OFFICERS OF THE FIFTY-SEVENTH GENERAL ASSEMBLY

Moderator
The Rev. Theodore J. Georgian, 1921 Inverness Road, Montoursville, PA 17754

Stated Clerk
Ruling Elder Richard A. Barker, 639 Shadowlawn Drive, Westfield, NJ 07090-3357

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

Corresponding Clerk

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

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MINUTES

of the

FIFTY-SEVENTH GENERAL ASSEMBLY

Meeting at San Diego, California

June 11-16, 1990

and

YEARBOOK

of

THE ORTHODOX PRESBYTERIAN CHURCH

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THE ORTHODOX PRESBYTERIAN CHURCH
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USA
The three sections of this volume are the following:

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 Complaints, 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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FIFTY-SEVENTH GENERAL ASSEMBLY
of the
ORTHODOX PRESBYTERIAN CHURCH
Meeting in
Golden Gym
Point Loma Nazarene College
San Diego, California
June 11 - 16, 1990

JOURNAL

Monday Afternoon, June 11

1. OPENING WORSHIP. The Fifty-seventh General Assembly was called to order at 3:00 p.m. by the Rev. Donald J. Duff, Moderator of the Fifty-sixth General Assembly. The Assembly sang the hymn, *How sweet and awesome is the place with Christ within the doors.* Mr. Duff constituted the meeting with prayer, and delivered a sermon on the subject, “A Need for a King”, based on Judges 17:1-13. The Assembly sang the hymn, *Who is on the Lord’s side? Who will serve the King?*

2. RECESS. The Assembly recessed at 3:56 p.m. and reconvened at 4:15 p.m.

3. COMMISSIONERS ROLL. The Roll of Commissioners, which includes those enrolled at this and all later points in the Assembly, follows [Nos. (x/x) are (number listed / number apportioned)]:

*Presbytery of the Dakotas* (DK)
Ministers (5/5) - Arthur J. Fox, David W. King, Craig R. Rowe, T. Jeffrey Taylor, Gerald I. Williamson
Ruling Elders (2/2) - Clinton D. Beaver (Cheyenne), Cyril T. Nightengale (Park Hill, Denver)

*Presbytery of the Mid-Atlantic* (MA)
Ministers (6/6) - Douglas A. Felch, George W. Hall, Jr., George E. Haney, Jr., Richard E. Knodel, Jr., Hailu Mekonnen, Thomas E. Tyson
Ruling Elders (3/5) - Stephen B. Green (Columbia), Richard A. Kochendarfer (Lynchburg), Donald H. Potter (Manassas)

*Presbytery of the Midwest* (MW)
Ministers (8/8) - William B. Acker, Victor B. Atallah, James L. Bosgraf, James M. Garretson, Michael D. Knierim, Donald F. Stanton, Calvin R. Malcor, Ralph A. Rebandt, II
Ruling Elders (5/9) - Terry M. Gray, Ph.D. (Grand Rapids), Elwood A.
§3 (cont.) Fifty-Seventh General Assembly

Klompenhouwer (Oostburg), Clarence Roskamp (Cedar Falls), Richard E. Sackett (Wheaton), William J. Vermeulen (Gowen)

Presbytery of New Jersey (NJ)
Ruling Elders (3/7) - Jesse J. Denton, Jr. (Ringoes), Garret A. Hoogerhyde (Whippany), Robert L. Ridgway (Turnersville)

Presbytery of New York and New England (NY)
Ruling Elders (6/6) - Russell W. Copeland, Jr. (Ipswich), James F. Jekel, M.D. (Hamden), W. Wayne Mortensen (Schenectady), Herbert R. Muether, Ph.D. (Franklin Square), Andrew F. Thomas (Portland), Peter W. Schumacher (Memorial, Rochester)
Ruling Elder Alternate - F. Kingsley Elder, Jr., Ph.D. (Covenant, Rochester)

Presbytery of Northern California (NC)
Ministers (5/5) - Martin R. Ban, Donald G. Buchanan, Jr., Robert H. Graham, Charles A. McIlhenny, Lyman M. Smith
Ruling Elders (3/3) - James Huizinga (San Jose), George S. MacKenzie (Berkeley), Frank Nieuwsma (Modesto)

Presbytery of the Northwest (NW)
Ministers (5/5) - Daniel J. Dillard, Albert G. Edwards, III, John W. Mahaffy, Jay M. Milojevich, Patrick H. Morison
Ruling Elders (3/3) - Mark T. Bube (Portland), S. Craig Fisher (Portland), Harold R. Keenan (Medford)

Presbytery of Ohio (OH)
Ministers (5/5) - Charles G. Dennison, Everett C. DeVelde, Jr., Leo A. Frailey, David W. Kiester, Luis A. Orteza
Ruling Elders (4/4) - T. Andrew Demana (Dayton), James S. Gidley, Ph.D. (Morgantown), William C. Redington, Jr. (Columbus), Kenneth B. Snyder (Hollidaysburg)

Presbytery of Philadelphia (PH)
Ruling Elders (3/9) - Joseph P. Duggan (HAVERTOWN), William Hendra (STRoudsburg), Howard A. Porter (Glendasburg)

Presbytery of the South (SO)
Ministers (6/6) - Jeffrey K. Boer, Henry Buikema, Robert D. Haehl, Larry G. Mininger, Donald M. Parker, Harold E. Thomas
Ruling Elders (1/3) - John R. Berrios (Hialeah)

Presbytery of Southern California (SC)
Ministers (11/11) - Bruce A. Coie, L. Anthony Curto, Dennis E. Johnson, Ph.D., Rollin P. Keller, George C. Miladin, Robert B. Needham, Alan R. Pontier, Dwight H. Poundstone, Mark A. Schroeder, Robert B. Strimple, Th.D., Roger Wagner
Ruling Elders (7/7) - Christian B. Berg (Newport Beach), Robert M. Coie (Newport Beach), Edward P. Hardesty (LaMirada), Andrew Mitchell (Garden Grove), Herbert F. Pink (Los Angeles), Wilbert J. Suwyn (Oxnard), Daniel Y. Yahuso (Garden Grove)

Presbytery of the Southwest (SW)
Ministers (5/5) - John H. Johnson, Jr., Jack J. Peterson, Roger A. Ramsey, Richard A. Shaw, Gerald S. Taylor
Ruling Elders (2/2) - David F. Guild (Oklahoma City), Joe M. Moody, Jr., M.D. (San Antonio)

Ex Officio (2/2)
Minister - Donald J. Duff (SC)
Ruling Elder - Richard A. Barker (NJ, Westfield)

Grand Totals: Commissioners - 127
Apportioned - 152

4. CORRESPONDING MEMBERS.

a. Committee Representatives - The Rev. Leonard J. Coppes, Th.D. (DK), Committee on Diaconal Ministries; Ruling Elders David Winslow, Jr., (SC) and F. Kingsley Elder, Jr., Ph.D. (NY), Committee on Christian Education

b. Fraternal Delegates - Ruling Elder Ray Hoekzema (Reformed Churches of Australia), the Rev. Messrs. Park, Jong Soo (Presbyterian Church in Korea (Kosin)), David L. Eby (Presbyterian Church in America), Paul M. Martin (Reformed Presbyterian Church of North America), David G. Zandstra (Christian Reformed Church), Jim West (Reformed Church in the U.S.)

c. Ecclesiastical Guests - The Rev. Messrs. Pan, Sool Jung (Presbyterian Church in Korea (Kosin)); Michael S. Horton (Reformed Episcopal Church)

5. APPORTIONMENT AND ENROLLMENT OF COMMISSIONERS. The apportionment of commissioners to the Fifty-seventh 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>Ruling Elders</th>
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<tr>
<td></td>
<td>Apport'd</td>
<td></td>
</tr>
<tr>
<td>Dakotas</td>
<td>5</td>
<td>2</td>
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<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>5</td>
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</tbody>
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6. **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>
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<tbody>
<tr>
<td>Since Jan. 1, 1990</td>
<td>0</td>
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<tr>
<td>Jan. 1, 1980 to Dec. 31, 1989</td>
<td>34</td>
</tr>
<tr>
<td>Jan. 1, 1970 to Dec. 31, 1979</td>
<td>37</td>
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<tr>
<td>Jan. 1, 1960 to Dec. 31, 1969</td>
<td>29</td>
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<td>Jan. 1, 1950 to Dec. 31, 1959</td>
<td>14</td>
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<tr>
<td>Jan. 1, 1940 to Dec. 31, 1949</td>
<td>5</td>
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<td>Before Jan. 1, 1940</td>
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Those attending General Assembly for the first time 24

7. **FRATERNAL DELEGATE INTRODUCTION.** Mr. Galbraith introduced to the Assembly Ruling Elder Ray Hoekzema, fraternal delegate of the Reformed Churches of Australia; the Rev. Park, Jong Soo, fraternal delegate of the Presbyterian Church in Korea (Kosin); the Rev. Jim West, fraternal delegate of the Reformed Church in the U.S.; and the Rev. Pan, Sool Jung, member of the Presbyterian Church in Korea (Kosin), and pastor in Pusan. On motion Messrs. Hoekzema, Park, and West were enrolled as corresponding members.

8. **ARRANGEMENTS REPORT.** Mr. Miladin reported for the Committee on Arrangements at this and at other points during the Assembly.

9. **MODERATOR ELECTED.** The floor was declared open for nominations to the office of Moderator. The following were nominated: Messrs. Georgian and Mahaffy. Mr. Georgian was elected on the first ballot. Mr. Mahaffy escorted Mr. Georgian to the chair.

10. **RECESS.** The Assembly recessed at 5:04 p.m.
Monday Evening, June 11

11. RECONVENE. The Assembly reconvened at 6:07 p.m. with the singing of the hymn, *May the mind of Christ my Savior live in me from day to day*. The Moderator led in prayer.

12. DATE, PLACE, AND TRAVEL. Mr. D. M. Miller presented a report of the Committee on Date, Place, and Travel and the recommendations which follow:

RECOMMENDATIONS

1. That the deadline for submission of valid travel vouchers be set for 12:00 noon, Wednesday, June 13, at the break for the noon meal.
2. That for purposes of full travel compensation, attendance be required until 12:00 noon, Saturday, June 16, or the dissolution of the Assembly, whichever comes sooner.

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

14. OVERTURES, COMMUNICATIONS, COMPLAINTS. The Stated Clerk presented overtures, communications, and complaints addressed to the Assembly.

See: OVERTURES, pp. 79ff.
COMMUNICATIONS, pp. 94ff.
COMPLAINTS, pp. 105ff.

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

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

a. Recess Monday 6/11, after item 13 to permit Advisory Committees to begin work
b. Reconvene Tuesday 6/12, 3:20 p.m. or at the call of the Moderator

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 Tuesday through Friday
Leaders: Tues. - Craig R. Rowe (DK); Weds. - Douglas A. Felch (MA);
Thurs. - Calvin R. Malcor (MW); Fri. - Kenneth J. Campbell (NJ)

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

1. Assembly convene 3:00 p.m., Monday, June 11, 1990
2. Sermon by the Rev. Donald J. Duff, Moderator of the 56th General Assembly
3. Assembly recess at conclusion of sermon, to reconvene 15 minutes later
4. Roll call
5. Seating of corresponding members
6. Report of the Committee on Arrangements
7. Election of Moderator
8. Report of the Standing Committee on Date, Place, and Travel
9. Presentation of overtures, communications, complaints, and appeals
10. Set times for convening, recessing, and reconvening
11. Adoption of docket

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

12. Assignment of items of business to Advisory Committees
13. 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 Presbyterial Records, 12 members
   d. Committee to Examine Standing Committee Records, eight members (none to be a member of any Standing Committee)
15. Report of Stated Clerk
17. Election of Stated Clerk
18. Appointment of Assistant Clerk
19. Action on Revisions to the Standing Rules proposed by the previous Assembly (Note: This item was not taken up at its appointed place on the docket because Advisory Committee 9 was not ready to report at that time on Overture 15 and Communications 1 and 12.)
21. Election of Statistician
22. Greetings and addresses by Fraternal Delegates from other bodies at mutually agreed upon times during the Assembly
23. Report of the Committee on Home Missions and Church Extension
24. Report of the Committee on Foreign Missions
25. Report of the Committee on Christian Education
26. Report of the Committee on Coordination
27. Report of the Committee on Diaconal Ministries
29. Report of the Committee on Ecumenicity and Interchurch Relations
30. Report of the Committee to Consider a Committee on Public Religious Matters
31. Report of the Committee on Appeals and Complaints
32. Report of the Committee on a Denominational Magazine
33. Report of the Committee to Study the Involvement of Unordained Persons in the Regular Worship Services of the Church
34. Report of the Committee on Revisions to the Directory for Worship
35. Report of the Historian
36. Report of the Committee for the Historian
37. Report of the Chaplains Commission
38. Report of the Committee on a Denominational Computer System
39. Temporary Committees other than Presbyterial Records, Standing Committee Records, and those already completed in connection with earlier reports
40. Report of the Committee to Examine Presbyterial Records, 8:00 a.m. Saturday
41. Report of the Committee on Standing Committee Records, following the previous item
42. Reports of the Temporary Committee on Date, Place, and Travel as appropriate during the Assembly
43. Set Budgets for General Assembly purposes
44. Resolution of thanks
45. Unfinished Advisory Committee Business
46. Miscellaneous business
47. Reading and approval of Minutes (Note: Minutes are presented for approval following the lunch recess beginning Wednesday, June 13)
48. Dissolution of the Assembly (projected terminus: Noon, Saturday, June 16)

17. TEMPORARY COMMITTEES ERECTED. On motion it was determined that the following Temporary Committees be erected, that reports, overtures, communications, and complaints 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
Overtures 2, 3, 10, 17
Communication 4
Messrs. T. M. Gray (MW), K. J. Campbell (NJ), Jekel (NY), Demana (OH), Duggan (PH), Minnig (PH), Berrios (SO), D. E. Johnson (SC)

Advisory Committee 2
Report of the Committee on Christian Education
Report of the Committee on a Denominational Magazine
Overture 13
Messrs. Hilbelink (NY), Ridgway (NJ), Huizinga (NC), Bube (NW), Cummings (PH), Galbraith (PH), Mitchell (SC), Pontier (SC), Suwyn (SC)

Advisory Committee 3
Report of the Committee on Home Missions and Church Extension (except for Section XII.B.)
Messrs. K. M. Campbell (NY), Beaver (DK), Garretson (MW), Sackett (MW), A. F. Thomas (NY), Orteza (OH), Hubenthal (PH), Berg (SC), Yahuso (SC)

Advisory Committee 4
Report of the Committee on Coordination (except Recommendation 4)
Report of the Committee on a Denominational Computer System
General Assembly Budget
Messrs. Needham (SC), Knodel (MA), Acker (MW), Denton (NJ), Mortensen (NY), Fisher (NW), Steever (PH), Pink (SC), Guild (SW)
Advisory Committee 5
Report of the Committee on Diaconal Ministries
Report of the Committee on Pensions
Report of the Chaplains Commission
Overtures 11, 14
Messrs. S. F. Miller (PH), T. J. Taylor (DK), Green (MA), Patterson (NY), Nieuwsma (NC), Snyder (OH), Laverty (PH), B. A. Coie (SC), Hardesty (SC)

Advisory Committee 6
Report of the Committee on Ecumenicity and Interchurch Relations
Report of the Historian
Report of the Committee for the Historian
Overture 7
Communications 2, 21, 23, 24
Messrs. G. S. Taylor (SW), Mekonnen (MA), Knierim (MW), Vermeulen (MW), Muether (NY), Dillard (NW), Frailey (OH), Haehl (SO)

Advisory Committee 7
Report of the Committee to Consider a Committee on Public Religious Matters
Messrs. Gaffin (PH), Rowe (DK), Kochendarfer (MA), Malcor (MW), McIlhenny (NC), Keenan (NW), DeVelde (OH), Keller (SC), Moody (SW)

Advisory Committee 8
Report of the Committee on Appeals and Complaints (initial report)
Report of the Committee on Revisions to the Directory for Worship
Report of the Committee on the Involvement of Unordained Persons in the Regular Worship Services of the Church
Overtures 1, 4, 9
Communications 9, 11, 15, 16, 20
Messrs. Porter (PH), Williamson (DK), Felch (MA), Rebandt (MW), Copeland (NY), Buchanan (NC), Morison (NW), Stonehouse (PH), R. M. Coie (SC), Ramsey (SW)

Advisory Committee 9
Report of the Committee on Expediting General Assembly Business
Report of the Stated Clerk
Report of the Statistician
Report of the Trustees of the General Assembly
Overtures 6, 8, 12, 15, 16
Communications 1, 7, 12, 14, 17, 19, 22
Messrs. Duff (EX), King (DK), Potter (MA), P. W. Schumacher (NY), Mahaffy (NW), Dennison (OH), Cottenden (PH), Mininger (SO)

Advisory Committee 10
Report of the Committee on Appeals and Complaints (beyond initial report)
Complaints 1 and 2
Messrs. Kuschke (PH), Tyson (MA), Atallah (MW), Reynolds (NY), Parker (SO), Wagner (SC)

Advisory Committee 11
Report of the Committee on Coordination (Recommendation 4 only)
Report of the Committee on Home Missions and Church Extension (Section XII.B. only)
Overture 5
Communications 3, 5, 8, 10, 13, 18
Messrs. Eckardt (NY), Nightengale (DK), Hall (MA), Klompenhouwer (MW), Hoogerhyde (NJ), MacKenzie (NC), Edwards (NW), Kiester (OH), Knudsen (PH), Boer (SO), Poundstone (SC), Peterson (SW)

Committee on Date, Place, and Travel
Messrs. D. R. Miller (NY), L. M. Smith (NC), Watson (NJ) Total - 3

Committee to Examine Presbyterial Records
Messrs. Gidley (OH), Fox (DK), Haney (MA), Stanton (MW), Sutton (NJ), Ban (NC), Selle (NY), Milojevich (NW), O'Leary (PH), Buikema (SO), Curto (SC), J. H. Johnson (SW) Total - 12

Committee to Examine Standing Committee Records
Messrs. D. G. Barker (NY), Roskamp (MW), Graham (NC), Redington (OH), Hendra (PH), H. E. Thomas (SO), Schroeder (SC), Shaw (SW) Total - 8

Total Commissioners 127
Total Commissioners on Advisory Committees 121
Not available for Advisory Committees: 6
Messrs. R. A. Barker, Bosgraf, Marshall, Miladin, Phillips, Strimple

Committee on Arrangements (Note: Not an advisory committee) Total - 2
Messrs. Miladin (SC), Strimple (SC)

18. RECESS. The Assembly recessed at 6:57 p.m. following prayer led by Mr. Reynolds.

Tuesday Morning, June 12

19. RECONVENE. The Assembly reconvened at 11:40 a.m. with the singing of the hymn, *Rock of Ages, cleft for me*. Mr. Rowe led in prayer.


21. RECESS. The Assembly recessed at 11:59 a.m. following prayer led by Mr. Rowe.

Tuesday Afternoon, June 12

22. RECONVENE. The Assembly reconvened at 2:00 p.m. with the singing of the hymn, *God, my King, thy might confessing*. The Moderator led in prayer.
23. COMMITTEE ON EXPEDITING G.A. BUSINESS. Mr. Phillips presented the report of the Committee on Expediting General Assembly Business (see p. 123). By general consent Standing Rule Chapter V, Section 8, was suspended and the report was ordered included in the Minutes without being read to the Assembly. The following recommendations were presented:

1. That the Assembly suspend, in whole or in part, any Standing Rule where it is inconsistent with the Plan presented below, and adopt the following Plan for the consideration of the matters before the 57th General Assembly:

**PLAN FOR CONDUCTING GENERAL ASSEMBLY BUSINESS**

1. **SELF-DISCIPLINE.** A deliberative assembly is best able to discharge faithfully its assigned tasks when each member heeds the exhortations in James, “Everyone should be quick to listen, slow to speak, and slow to become angry...” (1:19), and in Ephesians, “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen” (4:29). Also, we are counseled in the Book of Proverbs:

   - 11:12b A man of understanding holds his tongue.
   - 15:1 A gentle answer turns away wrath, but a harsh word stirs up anger.
   - 17:27 A man of knowledge uses words with restraint, and a man of understanding is even-tempered.
   - 17:28 Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.
   - 18:2 A fool finds no pleasure in understanding but delights in airing his own opinions.
   - 18:17 The first to present his case seems right, till another comes forward and questions him.
   - 21:23 He who guards his mouth and his tongue keeps himself from calamity.

2. **STANDING/SPECIAL COMMITTEE REPORTS.** When a report of a Standing or Special Committee has been brought to the floor, the following order and time allocations shall be followed:

   a. Presentation of the report of the Committee for up to 15 minutes.
   b. Presentation of audio/visuals (optional) to supplement a report, not to exceed 15 minutes, and reports from missionaries and chaplains, not to exceed 10 minutes each, shall be made at this time. Such audio/visuals shall have been previewed by advisory committees for their information in preparing their reports.
   c. Presentation of the minority report(s) of the Committee for up to 15 minutes each
   d. Presentation of the report of the Advisory Committee for up to 10 minutes
   e. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each
   f. Following the presentation of all reports, commissioners may, for up to 30 minutes:
      1. Ask questions about the report(s)
      2. Discuss portions of the report(s) not related to a recommendation
During this period, a commissioner shall, after having been recognized, announce whether he is asking a question(s) about the report(s), or discussing a portion(s) of the report not related to a recommendation; discussion of portions of the report(s) related to a recommendation is out of order. A questioner may have up to one minute to ask his question.

f. Debate and action on all pending recommendations in the following order:

(1) Procedural recommendation(s) of the Advisory Committee or its minority(s)
(2) Recommendation(s) of the Committee
(3) Recommendation(s) of the minority(s) of the Committee
(4) Recommendation(s) of the Advisory Committee
(5) Recommendation(s) of the minority(s) of the Advisory Committee

Recommendations under f.(1). above shall not have the effect of preventing a recommendation of the Committee or of the minority of the Committee from being considered.

At the conclusion of the debate and action on all pending questions, the spokesman for the Advisory Committee shall lead the Assembly in prayer for the work of the Committee.

3. LIMITATIONS ON SPEECHES. Each commissioner shall be limited to two speeches per motion. During the first two hours of debate on recommendations arising under a docketed item, a commissioner’s first speech shall be limited to 10 minutes and his second to five. After two hours of such debate, a commissioner’s first speech shall be limited to five minutes and his second to three.

4. NEW PROPOSALS/QUESTIONS.

a. Commissioners who come to the Assembly prepared with proposals or questions relating to a matter assigned to an advisory committee, shall present such proposals and/or questions to such Advisory Committee.

b. All motions offered in the course of the Assembly which are not germane to a pending recommendation, but are related to the current docketed item, may be considered only subject to the following rules:

(1) The Moderator shall immediately propose: “Shall this question be referred to an advisory committee?” The motion to refer shall be undebatable; the mover shall have 30 seconds to state the purpose of the motion. Failure of the motion to refer ends consideration of the question unless presented by an advisory committee under Unfinished Advisory Committee Business.

(2) Should the Assembly determine to refer, and the Moderator judge that the matter is sufficiently novel to be new business, the Moderator shall direct that the matter may return to the floor only under Unfinished Advisory Committee Business. Should the Assembly subsequently not act affirmatively on the matter, all reference to it shall be expunged from the Minutes and from the report of the Advisory Committee (unless specifically required).

c. Only matters unrelated to docketed items may be proposed under Miscellaneous Business.

5. EXCEPTIONS.
a. The above rules shall not apply when the Assembly is sitting in judicial capacity.

b. When, in the judgment of the Moderator, timely completion of the business of the Assembly comes into question, he may propose further restrictions on time for debate and/or length of speeches.

6. MINUTES. The Minutes of the Assembly shall be approved, without being read to the Assembly, in the following manner:
   a. The printed Minutes of previous sessions normally shall be distributed by the mid-morning recess, beginning with the first full day of business. After the lunch recess, at the call of the Moderator, the Minutes shall be presented for approval.
   b. On the final day of the Assembly
      (1) Copies of the Minutes of the previous day shall be distributed to the commissioners at the earliest possible time. At an appropriate time the Moderator shall call for the approval of the Minutes and, if necessary, require the Clerk to read them to the Assembly.
      (2) Later, at a convenient time, the Moderator shall call for the reading of the Minutes of that day by the Clerk for approval, following which the Assembly shall vote on approval of the Minutes as a whole.
   c. The Clerk shall be responsible to post each day’s Minutes with their corrections, as well as to mark clearly any subsequent corrections brought to his attention after initial posting.

7. PRESBYTERIAL RECORDS and STANDING COMMITTEE RECORDS. The Committee on Examining Presbyterial Records and the Committee on Standing Committee Records shall prepare reports for distribution prior to the noon recess on the third full day of business. Interested parties shall present reactions to these reports to the appropriate Committee no later than the recess for dinner the same day, and the Committees shall resolve any matters brought to their attention insofar as possible. The final reports shall be presented for adoption the following morning as the first orders of the day without being read to the Assembly (suspending Standing Rule, Chapter V, Section 7), by vote on the reports as a whole, unless the Committee deems it necessary to bring a weighty matter to the floor separately, or unless the Assembly determines to divide the question.

2. That this Assembly propose to the 58th General Assembly the following amendments to the Standing Rules:

   a. Chapter III.B.2., add a new h. as follows: h. To post each day’s Minutes with their corrections, as well as to mark clearly any subsequent corrections brought to his attention after initial posting.

   b. Chapter V, delete present 6., change present 5. to 6. and insert a new 5. as follows:

   5. When a report of a Standing or Special Committee has been brought to the floor, the following order and time allocations shall be followed:
      a. Presentation of the report of the Committee for up to 15 minutes
Presentation of audio/visuals to supplement a report, not to exceed 15 minutes, and reports from missionaries and chaplains, not to exceed 10 minutes each, shall be made at this time. Such audio/visuals shall have been previewed by advisory committees for their information in preparing their reports.

b. Presentation of the minority report(s) of the Committee for up to 15 minutes each
c. Presentation of the report of the Advisory Committee for up to 10 minutes
d. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each
e. Following the presentation of all reports, commissioners may, for up to 30 minutes:
   (1) Ask questions about the report(s)
   (2) Discuss portions of the report(s) not related to a recommendation

During this period, a commissioner shall, after having been recognized, announce whether he is asking a question(s) about the report(s), or discussing a portion(s) of the report not related to a recommendation; discussion of portions of the report(s) related to a recommendation is out of order. A questioner may have up to one minute to ask his question.

f. Debate and action on all pending recommendations in the following order:
   (1) Procedural recommendation(s) of the Advisory Committee or its minority(s)
   (2) Recommendation(s) of the Committee
   (3) Recommendation(s) of the minority(s) of the Committee
   (4) Recommendation(s) of the Advisory Committee
   (5) Recommendation(s) of the minority(s) of the Advisory Committee

   Recommendations under f.(1) above shall not have the effect of preventing a recommendation of the Committee or of the minority of the Committee from being considered.

h. At the conclusion of the debate and action on all pending questions, the spokesman for the Advisory Committee shall lead the Assembly in prayer for the work of the Committee.

■ c. Add a new Chapter VI (renumbering the remaining chapters) as follows:

Chapter VI. OF SPECIAL ORDERS DURING A GENERAL ASSEMBLY

A. NEW PROPOSALS/QUESTIONS.

1. Commissioners who come to the Assembly prepared with proposals or questions relating to a matter assigned to an advisory committee, shall present such proposals and/or questions to such Advisory Committee.

2. All motions offered in the course of the Assembly which are not germane to a pending recommendation, but are related to the current docketed item, may be considered only subject to the following rules:

   a. The Moderator shall immediately propose: "Shall this question be referred to an advisory committee?" The motion to refer shall be
undebatable; the mover shall have 30 seconds to state the purpose of the motion. Failure of the motion to refer ends consideration of the question unless presented by an advisory committee under Unfinished Advisory Committee Business.

b. Should the Assembly determine to refer, and the Moderator judge that the matter is sufficiently novel to be new business, the Moderator shall direct that the matter may return to the floor only under Unfinished Advisory Committee Business. Should the Assembly subsequently not act affirmatively on the matter, all reference to it shall be expunged from the Minutes and from the report of the Advisory Committee (unless specifically required).

3. Only matters unrelated to docketed items may be proposed under Miscellaneous Business.

B. MINUTES. The Minutes of the Assembly shall be approved, without being read to the Assembly, in the following manner:

1. The printed Minutes of previous sessions normally shall be distributed by the mid-morning recess, beginning with the first full day of business. After the lunch recess, at the call of the Moderator, the Minutes shall be presented for approval.

2. On the final day of the Assembly
   a. Copies of the Minutes of the previous day shall be distributed to the commissioners at the earliest possible time. At an appropriate time the Moderator shall call for the approval of the Minutes and, if necessary, require the Clerk to read them to the Assembly.
   b. Later, at a convenient time, the Moderator shall call for the reading of the Minutes of that day by the Clerk for approval, following which the Assembly shall vote on approval of the Minutes as a whole.

C. PRESBYTERIAL RECORDS and STANDING COMMITTEE RECORDS. The Committee to Examine Presbyterial Records and the Committee to Examine Standing Committee Records shall prepare reports for distribution prior to the noon recess on the third full day of business. Interested parties shall present reactions to these reports to the appropriate Committee no later than the recess for dinner the same day, and the Committees shall resolve any matters brought to their attention insofar as possible. The final reports shall be presented for adoption the following morning as the first orders of the day without being read to the Assembly (suspending Standing Rule, Chapter V, Section 7), by vote on the reports as a whole, unless the Committee deems it necessary to bring a weighty matter to the floor separately, or unless the Assembly determines to divide the question.

D. EXCEPTIONS.

1. The above A. and [present] Standing Rule VI.2 [prospective VII.4.] shall not apply when the Assembly is sitting in judicial capacity.

2. When, in the judgment of the Moderator, timely completion of the business of the Assembly comes into question, he may propose further restrictions on time for debate and/or length of speeches.

   d. [Prospective] Chapter VII, add new sections 1 and 2 (renumbering the remaining) as follows:

   1. A deliberative assembly is best able to discharge faithfully its as-
signed tasks when each member heeds the exhortation in James, "Everyone should be quick to listen, slow to speak..." (1:19). In addition, we are counseled in the Book of Proverbs:

17:27 A man of knowledge uses words with restraint...
17:28 Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.
18:2 A fool finds no pleasure in understanding but delights in airing his own opinions.
18:17 The first to present his case seems right, till another comes forward and questions him.
21:23 He who guards his mouth and his tongue keeps himself from calamity.

2. Each commissioner shall be limited to two speeches per motion. During the first two hours of debate on recommendations arising under a docketed item, a commissioner's first speech shall be limited to 10 minutes and his second to five. After two hours of such debate, a commissioner's first speech shall be limited to five minutes and his second to three.

[Prospective] Chapter VIII, add a new section 1 (renumbering the remaining) as follows:

1. The Scriptures give us clear principles to govern our behavior in deliberations in assemblies. Among them:
   Ephesians 4:29: Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.
   Proverbs 11:12b: ...a man of understanding holds his tongue.
   Proverbs 15:1: A gentle answer turns away wrath, but a harsh word stirs up anger.
   Proverbs 17:27: ...a man of understanding is even-tempered.

3. That this Assembly instruct the Stated Clerk to include in the docket of assemblies immediately prior to Miscellaneous Business an item entitled "Unfinished Advisory Committee Business."

24. ADVISORY COMMITTEE 9 (Expediting G.A. Business). Mr. Duff presented the report of Advisory Committee 9 concerning the Committee on Expediting General Assembly Business as follows:

I. Advisory Committee 9 supports Recommendation 1 with the following changes:

1. that 2.h. be deleted; and
2. that 4.b. be amended to read as follows: "Any motion offered in the course of the assembly which is not germane to a pending recommendation, but is related to the current docketed item, shall be referred to an advisory committee. If sufficiently novel as to be, in the judgment of the Moderator, new business, it may return to the floor with the advisory committee's recommendation, if any, only under Unfinished Advisory Committee Business."
II. Advisory Committee 9 recommends that Recommendation 2 be adopted after deleting the following: (1) All of the proposed change to Chapter V, (2) the proposed new VI.A., (3) the proposed new VII.1., (4) the proposed new VIII.1., all with appropriate relettering and renumbering.

25. ADVISORY COMMITTEE 9 (Minority). Mr. King presented the report of the minority of Advisory Committee 9 as follows:

The minority of Advisory Committee 9 recommends that Recommendation 2 be adopted after deleting the following: (1) the proposed new V.5.h., (2) the proposed new VII.1., and (3) the proposed new VIII.1., and after amending the proposed new VI.A.2. to read as follows: “Any motion offered in the course of the assembly which is not germane to a pending recommendation, but is related to the current docketed item, shall be referred to an advisory committee. If sufficiently novel as to be, in the judgment of the Moderator, new business, it may return to the floor with the advisory committee’s recommendation, if any, only under Unfinished Advisory Committee Business.”

David King
Larry G. Mininger

26. RECOMMENDATION ACTIONS. Recommendation 1 was adopted in the form presented by Advisory Committee 9, with 4.b. further amended to read as follows:

b. Any motion offered in the course of the Assembly which is not germane to a pending recommendation, but is related to the current docketed item, shall be referred to an advisory committee. If sufficiently novel as to be, in the judgment of the Moderator, new business, it may return to the floor only with the advisory committee's recommendation, or a minority thereof, and only under Unfinished Advisory Committee Business. Should the Assembly subsequently not act affirmatively on the matter, all reference to it shall be expunged from the Minutes and from the report of the Advisory Committee (unless specifically required).

Recommendation 2 was adopted in the following form: That this Assembly propose to the 58th General Assembly the following amendments to the Standing Rules:

■ a. Chapter III.B.2., add a new h. as follows: h. To post each day’s Minutes with their corrections, as well as to mark clearly any subsequent corrections brought to his attention after initial posting.

■ b. Chapter V, delete present 6., change present 5. to 6. and insert a new 5. as follows:

5. When a report of a Standing or Special Committee has been brought to the floor, the following order and time allocations shall be followed:

a. Presentation of the report of the Committee for up to 15 minutes Presentation of audio/visuals to supplement a report, not to exceed 15 minutes, and reports from missionaries and chaplains, not to exceed 10 minutes each, shall be made at this time. Such audio/visuals shall have been previewed by advisory
committees for their information in preparing their reports.

b. Presentation of the minority report(s) of the Committee for up to 15 minutes each
c. Presentation of the report of the Advisory Committee for up to 10 minutes
d. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each
e. Following the presentation of all reports, commissioners may, for up to 30 minutes:
   (1) Ask questions about the report(s)
   (2) Discuss portions of the report(s) not related to a recommendation

During this period, a commissioner shall, after having been recognized, announce whether he is asking a question(s) about the report(s), or discussing a portion(s) of the report not related to a recommendation; discussion of portions of the report(s) related to a recommendation is out of order. A questioner may have up to one minute to ask his question.

f. Debate and action on all pending recommendations in the following order:
   (1) Procedural recommendation(s) of the Advisory Committee or its minority(s)
   (2) Recommendation(s) of the Committee
   (3) Recommendation(s) of the minority(s) of the Committee
   (4) Recommendation(s) of the Advisory Committee
   (5) Recommendation(s) of the minority(s) of the Advisory Committee

Committee

g. Recommendations under f.(1) above shall not have the effect of preventing a recommendation of the Committee or of the minority of the Committee from being considered.

■ c. Add a new Chapter VI (renumbering the remaining chapters)
as follows:

Chapter VI. OF SPECIAL ORDERS DURING A GENERAL ASSEMBLY

A. NEW PROPOSALS/QUESTIONS.

1. Commissioners who come to the Assembly prepared with proposals or questions relating to a matter assigned to an advisory committee, shall present such proposals and/or questions to such Advisory Committee.

2. Any motion offered in the course of the Assembly which is not germane to a pending recommendation, but is related to the current docketed item, shall be referred to an advisory committee. If sufficiently novel as to be, in the judgment of the Moderator, new business, it may return to the floor only with the advisory committee's recommendation, or a minority thereof, and only under Unfinished Advisory Committee Business. Should the Assembly subsequently not act affirmatively on the matter, all reference to it shall be expunged from the Minutes and from the report of the Advisory Committee (unless specifically required).

3. Only matters unrelated to docketed items may be proposed under Miscellaneous Business.

B. MINUTES. The Minutes of the Assembly shall be approved, without being
read to the Assembly, in the following manner:

1. The printed Minutes of previous sessions normally shall be distributed by the mid-morning recess, beginning with the first full day of business. After the lunch recess, at the call of the Moderator, the Minutes shall be presented for approval.

2. On the final day of the Assembly
   a. Copies of the Minutes of the previous day shall be distributed to the commissioners at the earliest possible time. At an appropriate time the Moderator shall call for the approval of the Minutes and, if necessary, require the Clerk to read them to the Assembly.
   b. Later, at a convenient time, the Moderator shall call for the reading of the Minutes of that day by the Clerk for approval, following which the Assembly shall vote on approval of the Minutes as a whole.

C. PRESBYTERIAL RECORDS AND STANDING COMMITTEE RECORDS.

The Committee to Examine Presbyterial Records and the Committee to Examine Standing Committee Records shall prepare reports for distribution prior to the noon recess on the third full day of business. Interested parties shall present reactions to these reports to the appropriate Committee no later than the recess for dinner the same day, and the Committees shall resolve any matters brought to their attention insofar as possible. The final reports shall be presented for adoption the following morning as the first orders of the day without being read to the Assembly (suspending Standing Rule, Chapter V, Section 7), by vote on the reports as a whole, unless the Committee deems it necessary to bring a weighty matter to the floor separately, or unless the Assembly determines to divide the question.

