Third Friday and Saturday of January and September;
First Friday and Saturday of May

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>TOTAL MEMBERS AT END OF 12/31/87</th>
<th>MEMBERS BY ROLL</th>
<th>___ CHANGES IN MEMBERSHIP ROLLS ___</th>
<th>NET ___ ADDED ___ REMOVE ___ CHANGE ___ CHANGE</th>
<th>SUNDAY SCHOOL AVERAGE ATTEND.</th>
<th>GENERAL RECEIPTS</th>
<th>BENEVOL. RECEIPTS</th>
<th>SPECIAL RECEIPTS</th>
<th>TOTAL RECEIPTS</th>
<th>AVERAGE CONTRIBUTION PER MEMBER</th>
</tr>
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<tbody>
<tr>
<td><strong>DELWARE</strong></td>
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<tr>
<td>Kiddlestown, GRACE</td>
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<td>86</td>
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<td>2 0 0 -1 0 0 1</td>
<td>39 41</td>
<td>$29,487</td>
<td>$1,150</td>
<td>$0</td>
<td>$30,637</td>
<td>$786</td>
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<tr>
<td>13 Pennington St.</td>
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<tr>
<td>Robert P. Hargitt</td>
<td>27</td>
<td>27</td>
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<tr>
<td>Wilmington, EMMANUEL</td>
<td>202</td>
<td>205</td>
<td>146</td>
<td>0 2 0 -3 0 -1 -2</td>
<td>75 82</td>
<td>85,704</td>
<td>49,295</td>
<td>9,078</td>
<td>144,077</td>
<td>987</td>
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<td>2006 Wilson Rd.</td>
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<tr>
<td>Jonathan F. Peters</td>
<td>59</td>
<td>59</td>
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<tr>
<td>Wilmington, NEW COVENANT</td>
<td>21</td>
<td>19</td>
<td>13</td>
<td>4 0 0 -3 0 0 -3</td>
<td>21 16</td>
<td>15,255</td>
<td>2,639</td>
<td>0</td>
<td>17,893</td>
<td>1,376</td>
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<tr>
<td>A. LeRoy Greer</td>
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<td><strong>PENN MARY</strong></td>
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<td>Easton, NEW LIFE</td>
<td>61</td>
<td>70</td>
<td>48</td>
<td>0 0 5 0 0 -2 0 0 3</td>
<td>40 40</td>
<td>40,279</td>
<td>2,416</td>
<td>1,285</td>
<td>43,980</td>
<td>916</td>
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<tr>
<td>12th &amp; Spruce Sts.</td>
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<tr>
<td>Jack D. Kinner</td>
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<td>Fawn Grove, FAITH</td>
<td>118</td>
<td>114</td>
<td>85</td>
<td>3 0 0 0 -4 0 -1</td>
<td>40 43</td>
<td>33,743</td>
<td>9,712</td>
<td>0</td>
<td>43,455</td>
<td>511</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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<tr>
<td>Gettysburg, LIVING HOPE</td>
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<td>56</td>
<td>41</td>
<td>1 4 1 0 0 0 0 6</td>
<td>48 58</td>
<td>47,179</td>
<td>2,722</td>
<td>1,860</td>
<td>51,761</td>
<td>1,282</td>
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<tr>
<td>Richard M. Craven</td>
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<tr>
<td>Gienside, CALVARY</td>
<td>170</td>
<td>159</td>
<td>117</td>
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<td>60 45</td>
<td>80,315</td>
<td>55,911</td>
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<td>1,164</td>
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<td>Church Rd. &amp; Willow Grove Ave.</td>
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<td>(No Mail)</td>
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<td>Steven F. Miller</td>
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<tr>
<td>Hatboro, TRINITY</td>
<td>258</td>
<td>255</td>
<td>179</td>
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<td>159 157</td>
<td>100,995</td>
<td>38,711</td>
<td>1,897</td>
<td>141,603</td>
<td>791</td>
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<tr>
<td>George R. Contenden</td>
<td>87</td>
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<td>LeRoy B. Oliver (a)</td>
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<td>George F. Morton (e)</td>
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32

Phi 1adel phi a, EWANUEL
1127 S. Brotd S t .
Wilson L. Cumings

45

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Phi 1adel phi a, Grace F e l lorrship (A132
5547 Gemantom kve. (No ? a i l ]
Jonathan C. Gibbs 111

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31

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156

CHURCH OF TI:E

154

19

33

495

13

72

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88

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9

203

MEMBERS
BY ROLL
12/31/87:
C.M.
B.C.

157

Phiiadelphia,
CITY

Oxford, BETHANY
8602 8 a l i i n o r o Pike
Peter A. L i l l b a c k

125

141

V i ddl e town, CALVARY

252

54

n e c h m i c s v i l l e , COVENANT
R t . 413, N. o f Doylesto*::ti
John !i.Earbison

243

24

17

Mansfield, OP Chapel (A)
61 N. Main S t .
John V. Fonger (e)

Spruce & Enaus Sts.
A l b e r t #. Stcever, Jr.

42

55

Lansdowne, KNOX
311 N. Lznsdowne Ave.
K a r l A. Hubenthal
W. S c o t t Emery (a)

705

57

627

TOTAL
MEM3ERS
AT END OF
YEAR:
1986 1957

Xirkwood, KIRKWOOD OPC
Raple Shade Rd.
Same1 H. Bacon

J e n k i n t o w , NEW LIFE
1220 Greenwood Ave. (No H a i l )
C. John M i l l e r
Ronald E. Lutz
John Yenchko
0. C l a i r Davis (a)

CHURCH o r Mission Uork
Location
Past o r
Associate (a), Evangel i s t (e)
Teacher(t), (Stated Supply)

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30

N n
REHOVED
CHANGE
0 t h Dm1 E/O C.M.
C/F 0 t h hl E/D B.C.

IN F!EYBERSHIP ROLLS

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CHANGES

ADDED
C/F R/F X f r
Bap P a r

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15

53

-

177

28

30

632

23

54

-

193

23

30

723

SUNDAY
SCHOOL
AVERAGE
ATTEND.
May Hov.

REGIONAL CHURCH OF PHILADELPHIA (Continued)

24,718

37,406

73,327

(Cspltal

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$145,5C4

2,746

6,777

14,859

0

0

17,220

0

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Diacomlj Ilapmvemcntr)

(missions

ll*loo
567

33,299

$307,151

Wratfons)

(LOEI~

27,464

44.1.83

858

470

647

721

89.373

1,009

674

$1,173

HEMBER

1,311

105,415

AVERAGE
CONTRIO.
PER CDM.

72,G99

33,299

24,272

$581,722

COETRI BUTIONS ( S) :
GENERAL BENEVOL. SPECIAL
TOTAL
RECEIPTS EECEIPTS RECEIPTS RECEIPTS

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<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>TOTAL MEMBERS AT END OF 12/31/87: C.M.</th>
<th>MEMBERS BY ROLL</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>--- TOTAL SCHOOL ATTEND. ---</th>
<th>CONTRIBUTIONS ($)</th>
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<tbody>
<tr>
<td>Location</td>
<td>B.C.</td>
<td>--- ADDED ---</td>
<td>--- REMOVED ---</td>
<td>--- NET CHANGE ---</td>
<td>20/21</td>
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<td></td>
<td></td>
<td>Bap Par</td>
<td>C/F Dth Dnl E/D</td>
<td>C/F Dth Dnl E/D</td>
<td>May</td>
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<td></td>
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<td></td>
<td>B.C.</td>
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</tr>
<tr>
<td>Philadelphia, Living Word (A)</td>
<td>0 12 7 2</td>
<td>4 0 3 0 0 0 0 7 0 4</td>
<td>$7,580 $425 $0 $8,005 $1,144</td>
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<td>Holy Family College (William Laverty)</td>
<td>5</td>
<td>2 3 0 0 0 0 5</td>
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<tr>
<td>Philadelphia, NEW LIFE</td>
<td>185 193 136 57</td>
<td>14 8 8 -1 -2 -4 17 203 219</td>
<td>89,444 28,217 0 117,661 865</td>
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<td>425 E. Roosevelt Blvd. John C. Julien</td>
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<td>-11 -2 -1 -4 -9</td>
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<tr>
<td>Philadelphia, PILGRIM</td>
<td>80 80 55 25</td>
<td>0 0 1 0 -2 0 -1 65 65</td>
<td>57,527 7,872 0 65,399 1,168</td>
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<tr>
<td>Terrace &amp; Dawson Sts. Robert A. Minnig</td>
<td>3 0</td>
<td>0 -2 0 0</td>
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<tr>
<td>Barry A. Traver (t)</td>
<td>84 78 39 39</td>
<td>2 0 0 0 -2 -2 -2 75 70</td>
<td>34,106 6,497 485 41,089 1,054</td>
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<tr>
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<td>39</td>
<td>3 2 0 0 -5 -4 -4</td>
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<td>REFORMED FELLOWSHIP 7014 Elmwood Ave. Vacant</td>
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<tr>
<td>Phoenixville, TRINITY</td>
<td>61 55 32 23</td>
<td>2 0 2 0 0 0 -8 -4 53 50</td>
<td>37,880 3,557 0 41,537 1,298</td>
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<td>110 S. Main St. Mark W. Holler</td>
<td>0 4</td>
<td>0 0 0 -6 -2</td>
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<tr>
<td>Reading, COVENANT</td>
<td>72 92 52 30</td>
<td>3 9 2 0 0 0 14 60 65</td>
<td>51,342 8,235 2,550 62,127 1,002</td>
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<tr>
<td>Lackawanna &amp; Snyder Sts. David J. O'Leary</td>
<td>4 4</td>
<td>-2 0 0 0</td>
<td>6</td>
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<tr>
<td>Scranton, New Life (A)</td>
<td>31 29 19 10</td>
<td>0 0 0 0 0 0 0 0 6 20 30</td>
<td>23,983 3,362 34 27,379 1,441</td>
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<tr>
<td>1407 Wyoming Ave. (No Mail) Tim W. Young</td>
<td>5 0</td>
<td>0 0 0 -1 0 4</td>
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<td>Stroudsburg, OP Chapel (A)</td>
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<td>10,470 1,230 0 11,700 557</td>
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<tr>
<td>(Edward Silver)</td>
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<td></td>
</tr>
<tr>
<td>Williamsport, New Life (A)</td>
<td>9 9 9 0 0 0 0 0 0 26 29</td>
<td>17,199 3,611 0 20,810 2,312</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>321 Spring St. Robert C. Marsh (e)</td>
<td>0 0 0 0 0 0 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining members of dissolved works (A)</td>
<td>10 10 9 1 0 0 0 0 0 0 0 0 0 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Members w/o rights of presbytery (see FOG XXIII. 18)</td>
<td>2 0 0 0 0 0 0 0 -2 0 -2</td>
<td>0 0 0 0 0 0</td>
<td></td>
<td></td>
<td></td>
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</table>
REGIONAL CHURCH OF PHILADELPHIA (Continued)

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>TOTAL MEMBERS BY ROLL</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>SUNDAY SCHOOL AVERAGE ATTEND.</th>
<th>CONTRIBUTIONS ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location</td>
<td>AT END OF 12/31/87</td>
<td>-- ADDED --</td>
<td>-- REMOVED --</td>
<td>-- NET change --</td>
</tr>
<tr>
<td></td>
<td>C.M.</td>
<td>B.C.</td>
<td>C/F R/F</td>
<td>Xfr Bap Par</td>
</tr>
<tr>
<td></td>
<td>1986</td>
<td>1987</td>
<td>80</td>
<td>1710</td>
</tr>
</tbody>
</table>

(A) Members are on roll of Regional Church.