D. EXCEPTIONS.

1. The above A. and [present] Standing Rule VI.2 [prospective VII.4.] shall not apply when the Assembly is sitting in judicial capacity.

2. When, in the judgment of the Moderator, timely completion of the business of the Assembly comes into question, he may propose further restrictions on time for debate and/or length of speeches.

### d. Newly renumbered Chapter VII, add new section 1 (renumbering the remaining) as follows:

1. Each commissioner shall be limited to two speeches per motion. During the first two hours of debate on recommendations arising under a docketed item, a commissioner's first speech shall be limited to 10 minutes and his second to five. After two hours of such debate, a commissioner's first speech shall be limited to five minutes and his second to three.

Recommendation 3 was adopted.

On motion the Committee on Expediting General Assembly Business was dissolved.

27. STATED CLERK'S REPORT. Mr. Barker presented his report as Stated
Clerk (see p. 132). On motion Standing Rule Chapter V, Section 8, was suspended and the report was ordered included in the Minutes without being read to the Assembly. The following recommendations were presented:

1. That the Assembly authorize the Clerk to retain two copies of each year's Minutes now on hand, with a view to having them bound, and to sell the remainder for the listed prices (1984ff.), and for $6 per copy where no price is listed, giving priority to Orthodox Presbyterian purchasers.

2. That the Assembly offer to purchase as its own, a computer and letter-quality printer for the use of, and to be kept in the custody of, the Assistant Clerk.

3. That the Assembly indicate by a straw poll, its answers to the following questions:
   a. Did you use one or both of the 1989 Directory updates published in *New Horizons* to mark up your copy of the OPC Directory? [Result: 48 yes, 40 no]
   b. Did you remove one or both of the 1989 Directory updates from *New Horizons* and put it/them with your copy of the Directory? [Result: 33 yes, 62 no]
   c. Have you made use of one or both of the 1989 Directory updates for the purpose for which it was intended? [Result: 45 yes, 39 no]

4. That the 24 westernmost counties of Iowa be shifted from the Presbytery of the Dakotas to the Presbytery of the Midwest, effective January 1, 1991 (making the entire state of Iowa part of the latter Presbytery, as it was before 1973).

28. RECESS. The Assembly recessed at 3:03 p.m. and reconvened at 3:25 p.m.

29. ADVISORY COMMITTEE 9 (Stated Clerk, Communications 19, 22). Mr. Duff presented the report of Advisory Committee 9 as follows: Advisory Committee 9 recommends:

1. concerning Recommendation 2, the following substitute: "That the Assembly provide $3,500 from the General Assembly Operations Fund for the clerks to purchase computer-related equipment for the General Assembly, subject to the approval of the Trustees.

2. that Recommendation 4 be defeated. (Note: This also constitutes the Committee’s answer to Communications 19 & 22.)

30. RECOMMENDATION ACTIONS. Recommendations 1, 3, and 4 were adopted. Recommendation 2 was adopted in the form proposed by Advisory Committee 9.

31. FRATERNAL DELEGATE INTRODUCTIONS. Mr. Galbraith introduced to the Assembly the Rev. Messrs. Paul M. Martin, Stated Clerk and fraternal delegate of the Reformed Presbyterian Church of North America, and David G. Zandstra, fraternal delegate of the Christian Reformed Church. On motion Messrs. Martin and Zandstra were enrolled as corresponding members.

32. TRUSTEES REPORT. Mr. S. F. Miller, President of the Trustees of the General Assembly, presented their report (see p. 139). On motion Standing
Rule Chapter V, Section 8, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

1. They nominated Richard A. Barker to be the Stated Clerk of the Fifty-seventh General Assembly, recommended that his remuneration be $10,500, and recommended that his duties be those listed in the Standing Rules, Chapter III, Section B.3., except item m.

2. They nominated the Rev. John P. Galbraith to be the Corresponding Clerk, and recommended that the remuneration be $1,000.

33. ADVISORY COMMITTEE 9 (Trustees). Advisory Committee 9 was silent concerning the report of the Trustees, indicating general approval of their report and concurrence with any recommendations.

34. THANKS EXPRESSED. On motion the 57th General Assembly expressed its gratitude to the Rev. Charles E. Stanton for the decision that he and his wife had made before her death to donate property to be sold that would benefit the ministries of the standing Committees of the Orthodox Presbyterian Church. The General Assembly recognizes the spirit of gracious generosity and loyalty to the church that motivated the giving of the gift.

35. TRUSTEES ELECTION. The floor was declared open for nominations to the Trustees of the General Assembly for the Class of 1993, and for the one opening in the Class of 1991. The following were nominated: Minister: S. F. Miller; Ruling Elders: Willard E. Neel (West Collingswood), William R. Haden, Jr. (Glenside). There being no further nominations the Moderator declared Messrs. S. F. Miller, Neel and Haden elected, with Mr. Haden elected to the Class of 1991.

36. STATED CLERK ELECTION. The floor was declared open for nominations to the office of Stated Clerk. Mr. R. A. Barker had been nominated by the Trustees. There being no further nominations, and the Moderator declared Mr. Barker elected.

37. CORRESPONDING CLERK ELECTION. The floor was declared open for nominations to the office of Corresponding Clerk. Mr. Galbraith had been nominated by the Trustees. There being no further nominations, the Moderator declared Mr. Galbraith elected.

38. CLERKS’ DUTIES AND REMUNERATION. On motion the recommendations of the Trustees concerning the duties and remunerations of the Clerks (cf. §32) were adopted.

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

40. STATISTICIAN. The report of the Statistician was presented (see p. 141). On motion Standing Rule Chapter V, Section 8, was suspended, and the report was ordered included in the Minutes without being read to the Assembly.
41. **ADVISORY COMMITTEE 9** (Statistician). Advisory Committee 9 was silent concerning the report of the Statistician, indicating general approval of his report and concurrence with any recommendations, but commending Mr. Brown for his labors.

On motion the Assembly requested Advisory Committee 9 to send an appropriate letter of thanks to Mr. Brown for his excellent work as Statistician.

42. **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.

43. **HOME MISSIONS.** Mr. Stanton, President of the Committee on Home Missions and Church Extension, presented its report (see p. 153). On motion Standing Rule Chapter V, Section 8, 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:

> That the 57th General Assembly establish one unified committee to carry on the work of worldwide outreach of the OPC to include the responsibilities now given to the Committees on Foreign Missions, Home Missions and Church Extension, Christian Education, and Coordination, and suggests that this committee be made up of 27 members (15 teaching elders and 12 ruling elders) divided into three classes and authorized to establish three subcommittees and call three executive secretaries to work specifically with the current responsibilities of the three program committees...

44. **ADVISORY COMMITTEE 3.** Dr. K. M. Campbell presented the report of Advisory Committee 3 as follows:

Advisory Committee 3 concurs with the report of the committee. We appreciate Mr. George Haney meeting with us to clarify issues in the report. We compliment the committee for directing a larger percentage of funds last year to field expenses and less on administrative expenses. But as the report shows, the results of church planting efforts were meager in 1989.

We concur with the implication of the report that there seems to be a lack of real evangelistic work going on in some of our churches. Some of this may be attributed to a lack of finance, but even more to a deficiency in zeal and practical expertise within the church and its leadership.

Advisory Committee 3 would like to add its conviction that the denomination as a whole ought to address the need for corporate repentance for our inadequacies in performing the third function of the church - the Great Commission.

**RECOMMENDATION**

We recommend that the Committee on Home Missions and Church Extension set as a priority the providing of hands-on training in evangelistic ministries...
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for our pastors, sessions, and presbyteries so that they in turn can “prepare God’s people for their works of service” (Eph. 4:12).

45. **RECESS.** The Assembly recessed at 5:01 p.m. following prayer led by Dr. D. E. Johnson.

**Tuesday Evening, June 12**

46. **RECONVENE.** The Assembly reconvened at 6:15 p.m. with the singing of the hymn, *Hail, thou once despised Jesus.* Mr. Edwards led in prayer.

47. **FORM OF GOVERNMENT AMENDMENTS ADOPTED.** The Moderator announced, in accordance with the Form of Government, Chapter XXXII, Section 2, that the amendments proposed by the 56th General Assembly to the Form of Government, Chapter XIX (cf. Minutes, §244) had been adopted and were in effect.

48. **ADVISORY COMMITTEE 11 (Overture 5).** Mr. Eckardt presented the report of Advisory Committee 11 concerning Overture 5 (which was directly related to the recommendation of the Committee on Home Missions and Church Extension) as follows:

**REPORT ON:** Overture 5; Report of the Committee on Coordination (Recommendation 4 only); Communications 3, 5, 8, 10, 13, 18

Advisory Committee 11 considered all of the above documents and met with the following persons: Messrs. R. A. Barker, Bube, Smith, Tyson, and Cottenden.

**RECOMMENDATION:**

Advisory Committee 11 recommends that the 57th General Assembly, in response to Overture 5, adopt Recommendation 4 of the Report of the Committee on Coordination, amended by adding these words at the end of A.3.a.: “and the committee shall also consider whether the contemplated unified committee should have its membership elected directly by the presbyteries” so that it would read as follows:

“3. Recommendations. Not earlier than the 59th General Assembly,

a. If the committee determines that a unified committee would be more beneficial to the church, the committee shall present a draft of a revised Instrument E (together with the necessary amendments to the Standing Rules) to implement its findings, specifically taking into account the issues presented during any transition period, and the committee shall also consider whether the contemplated unified committee should have its membership elected directly by the presbyteries.”

Committee member Peterson requested that his negative vote be recorded regarding this recommendation.

49. **RECOMMENDATION ACTIONS (Home Missions/Overture 5).** The recommendation of Advisory Committee 11 was substituted for the recom-
mendation of the Committee on Home Missions and Church Extension and was lost, thereby denying the request of Overture 5 and Recommendation 4 of the Committee on Coordination (see §76).

The recommendation of Advisory Committee 3 (cf. §44) was postponed indefinitely after the words "be requested to" were inserted following the word "Extension." Mr. Green requested that his negative vote on the procedural motion be recorded.

50. HOME MISSIONS ELECTIONS. The floor was declared open for nominations to the Committee on Home Missions and Church Extension for the Class of 1993. The following were nominated: Ministers: Glenn T. Black, Richard R. Gerber, Morison, O'Leary; Ruling Elders: Richard L. Hake (Burtonsville), Hardesty, Jack H. Julien, D.D.S. (Sonora).

The Moderator later announced the election of Messrs. Black, Gerber, Hake, Julien, and O'Leary to the Class of 1993.

Mr. Stanton led in prayer for the Committee on Home Missions and Church Extension, its staff, and its programs.

51. RECESS. The Assembly recessed at 9:04 p.m. following prayer led by Mr. Nightengale.

Wednesday Morning, June 13

52. RECONVENE. The Assembly reconvened at 8:00 a.m. with the singing of the hymn, The Lord's my Shepherd, I'll not want. The Moderator read Psalm 130 and led in prayer.

53. FOREIGN MISSIONS. Dr. Gaffin, President of the Committee on Foreign Missions, presented its report (see p. 168). On motion Standing Rule Chapter V, Section 8, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

During the course of the presentation, Mr. Buchanan, General Secretary of the Committee, and the Rev. Messrs. Atallah (missionary to the Middle East), Cummings, David M. Moore (missionaries to Japan), and Mekonnen (re Ethiopia) addressed the Assembly.

54. ADVISORY COMMITTEE 1 (Foreign Missions, Overtures 2, 3, 10, 17). Advisory Committee 1 was silent concerning the report of the Committee on Foreign Missions, indicating general approval of the report. Dr. T. M. Gray presented the report of Advisory Committee 1 concerning related matters as follows:

I. Regarding Overture 2

Advisory Committee 1 concurs with the intent of this overture and recommends its adoption in the following form: That the 57th General Assembly propose to the presbyteries that the Form of Government, XXVII.1., be amended by replacing the second sentence with the following:
Fifty-Seventh General Assembly

Each congregation and presbytery, as well as the general assembly, is obliged to pursue the task of evangelism within its respective bounds. Foreign missions is conducted by the general assembly on behalf of the whole church, or by individual presbyteries and congregations acting in coordination with one another and with the general assembly.

Grounds:
1. The implication of the sentence that would be replaced is that the work of foreign missions is ordinarily restricted to the General Assembly, and the responsibility of presbyteries and local churches is restricted to local evangelism. The Form of Government gives no biblical basis for such a view, nor do we know of any.
2. The biblical data (e.g., Acts 13:1-3) indicate that this work was and may be done by presbyteries and/or local churches.

II. Regarding Overture 3

Advisory Committee 1 recommends that the 57th General Assembly deny this overture in its present form and refer it back to the Presbytery of New York and New England for the formulation and resubmission by overture, if the presbytery so determines, of a proposed amendment to the Standing Rules, Section IX.2.b. (or, if the Standing Rules have been amended as proposed, IX.2.c.), with particular attention to the following unresolved issues:
(1) the question whether the presbytery wishes to recommend that all three Worldwide Outreach committees be appointed directly by the presbyteries rather than the general assembly. (If not, the presbytery may wish to offer grounds for its view that only the Committee on Foreign Missions should be appointed by the presbyteries.)
(2) the question how parity of teaching and ruling elders could be achieved in a system in which the Committee on Foreign Missions (and/or other Worldwide Outreach committees) would be composed of representatives selected by the presbyteries.
(3) the question how an orderly transition and continuity could be achieved from the present system of general assembly-selected committees to a system in which one or all of the Worldwide Outreach committees would be composed of representatives elected by the presbyteries.

III. Regarding Overture 10

Advisory Committee 1 recommends that the 57th General Assembly deny this overture; express to the Presbytery of New York and New England its judgment that the Advancing Regional Missionary Support (ARMS) program, which has been adopted by the Committee on Foreign Missions, is the sort of plan which is called for in the overture, at least in an initial form; and encourage the presbytery to propose to the Committee on Foreign Missions (and/or to a future general assembly by way of overture) specific improvements in the ARMS plan based on the presbytery's experience of cooperation with the Committee on Foreign Missions in the sending and supervision of the Rev. Karl Hubenthal as missionary to Suriname, D.V., in the near future.

IV. Regarding Overture 17
Advisory Committee 1 concurs with the intent of this overture and recommends its adoption in the following form: That the 57th General Assembly direct the Committee on Foreign Missions to attach to the following informational materials a notice that the Smiths, the Sons, and the Steltzers are supported through designated giving, not through undesignated contributions to Worldwide Outreach or the Committee on Foreign Missions: (a) the newsletters of these missionaries; and (b) New Horizons articles describing the work of these missionaries.

V. Regarding Communication 4

The committee has no recommendation concerning Communication 4.

55. RECOMMENDATION ACTIONS. The recommendations concerning the overtures were adopted except that the recommendation concerning Overture 3 was amended by deleting the words following the first occurrence of the word "overture."

56. FOREIGN MISSIONS ELECTIONS. The floor was declared open for nominations to the Committee on Foreign Missions for the Class of 1993. The following were nominated: Ministers: Bosgraf, K. M. Campbell, Gaffin, Georgian, John W. Mallin, III, S. F. Miller, Rebandt; Ruling Elders: Hardesty, John O. Kinnaird (Oxford), Moody, Redington, and Raymond M. Waggoner (Matthews). On motion the request of Dr. Campbell to have his name withdrawn was granted. The Moderator later announced the election of Messrs. Bosgraf, Gaffin, Georgian, Hardesty, and Kinnaird.

Following the announcement of the elections, Dr. Gray led in prayer for the Committee on Foreign Missions, its staff, missionaries, and presbytery and local church involvement in foreign missions.

57. EDWARDS ASSUMES CHAIR. During the course of the preceding nominations, at the Moderator's request, Mr. Edwards assumed the chair.

58. RECESS. The Assembly recessed at 10:01 a.m. and reconvened at 10:26 a.m. at which time Mr. Georgian resumed the chair.

58. STANDING RULE SUSPENDED. On motion Standing Rule Chapter V, Section 8, was suspended and all reports of Standing and Special Committees presently in the possession of the Assembly but not yet presented to it were ordered included in the minutes without being read to the Assembly.

59. FRATERNAL DELEGATE ADDRESS. Mr. Ray Hoekzema, fraternal delegate of the Reformed Churches of Australia, addressed the Assembly.

60. FRATERNAL DELEGATE ADDRESS. The Rev. Paul M. Martin, Stated Clerk and fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly.

61. CHRISTIAN EDUCATION. Dr. Elder, a member of the Executive Committee of the Committee on Christian Education, presented its report (see p. 181). The following recommendations were included:
1. that the 57th General Assembly provide for up to one hour on the docket of the 58th General Assembly for an illustrated progress report on the joint project on the history of the OPC.

2. that the General Assembly instruct the Committee on Christian Education to continue publishing *New Horizons* ten times each year in a 16-24 page format, using the following suggested guidelines: the inclusion of reports from the Committee on Home Missions (2 pages), the Committee on Foreign Missions (2 pages), the Committee on Christian Education (2 pages), the Committee on Diaconal Ministries (1 page), the Committee on Coordination (1 to 1 and 1/2 pages), a prayer calendar (2 pages), news of the local, regional, national and worldwide church (1 to 1 and 1/2 pages); plus the following elements (but not necessarily all in each issue): a feature article, doctrinal exposition, church history, pastoral and counseling concerns, letters to the editor, and book reviews.

3. that the 57th General Assembly instruct the Committee to: a. include in the next printing of the Book of Church Order not only the Form of Government, Book of Discipline and Directory for Worship, but also the Westminster Confession of Faith, and the Larger and Shorter Catechisms; b. publish the Book of Church Order in a format to fit a three-ring binder using 6 x 9-inch paper.

During the course of the presentation, Mr. Tyson, General Secretary of the Committee, addressed the Assembly.

62. ADVISORY COMMITTEE 2 (Christian Education). Mr. Hilbelink presented the report of Advisory Committee 2 as follows:

Advisory Committee 2 met with representatives of the Committee on Christian Education (Dr. Kingsley Elder, Mr. David Winslow, and the Rev. Thomas Tyson); with representatives of the Committee on a Denominational Magazine (the Rev. Messrs. Charles Dennison and Gregory Reynolds) as well as the Rev. Roger Ramsey, Mr. Richard Barker, and the Rev. Roger Schmurr of Great Commission Publications.

Advisory Committee 2 commends the Committee on Christian Education for its compliance with the 56th General Assembly’s request to publish two issues of *New Horizons* in an expanded format.

Advisory Committee 2 expresses special appreciation to the Rev. Mr. Thomas E. Tyson for his excellent work as editor of *New Horizons* through the issues, including the expanded format, especially in view of the work involved in beginning his service as General Secretary of the Committee on Christian Education.

RECOMMENDATIONS

1. (Procedural) That Recommendation 2 of the Committee on Christian Education be considered under the report of the Committee on a Denominational Magazine, and that elections to the Committee on Christian Education be postponed until the completion of that item.
2. (Procedural) That Recommendation 1 of the Committee on Christian Education be considered under the report of the Committee for the Historian.

3. That no action be taken on Recommendation 3 of the Committee on Christian Education.

Grounds:
1. The suggested 6" x 9" size would be inconvenient for the use of pastors in public services, and its three-ring construction would not be as desirable as the present six-ring binder.
2. Replacement of amended pages in the new format would require the purchase of a whole new book and make the current book obsolete.
3. The inclusion of the Westminster standards in a book with the other standards would add much unwarranted expense because of the existence of these standards in a variety of convenient forms.

4. That the General Assembly commend Great Commission Publications (GCP) for its plan to use up its current stock of VBS materials and instruct the OPC trustees of GCP to direct GCP to continue publication of VBS material and pursue actively funding of their plans to develop "a new VBS curriculum for 1992."

Grounds:
1. At least one OP church, in a mistaken understanding that GCP would discontinue VBS material altogether, has reviewed VBS materials available from other sources, and concluded that GCP's materials were, in that church's view, superior to the others, and that it would therefore not be possible, were GCP to discontinue providing VBS materials, to obtain materials of the same quality from other sources.
2. Even though the OPC and PCA may be using less VBS materials than in the past, VBS remains an important outreach effort of a number of churches and the availability of suitable materials is a significant part of the ability of those churches to provide effective VBS.

5. That the Committee on Christian Education be encouraged to pursue more actively the writing and publishing of evangelistic tracts for use in the OPC.

Grounds:
1. Evangelism is a central function of the church.
2. No new evangelistic tracts have been published for use in OP congregations for many years.

6. That the General Assembly instruct the Committee on Christian Education to present a plan to the 58th General Assembly to keep the latest printing of the original edition of *Trinity Hymnal* in print.

Grounds:
1. There are several OP congregations that wish to retain the earlier edition of *Trinity Hymnal* for principal reasons.
2. As hymnals currently in use wear out, churches will be forced to purchase all new hymnals whether they need them or not.
7. That the Committee on Christian Education be instructed to discontinue work on the document that it has entitled "A Verbal Revision..." described in Section II.B.4. of its report.

Grounds:
(1) The fact that, as the Committee on Christian Education has informed us, over 500 changes in the verbal revision have been suggested indicates that the document is broadly unsatisfactory.
(2) The adoption of a document which presumes to be a faithful interpretation, in very short focus, cannot help but be subject to ambiguities, and thereby is capable of misleading a reader from the truth.
(3) There are aids for study already available to the Church that are more accurate and have the virtue of being able to present more accurate interpretations by means of more lengthy explanations.

Advisory Committee 2 observes that the Committee on Christian Education did not "include a copy as an appendix to the report of the committee to the 57th General Assembly," as requested by the 56th General Assembly (see Minutes, 56th G.A., §174), and failed to state reasons in its report for not doing so.

63. ADVISORY COMMITTEE 2 (Minority). Mr. Bube presented the report of the Minority of Advisory Committee 2 as follows:

Believing Recommendation 7 of Advisory Committee 2 is premature, the minority dissents from the Advisory Committee's Recommendation 7 and offers the following as a substitute:

That the 57th General Assembly:
1. Encourage the Committee on Christian Education to reevaluate, at the earliest practicable time, the continuing use of its resources to edit the document entitled "A Verbal Revision of the Westminster Confession of Faith," and
2. Instruct the Committee on Christian Education not to publish a verbal revision of the Westminster Confession of Faith prior to receiving approval to do so from the General Assembly.

Grounds:
(1) The Advisory Committee's recommendation is premature. A meeting of the subcommittee has already been scheduled for the very week following the General Assembly to review the comments received and assess the continuing viability of the project. Not only have non-refundable airline tickets been purchased, but busy men have already willingly committed substantial blocks of their time to the project. A member of the subcommittee dealing with the matter testified to the many hours already invested in collating the more than 500 suggested changes received from a dozen or so sources and strongly encouraged the Advisory Committee not to recommend pulling the plug on the project at this time.
(2) It is hardly consistent with the action of the 56th General Assembly which solicited the study and comments of the ministers and sessions (see Minutes, 56th G.A., §174 at page 49) to receive the fruits of their labors, but then not allow the committee time to review and evaluate them. The Assembly should not ask the ministers and sessions to invest the time to study and comment upon a specific
document, and then simply terminate consideration of the document without even analyzing the work it has asked the ministers and sessions to undertake.

(3) The prohibition on publishing the linguistic revision of the Confession of Faith (see Minutes, 56th G.A., §174 at page 49) expires with this Assembly, so any continuing prohibition on publication requires an action of this Assembly.

Mark T. Bube
John Hilbelink
Robert Ridgway
Calvin Cummings

64. DEVOTIONAL. The order of the day having arrived, the Assembly sang the hymn, *Father, I know that all my life Is portioned out for me.* Mr. Felch spoke on the topic, "The Spiritual Peter Principle," based on Luke 22:24-34, 54-62, and John 21:15-17.

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

Wednesday Afternoon, June 13

66. RECONVENE. The Assembly reconvened at 1:20 p.m. with the singing of the hymn, *God himself is with us: Let us now adore him.* Mr. O'Leary led in prayer.

67. MINUTES. The minutes of the sessions of Monday, June 11, and Tuesday, June 12, were approved as corrected.

68. 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

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand 1-1-90</td>
<td>$15,080.00</td>
</tr>
<tr>
<td>Contributions from churches 1-1 to 5-31-90</td>
<td>$21,837.94</td>
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<td>Travel advances for 57th GA</td>
<td>-$12,655.90</td>
</tr>
<tr>
<td>Balance available</td>
<td>$24,262.04</td>
</tr>
</tbody>
</table>

II  RECOMMENDATIONS

1. That Mr. L. Anthony Curto be excused from 3:00 p.m. to 10 p.m. on Friday, June 15, in order that he may attend the graduation ceremonies of the Christian school of which he is the dean without loss of travel compensation.

2. That Mr. Alan R. Pontier be excused from the Friday evening and Saturday morning sessions of the Assembly because of unforeseen family responsibilities with the travel compensation reduced to 90%.

3. That Messrs. Richard E. Knodel, James F. Jekel, and G.I. Williamson be excused from the Saturday, June 16, sessions in order to make the flights needed to get home that day without loss of travel compensation.
4. That those commissioners scheduled to be shuttled to the airport shortly before the projected terminus of the Assembly on Saturday, June 16, be excused without loss of travel compensation.

5. That Mr. Richard A. Kochendarfer be excused from the Assembly between 3:30 p.m. on Tuesday, June 12, through 9:05 p.m. on Thursday, June 14, for a meeting in Richland, Washington, required by his employer and from the Saturday, June 16, sessions in order not to travel on the Lord's Day with travel compensation reduced to 50%.

6. That Mr. Charles A. McIlhenny be excused from the Assembly from 12:00 noon on Tuesday, June 12, to 8:30 a.m. on Wednesday, June 13, in order to be at a crucial vote of the San Francisco School Board on a homosexual issue without loss of travel compensation.

7. That Mr. David J. O'Leary be excused from the Tuesday evening session, June 12, for personal reasons with travel compensation reduced to 95%.

8. That Mr. Martin R. Ban be excused from the Saturday, June 16, sessions with travel compensation reduced to 90%.

69. RECOMMENDATION ACTIONS. On separate motions the Recommendations were adopted.

On motion Mr. Frailey was excused from further attendance at the Assembly with full travel compensation per Standing Rule Chapter XI, Section 1, due to the death of his father-in-law.

70. RECOMMENDATION ACTIONS (Christian Education). Recommendations 1 and 2 of Advisory Committee 2 were adopted, postponing to a definite time consideration of Recommendations 1 and 2 of the Committee on Christian Education.

The motion to adopt Recommendation 3 of the Committee on Christian Education was lost, making Recommendation 3 of Advisory Committee 2 irrelevant.

71. RECESS. The Assembly recessed at 3:00 p.m. and reconvened at 3:26 p.m.

72. RECOMMENDATION ACTIONS (Christian Education, Cont.). Recommendations 4 and 5 of Advisory Committee 2 were adopted. Recommendation 6 was moved.

The Rev. Roger W. Schmurr, Coordinator of Production of Great Commission Publications, was granted the privilege of the floor during consideration of the pending question.

During consideration of Recommendation 6, the Moderator ruled that amending the grounds appended by Advisory Committee 2 was not in order since it was not a part of the main motion. The Moderator's ruling was appealed and sustained. Mr. Peterson requested that his negative vote be recorded.

73. RECESS. The Assembly recessed at 5:04 p.m. following prayer led by Mr. Taylor.
74. **RECONVENE.** The Assembly reconvened at 6:18 p.m. with the singing of the hymn, *Praise to the Lord, the Almighty.* The Moderator led in prayer.

75. **RECOMMENDATION ACTIONS.** (Christian Education, Cont.). The motion to adopt Recommendation 6 of Advisory Committee 2 was lost. The recommendation of the minority of Advisory Committee 2 was substituted for Recommendation 7 of Advisory Committee 2 and was adopted. During the course of the preceding action, the motion to put the previous question was carried.

   It was moved that the Assembly direct the Committee on Christian Education to consider buying out the Presbyterian Church of America’s share of Great Commission Publications in exchange for forgiving their debt, and to bring appropriate recommendations to the 58th General Assembly. Per the rules of conducting business (cf. §26.4.) the motion was referred to Advisory Committee 2 (see §158).

76. **COORDINATION.** Mr. Bube, Chairman of the Committee on Coordination, presented its report (cf. p. 194). The following recommendations were included in the report:

1. That the General Assembly approve the following Worldwide Outreach program for 1991:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$145,000</td>
<td>11.1%</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>$632,000</td>
<td>48.2%</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$534,000</td>
<td>40.7%</td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td><strong>$1,311,000</strong></td>
<td><strong>100.0%</strong></td>
</tr>
<tr>
<td>New Horizons</td>
<td>$160,000</td>
<td></td>
</tr>
<tr>
<td>Coordination</td>
<td>$134,000</td>
<td></td>
</tr>
<tr>
<td><strong>Total 1991 Worldwide Outreach</strong></td>
<td><strong>$1,605,000</strong></td>
<td></td>
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</tbody>
</table>

2. That the arrangement of the 55th General Assembly allowing the Committee on Foreign Missions to appeal aggressively to the churches and individuals for direct support of foreign missions be continued to the 58th General Assembly.

3. That the General Assembly ratify the determination by the Committee on Coordination that funds received during the Spring 1990 special offering for the Committee on Home Missions and Church Extension shall not be considered as contributing to the responsibility of the Orthodox Presbyterian churches for the approved budgets of the program committees.

4. That the General Assembly:

   A. Establish a Committee to Revisit Instrument E as follows:
COMMITTEE TO REVISIT INSTRUMENT E

1. Membership. The committee shall consist of seven members as follows: Two (2) members (being presbyters elected by the 57th General Assembly) who are not members of either the Committee on Coordination or any Worldwide Outreach program committee; two (2) members selected by the Committee on Coordination; and three (3) members selected (1 each) by the Committee on Christian Education, the Committee on Foreign Missions, and the Committee on Home Missions and Church Extension respectively.

2. Mandate. The committee is to study the present method of coordinating the programs of witness and edification reflected in Instrument E and to identify its strengths and weaknesses. The committee is also to study and weigh the relative merits of a unified committee as contemplated in the recommendation from the Committee on Home Missions and Church Extension as over against the present organizational structure contained in Instrument E.

3. Recommendations. Not earlier than the 59th General Assembly,
   a. If the committee determines that a unified committee would be more beneficial to the church, the committee shall present a draft of a revised Instrument E (together with the necessary amendments to the Standing Rules) to implement its findings, specifically taking into account the issues presented during any transition period.
   b. If the committee determines that a continuation of the present organizational structure would be more beneficial to the church, the committee shall present a draft of amendments to Instrument E to correct any systemic weaknesses identified during its study.

4. Progress reports. Until it presents its final recommendations, the committee shall report its progress annually to the General Assembly.

5. That the General Assembly approve the reimbursement of the travel expenses of the Committee’s Controller to the Assembly from the General Assembly Travel Fund.

77. PRIVILEGE OF THE FLOOR. On motion Mr. David E. Haney, Controller of the Committee on Coordination, was granted the privilege of the floor during consideration of its report and the report of the Committee on a Denominational Computer System.

78. ADVISORY COMMITTEE 4 (Coordination). Mr. Needham presented the report of Advisory Committee 4 concerning the Report of the Committee on Coordination as follows:

I INTRODUCTORY REMARKS

1. Advisory Committee 4 wishes to commend the members of the Committee on Coordination for their diligent efforts to accomplish the tasks mandated by the previous General Assemblies.

II RECOMMENDATIONS

1. Advisory Committee 4 recommends that the Assembly approve the following Worldwide Outreach program for 1991 (as a substitute for Recommendation 1):

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<tbody>
<tr>
<td>Christian Education</td>
<td>145,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>632,000</td>
</tr>
<tr>
<td>Home Missions</td>
<td>534,000</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-total</td>
<td>1,311,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>160,000</td>
</tr>
<tr>
<td>Coordination</td>
<td>90,200</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1,561,200</td>
</tr>
</tbody>
</table>

2. Further, Advisory Committee 4 recommends that the Assembly disapprove the hiring of a “Promotion and Development Coordinator” (II.D.2.).

3. Further, Advisory Committee 4 recommends that the Assembly disapprove the expenditure of $13,400 for “Accounting Personnel” (V., line 1).

4. Advisory Committee 4 recommends that the Assembly adopt a budget for the Committee on Coordination for 1991 in the amount of $90,200.00.

5. Our report is silent concerning Recommendations 2 and 3.

6. Regarding Recommendation 5, Advisory Committee 4 recommends that the Assembly disapprove reimbursement of the travel expense of the Committee’s Controller to the Assembly from the General Assembly Travel Fund.

7. That the Assembly elect a special committee (of 5 members) to report to the 58th General Assembly:

   (1) to examine the Assembly’s Instrument “E. (Coordinating the Programs of Witness and Edification),” for the purpose of reconsidering Section 4.q. and the second sentence of Section 5 (“The Committee may also engage the services of the necessary personnel for the purposes of promoting the work of and developing financial support for Worldwide Outreach”), and

   (2) to consider adding the word “clerical” to the first sentence of E.5., after the phrase “carry out its...” so that it would read as follows: The Committee may employ a Controller and shall secure such clerical staff as needed to carry out its clerical functions.

   Grounds:

   (1) That some change would be advisable appears evident from our program committees. Both the effectiveness and the assistance of the Committee on Coordination (hereafter COC) was implicitly called into question by our committee’s interest in the defeated proposal for a “committee of 27.”

   (2) Regarding the “promotion and development” work of the COC, the structure for such work is already in place in the local churches, presbyteries, general assemblies, and program committees.
(3) The General Secretary of each committee is highly qualified to champion the cause of Christ in the Committee he represents, by informing the various judicatories and churches of his committee’s program accomplishments and needs.

(4) For years one of the complicating factors for our secretaries has been their burdensome personal involvement and oversight of every detail of their committee’s operations, and since there is now the addition of competent clerical help, this should free up our secretaries to perform the tasks to which we are called.

(5) While it is agreed that “centralization” of the committees has certain arguable “financial considerations,” its overall effect has been to increase costs and decrease the control of our churches and presbyteries over these concerns.

79. ADVISORY COMMITTEE 4 (Minority). Mr. Fisher presented the report of the minority of Advisory Committee 4 as follows:

The minority of Advisory Committee 4 concurs with Recommendation 1 of the Committee on Coordination on the following grounds:

(1) The 56th General Assembly has given the Committee on Coordination the mandate to promote the work of and develop financial support for Worldwide Outreach (Instrument E.4.q.). The Committee on Coordination cannot do this without a budget for a promotion person.

(2) It is short-sighted for Advisory Committee 4 not to allow the Committee on Coordination to have the $13,400.00 in the budget for staff. This money is earmarked for the purpose of computer input and other such clerical duties, which would free the controller for his assigned duties.

S. Craig Fisher
William B. Acker
Jesse J. Denton

80. RECOMMENDATION ACTIONS. Recommendation 1 of the Committee on Coordination was moved. Recommendation 1 of Advisory Committee 4 was moved as a substitute. It was determined to postpone consideration until after consideration of the report of the Committee on a Denominational Magazine (see §162).

Recommendations 2 and 3 were adopted.

It was moved to substitute Recommendation 6 of Advisory Committee 4 for Recommendation 5 of the Committee on Coordination. On motion consideration of the pending question was postponed until after the report of the Committee on Date, Place, and Travel establishing travel reimbursement for this Assembly (see §119). (See also §162, §171, and §174.)

81. DIACONAL MINISTRIES. Mr. King, President of the Committee on Diaconal Ministries, presented its report (cf. p. 216). The following recommendations were included in the report:

1. We recommend that the General Assembly request the congregations to give at least half of their contributions by the end of May, 1991.

2. We recommend that the General Assembly urge the presbyteries not to
approve a call containing “free from worldly care” if they consider the call under consideration to be inadequate to provide for the minister’s livelihood.

3. We recommend that the General Assembly remind the Presbyteries of previous action urging them not to approve any call until a provision is made for the minister’s hospitalization insurance.

4. We recommend that for the year 1991 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested adjusted per capita rate of $19.00 per communicant member for the General Fund and $6.00 for the Aged and Infirm Ministers’ Fund.

82. ADVISORY COMMITTEE 5 (Diaconal Ministries, Overture 14). Mr. T.J. Taylor presented the report of Advisory Committee 5 as follows:

The Committee met with Messrs. Coppes and King. Advisory Committee 5 recommends that the 57th GA deny Overture 14 from the Presbytery of Ohio.

Grounds:
(1) The grounds set forth in paragraph 2 of the overture suggest that the use of a budget formula based on “members who give” moves in the direction of making the budget a “tax.”

The procedure of the Committee on Diaconal Ministries is that of “recommending” a per capita giving. This is not a tax, nor does it bind the conscience of those who choose not to support or are not able to support the committee to the level requested.

(2) The Committee on Diaconal Ministries’ present procedure allows them to present a true budget and per capita request based on the history of those who have given in the past.

83. ADVISORY COMMITTEE 5 (Minority). Mr. Patterson presented the report of the Minority of Advisory Committee 5 as follows:

The Minority of Advisory Committee 5 recommends that the Assembly adopt Overture 14.

Grounds:
(1) This formula, based on actual membership, would bring the practice of the Committee on Diaconal Ministries into conformity with the practice of the other committees of the GA.

(2) Because the Committee on Diaconal Ministries is a committee of the whole OPC and not only “those who give” financially, the per capita amount should reflect the actual membership of the church.

(3) We do not support the grounds of paragraph 2 of the overture, that the present procedure is a tax. The committee’s procedure is that of “recommending” a per capita giving. This is not a tax, nor does it bind the conscience of those who choose not to support or are not able to support the committee to the level requested.

(4) We do not support the conclusion of paragraph 3 of the overture that “the Diaconal Ministries Committee adjust its thinking and spend what it receives rather
than imposing the present extra burden on the faithful few."

a. This statement does not clarify the "thinking" which is to be readjusted.

b. To establish a per capita budget on the basis of actual membership does not prohibit the Committee on Diaconal Ministries from making known to the churches the fact that historically, approximately one third of the churches do not support or are not able to support the committee to the full amount requested.

c. To establish a per capita budget on the basis of actual membership does not prohibit the Committee on Diaconal Ministries from specifically asking those churches which have given in the past or may be able to exceed their present giving to give a greater amount than the per capita recommendation, even specifically emphasizing that per capita amount which would be needed on a budget formula based on the history of "members who give."

Bruce A. Coie
Steven F. Miller
Randolph H. Patterson
Kenneth B. Snyder

84. RECOMMENDATION ACTIONS (Diaconal Ministries). On separate motions the recommendations of the Committee on Diaconal Ministries were adopted.

85. RECESS. The Assembly recessed at 9:06 p.m. following prayer led by Mr. Curto.

Thursday Morning, June 14

86. RECONVENE. The Assembly reconvened at 8:04 a.m. with the singing of the hymn, Fairest Lord Jesus, Ruler of all nature. The Moderator read Isaiah 12. Mr. Milojevich led in prayer.

87. RECOMMENDATION ACTION (Overture 14, cf. §82, §83). The recommendation of Advisory Committee 5 was adopted, denying Overture 14.

88. DIACONAL MINISTRIES ELECTIONS. The floor was declared open for nominations to the Committee on Diaconal Ministries for the Class of 1993, and one opening for a deacon in the Class of 1991. The following were nominated: Ministers: King; Ruling Elders: Nieuwsma, C. T. Nightengale; Deacons: Gregorio R. Nightengale (Park Hill, Denver), Jack Swan (Hatboro).

The Moderator declared Mr. King elected, and later announced the election of Mr. C. T. Nightengale to the Class of 1993, and Mr. G. R. Nightengale to the Class of 1991.

89. PENSIONS. Mr. Hoogerhyde, President of the Committee on Pensions, presented its report (see p. 225). The following recommendation was included in the report:
That the 57th General Assembly authorize the Committee on Pensions to request from the churches in 1991 a contribution of $7.00 per communicant member in order to partially offset the heavy medical drain on hospitalization funds that has been incurred over the past several years (see report, Sec. III).

Grounds:
1. The Hospitalization Plan’s premiums have been insufficient to cover the expenses incurred.
2. A deficit of over $134,000 has been incurred to the end of 1989.
3. Premiums have been increased in an effort to prevent a further increase in the deficit.
4. The Committee believes that an increase in hospitalization premiums for participants to liquidate past debts is inequitable. Many who were in the plan during the years of the heavy drains are no longer in the plan, while many of those now in the plan were not participants during those earlier years.
5. The Committee is not asking for contributions for the Supplement Fund. This recommendation is, in effect, a substitute to meet the need of the hospitalization fund.
6. The contributions received will begin to offset the deficit in the plan’s account.
7. Our church has long recognized that participation of the whole church is a biblical way to provide for the needs of the members of the body.

90. ADVISORY COMMITTEE 5 (Pensions). Advisory Committee 5 was silent concerning the report of the Committee on Pensions, indicating general approval of its report and concurrence with any recommendations.

91. RECOMMENDATION ACTION. The recommendation of the Committee was adopted.

92. PENSIONS ELECTIONS. The floor was declared open for nominations to the Committee on Pensions for the Class of 1993. The following were nominated: Minister: Galbraith; Ruling Elders: Hoogerhyde and Keenan. There being no further nominations, the Moderator declared Messrs. Galbraith, Hoogerhyde, and Keenan elected.

93. ECUMENICITY. Mr. Galbraith, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report (see p. 237). The following recommendations were included in the report:

1. That the General Assembly determine to apply to the International Conference of Reformed Churches (ICRC) for membership (see Section II.B., and Appendix B).

Grounds:
(1) Our Church now with no ties with a worldwide Reformed body of churches should have such a relationship to express our solidarity with them and to express our principles of church unity
(2) The ICRC Constitution is committed, as are all its member churches, to the Reformed faith without reservation
(3) There is no other Reformed ecumenical organization at this time that is faithful to the Scriptures and the Reformed confessions.

(4) The ICRC of 1989 demonstrated a recognition of its wider ecumenical responsibility in its reaching out to Reformed churches of the “third world.”

(5) We should not try to establish a new Reformed ecumenical organization since there is one already in existence, and to do so would foster further division.

(6) A number of churches that resigned from the REC, and with whom we enjoyed fellowship there, are already members of the ICRC and have expressed a positive attitude toward it.

(7) Our church and the Conference itself need the benefit of interchange with Reformed churches around the world by which the churches can counsel and cross-fertilize one another, and this is of especial importance in these formative years of the Conference.

2. That the Assembly approve the statement, “Guiding Principles for Ecumenical Relations” as a statement for use in any proposed union of the Orthodox Presbyterian Church and the Presbyterian Church in America (see Appendix A).

**Grounds:**

1. Joint approval of a statement of principles of ecumenical relations/church unity has been required by the PCA before any further progress toward union of the two churches may be considered.

2. Although your Committee prefers our current statement on the “Biblical Principles of the Unity of the Church” it does regard the statement as biblical.

3. The form of the recommendation avoids the replacement of our current statement on “Biblical Principles...” unless and until a union of the churches would take place.

3. a. That the Assembly approve the Committee’s plan for the establishment of a Theological Training Assistance Fund with the following provisions:

   1. It shall be used to provide financial aid to assist Reformed churches in other countries, where the Committee sees a need, to provide theological training for individuals outside their own countries, or to send lecturers from our church to theological training institutions in such churches;

   2. Assistance to individuals shall be approved by their churches;

   3. It shall be a continuing, cumulative Fund; unused monies in a given year shall be carried forward into the following year to allow for unusual opportunities for funding;

   4. The Committee shall not make any financial commitment above amounts budgeted and on hand;

   5. The program shall be administered by the Committee on Ecumenicity and Interchurch Relations;

   6. The Committee shall not appeal to the churches for funds for this work apart from the concurrence of the Committee on Coordination.

   7. The Fund shall be held in the Committee’s account by the Controller.

b. That the sum of $2,000 be approved for the 1990-91 budget of the Committee.

**Grounds:**

1. Capable students often feel a proper need for resources that are not
available to them in their own country for preparation for a Reformed ministry.

(2) We receive requests for aid from students who want to study at a Reformed institution, and we have always had to tell them that we have no funds. This Fund, meagre though it may be at its beginning, would encourage their churches to know that we see their need, that we are sympathetic to it, and that we are beginning to try to meet it.

(3) Other churches and institutions that are not Reformed entice students, especially from the “Third World”, by providing funds to study under their teachers and thereby subvert Reformed churches.

(4) The appeals that are made to our Church by foreign students reveal a great opportunity to enable the Committee to strengthen the Church’s hands as it seeks, on behalf of our Church, to support other churches in their desire to be faithful to the biblical, Reformed, faith.

(5) The sum of $2,000 for the 1990-91 budget will initiate the Fund, though we believe that $3,000 would be more appropriate. This will enable us to make an affirmative response to requests and enable us to measure needs more precisely.

4. That the 58th (1991) General Assembly be held concurrently with the Synod of the Reformed Presbyterian Church of North America at Geneva College, Beaver Falls, Pennsylvania, as previously agreed between the churches, and that the dates be Friday, May 31, 1991, beginning at 7:00 p.m., through an estimated terminal date of noon, Friday, June 7, 1991.

Grounds:
(1) A conflict of dates has developed for the RPCNA that would make it undesirable for them to meet at the later date that had been planned.
(2) The RPCNA Synod will be able to meet concurrently with us on the dates given above.

94. ADVISORY COMMITTEE 6 (Ecumenicity). Advisory Committee 6 was silent concerning the report of the Committee on Ecumenicity and Interchurch Relations, indicating general approval of its report and concurrence with any recommendations.

Mr. G. S. Taylor presented the report of Advisory Committee 6 as follows: Advisory Committee 6 met with Messrs. Tyson, David M. Moore, and Galbraith.

RECOMMENDATION

That Communications 2, 21, 23, and 24 be referred to the Committee on Ecumenicity and Interchurch Relations.

95. RECOMMENDATION ACTIONS. The recommendation of Advisory Committee 6 was adopted.

96. RECESS. The Assembly recessed at 9:44 a.m. and reconvened at 10:34 a.m.

97. FRATERNAL DELEGATE ADDRESS. The Rev. David G. Zandstra, fraternal delegate of the Christian Reformed Church, addressed the Assembly.

98. FRATERNAL DELEGATE ADDRESS. The Rev. Jim West, fraternal delegate of the Reformed Church in the U.S., addressed the Assembly.
99. **FRATERNAL DELEGATE ADDRESS.** The Rev. David L. Eby, fraternal delegate of the Presbyterian Church in America, was introduced. On motion Mr. Eby was enrolled as a corresponding member. Mr. Eby addressed the Assembly.

100. **FRATERNAL DELEGATE ADDRESS.** Mr. Galbraith introduced to the Assembly the Rev. Michael S. Horton, ecclesiastical guest from the Re-formed Episcopal Church. By general consent, Mr. Horton addressed the Assembly.

101. **RECOMMENDATION ACTIONS** (Ecumenicity). Recommendation 1 was placed before the Assembly (see §106).

102. **DEVOTIONAL.** The order of the day having arrived, the Assembly sang the hymn, *Jesus, Saviour, pilot me Over life’s tempestuous sea*. Mr. Malcor spoke on the topic, “Lessons from the Ocean,” based on Psalm 93.

103. **RECESS.** The Assembly recessed at 12:01 p.m. following prayer led by Mr. Malcor.

**Thursday Afternoon, June 14**

104. **RECONVENE.** The Assembly reconvened at 1:16 p.m. with the singing of the hymn, *O Lord my God, when I in awesome wonder consider all the worlds thy hands have made*. The Moderator led in prayer.

105. **HOOGERHYDE ASSUMES CHAIR.** At the Moderator’s request, Mr. Hoogerhyde assumed the chair.

106. **RECOMMENDATION ACTIONS** (Ecumenicity, Cont.). Recommendations 1, 2, and 3 were adopted. Recommendation 4 was referred to the Committee on Date, Place, and Travel.

107. **ECUMENICITY ELECTIONS.** The floor was declared open for nominations for the Committee on Ecumenicity and Interchurch Relations to the Class of 1993. The following were nominated: Messrs. Galbraith, Glenn D. Jerrell, S. F. Miller, Mininger, and Peterson. The Moderator later announced the election of Messrs. Galbraith, Jerrell, and Peterson.

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

RECOMMENDATIONS

1. That Mr. Calvin K. Cummings be excused from the Assembly beginning with the afternoon sessions of Friday, June 15, due to the requirements of a prearranged missionary itineration with a reduction of travel compensation to 70%.

2. That commissioners who submitted valid travel vouchers at the break
for the noon meal on Wednesday, June 13, be reimbursed according to the following schedule for round trip travel expenses from their homes to Point Loma Nazarene 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, plus $0.05 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 airfares 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 $0.05 per mile to the nearest dollar.

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

110. PUBLIC RELIGIOUS MATTERS. Mr. R. A. Barker, Chairman of the Committee to Consider a Committee on Public Religious Matters (CCCPRM), presented its report (see p. 268). The following recommendations were presented:

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 1994 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. The Assembly each year shall elect an alternate from a fourth presbytery, who shall fill the balance of any term that becomes vacant between Assemblies.

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 re-election 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 re-election whether or not another member of the committee has become a member of his presbytery in the meantime.

4. The committee shall consider as candidates for study, 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 at his discretion may refer to the committee any communications sent to the Assembly asking it to address an ethical issue of difference between Church
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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 present for the Assembly's consideration written discourses on not more than three issues that have been proposed to it for study. Each written discourse may be in the form of a study paper, essay, treatise, or proposition, setting forth any of the following: (1) the impact of the issue on church and society, (2) the ethical questions involved, (3) the proper understanding of the Scriptures and the subordinate standards as they bear on the issue, and (4) the options available to the church or its members in addressing the issue.

7. The Assembly shall not ordinarily give consideration to proposals 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 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. The committee's written discourses shall give clear and explicit evidence of falling within the system of doctrine taught in the Scriptures and expounded in the Confession and Catechisms.

111. PUBLIC RELIGIOUS MATTERS (Minority). Mr. Kiester presented the report of the Minority of the Committee to Consider a Committee on Public Religious Matters. The following recommendation was included in the report:

Happily, a simple procedure suggests itself by which this concern may be set in opposition to the CCCPRM's report. No alternative motions are needed. The minority simply dissents from the CCCPRM's two recommendations. The minority intends to argue at length against recommendation 1. Should recommendation 1 be defeated, recommendation 2 would, of course, become moot, and the minority would recommend that the CCCPRM be dissolved (i.e. not continue to exist in the hope that another formula for a Committee on Church and Society might be proposed).

112. ADVISORY COMMITTEE 7 (CCCPRM). Dr. Gaffin presented the report of Advisory Committee 7 concerning the report of the Committee to Consider a Committee on Public Religious Matters as follows:

Advisory Committee 7 met with the majority and minority signers of the report of the CCCPRM and discussed the report at length. It also considered suggestions in writing received from another member of the Assembly.

Advisory Committee 7 cannot agree in support of either the majority or minority report. Its response to Recommendation 1 of the majority is silence.
RECOMMENDATION

If Recommendation 1 of the majority passes, Advisory Committee 7 recommends the adoption of the following changes to the GUIDELINES FOR THE COMMITTEE ON CHURCH AND SOCIETY proposed in Recommendation 2:
in 4., line 4: add the words “from other churches and organizations” after the word “communications”
in 4., line 5: delete the word “ethical”
in 6.: delete the words “(2) the ethical questions involved” and renumber the subsequent items
in 6., line 1: delete the words “In any one year,”; in line 2: delete the words “not more than three”
in 8.c.: change to read “the whole of society in all its parts” after the words “applicable to”

113. RECESS. The Assembly recessed at 2:59 p.m. and reconvened at 3:23 p.m. with Mr. Georgian resuming the chair.

114. RECOMMENDATION ACTIONS. Recommendation 1 of the CCCPRM was lost, making Recommendation 2 irrelevant. On motion the Committee was dissolved.

115. RECESS. The Assembly recessed at 4:59 p.m.

Thursday Evening, June 14

116. RECONVENE. The Assembly reconvened at 6:20 p.m. with the singing of the hymn, None other Lamb. Dr. Jekel led in prayer.

117. MINUTES. The Moderator called for the approval of the Minutes of the sessions of Wednesday, June 13. By general consent the Minutes were approved as corrected.

118. PRIVILEGE OF THE FLOOR. On motion the Rev. Robert E. Nicholas was granted the privilege of the floor in order to make a statement. Mr. Nicholas presented a congratulatory reflection on the 50th wedding anniversary of Mr. and Mrs. Dwight H. Poundstone.

119. RECOMMENDATION ACTION (Coordination, cf. §79). The Assembly returned to consideration of Recommendation 5 of the Committee on Coordination and its substitute, Recommendation 6 of Advisory Committee 4. Recommendation 5 was adopted.

120. APPEALS AND COMPLAINTS. Mr. Kuschke, Chairman of the Committee on Appeals and Complaints, presented its report (see p. 286). The following recommendations were presented (points 1-5 below constituting one recommendation):
1. (That) *The Book of Discipline*, Chapter IX, Section 5, (be amended) to read as follows: “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 appeal the decision to the general assembly. The appeal shall carry the complaint against the session to the general assembly and the general assembly shall adjudicate the case as constituted by that complaint. Appeal shall be entered at the earliest possible time. Notice of intention to appeal, and copies of the appeal itself, shall be given to both lower judicatories, and the clerks of those judicatories shall submit the relevant papers to the clerk of the general assembly. Reasons may be appended to the appeal. These reasons may include alleged delinquencies in the presbytery’s handling of the case and other matters germane to the issues of the case as constituted by the complaint against the session.”

2. (That) *The Book of Discipline*, Chapter IX, Section 3, (be amended) to read as follows: “If, after considering a complaint, the judicatory alleged to be delinquent or in error is not convinced that it has been delinquent or has erred, and refuses to make amends, the complainant may appeal to the next higher judicatory having jurisdiction. The appeal shall carry the complaint to that judicatory. Appeal shall be entered at the earliest possible time. Before this action is taken, notice of intention to appeal must be given to the judicatory against which the complaint is directed. The complaint carried to the higher judicatory must be the same complaint presented to the lower judicatory.”

3. (That) *The Book of Discipline*, Chapter VII, Section 1, the first sentence (be amended to read): “An appeal in a judicial case is the removal of the case to an appellate judicatory…”

4. (That) The Suggested Forms for use in connection with *The Book of Discipline*, IV, Notice of Intention to Appeal, and V, Appeal (be amended as follows). Add to each of these titles, in a line under the title, in parentheses and in small print, the qualifying words: “(in judicial cases).”

5. (That) The Suggested Forms, (be amended by adding) VII (a new Form):

VII. APPEAL
(in administrative cases)

To _____, Clerk of _____: And now, this ____ day of ___., A.D. ____, comes ____ and appeals from the decision of the ____ on the enclosed complaint of ____ against actions of the ____ in order to bring that complaint to ____ for adjudication.

______________________, Appellant

Date: ________________

Also enclosed are reasons in support of the appeal.

6. That (the above amendments, together with the grounds contained in the Committee’s report) be sent to the presbyteries, with the proposal that the
7. That the Assembly declare that the complaint of Thomas E. Campbell, et. al., having been carried to the Assembly by way of appeal, is in order and properly before the Assembly for adjudication.

8. That the Assembly declare that the complaint of Dr. David E. Laughlin, having been carried to the Assembly by way of appeal, is in order and properly before the Assembly for adjudication.

121. ADVISORY COMMITTEE 8 (Appeals and Complaints). Mr. Williamson reported for Advisory Committee 8 that it concurred with the recommendations of the Committee on Appeals and Complaints.

122. RECOMMENDATION ACTIONS. Recommendation(s) 1-6 above were adopted.
Recommendation 7 was adopted, and the Assembly proceeded to consideration of Complaint 1.

123. HOOGERHYDE ASSUMES CHAIR. At the Moderator's request, Mr. Hoogerhyde assumed the chair.

124. ADVISORY COMMITTEE 10 (Complaint 1). Mr. Kuschke presented a report of Advisory Committee 10 concerning Complaint 1 as follows:

I INTRODUCTION

In its investigation of this complaint, Advisory Committee 10 met with the Rev. John Hilbelink and Elder Andrew Thomas (from the Session of Second Parish) and the Rev. David Barker (from the presbytery).

The Session of Second Parish has established a policy which permits the appointment or designation of a woman to lead in teaching home Bible studies at which men are present. The complainants do not believe that this policy is consistent with Scripture and the subordinate standards of the Orthodox Presbyterian Church. Both parties in the complaint agree that I Timothy 2:11-15 is the center of exegetical debate on this issue. The specific point at issue, therefore, appears to be that the Session believes that the teaching referred to in I Timothy 2:12 is of such a nature as not to include the home Bible study situation, and therefore allows the leadership of women in teaching home Bible studies when men are present. The complainants, on the other hand, believe that the teaching prohibited in I Timothy 2:12 should be understood to include the home Bible study situation, and therefore to prohibit the leadership of women in teaching where men are present.

II RECOMMENDATIONS

1. That the Assembly sustain the complaint.

Grounds:

a. I Timothy 2:11-15 does, as the complaint contends, clearly prohibit women from taking the lead in teaching men, and does not enunciate a distinction be-
between "formal," authoritative teaching and "informal," non-authoritative teaching such as the Session uses to uphold its position. For women to take the lead in teaching men under the auspices of the church is forbidden by the apostle. It is therefore inappropriate for the Session to appoint or delegate a woman to lead in the teaching of a home Bible study at which men are present.

b. The Session does not give clear warrant from Scripture or our subordinate standards for its conclusion that women may be appointed or designated to lead in the teaching of a home Bible study at which men are present.

2. That the Assembly commend the Session's commitment to the biblical principle of male headship, especially as it applies to church office: the Session clearly believes that the authoritative teaching of God's Word in public worship is the province of the elders alone. And further, that the Assembly encourage the Session to work in unison in applying these principles which they hold in common to the question at issue in the complaint.

125. RECOMMENDATION ACTIONS (Advisory Committee 10, Complaint 1). Recommendation 1 was moved. The following was moved as a substitute (see §128): That the complaint be denied.

Grounds:
(1) The understanding of I Timothy 2:11-15 set forth in the grounds of Advisory Committee 10 is at variance with the report of the Committee on the Hermeneutics of Women in Church Office (cf. Minutes, 1988, pp. 329-331) summarized in the following words: "...suggest that 2:12-13 prohibits women specifically from exercising the teaching and ruling functions reserved to the office of elder" (Ibid, p. 330). The understanding of I Timothy 2:11-15 set forth in the grounds of Advisory Committee 10 is exactly the same understanding used in arguing against sending the report of the Committee on the Hermeneutics of Women in Church Office to the sessions. Nevertheless, the assembly determined to send that report to the sessions for study, not just once, but in two separate years (1987 and 1988).

(2) I Peter 4:10-11 is studied in the Report of the Committee on the Hermeneutics of Women in Church Office (Minutes, 1988, p. 345, which notes the following concerning the passage:

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 (diakontountes) 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 differ-
ent, 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, two-fold 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. Ephesians 4:12).

(3) A specific instance of the word-ministry of a woman is found in Acts 18:26: “...When Priscilla and Aquila heard him [i.e., Apollos], they invited him to their home and explained to him the way of God more adequately.” Note the sustained use of the plural: “they invited,” “their home,” “they explained.” Both Priscilla (she is named first) and Aquila invited Apollos to their home and they both explained to him the way of God more adequately.

(4) Colossians 3:16 instructs the church that as the Word of Christ dwells in them richly, they are to “teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.” The parallel in Ephesians 5:19 tells us that being filled with the Holy Spirit is expressed by “speaking to one another with psalms, hymns, and spiritual songs.” If the understanding of that set forth in the grounds of Advisory Committee 10 is correct, and that women are not ever to teach in the presence of men, then our women may not sing a solo, nor may they sing in the presence of men in the congregation, for singing is teaching (Colossians 3:16).

126. STANDING COMMITTEE RECORDS. By general consent Mr. D. G. Barker presented a report of the Committee to Examine Standing Committee Records as follows:

The Committee recommends:
Concerning the Minutes of the Committee on Diaconal Ministries, that:

a. Their disposition of the exception taken to their minutes by the 56th General Assembly be deemed suitable.
b. Their Minutes be approved without exception and with the notations listed by the Committee.

127. RECOMMENDATION ACTIONS. The recommendations were adopted.

128. RECOMMENDATION ACTIONS (Advisory Committee 10, Complaint 1, Cont., cf. §125). The Assembly resumed consideration of the pending question.
Friday Morning, June 15

129. RECESS. The Assembly recessed at 9:03 p.m. following prayer led by Mr. Pink.

130. RECONVENE. The Assembly reconvened, with Mr. Georgian in the chair, at 8:01 a.m. with the singing of the hymn, Not unto us, O Lord of hea\'n, But unto thee be glory given. The Moderator read Psalm 115 and led in prayer.

131. HOOGERHYDE ASSUMES CHAIR. At the Moderator's request, Mr. Hoogerhyde assumed the chair.

132. RECOMMENDATION ACTIONS (Advisory Committee 10, Complaint 1, Cont., cf. §128). The Assembly resumed consideration of the pending question. The motion to substitute (cf. §125) was lost by a vote of 51 to 53. The following requested that their positive votes be recorded: Messrs. Duff, Edwards, Fisher, Gray, D. E. Johnson, Morison, O'Leary, Peterson, Ridgway, Smith, Stanton, Stonehouse.

133. RECESS. The Assembly recessed at 10:01 a.m. and reconvened at 10:25 a.m.

134. RECOMMENDATION ACTIONS (Advisory Committee 10, Complaint 1, Cont.). The Assembly resumed consideration of the pending question. By a vote of 61 to 44, Recommendation 1 was adopted with the addition of the Ground that the teaching of the Scriptures in I Timothy 2:11-15 clearly prohibits women from a role which involves the authoritative teaching of men. The policy complained against allows a woman to assume such a role and therefore the Complaint should be sustained. The following requested that their negative votes be recorded: Messrs. Acker, R. A. Barker, Dillard, Duff, Edwards, Felch, Fisher, Gray, Haney, D. E. Johnson, Kiester, Malcor, Milojevich, Moody, Morison, O'Leary, Peterson, Poundstone, Rebandt, Ridgway, Sackett, Suwyn, Smith, Stanton, Stonehouse, Sutton, T. J. Taylor, H. E. Thomas, and Vermeulen. At a later point Recommendation 2 (cf. §124) was adopted.

135. GEORGIAN RESUMES CHAIR. Mr. Georgian resumed the chair.

136. APPEALS AND COMPLAINTS. Mr. Kuschke, Chairman of the Committee on Appeals and Complaints, presented its report concerning Complaint 2 (cf. §120, 7.).

137. RECOMMENDATION ACTIONS. Recommendation 7 was adopted, and the Assembly proceeded to the consideration of Complaint 2.

138. ADVISORY COMMITTEE 10 (Complaint 2). Mr. Kuschke presented the report of Advisory Committee 10 concerning Complaint 2 as follows:

I INTRODUCTION

In its investigation of this complaint, Advisory Committee 10 met with Dr.
James Gidley (appearing on behalf of the complainant, Dr. David E. Laughlin) and the Rev. David W. Kiester (representing the Presbytery of Ohio). In addition, members of the Committee on Appeals and Complaints reported to the Advisory Committee on information received by direct contact with others concerned in this complaint.

II THE FOCUS OF THE COMPLAINT

Advisory Committee 10 understands that, though several complaints and counter-complaints have been filed (and some withdrawn) in connection with the stated policy of the Session of Covenant Orthodox Presbyterian Church, Pittsburgh, PA, regarding the participation of women in the assemblies of the local church, this complaint is essentially new and does not deal specifically with either the aforementioned policy of the Pittsburgh Session itself, nor with the complaints of the Rev. Messrs. David W. Kiester and R. Daniel Knox, the sustaining of which by the Presbytery of Ohio provides the occasion for Dr. Laughlin’s complaint. Rather, the single specification of Dr. Laughlin’s complaint is the Presbytery’s alleged failure to provide any “explicit Biblical grounds” for their action of sustaining the complaints of Messrs. Kiester and Knox. In so doing, Dr. Laughlin complains, the Presbytery has acted “merely on the basis of its authority,” that “these decisions are therefore not valid acts of church power,” and that “they require of the session and the congregation [of Covenant Church, Pittsburgh] an implicit faith and blind obedience, and bind the conscience of all who are asked to obey them.”

III WHERE THE COMPLAINT MISSES THE MARK

Advisory Committee 10 is persuaded that the real concern of the complainant — i.e., that the Presbytery does not have agreed-upon biblical and constitutional grounds for its opposition to the Pittsburgh Session’s policy in general, and for sustaining the Kiester and Knox complaints in particular — is obscured by the categorical form in which the complaint before the Assembly is presented. It appears to this committee that arguments from both the Scriptures and the subordinate standards of the church have been set forth regularly throughout this ongoing debate, including the debate over the Kiester and Knox complaints. Therefore, while explicit biblical grounds were not included in the Presbytery’s final record of its action in sustaining the complaint, it is misleading to conclude from that (as the complaint implies) that such biblical and constitutional considerations were absent from Presbytery’s discussion and action (cf., the scriptural references included in the Knox complaint, p. 117). In the judgment of this committee there are occasions when members of a Presbytery may take a common action for a variety of reasons, and as a result explicit grounds for the Presbytery’s actions need not necessarily be added to the record of that action. In the opinion of the Advisory Committee, that is not the same as acting without biblical foundation, and thus exercising “raw ecclesiastical power” requiring “implicit faith” and “blind obedience.”

IV FURTHER OBSERVATION

At the same time this committee recognizes that, because of our contemporary cultural environment, the issue of women’s roles in the church has become
potentially divisive. Feelings on these questions often run high. As a consequence it is imperative that the courts of the church not only decide questions of church law and practice, but also give helpful and (when necessary) healing pastoral advice to their constituents. That concern has certainly been reflected in the Assembly’s treatment of this same question over the past several years. Decisions of church law and practice have been made in the context of biblical study, theological reflection, and pastoral teaching, correction, and encouragement. The Presbytery of Ohio has had to render decisions regarding policies and practices in light of the Scriptures and the subordinate standards of the Orthodox Presbyterian Church. We hope they have also heard the plea for biblical advice and pastoral direction from the Session and congregation of Covenant Church (which some have said is behind Dr. Laughlin’s complaint) as well.

V RECOMMENDATIONS

1. That the complaint of Dr. David E. Laughlin against the Presbytery of Ohio be denied.

   Grounds:
   a. The complaint cannot be sustained on the basis of any requirement in Scripture, or in the subordinate standards of the Orthodox Presbyterian Church, that explicit statements of biblical grounds must be attached to every action taken by the courts of the church.
   b. Failure to state biblical grounds for an action by a church court is not ipso facto conclusive evidence that no such grounds exist, and that the court has used its power arbitrarily or unlawfully.
   c. The amends sought in the complaint are not commensurate with the nature of the complaint itself — there is no reason to conclude that the actions of the Presbytery were necessarily wrong, even if they were proven to be delinquent in failing to append explicit biblical grounds to their action.

2. That the report of Advisory Committee 10 be forwarded to Dr. David E. Laughlin, the Presbytery of Ohio, and the Session of Covenant Orthodox Presbyterian Church, Pittsburgh, PA, for their information, including the following expression of its concern and support:

   The Assembly recognizes that the Presbytery has wrestled long and hard with the issues surrounding this complaint, and remembers that some of the very passages under consideration with respect to this issue reflect an overarching apostolic interest in the peace, loving unity, and mutual edification of the churches (e.g., I Cor. 11:16; 14:3,4,12,26,31,33,40; I Tim. 2:8). We are concerned that the Presbytery, in wrestling with the question of women’s proper role in the assemblies of the church, not lose sight of these other significant goals. The Assembly joins the Presbytery in praying that God will grant a peaceable resolution of this long-running controversy which will reflect a consensus of the Presbytery in light of both the Scripture and the subordinate standards of the Orthodox Presbyterian Church and the policies and practices of the several churches of the Presbytery.

139. RECOMMENDATION ACTIONS. Recommendation 1 was moved. It was moved as a substitute that the Complaint be sustained.
140. DEVOTIONAL. The order of the day having arrived, the Assembly sang the hymn, *Unto the hills around do I lift up My longing eyes.* Mr. K. J. Campbell spoke on the topic, "The Love of an All-round Ministry," based on Revelation 2:1-7.

141. RECESS. The Assembly recessed at 12:01 p.m. following prayer led by Mr. K. J. Campbell.

Friday Afternoon, June 15

142. RECONVENE. The Assembly reconvened at 1:14 p.m. with the singing of the hymn, *Lord, thou hast been our dwelling-place In ev'ry generation.* Mr. Shaw led in prayer.

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

FINAL FINANCIAL REPORT

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<tr>
<td>Contributions from churches, June, 1990</td>
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<td>The remaining 57th G.A. expenses</td>
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<tr>
<td>Replacement (from GA Operations Fund) of the Point Loma Nazarene College deposit</td>
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<td>Balance at the close of the 57th G.A.</td>
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RECOMMENDATIONS

2. That, since final confirmation has not been obtained from Geneva College for convening the 58th General Assembly in Beaver Falls, the Committee on Date, Place and Travel be authorized to make other arrangements for that Assembly should they be necessary.
3. That the Assembly request the churches to contribute to the General Assembly Travel Fund for 1991 at the rate of $8.00 per communicant member.
4. That Messrs. Richard C. Sowder, David Heise (Morgantown), and Lawrence Semel (convener) be constituted the Committee on Arrangements for the 58th General Assembly, with Mr. David Kiester as an alternate member.
5. That the Committee on Arrangements be authorized to arrange an Assembly-related conference.
6. That the Committee be authorized to make arrangements for reduced airfares to the 58th 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, 1991, and to communicate immediately thereafter their selectee's names and addresses to the Committee on Date, Place and Travel.

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or its designated representative, and to the Stated Clerk and the Committee on Arrangements.

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

145. MINUTES. The Moderator called for the approval of the Minutes of the sessions of Thursday, June 14. By general consent the Minutes were approved as corrected.

146. RECOMMENDATION ACTIONS (Complaint 2, Cont.) The Assembly resumed consideration of the pending question (cf. §139), Recommendation 1 of Advisory Committee 10, which was adopted. The following requested that their negative votes be recorded: Messrs. K. M. Campbell, Edwards, Fisher, Haney, Laverty, Morison, Patterson, Selle, Stonehouse. Recommendation 2 was adopted.

147. APPEALS AND COMPLAINTS ELECTION. The floor was declared open for nominations to the Committee on Appeals and Complaints for the Class of 1993. The following were nominated: Messrs. Smith, Stonehouse, T. J. Taylor, and Tyson. The Moderator later announced the election of Mr. Tyson.

148. DENOMINATIONAL MAGAZINE. Mr. Reynolds, a member of the Committee on a Denominational Magazine, presented its report (see p. 291). The following recommendations were presented:

1. That the Assembly approve a new denominational magazine to replace New Horizons and to begin publication in January, 1991, the purpose of which is to articulate and advance the Reformed faith and the Orthodox Presbyterian Church

   *Grounds:* see Report, Section III, Desirability

2. That the magazine be under the oversight of a new standing committee made up of five members, with one minister in each class, to be elected by this Assembly.

3. That the Assembly approve the following amendments to Chapter IX ("Of Committees") of its Standing Rules and propose them to the next Assembly for final approval:

   2.a. Change "ten" to [eleven] (assuming the Committee on Appeals and Complaints will become "ten")
   
   Add [the Committee on Denominational Magazine] after the Committee on Appeals and Complaints
   
   Add [2.j. The Committee on Denominational Magazine shall consist of five members with one minister in each class.]

4. That the Committee on Denominational Magazine choose a name for the new magazine after soliciting suggestions from the church.

5. That the Assembly approve the proposed budget in the above Report,
II.C., and that the magazine be funded by the allocation of the funds formerly designated GCP funds necessary to meet that budget.

6. That the magazine be published in at least ten monthly issues annually, using a suggested 20-24 page format.

149. ADVISORY COMMITTEE 2 (Denominational Magazine). Mr. Hilbelink presented the report of Advisory Committee 2 as follows:

Advisory Committee 2 met with representatives of the Committee on Christian Education (Mr. David Winslow, Dr. Kingsley Elder, the Rev. Thomas Tyson, and the Rev. Calvin Malcor), with representatives of the Committee on a Denominational Magazine (the Rev. Charles Dennison and the Rev. Gregory Reynolds).

Advisory Committee 2 expresses its appreciation to the members of the Committee on a Denominational Magazine for compliance with the mandate of the 56th General Assembly to present a more detailed budget for publishing a denominational magazine, and to the members of the Committee on a Denominational Magazine and the Committee on Christian Education and its General Secretary for the faithful labors in publishing the two expanded format issues of New Horizons as requested.

Advisory Committee 2 is in general agreement with the report and recommendation of the Committee on Christian Education (II.D.5.a-d). The March 1990 and June-July 1990 expanded issues are evidence that the Committee on Christian Education, with its General Secretary as editor, is capable of publishing a magazine similar to that proposed by the Committee on a Denominational Magazine. Therefore, Advisory Committee 2 encourages the 57th General Assembly to give the Committee on Christian Education oversight of the magazine.

RECOMMENDATION

That recommendation 2 of the Committee on Christian Education be amended by replacing the remainder of the motion after the word “format” with the following:

“using the following guidelines:

1. The magazine shall include:
   a. reports from the Committee on Home Missions and Church Extension, the Committee on Foreign Missions, the Committee on Christian Education, the Committee on Diaconal Ministries, the Committee on Coordination, a prayer calendar and news of the local, regional, national and worldwide church, and
   b. a feature article, doctrinal exposition, church history, pastoral and counseling concerns, letters to the editor, pro-con debate and book reviews.

2. There must be a general balance in the number of pages between 1.a. and 1.b. in each issue.

3. It is not necessary that each element in 1.a. and 1.b. above be in every issue.”

Ground: The amendment, in eliminating page allotments for the individual items in 1.a., assures that the smaller 16 page issues will provide about half of its pages to item 1.b. above.

150. RECESS. The Assembly recessed at 2:57 p.m. and reconvened at 3:22 p.m.
151. ADVISORY COMMITTEE 2 (Minority). Mr. Galbraith presented the report of the Minority of Advisory Committee 2 as follows:

The undersigned minority of Advisory Committee 2 regrets the necessity of differing with the Committee on the matter of a denominational magazine, particularly as to its recommendation. This is so especially because there is within the committee agreement on a number of important matters. The minority wishes to point out the areas of agreement:

1. Our Church needs a magazine that contains more than the largely denominational promotional content assigned to New Horizons in its original mandate.