Licensures:
- Arthur J. Fox, 1/17/87
- Charles H. Parker, 1/17/87
- Jude Rearden, 5/2/87
- James M. Garretson, 5/2/87
- Eric Brauer, 9/19/87
- Joseph P. Wojnarowski, 9/19/87
- William Laverty, 9/19/87

Ordinations:
- None

Ministers Received:
- John W. Monger, from Ascension Presbytery, PCA, 1/17/87
- Barry Traver, from roll of members w/o rights of presbytery

Installations:
- John W. Monger, organizing pastor, Mansfield Chapel, Mansfield PA
- Barry Traver, minister of teaching, Pilgrim, Philadelphia PA

Ministers Removed from the Roll:
- Cornelius Van Til, deceased, 4/17/87
- Charles C. Angert, dismissed to the PCA, 9/19/87
- Thomas M. Corey, dismissed to the PCA, 9/19/87
- James C. Petty, dismissed to the PCA, 9/19/87

Changes in Congregations:
- CHURCH OF THE CITY, Philadelphia PA, withdrew and joined the Philadelphia Presbytery of the PCA, 7/2/87
- New Life Bible, Mission Work, Philadelphia PA, withdrew from the OPC

Roll of Licentiates:
- Eric Brauer
- James M. Garretson
- William Laverty
- Charles H. Parker
- Jonathan B. Rockey
- Joseph P. Wojnarowski

Ministers not in Pastoral Charges:
- Lester R. Bachman
- F. Clarke Evans
- Bruce F. Hunt
- Arthur W. Kuschke
- David J. Miller
- Leslie W. Sloat
- John F. Bettrler
- Richard B. Gaffin
- Jung In Kim
- Alan Lee
- John J. Mitchell
- Young J. Son
- Karl T. Cooper
- John P. Galbraith
- Robert D. Knudsen
- L. Craig Long
- N. Leverne Rosenberger
- Arthur J. Steltzer
- Calvin K. Cummings
- Richard C. Gamble
- Edward J. McGovern
- Noises Silva
- Bernard J. Stonehouse

Total Number of Ministers: 53
Total Number of Churches: 20
Total Number of Mission Works: 6
35

46

53

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12/31/87:

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J e f f r e y K. S o w

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TOTAL
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Teacher(t), (Stated Supply)

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SUNDAY

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C/F Dth DCII E/D B.C.

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NET

CHANGES I N FEKBERSHIP ROLLS

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Bap Par

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116,754

63,133

85,228

31,400

21,482

46,589

27,587

$8,063

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31.298

23,270

27,?34

19,72G

10,289

4,793

5,317

$353

DIaco-lj

5,786

0

110

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1,736

8,927

420

53,140

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154,848

80 ,403

113,272

51,120

33,507

60,309

33,324

$11,556

TOTAL
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AVERAGE
CONTRIB.
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### TENNESSEE

**Hixson, NORTH RIVER**

<table>
<thead>
<tr>
<th>Location</th>
<th>TOTAL MEMBERS</th>
<th>CHURCH or Mission Work</th>
<th>MEMBERS BY ROLL</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>SUNDAY SCHOOL ATTEND.</th>
<th>CONTRIBUTIONS ($)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>28</td>
<td></td>
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<td></td>
<td></td>
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<tr>
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<td>0</td>
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<td>0</td>
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<td>-23</td>
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<td>6</td>
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<td>-5</td>
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<td>5</td>
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<td></td>
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</tr>
<tr>
<td></td>
<td>556</td>
<td></td>
<td>17</td>
<td>-6-152</td>
<td>425</td>
<td>$400,246</td>
</tr>
<tr>
<td></td>
<td>193</td>
<td></td>
<td>14</td>
<td>0-99</td>
<td>14</td>
<td>$122,974</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td></td>
<td>0</td>
<td>-12</td>
<td>0</td>
<td>$21,119</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td>0</td>
<td>$544,339</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td>0</td>
<td>$979</td>
</tr>
</tbody>
</table>

(A) Members are on Roll of Regional Church

**Licensure:**
- Daniel Dillard, 4/4/87
- Martin Novak, 10/23/87

**Ordinations:** None

**Ministers Received:** None

**Installations:**
- Harold E. Thomas, pastor, GRACE, Niceville FL, 1/18/87

**Ministers Removed from the Roll:**
- John C. Grady, dismissed to the PCA, 4/3/87

**Changes in Congregations:**
- GRACE, Niceville FL, received as a particular church, 1/18/87
- PRESBYTERIAN, Sarasota FL, withdrew and joined the PCA, 1/18/87
- NORTH RIVER, Hixson TN, dissolved, 4/3/87
- INTERNATIONAL COMMUNITY, Miami FL, withdrew and joined the PCA, 9/12/87

**Roll of Licentiates:**
- Daniel Dillard
- Martin Novak

**Ministers not in Pastoral Charges:**
- Henry Buikema
- Elmer R. Dortzbach
- Gary K. Edwards
- Barry Henning
- Louis Kickasola
- Hendrick Krobbonzen
- R. Heber McIlvaine
- Roger W. Schurr
- David Selwright
- John H. Thompson, Jr.
- Jose Vera
- Robert L. Vining
- Gordon T. Woolard

**Total Number of Ministers:** 21

**Total Number of Churches:** 8

**Total Number of Mission Works:** 0
### CONTRIBUTIONS

**ICHURCH or Mission Work**

**TOTAL MEMBERS**

---

**CHANGES IN MEMBERSHIP ROLLS**

---

**SUNDAY SCHOOL GENERAL BEWOLVOL. SPECIAL TOTAL AVERAGE**

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**Locate (t) MEMBERS BY ROLL**

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**NET**

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**ADDED**

---

**REMOVED**

---

**CHANGE AVERAGE RECEIPTS RECEIPTS RECEIPTS RECEIPTS CONTRIB.**

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<table>
<thead>
<tr>
<th>CHURCH OR MISSION WORK</th>
<th>Location</th>
<th>Members by Roll</th>
<th>Members at End of Year</th>
<th>BY ROLL GENERAL BEWOLVOL. SPECIAL TOTAL AVERAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>CENTURY VALLEY</td>
<td>Carson, Central Ave.</td>
<td>152 146 89 57 4 3 0 0 -1 -4 -2 -3 4 45 97,183</td>
<td>17,640 $ 0</td>
<td>62,074</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>57 58 50 8 2 7 -3 -3 -9 -9 0 4 45 59,584</td>
<td>2,490 0</td>
<td>52,668</td>
<td>878</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>76 73 60 13 2 2 0 0 -1 -13 -1 0 36 33 39,358</td>
<td>12,290 1,040</td>
<td>88,137</td>
<td>801</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>182 185 110 75 2 2 0 -2 0 -6 0 4 18,496</td>
<td>69,241</td>
<td>124,283</td>
<td>1,040</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>51 11 5 0 0 0 0 0 0 0 0 0 36 33 39,358</td>
<td>12,290 1,040</td>
<td>88,137</td>
<td>801</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>248 283 277 219 26 9 -1 -22 -1 30 253 250 168,158</td>
<td>25,313</td>
<td>1,040</td>
<td></td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>156 141 92 49 1 1 -1 -3 -3 -6 5 5 253 250</td>
<td>168,158</td>
<td>25,313</td>
<td>1,040</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>80 82 58 24 0 0 0 0 0 0 0 0 3 26 28 51,507</td>
<td>4,631</td>
<td>0 193,471</td>
<td>1,040</td>
</tr>
<tr>
<td>BONITA OPC</td>
<td>24 24 19 5 0 0 0 0 0 0 0 0 15 8 24,504</td>
<td>833</td>
<td>0 25,313</td>
<td>1,040</td>
</tr>
<tr>
<td>CHURCH or Mission Work Location</td>
<td>TOTAL MEMBERS BY ROLL AT END OF 12/31/87: YEAR: C.M.</td>
<td>MEMBERS AT END OF 12/31/87: B.C.</td>
<td>TOTAL MEMBERS</td>
<td>MEMBERS BY ROLL</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--------------------------------------------------</td>
<td>---------------------------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Irvine, CHURCH OF THE SERVANT 2 Liberty (No Mail)</td>
<td>53 61 38</td>
<td>23</td>
<td>1 7</td>
<td>1</td>
</tr>
<tr>
<td>2 Liberty (No Mail)</td>
<td>53 61 38</td>
<td>23</td>
<td>1 7</td>
<td>1</td>
</tr>
<tr>
<td>La Mirada, CALVARY 12120 La Mirada Blvd.</td>
<td>123 122 92</td>
<td>30</td>
<td>1 0</td>
<td>1</td>
</tr>
<tr>
<td>Jay F. Fluck</td>
<td>123 122 92</td>
<td>30</td>
<td>1 0</td>
<td>1</td>
</tr>
<tr>
<td>Long Beach, FAITH 500 E. San Antonio Dr.</td>
<td>224 236 191</td>
<td>45</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Daniel K. Overduin</td>
<td>224 236 191</td>
<td>45</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Los Angeles, BEVERLY 345 S. Noodles Ave.</td>
<td>82 96 70</td>
<td>26</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Stephen A. Larsen</td>
<td>82 96 70</td>
<td>26</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Manhattan Beach, FIRST 500 Manhattan Beach Blvd.</td>
<td>145 141 107</td>
<td>34</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Mark A. House</td>
<td>145 141 107</td>
<td>34</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Philip L. Smueland (a)</td>
<td>145 141 107</td>
<td>34</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Mira Mesa, New Life 9235 Activity Rd. (No Mail)</td>
<td>5 32 22</td>
<td>10</td>
<td>(On rolls of San Diego area OPCs)</td>
<td>7</td>
</tr>
<tr>
<td>Mark B. Mallepaard (e)</td>
<td>5 32 22</td>
<td>10</td>
<td>(On rolls of San Diego area OPCs)</td>
<td>7</td>
</tr>
<tr>
<td>Oceanside, COASTAL COMMUNITY 2950 Oceanside Blvd.</td>
<td>80 95 69</td>
<td>26</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Douglass E. Shumagary</td>
<td>80 95 69</td>
<td>26</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Gerald J. Neumair (a)</td>
<td>80 95 69</td>
<td>26</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Oxnard, COVENANT OF GRACE Gonzales Rd. &amp; Gallatin (No Mail)</td>
<td>48 55 38</td>
<td>17</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Donald J. Duff</td>
<td>48 55 38</td>
<td>17</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Placentia, COVENANT COMMUNITY 301 S. Bradford Ave.</td>
<td>69 69 57</td>
<td>12</td>
<td>4</td>
<td>4</td>
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<tr>
<td>Gregory L. Bahnsen</td>
<td>69 69 57</td>
<td>12</td>
<td>4</td>
<td>4</td>
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<tr>
<td>San Diego, NEW LIFE 4425 Valea St. Point Loma George C. Miladin</td>
<td>273 255 171</td>
<td>84</td>
<td>12</td>
<td>8</td>
</tr>
</tbody>
</table>
### Regional Church of Southern California (Continued)