2. Our Church needs a magazine that will serve the interests of our Church and its ministry to the larger Reformed world.

3. The magazine should be a church magazine, not a parachurch magazine.

4. The Rev. Thomas E. Tyson has demonstrated that he "is capable of publishing a magazine similar to that proposed by the Committee on a Denominational Magazine" (Committee report, ¶3).

5. The contents of the magazine as to subject matter (cf. report of the Committee on Christian Education, II.D.5.d.; report of the Committee on a Denominational Magazine, V.C.; and the report of Advisory Committee 2, Guideline under "Recommendations.

6. The need for a general balance in the space used by the two groups of content matter (Advisory Committee report, Guidelines 2 and 3 under "Recommendations").

The point of divergence, then, is at none of these points. Rather, they diverge at the question of a man being able to perform the tasks required for producing a crucially important voice for our Church as well as to perform the wide spectrum of elements of Christian education required for our Church at this juncture. That is, it is not possible for one person to fulfill the required needs of both editor of a 16-24 page magazine and General Secretary for the general Christian education work of the Church. Where the Advisory Committee's sole ground for its support of giving oversight of the expanded magazine to the Committee on Christian Education is the excellent editorial work of the editor ¶3), it begs the question. No one disagrees with that evaluation of the work of the editor. The actual question is: Can he do that excellent work (that has required about 70% of his time) and do full time general Christian education work? Both the magazine and the general Christian education work need nothing less than full-time direction.

The report of the Committee on Christian Education acknowledged this problem but addressed it by saying that they are "studying the advisability of adding a full-time managing editor" as late as 1992, with the General Secretary still to be "editor-in-chief." The delay, serious though it be, is not the major, long-term, problem. They would employ only a "managing editor" at full-time salary to do the mechanics of producing the physical product while the General Secretary/Editor would still have the responsibility of voluminous reading, planning, solicitation and editing of manuscripts, and writing. The need is to give the General Secretary complete freedom to devote his whole self to recover lost momentum in the Christian education program and to refine and improve the good work already done: briefly, a catechetical program (not even mentioned among the Committee on Christian Education's goals in its report to this Assembly), adult
instruction program, VBS material, evangelistic tracts, a reading program for youth and adults in our churches, more attention to GCP publications and to the ministerial training of ministerial candidates.

We need only to go to the experience of the previous General Secretary to see the validity of our conclusion. Throughout his tenure he was required to edit New Horizons and to try to lead the Committee into the work that it was commissioned to do. In spite of many obvious achievements he had to leave much undone. And he was editing a much smaller and more narrowly focused magazine than that now contemplated; yet his editorial work occupied some 50% of his time. The minority believes that our Church can no longer afford to neglect important, basic, aspects of instruction in our Church because of occupation with editing a magazine.

RECOMMENDATIONS

The minority, therefore, recommends:

1. That the Assembly establish a new denominational magazine that will expand on and replace New Horizons, under the oversight of a Committee on a Denominational Magazine as a Standing Committee composed of six members, in three classes, with at least one minister in each class, any non-ministerial members being ruling elders;

2. That the purpose of the new magazine shall be to articulate and advance the Reformed faith and to support the life and ministry of the Orthodox Presbyterian Church;

3. That the magazine be published at least 10 times a year;

4. That there be a goal of establishing an office, with an editor, as of January 1, 1991; and that the first issue be published within five months of the establishment of the office;

5. That the Committee be authorized to select a new name for the magazine, if it should be advisable, after soliciting suggestions from the church;

6. That the attached budget for 1991 be adopted (with a sample 1992 budget provided for information); and

7. That the Assembly propose to the 58th General Assembly that Standing Rule, Chapter IX be amended as follows:
   a. In 2.a. change “10” to “11” if the Committee on Appeals and Complaints becomes “10”; if not, change “nine” to “10”.
   b. Add “the Denominational Magazine Committee” after “the Committee on Coordination”.
   c. Add “j. The Committee on a Denominational Magazine shall consist of six members, with at least one Minister in each class. Non-Ministers shall be ruling elders.”

Wilbert J. Suwyn
John P. Galbraith

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§151 (cont.) Fifty-Seventh General Assembly

Attachment to Report of Minority of Advisory Committee 2

Suggested 1991 & 1992 Budgets
Denominational Magazine

1991

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<th>Expenditures</th>
<th>NH (5 issues)</th>
<th>DM (5 issues)</th>
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Receipts

Proposed Christian Educ. budget (from WWO) $160,000
Additional from WWO 19,000
Subscriptions @ $10 1,000

$180,000

1992

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152. **RECOMMENDATION ACTIONS.** Recommendation 1 of the report of the Minority was moved. The recommendation of Advisory Committee 2 was moved as a substitute.

On a proposed amendment to the recommendation of Advisory Committee 2 in part 3 that would have assured that certain features would appear in every issue of the proposed magazine, Mr. D. G. Barker requested that his affirmative vote be recorded.

153. **PROTEST.** (cf. §134). The following protest was entered.

The undersigned respectfully protest the action of the Assembly in sustaining Complaint 1 [dealing with a woman teaching a Bible study in which men were present] on the ground “that the teaching of the Scriptures in I Timothy 2:11-15 clearly prohibits women from a role which involves the authoritative teaching of men. The policy complained against allows women to assume such a role and therefore the Complaint should be sustained.”

We protest this action for the following reasons:


2. The ground of the Assembly’s action states “that the teaching of the Scripture in I Timothy 2:11-15 clearly prohibits women from a role which involves the authoritative teaching of men.” It is the contention of the protesters that this understanding is more restrictive than the proper understanding of this passage. What teaching of the Word of God is not authoritative? Any teaching of the Word carries with it the inherent authority of Scripture and therefore the authority of God himself. The Assembly’s action, with its ground, leads inevitably to the conclusion that a woman may never, under any circumstances, teach a man. Such a conclusion is in conflict with the teaching of Scripture as a whole (e.g., Acts 18:26; I Corinthians 11:5; Ephesians 5:19; Colossians 3:16).

3. The Assembly’s action, because of its understanding of I Timothy 2:11-15, places undue and unnecessary restrictions on the sessions of our churches.


154. **RECESS.** The Assembly recessed at 5:01 p.m.
155. RECONVENE. The Assembly reconvened at 6:17 p.m. with the singing of the hymn, *Shine thou upon us, Lord.* Mr. Fox led in prayer.

156. FRATERNAL DELEGATE ADDRESS. The Rev. Paul M. Martin, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly.

157. RECOMMENDATION ACTIONS. The Assembly resumed consideration of the pending question (cf. §152), the substitution of the recommendation of Advisory Committee 2 for Recommendation 1 of the minority of Advisory Committee 2. The recommendation of Advisory Committee 2 became the main motion. Messrs. Galbraith and Graham requested that their negative votes be recorded.

The recommendation of Advisory Committee 2 was adopted with the substitution of the word "missiological" for the word "counseling" in 1.b.

On motion the Committee on a Denominational Magazine was commended for its work, and the Committee was dissolved.

Mr. Reynolds led in prayer for *New Horizons*, its editor and staff.

158. ADVISORY COMMITTEE 2 (Referral, cf. §75). Mr. Hilbelink presented the report of Advisory Committee 2 concerning a motion referred to it per the rules of conducting business (cf. §26.4.) as follows:

Advisory Committee 2 recommends that the motion referred to it be referred to the Committee on Christian Education.

159. RECOMMENDATION ACTION. The recommendation was adopted.

160. MINISTERIAL TRAINING ELECTIONS (cf. §50.3, §51). The floor was declared open for nominations to the Subcommittee on Ministerial Training for the Class of 1993. The following were nominated: Ministers: Boer, Eckardt, Galbraith, S. F. Miller, Morison, and Donald M. Poundstone; Ruling Elder: Gordon H. Singer (Stratford). The request of Mr. Eckardt to have his name withdrawn was granted.

The Moderator later announced the election of Messrs. Galbraith and D. M. Poundstone.

161. PROTEST. (§146). The following protest was entered.

We the undersigned respectfully protest the action of the 57th General Assembly in denying the complaint of Mr. Laughlin. By this action the Assembly undercut the supreme authority of Scripture and took action at variance with the *Confession of Faith* Chapters XX and XXI,1.

The Complaint charges the Presbytery with invalid acts of church power because it failed to supply Scriptural grounds for its action in sustaining complaints against the worship policy of Covenant Orthodox Presbyterian Church in Pittsburgh.

We concede that a judicatory may not *have* to supply Scriptural grounds in
every decision, but in this case that failure should have caused the Assembly to uphold the Complaint.

Grounds:
1. Covenant Church has a thoroughly worked out worship policy based on reasoning from Scripture. Overturning that policy without significant Scriptural reasoning put the ideas of men (the Directory for Worship) above the Word of God.
2. The Directory for Worship is admittedly in drastic need of revision. The vast majority of our churches do not follow it strictly because they believe it is inadequate to fully describe Scriptural worship. Given that situation, merely citing the Directory for Worship is not a sufficient rationale to settle questions about the doctrines of the worship of God.
3. The Westminster Confession of Faith, Chapter XX,2 says “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men ... if matters of faith or worship.” We believe the action of Presbytery, lacking adequate Scriptural argumentation, is a violation of Christian liberty.
4. The Westminster Confession of Faith, Chapter XXI,1 is a classic statement of the so-called regulative principle of worship. We are to worship God only as he has prescribed. The decision of Presbytery seemed to promote the regulative principle of the Directory for Worship, undercutting this confessional principle.


162. RECOMMENDATION ACTIONS (Committee on Coordination, Cont., cf. §80). The Assembly returned to consideration of that part of the report of the Committee on Coordination postponed to this time. The pending question, whether Recommendation 1 of Advisory Committee 4 should be substituted for Recommendation 1 of the Committee on Coordination, was laid on the table.

It was moved that the Assembly adopt a budget of $134,000 for the Committee on Coordination. Recommendation 2 of Advisory Committee 4 was moved as an amendment (cf. §78, §171).

163. RECESS. The Assembly recessed at 9:07 p.m.

Saturday Morning, June 16

164. RECONVENE. The Assembly reconvened at 8:00 a.m. with the singing of the hymn, Lord Jesus Christ, be present now, Our hearts in true devotion bow. Mr. R. A. Barker led in prayer.

165. CHRISTIAN EDUCATION ELECTIONS (general membership). By general consent the floor was declared open for nominations to the Committee on
Christian Education for the Class of 1993 and one vacancy in the Class of 1991. The following were nominated: Ministers: Boer, Allen D. Curry, Felch, Ramsey, Reynolds, and Wagner; Ruling Elders: Elder, Carl C. Curtis, III, Ph.D. (Tyler), Paul S. MacDonald (Bangor), Larry A. Woiwode (Carson, ND).

The Moderator later announced the election of Messrs. Curry, Elder, and MacDonald to the Class of 1993, and Mr. Felch to the Class of 1991.

166. EXAMINATION OF PRESBYTERIAL RECORDS. The order of the day having arrived, Dr. Gidley presented the report of the Committee to Examine Presbyterial Records as follows:

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. Individual reports were made known to representatives of the respective presbyteries present with regard to exceptions to their Minutes before the Committee took its final action.

Communication 6: The committee is pleased that the Presbytery of Southern California has begun to examine the issues and problems that trouble the Presbytery. We are thankful that the Presbytery has erected "the Committee On Issues In The Presbytery" and has begun to address "internal strife and division" in ways other than protests, complaints, and judicial proceedings. Nevertheless we are concerned that the problems in the Presbytery appear to be far from resolution and we are convinced that the Presbytery is in need of pastoral visitation (see Miscellaneous Recommendation 1).

A. MISCELLANEOUS RECOMMENDATIONS

1. That the 57th General Assembly erect a committee of visitation to consult and counsel with the Presbytery of Southern California. The committee will be composed of three members and one alternate who are to be selected by the Moderator of the 57th General Assembly by July 15, 1990. A budget of $2000 will be provided from the General Assembly Operations Fund.

Grounds:

a. The Minutes of the Presbytery of Southern California and your committee's consultation with members of the Presbytery indicate serious internal strife and division. While Communication 6 and testimony from members of the Presbytery indicated that the situation had improved somewhat, according to some members of the Presbytery the situation has significantly deteriorated recently.

b. One commissioner of the Presbytery at this Assembly submitted a written request that the offer of the 56th General Assembly be renewed. (Cf. Minutes, 56th G.A., Journal §144, p. 37.)

c. A year has elapsed and the problems still appear to be serious. A more direct approach than that offered by the 56th General Assembly would be more effective in giving the pastoral help the Presbytery needs.

2. That the General Assembly encourage the Presbytery of the Dakotas and the Presbytery of the Southwest not to include in their Minutes the text of
committee reports and confidential matters that could better be referred to the clerk's file and so noted in the Minutes.

Ground: Confidential materials can better be handled by being in the clerk's file rather than spread upon the Minutes that can be widely circulated.

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. Concerning the Minutes of the Presbytery of the Dakotas, that they be approved without exception and with the notations listed by the Committee.

2. Concerning the Minutes of the Presbytery of the Mid-Atlantic, that:
   a. Their response to the exception taken by the 56th General Assembly be deemed sufficient.
   b. Their Minutes be approved without exception and with the notations listed by the Committee.

3. Concerning the Minutes of the Presbytery of the Midwest, that:
   a. Their response to the exceptions to their Minutes taken by the 56th General Assembly not be deemed sufficient.
   Ground: There is no action to ratify the actions of the meeting of May 16, 1989 which did not have a quorum (B-1), p. 954, §107.
   b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1) There is no indication of the churches that the ruling elders represent (A-7), p. 915, §2; p. 935, §3; p. 955, §30; p. 959, §2; p. 963, §3; and p. 969, §3.
      (2) The installation of Mr. Smith is not recorded (FG XXII:15, FG XX:7) (B-1), p. 918, §16.
      (3) There is no mention as to whether the Rev. J. Hoekstra sustained his exam or accepts the call (B-1), p. 938, §§6, 7.

4. Concerning the Minutes of the Presbytery of New Jersey, that:
   a. Their response to the exception to their Minutes taken by the 56th General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee and with the exception that it is not recorded who prayed to open the meeting (A-10), p. 85, §1.

5. Concerning the Minutes of the Presbytery of New York and New England, that:
   a. Their response to the exception to their Minutes taken by the 56th General Assembly be deemed sufficient.
   b. Their Minutes be approved without exception and with the notations listed by the Committee.

6. Concerning the Minutes of the Presbytery of Northern California, that:
a. Their response to the exception to their Minutes taken by the 56th General Assembly be deemed sufficient.
b. Their Minutes be approved without exception and without notation.

7. Concerning the Minutes of the Presbytery of the Northwest, that their Minutes be approved without exception and without notation.

8. Concerning the Minutes of the Presbytery of Ohio, that:
   a. Their response to the exceptions to their Minutes taken by the 56th General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee and with the exception that a motion is mentioned but the content of the motion is not given, even though it is implied that the motion is carried (A-12), p. 237, §42.

9. Concerning the Minutes of the Presbytery of Philadelphia, that:
   a. There being no response to the exceptions to their Minutes taken by the 56th General Assembly, that the Presbytery of Philadelphia be instructed to respond to those exceptions before the 58th General Assembly.
   b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1) The minutes were late (A-19).
      (2) The minutes were not bound (A-1).
      (3) References were made to earlier minutes which were not available (A-19), p. 4, #26, p. 10, last ¶, and p. 13, 2nd.
      (4) There was not a current copy of Rules for Keeping Presbyterial Minutes attached with the Minutes (A-20).
      (5) There was not a current copy of the Bylaws of presbytery accompanying the minutes (A-21).
   NOTE: The committee acknowledges a note of explanation and apology from the clerk of the Presbytery of Philadelphia.

10. Concerning the Minutes of the Presbytery of the South, that:
    a. Their response to the exceptions to their Minutes taken by the 56th General Assembly be deemed sufficient.
    b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
       (1) The Special Meeting of October 19, 1989 was not sufficiently identified (A-9), p. 126, §73.
       (2) The call of the Special Meeting of Presbytery of March 6, 1990 is not included in the minutes (A-9), p. 131, §4.
       (3) Exceptions to session minutes should be recorded in presbytery’s minutes (A-22), p. 125, §56

11. Concerning the Minutes of the Presbytery of Southern California, that their Minutes be approved without exception and with the notations listed by the Committee.

12. Concerning the Minutes of the Presbytery of the Southwest, that:
   a. Their response to the exception to their Minutes taken by the 56th General Assembly be deemed sufficient.
b. Their Minutes be approved without exception and with the notations listed by the Committee.

167. RECOMMENDATION ACTIONS. The recommendations of the Committee were adopted, except that in A.2. the words “texts of committee reports and” were deleted.

168. EXAMINATION OF STANDING COMMITTEE RECORDS. The order of the day having arrived, Mr. D. G. Barker presented the report of the Committee on Standing Committee Records as follows:

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

The Committee recommends:

1. Concerning the Minutes of the Committee on Christian Education, that their Minutes be approved without exception and without notation.

2. Concerning the Minutes of the Committee on Coordination, that:
   a. Their disposition of the exceptions taken to their Minutes by the 56th General Assembly be deemed suitable.
   b. Their Minutes be approved without exception and with the notations listed by the Committee.

3. Concerning the Minutes of the Committee on Date, Place and Travel, that their Minutes be approved without notation and with the following exceptions:
   a. Minutes of previous meeting not read and approved, p. 64 (C-11)
   b. Names of members present/absent not recorded, pp. 68, 70 (C-7 & 8)
   c. Name of chairman pro tem not determinable, p. 70 (C-5)

4. Concerning the Minutes of the Committee on Ecumenicity and Interchurch Relations, that their Minutes be approved with the notations listed by the Committee and with the exception that no page number is printed on page 70 (C-1)

5. Concerning the Minutes of the Committee on Foreign Missions, that:
   a. Their disposition of the exception taken to their Minutes by the 56th General Assembly be deemed suitable.
   b. Their minutes be approved without exception and without notation.

6. Concerning the Minutes of the Committee on Home Missions and Church Extension, that their Minutes be approved without exception and without notation.

7. Concerning the Minutes of the Committee on Pensions, that:
   a. Their disposition of the exception taken to their Minutes by the 56th General Assembly be deemed suitable.
b. Their minutes be approved without exception and with the single notation listed by the Committee.

8. Concerning the Minutes of the Trustees of the General Assembly, that:
   a. Their disposition of the exception taken to their minutes by the 55th General Assembly be deemed suitable.
   b. Their Minutes be approved without exception and with the notations listed by the Committee.

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

170. FRATERNAL DELEGATE THANKS. Mr. Hoekzema, fraternal delegate of the Reformed Churches in Australia, expressed his thanks to the Assembly.

171. RECOMMENDATION ACTIONS (Committee on Coordination, Cont., cf. §162). The Assembly resumed consideration of the report of the Committee on Coordination. The pending question, whether Recommendation 2 of Advisory Committee 4 should be substituted for the motion to adopt a budget of $134,000 for the Committee on Coordination, was defeated. Recommendation 3 of Advisory Committee 4 was moved as an amendment.

172. RECESS. The Assembly recessed at 10:01 a.m., and reconvened at 10:26 a.m.

173. DEBATE LIMITED. By general consent, for the remainder of the Assembly, the Assembly limited first speeches to five minutes and second speeches to three minutes [per the Plan for Conducting General Assembly Business (cf. §26.3)].

174. RECOMMENDATION ACTIONS (Committee on Coordination, Cont.). The Assembly resumed consideration of the report of the Committee on Coordination. The pending amendment, Recommendation 3 of Advisory Committee 4, was lost.

The main motion, that the Assembly adopt a budget of $134,000 for the Committee on Coordination, was adopted.

On motion Recommendation 1 of the Committee on Coordination with its substitute, Recommendation 1 of Advisory Committee 4, was taken from the table (cf. §162).

The Moderator ruled that the defeat of Recommendations 2 and 3 of Advisory Committee 4 rendered their Recommendations 1 and 4 irrelevant.

Recommendation 1 of the Committee on Coordination was adopted.

On motion Recommendation 7 of Advisory Committee 4 was referred to the Committee on Coordination.

175. COORDINATION ELECTIONS. The floor was declared open for nominations to the Committee on Coordination to the Class of 1993. The following were nominated: Ministers: Kiester and Roger W. Schmurr; Ruling Elders: R. M. Coie, Sackett, and Gordon H. Singer (Stratford). The request of Mr. R. M. Coie to have his name withdrawn was granted.

The Moderator later announced the election of Messrs. Schmurr and Singer.
176. DATE, PLACE, AND TRAVEL. Mr. Smith presented the final report of the Committee on Date, Place, and Travel as follows:

RECOMMENDATION

That the Committee be authorized to commit up to $500.00 as a deposit to secure a suitable location for the 1992 General Assembly.

ELECTION

Mr. Smith's term expires with this Assembly.

177. RECOMMENDATION ACTIONS. The recommendation was adopted.

178. DATE, PLACE, AND TRAVEL ELECTION. At a later time the floor was declared open for nominations to the Committee on Date, Place, and Travel to the Class of 1993. Mr. Smith was nominated. There being no further nominations, the Moderator declared Mr. Smith elected.

179. REVISIONS TO THE DIRECTORY FOR WORSHIP. Mr. Cottenden presented the report of the Committee on Revisions to the Directory for Worship (see p. 298). The following recommendation was presented:

The Committee recommends that, in addition to filling the vacancy created by a resignation, ... the Assembly elect an alternate.

180. ADVISORY COMMITTEE 8 (Revisions to the Directory for Worship). Advisory Committee 8 was silent concerning the report of the Committee on Revisions to the Directory for Worship, indicating general approval of the report and concurrence with any recommendations.

181. RECOMMENDATION ACTIONS. The recommendation was adopted.

182. REVISIONS TO THE DIRECTORY FOR WORSHIP ELECTIONS. The floor was declared open for nominations to the Committee on Revisions to the Directory for Worship. The following were nominated: Messrs. Felch, Robert L. Myers, S. F. Miller, O'Leary, Reynolds, Selle, William Shishko, and Stonehouse. The Moderator later announced the election of Mr. Reynolds, with Mr. Stonehouse, alternate.

183. INVOLVEMENT OF UNORDAINED PERSONS. Mr. Peterson presented the report of the Committee to Study the Involvement of Unordained Persons in the Regular Worship Services of the Church (see p. 304). The following recommendations were presented:

1. The Committee recommends that it be continued and that it be requested to report to the 58th (1991) General Assembly

2. The Committee recommends that a budget for $3,000 be set

184. ADVISORY COMMITTEE 8 (Unordained Persons). Mr. Porter presented
§184(cont.)-187
Fifty-Seventh General Assembly

the report of Advisory Committee 8 concerning the report of the Committee to Study the Involvement of Unordained Persons in the Regular Worship as follows:

RECOMMENDATION

That the Committee be instructed to undertake substantive exegetical studies of the relevant Biblical passages in their proposed plan of action.

185. RECOMMENDATION ACTIONS. Recommendation 1 of the Committee to Study the Involvement of Unordained Persons in the Regular Worship Services of the Church was adopted. Recommendation 2 was referred to Advisory Committee 4. The recommendation of Advisory Committee 8 was adopted.

186. DOCKET AMENDED. On motion the docket was amended to consider Communication 11 at this time.

187. ADVISORY COMMITTEE 8 (Overture 1; Overture 4; Overture 9 with Communications 9, 16, 20; Communication 11; Communication 15). Mr. Felch presented the report of Advisory Committee 8 was follows:

REPORT ON: Overture 1

Advisory Committee 8 concurs with the intent of this Overture and recommends its adoption in the following form:

“That the 57th General Assembly propose to the presbyteries that the Form of Government, Chapter XVII, CONGREGATIONS WITHOUT PASTORS, Section 3, be amended by adding the following words to that section:

“Such approval may not be granted unless the person sustains a theological examination on the floor of presbytery by a vote of at least three-fourths of the members present, and the person is willing to answer affirmatively the following questions:

(1) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2) Do you believe the confession of faith and Catechisms of this Church contain the system of doctrine taught in the Holy Scriptures?

(3) Do you approve of the government, discipline and worship of the Orthodox Presbyterian Church?

(4) Do you promise that you will respect, and not subvert, the authority of the session you are to serve, and of this presbytery?”

Grounds:

(1) The current edition of the Form of Government provides no restriction whatever on a presbytery allowing a licentiate or minister of another denomination to serve as a stated supply. This amendment specifies minimum requirements before a presbytery may grant its approval.
No person should be allowed to serve on a continuing basis unless he has an adequate knowledge of theology and the presbytery is convinced that he harbors no views contrary to the standards of the Orthodox Presbyterian Church. This provides for a theological examination similar to that given for licensure, ordination, or reception as a minister from another denomination.

The first three questions are similar to those asked of men seeking licensure or ordination. It is essential to the peace, purity, and unity of the church that only those who can satisfactorily answer these questions be allowed to serve any of our congregations.

The fourth question is unlike any of the licensure or ordination questions because this deals with a different situation. It makes clear that the person, though not a licentiate or minister of the Orthodox Presbyterian Church, will support the government and discipline of this church.

REPORT ON: Overture 4

Advisory Committee 8 recommends the adoption of Overture 4.

REPORT ON: Overture 9 and Communications 9, 16, and 20

Advisory Committee 8 concurs with Communications 9, 16, and 20 and recommends the adoption of Overture 9.

REPORT ON: Communication 11

Advisory Committee 8 recommends that the Assembly advise the Presbytery of Ohio that they may reasonably waive the “adequate course of study” requirement of the Form of Government, Chapter XXIII, Section 3, in the case of the Rev. John W. Wilson. The Assembly would remind the Presbytery of Ohio that the warrant for exception to this academic requirement is to be on the grounds of “manifest qualifications of the candidate for the holy office of the pastoral ministry” (FG, XXI, 6) and not on “practical circumstances.”

REPORT ON: Communication 15

Advisory Committee 8 recommends that the Assembly advise the Presbytery of the South to proceed with the reception of the Rev. William Welzien as a minister, with due regard to the questions stated in the Form of Government, Chapter XXIII, Section 3.

188. RECOMMENDATION ACTIONS. The recommendation concerning Communication 11 was moved.

189. DOCKET AMENDED. On motion the Assembly determined to reconvene following the noon recess at 1:00 p.m.

190. RECESS. The Assembly recessed at 12:00 noon following prayer led by Mr. Peterson.
191. RECONVENE. The Assembly reconvened at 1:01 p.m. with the singing of the hymn, *I am Jesus' little lamb*. Mr. Hubenthal led in prayer.

192. RECOMMENDATION ACTIONS (Cont., cf. §188). The pending recommendation was adopted. On a substitute motion that lost that would have had the Assembly advise the Presbytery of Ohio not to waive the requirements of the Form of Government Chapter XXIII.3., Messrs. Duggan, Graham, Hardesty, and Keenan requested that their affirmative votes be recorded.

The recommendation concerning Communication 15 was adopted.

The recommendation concerning Overture 9 was adopted with the deletion, in Ground (3) of the last sentence.

Overture 4 was referred to the Committee on Revisions to the Directory for Worship.

The recommendation to adopt Overture 1 in the form recommended by Advisory Committee 8 was adopted.

193. HISTORIAN. Mr. Duff presented the report of the Historian (see. p. 306).

194. ADVISORY COMMITTEE 6 (Historian). The report of Advisory Committee 6 concerning the Historian’s report was presented as follows:

Advisory Committee 6 discussed the report with Mr. Dennison, the Historian.

RECOMMENDATIONS

1. That the 57th General Assembly request the Historian to proceed to a second printing of *Pressing Toward the Mark*. (We suggest that the Historian be encouraged to seek loans from the program committees for start-up costs for the publications with repayment possibly to come from sale of the book.)

2. That the 57th General Assembly provide for up to one hour on the docket of the 58th General Assembly for an illustrated progress report on the joint project on the history of the OPC.

195. COMMITTEE FOR THE HISTORIAN. Mr. Duff presented the report of the Committee for the Historian (see p. 308). The following recommendations were presented:

1. That the Rev. Charles G. Dennison be appointed Historian for another three-year term.

2. That the Historian’s honorarium for 1990-91 be set at $4,500.00 per year.

3. That a Historian’s Committee of two be elected for a three-year term.

4. That the budget of the Committee for the Historian, itemized in Section III [of the report] be approved.
196. ADVISORY COMMITTEE 6 (Committee for the Historian). Advisory Committee 6 was silent concerning the report of the Committee for the Historian, indicating general approval of the report and concurrence with any recommendations.

197. RECOMMENDATION ACTIONS. The recommendations of the Committee for the Historian were adopted.

198. COMMITTEE FOR THE HISTORIAN ELECTIONS. The floor was declared open for nominations to the Committee for the Historian. The following were nominated: John S. Deliyannides (Sewickley) and James Alexander (Morgantown). There being no further nominations, the Moderator declared Messrs. Alexander and Deliyannides elected.

199. RECOMMENDATION ACTION (Christian Education). The Assembly took up recommendation 1 of the report of the Committee on Christian Education (which had been presented during the course of the Assembly) as follows: that the 57th General Assembly provide for up to one hour on the docket of the 58th General Assembly for an illustrated progress report on the joint project on the history of the OPC. The recommendation was adopted. (Note: This action made unnecessary any action on recommendation 2 of Advisory Committee 6 concerning the Report of the Historian. Cf. 194.)

200. ADVISORY COMMITTEE 6 (Overture 7). Mr. Vermeulen presented the report of Advisory Committee 6 concerning Overture 7 as follows: Advisory Committee 6 recommends that the Assembly adopt Overture 7. The committee also suggests that the Historian be encouraged to solicit gifts for this project from interested constituents of the OPC.

201. RECOMMENDATION ACTION. The recommendation was adopted.

202. ADVISORY COMMITTEE 6 (Historian). The Assembly returned to recommendation 1 of Advisory Committee 6 concerning Pressing Toward the Mark (cf. §193).

203. RECOMMENDATION ACTION. The recommendation was adopted.

204. CHAPLAINS COMMISSION. Mr. Smith, Chairman of the Chaplains Commission, presented its report (see p. 311). The following recommendations were presented:

1. That the Assembly approve a budget of $1,500.00 for travel for the Chaplains Commission for 1990-1991.

2. That the Assembly approve support for the Joint Commission on Chaplains and Military Personnel at the rate of $225.00 for each chaplain serving on active duty during 1991 or a portion thereof.

205. ADVISORY COMMITTEE 5 (Chaplains Commission). Advisory Committee 5 was silent concerning the report of the Chaplains Commission,
indicating general approval of its report and concurrence with any recommendations.

206. RECOMMENDATION ACTIONS. On motion the recommendations of the Chaplains Commission were referred to Advisory Committee 4.

207. ADVISORY COMMITTEE 5 (Overture 11). Mr. Laverty presented the report of Advisory Committee 5 concerning Overture 11 as follows:

Advisory Committee 5 met with Messrs. Needham and Smith.
Advisory Committee 5 recommends that the Assembly deny Overture 11 and request the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel to review and amend its policies concerning endorsed chaplains participating in the conduct of chapel services with chaplains and/or worship leaders who do not qualify for ordination in our member denominations, in order to ensure that those chaplains who by reason of conscience are not able to participate under such circumstances are adequately protected and represented.

208. ADVISORY COMMITTEE 5 (Minority, Overture 11). Mr. Hardesty presented the report of the Minority of Advisory Committee 5 concerning Overture 11 as follows:

The minority of Advisory Committee 5 recommends that the Assembly adopt Overture 11 from the Presbytery of Southern California.

Grounds:
1. Overture 11 seeks to restore the policy of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel to a former position whereas Advisory Committee 5’s recommendation introduces a new standard (i.e., qualification for ordination in member denominations).
2. Overture 11 is specific in its intent and language whereas Advisory Committee 5’s recommendation is broad and uncertain as to what sort of policy amendment might satisfy the concerns of our General Assembly.
3. Overture 11 has been well researched, presented and debated and so comes before the Assembly as a mature proposition, whereas Advisory Committee 5’s recommendation lacks adequate research and debate as evidenced by the absence of grounds supporting the recommendation.

Bruce Coie
Edward P. Hardesty

209. RECOMMENDATION ACTIONS. The recommendation of Advisory Committee 5 was moved. The recommendation of the Minority of Advisory Committee 5 was moved as a substitute. On motion the entire matter was placed on the docket of the 58th General Assembly.

210. CHAPLAINS COMMISSION ELECTIONS. The floor was declared open for nominations to the Chaplains Commission to the Class of 1993. Messrs. Smith and D. R. Miller were nominated. Mr. Smith was elected.
211. DENOMINATIONAL COMPUTER SYSTEM. Mr. Felch presented the report of the Committee on a Denominational Computer System (see p. 313). The following recommendations were presented:

1. That churches and pastors be encouraged to purchase IBM/compatible or Macintosh computers, and, if possible, a modem and appropriate communication software.

2. That churches which have not purchased computer equipment and others contemplating changing earlier equipment, be encouraged to purchase IBM/compatible computers with Microsoft Works and/or Microsoft Word word-processing software.

3. That the Stated Clerk of the General Assembly be authorized to purchase a modem for reports of the General Assembly or other materials that might become a part of the General Assembly minutes. Reports produced on Macintosh computers should be converted to IBM PC DOS format before transmission to the Stated Clerk or sent to 7401 for conversion at GCP, and that Procomm, Smartcomm III or Microsoft Works be used for communication.

4. That the churches be informed that those submitting materials or reports to the Stated Clerk, Denominational Committees, New Horizons, or GCP are encouraged (not required) to use Microsoft Word/Works in IBM/compatible or Macintosh formats or IBM RFT/DCA, Microsoft RTF or ASCII text format via disk or modem.

5. That a facsimile machine for the offices at 7401 be obtained for urgent communications with the committee secretaries, that a phone line be dedicated to its use, and that the FAX number be published in the OPC directory. Until that is accomplished, it should be noted that the GCP facsimile machine can be reached at 215/635-6512.

6. That the denominational offices begin to take steps to set up an Electronic Mail System at 7401 that would automatically receive and store messages and/or computer files directed to various offices (or even individual churches) for retrieval at a convenient time.

7. That the maintenance of the General Assembly mailing list be moved to the denominational office.

212. ADVISORY COMMITTEE 4 (Denominational Computer System). Mr. Needham presented the report of Advisory Committee 4 as follows:

Advisory Committee 4 concurs with Recommendations 1 - 6

RECOMMENDATION

That Recommendation 7 not be implemented unless or until the Office of Stated Clerk is located at the denominational office (presently 7401 Old York Road, Philadelphia, PA).
213. **RECOMMENDATION ACTIONS.** On motion further consideration of the entire matter was postponed to the 58th General Assembly.

214. **ADVISORY COMMITTEE 9** (Overture 6 and Communications 7, 14, 17; Overtures 8, 16; Overture 12; Overture 15 and Communication 1; Communication 12) Mr. King presented the final report of Advisory Committee 9 as follows:

Advisory Committee 9 met with the Stated Clerk, the Assistant Clerk, and representatives of the Trustees and of the Presbytery of Ohio. It also received communications from the Assistant Clerk (relating to the proposed purchase of computer equipment), and from the Rev. John P. Galbraith (proposing a modification of the way the advisory committee on appeals and complaints is composed). We have written the letter to the Statistician, Mr. Luke Brown, as instructed by the Assembly.

REPORT ON: Overture 6 and Communications 7, 14, 17

The committee recommends that Overture 6 be denied.


REPORT ON: Overtures 8 and 16

The committee recommends that the request of Overtures 8 and 16 be granted.

REPORT ON: Overture 12

The committee recommends that Overture 12 be denied.

REPORT ON: Overture 15 and Communication 1

The committee recommends that the proposed amendment to Standing Rule V (the addition of Sec. 12) be defeated, and that this Assembly propose to the 58th General Assembly the amendment of Standing Rule V by the addition of a new Sec. 12 as follows: “12. Appeals and complaints, together with the basic relevant records and papers, shall be in the hands of the Stated Clerk, in quadruplicate, six weeks prior to the Assembly. However, when the appeal or complaint pertains to a decision of a presbytery less than seven and one half weeks but more than ten days prior to the start of an assembly, the deadline shall be ten days following said decision.”

REPORT ON: Communication 12

The committee takes no position on the communication, but asks the representatives of the Presbytery of Ohio to argue their case as the amendments to the Standing Rules are considered.

215. **RECOMMENDATION ACTIONS.** The committee’s recommendation concerning Overture 6 was moved. It was moved as a substitute to adopt Overture 6. On motion the entire matter was postponed to the 58th General Assembly.
The committee’s recommendation concerning Overtures 8 and 16 was adopted.

The committee’s recommendation concerning Overture 12 was moved. It was moved as a substitute to adopt Overture 12. The substitute was amended so as to place consideration of the proposed amendment to the Standing Rules by the 58th General Assembly on the docket of that Assembly as the first order of business on Tuesday, June 4, 1991. The amended substitute became the main motion and was carried.

216. AMENDMENTS TO STANDING RULES CONSIDERED (cf. Section II,B. of the report of the Stated Clerk, p. 132). It was moved and carried to postpone consideration of all of the changes to the Standing Rules proposed to this Assembly by the 56th General Assembly, except the change to Chapter IX.2.f., to the 58th General Assembly.