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>TOTAL MEMBERS BY ROLL AT END OF 12/31/87:</th>
<th>MEMBERS BY ROLL C.F. C/F</th>
<th>NET CHANGES IN MEMBERSHIP ROLLS:</th>
<th>CONTRIBUTIONS ($)</th>
<th>GENERAL RECEIPTS</th>
<th>BENEVOLENT RECEIPTS</th>
<th>SPECIAL RECEIPTS</th>
<th>RECEIPTS PER MEMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CHURCH or Mission Work Location</td>
<td>Date</td>
<td>Location</td>
<td>Year</td>
<td>1986</td>
<td>1987</td>
<td>B.C.</td>
<td>C.F.</td>
</tr>
<tr>
<td>San Marcos, Presbyterian Chapel</td>
<td>P.O. Box 1284 Greg L. Price</td>
<td>33 52 39 (Included with NEW LIFE, Escondido) 55 48</td>
<td>$32,406 $18,216 $0</td>
<td>$50,622</td>
<td>$1,298</td>
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<td></td>
</tr>
<tr>
<td>Santee, Santee OPC (Formerly VALLEY) 10333 Mast Blvd. Kenneth J. Meilahn</td>
<td>42 45 37</td>
<td>2 2 0 -1 -1 0 2 14 19</td>
<td>44,602 1,078 0</td>
<td>45,680 1,235</td>
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<tr>
<td>Member w/o rights of presbytery (see FOG XXIII. 18)</td>
<td>1 0 0</td>
<td>0 0 0 -1 0 -1</td>
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</tr>
<tr>
<td>TOTALS</td>
<td>2116 2167 1575 83 99 38</td>
<td>-14 -96 -76 34 1218 1231</td>
<td>1,401,548 359,805 58,428 1,819,781 1,155</td>
<td>592</td>
<td>73</td>
<td>44</td>
<td>-14</td>
<td>0</td>
</tr>
</tbody>
</table>

**Licensures:**
- Philip L. Smuland, 4/10/87
- William A. Miller, Jr., 4/10/87
- Mark A. Schroeder, 10/16/87
- David B. Mullens, 10/16/87

**Ordinations:**
- Gerald J. Neumair, 2/22/87
- William A. Miller, Jr., 6/28/87
- Philip L. Smuland, 6/30/87

**Ministers Received:**
- Vincent Ortiz, from the Presbytery of Northern California, 2/6/87
- Robert B. Nenham, from the Pacific Presbytery, PCA, 10/16/87
- Rodney Alexander, granted rights of presbytery, 5/7/87

**Installations:**
- Gerald J. Neumair, assoc. pastor, COASTAL COMMUNITY, Oceanside CA, 2/22/87
- Rodney E. Alexander, assoc. pastor, BEVERLY, Los Angeles CA, 6/7/87
- William A. Miller, Jr., evangelist (chaplain, U.S. Navy), 6/22/87
- Philip L. Smuland, assoc. pastor, FIRST, Manhattan Beach CA, 6/30/87
- Josue E. Balderas, evangelist for the presbytery, 7/26/87
- Andrew W. Wikholm, assoc. pastor, BONITA, Bonita CA, 8/9/87

**Ministers Removed from the Roll:**
- Dominic A. Aquila, dismissed to the PCA, 1/2/87
- Dana W. Casey, dismissed to the PCA, 8/13/87

**Changes in Congregations:**
- None

**Roll of Licentiates:**
- William A. Hard
- David B. Mullens
- Calvin Schaub
- Mark A. Schroeder
Ministers not in Pastoral Charges:
Josel L. Balderas
Mark B. Maliepaard
Bruce A. Cole
Van V. B. Nelson
Mark B. Maliepaard
Mark C. Morson
Henry W. Coray
Dwight H. Poundstone
Heather A. Cooper
George W. Harston
William A. Hiller, Jr.
Robert E. Nicholas
Vincent Ortiz
Dwight H. Poundstone
Robert B. Strimple
William E. Welmers
George C. Scipione
Michael D. Stingley
Robert B. Stimple

Total Number of Ministers: 44
Total Number of Churches: 18
Total Number of Mission Works: 3
# REGIONAL CHURCH OF THE SOUTHWEST

Stated Meetings of the Presbytery - April and September

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>Location</th>
<th>TOTAL MEMBERS</th>
<th>MEMBERS BY ROLL</th>
<th>CHANGES IN MEMBERSHIP ROLLS</th>
<th>SUNDAY SCHOOL</th>
<th>CONTRIBUTIONS ($)</th>
<th>AVERAGE CONTRIBUTION PER MEMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>YEAR: C.M.</td>
<td>B.C.</td>
<td>--- NET --- ADDDED --- REMOVED --- CHANGE</td>
<td>AVERAGE ATTEND.</td>
<td>GENERAL RECEIPTS</td>
<td>BENEVOL. RECEIPTS</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AT END OF 12/31/87:</td>
<td></td>
<td>Bap Par C/F R/F Xfr</td>
<td>C/F Dth Dnl E/D C.M.</td>
<td>May Nov.</td>
<td>(Local Operations)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1986 1987</td>
<td></td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>NEW MEXICO</strong></td>
<td></td>
<td></td>
<td></td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Albuquerque, COVENANT OF GRACE</td>
<td>4901 Indian School Rd., N.E.</td>
<td>27 43 22</td>
<td>21</td>
<td>1 2 6 0 -4 0 5</td>
<td>22 26</td>
<td>$21,064</td>
<td>$1,800</td>
</tr>
<tr>
<td>Roswell, ROSELL OPC</td>
<td>1501 W. McCaffey St.</td>
<td>32 32 27</td>
<td>5</td>
<td>6 2 0 -1 -5 0 2</td>
<td>19 23</td>
<td>24,100</td>
<td>373</td>
</tr>
<tr>
<td><strong>OKLAHOMA</strong></td>
<td></td>
<td></td>
<td></td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Bartlesville, WESTMINSTER</td>
<td>1001 E. Adams Blvd.</td>
<td>52 47 29</td>
<td>18</td>
<td>0 0 1 0 0 -5 -4</td>
<td>32 28</td>
<td>42,547</td>
<td>2,796</td>
</tr>
<tr>
<td>Norman, TWELFTH AVE.</td>
<td>1911 NE 12th Ave.</td>
<td>27 29 17</td>
<td>12</td>
<td>2 0 0 0 0 -2 -1</td>
<td>31 25</td>
<td>24,699</td>
<td>621</td>
</tr>
<tr>
<td>Oklahoma City, KNOX</td>
<td>4511 N. Independence C. Herbert Swanson (a)</td>
<td>52 56 32</td>
<td>24</td>
<td>0 0 2 -1 0 0 1</td>
<td>11 12</td>
<td>17,623</td>
<td>3,980</td>
</tr>
<tr>
<td><strong>TEXAS</strong></td>
<td></td>
<td></td>
<td></td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Abilene, COVENANT</td>
<td>2742 Buffalo Gap Rd.</td>
<td>114 97 60</td>
<td>27</td>
<td>2 0 4 -1 -20 -10 -25</td>
<td>44 41</td>
<td>62,150</td>
<td>43,545</td>
</tr>
<tr>
<td>Amarillo, GRACE</td>
<td>3617 E. 29th (No Mail)</td>
<td>107 103 55</td>
<td>48</td>
<td>2 0 0 0 -5 0 -3</td>
<td>62 58</td>
<td>48,078</td>
<td>8,623</td>
</tr>
<tr>
<td>Austin, PROVIDENCE</td>
<td>100 108 Eberhart Lane</td>
<td>94 96 54</td>
<td>42</td>
<td>0 0 0 -3 0 -3</td>
<td>55 55</td>
<td>34,289</td>
<td>9,877</td>
</tr>
</tbody>
</table>

*NOTE: Data reflects changes in membership, attendance, and contributions as of December 31, 1987.*
### REGIONAL CHURCH OF THE SOUTHWEST (Continued)

<table>
<thead>
<tr>
<th>CHURCH or Mission Work Location</th>
<th>TOTAL MEMBERS BY ROLL AT END OF 12/31/87:</th>
<th>MEMBERS BY ROLL C/F R/F Xfr Dth Dmr E/D C.M.</th>
<th>--- CHANGES IN MEMBERSHIP ROLLS ---</th>
<th>SUNDAY SCHOOL ATTEND. AVERAGE</th>
<th>GENERAL RECEIPTS</th>
<th>BENEVOLENT SPECIAL TOTAL RECEIPTS</th>
<th>CONTRIBUTIONS ($)</th>
<th>TOTAL RECEIPTS</th>
<th>AVERAGE CONTRIBUTIONS PER COM. MEMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lubbock, LUBBOCK OPC 3710 Quaker</td>
<td>0 21 17 4 0 0 17 0 0 0 7 17 15 10</td>
<td>C/F R/F Xfr Dth Dmr E/D C.M.</td>
<td>-- CHANGES IN MEMBERSHIP ROLLS ---</td>
<td>Bap Par</td>
<td>15 10</td>
<td>$22,328 $287 $11,030 $33,645</td>
<td>$1,979</td>
<td></td>
<td></td>
</tr>
<tr>
<td>San Antonio, GRACE 5502 UTEC Blvd.</td>
<td>111 96 71 25 1 0 0 -3 0 -2 52 55</td>
<td>61,504 15,218 0 76,722</td>
<td>1,081</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tyler, TYLER OPC (No Mail) 2813 (No Mail)</td>
<td>63 66 48 18 3 4 -1 0 -1 -2 3 51 39</td>
<td>72,315 2,350 0 74,665</td>
<td>1,556</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John H. Johnson, Jr.</td>
<td>679 676 432 244 14 6 39 -3 -51 -27 -22 394 372</td>
<td>430,697 89,470 41,158 581,325</td>
<td>1,299</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Licensures:
- None

### Ordinations:
- None

### Ministers Received:
- None

### Installations:
- C. Herbert Swenson, assoc. pastor, XQOX, Oklahoma City OK, 4/5/87
- R. Scott McLaren, pastor, LUBBOCK OPC, Lubbock TX, 4/17/87

### Ministers Removed from the Roll:
- Clarence R. Hays, dismissed to the PCA, 5/3/87
- John R. Hilbelink, dismissed to the Presbytery of New York and New England, 9/25/87

### Changes in Congregations:
- LUBBOCK PRESBYTERIAN CHAPEL, received as a particular congregation, 4/17/87

### Roll of Licentiates:
- None

### Ministers not in Pastoral Charges:
- R. Steven Cairns
- Roy L. Kerns
- Chester H. Lanious
- K. Scott Olyphant
- Roger A. Ramsey
- Christopher H. Wisdom

### Total Number of Ministers: 18
### Total Number of Churches: 11
### Total Number of Mission Works:
**RECAPITULATION OF MEMBERSHIP STATISTICS**

1938 - 1987

As of December 31, 1987

<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>1987</td>
<td>334</td>
<td>12,967</td>
<td>5,793</td>
<td>19,094</td>
</tr>
<tr>
<td>1986</td>
<td>335</td>
<td>12,949</td>
<td>5,699</td>
<td>18,983</td>
</tr>
<tr>
<td>1985</td>
<td>318 *</td>
<td>12,623 *</td>
<td>5,529 *</td>
<td>18,470 *</td>
</tr>
<tr>
<td>1984</td>
<td>309</td>
<td>12,278 *</td>
<td>5,394 *</td>
<td>17,981 *</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>
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<tr>
<td>1972</td>
<td>205</td>
<td>9,741</td>
<td>4,925</td>
<td>15,915</td>
</tr>
<tr>
<td>1971</td>
<td>198</td>
<td>9,536</td>
<td>4,890</td>
<td>14,625</td>
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<tr>
<td>1970</td>
<td>190</td>
<td>9,401</td>
<td>4,898</td>
<td>14,458</td>
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<tr>
<td>1969</td>
<td>180</td>
<td>9,276</td>
<td>4,849</td>
<td>14,345</td>
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<tr>
<td>1968</td>
<td>170</td>
<td>9,197</td>
<td>4,841</td>
<td>14,142</td>
</tr>
<tr>
<td>1958</td>
<td>133</td>
<td>6,734</td>
<td>3,528</td>
<td>10,395</td>
</tr>
<tr>
<td>1948</td>
<td>98</td>
<td>5,543</td>
<td>2,061</td>
<td>7,702</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 prior to 1984 were not revised, so their totals differ slightly from revised total memberships.

*Revised

**Ministers were included in Total Membership beginning December 31, 1972. Total membership figures given above for all years have been adjusted 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 56th GENERAL ASSEMBLY

In accordance with Chapter I of the Standing Rules of the General Assembly, commissioners to the Fifty-sixth 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>5</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>11</td>
<td>7</td>
</tr>
<tr>
<td>New York and New England</td>
<td>10</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>2</td>
</tr>
<tr>
<td>Ohio</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>South</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Southern California</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Southwest</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Moderator, 55th G.A.</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Stated Clerk, 55th G.A.</td>
<td>1/91</td>
<td>1/61</td>
</tr>
</tbody>
</table>
Fifty-Fifth General Assembly

STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

*Class of 1991* - MINISTERS: Calvin R. Malcor, Charles G. Schauffele (President), G. I. Williamson*  
RULING ELDERS: Peyton H. Gardner, J. Donald Phillips*

*Class of 1990* - MINISTERS: Dennis E. Johnson*, Samuel T. Logan, Jr.*, Donald M. Poundstone  
RULING ELDERS: F. Kingsley Elder, Jr., Ph.D., Paul S. MacDonald

*Class of 1989* - MINISTERS: Thomas S. Champness, Jr., Allen H. Harris, Jr.*, Matthew D. Floding  
RULING ELDERS: Paul Heidebrecht*, Joseph Yankura

General Secretary:

*Member of Subcommittee on Ministerial Training

COORDINATION

*Class of 1991* - MINISTER: Jonathan D. Male; RULING ELDER: Mark T. Bube

*Class of 1990* - MINISTER: Steven F. Miller (Chairman); RULING ELDER: Howard A. Porter

*Class of 1989* - MINISTER: William Shishko; RULING ELDER: Russell W. Copeland

Representative, Christian Education:  
Gen. Sec., *ex officio*

Representative, Foreign Missions: John O. Kinnaird  
Donald G. Buchanan, Jr., Gen. Sec., *ex officio*

Representative, Home Missions and Church Extension: Robert A. Kramm  
George E. Haney, Jr., Gen. Sec., *ex officio*

DATE, PLACE AND TRAVEL

*Class of 1991* - Donald R. Miller (Chairman)  
*Class of 1990* - Lyman M. Smith  
*Class of 1989* - Douglas A. Watson

DIACONAL MINISTRIES

*Class of 1991* - MINISTER: Leonard J. Coppes, Th.D. (Chairman)  
DEACONS: Roy Ingelse, Paul Mitchell

*Class of 1990* - MINISTER: David W. King; RULING ELDER: Cyril T. Nightengale

*Class of 1989* - MINISTER: Donald J. Duff; RULING ELDER: Wilber J. Suwyn
ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1991 - William Shishko, Robert B. Strimple, Th.D.
Class of 1990 - John P. Galbraith (Chairman), Jack J. Peterson
Class of 1989 - Richard A. Barker, D. Clair Davis, Th.D.

FOREIGN MISSIONS

Class of 1991 - MINISTERS: George R. Cottenden, Hendrik Krabbendam, Th.D., Haftom Mekonnen
RULING ELDERS: Levon Melkonian, Herbert R. Meuther, Ph.D.
Class of 1990 - MINISTERS: Leslie A. Dunn, Richard B. Gaffin, Jr., Th.D.
(President), Theodore J. Georgian
RULING ELDERS: John O. Kinnaird, Raymond M. Waggoner
Class of 1989 - MINISTERS: Donald J. Duff, Harold S. Kellam, John W. Mahaffy
RULING ELDERS: Gary W. Davenport, Robert Swett

General Secretary: The Rev. Donald G. Buchanan, Jr., 7401 Old York Rd., Philadelphia, PA 19126

HOME MISSIONS AND CHURCH EXTENSION

Class of 1991 - MINISTERS: John R. Hilbelink, Lyman M. Smith, Donald F. Stanton
RULING ELDERS: Kenneth L. Bosgraf, R. Arthur Thompson
Class of 1990 - MINISTERS: David J. O'Leary, Richard R. Gerber, Thomas E. Tyson (Pres.)
RULING ELDERS: Richard Hake, John H. Julien, D.D.S.
Class of 1989 - MINISTERS: Richard P. Kauffman, Salvador M. Solis, Gerald S. Taylor
RULING ELDERS: Robert A. Kramm, Leonard W. Schmurr

General Secretary: The Rev. George E. Haney, Jr., 7401 Old York Road, Philadelphia, PA 19126

PENSIONS

Class of 1991 - MINISTER: Marven O. Bowman, Jr.
RULING ELDERS: Roger W. Huibregtse, Herbert F. Pink
Class of 1990 - MINISTER: John P. Galbraith
RULING ELDERS: Garrett A. Hoogerhyde (President), Harold R. Keenan
Class of 1989 - MINISTER: Douglas A. Watson
RULING ELDERS: David R. Guild, Vernon Seklemian

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1990 - MINISTER: Steven F. Miller (President); RULING ELDER:
Willard E. Neel
Class of 1989 - MINISTER: Martin L. Dawson; RULING ELDER: Howard A. Porter
SPECIAL COMMITTEES OF THE
FIFTY-FIFTH GENERAL ASSEMBLY

COMMITTEE ON APPEALS AND COMPLAINTS

Class of 1991 - Arthur W. Kuschke, Jr.
Class of 1990 - Thomas E. Tyson
Class of 1989 - Douglas A. Watson

COMMITTEE ON ARRANGEMENTS
FOR THE FIFTY-SIXTH GENERAL ASSEMBLY

David W. Kiester (Convener), David R. Heise, Lawrence Semel

CHAPLAINS COMMISSION

Class of 1991 - William B. Acker
Class of 1990 - Lyman M. Smith
Class of 1989 - Elmer M. Dortzbach, Ph.D.