The proposed change to the Standing Rules, Chapter IX.2.f., restructuring the Committee on Ecumenicity and Interchurch Relations, was adopted.

217. GENERAL ASSEMBLY FUND (Advisory Committee 4). Mr. Needham presented the recommendation of Advisory Committee 4 on the General Assembly Operations Fund budget as follows:

RECOMMENDATION

That the following budget be adopted, and that the Assembly request the churches to contribute $10.00 for each communicant member and that each minister be requested to contribute $10.00 to meet the 1990-1991 General Assembly Budget needs.

GENERAL ASSEMBLY OPERATIONS FUND BUDGET 1990–1991

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EXPENDITURES

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II Office

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III General Assembly Meetings
Minutes, printing/distribution $10,000  $ 8,981  $10,000
Agenda, printing/distribution 3,000  2,808  3,000
Committee on Arrangements 2,000  4,556  2,500
Fraternal Delegates 750  1,549  750

IV Assessments
NAPARC $ 100  $ 100  $ 100
Joint Chaplains Commission 2,250  2,250  2,250

V Committee Expenses
Appeals and Complaints $ 100  $ 36  $ 100
Chaplains Commission 1,500  1,545  1,500
Denominational Computer System 1,500  194  0
Denominational Magazine 3,000  827  0
Ecumenicity and Interchurch Relations 16,500  12,909  16,000
Expediting G. A. Business 500  362  0
Historian, Committee for the Leadership in Worship 3,100  735  4,500
Public Religious Matters 3,000  3,528  3,000
Visit Presbytery of Southern California 500  130  500

VI MISCELLANEOUS $ 1,000  $ 233  $ 1,000

TOTAL EXPENDITURES $80,750  $68,806  $81,650

RECEIPTS
Contributions from the churches $94,000  $89,090  $65,000
Directory Advertising 4,000  4,937  3,000
Sale of Minutes 300  192  100
Interest 0  2,847  0

TOTAL RECEIPTS $98,300  $97,086  $70,100

218. RECOMMENDATION ACTION. The recommendation was adopted.

219. RESOLUTION OF THANKS. The following resolution of thanks was adopted:

That the Stated Clerk express the gratitude of the Assembly to the Administration and Staff of Point Loma Nazarene College for their kind hospitality in extending to the Assembly the use of their attractive and suitable campus and facilities.

The Assembly expresses its thanks to the Bonita, Chula Vista, San Diego, San Marcos, and Santee congregations for their provision of welcome refreshments for the enjoyment of the commissioners.

The Assembly further expresses its appreciation to the Committee on Arrangements, the Rev. George Miladin, Dr. Robert Strimple, and the Rev. John
Garrisi, together with Mrs. Allison Dossett, Mr. Miladin’s secretary, for their efficient work that capably met the Assembly’s needs.

220. MINUTES. The Moderator called for the approval of the Minutes of the sessions of Friday, June 15, and Saturday, June 16. By general consent the Minutes were approved as corrected.

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

222. DISSOLUTION AND NEXT ASSEMBLY. On motion it was determined that the Assembly be dissolved.
   Mr. Georgian made the following declaration: By virtue of the authority delegated to me by the church, let this general assembly be dissolved, and I do hereby dissolve it, and require another general assembly, chosen in the same manner, to meet at Geneva College, Beaver Falls, Pennsylvania, at 7:00 p.m., on Thursday, May 30, in the year of our Lord 1991.

223. PRAYER AND BENEDICTION. The Moderator led the Assembly in prayer and pronounced the Apostolic Benediction. The 57th General Assembly closed at 4:15 p.m., Saturday, June 16, 1991.

Respectfully submitted,
Richard A. Barker, Stated Clerk
Appendix

APPENDIX

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Appendix

OVERTURES

Overture 1

From the Presbytery of Northern California September 20, 1989

The Presbytery of Northern California respectfully overtures the 57th General Assembly of the Orthodox Presbyterian Church to amend Section 3 of Chapter XVII, CONGREGATIONS WITHOUT PASTORS, of the Form of Government by adding the following words to that section:

"Such approval may not be granted unless the person sustains a theological examination on the floor of presbytery by a vote of at least three-fourths of the members present, and the person is willing to answer affirmatively the following questions:

(1) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2) Do you sincerely receive and adopt the Confession of Faith and Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?

(3) Do you approve of the government, discipline and worship of the Orthodox Presbyterian Church?

(4) Do you promise subjection, in the Lord, to our brethren on the session you are to serve and to your brethren in this presbytery?"

Grounds:

(1) The current edition of the Form of Government provides no restriction whatever on a presbytery allowing a licentiate or minister of another denomination to serve as a stated supply. This amendment specifies minimum requirements before a presbytery may grant its approval.

(2) No person should be allowed to serve on a continuing basis unless he has an adequate knowledge of theology and the presbytery is convinced that he harbors no views contrary to the standards of the Orthodox Presbyterian Church. This provides for a theological examination identical to that given a man for licensure, ordination, or reception as a minister from another denomination.

(3) The first three questions are those asked of men seeking licensure or ordination. It is essential to the peace, purity, and unity of the church that only those who can satisfactorily answer these questions be allowed to serve any of our congregations.

(4) The fourth question is unlike any of the licensure or ordination questions because this is a different situation entirely. It makes clear that the person, though not a licentiate or minister of the Orthodox Presbyterian Church, will fully support the government and discipline of this church.

(5) One of our sister denominations had a congregation hire a stated supply from outside the denomination. The congregation was eventually led to withdraw from membership in the denomination. This problem might never have arisen if the presbytery had required stated supplies to meet requirements such as are outlined in the proposed amendment.

William J. Fredericks
Stated Clerk
Overture 2

From the Presbytery of New York and New England  
October 24, 1989

At its meeting held October 2-3, 1989, the Presbytery of New York and New England determined to overture the 57th General Assembly to propose to the several presbyteries that the Form of Government, Chapter XXVII, be amended by deleting the second sentence of paragraph one.

Grounds:

1. The preface to the BCO, page v, lines 3 and 4, indicates that the intent of the BCO is to maintain the Word of God as the supreme rule of faith and life in the church of Jesus Christ.
2. The implication of the sentence which would be deleted is that the work of foreign missions is ordinarily restricted to the General Assembly, and the responsibility of presbyteries and local churches is restricted to local evangelism. The Form of Government gives no biblical basis for such a view, nor do we know of any.
3. The biblical data indicate that this work was and may be done by presbyteries and/or local churches. The attached report of this presbytery's Committee of Foreign Missions provides an argument to that effect.

Stephen L. Phillips  
Stated Clerk

Overture 3

From the Presbytery of New York and New England  
October 24, 1989

At its meeting held October 2-3, 1989, the Presbytery of New York and New England determined to overture the 57th General Assembly to propose to the 58th General Assembly an amendment to the Standing Rules so that the Committee on Foreign Missions will be comprised of one representative chosen by each presbytery, the change to become effective by June, 1991.

Stephen L. Phillips  
Stated Clerk

Overture 4

From the Presbytery of New York and New England  
October 24, 1989

At its meeting held October 2-3, 1989, the Presbytery of New York and New England determined to overture the 57th General Assembly to propose to the several presbyteries that the Directory for Worship, Chapter V, be amended by renumbering the fourth question asked of those making public profession of faith to number 5, and inserting a new number 4 as follows:

4. Are you willing to receive the members of this church as your brothers
and sisters in the Lord, to support them by your fellowship, prayers, and acts of love, and to join with them in regular attendance at services of worship and in giving for the work of this church?

**Grounds:**

(1) There is a certain amount of New Testament teaching on the nature and responsibility of church membership which is not at present reflected in our Book of Church Order.

(2) Informal and formal church discipline would be assisted if appeal could be made to a specific question which should govern the relationship of the member of the local congregation.

(3) Preparation for membership classes would be assisted by a more explicit description of the responsibilities of church membership.

(4) Unity among OPC local congregations, especially in the instance of member transfers, will be enhanced by the use of common membership questions. At the present time, some include an extra question such as the one proposed here, and some do not.

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**Stephen L. Phillips**  
Stated Clerk

**Overture 5**

From the Committee on Home Missions and Church Extension  
January 8, 1990

The Committee on Home Missions and Church Extension at a regular meeting held December 12, 13, 1989, determined to make the following recommendation to the 57th General Assembly: that the 57th General Assembly establish one unified Committee to carry on the work of Worldwide Outreach of the Orthodox Presbyterian Church to include the responsibilities now given to the committees on Foreign Missions, Home Missions and Church Extension, Christian Education and Coordination, with the suggestion that this Committee be made up of 27 members (15 teaching elders and 12 ruling elders) divided into three classes and authorized to establish three subcommittees and call three executive secretaries to work specifically with the current responsibilities of the three program committees and that this recommendation be forwarded to the other program committees and the clerks of presbyteries.

**Grounds:**

(1) **Biblical** - Paul tells us, “There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:4-6). Already we have acknowledged the unity of the work of the Church by establishing a unified budget. This recommendation is the next necessary step by establishing a unified committee to provide the ministry enabled by the budget.

(2) **Simplicity** - If adopted, the proposal will replace three levels of bureaucracy with one new committee to replace the Committee on Coordination, the program committees (Foreign Missions, Home Missions and Church Extension, and Christian Education), and meetings of the representatives from these program committees.
(3) Expense - If adopted, significant funds can be saved as the number of men serving on all the affected committees will be halved. This does not take away, however, from the diversity of experience available to the Church for the work of Worldwide Outreach as more men will be exposed as committee members to the work of the Church.

(4) Unity - The one committee will, of necessity, always work together to reach a mutually agreed upon presentation to the Church for the work of Worldwide Outreach. Despite the best efforts of our general secretaries and the current committees, there is unfortunately at times an appearance of disharmony when the budget is being formulated and considered. We are not a body given to "party spirits" and this recommendation will further ensure that we maintain the unity of the Body of Christ.

George E. Haney
General Secretary

Overture 6

From the Presbytery of New Jersey February 12, 1990

The Presbytery of New Jersey overture the 56th General Assembly "to request the Stated Clerk to (a) publish the next edition of the standards of government, discipline, and worship of the OPC in permanent, rather than looseleaf form, and (b) propose to the 57th General Assembly (1990) amendments to the Form of Government, Chapter XXXII, Section 2, which would facilitate the practice of declaring future amendments to the Form of Government, Book of Discipline, and the Directory for Worship in effect only in conjunction with planned future editions of those standards in five-year increments."

The 56th GA referred part (a) of this overture to the Committee on Christian Education, and referred part (b) back to the Presbytery of New Jersey "for details of proposed amendments to the FG, Chapter XXXII, Section 2." The Presbytery on December 5, 1989, determined to respond by overtuering the 57th GA to propose to the Presbyteries that the FG, Chapter XXXII, Section 2, be amended to read as shown below. Note: Language to be added is shown in italics; language to be deleted is shown in brackets [I.

"With the exception noted in Section 3 below, the Form of Government, Book of Discipline, and Directory for the Public Worship of God may be amended only in the following manner: The General Assembly after due discussion shall propose the amendment to the presbyteries; each presbytery shall vote on the question before the next regular assembly, and the clerk of each presbytery shall notify the clerk of the assembly, in writing, of the action of the presbytery; if a majority of the presbyteries has thus signified approval of the amendment, [the moderator of the next ensuing assembly shall declare that the amendment has been adopted and is in effect] the amendment shall become effective on January 1 of the first year ending in 5 or 0 following the year in which the clerk announces to the assembly that a majority of the presbyteries has approved the amendment. If the assembly proposing the amendment desires it to become effective earlier than the date hereinbefore provided, it
may set an earlier date, but not sooner than the next regular assembly, by a two thirds vote. No amendments shall be proposed to the presbyteries without written grounds for the proposed amendments."

The following grounds are offered to the assembly (the first being identical to the ground in the original overture):

(1) The present standards represent a fine contribution to the polity of the church; their looseleaf form compromises that contribution, gives the impression (both to ourselves and to others) of rules of operation rather than principles for governing church decisions through careful Biblical exegesis, allows for or encourages easy and frequent amendment, contributes to confusion in sessions and presbyteries as to what our standards actually say in significant ecclesiastical and judicial matters that come before them.

(2) During the 29 years of the existence of the Committee on Revisions to the Form of Government, several amendments to the BCO were submitted to the assembly. We recall only one amendment during this time (the one for a representative assembly) that was actually proposed to the presbyteries. Nearly all of the others were referred to the assembly's committee, to be distilled into the new Form of Government or quietly forgotten. We are unaware of any significant harm to the church by the failure of most of those amendments to be proposed to the presbyteries, let alone to be adopted. This long period of stability of the BCO was a blessing to the church. The five-year periods of stability envisioned by this proposed amendment will bring similar blessings.

(3) By setting January 1 as the date for the effectivity of amendments to the BCO, the clerk of the assembly will have time for the orderly preparation and distribution of revised copies, and the churches will always know when to expect revised copies to be available.

(4) The escape feature permits the assembly to set earlier effective dates for changes to the BCO if there is strong sentiment for doing so.

Richard A. Barker
Stated Clerk

Overture 7

From the Presbytery of Northern California February 23, 1990

The Presbytery of Northern California respectfully overtures the 57th General Assembly to request the Historian to seek the funds necessary to reprint Edwin H. Rian's *The Presbyterian Conflict*.

Grounds:

(1) More than half a century has passed since the founding of the Orthodox Presbyterian Church. Members, and especially young men entering the ministry of the Orthodox Presbyterian Church, need to know the events leading up to, and the reasons for, our separation from the Presbyterian Church in the U.S.A in 1936.

(2) Edwin Rian's *The Presbyterian Conflict* is an important source of information concerning the beginnings of the Orthodox Presbyterian Church.
(3) It is our understanding that the author has allowed the copyright on this book to lapse.

William J. Fredericks
Stated Clerk

Overture 8

From the Presbytery of the Dakotas

March 28, 1990

At the March 1990 stated meeting of the Presbytery of the Dakotas, the following action was taken [Minutes 90-10-50]: The Presbytery of the Dakotas respectfully overtures the 57th General Assembly to expand the boundaries of the Presbytery to include Platte, Clay, Jackson, and Cass Counties, Missouri (metro Kansas City, MO).

Ground:
The boundary of Presbytery does not include the total metropolitan area of Kansas City at this time, and this change will clarify future questions of oversight if our present work or future work in the Kansas City area extends beyond Kansas.

A copy of this overture will be sent to the Presbytery of the Midwest requesting their concurrence.

Edward A. Eppinger
Stated Clerk

Overture 9

From the Presbytery of New York and New England

April 13, 1990

The Presbytery of New York and New England at its stated meeting held April 9-10, 1990, determined to overture the 57th General Assembly as follows: that the 57th General Assembly propose to the several presbyteries that the Directory for Worship be amended by the addition of the following new section to Chapter III:

8. Nothing in the preceding sections shall be understood so as to prohibit ruling elders from leading in public prayer, reading the Scriptures, leading responsive readings, or, on occasion, exhorting the congregation as part of public worship.

Grounds:
(1) This amendment will bring the Directory for Worship into line with the Form of Government, Chapter X, Section 3, which specifically states that “Ruling elders, individually and jointly with the pastor in the session, are to LEAD THE CHURCH IN THE SERVICE OF CHRIST.” Also included in this section is the provision that ruling elders “should pray with and for the people.” Corporate worship being the highest expression of “the service of Christ” in the church, and
the most important time to "pray with and for the people," it is unreasonably restrictive to understand the Directory for Worship as prohibiting ruling elders from performing this work.

(2) This amendment recognizes the Biblical requirement that the bishop, i.e., elder (teaching or ruling) must be one who "holds fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to EXHORT and convict those who contradict" (Titus 1:9), and that there is a place for this ministry in public worship.

(3) This amendment allows for the assistance of ruling elders in public worship at times when the minister may be suddenly incapacitated or for some reason unable to lead in worship and another minister is unavailable. Strict adherence to the present Directory for Worship would seem to imply that, in the absence of a minister, even the usual parts of public worship should not be held at all.

Stephen L. Phillips
Stated Clerk

Overture 10

From the Presbytery of New York and New England April 13, 1990

The Presbytery of New York and New England at its stated meeting held April 9-10, 1990, determined to overture the 57th General Assembly as follows: that the 57th General Assembly direct its Committee on Foreign Missions to develop a plan for involving presbyteries more directly in the work in support for and oversight of its missionaries, and present this plan to the 58th General Assembly.

Stephen L. Phillips
Stated Clerk

Overture 11

From the Presbytery of Southern California April 23, 1990

The Presbytery of Southern California, at its Second Stated Meeting held on April 21-22, 1990, approved the following overture to the 57th General Assembly of the Orthodox Presbyterian Church:

The Presbytery of Southern California respectfully overtures the 57th General Assembly of the Orthodox Presbyterian Church to request the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel to amend its statement of policies regarding participation with ordained women chaplains in the conduct of public worship (#2,d Handbook, p. 9) to read, "Since the churches represented by this Commission hold that the office of Teaching Elder or Minister is given to men only, it would be inappropriate for a chaplain to share in the conduct of any properly constituted service of public worship, or in the adminis-
tration of the sacraments of Baptism and the Lord’s Supper, where women, ordained to the ministry by another ecclesiastical body, will have a part in the leading of the worship service in question. This in no way prohibits a chaplain from working with ordained women chaplains in other appropriate professional areas of ministry.

**Grounds:**

(1) Ministers of the Orthodox Presbyterian Church serving as chaplains endorsed by the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel (hereinafter “Joint Commission”) are conscientiously and confessionally committed to the biblical exclusion of women from the ordained office of teaching and rule in the church.

(2) In the early history of the Joint Commission a policy of non-participation with ordained women chaplains in conducting public worship services was unequivocally followed.

(3) In 1987, the Joint Commission revised its statement of this policy to say (in part) "...it would be inappropriate for a chaplain to share in the administration of the sacraments where women ordained by another body were participating."

(4) The statement as revised specifies only the administration of the sacraments as a condition under which a chaplain endorsed by the Joint Commission would be expected not to participate in the conduct of worship, saying nothing about the preaching of the Word or the other ordinary parts of public worship. As it stands, therefore, the statement implies that cooperation with ordained women chaplains in the leadership of services where the sacraments are not administered is appropriate.

(5) The revised policy statement currently in force completely withdraws the previous Joint Commission support for their chaplains’ refusing to participate in any worship services in which ordained women participate in leading the service, whether or not the sacraments are being administered. Chaplains who hold to the biblical exclusion of women from the ordained office of teaching and ruling are therefore subject to increased pressure from the military command to participate jointly in the conduct of such worship services with ordained women chaplains. The “safety-net” of the endorsing agent’s declared policy is thus effectively removed.

(6) The policy as currently articulated suggests a quasi-sacramental distinction between the ministry of the Word (and the other regular parts of worship) and the administration of the sacraments which cannot be supported by either the Scriptures or the Westminster Standards.

(7) Since both the ministry and the administration of the sacraments belong, by the ordinance of God, to the office of elder, women are properly excluded from both if they are excluded from either. A woman’s participation in the leadership of public worship which involves the ministry of the Word (with or without the celebration of the sacraments) creates a serious problem of conscience for a chaplain who holds to the biblical exclusion. A chaplain endorsed by the Joint Commission is entitled to the protection of his endorsing agent on this point, by way of an unequivocal statement of this biblical and confessional position reflected in its policy-statement on cooperation with ordained chaplains.

Donald J. Duff  
Stated Clerk
Overture 12

From the Presbytery of New Jersey

April 24, 1990

The Presbytery of New Jersey, at its stated meeting on April 24, 1990, determined to overture the 57th General Assembly to propose to the 58th General Assembly that the Standing Rules of the Assembly, Chapter I, Section 3.c., be amended by changing the words “one hundred fifty” to “one hundred thirty-five.”

The effect of this change would be that beginning with the 59th (1992) General Assembly, nine fewer ministerial commissioners, and six fewer ruling elder commissioners, would be apportioned to the Presbyteries than has been the case through most of the Assemblies since the representative Assembly was instituted in 1973. This would constitute a 10% reduction in the maximum size of the Assembly (exclusive of the Moderator and Stated Clerk of the previous Assembly).

The following reasons are offered in support of this overture.

(1) The presbyteries are having some difficulty finding full complements of commissioners to the GA. This is evidenced not only by incomplete complements of commissioners who have actually been enrolled in the Assembly (this evidence being available to everybody via the Minutes of the Assembly), but also by frequent changes by the presbyteries in the composition of their commissions after their original selection, and by the lack of alternate commissioners by most presbyteries (this evidence not being easily available to everyone). The difficulty affects ruling elder commissioners more than ministerial commissioners. In only 4 of the 17 years since 1973 have there been as many as 135 commissioners (exclusive of the Moderator and Clerk of the previous assembly), and 3 of those 4 were 1975, 1981, and 1986, when union or J & R proposals were before the assembly. See Attachment 1.

(2) As Attachments 1 and 2 both show, ministers have come closer than ruling elders to filling their apportioned numbers. Therefore, more of the burden of any real reduction would fall on ministers than on elders. This would tend to reduce slightly the ratio by which ministers have exceeded ruling elders (1.96 over the 17 years) and bring it a little closer to the 1.5 ratio which would obtain if every presbytery turned out all of the commissioners to which it was entitled. If every presbytery turned out all of its apportioned commissioners following implementation of this proposal, the Assembly would have 81 ministers and 54 ruling elders. This is three fewer ministers, and eleven more ruling elders, than the average over the last 17 years. (Note: The Assembly has never had as many as 54 ruling elders.)

The figures of Attachment 2 show even better than those of Attachment 1 how much more easily ministers have been able to attend General Assembly than ruling elders. We suspect that most presbyters in the OPC agree with the concept of TE/RE parity at General Assembly. The present overture will not bring parity, but it is a small step in that direction.
(3) The GA does not need 150 (or even 135) commissioners to operate effectively. From 1936 through 1960 the GA never had as many as 100 commissioners.

(4) If this change yields an actual reduction of commissioners, it should be possible either to reduce the amounts requested for the GA Travel Fund or to compensate commissioners more fully for their expenses.

(5) This overture is identical to one submitted by this presbytery in 1989 which was recommended for adoption by Advisory Committee 9 but was defeated on the floor of the Assembly. The overture received shabby treatment on the floor of the Assembly. It came up during the “rump” session on Friday afternoon after a majority of commissioners had left. The rules of debate in effect at that time virtually precluded members of the presbytery from defending the overture against at least two questionable arguments that were offered against it. One commissioner argued that his presbytery was having no difficulty so why should he vote for it. Another (or possibly the same one) argued that the difficulty was primarily a problem for big presbyteries but not for little presbyteries.

The problem with the first of these arguments is that it implies that commissioners from one or a few presbyteries are more valuable than those from presbyteries having difficulty finding commissioners. Not only is such a thesis impossible to prove objectively, but it also appears to be quite out of accord with Philippians 2:3b: “...in lowliness of mind let each esteem other better than themselves.” Numerous verses on the subject of humility might be cited as well.

The problem with the second argument (that it is a big presbytery problem) is that there is no evidence that it is true. In fact, it is demonstrably false. In not one of the 17 years of the representative assembly has there been a statistically significant difference between the numbers of commissioners (ministers, ruling elders, or both) turned out by the larger presbyteries and those turned out by the smaller presbyteries. The data demonstrating this fact will be available at the assembly, but for the present see Attachment 2. Averaged over the 17 years, however, the larger presbyteries have turned out larger percentages of their apportioned commissioners, both ministers and ruling elders, than the smaller presbyteries. From this it could be argued (although we do not so argue) that the proposed change might result in a slight increase in the proportion at the Assembly of commissioners from the smaller presbyteries.

We believe that the arguments for this overture are serious and worthy, and that those who oppose it should respond with more substantive arguments than those that were offered in 1989.

Richard A. Barker
Stated Clerk
### Appendix

**Attachment 1**

**APPORTIONED AND ACTUAL COMMISSIONERS TO GENERAL ASSEMBLY, 1973-1989**  
(Ex Officio Commissioners Omitted)

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**Attachment 2**

Percentages of Apportioned Commissioners Sent by the Presbyteries to General Assembly  
Collective Figures for 1973 through 1989

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### Percentages of Apportioned Commissioners Sent to GA by the Larger vs. the Smaller Presbyteries

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### Overture 13

From the Presbytery of New Jersey

April 24, 1990

The Presbytery of New Jersey, at its stated meeting on April 24, 1990, determined to overture the General Assembly to direct the Committee on Christian Education to pursue continuance of Vacation Bible School materials by Great Commission Publications.

When the Presbytery first considered this overture, we were under the mistaken impression that GCP was considering discontinuing Vacation Bible School materials altogether. We have since received a letter from GCP indicating that that is not the case, although it is true that revision of the VBS materials is a relatively low priority task at present. We have decided to submit the overture anyway, in the hope of generating discussion at the Assembly that might be helpful to GCP in determining future actions concerning VBS materials.

Richard A. Barker

Stated Clerk
Overture 14

From the Presbytery of Ohio April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on 21 April 1990 respectfully overtures the 57th General Assembly to instruct its Diaconal Ministries Committee to base its recommended per capita budget request on actual membership in the Orthodox Presbyterian Church and to discontinue use of the budget formula based on “members who give.”

The concern of Presbytery is that the Orthodox Presbyterian Church owes its origin in part to its toleration of those who could not, in conscience, support the agencies of the denomination. We have consistently refused to consider the budgets of our committees as a tax. The adoption of the “members who give” budget formula begins to move away from this principle and is regrettable.

The Presbytery submits that “fair share” must be understood as budget divided by membership. Presbytery further submits that committees and agencies do not have the power of taxation in the church and may not assume full support of their budgets. However painful it seems, Presbytery considers it imperative that the Diaconal Ministries Committee adjust its thinking and spend what it receives rather than imposing the present extra burden on the faithful few.

D. W. Kiester
Acting Clerk

Overture 15

From the Presbytery of Ohio April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on 21 April 1990 respectfully overtures the 57th General Assembly in re the proposed six week appeal deadline. Presbytery pleads with the Assembly to defeat the proposed amendment to its Standing Rules which would add to Ch. 5, #12 as follows, “appeals and complaints, together with the basic relevant records and papers, shall be in the hands of the Stated Clerk, in quadruplicate, six weeks prior to the Assembly,” and requests that the following be proposed, which would add to the above proposal the following, “However, when the appeal or complaint pertains to a decision of a presbytery less than seven and one half weeks but more than ten days prior to the start of an assembly, the deadline shall be ten days following said decision.”

In communicating this overture, Presbytery has adopted specific grounds and additional background concerns. Because we believe these background concerns to be germane, we respectfully petition the Assembly to answer the concerns contained therein as part of its disposition of the overture.

Grounds:
(1) While we are very sympathetic to the difficulties presented to the
Assembly's Clerk and Committee by appeals which it receives in the late spring and while we support efforts to speed the transmittal of documents to the Assembly's Committee, we fear that, as proposed, these rules may become a strait jacket, greatly delaying justice and thereby unnecessarily threatening the peace and purity of the church.

(2) In many years, presbyteries such as ours, with late spring stated meetings, would, under the proposed rule, find their congregations denied access to the Assembly for an additional year. The proposed alternative would allow those parties who believe that another year's delay in their appeal/complaint would be seriously detrimental to be heard quickly, but the ten day requirement would discourage most who are not desperate from unnecessarily burdening the Assembly's Committee with last minute new business. The purpose for having a Committee on Appeals and Complaints is to expedite business and thereby advance the peace and purity of the church. The proverb "justice delayed is justice denied" may not be directly from the Bible, but for one denied the Lord's Supper since the start of his trial at the sessional level (perhaps six months or more earlier), another year's delay might well help drive from the fold one of the sheep we have vowed to protect.

ADDITIONAL CONCERNS:

The Presbytery is becoming increasingly alarmed that the General Assemblies and their Committees are sending down to the Presbyteries time deadlines which are unworkable within the framework of presbytery's bylaw formula of two stated meetings per year. We cite the following examples, and plead with the Assembly not to perpetuate this situation which borders on synodocracy.

1. In the year 1989-90, the deadline for responding to the report of the Committee on Church and Society fell squarely between our two stated meetings. The only conceivable ways Presbytery could respond within this deadline were: a) respond at our fall stated meeting, or b) call a special meeting in the middle of winter - something we try to avoid due to concerns about travel safety in our northern climate and due to our concern that such meetings usually disenfranchise sessions at the geographical extremes of our region.

2. The 28 February 1990 deadline for responding to the Assembly's Committee on Arrangements for the 57th General Assembly is even more problematic. We believe that, in that that letter stated that Presbyteries MUST respond by the above date, FOG, XIV,7 was technically violated. And one can imagine, perhaps, presbytery's consternation when, after calling a mid-winter meeting to address 1. above, it faced the necessity of calling another special mid-winter meeting to answer this demand.

3. The date requested by the Stated Clerk for reporting the results of voting on proposed constitutional amendments also conflicts with presbytery's bylaws. To comply with his request would require that Presbytery either suspend its bylaw so as to move up the date of its spring stated meeting, or call another special meeting, thereby bringing up the same concern raised in 1. above.

D. W. Kiester
Acting Clerk
Overture 16

From the Presbytery of the Midwest May 2, 1990

At its March 16, 1990 meeting the Presbytery of the Midwest took the following action: The Presbytery of the Midwest respectfully overtures the 57th General Assembly of the OPC to transfer the oversight of Platte, Clay, Jackson, and Cass Counties, Missouri, to the Presbytery of the Dakotas, which is planting churches in the Kansas City area.

Douglas B. Clawson
Stated Clerk

Overture 17

From the Presbytery of Philadelphia June 9, 1990

The Presbytery of Philadelphia meeting in regular session on May 5, 1990 determined to overture the 57th General Assembly as follows:

The Presbytery of Philadelphia respectfully requests the 57th General Assembly to direct the Committee on Foreign Missions to respond to the following advice in the report to the 56th General Assembly's Advisory Committee on Foreign Missions by placing a statement, in promotional materials, that the Smiths, the Sons, the Steltzers, and the George Uomotos are no longer on our regular budget and that contributions toward their support should designate them by name. This statement should appear with the personal newsletters of these missionaries, and in general appeals for Foreign Missions, as well as for Worldwide Outreach and the Thank Offering.

The Advisory Committee report referred to [Minutes of the 56th General Assembly, page 19, §60, III] is as follows: "The Advisory Committee discerned that the promotional material of the Committee on Foreign Missions has not been altogether clear concerning the degree of support of the Smiths, Sons, Steltzers, Uomotos, and *Russell Morano from contributions to Worldwide Outreach. We have advised the Committee on Foreign Missions to clarify this matter and to remind the churches of those missionaries dependent upon 'designated gifts'”.

*Russell Morano is not in the same category, as he was never on the regular budget.

A. LeRoy Greer
Stated Clerk
COMMUNICATIONS

Communication 1

From the Presbytery of New Jersey February 12, 1990

The Stated Clerk’s letter of August 31, 1989, to all presbyteries informed us that the 57th General Assembly will have before it for adoption an amendment to the Standing Rules that would require that “Appeals and complaints, with the basic relevant records and papers, shall be in the hands of the Stated Clerk, in quadruplicate, six weeks prior to the Assembly.”

This presbytery, on September 23, 1989, determined to encourage the Assembly to adopt the amendment.

Richard A. Barker
Stated Clerk

Communication 2

From the Reformed Churches of New Zealand March 28, 1990

Thank you for the invitation extended to our Churches to participate in the 57th General Assembly in June 1990.

Regrettably, we are unable to send a fraternal delegate on this occasion. However, I do wish to take the opportunity, on behalf of the Reformed Churches of New Zealand, to extend Christian greetings to the members of your Church, and especially to the delegates gathered at your Assembly. It is our prayer that the God of all ages will bless your meeting, that the discussion may be conducted in an atmosphere of Christian love and tolerance and that the Assembly’s decisions may bring honour to the name of our Lord.

Jacob Ploeg
Stated Clerk

(Excerpted from a communication from the Reformed Churches of New Zealand.)

Communication 3

From the Presbytery of the Dakotas March 28, 1990

Presbytery determined to instruct the stated clerk to inform the Committee on Home Missions and Church Extension and the Clerk of the General Assembly that the Presbytery does not concur with the recommendation [Ed. note: Overture 5] to set up one unified committee to include the responsibilities now given to the
Appendix

Committees on Foreign Missions, Home Missions and Church Extension, Christian Education, and Coordination.

Edward A. Eppinger
Stated Clerk

Communication 4

From the Presbytery of the Dakotas

March 28, 1990

At the March 1990 stated meeting of the Presbytery of the Dakotas, the Presbytery received the final report from a subcommittee of our Missions Committee concerning Presbytery support of foreign missionaries.

Presbytery determined that the direct support of a foreign missionary is not feasible at this time.

A copy of this letter is being sent to the Clerk of the General Assembly.

Edward A. Eppinger
Stated Clerk

Communication 5

From the Presbytery of New York and New England

April 13, 1990

The Presbytery of New York and New England at its stated meeting held April 9-10, 1990, determined to concur with the overture [Ed. note: Overture 5] presented by the Committee on Home Missions and Church Extension to “establish one unified Committee to carry on the work of Worldwide Outreach of the Orthodox Presbyterian Church...” with the condition that the proposed membership of 27 be elected by the presbyteries in a manner to be determined by the Assembly.

Stephen L. Phillips
Stated Clerk

Communication 6

From the Presbytery of Southern California

April 23, 1990

(The Presbytery of Southern California at its Second Stated Meeting held on April 21-22, 1990 approved the following letter to be sent to the 57th General Assembly of the Orthodox Presbyterian Church.)

We are taking this valuable time of meeting together in order to communicate briefly with you on the matter of the issue of “internal strife and division in our presbytery.” We are happy to report that there has been some progress.

Your genuine concern for us was evidenced in the action taken to make available some outside elder counsel. While we are appreciative of this action, we
thought it best to see if we could solve our problems by first approaching them ourselves.

On September 9, 1989 a special meeting of our presbytery was called to address the question, “Are there issues which are causing internal strife and division in the presbytery and if so how may these issues be resolved?” After spending much of the day in discussion the presbytery proceeded, in good Presbyterian fashion, to elect a committee of five members, known as The Committee on Issues in the Presbytery. This committee was given a mandate to:

“...give Presbytery direction and guidance with respect to identifying those issues upon which there is strong disagreement among us, and other matters that might be grieving the Holy Spirit, and make recommendation to Presbytery with regard to these issues.”

Under the aegis of this committee, several one-day presbytery conferences have been proposed. The first conference (Renewal in the Work of the Presbytery) was held on December 9, 1989. The next conference, on Theonomy, is tentatively scheduled for late September 1990. Some fruit seems to be visible as a result of the first conference. There has been a reduction in the atmosphere of tension and some carry-over litigation has been cleared from the docket.

Does the presence of some progress mean that the issue of “internal strife and division” is no longer with us? No. There are in our presbytery strong and diverse personalities holding strong convictions that press us to the limits of our confessional boundaries (and perhaps beyond, in the minds of some ministers and elders).

Some are concerned over the issue of Theonomy. Some are concerned over the loss of zeal for missions and evangelism; others over tendencies to minimize the importance of confessional fidelity and side-step proper procedures in the interest of peacable quick fixes. There has been a great deal of tension surrounding two appeals of decisions of the session of one of our member churches. Several protests and complaints were filed following the presbytery’s reversal of that session’s disciplinary actions. Two potential issues that may have to be addressed in the interest of the peace and purity of the church are (a) existing worship practices in light of the regulative principle, and (b) what it means to preach a biblical sermon (Is a biblical sermon applicatory? doctrinal? historical-redemptive? Is one more biblical than the others?). Perhaps some of our other presbyteries are facing some of the same questions.

Clearly there is work to be done in our presbytery. While we may eventually avail ourselves of the General Assembly’s generous offer of help, for the time being we intend to pursue God’s healing work among us along the lines of: the one-day conference, encouraging individual ministerial and elder conversations and intercessory prayer which we continue to solicit and thankfully receive from you fathers and brethren. May the God and Father of our Lord Jesus Christ cause His face to shine upon us and be merciful to us as we press on to maturity in Christ.

Donald J. Duff
Stated Clerk

Communication 7

From the Presbytery of the Southwest April 4, 1990
Appendix

The Presbytery of the Southwest, at our 1990 Spring Stated Meeting in Austin, Texas, March 15-17, 1990, on motion took no action on the proposed amendment to FG XXXII, section 2. [Ed. note: Overture 6]

John H. Johnson
Stated Clerk

Communication 8

From the Presbytery of New Jersey \[ April 24, 1990 \]

The Presbytery of New Jersey, at its stated meeting on April 24, 1990, determined to take no action on the request of the Committee on Home Missions and Church Extension for concurrence in its overture [Ed. note: Overture 5] to the General Assembly to combine the four major standing committees of the Assembly into one committee.

Richard A. Barker
Stated Clerk

Communication 9

From the Presbytery of the Mid-Atlantic \[ April 26, 1990 \]

The Presbytery of the Mid-Atlantic, meeting in Silver Spring, Maryland on April 21, 1990 voted to express its agreement with the overture from the Presbytery of New York and New England [Ed. note: Overture 9] concerning certain changes that overture proposes to the Directory for Worship (new section 8 in Chapter III) concerning ruling elder participation in leading worship.