COMMITTEE ON A DENOMINATIONAL MAGAZINE
Jay E. Adams, Ph.D. (Convener), Charles G. Dennison, Gregory E. Reynolds

COMMITTEE ON EXPEDITING GENERAL ASSEMBLY BUSINESS
John O. Kinnaird (Chairman), John P. Galbraith,
David W. Kiester, Stephen L. Phillips

HISTORIAN
Charles G. Dennison

COMMITTEE FOR THE HISTORIAN
John Deliyannides (Chairman), Charles G. Dennison, Raymond Gilliland

COMMITTEE TO STUDY THE INVOLVEMENT OF MEN AND WOMEN
IN PLACES OF LEADERSHIP IN WORSHIP SERVICES
Glenn D. Jerrell, (Convener), Kenneth J. Campbell, D. Clair Davis, Th.D.,
Richard B. Gaffin, Jr., Th.D., Jack J. Peterson
Alternates: Charles G. Dennison (1st), Robert B. Strimple, Th.D. (2nd)

COMMITTEE TO CONSIDER
A COMMITTEE ON PUBLIC RELIGIOUS MATTERS
Richard A. Barker (Chairman), David W. Kiester, Robert D. Knudsen, Ph.D.

COMMITTEE ON REFORMED ECUMENICAL SYNOD MATTERS
Jack J. Peterson (Chairman), John P. Galbraith, Thomas E. Tyson,
G. I. Williamson

COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND
THE DIRECTORY FOR WORSHIP
Donald J. Duff (Chairman); Glenn D. Jerrell; Jack J. Peterson
### 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. DeVeide</td>
<td>Glenside, Pa.</td>
</tr>
<tr>
<td>7th</td>
<td>1940</td>
<td>Paul Woolley</td>
<td>Glenside, Pa.</td>
</tr>
<tr>
<td>8th</td>
<td>1941</td>
<td>Robert Strong, S.T.D.</td>
<td>Cincinnati, Ohio</td>
</tr>
<tr>
<td>9th</td>
<td>1942</td>
<td>John P. Clelland</td>
<td>Glenside, Pa.</td>
</tr>
<tr>
<td>10th</td>
<td>1943</td>
<td>Oscar Holkeboer</td>
<td>Rochester, N.Y.</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. Clowney</td>
<td>Oostburg, Wis.</td>
</tr>
<tr>
<td>27th</td>
<td>1960</td>
<td>David L. Neilands, Esq.</td>
<td>Manhattan Beach, Cal.</td>
</tr>
<tr>
<td>29th</td>
<td>1962</td>
<td>Robert L. Atwell</td>
<td>Cedar Grove, Wis.</td>
</tr>
<tr>
<td>30th</td>
<td>1963</td>
<td>LeRoy B. Oliver</td>
<td>Vineland, N.J.</td>
</tr>
<tr>
<td>31st</td>
<td>1964</td>
<td>Glenn R. Coie</td>
<td>Silver Spring, Md.</td>
</tr>
<tr>
<td>32nd</td>
<td>1965</td>
<td>Robert W. Eckardt</td>
<td>Portland, Ore.</td>
</tr>
<tr>
<td>33rd</td>
<td>1966</td>
<td>Richard A. Barker</td>
<td>Oostburg, Wis.</td>
</tr>
<tr>
<td>34th</td>
<td>1967</td>
<td>Henry W. Coray</td>
<td>Long Beach, Cal.</td>
</tr>
<tr>
<td>35th</td>
<td>1968</td>
<td>Arthur O. Olson</td>
<td>Westfield, N.J.</td>
</tr>
<tr>
<td>36th</td>
<td>1969</td>
<td>Ralph E. Clough</td>
<td>Silver Spring, Md.</td>
</tr>
<tr>
<td>38th</td>
<td>1971</td>
<td>George W. Knight, III, Th.D.</td>
<td>Wilmington, Del.</td>
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<td>39th</td>
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<td>40th</td>
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<td>Charles H. Ellis</td>
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<td>41st</td>
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<td>Laurence N. Vail</td>
<td>Palos Heights, Ill.</td>
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<td>42nd</td>
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<td>George R. Cottenden</td>
<td>Beaver Falls, Pa.</td>
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<td>1982</td>
<td>49th</td>
<td>Dennis E. Johnson</td>
<td>Grand Rapids, Mich.</td>
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<td>1985</td>
<td>52nd</td>
<td>John R. Hilbelink</td>
<td>St. Davids, Pa.</td>
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<td>1988</td>
<td>55th</td>
<td>Mark T. Bube</td>
<td>Lookout Mountain, Tenn.</td>
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# Clerks of General Assembly

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<td>1st</td>
<td>1936</td>
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<td>Ralph W. Clough</td>
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<td>Theodore J. Georgian</td>
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<td>F. Kingsley Elder, Jr.</td>
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</tbody>
</table>

Stephen L. Phillips
STATED CLERKS OF PRESbyteries

DAKOTAS
The Rev. Edward A. Eppinger
Box 22,
Bancroft, SD 57316

MID- ATLANTIC
The Rev. Stuart R. Jones
3846 Emley Avenue
Baltimore, MD 21213

MIDWEST
The Rev. Douglas B. Clawson
7602D Bristol Lane
Hanover Park, IL 60103-2543

NEW JERSEY
Mr. Richard A. Barker
639 Shadowlawn Drive
Westfield, NJ 07090

NEW YORK AND NEW ENGLAND
The Rev. Stephen L. Phillips
42 Beresford Road
Rochester, NY 14610

NORTHERN CALIFORNIA
The Rev. Richard C. Miller
8 Doris Drive
Novato, CA 94947

NORTHWEST
The Rev. Donald M. Poundstone
624 N.E. 63rd Avenue
Portland, OR 97213

OHIO
Mr. William H. Kiester
R.D. 1
Boyers, PA 16020

PHILADELPHIA
The Rev. A. LeRoy Greer
113 Chestnut Ave.
Wilmington, DE 19805

SOUTH
The Rev. Ivan J. DeMaster
1551 NW 47th Ave.
Lauderhill, FL 33313

SOUTHERN CALIFORNIA
The Rev. Donald J. Duff
257 E. Scott St.
Port Hueneme, CA 93041

SOUTHWEST
The Rev. Timothy L. Bero
4710 La Encina Court
Rio Rancho, NM 871249
Clerks of Session
(revised to 1/15/89)

Number of Ruling Elders On Total Session

Regional Church of the Dakotas

Colorado

6 6 Denver, Park Hill—Cyril T. Nightengale, 2878 Ash St., 80207
1 1 Denver, Providence—LaVerne DeWolf, 775 Mobile, Aurora, 80011
3 3 Thornton, Immanuel—Richard D. Travis, 696 Buckley Way, Aurora, 80011

Kansas

2 1 Caney, OPC—Robert L. Ayres, Rt. 1, Box 67, Wann, OK 74083

Nebraska

3 3 Lincoln, Faith—Kenneth E. Wimmer, Sr., 2342 W. Washington, 68522

North Dakota

5 4 Carson, Bethel—Ronald E. Vandenbarg, Lark, 58535

South Dakota

5 3 Bancroft, Murdock Memorial—Milton Siebelts, Box 52, 121 Kiowa St., Iroquois 57353
3 3 Bridgewater, Trinity—Calvin D. Hofer, RR1, Box 14A, 57319
6 3 Hamill, Westminster—Wayne A. Covey, H.C.R. 89, Box 46, 57534
4 1 Manchester, OPC—Kenneth Strickler, RR1, Iroquois 57353
8 3 Volga, Calvary—Edwin Giebink, RR2, Arlington 57212
6 5 Winner, OPC—Wesley Frantz, Box 79, Ideal 57541

Wyoming

2 2 Cheyenne OPC—Dale Vosler, 2924 Iron Mountain Rd., 82009

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 Bjorkaas, 4922 Snowy Reach, 21044
Yearbook

1 1 Frederick, *New Hope*—Spencer Higgins, c/o New Hope OPC, 214 Carroll Pkwy, MD 21793-20707

3 3 Laytonsville, *Puritan*—Edward L. Gummel, 1016 Neal Dr., Rockville 20850-1436

15 8 Silver Spring, *Knox*—Leonard E. Miller, Ph.D., 4310 Puller Dr., Kensington, 20895

NORTH CAROLINA


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, 308 Belmont Pl., SW, 22075

1 1 Lynchburg, *Grace*—Richard A. Kochendarfer, 601 North St., Bedford 24523

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 Vienna, *Grace*—Burton Mullins, Jr., 5224 Ampthill Dr., Alexandria 22312-2014

REGIONAL CHURCH OF THE MIDWEST

ILLINOIS

Chicago, *Trinity*—Roy Ingvoldstadt, 4942 Hamlin, 60625

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

6 5 Westchester, *Westminster*—Paul Sapp, 2508 S. 19th Ave., Broadview, 60153

21 11 Wheaton, *Bethel*—Paul Heidebrecht, 1110 N. Howard, Wheaton, IL 60187

IOWA

7 3 Cedar Falls, *Cedarloo*—Harold D. Whitsell, 7316 Hudson Heights Rd., Hudson, 50643
### MICHIGAN

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<th>Region</th>
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<th>Address</th>
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<tr>
<td>12</td>
<td>Farmington Hills</td>
<td>Richard Wagner, 215 Milford Meadows Rd.</td>
<td>Milford</td>
<td>48042</td>
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<td>6</td>
<td>Gowen, Spencer Mills</td>
<td>David Raih, 7815 9 Milford Rd.</td>
<td>Rockford</td>
<td>49341</td>
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<td>4</td>
<td>Grand Rapids, Griggs St.</td>
<td>Terry M. Gray, 3361 Raven SW, Wyoming</td>
<td>49509</td>
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<tr>
<td>2</td>
<td>Lansing, Grace Chapel</td>
<td>c/o David Raih, 7815 9 Milford Rd.</td>
<td>Rockford</td>
<td>49341</td>
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<td>Metamora, Pilgrim</td>
<td>Martin Diercks, 58 W. High St.</td>
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### WISCONSIN

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<td>35</td>
<td>Appleton, Apple Valley</td>
<td>The Rev. William A. Anderson, 722 S. Story St.</td>
<td>54914</td>
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<td>10</td>
<td>Cedar Grove, Calvary</td>
<td>Allan Risseeuw, 116 Ramaker Ave.</td>
<td>53013</td>
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<td>8</td>
<td>Green Bay, New Hope</td>
<td>Daniel L. Pierce, 1410 Ponderosa Ave.</td>
<td>54303</td>
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<td>3</td>
<td>Gresham, Old Stockbridge</td>
<td>Wayne L. Hapke, Rt.2, Box 139</td>
<td>Wittenberg 54499</td>
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<td>4</td>
<td>Janesville, Christ</td>
<td>Mike Canik, 515 Glen Street</td>
<td>53545</td>
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<td>Menomonee Falls, Falls</td>
<td>Donald A. Kernwein, 2957 Rolaine Pkwy.</td>
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<td>29</td>
<td>Oostburg, Bethel</td>
<td>Ellwood Klompenhouwer, 529 S. 10th St.</td>
<td>53070</td>
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<td>Sheboygan, Grace</td>
<td>Ronald L. DeMaster, 412 N. 13th St.</td>
<td>Oostburg 53070</td>
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<td>Zoar, Menominee</td>
<td>Harry Shawano, Star Rt.</td>
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### REGIONAL CHURCH OF NEW JERSEY

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<td>Bellmawr, Immanuel</td>
<td>Terry L. Fogg, 1050 S. Merrimac Rd.</td>
<td>Camden</td>
<td>08104</td>
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<td>Bridgeton, Calvary</td>
<td>Russell S. Lodge, 28 Institute Pl.</td>
<td>08302</td>
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<td>2</td>
<td>Fair Lawn, Grace</td>
<td>Robert A. Reith, 23 Wagaw Rd.</td>
<td>Prospect Park 07508</td>
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<td>Frenchtown, New Life</td>
<td>The Rev. William Slack, 20 Water St.</td>
<td>P.O. Box 654, Milford 08848</td>
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<td>Hackettstown, Church of the Covenant</td>
<td>The Rev. Albert Tricarico, Mansfield Village, Apt. 271, Bldg. 23</td>
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<td>Hammonton, New Life</td>
<td>Michael G. Evangelista, 335 Pleasant Mills Rd.</td>
<td>Nesco 08037</td>
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Merchantville Gardens, Community—John Beauchamp, II, Hartford Rd., RD 2, Mt. Laurel, 08054
Neptune, Good Shepherd—Robert W. Orr, 89 Embury, Ocean Grove, NJ 07756
Phillipsburg, Calvary Community—Allan Brinkley, 740 Fourth St. Belvidere 07823
Pole Tavern, Faith—Alfred E. Borth, Rt. 6, Box 359, Williamstown, 08094
Ringes, Calvary of Amwell—Jesse J. Denton, Jr., Box 380, 08551
Stratford, OPC—Gordon H. Singer, 107 Parkview Rd., 08084
Trenton, Grace—Perley J. Allen, 452 Lehigh Ave., 08619
Vineland, Covenant—John C. Shepherd, 1773 Magnolia Rd., 08360
W. Collingswood, Immanuel—Willard E. Neel, 311 Sloan Ave., 08107
Westfield, Grace—Donald T. Robb, 138 Ferris Place, 07090
Whippany, Emmanuel—The Rev. George S. Christian, 11 Ramapo Rd., Pompton Plains 07444
Wildwood, Calvary—Thomas A. Jorgensen, 136 W. Lavender Rd., 08260

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

CONNECTICUT

Danbury, Community—The Rev. William B. Kessler, 42 Main St., Newtown, CT 06470
Hamden, Westminster—Frank Emley, 79 Squire Lane, 06518

MAINE

Bangor, Pilgrim—Paul S. MacDonald, RFD 1, Box 182, Carmel 04419
Lewiston, Trinity—Steven W. Anderson, 113 College St., #3, 04240-6807
Portland, Second Parish—Stephen A. MacDonald, Ph.D., 85 South St., Gorham 04038
Rockport, Lakeview—Donald R. Richards, RR1, Box 1338, Rockland 04841
Skowhegan, OPC—Fremont A. Moody, RFD 4, Box 8860, Skowhegan 04976

MASSACHUSETTS

West Barnstable, Presbyterian of Cape Cod—Fred Buhler, 3 Farmedge La., Harwich 02645-3109
Fall River, Grace—The Rev. Robert W. Eckardt, 13 Heritage Drive, Box 13, Whitinsville 01588
Fifty-Fifth General Assembly

8 8 Hamilton, First—William B. Mercaldi, 470 Essex St., Beverly, 01915
Holyoke, New Life Chapel—Frank Emley, 79 Squire Lane, Hamden, CT 06518

NEW YORK

2 2 Amsterdam, Covenant—R. Alfred Hanna, c/o Covenant OPC, P. O. Box 608, Amsterdam, NY 12010-0608
8 5 Franklin Square, OPC—Herbert R. Muether, Ph.D., 25 Blinker Light Rd., Stony Brook 11790
4 4 Lisbon, OPC—Delmer C. Putney, Rt. 2, Box 377, 13658
3 3 Mount Vernon, Westchester—Sungjin Lee, 226 Dorchester Rd., Scarsdale, 10583

6 6 Rochester, Covenant—S. Fred Latham, 579 Lake Shore Blvd., 14617
12 4 Rochester, Memorial—David L. Terpstra, 1285 York St., Lima, NY 14485
7 5 Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St., 12304-4402

VERMONT

2 2 Essex Junction (Burlington area), Church of the Servant—Jonathan A. Landell, RD2, Box 349-1, Vergennes, 05491

REGIONAL CHURCH OF NORTHERN CALIFORNIA

CALIFORNIA

6 4 Berkeley, Covenant—David L. Neilands, 1601 Cedar St., 94703
5 4 Modesto, Grace—Richard Nielson, 3324 John Lee Lane, 95350
2 1 Novato, Trinity—Jeffrey A. Hibbitts, 75 Hickox Rd., 94947
2 2 Placerville, Church of the Redeemer—Richard Yanick, 3323 Clark St., 95667

2 2 San Francisco, First—J. Scott Cox, 2445 Lincoln Way, 94122
2 2 San Jose, Covenant—James Huizenga, 5935 Hosta Lane, 95124
3 3 San Jose, South Valley—Bob J. Williams, 244 Manley Ct., 95139
3 2 Santa Cruz, Westminster—Dr. Michael H. Powell, 235 Grove St., Boulder Creek 95006

Sonora, Calvary—Harold Bird, 1080 Mono Way, 95370
3 2 S. San Francisco, Brentwood—Dennis J. Fullalove, 427 Heathcliff Dr., Pacifica 94044
3 2 Sunnyvale, First—Arnold E. Larson, 2949 Jessie Court, San Jose 95124
REGIONAL CHURCH OF THE NORTHWEST

MONTANA
4 4 Billings, Rocky Mtn. Community—C. Ken Sande, 929 Alderson Ave., 59101
2 2 Kalispell, Faith Covenant—Jan L. Wassink, 2570 Airport Rd., 59901
1 1 Missoula, Cornerstone—Jerry P. Bicha, 631 Speedway, 59801

OREGON
2 2 Bend, Grace Community—The Rev. Ronald J. McKenzie, 118 NW Newport, 97701
4 3 Eugene, Oak Hill—Daniel Morse, 90208 Gate Creek Rd., Vida, 97488
4 4 Grants Pass, Faith—Dr. Julian Holman, 437 Cumberland Dr., 97526
5 3 Medford, Trinity—David A. Van Den Berg, 1108 Mt. Pitt, 97501
4 3 Milwaukie, Faith—Dr. Eric Long, 1323 SW Schaeffer Rd., West Linn, 97068-9647
3 3 Newberg, Trinity—William R. Elder, 29730 SW Brown Rd., Wilsonville, 97070
12 6 Portland, First—Gerrit Schouten, 2396 NE Liberty St., Gresham, 97030

WASHINGTON
1 1 Bothell, Trinity—Ray Roberg, 6465 NE 154th St., 98011
2 2 Prosser, Prosser Fellowship—
Yakima, Hope—Roy E. Van Gorkom, 1414 Hamilton Ave., 98902-5174

REGIONAL CHURCH OF OHIO

OHIO
3 3 Columbus, Grace—William F. Shaw, 2292 Eastcleft Dr., 43221
2 2 Dayton, Redeemer—Eugene P. Olivetti, 11116 Bay Ridge Circle, W., Indianapolis, IN 46236