Stuart R. Jones
Stated Clerk

Communication 10

From the Presbytery of the Mid-Atlantic \[ April 26, 1990 \]

The Presbytery of the Mid-Atlantic, meeting in Silver Spring, Maryland on April 21, 1990, voted to express its agreement with the recommendation [Ed. note: Overture 5] of the Committee on Home Missions and Church Extension concerning a unified committee to administer the program of Worldwide Outreach of our denomination.

Stuart R. Jones
Stated Clerk
Communication 11

From the Presbytery of Ohio                       April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on 21 April 1990, respectfully overtures the 57th General Assembly to give advice in the matter of the reception of the Rev. John W. Wilson, pastor-elect of Covenant OPC, Pittsburgh, PA into the Orthodox Presbyterian Church. Rev. Wilson is a ministerial member of Ascension Presbytery of the PCA and has been serving the Pittsburgh congregation as regular supply since September 1989 and as pastor-elect since 17 January 1990. Rev. Wilson has attended Pittsburgh Theological Seminary, but has not completed an M.Div. degree. He does possess the equivalent of an M.A.R. degree.

Rev. Wilson’s labors in Pittsburgh have been exemplary and have come at a time when the congregation has been hurting. The congregation has grown by 22 members during the time of his service.

Presbytery is moved by the following circumstances to seek approval to waive the requirement of the M.Div. degree;
1. The practical necessity of his uninterrupted labors in this congregation at this time, and
2. His practical experience as a minister in good standing in a fraternal church.

The Rev. C. G. Dennison of Presbytery’s Candidates and Credentials Committee will be present (D.V.) at the Assembly to represent Presbytery’s request.

Thank you for your help in this matter.

D. W. Kiester
Acting Clerk

Communication 12

From the Presbytery of Ohio                       April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg on 21 April 1990 determined to inform the 57th General Assembly that it opposes the proposed amendment to the Standing Rules which would make permanent the Committee on Appeals and Complaints. Presbytery prefers that this committee remain temporary and that at a future point it be disbanded after certain constitutional amendments are approved.

Grounds:
(1) The job being performed by this committee could be accomplished better by;
   a. amendments to the BD to clarify the procedures for appealing and carrying complaints to higher judicatories,
b. an amendment to the BD to clarify the responsibility of the Stated Clerks to supply documents related to appeals and complaints,

c. the work of Assembly advisory committees in recommending to the Assembly a course of action, but not the disposition of the appeal or complaint.

(2) The job being done by this committee, while complicated by the lack of clarity of the present BD, has brought some additional difficulty to the life of the church, and could bring additional difficulty at points at which late arriving appeals or complaints are considered.

D. W. Kiester
Acting Clerk

Communication 13

From the Presbytery of Ohio April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on 21 April 1990 determined to inform the Assembly that it opposes the recommendation [Ed. note: Overture 5] of the Committee on Home Missions and Church Extension in re world wide outreach for the following reasons;

1. Reducing the number of men actively servicing the three programs of the former committees would create unworkable and inhumane sub-committee assignments (i.e. foreign missions would have nine rather than fifteen men to divide subcommittee assignments among: each field, new fields, personnel, finance, etc.),

2. The proposal would increase the centralization of power within the church, and,

3. The proposal would further entrench the combined budget approach which many of us are convinced needs to be re-evaluated and greatly modified.

D. W. Kiester
Acting Clerk

Communication 14

From the Presbytery of Ohio April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on 21 April 1990 determined to inform the Assembly that, with respect to the overture [Ed. note: Overture 6] of the Presbytery of New Jersey re: amending the Book of Church Order, Presbytery is sympathetic with the goals of the overture but believes the overture to be poorly timed, and further believes that the overture should be acted upon only after the Committee on Revisions to the Directory for Worship has completed its task.

D. W. Kiester
Acting Clerk
Communication 15

From the Presbytery of the South

April 27, 1990

The Presbytery of the South at the Spring Stated Meeting held on April 20-21, 1990, determined to receive the Rev. William Welzien as a minister of the presbytery, waiving the formal requirements for academic credentials on the basis of his exceptional qualifications and independent studies in all the areas of necessary pastoral knowledge and pending the report of the matter to the 57th General Assembly and their approval in accord with the Form of Government Chapter XXIII, 2 & 3. The presbytery requests the advice of the Assembly on this matter.

Mr. Welzien sustained an examination in theology at the Fall Stated Meeting of Presbytery and meets all other requirements. The Rev. Jeffrey K. Boer is chairman of the Committee on Candidates and Credentials and is commissioned to the 57th General Assembly if further information is needed.

Ivan DeMaster
Stated Clerk

Communication 16

From the Presbytery of the South

April 27, 1990

The Presbytery of the South at the Spring Stated Meeting held on April 20-21, 1990, determined to concur with the overture to the 57th General Assembly from the Presbytery of New York and New England “that the 57th General Assembly propose to the several presbyteries that the Directory for Worship be amended by the addition of the following new section to Chapter III:

8. Nothing in the preceding sections shall be understood so as to prohibit ruling elders from leading in public prayer, reading the Scriptures, leading responsive readings, or, on occasion, exhorting the congregation as part of public worship.”

May the Lord bless your deliberations to the glory of his name.

Ivan DeMaster
Stated Clerk

Communication 17

From the Presbytery of the Midwest

May 2, 1990

The Presbytery of the Midwest concurs with the overture of the Presbytery of New Jersey to the 57th General Assembly to amend the Form of Government, Chapter XXXII, Section 2. [Ed. note: Overture 6]

Douglas B. Clawson
Stated Clerk
Communication 18
From the Presbytery of the Midwest May 2, 1990

The Presbytery of the Midwest finds sufficient merit in the proposal of CHMCE's recommendation [Ed. note: Overture 5] to effect a unified committee to recommend that the 57th General Assembly erect a study committee on the matter.

Douglas B. Clawson
Stated Clerk

Communication 19
From the Presbytery of the Midwest May 2, 1990

The Presbytery of the Midwest opposes the proposal to transfer the western counties of Iowa from the Presbytery of the Dakotas to the Presbytery of the Midwest.

(I would like to say that the reasons expressed on the floor against receiving the western counties is simply distance, and the fact that fraternal relations with like churches in western Iowa has been close with the Presbytery of the Dakotas.)

Douglas B. Clawson
Stated Clerk

Communication 20
From the Presbytery of the Northwest May 3, 1990

At its stated meeting last week the Presbytery of the Northwest concurred with the overture [Ed. note: Overture 9] to the 57th General Assembly of New York and New England regarding the amendment to the Directory for Worship, Chapter III.

Donald M. Poundstone
Stated Clerk

Communication 21
From the Committee for Contact with the OPC of the Canadian Reformed Churches April 9, 1990

Greetings in the name of our Lord Jesus Christ! It is with heartfelt gratitude that we received an invitation to send a fraternal delegate to the 57th General Assembly of the Orthodox Presbyterian Church. Regrettably we are not able to
send a delegate every year; instead we do so every other year. Nevertheless our thoughts and prayers are with you. We wish you the Lord's blessings as you deal with the various matters on your agenda.

We are very pleased with the intensification of contact between the Committee on Ecumenicity and Interchurch Relations and our own Committee for Contact with the Orthodox Presbyterian Church. There is a good cooperation between these committees and a genuine desire to address the matters of mutual concern. It is our hope and prayer that we may continue in this line. May the Lord our God so bless us that this may be instrumental in bringing us closer together, that we may come to the fullest expression of the unity of faith so highly desired and commanded by our Lord Jesus Christ Himself.

May we remain faithful in every way to the Head and King of the Church, and expect from Him alone our blessings.

Richard Aasman
Secretary

Communication 22

From the Presbytery of the Dakotas March 28, 1990

Presbytery determined to communicate to the clerk of the General Assembly that in regard to his letter of February 18, 1990 that we have no objections to his proposed recommendation to restore the 24 westernmost counties of Iowa to the Presbytery of the Midwest.

A copy of this letter will be sent to the Presbytery of the Midwest for their concurrence.

Edward A. Eppinger
Stated Clerk

Communication 23

From the Associate Reformed Presbyterian Church April 25, 1990

On the occasion of the 1990 meeting of your highest church court, the Associate Reformed Presbyterian Church takes this opportunity to reaffirm our highest regard for you as Christian brothers and recommits itself to our fraternal relationship with your church.

As we share with you our joint dedication to the reformed tradition, so we also share our prayers that God will continue to bless and use both your church and ours to do His will and answer His call in the world today.

May this year be a milestone for our God in your Church. Our prayers are
Appendix

with you as you meet to plan and do His will.

Michael L. Garvey, Chairman
Committee on
Inter-Church Relations

Communication 24

From the Reformed Church in Japan May 24, 1990

Dear Fathers and Brothers,

We wish to thank you for your kind invitation to send a delegate to attend your 57th General Assembly at Point Loma Nazarene College, San Diego in California, June 11-16, 1990.

It has been considered the feasibility of sending a delegate, but at final stage it was turned down due to the unavailability of suitable plane and due to tight schedule of a delegate. We, however, wish to extend, by way of this letter, our cordial greetings to you and to write a few comments on the recent developments in the Reformed Church in Japan to provide you with some pertinent information on the matter of mutual interests.

The Assembly discussed and adopted proposals presented by the Liaison Committee to establish correspondence relationship with GKSA in South Africa, as well as three churches in Netherlands, namely CGKN, GKNV, and NGKN. With regards to the NGK's testimony "Church and Society," our Committee on World and Church is going to present their evaluation at the next General Assembly in October 1990. On the issue of relationship with PCUSA we expect the committee concerned will respond to OPC Japan Mission.

The Assembly also unanimously adopted a proposal to issue a public statement addressed to the Prime Minister Tosiki Kaido regarding Daijousai which is the Shinto rituals to install an Emperor in office which is scheduled to be held sometime in fall. Our church through issuing this statement made it clear that we are against holding Daijousai as a national ceremony and that applying government fund to defray the Shinto ritual should be regarded as a gross violation of the Constitution which stipulated the separation of religion and state.

We have been always thankful to you for joint efforts of evangelism with your missionaries in the area of Tohoku presbytery. The Rev. George Oomoto has served the Lord in Sendai for 40 years, the Rev. David Moore and the Rev. Kazuhiko Yaegashi are actively working in Yamagata. The Rev. Frits Lauer is expected to return to Sendai from Tokyo after refreshing course of Japanese language study and the Rev. Calvin Cummings is anticipated to be back from the States after leave.

We hope this letter may reach you before the Assembly. May the Lord of the
Church richly bless you in all your deliberations at the coming General Assembly.

Most sincerely yours,
Hideaki Suzuki, Secretary

Communication 25

From Westminster Theological Seminary

At its meeting on May 25, 1990 the Westminster Theological Seminary Faculty took the following action:

The Faculty determined to deputize both Dr. Robert D. Knudsen and Dr. Richard B. Gaffin to be Westminster Theological Seminary's representatives at the Orthodox Presbyterian Church General Assembly.

In taking this action, the Faculty was seeking to express its desire to continue building and nourishing its relationship with the Orthodox Presbyterian Church.

Samuel T. Logan, Jr.
Academic Dean
Appendix

COMPLAINT 1

AGAINST THE SESSION OF SECOND PARISH
ORTHODOX PRESBYTERIAN CHURCH, PORTLAND, MAINE

BY THOMAS E. CAMPBELL, RONALD P. McCULLOUGH,
AND CARLETON E. WINSLOW, JR.

[Note: This document and the eight that follow it were determined by the Committee on Appeals and Complaints to be the "basic documents of the case." ]

1. Complaint of Thomas E. Campbell, et al. against the Session of Second Parish Orthodox Presbyterian Church, Portland, Maine, November 10, 1988 (Session Minutes, pp. 185-186)

To Stephen A. MacDonald, Clerk of Second Parish Orthodox Presbyterian Church of the Orthodox Presbyterian Church:

And now this tenth day of November, A.D. 1988, come Thomas E. Campbell, Ronald P. McCullough, and Carleton E. Winslow, Jr. and complain against the action of the Session of Second Parish Church in connection with its "Response to Bible Study Groups" (see attached), and in support of said complaint set forth the following reasons:

1) By allowing women to teach men in the home Bible Studies, the Session is allowing the violation of I Timothy 2:11-15, which prohibits women from teaching men. Session justifies this by citing Acts 18:24-26, (see para. 6) claiming that Priscilla acted as a teacher in this situation, "explaining" to Apollos. There is nothing in this passage, however, that indicates that Priscilla was specifically designated as a leader or teacher in this situation. We only know that she was present and we presume that she was permitted to speak. If this is the case, that she was permitted to speak, the past practice of the home Bible studies is exactly this, that women may attend and speak freely during the discussion, but not teach or exercise leadership over the group. Historical considerations of the role of first century women can be used to indicate that it was unlikely even that Priscilla spoke, but rather provided hospitality and listened, for which women are consistently commended in the New Testament (Luke 10:38-42). The complainers do not necessarily take this position, that Priscilla was not permitted to speak, but reference it to highlight the difference of the Session's position with respect to traditional thinking on this passage.

2) Session's interpretation of I Timothy 2 and 3 (see para. 5) is that it first limits the eldership to men, and then restricts "authoritative teaching" to elders, thus effectively restricting only "authoritative teaching" to men, therefore leaving unauthoritative(?) teaching open to women. Reading the passage, however, reveals that Paul first deals with the question of women teaching and exercising authority over men in chapter 2. The reason given for denying them the right to do so is related to the fall of man (v. 13 and 14) and not to any teaching that "only men may be ordained as elders." Paul then goes on in chapter 3 to list qualifica-
tions for elders, women, and deacons, and in such a way that it is evident that the office of elder and deacon are reserved for men, but also that the reason it is so reserved is that women are not to teach or exercise authority over a man. Without the exhortation of I Tim. 2:12, there would be little justification for the exclusion of women from the office of elder or deacon. I Tim. 2:12 is a verse addressing the gender of teachers, and not the office of teachers. It prohibits teaching of men by women. It also makes no distinction between "authoritative teaching" and any other kind of teaching.

3) Corporate worship and formal worship, are these the only places where the restrictions of I Tim. 2:11-14 on women apply? The Session distinguishes the Bible studies as being "not a part of the formal worship of the church" (see second paragraph). Two questions arise: Does the Scripture recognize a difference between formal worship and some other (let's say informal) form of worship? And if it does, does it exempt the other form from following certain of its commands? We do not believe so. First, Jesus recognizes the Church when "...two or three have gathered together in my name..." The early Church had to have met in small groups under persecution and did meet in people's homes (Rom. 16:5). In the Bible studies at Second Parish we invoke the presence of the Holy Spirit to be with us as we study and discuss. We read God's Word. We pray together. Forceful teaching and exercise of authority is on occasion demanded of the leader. These are all Church functions, carried out under the oversight of the Session, and should also be subject to the commands of Scripture about "...how people ought to conduct themselves in God's household, which is the church of the living God, ..." (I Tim. 3:15).

4) The complainers request that the Session reverse its decision to allow women to teach men in a home Bible study.

Signed by Thomas E. Campbell
Ronald P. McCullough
Carleton E. Winslow, Jr.

It was moved and carried to name a committee of three consisting of Elders Thomas, Perkins, and MacDonald, to prepare a response to the complaint.

2. Preliminary action of the Session, September 25, 1988 (Session Minutes, p. 182)

A special meeting of Session for the purpose of considering the report of the committee appointed at the September 8 meeting (p. 181) to draft a response to the question of whether women should be allowed to lead in a home Bible study was convened at the church at 7:18 p.m. Elder McCullough led in opening prayer. Elders Campbell, MacDonald, Perkins, Thomas, Winslow, Jr., and Winslow, Sr. also were present, as well as the moderator, Pastor Hilbelink. Elder Swett was absent.

It was moved and seconded that draft #1 prepared by the committee be adopted. After a motion to substitute draft #2 was defeated, the following response to the question was adopted on a 4-3 vote, with Elders Campbell, McCullough, and Winslow, Jr., requesting that their negative votes be recorded:
The question put before the Session is whether scripture allows women to teach in a home Bible study group which includes both men and women. The question arises because of the passages in scripture prohibiting women from teaching men or having authority over men as well as instructions given to "learn in quietness and full submission" (I Tim. 2:11). In its study of this issue, the Session concludes that the answer is to be found in I Corinthians 11:3-16, in I Corinthians 14:33-39 and in I Timothy 2:11-15. This principle is stated in a recent General Assembly's "Report of the Committee on the Hermeneutics of Women in Office" Section IV, "Women in the Church" [p. 271, Minutes, 54th G.A.]: "We believe the General Assembly should encourage sessions to consider ways (consistent with Scripture) 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."

Home Bible studies, as considered here, are gatherings of Second Parish believers and invited guests meeting regularly for fellowship, for mutual encouragement and exhortation, for prayer, for the study of the Word of God, and perhaps for some special purpose such as outreach. These home Bible study groups, while not a part of the formal worship of the church, are also not para-church groups ministering outside the oversight of the elders. Elders bear responsibility for the teaching received by members under their care and should therefore play an active role in what is being taught in these Bible studies. The Session believes that (1) the scriptures allow for women teaching in these Bible studies, as long as proper oversight by the elders is maintained and as long as those teaching, whether men or women, are submissive to correction by the elders (note the passages cited above), and (2) that although the gifts of God's grace are given to all members of the church and although women are to be encouraged in their gifts (Romans 12:1-8), there is a priority for men to serve as teachers in view of the need for the time and opportunity for those who seek the office of elder (I Timothy 3:1ff.) to demonstrate their gifts.

The meeting was adjourned at 8:46 p.m. and Elder Thomas closed with prayer.

3. Decision of the Session against which the Complaint is directed, October 2, 1988 (Session Minutes, pp. 182-184)

Session met at the church at 3:14 p.m. in a special meeting to consider again the matter of whether women should be leading home Bible studies. Elder Swett opened the meeting with prayer. The moderator, Rev. J. R. Hilbelink, and Elders Campbell, MacDonald, Perkins, Swett, Thomas, Winslow, Jr., and Winslow, Sr. were present. Elder McCullough was absent.

It was moved and carried to reconsider the motion passed at the Sept. 25 meeting (p. 182) stating Session's response to the question before it.

It was then moved and carried that the following statement be adopted in place of the statement in the minutes of the Sept. 25 meeting as Session's response. Elders Campbell and Winslow, Jr. requested that their negative votes be recorded.
The question put before the Session is whether scripture allows women to teach in a home Bible study group which includes both men and women. The question arises because of the passages in scripture instructing women to "learn in quietness and full submission" (I Tim. 2:11, cf. I Cor. 14:33-35) and prohibiting women from teaching men or having authority over men (I Tim. 2:12).

Home Bible studies, as considered here, are gatherings of Second Parish believers and invited guests meeting regularly for fellowship, for mutual encouragement and exhortation, for prayer, for the study of the Word of God, and perhaps for some special purpose such as outreach. These home Bible study groups, while not a part of the formal worship of the church, are also not para-church groups ministering outside the oversight of the elders. Since elders bear responsibility for the teaching received by members under their care, they should therefore play an active interest in what is being taught in these Bible studies.

In its study of this issue, the Session concludes that the answer to the question concerning women teaching home Bible studies is to be found in a principle given us in I Corinthians 11:3-16, I Corinthians 14:33-39 and in I Timothy 2:11-15. This principle is stated in a recent General Assembly's "Report of the Committee on the Hermeneutics of Women in Office" Section IV, "Women in the Church" [p. 271, Minutes, 54th G.A.]: "We believe the General Assembly should encourage sessions to consider ways (consistent with Scripture) 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."

The scriptures teach that the authoritative teaching ministry of the church is committed to the ordained elders of the church. By means of the authoritative preaching of the Word of God at corporate worship the elders exercise rule. Authoritative preaching and teaching has the right and responsibility to say, "Thus says the Lord." By the authoritative preaching and teaching the elders lead the church in its doctrine and practice. It is clear from I Timothy 2 and 3, that only men are to be ordained to the office of elder. Therefore, only men ordained as elders may teach authoritatively. It is prohibited for anyone, men or women, to usurp that authority. And since only men may be ordained as elders it is specifically prohibited for women to teach in this manner - i.e., so as to exercise authority over a man.

This is not to deny women the responsibility to teach. It is clear from the scriptures that God has given women the responsibility of teaching their children (Exodus 20:12; Proverbs 1:8; Ephesians 6:1-3) and other women (Titus 2:3,4). There is also evidence of a woman teaching in a group, containing both men and women, for the purpose of evangelism or coming together for mutual growth in understanding the scriptures (cf. Acts 18:24-26 where Priscilla joins Aquila in "explaining" to Apollos "the way of God more adequately").

In none of the above instances do women teach in such a way as to usurp, deny, or call into question the headship of men where God has specifically given it to men: the church and the family. In the church
and in the family, God demonstrates Christ's headship over his body. Note the following quote from the General Assembly’s Committee on the Hermeneutics of Women in Office [p. 257, Minutes, 54th G.A.]:

An important substructure of Paul’s argument in this passage [I Tim 2 and 3], 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 carry-over 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 the family (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. [Ed. note: Emphasis above is that of the Committee on the Hermeneutics of Women in Office.]

Given the above considerations the Session believes that the scriptures allow for women teaching in home Bible studies, as long as recognition is given to the oversight by the elders and as long as those teaching, whether men or women, are submissive to correction by the elders.

The meeting adjourned at 3:51 p.m., and Elder Perkins closed with prayer.

4. Action of the Session in response to the Complaint, December 8, 1988, refusing to reverse the decision of October 2, 1988 (Session Minutes, pp. 187-188)

[Ed. note: In the following selection, emphasis is that of the Session.]

It was moved and carried that the following draft response, prepared by the committee appointed at the November 10 meeting (Minutes, p. 185) to answer the complaint presented at that meeting, be adopted as session’s response:

As Session members we are indeed mindful of the words of Scripture - “Guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God which he bought with his own blood.” Acts 20:28. We are mindful, too, that God has given to the elders special authority in the areas of ruling and
teaching. In his book *The Idea of Office*, K. Sietsma says, "Besides administering the Word, the office-bearer in the church administers Christ's right to rule. No man on earth has as much authority as an office-bearer in the church of the Lord." We believe this authority of the elder is evidenced in his role as teacher. He alone in the church is able to be an authoritative teacher.

James Hurley, writing on *Man and Woman in Biblical Perspective*, says: "We conclude that women should not be authoritative teachers in the church. The question of what constitutes authoritative teaching or an exercise of authority is a vital question for practical life in the church."

Paul and Timothy are teachers of the apostolic message, and Timothy is charged to entrust that message to qualified men who will in turn teach others also. (2 Tim. 2:2) These men are not just congregational members but have formal responsibility for passing on correct teaching, which teaching is to be lived out in the lives of the Christians. (2 Tim. 1:13, 14; 3:10-12) The writer of the letter to the Hebrews comments on such men from a different perspective. He calls upon his readers to be mindful of those who rule over them. These texts from the letters to Timothy and Hebrews supplement what we see in Acts and provide a picture of the elders as men who are involved in the direction of the congregation and who are charged particularly with teaching, ensuring that the message is faithfully taught and directing the outworking of the message in the life of the church. These tasks involve distinctive leadership and authority.

At a special meeting on 10/2/88, the session voted by majority to adopt the draft prepared by a committee of session dealing with the question of whether women should be allowed to lead in a home Bible study at which men are present. The session had previously been given an opportunity for several months to study the whole matter, and members were provided with material to aid in this study. Included in the material for study was a copy of a "Report of the Committee on the Hermeneutics of Women in Office." We quote from *[Minutes, 54th G.A., p. 271]*: "Exhortation to Sessions":

Many of our churches are woefully impoverished for our failure to capture the Biblical and 'Pauline' richness and diversity of women's ministry. 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...

With respect to the ministries and gifts of women, then, it is the Committee's prayer and hope that the church and her officers will be stimulated to repentance from less than 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. We believe that General Assembly should encourage sessions to consider ways to make greater use of the gifts of women in the total life of the
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church, so long as good order is not subverted by replacing or undermine 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.

From our study and review of the matter, we are of the opinion that home Bible studies are an area where women may use their gift for teaching. We believe that the report prepared by the committee of our session, on which the session voted earlier, accurately represents the teaching of Scripture and recognizes the authority given to the elders to exercise rule in the area of teaching. We, therefore, believe it to be unwise for the session to reverse its earlier decision.

On motion, the committee of three was dissolved with thanks.

5. Notification to the Session of intent to appeal to Presbytery, January 19, 1989
(Session Minutes, p. 191)

It was noted that Elder Campbell filed with the Clerk of Session on Dec. 18 [1988] a notice of intent to appeal to Presbytery the decision of session to deny the complaint filed by Elders Campbell, McCullough, and Winslow, Jr., on Nov. 10. (See Minutes of Nov. 10, p. 185, and of Dec. 8, p. 187)

6. Presbytery’s reception of the Complaint, April 10-11, 1989 (excerpts from Presbytery Minutes)

p. 89-2, §7, #9 01/09/89, from Thomas E. Campbell, carrying to this judicatory a complaint against the Session of Second Parish re women teaching men in home Bible studies.

p. 89-4, §10 TEMPORARY COMMITTEES. ... b. Complaint - Cook (convener), Barker, Hanna, Yankura

p. 89-21, §27 COMPLAINT. Mr. Barker reported for the committee dealing with the Complaint (Communication 9), presenting the following recommendations:

1. that the Complaint be found in order
2. that the Complaint be denied

Recommendation 1 was adopted.

Recommendation 2 was postponed to the fall stated meeting, with the Clerk instructed to send the full text of the Complaint to all ministers and sessions.

7. Presbytery’s denial of the Complaint, October 2-3, 1989 (excerpt from Presbytery Minutes)

p. 89-32, §35. THOMAS E. CAMPBELL ET AL COMPLAINT (cf. Minutes, 04/10-11/89, p. 89-2, §7, #9, p. 89-21, §27). Mr. Cook reported for the Committee on the Complaint as follows:

The Committee moves to deny the Complaint and uphold the judgment of the Session [of Second Parish, Portland].
There is a biblical distinction between formal worship and informal gatherings of believers at large. Session's authority was in no way, nor at any time, circumvented, challenged, or replaced in the specific incident in question. The Committee recommends to presbytery the considerations made in "The Report of the Committee on the Hermeneutics of Women in Office" [Minutes, 54th G.A., p. 271, Part IV.3.] in its exhortation to:

a) encourage sessions to make greater use of the gifts of women in the church, and
b) leave specific implementation to the discretion of the individual sessions.

The recommendation was adopted and the Complaint was denied. Mr. J. W. Campbell requested that his negative vote be recorded.

8. Notice of Appeal to the General Assembly

And now this sixteenth day of January, A.D. 1990, comes Thomas E. Campbell, and gives notice of intention to appeal to the General Assembly of the Orthodox Presbyterian Church from the decision of the Session in the case of its "Response to Bible Study Groups" and the denial of the appeal to the Presbytery of New York and New England of the Orthodox Presbyterian Church.

I have not received any notice that my appeal has been denied but a Session member has told me that he believed that the appeal had been denied, and was not aware of the reasoning for the denial. I would like to have the minutes of the committee meetings and Presbytery meetings that apply, and at least a summary of the biblical reasoning that went into the decision so that I may properly draft an appeal.

Thomas E. Campbell, Appellant
Date: February 16, 1990

9. Acknowledgment of Notice of Appeal (excerpt from Presbytery Minutes, April 9-10, 1990)

p. 90-4, §7, #14, 01/16/90, from Ruling Elder Thomas E. Campbell (Portland), notice of appeal from the decision of presbytery (Minutes 10/04/89, p. 89-32, §35) denying the complaint of [Thomas E.] Campbell et al.

10. Appeal of Thomas E. Campbell to the General Assembly against the decision of the Presbytery of New York and New England denying the Complaint of Thomas E. Campbell, et al., of November 10, 1988, against the Session of Second Parish Orthodox Presbyterian Church, Portland, Maine.

And now this twenty-third day of March, A.D. 1990, comes Thomas E. Campbell, and appeals the complaint against the action of the Session of Second Parish Church in connection with its "Response to Bible Study Groups," and in support of said complaint sets forth the following reasons:
1) See the Second Parish Session minutes of October 2, 1988, for the text of the decision which is being complained against.
2) See the Second Parish Session minutes of November 10, 1988, for the text of the complaint.
3) See the Second Parish Session minutes of December 8, 1988, for the Session's response to the complaint.
5) In its denial of my appeal, Presbytery draws a distinction between "formal worship and informal gatherings of believers at large" that I find upsetting. It seems to imply that the rules change when one walks out of the Sunday morning worship service. I believe that there is slim justification for restricting the application of I Tim. 2:12 to one or two hours a week on Sunday. There is also very limited precedent in Scripture of women exercising authority over or teaching informal gatherings of believers at large. The example referenced by the session involved Priscilla and Aquila (Acts 18:24-26) which involved a married couple inviting a solitary individual to their home for private conversation, hardly an "at large" gathering. (See para. 1, appeal, Session minutes, Nov. 10, 1988.) This also appears to be an instance of the use of obscure and historical passages of Scripture, and stretching their context, to interpret and "explain away" clearer verses of Scripture.
6) "Session's authority" appears to be a continuing theme with this case. The point appears to imply that any role for women that does not threaten the oversight of the Session is OK (see Session minutes of Nov. 10, 1988, para. 2). However, the issue of Sessional oversight has never been a significant point of contention in this case. Elders are to be respected and obeyed, and I believe Paul would grant them some prerogative to defend their turf, but the question at hand is whether the circumstances surrounding the incident in question were in submission to Session, but whether Session is in submission to Scripture. This theme seems to have originated with the "Report of the Committee on the Hermeneutics of Women in Office" to the 54th General Assembly, which is quoted with a parenthetic "consistent with Scripture"* by the Session in its actions of Sept. 25, and Oct. 2, 1988. I maintain that consistency with Scripture seems to be a minor theme in a rush to justify questionable roles for women in the life of the church.
7) This issue is indeed a difficult and divisive one. There are tremendous pressures being brought by the world outside concerning the role of women. We should remember that we serve a higher Master, One who has given us his infallible Word, and we have been given a trust to follow that Word in the face of worldly pressures.

Thomas E. Campbell, Appellant
Date: March 23, 1990

BIBLIOGRAPHY:
   a) Sigountos and Shank, Public Roles for Women..., JETS 26/3 Sept. '83
   b) Osborn, Hermeneutics and Women in the Church, JETS 20/4 Dec. '77
   c) "Report of the Committee on Women in Church Office," Minutes, 55th G.A., pp. 310-352
   d) The Worship Policy of Covenant Session, Pittsburgh, July 8, 1986
   f) Women in Worship, R. Daniel Knox, Nov. 1987
g) A Reply to Dan Knox, Paul E. Copeland (?), (n.d.)
h) Noel Weeks, from manuscript of The Sufficiency of Scripture, Appendix III; Chapter 20 "Women in Teaching/Ruling Offices in the Church"
i) Paul E. Copeland, A Critique of Noel Weeks' Exegesis...
j) Answers to Objections to the Practice..., Presbytery of Ohio, 11/21/87
k) J. M. Dean, Statement Prepared for the Session Meeting, 8/11/88
l) "Report of the Committee on the Hermeneutics of Women in Office,"
Minutes, 54th G.A.
m) Minutes, Session, Pilgrim OPC (Bangor, ME), 11/1/78
n) Complaint #2, from the Session, Bethel OPC, 3/3/88
o) Complaint, Henry L. Brinks to the Presbytery of the Midwest, 12/4/86
p) "Report of the Committee on Appeals and Complaints," Minutes, 55th G.A.
q) Complaint of Covenant OPC, Pittsburgh, which originally was intended for submission to the 55th G.A., but was not, 1/12 or 30/88
q) Rev. Paul E. Copeland, Worship Monograph Series, 1:2, 1:3, 1:4

*Presbytery's Stated Clerk has researched this parenthetical phrase, and first finds it as a recommendation of Advisory Committee 6 of the 53rd G.A. (p. 568-A, Agenda) to be inserted in Recommendation 2 of the Committee on the Hermeneutics of Women in Ordained Office so as to read: "That sessions be encouraged to search out ways consistent with scripture to recognize, nurture, and utilize the rich and diverse gifts given by Christ to the women in their congregations." Action on these reports was postponed to the next (54th) General Assembly, where Recommendation 2 of the Committee on Hermeneutics of Women in Ordained Office read: "That sessions be encouraged to search out ways consistent with the Scripture and the subordinate standards of our church to recognize, nurture, and utilize the rich and diverse gifts given by Christ to the women in their congregations." The report was recommitted for improvement and presentation to the 55th G.A. At that point the Committee, now the Committee on Women in Church Office, no longer incorporated the phrase in the appropriate sections (either the Conclusion or the Recommendations). The phrase then, never was a part of any report that was actually "received" by a General Assembly.

COMPLAINT 2
AGAINST THE PRESBYTERY OF OHIO
BY DAVID E. LAUGHLIN

[Note: This document and the six that follow it were determined by the Committee on Appeals and Complaints to be the "basic documents of the case."]

1. The Complaint of David E. Laughlin to the Presbytery of Ohio, July 18, 1989
[Ed. note: In this document, emphases in the original have been omitted.]
And now this 18th day of July, 1989, I, David E. Laughlin, come and complain
against the decision of the Ohio Presbytery of 22 April, 1989, wherein the complaints of Mr. D. Kiester and Mr. D. Knox were sustained without any explicit Biblical grounds. These decisions impose a worship policy on Covenant Church which is contrary to the policy that its session had adopted on Scriptural grounds. Thus, these decisions of the Presbytery impose on the congregation the opinions of a majority of the Presbytery, merely on the basis of its authority, without any explicit Biblical warrant. These decisions are therefore not valid acts of church power, as they are neither ministerial nor declarative in nature. Indeed, they require of the session and the congregation an implicit faith and blind obedience, and bind the consciences of all who are asked to obey them.

**Grounds:**

1. "All church power is only ministerial and declarative, for the Holy Scriptures are the only infallible rule of faith and practice. No church judicatory 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" (From The Form of Government of the Orthodox Presbyterian Church, III,3).

2. "God alone is the Lord of conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it, in matters of faith and worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also" (Westminster Confession of Faith, XX,2).

3. In the first Ordination Vow all office bearers in the OPC vow that "the Word of God (is) the only infallible rule of faith and practice." This ruling of presbytery attempts to supersede the Scriptures, by requiring of our congregation, something that God has not required.

**Amends**

I request that the Presbytery rescind its decisions of 22 April, 1989 to sustain the complaints of Mr. D. Kiester and Mr. D. Knox, and that the amends to the respective complaints be withdrawn.

2. Complaint of David W. Kiester against the Presbytery of Ohio, November 11, 1988

And now, this 11th day of November 1988, comes D. Kiester and complains against the decision of the Presbytery of Ohio of 22 October 1988 wherein Presbytery failed to sustain the complaint of J. Deliyannides et al. vs. the session of Covenant OPC, Pittsburgh.

The essence of this complaint is that Presbytery, by its decision not to uphold the complaint, allowed forms of worship which the Directory for Worship forbids. The complainant is of the opinion that this brings Presbytery into conflict with the third ordination vow of the Orthodox Presbyterian Church, and desires to see this issue put to adjudication. Thus, the issue should be simple and clear. When Presbytery failed to uphold a complaint against women leading in prayer, reading the Word, and giving encouragement from the Word, did it fail to uphold its Directory for Worship and third ordination vow?

This bit of background is instructive. Prior to 1978-1979, the word "wor-
ship" was not found in the third ordination vow. The word "worship" was added by amendment on the following rationale: it is meaningless to have a constitutional document which lacks constitutional force. Therefore, it was the intention of the Assembly to bind the officers of the church to the Directory for Worship in the same way that they are bound to the Form of Government and the Book of Discipline. And indeed, it should be inconceivable among us that the Form of Government is descriptive, not prescriptive. Therefore, it should be obvious that the Directory for Worship has the force of law and should be upheld.

In specific, in support of said complaint, the complainant sets forth the following specifications of error:

1. Presbytery failed to uphold the Directory for Worship, III,1. The Directory here states that Scripture knows only two classes of elements of worship, God speaking to His people and His people responding to Him. Presbytery did not uphold the complaint against women giving encouragement from the Word, despite the acknowledgment that "giving encouragement from the Word" is a third class of element of worship, man speaking to man. If we are oath-bound to the position that only two classes of elements exist, any tertium quid must be rejected. Presbytery therefore erred by allowing what the Directory for Worship does not allow.

2. Presbytery failed to uphold the Directory for Worship, III,2. The Directory here states that the minister as God's servant reads the Holy Scriptures, allowing an exception to this only for responsive readings which are exchanges between minister and congregation. Presbytery did not uphold the complaint against women reading the Word, despite the acknowledgment that this is neither the reading by the minister nor the exchange between the minister and congregation. If we are oath-bound to the position that only these two kinds of Scripture reading should take place in worship, any tertium quid must be rejected. Presbytery therefore erred by allowing what the Directory for Worship does not allow.

3. Presbytery failed to uphold the Directory for Worship, III,5. The Directory here states that in public prayer, the minister is the voice of the congregation. This section envisions no audible prayer not lead by the minister. If we are oath-bound to the position that the minister only leads public prayer, there is no room for women leading in prayer, nor for seasons of prayer. Presbytery therefore erred by allowing what the Directory for Worship does not allow.