PENNSYLVANIA
4 4 Edinburg, Nashua—James T. Cover, RD #1, Evergreen Rd., Pulaski, 16143
4 4 Grove City, Covenant—Donald L. Dailey, RD1, 16127
9 8 Harrisville, Calvary—William H. Kiester, RD1, Box 102, Boyers, 16020
5 5 Hollidaysburg, Westminster—Donald B. Shumaker, 2314 11th Ave., Altoona, 16601
<table>
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<tr>
<th>Region</th>
<th>Church Name</th>
<th>Address</th>
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<tbody>
<tr>
<td>WEST VIRGINIA</td>
<td>Morgantown, Reformation</td>
<td>Dr. James Thomas, 78 Carmel Rd., Wheeling, 26003-5941</td>
<td>Morgantown, Reformation</td>
<td>26003-5941</td>
</tr>
<tr>
<td>REGIONAL CHURCH OF PHILADELPHIA</td>
<td>Pittsburgh, Covenant</td>
<td>Stephen E. Gabrielse, 11811 Joan Dr., 15235</td>
<td>Pittsburgh, Covenant</td>
<td>15235</td>
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<tr>
<td>DELAWARE</td>
<td>Middletown, Grace</td>
<td>W. R. Weldon Burge, 11 E. Redding St., 19709</td>
<td>Middletown, Grace</td>
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<tr>
<td>PENNSYLVANIA</td>
<td>Wilmington, Emmanuel</td>
<td>Peter Veenema, 1211 Norbee Dr., 19803</td>
<td>Wilmington, Emmanuel</td>
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<td>Easton, New Life</td>
<td>Thomas Notaro, 83 Miller St., Phillipsburg, NJ 08865</td>
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<td>Fawn Grove, Faith</td>
<td>William Harold Brown, RD3, Box 70, Delta, 17314</td>
<td>Fawn Grove, Faith</td>
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<td>Gettysburg, Living Hope</td>
<td>Dennis Luquette, 3136 Fairfield Rd., 17325</td>
<td>Gettysburg, Living Hope</td>
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<td>Glenside, Calvary</td>
<td>Howard A. Porter, 329 Oak Road, 19038</td>
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<td>Glenside, New Life</td>
<td>William E. Viss, 467 N. Easton Rd., 19038-4983</td>
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<td>Kirkwood, OPC</td>
<td>Paul R. Propst, 101 N. Third St., Oxford, 19363</td>
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<td>Hatboro, Trinity</td>
<td>Robert A. Kramm, 703 Beverly Rd., Holland, 18966</td>
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<td>Lansdowne, Knox</td>
<td>Robert H. English, 116 W. Hillcrest Ave., Havertown, 19083</td>
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<td>Mechanicsville, Covenant</td>
<td>David Wynn, 2 Orchard Lane, Doylestown, 18901</td>
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<td>Middletown, Calvary</td>
<td>George R. Hunter, RD #2, Box 246C, Hummelstown, 17036</td>
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<tr>
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<td>Oxford, Bethany</td>
<td>Mark E. Whiteman, 7 Meri Leigh Way, 19363</td>
<td>Oxford, Bethany</td>
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<td>Philadelphia, Emmanuel Chapel</td>
<td>Dwaine Whitley, 1533 S. Hicks St.,19146</td>
<td>Philadelphia, Emmanuel Chapel</td>
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<td>Philadelphia (Roxborough), Pilgrim</td>
<td>Ralph T. Angstadt, 4542 Manayunk Ave., 19128</td>
<td>Philadelphia (Roxborough), Pilgrim</td>
<td>19128</td>
</tr>
</tbody>
</table>
Phoenixville, Trinity - The Rev. Mark W. Holler, 110 S. Main St., 19464
Reading, Covenant—John Sallade, 36 Lawndale Rd., Wyomissing, 19610
Scranton, New Life—The Rev. Jack D. Kineer, 1342 Lehigh St., Easton, 18042
Williamsport, New Life—John K. Hogg, Jr., 408 Fairview, Box 373, Avis, 17721

REGIONAL CHURCH OF THE SOUTH

FLORIDA

Fort Lauderdale, Bethel—Seaton Salkey, 1106 NW 16th St., 33311
Hialeah, Sharon—The Rev. Daniel J. Dillard, 7010 NW 186th St., #5-412, Miami, 33015
Hialeah Gardens, Iglesia Presbiteriana Internacional—
The Rev. Ivan J. DeMaster 1551 NW 47th St., Lauderhill, 33313
Niceville, Grace—Mr. Robert L. Grete, 1039 Forest Rd., 32578
Ocala, Faith—Robert Maren, 600 SE 58th Ave., 32674
Orlando, Lake Sherwood—James D. Phillips, 12436 Summerport Beach Way, Windemere, 32786
Tallahassee, Calvary—Michael Andrews, 100 Hoffman Dr., 32312-2702

GEORGIA

Atlanta, Redeemer—George Johnson, 1986 Crescent Dr., Snellville, 30278

LOUISIANA

Pineville, Pineville—Baker S. Smith, 2522 Military Hwy., 71360

REGIONAL CHURCH OF SOUTHERN CALIFORNIA

CALIFORNIA

Artesia, Cornerstone Community—The Rev. Stephen R. Williams, 9537 Linden St., Bellflower, 90706
Bonita, OPC—The Rev. Andrew E. Wikholm, 4983 Old Cliffs Rd., San Diego, 92120
Carson, Grace—Robert E. Lee II, 20836 Halldale, Torrance, 90501
Chula Vista, Bayview—Garry R. Postma, 1525 Melrose Ave., 92011
### Fifty-Fifth General Assembly

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<td>Garden Grove, <em>OPC</em>—Richard Stone, 10721 Lampson, 92540</td>
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<td>Goleta, <em>El Camino</em>—Archibald M. Laurie, 909 Chelam Way, Santa Barbara, 93108</td>
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<td>Irvine, <em>Church of the Servant</em>—Henry R. Jones, 1612 Turin, Anaheim, 92805</td>
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<td>La Mirada, <em>Calvary</em>—Thomas R. Gault, 16024 E. Janine Dr., Whittier, 90603</td>
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<td>Long Beach, <em>Faith</em>—Carl M. Fleming, 4240 Gundry Ave., Long Beach, CA 90807</td>
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<td>Los Angeles, <em>Beverly</em>—Herbert Pink, 1272 La Loma Rd., Pasadena, 91105</td>
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<td>3</td>
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<td>Oxnard, <em>Covenant of Grace</em>—Wilbert Suwyn, 1753 7th St., Port Hueneme, 93041</td>
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<td>5</td>
<td>San Diego, <em>New Life</em>—Dr. Thomas W. Ziegler, 4063 Albatross St., #22, 92103</td>
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<td>3</td>
<td>Santee, <em>Valley</em>—Philip R. Conard, Jr., 9158 Via De Amor, 92071</td>
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### PRESBYTERY OF THE SOUTHWEST

#### NEW MEXICO

Albuquerque, *Covenant of Grace*—Marvin K. Zylstra, 904 S. Plains Park, Roswell, NM 88201

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<td>Roswell, <em>OPC</em>—Marvin K. Zylstra, 904 S. Plains Park, 88201</td>
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#### OKLAHOMA

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<td>Bartlesville, <em>Westminster</em>—Jerold W. Barnett, 4101 Lakeview Dr., Bartlesville 74006</td>
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<td>Norman, <em>Reformed Presbyterian</em>—William H. Doerfel, 1129 S. Timberlane Dr., 73069</td>
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<td>Oklahoma City, <em>Knox</em>—E. Myers Bearden, 2104 Churchill Way, The Village, 73120</td>
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#### TEXAS

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<td>Abilene, <em>Covenant</em>—Virgil T. Seaberry, 2742 Buffalo Gap Rd., 79605</td>
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<td>Amarillo, <em>OPC</em>—Mike T. Mahon, 6204 Oxbow, 79106</td>
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<td>Austin, <em>OPC</em>—James Van Dam, 11102 Henge Dr., 78759</td>
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<td>San Antonio, <em>Grace</em>—Fred D. Klatt, 12902 Waynesboro, 78233</td>
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<td>Tyler, <em>Grace</em>—Kenneth Turman, 2225 Susanne, 75701</td>
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MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH
Revised to 1/15/89

Note: Ministers please check your listing and inform the Stated Clerk immediately if you find omissions, incorrect address, misspellings, or desired changes

Abbreviations (as used in parentheses below):

Status
Adm - Administrator
AP - Associate Pastor
ASTP - Assistant Pastor
CE - Christian Education Staff
E - Evangelist
EM - Emeritus
FM - Foreign Missionary
FMEM - Foreign Missionary Emeritus
GS - General Secretary
GCPS - Great Commission Pub. Staff
HM - Home Missionary
HMS - Home Missions Staff
IC - Independent Counselor
MC - Minister of Calling
MCH - Military Chaplain
P - Pastor
PC - Parachurch worker
PCH - Prison Chaplain
PEM - Pastor Emeritus
PF - Professor
PI - Pastor, non-Orth. Pres. church
R - Retired
RC - Member of regional church only

Presbytery
DK - Dakotas, The
MA - Mid-Atlantic, The
MW - Midwest, The
NJ - New Jersey
NY - New York and New England
NC - Northern California
NW - Northwest, The
OH - Ohio
PH - Philadelphia
SO - South, The
SC - Southern California
SW - Southwest, The

Acker, William B., CH (LCDR), USNR (MCH, MW) - 903 Clay St., Cedar Falls, IA 50613-3040
Adams, Jay E., Ph.D. (IC, NJ) - 27062 Banbury Dr., Valley Center, CA 92082
Albright, H. Wilson (R, SC) - 2805 S. La Plata Ave., Hacienda Heights, CA 91745
Alexander, Rodney E. (PCH, NW) - 628 Riverview Dr., N.W., Salem, OR 97304
Anderson, William A. (P, MW) - 825 W. 3rd St., Appleton, WI 54914
Atallah, Victor B. (FM, MW) - P.O. Box 869, Larnaca, Cyprus

Bachman, Lester R. (R, PH) - 806 Dorsea Road, Lancaster, PA 17601
Bacon, Samuel H. (P, PH) - R.D. 1, Maple Shade Rd., Kirkwood, PA 17536
Bahnson, Gregory L. (P, SC) - Box 18021, Irvine, CA 92713
Balderas, Josue I. (AP, SC) - 528 N. Taylor, Apt. 210, Montebello, CA 90640
Barker, David G. (P, NY) - 49 McClellan Ave., Amsterdam, NY 12010-2429
Bauer, Harold L. (WC, NW) - 2543 Harris St., Eugene, OR 97405
Benson, W. Lee (R, NJ) - 9048-B Waltham Woods, Baltimore, MD 21234
Bero, Timothy L. (AP, SW) - 4710 La Encina Court, Rio Rancho, NM 87124
Bettler, John F. D.Min., (IC, PH) - 1311 Creek Rd., Furlong, PA 18925-1343
Black, Glenn T. (R, DK) - 5659 S. Reatha Court, Hubbard, OH 44425
Blair, J. Anthony (WC, MW) - 1429 Louise, SE, Grand Rapids, MI 49507
Bobick, Michael W. (P, NY) - 150 Bay 29 St., Brooklyn, NY 11214-5006
Boer, Jeffrey K. (P, SO) - 6270 W. 6th Ave., Hialeah, FL 33012
Bomer, William J. (AP, SW) - 4318 Timberhill Dr., San Antonio, TX 78245
Bosgraf, James L. (P, MW) - 827 Ontario Ave., Oostburg, WI 53070
Bowman, Marvin O., Jr (R, OH) - 194 Cochran Road, Pittsburgh, PA 15228
Brown, Mark R. (P, OH) - 807 Peachdale Lane, Duncanville, PA 16635
Buchanan, Donald G., Jr. (GS, NC) - 164 Pebble Woods Dr., Doylestown, PA 18901
Buikema, Henry (R, SO) - 202 Windemere Ct., Melbourne, FL 32935
Busch, Calvin A. (T, NJ) - 123 Park Ave., Convent Station, NJ 07961
Cairns, R. Steve (E, SW) - 2409 Teckla Blvd., Amarillo, TX 79106
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
Campbell, Kenneth M., Ph.D. (P, NY) - 258 Berkshire Dr., Rochester, NY 14626
Campbell, Thomas S., Jr. (P, SO) - 4342 Bonaparte Dr., Tucker, GA 30084
Chanoux, Leonard 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. (P, NJ) - 11 Park Drive, Bellmawr, NJ 08031
Clawson, Douglas B. (P, MW) - 7602 D Bristol Lane, Hanover Park, IL 60103-2543
Coie, Bruce A. (R, SC) - 207 Orchid Lane, Long Beach, CA 90805
Cole, David W. (WC, NC) - 219 S. Madison Ave., La Grange IL 60525-2343
Conner, Raymond E. (TM, NY) - Box 156, East Barre, VT 05649
Cook, Gordon H., Jr. (P, NY) - P.O. Box 2, West Fairlee, VT 05083
Cooper, Karl (PF, PH) - 8319 Madison Ave., St. Louis, MO 63114-6225
Cooper, Thomas M. (R, SC) - 908 E. Hampton St., Tucson, AZ 85719
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Coppes, Leonard J. Th.D., (P, DK) - 9161 Vine St., Thornton, CO 80229
Coray, Henry W. (R, SC) - 6647 El Colegio Rd., #D-100, Goleta, CA 93117
Cottenden, George R. (P, PH) - 151 W. County Line Road, Hatboro, PA 19040
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Cranen, Richard M. (P, PH) - 161 Early Ave., Gettysburg, PA 17325
Crossett, Vincent L. (R, MW) - 605 Elizabeth Drive, Lancaster, PA 17601
Crum, David A. (FM, SC) - 505 E. Naples St., Chula Vista, CA 92011
Cummings, Calvin K., Jr. (FM, PH) - 7-18-6 Nakayama, Sendai-shi 980, JAPAN
Cummings, David B. (P, NJ) - RD 3, Box 399, Elmer, NJ 08318
Cummings, Wilson L. (P, PH) - 1242 S. Carlisle St., Philadelphia PA 19146
Curry, Allen D., Ed.D. (PF, NJ) - Reformed Theol. Seminary, Jackson, MS 39209
Curto, Lloyd A. (P, SC) - 3301 Clay St., Newport Beach, CA 92663
Davis, Ivan J. (P, NJ) - 120 Park Ave., Convent Station, NJ 07961-4617
Dawson, Martin, L. (P, NJ) - 148 Parkview Rd., Stratford, NJ 08084
Day, James (ASTP, PH) - c/o Calvary Orthodox Presbyterian Church, Spruce and Emaus Sts., Middletown, PA 17057
DeMaster, Ivan J. (P, SO) - 1551 NW 47th Ave., Lauderdale, FL 33313
Dennison, Charles G. (P, OH) - 804 7th Ave., Coraopolis, PA 15108
DeVelde, Everett C. (R, MA) - 2503 Roy Terrace, Fallston, MD 21047
DeVelde, Everett C., Jr. (AP, OH) - 606 Lincoln Ave., Grove City, PA 16127
Dickinson, Richard M. (AP, NY) - RFD 1, Box 690, Winterport, ME 04496
Dillard, Daniel (ASTP, SO)-7010 NW 186th St., #5-412, Miami, FL 33015
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Doe, Stephen D. (P, MW) - 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
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Dortzbach, Karl G. (FM, MW) - 1526 Williams Lane, Decatur, GA 30033
Duff, Donald J. (P, SC) - 257 E. Scott St., Port Hueneme, CA 93041
Dunn, Leslie A. (R, MW) - 1201 Kavanaugh Place, Wauwatosa, WI 53213

Eckardt, Robert W. (MC, NY) - 13 Heritage Drive, Box 13, Whitinsville, MA 01588
Eckardt, Robert Y. (P, MA) - 11329 Torino Dr., Matthews, NC 28105
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. (WC, SO) - 1997 Ixora Drive, Melbourne, FL 32935
Ellis, Charles H. (PEM, NY) - Star Route #32, Box 117, Owl's Head, ME 04854
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Emery, W. Scott (AP, PH) - 508 Woodcliffe Rd., Upper Darby, PA 19082
English, W. Ralph (FM, NJ) - P.O. Box 2985, Paramaribo, SURINAME,
South America
Eppinger, Edward A. (P-2, DK) - P.O. Box 22, Bancroft, SD 57316
Erickson, Carl E. (P, NC) - 356 Arroyo Drive, S. San Francisco, CA 94080
Evans, Glenn P.. (P, NJ) - 65 Hitchner Ave., Bridgeton, NJ 08302
Evans, Robert S. (P, SO) - 6743 Johnstown Loop, Tallahassee, FL 32308
Eyres, Lawrence R. (R, DK) - c/o David W. King, RR 1, Box 2, Hamill, SD 57534

Falk, Jonathan B. (P, NY) - 42 Elm St., Bangor, ME 04401
Felch, Douglas A. (P, MA) - 108 Carlton St., SW, Leesburg, VA 22075-3801
Fikkerd, Henry H. (P, MW) - 152 W. Union Ave., Cedar Grove, Wl 53013
Fikkert, John N. (P, SO) - 1416 Climax Ave., Kalamazoo, MI 49009
Fincher, C. Tom (P, NC) - 2509 O’Farrell Ave., Modesto, CA 95350-3339
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Fluck, Jay E. (P, SC) - 11502 La Serna Dr., Whittier CA 90604-3206
Foh, Thomas A. (WC, SC) - 4633 Penn St., Philadelphia, PA 19126
Frailey, Leo A. (HM, OH) - 3894 Clotts Rd., Gahanna, OH 43230
Frangipane, Michael F. (P, OH) - 1223 Sharon Ave., Kettering, OH 45429
Fredericks, William J. (WC, NC) - 1004 Colonial Ct., Modesto, CA 95350
Futato, Mark D. (PF, MA) - 754 Wabash St., Escondido, CA, 92027

Gaffin, Richard B. (FMEM, NJ) - Quarryville Presbyterian Home, 625 Robert Fulton Hwy., B-106, Quarryville, PA 17566
Gaffin, Richard B., Jr., Th.D. (PF, PH) - 2330 Pleasant Ave., Glenside, PA 19038
Galbraith, John P., (STCL, PH) - 2345 Willow Brook Dr., Huntingdon Valley, PA 19006-5629
Garretson, James M. (P, MW) - 4934 N. Lawndale Ave., Chicago, IL 60625
Garrisi, John W. (P, SC) - 958 Eton Ct., Chula Vista, CA 92013
Georgian, Theodore J. (R, NY) - 14 Southridge Dr., Rochester, NY 14626
Gerber, Richard R. (P, NY) - 565 Shepard Ave., Hamden, CT 06514-1603
Gibbs, Roger L. (P, DK) - 1716 Rolling Ridge, Bethany, OK 73008
Gibbs, Jonathan (HM, PH) - 5020 Greene St., Philadelphia, PA 19144
Goddard, Burton L., Th.D. (R, NY) - [4/15-10/31]: Orphanage Rd., P.O. Box 128, Quincy, PA 17247-0128
- [11/1-4/14]: P.O. Box 12, Tarpum Bay, Eleuthera, Bahamas
Gosling, Charles H. (AP, MW) - 815 N. Scott St., Wheaton, IL 60187
Graham, Robert H. (R, NC) - 1300 Pleasant Valley Rd., Sp. 106, Oxnard, CA 93033
Graham, Ross W. (HM, NJ) - 33 Marsham Drive, Marlton, NJ 08053
Gramp, Robert A. (P, NJ) - 162 Bridgeton Ave., Bridgeton, NJ 08302-1222
Gray, Ted (P, NW) - 3595 Jacksonville Highway, Medford, OR 97501
Greer, A. LeRoy (P, PH) - 113 Chestnut Ave., Elsmere, Wilmington, DE 19805
Gregson, Timothy H. (P, MA) - 208 High St., Bridgewater, VA 22812
Haehl, Robert D., (P, SO) - 115 Rustic Manor Cove, Pineville, LA 71360
Hake, Steven R. (FM, MA) - 725 Keenan Drive, Vestal, NY 13850-3117
Hall, George W., Jr. (P, MA) - 8895 Sweetbriar St., Manassas, VA 22110
Haney, George E., Jr. (GS, MA) - 25 Cobblestone Dr., Horsham, PA 19044
Harbison, John H., Jr. (P, PH) - 61 Providence Ave., Doylestown, PA 18901
Hard, William A. (E, SC) - 126 Spinnaker Ct., Del Mar, CA 92014
Harrington, Mark T. (PC, DK) - 1316 N. 43rd St., Lincoln, NE 68503
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, NW) - 1522 E. Harrison St., Wheaton, IL 60187
Henning, Barry F. (WC, SO) - 5311 St. Elmo Ave., Chattanooga, TN 37409-2029
Hilbelink, John R. (P, NY) - 23 Neal St., Portland, ME 04102
Hill, Paul J. (HM, SO) c/o Tim Cummings, 980 Sage Ave., West Palm Beach, FL 33414
Hodgson, Richard G. (PF, DK) - 912 Second Ave., NE, Sioux Center, IA 51250
Hoekstra, James T. (SS,SO) - 1200 NE 30th Ave., Apt. 404, Ocala, FL 32670
Hoekstra, Ronald J. (PCH, 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
Hubenthal, Karl A. (P, PH) - 311 N. Lansdowne Ave., Lansdowne, PA 19050
Hunt, Bruce F. (FMEM, PH) - Quarryville Presbyterian Home, 625 Robert Fulton Hwy., Quarryville, PA 17566
Jerrell, Glenn D. (P, SW) - 1603 W. McGaffey, Roswell, NM 88201
Johnson, Dennis E. (PF, SC) - 620 Hillward, Escondido, CA 92027
Johnson, John H., Jr. (P, SW) - 908 Pinkerton, Tyler, TX 75701
Jones, Stuart R. (P, MA) - 3846 Emley Ave., Baltimore, MD 21213
Kamrath, Roswell (R, DK) - 103 New Jersey St., Bismarck, ND 58501
Kellam, Harold S. (P, NW) - 28 Dale Drive, Kalispell, MT 59901
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