In filing this complaint, it is acknowledged that amends are difficult to request. The complainant is of the opinion that it is not good order to request as amends that Presbytery reverse its verdict in the Deliyannides complaint. While that would be the complainant's wish, to do so would result in an irregular complaint without full process. Therefore, the amends sought must be more modest. Accordingly, the complainant humbly petitions Presbytery to pass this declaratory statement: "The decision of Presbytery of Ohio in denying the complaint of J. Deliyannides et al. vs. the session of Covenant OPC, Pittsburgh, shall not be construed as allowing deviations from the text of Directory for Worship III,1., III,2., and III,5."

Respectfully submitted,

D. Kiester, Complainant
3. Complaint of R. Daniel Knox against the Presbytery of Ohio, November 19, 1988

And now, this 19th day of November, A.D. 1988, comes R. Daniel Knox and complains against the action of the Presbytery of Ohio in connection with the “Complaint of J. S. Deliyannides, et al., vs. the Session of Covenant OPC, Pittsburgh,” when the Presbytery of Ohio at its stated meeting on October 22, 1988, did not sustain that complaint.

Reasons for the present complaint are as follows:

1. The Presbytery of Ohio, in denying the Deliyannides’ complaint, condoned violations of I Corinthians 14:34-35, where the Apostle Paul clearly teaches, “Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” Permitting women in public worship to “lead prayer,” to “read the Scriptures” in solo, and to “give encouragement from the Word” definitely constitutes women speaking while others submissively listen in silence.

2. The Presbytery of Ohio, as did the Session of Covenant OPC, Pittsburgh, failed to distinguish between public and private worship. Certain activities that are perfectly proper in one setting may not be in another, e.g. women asking questions. Notice the use of the word “public” as underlined in the following citations from the Directory for Worship: “The public reading of the Holy Scriptures is performed by the minister as God’s servant.” (DW III,2.) “In public prayer the minister is the voice of the congregation. He should pray in such a way that the whole assembly of God’s people may pray with him, and the members of the congregation not only are bound to listen as he prays but should themselves pray in their hearts. To these ends it is desirable that the minister prepare himself for public prayers by previous meditation... Public prayer must be offered with deep humility and holy reverence and be free from vain repetition or display of words.” (DW III,5.) Whereas a distinction is made between the minister reading scripture and responsive reading (see DW III,2.), notice that responsive reading involves “the minister and the congregation.”

The scriptural passages cited in defense of Covenant OPC, Pittsburgh, session’s worship policy which command our responsibilities to “one another” (Heb. 10:24-25, 1 Thess. 5:11, Rom. 14:19, Eph. 5:19, Col. 3:16) simply speak of the Christian life. Nothing in these passages suggests public worship is in view. To allow these verses to be submitted as evidence for their position was erroneous. In fact, if the obligation, for example, of “teaching and admonishing one another” (Col. 3:16) applies to all Christians in public Worship, then we have a clear contradiction in the Scriptures. Women are not permitted to “teach or exercise authority over a man.” (I Tim. 2:12) Notice that the same verb, “διδασκαλίαν” (“teach”) is used in both passages. Surely a distinction between official public worship and private activity is to be maintained.

Amends sought:

1. that Presbytery acknowledge that its verdict was in error, i.e. out of accord with Scripture and the Directory for Worship.

2. that Presbytery declare that the following are in conflict with Scripture and the Directory for Worship and may not be practiced in the church: women
leading in prayer during public worship; women reading from the Scriptures
during public worship in solo; women giving encouragement from the Word
during public worship.

Respectfully submitted,
R. Daniel Knox

4. Actions of the Presbytery of Ohio on the complaints of Messrs. Kiester and
Knox. The following quotations are numbered sections of the Minutes of the
Presbytery of Ohio, the spring stated meeting, April 21-22, 1989:

48. Presbytery considered Mr. Kiester’s complaint first.
49. Mr. DeVelde reported that the Judicial Committee found the complaint
in order. When put to a vote, the complaint was sustained. At their requests, the
negative votes of Messrs. Brown, DeVelde, Frailey, Gabrielse, and Wilson were
recorded.
50. The amends sought by Mr. Kiester’s complaint were granted and re-
corded.
52. On motion, presbytery determined to send a representative to present
presbytery’s action to Covenant OPC. The Moderator subsequently carried out
this responsibility himself.
53. Presbytery considered Mr. Knox’s complaint.
54. Mr. DeVelde reported that the Judicial Committee found the complaint
in order.
58. When put to a vote, the complaint was sustained. At their request, the
negative votes of Messrs. DeVelde, Frailey, Orteza, and Wilson were recorded.
59. Presbytery granted and recorded the amends sought by Mr. Knox’s
complaint.

5. Actions of the Presbytery of Ohio on the Complaint of Dr. Laughlin (from
the provisional minutes of the spring stated meeting of the Presbytery, April 20-21,
1990).

20. When put to a vote, Dr. Laughlin’s complaint was denied. At their
requests, the negative votes of Messrs. Orteza, Trace, and L. Wilson were re-
corded.
21. ...
22. As per the committee’s recommendation, the Moderator instructed the
Assistant Clerk to write a letter to Dr. Laughlin to inform him officially of the
actions of Presbytery regarding his complaint, and to send a copy of this letter,
with a copy of the complaint, to each minister and each session of the Presbytery.

6. Acknowledgment of Notice of Appeal to the 57th General Assembly (provi-
sional minutes of the adjourned spring stated meeting of the Presbytery of Ohio,
May 19, 1990)

It is noted that Dr. Laughlin will carry his complaint to the 57th
General Assembly. It is recorded that the Presbytery appoints D.
Kiester to defend the presbytery’s verdict before the 57th General
Assembly.
7. Appeal of David E. Laughlin to the General Assembly against the decision of the Presbytery of Ohio denying his complaint of July 18, 1989.

[Ed. note: In this document, emphases in the original have been omitted.]

I am appealing the decision made by the Ohio Presbytery of the Orthodox Presbyterian Church at its April 20/21 1990 stated meeting, to deny my complaint of July 18, 1989. A copy of this complaint is enclosed herewith.

A brief summary of events leading up to this complaint is in order.

The session of the Covenant Presbyterian Church of the City of Pittsburgh, in an effort to encourage participation of its members in its worship services, enacted a new Worship Policy in July of 1986. This policy was complained against by two members of the congregation. Their complaint was denied by the session. The Presbytery first upheld the complaint, but later vacated their decision, and denied it at its meeting of October, 1988. Two members of the Presbytery (Mr. Daniel Knox and Mr. David Kiester) complained against this decision of Presbytery. Their complaints were sustained at the April 1989 meeting of Presbytery. The session’s policy was declared to be in error. The session of Covenant Church suspended the implementation of its policy.

My complaint of July 18, 1989 is easy to understand. I charge that the acts of the Ohio Presbytery in its April 1989 meeting, in sustaining the complaints of Messrs. Knox and Kiester were illegal acts of Church power, and are therefore invalid and should be rescinded. They are illegal acts because the specific teaching of the Standards of our Church is that all decisions by governing bodies on issues of faith and worship must be made with Biblical warrant. The Presbytery, however, was told when they voted on the complaints of Messrs. Knox and Kiester that they were not voting on the grounds of the complaints, but merely on the pleas of the complaints. The acts to sustain these complaints without Biblical grounds are therefore illegal acts, according to our Standards and must be declared to be so and subsequently rescinded.

It must be pointed out that the worship policy of Covenant Church did not include anything that the Directory for the Public Worship of God forbids. It allows for things not specifically discussed in the Directory for Worship (e.g. prayers by Deacons, Elders and other Christians; the reading of the Scriptures, other than the sermon text, by Christians other than the minister, etc.) and for each of these the session gave what it believed was Biblical warrant. However, the session was accused of and convicted of erring because its policy went beyond the specific bounds of our Directory for Worship. The Presbytery felt that this was sufficient reason to find the session in error, and it was argued that the Biblical grounds were not necessary for their decision since the Directory for Worship was already based on the Scriptures. Effectively this institutes a kind of “regulative principle” of interpreting the Directory for Worship, in that what is not specifically allowed for in the Directory for Worship is forbidden. This is not a valid view of our secondary standards.

Let us now look briefly at my complaint of July 18, 1989.

The first three sentences of the complaint are merely factual statements concerning the case. Sentences four and five draw out the specific errors made by the Presbytery. They read as follows:

4. These decisions are therefore not valid acts of church power, as they are neither ministerial nor declarative in nature.
5. Indeed, they require of the session and the congregation an implicit faith and blind obedience, and bind the consciences of all who are asked to obey them.

The grounds of my complaint were as follows:

1. "All church power is only ministerial and declarative, for the Holy Scriptures are the only infallible rule of faith and practice. No church judicatory 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" (From The Form of Government of the Orthodox Presbyterian Church, III.3).

This important section of our Form of Government shows that all decisions on matters of faith and practice should be founded on the Word of God. A decision founded on the Word means that the Word of God is the basis of, or the grounds of, the decision. It is not just the vote of individual presbyters which must be founded on the Scriptures, but the vote of the body as a whole. To do this, grounds must be voted at the time of the decision. The body which is voting must agree, as a body, that such grounds are sufficient for their decision on the matter. However, these decisions of Presbytery about which I complained had no grounds attached to them whatsoever. They were therefore illegal acts of Church power since they do not conform to the explicit requirements of the Form of Government of our Church.

Furthermore, this section of our Form of Government teaches that church power is ministerial and declarative. As ministers (servants), the members of the Presbytery must speak the words of their Master, even our Lord. They must declare His words, not their mere opinions or thoughts on the matter. The byword of all the governing bodies of our church should be "What says the Lord?" Compare, WCF: I: 10, which says "The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture." See also WCF: XXXI: 3, which says, "It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the publick worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word."

Covenant Church of Pittsburgh has not heard the Holy Spirit speaking on this matter through the Presbytery, because the Presbytery made its decision without Scriptural grounds. We of Covenant Church have not been shown that the decisions of Presbytery are consonant with Scripture or in agreement with the word of God since Scripture was not used as grounds for the various decisions.

2. "God alone is the Lord of conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it, in matters of faith and worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also" (Westminster Confession of Faith, XX.2).
In matters of faith and worship we are free from the doctrines and commandments of men. The session of Covenant Church made a policy based on the Holy Scriptures. The Presbytery, only on the basis of its own authority, declared that the policy was in error. It did not show from the Scriptures that the policy of the session was in error. It merely stated that it was. This is contrary to our Form of Government and our Confession of Faith. Furthermore, by sustaining the complaints of Messrs. Knox and Kiester, the Presbytery put the session of Covenant Church in the position of accepting their teaching without giving them any reason to do so. This requiring of implicit faith is contrary to the Scriptures and to our Confession.

3. In the first Ordination Vow all office bearers in the OPC vow that “the Word of God (is) the only infallible rule of faith and practice.” This ruling of presbytery attempts to supersede the Scriptures, by requiring of our congregation, something that God has not required.

No one can require of believers what God has not required. If God requires something, it can be found in the Holy Scripture or it can be deduced therefrom by “good and necessary consequence.” The Presbytery did neither of these in attempting to find the session of Covenant Church in error. They, in effect, put their own opinions above the Scriptures, something which all officers in our Church have vowed not to do. See also the teaching of our Confession in WCF: XXXI: 4, “All synods and councils since the apostles’ times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.”

Therefore, I request that the 57th General Assembly of the Orthodox Presbyterian Church find the decisions of the Presbytery of Ohio of the Orthodox Presbyterian Church of 22 April, 1989 to sustain the complaints of Mr. D. Kiester and Mr. D. Knox, without Biblical grounds to be illegal acts of Church power as defined in our Standards, and that the Presbytery be required to rescind its decisions and that the amends to the respective complaints be withdrawn.

I encourage you, as you deliberate on this matter, to remember that it is our Church that we are talking about, not some other Church. Thus, the matter is to be judged by our Standards. Further I encourage you to remember that it is our Standards that must be used as the basis for your decision, not the traditions of the past. It should not be argued, as the Presbytery has done, that this is the way we always have done it, or that it is ordinary OPC procedure not to require Scriptural grounds for its decisions.

This is a very important decision for the General Assembly. Two issues are at stake: namely, the sufficiency of the Holy Scriptures in matters of faith and worship and the integrity of our Standards. Needless to say we must be followers of the Word of God and not followers of our traditions. As a Reformed Church our highest authority is that of the Holy Scriptures. That is why our Standards require Scriptural basis for all decisions in matters of faith and worship. But our Confessional integrity is also at stake. If you allow a court of the Church to make decisions on matters of faith and worship on the basis of its own authority without Scriptural grounds, when our standards explicitly state that this can not be done, our Standards become of no value.

Therefore, on the basis of our belief in the sufficiency of the Scriptures in matters of faith and worship, and for the integrity of our Church Standards, I urge you to find my appeal in order and to determine that the decision of the Presbytery
of Ohio to sustain the complaints of Messrs. Knox and Kiester were illegal acts and must be rescinded.

David E. Laughlin, Appellant
May 2, 1990
REPORT OF THE COMMITTEE ON EXPEDITING GENERAL ASSEMBLY BUSINESS

SYNOPSIS

I MANDATE
II RESPONSE FROM COMMISSIONERS
III THE COMMITTEE RESPONSE AND ACTIONS
IV FURTHER CONSIDERATIONS
V RECOMMENDATIONS

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."

The 55th General Assembly expanded the membership of the Committee by the Moderator of that Assembly, and a member elected by that Assembly (David W. Kiester). The mandate became "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."

The Committee presented to the 56th General Assembly its revised and renamed Plan for Conducting General Assembly Business. That Assembly continued the Committee with the mandate "to revise (as necessary) the Plan and prepare proposed amendments to the Standing Rules. ..."

The Committee herein presents its final report.

II RESPONSE FROM COMMISSIONERS

During and following the 56th General Assembly, comments on perceived problems with the Plan for Conducting General Assembly Business and other related suggestions were solicited by the Committee. Several comments were received and were taken into account in the work and recommendations of the Committee.

III THE COMMITTEE RESPONSE AND ACTIONS

A. The Committee, believing that the mandate also assumed that the 57th General Assembly will consider adopting the revised Plan for use during the Assembly, has requested of the Stated Clerk that consideration of Recommendation 1 in this report be placed at an appropriate spot at the beginning of the docket. It has also requested of the Stated Clerk that an item entitled "Unfinished Advisory Committee Business" be placed on the docket immediately prior to Miscellaneous Business.
B. The Committee judged that the Plan for Time Allotment used at the 55th General Assembly was effective in expediting the business of the Assembly, but not without some shortcomings. Therefore the Committee decided to do a major revision of the Plan.

The Committee considered utilizing various techniques such as individualized time allocations for each docketed item, standard time allocations for classes of docketed items, methods of handling the queue of pending recommendations upon the expiration of allocated time, provisions for allowing motions relative to matters not in the queue when time expired, limitations on commissioners’ speaking privileges, limits on time for presentation of report (standard limits for all reports, standard limits for all reports of various classes of committees, etc.), tentative non-binding allocations of time to be used as a self-policing guide only, requirements that all action items work their way up through the lower courts of the church before being docketed at the assembly, improvements in handling approval of minutes of the assembly, improvements in handling presbyterial and committee record examinations, special exceptions for judicial cases, and requirements for preparation of reports by committees of all types.

After much discussion, the Committee decided that much that could be done, would be too complicated to work easily in practice, and that much of what was proposed could end up working inequities. Therefore, the Committee presented to the 56th Assembly a much simplified plan that put uniform limits on the time available for:

1. presentation of standing and special committee reports
2. presentation of advisory committee reports
3. questions and answers about reports
4. commissioners' speeches
   a. during the first two hours of debate
   b. thereafter

That plan also sought to deal effectively with:
1. new proposals arising at the assembly
2. judicial cases
3. review of presbyterial records
4. review of committee records
5. approval of assembly minutes

C. The work of the Committee for this Assembly calls for the Plan not to be preserved as an Instrument of the Assembly, but to be incorporated into the Standing Rules (see Recommendation 2). The Committee believes that, although as an Instrument the Plan could be more readily revised, the possibility of confusing the types of majorities needed and the debatable/undebatable nature of the issue between the rules for suspension and amendment of the Standing Rules and the Instruments, necessitates the Plan being incorporated into the Standing Rules.

Revisions were also made to the Plan, including the following features:
1. Certain ideas of Biblical counsel and other wisdom were incorporated into the Plan itself (item 1)
2. The procedure of asking questions during the time of discussion of reports was tightened to avoid questions that are, in essence, actually debate (item 2)
3. The process of handling new proposals/questions was streamlined (item 4)
Appendix

4. Distinctions were created between unfinished advisory committee business and miscellaneous business, and a definition of the latter was supplied (item 4)

5. Provision was made for audio/visual presentations by Standing Committees, and addresses by missionaries and chaplains (item 2.a.)

6. The Moderator was given the right to propose further restrictions on debate (item 5.b.)

IV FURTHER CONSIDERATIONS.

A. Those taking the floor must be prepared, before taking the floor, to present brief and clear summaries of reports, questions, answers, or arguments.

B. When it appears that the Assembly is not able adequately to consider a matter, an advisory committee may serve an assembly well by recommending the postponement of action. Postponement of certain matters to the next assembly is less objectionable than arriving at a decision that is not well thought out, divisive, or of questionable value. However, postponement should not be used as a means of avoiding timely and responsible action.

C. Reports of committees should deal adequately and fully with matters under their purview, state the alternative solutions explored, discuss the pros and cons of each, and offer clear, well-developed recommendations.

D. Special committees erected to consider substantive matters generally should be appointed for a two- or three-year period, and allowed two years before reporting to an assembly. This would allow for more careful reflection and for time to seek review by others, both inside and outside the Church, before presenting recommendations.

E. Commissioners should familiarize themselves prior to an assembly with all matters before that assembly, and especially with those matters under their purview as members of advisory committees. To that end, every effort should be made to submit reports to the Stated Clerk in time for their inclusion in the Agenda to be mailed to the commissioners prior to the Assembly (cf. Standing Rule V.9.).

F. The Moderator should be active, by his encouragement and assistance, in helping an assembly to bring each matter to a responsible and expeditious conclusion.

G. Commissioners ought not second motions merely to have matters admitted to the floor so that they can hear them discussed. The purpose of requiring a motion to be seconded is to determine that there is more than one person in the assembly who favors and fully understands a motion before allowing the motion on the floor, lest the time of the assembly be wasted.

H. Advisory committees need to understand that their first responsibility is to assist the assembly to understand the matters referred to them, and after that to advise the assembly, especially concerning recommendations contained in those
matters. Successfully assisting an assembly sometimes requires substantial reorganization and condensation of the material, including recommendations, into a form more easily grasped. It is not the function of an advisory committee to prevent the recommendation of a committee or of a minority of a committee from being considered.

V RECOMMENDATIONS

1. That the Assembly suspend, in whole or in part, any Standing Rule where it is inconsistent with the Plan presented below, and adopt the following Plan for the consideration of the matters before the 57th General Assembly:

PLAN FOR CONDUCTING GENERAL ASSEMBLY BUSINESS

1. SELF-DISCIPLINE. A deliberative assembly is best able to discharge faithfully its assigned tasks when each member heeds the exhortations in James, “Everyone should be quick to listen, slow to speak, and slow to become angry...” (1:19), and in Ephesians, “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen” (4:29). Also, we are counseled in the Book of Proverbs:

11:12b ...a man of understanding holds his tongue.
15:1 A gentle answer turns away wrath, but a harsh word stirs up anger.
17:27 A man of knowledge uses words with restraint, and a man of understanding is even-tempered.
17:28 Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.
18:2 A fool finds no pleasure in understanding but delights in airing his own opinions.
18:17 The first to present his case seems right, till another comes forward and questions him.
21:23 He who guards his mouth and his tongue keeps himself from calamity.

2. STANDING/SPECIAL COMMITTEE REPORTS. When a report of a Standing or Special Committee has been brought to the floor, the following order and time allocations shall be followed:

a. Presentation of the report of the Committee for up to 15 minutes.
Presentation of audio/visuals (optional) to supplement a report, not to exceed 15 minutes, and reports from missionaries and chaplains, not to exceed 10 minutes each, shall be made at this time. Such audio/visuals shall have been previewed by advisory committees for their information in preparing their reports.

b. Presentation of the minority report(s) of the Committee for up to 15 minutes each.

c. Presentation of the report of the Advisory Committee for up to 10 minutes.
d. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each.
e. Following the presentation of all reports, commissioners may, for up to 30 minutes:
Appendix

(1) Ask questions about the report(s)
(2) Discuss portions of the report(s) not related to a recommendation

During this period, a commissioner shall, after having been recognized, announce whether he is asking a question(s) about the report(s), or discussing a portion(s) of the report not related to a recommendation; discussion of portions of the report(s) related to a recommendation is out of order. A questioner may have up to one minute to ask his question.

f. Debate and action on all pending recommendations in the following order:

(1) Procedural recommendation(s) of the Advisory Committee or its minority(s)
(2) Recommendation(s) of the Committee
(3) Recommendation(s) of the minority(s) of the Committee
(4) Recommendation(s) of the Advisory Committee
(5) Recommendation(s) of the minority(s) of the Advisory Committee

Recommendations under f.(1) above shall not have the effect of preventing a recommendation of the Committee or of the minority of the Committee from being considered.

h. At the conclusion of the debate and action on all pending questions, the spokesman for the Advisory Committee shall lead the Assembly in prayer for the work of the Committee.

3. LIMITATIONS ON SPEECHES. Each commissioner shall be limited to two speeches per motion. During the first two hours of debate on recommendations arising under a docketed item, a commissioner’s first speech shall be limited to 10 minutes and his second to five. After two hours of such debate, a commissioner’s first speech shall be limited to five minutes and his second to three.

4. NEW PROPOSALS/QUESTIONS.
   a. Commissioners who come to the Assembly prepared with proposals or questions relating to a matter assigned to an advisory committee, shall present such proposals and/or questions to such Advisory Committee.
   b. All motions offered in the course of the Assembly which are not germane to a pending recommendation, but are related to the current docketed item, may be considered only subject to the following rules:
      (1) The Moderator shall immediately propose: “Shall this question be referred to an advisory committee?” The motion to refer shall be undebatable; the mover shall have 30 seconds to state the purpose of the motion. Failure of the motion to refer ends consideration of the question unless presented by an advisory committee under Unfinished Advisory Committee Business.
      (2) Should the Assembly determine to refer, and the Moderator judge that the matter is sufficiently novel to be new business, the Moderator shall direct that the matter may return to the floor only under Unfinished Advisory Committee Business. Should the Assembly subsequently not act affirmatively on the matter, all reference to it shall be expunged from the Minutes and from the report of the Advisory Committee (unless specifically required).
   c. Only matters unrelated to docketed items may be proposed under Miscellaneous Business.
5. EXCEPTIONS.
   a. The above rules shall not apply when the Assembly is sitting in judicial capacity.
   b. When, in the judgment of the Moderator, timely completion of the business of the Assembly comes into question, he may propose further restrictions on time for debate and/or length of speeches.

6. MINUTES. The Minutes of the Assembly shall be approved, without being read to the Assembly, in the following manner:
   a. The printed Minutes of previous sessions normally shall be distributed by the mid-morning recess, beginning with the first full day of business. After the lunch recess, at the call of the Moderator, the Minutes shall be presented for approval.
   b. On the final day of the Assembly
      (1) Copies of the Minutes of the previous day shall be distributed to the commissioners at the earliest possible time. At an appropriate time the Moderator shall call for the approval of the Minutes and, if necessary, require the Clerk to read them to the Assembly.
      (2) Later, at a convenient time, the Moderator shall call for the reading of the Minutes of that day by the Clerk for approval, following which the Assembly shall vote on approval of the Minutes as a whole.
   c. The Clerk shall be responsible to post each day's Minutes with their corrections, as well as to mark clearly any subsequent corrections brought to his attention after initial posting.

7. PRESBYTERIAL RECORDS and STANDING COMMITTEE RECORDS.
   The Committee to Examine Presbyterial Records and the Committee to Examine Standing Committee Records shall prepare reports for distribution prior to the noon recess on the third full day of business. Interested parties shall present reactions to these reports to the appropriate Committee no later than the recess for dinner the same day, and the Committees shall resolve any matters brought to their attention insofar as possible. The final reports shall be presented for adoption the following morning as the first orders of the day without being read to the Assembly (suspending Standing Rule, Chapter V, Section 7), by vote on the reports as a whole, unless the Committee deems it necessary to bring a weighty matter to the floor separately, or unless the Assembly determines to divide the question.

2. That this Assembly propose to the 58th General Assembly the following amendments to the Standing Rules:

   • a. Chapter III.B.2., add a new h. as follows: h. To post each day's Minutes with their corrections, as well as to mark clearly any subsequent corrections brought to his attention after initial posting.

   • b. Chapter V, delete present 6., change present 5. to 6. and insert a new 5. as follows:

5. When a report of a Standing or Special Committee has been brought to the floor, the following order and time allocations shall be followed:
a. Presentation of the report of the Committee for up to 15 minutes. Presentation of audio/visuals to supplement a report, not to exceed 15 minutes, and reports from missionaries and chaplains, not to exceed 10 minutes each, shall be made at this time. Such audio/visuals shall have been previewed by advisory committees for their information in preparing their reports.

b. Presentation of the minority report(s) of the Committee for up to 15 minutes each

c. Presentation of the report of the Advisory Committee for up to 10 minutes

d. Presentation of the minority report(s) of the Advisory Committee for up to 10 minutes each

e. Following the presentation of all reports, commissioners may, for up to 30 minutes:

   (1) Ask questions about the report(s)
   (2) Discuss portions of the report(s) not related to a recommendation

   During this period, a commissioner shall, after having been recognized, announce whether he is asking a question(s) about the report(s), or discussing a portion(s) of the report not related to a recommendation; discussion of portions of the report(s) related to a recommendation is out of order. A questioner may have up to one minute to ask his question.

f. Debate and action on all pending recommendations in the following order:

   (1) Procedural recommendation(s) of the Advisory Committee or its minority(s)
   (2) Recommendation(s) of the Committee
   (3) Recommendation(s) of the minority(s) of the Committee
   (4) Recommendation(s) of the Advisory Committee
   (5) Recommendation(s) of the minority(s) of the Advisory Committee

g. Recommendations under f.(1) above shall not have the effect of preventing a recommendation of the Committee or of the minority of the Committee from being considered.

h. At the conclusion of the debate and action on all pending questions, the spokesman for the Advisory Committee shall lead the Assembly in prayer for the work of the Committee.

   c. Add a new Chapter VI (renumbering the remaining chapters) as follows:

Chapter VI. OF SPECIAL ORDERS DURING A GENERAL ASSEMBLY

A. NEW PROPOSALS/QUESTIONS.

   1. Commissioners who come to the Assembly prepared with proposals or questions relating to a matter assigned to an advisory committee, shall present such proposals and/or questions to such Advisory Committee.

   2. All motions offered in the course of the Assembly which are not germane to a pending recommendation, but are related to the current docketed item, may be considered only subject to the following rules:

      a. The Moderator shall immediately propose: "Shall this question be referred to an advisory committee?" The motion to refer shall be undebatable; the mover shall have 30 seconds to state the purpose of the motion. Failure of the motion to refer ends consideration of the question unless presented by an advisory commit-
tee under Unfinished Advisory Committee Business.

b. Should the Assembly determine to refer, and the Moderator judge that the matter is sufficiently novel to be new business, the Moderator shall direct that the matter may return to the floor only under Unfinished Advisory Committee Business. Should the Assembly subsequently not act affirmatively on the matter, all reference to it shall be expunged from the Minutes and from the report of the Advisory Committee (unless specifically required).

3. Only matters unrelated to docketed items may be proposed under Miscellaneous Business.

B. MINUTES. The Minutes of the Assembly shall be approved, without being read to the Assembly, in the following manner:

1. The printed Minutes of previous sessions normally shall be distributed by the mid-morning recess, beginning with the first full day of business. After the lunch recess, at the call of the Moderator, the Minutes shall be presented for approval.

2. On the final day of the Assembly
   a. Copies of the Minutes of the previous day shall be distributed to the commissioners at the earliest possible time. At an appropriate time the Moderator shall call for the approval of the Minutes and, if necessary, require the Clerk to read them to the Assembly.
   b. Later, at a convenient time, the Moderator shall call for the reading of the Minutes of that day by the Clerk for approval, following which the Assembly shall vote on approval of the Minutes as a whole.

C. PRESBYTERIAL RECORDS and STANDING COMMITTEE RECORDS.
   The Committee to Examine Presbyterial Records and the Committee to Examine Standing Committee Records shall prepare reports for distribution prior to the noon recess on the third full day of business. Interested parties shall present reactions to these reports to the appropriate Committee no later than the recess for dinner the same day, and the Committees shall resolve any matters brought to their attention insofar as possible. The final reports shall be presented for adoption the following morning as the first orders of the day without being read to the Assembly (suspending Standing Rule, Chapter V, Section 7), by vote on the reports as a whole, unless the Committee deems it necessary to bring a weighty matter to the floor separately, or unless the Assembly determines to divide the question.

D. EXCEPTIONS.
   1. The above A. and [present] Standing Rule VI.2 [prospective VII.4.] shall not apply when the Assembly is sitting in judicial capacity.
   2. When, in the judgment of the Moderator, timely completion of the business of the Assembly comes into question, he may propose further restrictions on time for debate and/or length of speeches.

   d. [Prospective] Chapter VII, add new sections 1 and 2 (renumbering the remaining) as follows:

1. A deliberative assembly is best able to discharge faithfully its assigned tasks when each member heeds the exhortation in James, "Everyone should be quick to listen, slow to speak..." (1:19). In addition, we are counseled in the Book of Proverbs:
Appendix

17:27 A man of knowledge uses words with restraint...
17:28 Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.
18:2 A fool finds no pleasure in understanding but delights in airing his own opinions.
18:17 The first to present his case seems right, till another comes forward and questions him.
21:23 He who guards his mouth and his tongue keeps himself from calamity.

2. Each commissioner shall be limited to two speeches per motion. During the first two hours of debate on recommendations arising under a docketed item, a commissioner’s first speech shall be limited to 10 minutes and his second to five. After two hours of such debate, a commissioner’s first speech shall be limited to five minutes and his second to three.

■ e. [Prospective] Chapter VIII, add a new section 1 (renumbering the remaining) as follows:

1. The Scriptures give us clear principles to govern our behavior in deliberations in assemblies. Among them:

Ephesians 4:29: Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

Proverbs 11:12b: ...a man of understanding holds his tongue.

Proverbs 15:1: A gentle answer turns away wrath, but a harsh word stirs up anger.

Proverbs 17:27: ...a man of understanding is even-tempered.

3. That this Assembly instruct the Stated Clerk to include in the docket of assemblies immediately prior to Miscellaneous Business an item entitled “Unfinished Advisory Committee Business.”

Respectfully submitted,
John O. Kinnaird, Chairman
Mark T. Bube
John P. Galbraith
David W. Kiester
Stephen L. Phillips
REPORT OF THE STATED CLERK

SYNOPSIS

This Clerk believes that the last report of his predecessor is a fine outline of the work that falls to the Clerk, and having neither the time nor the inclination to invent another, hereby follows the same outline.

I DOCKET

A. Expediting General Assembly Business
The Committee on Expediting General Assembly Business has again requested early consideration of the proposals it is bringing to the 57th GA. In view of the fact that it would be even more difficult this year than last, for an advisory committee to review their proposals before the Assembly convenes for business, the Clerk has scheduled consideration of their report as the first item of business after the recess for advisory committee meetings. At least one member of the Committee has concurred with this arrangement. Certain items in the Docket have been scheduled as if the Committee’s proposals had been adopted.

B. Committee to Consider a Committee on Public Religious Matters
In accordance with an action of the 56th GA, the report of the Committee to Consider a Committee on Public Religious Matters has been scheduled immediately after the report of the Committee on Ecumenicity and Interchurch Relations.

C. Time Schedule
The time schedule included in the docket retains the same times of beginning and ending the day’s business that we have followed for several years, but shortens the lunch and supper recesses by a total of 35 minutes. This is done to provide more business time, in view of the need to do in less than 6 days what took 7 1/2 days in 1989.

II AMENDMENTS PROPOSED TO THIS ASSEMBLY

Two amendments to the Form of Government (FG) were proposed by the 56th GA to the presbyteries for adoption. A number of amendments to the Standing Rules (SR) of the GA were also proposed to this GA for adoption. One of the latter (that affecting the timely submission of complaints and appeals) the Clerk regarded as having sufficient impact on the churches and presbyteries that he included mention of it in his general letters to all of the ministers, sessions, and presbyteries advising them of actions of the 56th GA, even though no response on their part was required. Two presbyteries did respond (on opposite sides - c'est la guerre). Also, one presbytery responded (negatively) to another pending amendment. In order that an advisory committee might review those responses and other pending amendments, the Clerk, in another departure from past practice, has scheduled action on the pending amendments to the SR after, instead of before, the recess for advisory committee meetings.
Appendix

A. Form of Government

1. Chapter XIX (cf. Minutes, 56th GA, Article 244)
   Approved: (11) DK, MA, MW, NJ, NY, NC, NW, OH, SO, SC, SW
   Disapproved: (1) PH
   Adopted. Approved by a majority of the presbyteries

2. Chapter XXIII (cf. Minutes, 56th GA, Article 64)
   Approved: (2) MA, SO
   Disapproved: (10) DK, MW, NJ, NY, NC, NW, OH, PH, SC, SW
   Not adopted. Not approved by a majority of the presbyteries
   The Moderator, in accordance with FG XXXII,2, should declare the amend-
   ment to FG XIX adopted and in effect.

B. Standing Rules

   The pending amendments to the SR (cf. Minutes, 56th General Assembly,
   Articles 32-6, 35, 39-2.a., 41, 71-4.c., 72-2, 80, 135-2, 135-5, 140, 185-4, and 186) are the
   following:

   III.B.3. Add the following:
   “o. To publish annually a Directory of the Church and to solicit advertis-
   ing for it
   “p. To publish the Book of Church Order, and when amendments have
   been adopted, to make available substitute pages to accommodate the amendments
   in a form compatible with the format of the book
   “q. The Assembly may elect a Corresponding Clerk to assist the Stated
   Clerk between Assemblies with correspondence, additional to that prescribed in
   this section, as is referred to him by the Stated Clerk”

   V. Change title to: “Of Reports, Appeals, and Complaints”
   Add the following:
   “12. Appeals and complaints, together with the basic relevant records and
   papers, shall be in the hands of the Stated Clerk, in quadruplicate, six weeks prior
   to the Assembly”
   IX.2.a. Change to read: “There shall be ten Standing Committees, namely
   The Committee on Appeals and Complaints
   The Committee on Christian Education
   etc.”
   IX.2.b. Relitter present b. through h. to become c. through i. and add new b. as follows:
   “b. The Committee on Appeals and Complaints shall consist of three
   members, one member in each class. The Committee shall act in advance of or
   during a General Assembly to receive appeals and complaints, to advise whether
   appeals and complaints are in order and properly before the Assembly, 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 com-
   plaints.”
   IX.2.f.(prospective g.) Change to read: “The Committee on Ecumenicity and
   Interchurch Relations shall consist of nine members, ministers and/or elders,
   arranged in three classes of three members each.
   “The mandate of the Committee shall be:
   (1) Make recommendations to the General Assembly on all matters
   relevant to the relationship of the Orthodox Presbyterian Church to other churches
and to ecumenical bodies both in the United States and abroad, including the establishment of official relationships, in accordance with the Assembly’s policy on Churches in Ecclesiastical Fellowship

(2) Maintain and nurture those relationships established by the General Assembly

(3) Endeavor to put into practice the Assembly’s Biblical Principles of the Unity of the Church

(4) Appoint fraternal delegates to the major assemblies of churches with which the Orthodox Presbyterian Church has an official relationship

(5) Appoint representatives to the annual meeting of the North American Presbyterian and Reformed Council (NAPARC)

(6) Report to each General Assembly on its work and on the churches with which the Orthodox Presbyterian Church has an official relationship”

IX.5.a.(3) Add the following: “Members of this Committee shall be exempt from serving on other temporary or advisory committees.”

III WORK OF THE STATED CLERK

A. Overview

1. Nature of the work

In his report last year, the previous Clerk said “...the variety and amount of the workload has increased very substantially.” The present Clerk, taking the responsibility again after a five-year hiatus, now confirms not only that the quantity and variety of the work has increased, but that the nature of the work that survives from his previous tenure has greatly changed. Certain details of these changes will be mentioned later, but at this point this Clerk records his perception that the job is already substantially full-time, and that it requires both substantial computer expertise and mastery of many diverse details. This Clerk has had less freedom for certain personal activities to which he aspires, in the past year, than he had during his years of full-time engineering employment. Furthermore, there are several areas of the Clerk’s responsibilities that he has not felt free, because of other higher priority responsibilities, to attend to properly. Some of these will be mentioned subsequently. The Clerk has told the Trustees that he is willing to undertake the responsibility for another year if they and the Assembly so desire, but he is uncertain whether he will be available after next year. That he can use his time more efficiently after this past year’s learning experience is almost certain. That he can better use certain help available to him is to be hoped for. That another man (ultimately a younger man with a full-time salary) with the attributes mentioned above can be found to do the job is not clear.

2. Complaints

The SR now require that complaints (to the GA) be in the Clerk’s hands at least three weeks before the convening of the GA, and a pending change would make it six weeks. The Clerk received the first of the two complaints included in the Agenda about ten weeks before the GA (and he had to do no keyboarding on it), but the second complaint was received barely five weeks before the GA. It was a scramble to do the necessary keyboarding and editing in time to include it in the Agenda. This is a relatively straightforward complaint, yet it consumes ten pages in the Agenda. If, say, two complex complaints arrived four weeks before the GA, it would be impossible to include them in the Agenda. Despite concerns that justice delayed is justice denied, this Clerk believes that good order argues even more
strongly that the pending change from three weeks to six weeks needs to be adopted.

3. Matters Needing Attention
   The previous Clerk mentioned five items needing attention.
   a. Comprehensive index of all GA Minutes. This Clerk has done one miniscule bit of this job. There has been time for no more. Perhaps the most helpful thing that needs to be done in this area is conceptualizing the job and planning its computerization.
   b. Index for the BCO. An index is indeed desirable, but this Clerk has not been able to devote any time to it. A further problem is that an index will increase the page count. If last year’s overture from the Presbytery of the Dakotas asking for a looseleaf BCO including the WCF and the Catechisms is to prevail (as the Committee on Christian Education is recommending) over last year’s overture from the Presbytery of New Jersey asking for a hard-bound BCO, then the page count becomes a serious concern.
   c. More bound copies of the Minutes. This Clerk has been able to do nothing.
   d. Storage for the Assembly’s files and Minutes. The Clerk and his wife spent two hot days last August counting, packing, and moving the Assembly’s stock of Minutes from a damp room in the basement of 7401 to two long shelves in the carriage house. Many water-damaged and excess copies were discarded. The subsequent inventory was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>1936</th>
<th>1937</th>
<th>1941</th>
<th>1947</th>
<th>1949</th>
<th>1950</th>
<th>1951</th>
</tr>
</thead>
<tbody>
<tr>
<td>1936a</td>
<td>9</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>23</td>
<td>86</td>
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<tr>
<td>1936b</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>4</td>
<td>23</td>
<td>86</td>
</tr>
<tr>
<td>1937</td>
<td>7</td>
<td>59</td>
<td>57</td>
<td>97</td>
<td>92</td>
<td>47</td>
<td>5</td>
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<td>1947</td>
<td>3</td>
<td>59</td>
<td>59</td>
<td>97</td>
<td>92</td>
<td>47</td>
<td>5</td>
</tr>
<tr>
<td>1949</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>4</td>
<td>23</td>
<td>86</td>
</tr>
<tr>
<td>1950</td>
<td>23</td>
<td>47</td>
<td>47</td>
<td>97</td>
<td>92</td>
<td>47</td>
<td>5</td>
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<tr>
<td>1951</td>
<td>86</td>
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<td>5</td>
<td>72</td>
<td>72</td>
<td>72</td>
<td>70</td>
</tr>
</tbody>
</table>

   See Recommendation 1.
   e. Office space at 7401. This Clerk agrees with the previous Clerk on the desirability of having the Clerk located at 7401, but does not accord this goal as high a priority as the previous Clerk, perhaps because this Clerk cannot practically operate out of 7401.

4. Mechanics
   The Clerk bought a hard disk for his computer in July, 1989, but for reasons not worth the space to record, did not get it up and running until Jan. 20, 1990. More recently the Clerk bought a modem for his computer, at the suggestion of the Committee on a Denominational Computer System. The Clerk also owns copies of Microsoft Word (through version 5), and of two databases. He also uses a copy of Mailtrak that belongs to the Assembly. This past year necessitated his learning much more about Microsoft Word than he knew previously.

   The Clerk has been happy to use this hardware and software in his work, but believes that the Assembly needs to plan ahead to the time when it will be desirable or necessary for the Assembly to own its own machines and software. The Assistant Clerk is planning to purchase, for himself, a new machine to replace the thoroughly outdated machine that he has been using that belongs to the Assembly. The Clerk recommends that the Assembly consider whether it ought to purchase the new machine for the Assistant Clerk. See Recommendation 2.

5. Corresponding Clerk
The Clerk is grateful for the arrangement made by the 56th GA for a Corresponding Clerk, and hopes that the 57th GA will adopt the change to the SR to incorporate the arrangement. The Clerk has not had a lot of correspondence to refer to the Corresponding Clerk, but the latter's help in what has been referred has been a great relief.

B. Publications

1. Church Directory

This Clerk was able to have an update of the 1989 Directory published in the Oct., 1989, issue of New Horizons, and to have the 1990 Directory distributed in January, 1990. The 1990 Directory was sent to all Clerks of Session, in quantity equal to half his church's communicant membership, and to all of those individuals and agencies on the Clerk's mailing list specifically for the Directory. At a somewhat later date single copies were sent to all ministers deemed not to have easy access to one though a local church. There were 8500 copies printed. Total costs (including the Oct. update) were $6548.44 and advertising revenues were $4425 ($600 is still due), for a net cost of $2123.44 at this writing. This compares favorably with the corresponding figures a year ago. Each update costs $200 to $300, plus considerable effort on the Clerk's part. The Clerk would like to have an expression from the Assembly as to the usefulness of the updates. See Recommendation 3.

2. Minutes

a. Size. The 1989 Minutes, at 412 pages, are our second longest Minutes in our history, exceeded only by 1988's mammoth 532 pages. The extensive appendices to the two ecumenical committee reports are major contributors to the length.

b. Cost. Costs for the 1989 Minutes were the following:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing, 700 copies, 412 pages</td>
<td>$7,128.63</td>
</tr>
<tr>
<td>Shipping, mailing</td>
<td>1,849.28</td>
</tr>
<tr>
<td></td>
<td>$8,977.91</td>
</tr>
</tbody>
</table>

The corresponding total for the 1988 Minutes was $9,641.00.

c. Distribution. The Clerk expects the Minutes to be available for shipping on May 21. This is unconscionably late, and is due to the fact that the Clerk devoted most of his available time in 1989 to (1) correspondence growing out of the Assembly, (2) learning how to do the Oct., 1989, Directory update and doing it, and (3) learning and doing several new (to this Clerk) things that had to be done to produce the Directory in January, 1990. If this Clerk has the responsibility again, his top priority will be to devote more time, earlier in the game, to the Minutes. The job will be easier the next time because certain reformatting tasks that had to be done will not have to be repeated. For the record, however, copy (actually, floppy disks) for the 1989 Minutes was given to the printer March 8, 19, and 28. Proofs received thereafter were returned to the printer as fast as the printer could use them.

The printing of the 1988 Minutes cost approximately 60% more than the printing of the 1982 Minutes, even though the 1988 Minutes were 2 1/2 times bigger. The explanation lies in the difference between how the Minutes were done then and now. In the old days, the printer was given marked hard copy, and the printer did all of the keyboarding (actually, rekeyboarding) and formatting. Now, the keyboarding and much of the formatting is done by whoever prepares the original copy. The Clerk keyboards most of the Overtures, Communications, and
Complaints but also is responsible for consistency of format and style throughout the book. It is this shift of keyboarding and formatting effort from the printer to the customer, that permits the great savings we are seeing and that the computer age makes possible. The Clerk is still responsible for a host of individually minor (but collectively major) editorial details, but in his opinion the biggest single task in the preparation of the Minutes is the reformatting of material from the Agenda format to the Minutes format, and that, in the old days, was mostly the task of the printer.

3. Book of Church Order

Even though the Clerk knew that the stock of the BCO held by GCP would be exhausted by 1989 year end, he was unable (because of what he perceived to be higher priorities) to give GCP the information to update the book until March 22, 1990. The Clerk has been informed that copies of the updated BCO will be available approximately the same time the Assembly convenes. For several reasons, mostly technical, only one of the changes in the BCO suggested by the previous Clerk a year ago, is being made.

C. Finances

1. Accounting

The Clerk has processed (at this writing) 109 vouchers for expenses chargeable to the GA Operations Fund, and has carried out the correspondence and billing occasioned by the Directory advertising. The Clerk has not been able to devote any time to analyzing financial data (from the vouchers and the periodic summaries received from 7401) in order to exercise the informed control for which he is responsible. Nevertheless it appears at this writing that expenses will come in well under the 1989-1990 budget, but it also appears that contributions are well below the budgeted $94,000. The Clerk has not been able to write to the churches about this other than his general letter of October 3, 1989, to all of the churches advising them of actions of the 56th GA.

2. Accounting Period

As announced by the previous Clerk in his report last year, we have switched to the calendar year for purposes of contributions to the GA Funds. This means that the amounts requested by the GA for the Operations and Travel Funds are not expected or desired before January 1 of the ensuing year. However, they are very much expected and desired in the period from January 1 to the convening of the GA, each year.

IV REFERRED MATTER

The previous Clerk requested this Clerk to check the official bounds of the presbyteries, in connection with publication of that information in the Directory. In making that check the Clerk was reminded that the 24 westernmost counties of Iowa were transferred in 1973 from the Presbytery of the Midwest to the Presbytery of the Dakotas, in view of the latter Presbytery's work in Sioux County, Iowa. That work vanished from the Statistician's report in 1974. The Clerk informed both Presbyteries in Feb., 1990, that he was contemplating recommending to the GA that those counties be returned to the Presbytery of the Midwest. The Presbytery of the Dakatas has responded that it has no objection, but the Presbytery of the Midwest opposes the shift. On the ground that it is best not to split states between two presbyteries unless there are enough OP churches in the state to justify it, the Clerk recommends the shift. See Recommendation 4.
V MATTERS RESULTING FROM THE 56TH GA

A. Letter to the Wheaton Church
The 56th GA directed the Stated Clerk and the Corresponding Clerk to write a pastoral letter to the Wheaton Church in connection with that church’s appeal to that Assembly. A letter giving the details of the Assembly’s actions in re the appeal went to the Wheaton church, to the original complainant, and to the Presbytery of the Midwest on June 22, 1989. Because of the Corresponding Clerk’s involvement with the ICRC meeting immediately following the 56th GA, it was not possible for the Clerks to collaborate on the pastoral letter until after the ICRC meeting. The pastoral letter to the Wheaton church was sent July 11, 1989.

B. Linguistic Revision of the WCF
The 56th GA directed the Committee on Christian Education to distribute copies of the linguistic revision of the WCF to the presbyteries, ministers, and churches by August 1. The committee did so, at a cost of $1030.08, for which they then requested payment from the GA Operations Fund. The Clerk declined to approve the expense, since the GA had not included it in the budget and to the best of the Clerk’s knowledge, had not contemplated paying for it from that fund. This GA may want to overrule its Clerk.

VI RECOMMENDATIONS

1. That the Assembly authorize the Clerk to retain two copies of each year’s Minutes now on hand, with a view to having them bound, and to sell the remainder for the listed prices (1984ff.), and for $6 per copy where no price is listed, giving priority to Orthodox Presbyterian purchasers.

2. That the Assembly offer to purchase as its own, a computer and letter-quality printer for the use of, and to be kept in the custody of, the Assistant Clerk.

3. That the Assembly indicate by a straw poll, its answers to the following questions:
   a. Did you use one or both of the 1989 Directory updates published in New Horizons to mark up your copy of the OPC Directory? [Result: 48 yes, 40 no]
   b. Did you remove one or both of the 1989 Directory updates from New Horizons and put it/them with your copy of the Directory? [Result: 33 yes, 62 no]
   c. Have you made use of one or both of the 1989 Directory updates for the purpose for which it was intended? [Result: 45 yes, 39 no]

4. That the 24 westernmost counties of Iowa be shifted from the Presbytery of the Dakotas to the Presbytery of the Midwest, effective January 1, 1991 (making the entire state of Iowa part of the latter Presbytery, as it was before 1973).

Richard A. Barker
Stated Clerk
REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly have met on three occasions since the 56th General Assembly. One meeting was by telephone conference.

I STANTON TRUST

The Trustees completed the administration of the Stanton Trust. Following is a summary of the sale of the land contributed to The Orthodox Presbyterian Church by the Rev. Charles E. Stanton in 1984 and the disposition of the funds realized:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts from the sale of the land</td>
<td>$100,000.00</td>
</tr>
<tr>
<td>Interest on investment of funds</td>
<td>11,998.81</td>
</tr>
<tr>
<td>Total cash received</td>
<td>111,998.81</td>
</tr>
<tr>
<td>Miscellaneous costs paid</td>
<td>882.49</td>
</tr>
<tr>
<td>Total available for distribution</td>
<td>111,116.32</td>
</tr>
</tbody>
</table>

Distributed to:
- OPC Committee on Foreign Missions       $19,000.00
- OPC Committee on Home Missions and Church Extension 40,000.00
- Van Til Publishing Committee            5,000.00
- OPC Committee on Coordination            22,000.00
  (For computer, etc., for consolidated accounting system)
- Presbytery of New York and New England  10,000.00
  (For Presbytery Home Missions)
- Westminster theological Seminary         15,116.32
  (For books for Montgomery Library)

Balance                                      -0-

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 MATTERS REGARDING THE OFFICE OF THE STATED CLERK

After conferring with the Stated Clerk the Trustees continue to discuss the advisability of a full-time Stated Clerk, possibly located in the Administration Building at 7401 Old York Road, Philadelphia, PA.

Mr. Richard A. Barker has acceded to the request of the Trustees to serve the
Assembly for one more year, on the same terms. The Trustees will also be requesting the Rev. John P. Galbraith to continue for that time as Corresponding Clerk, also on the same terms.

IV ELECTIONS

We report with both sorrow and joy the death on January 3, 1990, of Trustee Ruling Elder Edward D. Schnitzel, Jr., whose term would have expired in 1991. The terms of the following trustees expire at this Assembly: Steven F. Miller (minister) and Willard E. Neel (ruling elder).

V ESTIMATED EXPENSE

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.

VI RECOMMENDATIONS

1. The Trustees respectfully nominate Mr. Richard A. Barker to be the Stated Clerk of the Fifty-seventh General Assembly, recommend that his remuneration be $10,500, and recommend that his duties be those listed in the Standing Rules, Chapter III, Section B.3., except item m. (see III above).

2. The Trustees respectfully nominate the Rev. John P. Galbraith to be the Corresponding Clerk and recommend that his remuneration be $1,000 (see III above).

Respectfully submitted,
Steven F. Miller
REPORT OF THE STATISTICIAN

Statistically, 1989 was a year in which the Orthodox Presbyterian Church "took one step forward and two steps back." It was a year of progress in several areas. There was joy in heaven and on earth when 484 people professed their faith in Jesus Christ upon joining our church. One hundred seventy of these professions of faith were made by our baptized noncommunicants. In addition, there were the blessings of 433 baptisms of covenant children, and 348 reaffirmations of faith. Most of our churches maintained or improved upon previous levels of membership, attendance, and giving. Per capita giving, for example, increased by a healthy 7.5 percent, with a small shift in emphasis toward benevolence giving.

It was also a year for setbacks. It has been apparent for a long time that the OPC could grow well if it could limit its losses from people leaving by transfer or erasure. Part of the problem is geographic: there simply are not enough OP churches in enough places, so that often members who relocate are too far from the nearest OP congregation, with the result that they must leave the OPC to unite with a local church. Each year many of the membership gains are offset by losses, resulting in an average increase of about 1.8 percent per year in membership over recent years. It seems that the back door has always been somewhat ajar. In 1989, however, the back door swung open as five entire congregations and most of a sixth withdrew from the OPC, taking away nearly 1,000 members. Thus, for the first time since 1975 the OPC experienced a loss in total membership. This loss dominated some of the statistical data for the year, especially in terms of "totals," many of which were lower than in recent years. But this loss, as large as it was, should not be allowed to obscure the fact that measurable progress was made by many OP churches in terms of membership growth, attendance, and giving.

This report summarizes the statistical changes reported by clerks and pastors from every congregation and regional church of the denomination, to whom thanks is given for the material on which this report is based. The Yearbook section contains the tabulated Statistical Reports of the Regional Churches.

I SUMMARY

At the end of 1989 there were 171 local churches and 20 unorganized mission works among the 12 regional churches that comprise the OPC. This compares to 168 and 24, respectively, in 1988. Table 1 summarizes the more significant statistics for the regional churches. (A more complete summary table is located in the Yearbook section following the Statistical Reports of the Regional Churches.)

The membership of the OPC decreased by 687 persons in 1989, to a new total of 18,689 members, including 324 ministers. This represents a 3.55-percent decline from 1988's adjusted total of 19,376 members. The decrease of 687 members was driven by the withdrawal from the OPC of five entire congregations and most of a sixth, totaling 959 members, plus 8 ministers. Had it not been for these withdrawals, there would have been a 1.4-percent increase in membership (280 persons), as compared to 1.1 percent in 1988 and the average rate of 1.8 percent per year over the past decade.

The loss in membership is reflected in the attendance figures, as one would expect. Worship attendance was down by 544 persons in November when the full
effect of the withdrawals was felt. Worship attendance remained at about 76.2 percent of total membership, as it had been in 1988. Sunday school attendance fared somewhat better, being down 'only' 230 in November, compared to the previous year, in spite of the much larger membership drop. Nevertheless, Sunday school attendance still remains at about 46.4 percent of total membership, only slightly better than in 1988.

In giving, Table 1 includes total contributions and average contributions per communicant member for each of the regional churches. Total giving in 1989 was 3.0 percent greater than in 1988, reaching nearly $14 million. Per capita giving increased 7.5 percent, which remained well above the rate of inflation.

II CHURCHES

Eight (8) new and separate churches were organized by their respective presbyteries in 1989. Each had previously been an unorganized mission work. Listed in chronological order by date of organization are the following new OP churches:

<table>
<thead>
<tr>
<th>Church</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Covenant</td>
<td>Barre VT</td>
<td>3/10/89</td>
</tr>
<tr>
<td>New Life</td>
<td>Sterling PA</td>
<td>5/21/89</td>
</tr>
<tr>
<td>Cross Keys Fellowship</td>
<td>Turnersville NJ</td>
<td>6/4/89</td>
</tr>
<tr>
<td>Merrimack Valley Comm.</td>
<td>New Jersey</td>
<td></td>
</tr>
<tr>
<td>No. Andover MA</td>
<td></td>
<td>10/8/89</td>
</tr>
<tr>
<td>New Life</td>
<td>Stroudsburg PA</td>
<td>10/1/89</td>
</tr>
<tr>
<td>Oakland Hills</td>
<td>Farmington Hills, MI</td>
<td>10/8/89</td>
</tr>
<tr>
<td>New Life</td>
<td>So. Hadley MA</td>
<td>11/18/89</td>
</tr>
<tr>
<td>Fellowship</td>
<td>Lake Worth FL</td>
<td>12/8/89</td>
</tr>
</tbody>
</table>

There were no direct receptions of existing non-OP congregations during the year.

As noted above, five (5) churches withdrew from the OPC in 1989. The four in Southern California joined the Presbyterian Church in America (PCA). The fifth church did not affiliate with another denomination, as far as is known.

In chronological order, the withdrawals were as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>Manhattan Beach CA</td>
<td>1/28/89</td>
</tr>
<tr>
<td>New Life</td>
<td>Escondido CA</td>
<td>1/31/89</td>
</tr>
<tr>
<td>Coastal Community</td>
<td>Oceanside CA</td>
<td>2/2/89</td>
</tr>
<tr>
<td>Church of the Redeemer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Placerville CA</td>
<td></td>
<td>4/4/89</td>
</tr>
<tr>
<td>Cornerstone</td>
<td>Artesia CA</td>
<td>5/23/89</td>
</tr>
</tbody>
</table>

At the end of 1989 there were 171 local churches in the OPC, and increase of three over an adjusted total of 168 the previous year.

A total of seven (7) mission works were started during 1989. This number may not be precise since it is sometimes difficult to ascertain the actual starting point for a mission work. The statistician tries to be consistent in applying a criterion that a mission work has begun when it has received some form of recognition by the presbytery involved. Often the start of worship services signifies a starting point, even though there may be no members on a roll associated with the group. Usually the statistician and the presbytery clerk reach an agreement as to which church planting activities will be listed as mission works. In any event, the seven works begun in 1989 are as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
</tbody>
</table>
Appendix

Park Woods, Overland Park KS  Dakotas
Providence, Greensboro NC  Mid-Atlantic
Grace, Battle Mountain NV  No. California
OP Chapel, Wilsonville OR  Northwest
New Life, Key West FL  South
Covenant, LaGrange GA  South
Fellowship, Lake Worth FL  South

One of these, Fellowship in Lake Worth FL, moved on within the year to be organized as a new and separate church, among the eight (8) listed above.
Completing the changes among the mission works were three (3) that were terminated by presbytery:
  New Life, Sparta NJ  New Jersey
  Emmanuel, Maple Grove ME  NY & New England
  International Mission, Escondido CA  So. California

III  MINISTERS

The number of ministers at the end of 1989 was 324, a decrease of 11 from 1988. This was the result of the following 31 changes:

Ordained (5):
  Martin R. Ban, 10/20/89  No. California
  Carl A. P. Durham, 9/8/89  Dakotas
  LeRoy H. Leach, 2/17/89  Midwest
  Martin A. Novak, 11/19/89  South
  Mark A. Schroeder, 11/26/89  So. California

Received into the OPC (5):
  Roy Davenport, from the PCA, 11/19/89  Mid-Atlantic
  Clinton S. Foraker, from an indep. church, 10/8/89  Philadelphia
  Paul J. Hill, from the PCA, 3/10/89  South
  Joel C. Kershner, from the PCA, 5/6/89  Philadelphia
  Stephen A. Pribble, from the PCA, 12/1/89  Midwest

Deceased (-2):
  Charles G. Schaufele, 10/24/89  NY & New England
  Daniel van Houte, 4/8/89  So. California

Dismissed (-12):
  Jay E. Adams, to the ARPC, 12/5/89  New Jersey
  John M. Frame, to the PCA, 2/3/89  So. California
  Barry Henning, to the PCA, 10/26/89  South
  Mark A. House, to the PCA, 2/3/89  So. California
  Richard P. Kaufmann, to the PCA, 2/3/89  So. California
  Louis A. Kickasola, to the PCA, 12/1/89  So. California
  Bruce H. McRae, to the PCA, 5/29/89  So. California
  John W. Monger, to the RPCNA, 3/7/89  Philadelphia
  Vincent Ortiz, to the PCA, 2/3/89  So. California
  David Seivright, to the PCA, 1/15/89  South
  Douglass E. Swagerty, to the PCA, 2/3/89  So. California
  Stephen R. Williams, to the PCA, 5/29/89  So. California
Erased (-4):
Rodney E. Alexander, 10/28/89 Northwest
Matthew D. Floding, 4/28/89 Midwest
Charles H. Gosling, 11/4/89 Midwest
Robert W. Harvey, 10/8/89 Midwest

Deposed (-1):
Robert A. Gramp, 5/6/89 New Jersey

Demitted (-2):
Gary K. Edwards, 4/12/89 South
Roy L. Kems, 9/22/89 Southwest

In addition to these changes there were 11 ministers who transferred between OP presbyteries in 1989. Thus, there were approximately 42 ministerial changes during the year, not counting some relocations that may have occurred within a presbytery.

IV MEMBERSHIP AND ATTENDANCE

The size of a congregation may be measured in terms of the total members enrolled, the average number of persons attending the worship services, or possibly some combination of both methods. In last year's statistical report the concept of using both total membership and morning worship attendance was introduced by means of a graphical presentation that included both types of data for each church and mission work. Figure 1 presents such a chart for 1989. In this figure each congregation, except for a few smaller than 10 members, is represented by a symbol (triangle for a church, and circle for a mission work). The location of each symbol is determined by a congregation's total membership (communicants and noncommunicants) at the end of 1989 and its morning worship attendance in November 1989. Congregations vary in the percentage of members who attend; this is represented in the chart by lines of constant percentage. One can see, for example, from Figure 1 that many OP churches have an attendance that is approximately 80 percent of its membership. Most of the churches lie between the 60 and 100-percent lines. In fact, as was noted above, the denominational average is 76.2 percent. A few churches (25) have an attendance that exceeds total membership, as is also the case with most of the mission works. Also, there are a few (26) that have an attendance less than 60 percent of total membership.

Overall, Figure 1 reveals a large grouping of OP churches in the middle, so to speak, having a membership of 50 to 120 persons and an attendance of 40 to 100 persons. A second group is found in the 100 to 200 range. Only 17 churches have a membership exceeding 200 persons. They can hardly be referred to as a group since they vary so greatly in size. They do represent generally, however, the largest OP congregations. Of these 17 churches, only six also have an attendance exceeding 200.

These six churches are:
New Life, Glenside PA (648/500) Philadelphia
Bethel, Oostburg WI (532/510) Midwest
Calvary, Cedar Grove WI (477/412) Midwest
Columbia OPC, Columbia MD (368/311) Mid-Atlantic
Calvary Community, Phillipsburg NJ (347/245) New Jersey
Trinity, Hattboro PA (292/215) Philadelphia

It is interesting to note from Figure 1 that the size of a church does not
significantly affect the ratio of attendance to membership. Churches large and small lie in a band centered along the 80-percent line. There is a wider spread in the ratios for the smaller churches, but this is probably due to the greater number of points in that region.

Figure 2 displays Sunday school attendance in relationship to morning worship attendance for each church and mission work of 10 or greater in attendance. This chart shows little change from the previous year. Overall, average Sunday school attendance was 61 percent of morning worship attendance, and thus about 46 percent of total membership. In this chart there does appear to be a factor related to size. Only one of the churches exceeding the OP average morning worship attendance of 80 persons has a Sunday school larger than 80 percent of worship attendance, whereas many of the smaller congregations exceed the 80-percent level. Indeed, only 13 Sunday schools exceeded 100 persons in attendance in November. The average Sunday school size (for churches) was 48.6 persons.

V CONTRIBUTIONS

The $13.85 million contributed to support all aspects of the ministry of the OPC in 1989 has been broken down as in past years into three categories as follows:

1. General receipts for local operations include all offerings used for the operation and maintenance of the local church or mission work. Excluded are any amounts received from sources outside the local congregation (home missions aid, interest, etc.) loans, bequests, and non-cash contributions. In 1989 these general contributions totaled $10.06 million, or 72.6 percent of total giving.

2. Benevolence receipts for missions and service include items relating to missions activities such as Worldwide Outreach and Thank Offering, presbytery missions, other outreach ministries, and all diaconal giving. In 1989 these contributions totaled $2.79 million. This is a 5.3-percent increase over 1988, and comprised 20.1 percent of total contributions compared to 19.8 percent in 1988. This increase occurred in spite of the 3.55 percent drop in membership, and followed a 9.8 percent increase the previous year in benevolence receipts.

3. Special receipts for capital improvements including building programs totaled just over $1 million for the second year, and accounted for 7.3 percent of giving.

Per capita giving was up by 7.5 percent to a new high of $1,103 per communicant member. The 3.0 percent gain in total contributions in 1989, however, clearly shows the effect of several churches having left the denomination.

The giving of OP congregations is displayed in Figure 3 in terms of total contributions (in thousands of dollars) and communicant membership for each church and mission work. Plotting the points in this way allows a direct comparison of congregational giving by means of the lines of constant per capita giving. These are identified in the legend as $2,000, $1,000 and $500 per communicant member. Nearly all congregations fall within the bounds of $500 to $2,000 per C.M. The general giving pattern is unchanged from 1988. Figure 3 illustrates the wide variation in giving among churches. The even distribution of points shows that per capita giving is not related to the size of a congregation. As a result, size provides very little indication of the level of giving of a particular congregation.

Benevolence giving displays even greater variation among congregations as
indicated in Figure 4. To say that the average per capita giving to benevolence is $222 per communicant member is virtually meaningless when individual congregations vary from $20 to nearly $900 per C.M. Generally, it can be seen that the larger churches have higher per capita benevolence giving than smaller ones, but there are many exceptions.

VI CONCLUDING COMMENTS

A statistical report is something like the reflection one sees in a mirror. The image possesses a few of the characteristics of the object, such as size and shape, but it is merely a representation. There's some useful information to be gained by viewing the image, but it's hard to get beneath the surface to see what is really happening using our statistical 'mirror'. We can see that our 'body' has lost some weight, not so much by dieting as by the severing of whole parts from the body. We look at the outward appearance, and can't help but be disappointed at some of what we see. Recovery will take a while, perhaps a few years. The great Physician looks at the heart and, praise the Lord, he has power to heal and restore all that is diseased or injured.

As we go away from this 'mirror' for another year, let's not immediately forget what kind of person we saw. In fact, to apply the scriptural metaphor, we need to take up the mirror of the word to see what we really look like, and keep in mind the promise of James 2:25 that the "one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does."

Respectfully submitted,
Luke E. Brown, Statistician

[Ed. note: A table and four figures for the year 1988, that should have followed the Report of the Statistician in the Minutes of the 56th (1989) General Assembly (following p. 138) were inadvertently omitted from those Minutes. They are included, for reference, in the present Minutes, beginning on p. 403, following the Index.]
Table 1: SUMMARY OF REGIONAL CHURCH STATISTICS

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</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>12</td>
<td>18</td>
<td>55</td>
<td>21</td>
<td>584</td>
<td>266</td>
<td>850</td>
<td>8</td>
<td>466</td>
<td>1.667</td>
<td>496</td>
<td>1.309</td>
<td>944</td>
<td>956</td>
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<td>Midwest</td>
<td>18</td>
<td>3</td>
<td>31</td>
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<td>1,667</td>
<td>72</td>
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<td>167</td>
<td>2,746</td>
<td>1.019</td>
<td>3,441</td>
<td>1,159</td>
<td>1,273</td>
<td>1,285</td>
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<td>N. Calif.</td>
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<td>94</td>
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<td>673</td>
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<td>60</td>
<td>604</td>
<td>3.131</td>
<td>1,900</td>
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<td>1,285</td>
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<td>Ohio</td>
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<td>2</td>
<td>19</td>
<td>31</td>
<td>42,569</td>
<td>673</td>
<td>1,900</td>
<td>60</td>
<td>604</td>
<td>3.131</td>
<td>1,900</td>
<td>1,309</td>
<td>1,273</td>
<td>1,285</td>
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<tr>
<td>Phila.</td>
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<td>23</td>
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<td>673</td>
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<td>38</td>
<td>2,942</td>
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<td>2,456</td>
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<tr>
<td>South</td>
<td>10</td>
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<td>20</td>
<td>43</td>
<td>38,251</td>
<td>673</td>
<td>1,159</td>
<td>38</td>
<td>2,942</td>
<td>1.837</td>
<td>2,456</td>
<td>944</td>
<td>944</td>
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<tr>
<td>N. Calif.</td>
<td>11</td>
<td>1</td>
<td>34</td>
<td>47</td>
<td>1,176</td>
<td>633</td>
<td>2,177</td>
<td>24</td>
<td>2,177</td>
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<td>2,177</td>
<td>1,001</td>
<td>1,001</td>
<td>1,001</td>
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<tr>
<td>Totals</td>
<td>109</td>
<td>22</td>
<td>314</td>
<td>793</td>
<td>12,563</td>
<td>5,822</td>
<td>18,365</td>
<td>676</td>
<td>11,099</td>
<td>314</td>
<td>11,099</td>
<td>5,822</td>
<td>11,099</td>
<td>11,099</td>
</tr>
</tbody>
</table>

*The value indicated is removed from the previous year's report.*
Figure 1.
THE SIZE OF OR CONGREGATIONS
In 1989 as Indicated by
Morning Worship Attendance and Total Membership

Legend:
- Church
- Mission Work

\[ \text{Att} = 100\% \text{ of T.M.} \]
\[ \text{Att} = 80\% \text{ of T.M.} \]
\[ \text{Att} = 50\% \text{ of T.M.} \]

Total Members (T.M.) Enrolled at the End of 1989

Church membership values are adjusted to exclude members of mission works, shown separately.
Figure 2.
ATTENDANCE AT OPC SUNDAY SCHOOLS
Compared to Morning Worship Attendance
For Each Congregation in November 1989
Figure 3. THE GIVING OF OUR CONGREGATIONS In 1989 as Indicated by Total Contributions and Communicant Membership

Legend:
- ▲ Church
- ○ Mission Work
- $2,000 per C.M.
- $1,000 per C.M.
- $500 per C.M.

Church membership values are adjusted to exclude members of mission works, shown separately.
Figure 4.
THE BENEVOLENCE GIVING OF OP CONGREGATIONS
In 1989 as Indicated by Benevolence Contributions and Communicant Membership

Legend:
- Church
- Mission Work
  - $400 per C.M.
  - $200 per C.M.
  - $100 per C.M.
  - $50 per C.M.

Church membership values are adjusted to exclude members of mission works, shown separately.
I INTRODUCTION

"'But you will receive power when the Holy Spirit comes on you; and you will be witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'" - Acts 1:8 (NIV)

All of us are familiar with these words spoken by our Lord Jesus Christ after His resurrection and just prior to His ascension. Coupled with them are the words that the church has come to call the Great Commission or Royal Command:

"Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.'" - (Matthew 28:18-20)

Here we have the command given by our risen Lord and the promise of His enabling power. As we read on in the book of the Acts, we soon recognize that this portion of God’s inspired Word is indeed the story of what the risen Lord Jesus continues to do after the fulfillment of that promise recorded for us in chapter two.

The Orthodox Presbyterian Church is now well into its second half century, having celebrated her semicentennial on June 11, 1986. With the dawn of the last decade of this century, we also find ourselves facing the arrival of the twenty-first century. Already this time benchmark is being used for various purposes and undoubtedly will be appealed to time and again in the life of the church. It will not only bring us closer to the two thousand year observance of our Lord's Advent, but it will also heighten our anticipation of His coming again. The year 2000 is understandably a peg toward which many goals are, and will be, attached within the Christian community.

The Committee on Home Missions and Church Extension has projected a vision of what we should ask the Lord to do in our midst at this time in history. And that vision is intimately related to our raison d'etre. Early in her history the Committee charted a course by adopting this 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 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."

In 1988, the Committee placed before the 55th General Assembly a document entitled “The Principles, Policies, Methods and Vision for Church Growth” and concluded that presentation by stating a commitment to serving the church in faithfully pursuing its home missions challenge by fulfilling our purpose in the years 1990-2000 in the following manner:

1. By assisting the presbyteries in establishing one new urban or ethnic church each year during 1990-1995 and two new urban and 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.

As we enter the 90s, the Committee is still committed to this vision. The implementation of our goals is seemingly more difficult to accomplish now than when they were first proposed. Nevertheless, we go forward in humble dependence upon the Lord and continue to believe in the enabling power of the Holy Spirit. Quite often it is when human resources either fail us or are not as readily at hand that we realize afresh that the Lord's work is indeed His. Well might we remember the word of the Lord to Zerubbabel, saying “Not by might, nor by power, but by my Spirit saith the Lord of hosts” (Zechariah 4:6).

In view of the financial situation confronting the Committee in early 1990, the feasibility of supporting the above goals is not attainable. Therefore, the Committee intends to consider appropriate revisions in the course of the year 1990.

II FIELD SUPPORT IN 1989

A. Fields Supported
The following fields were provided with financial and other assistance in 1989 (listed by presbytery):

- Dakotas
- Mid-Atlantic
- Midwest
- New Jersey
- New York & N.E.
- N. California
- Northwest
- Ohio

Dakotas
- Overland Park, Kans. (T. Jeffrey Taylor)
- Sterling, Va. (Edwin C. Urban)
- Appleton, Wis. (William A. Anderson)
- Farmington Hills, Mich. (Ralph A. Rebandt, II)
- Sparta, N.J. (L. Kenneth Hash)
- Boston, Mass. (Robert H. Tanzie)
- Newtown, Conn. (William B. Kessler)
- North Andover, Mass. (John D. Van Meerbeke)
- Antioch, Calif. (Martin R. Ban)
- Livermore, Calif. (Brian H. Nicholson)
- Missoula, Mont. (Ronald J. McKenzie)
- Wasilla, Alaska (G. Mark Sumpter)
- Shenango Valley, Pa. (David W. Kiester)
Appendix

Philadelphia
Lancaster/Lampeter, Pa. (Laurence N. Vail)
Sterling, Pa. (Tim W. Young)
Stroudsburg, Pa. (William E. Laverty)

South
Hialeah, Fla. (Jose Vera)
Lake Worth, Fla. (Paul J. Hill)
Melbourne, Fla. (Donald M. Parker)

S. California
E. Los Angeles, Calif. (Josue Balderas)
San Marcos, Calif. (Gregory L. Price)

Support to a new work (Delta Oaks OPC) in Antioch, California began in September with the arrival of church planter Martin Ban. Support was resumed to Cornerstone OPC, Missoula, Montana with the arrival on the field of Ronald J. McKenzie. Support for a mission work in the Shenango Valley, under the oversight of the session of Calvary OPC, Harrisville, Pennsylvania, was begun in November when David W. Kiester began full-time ministry as a church planter for this mother-daughter endeavor. Limited support to New Life OPC Lancaster/Lampeter, Pennsylvania was given in July, August and September from the Galloway Fund. Support to New Life OPC Sterling, Pennsylvania was concluded at the end of June. Support to Apple Valley OPC, Appleton, Wisconsin ceased in August following the resignation of the missionary/pastor. The Committee will resume support to this field when a suitable candidate has been located. Support to New Life OPC, Sparta, New Jersey was terminated in December 1989 when this mission work was closed.

B. Field Support Policy
It is the Committee's policy to provide financial 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 and will concur in the selection of the missionary. The first year of support is on a monthly basis with an anticipated reduction of a minimum of 25% for the ensuing years on a monthly declining scale.

The Committee reaffirms its desire to work in partnership with the presbyteries in establishing churches that are Reformed in doctrine and presbyterian in polity. The story of home mission and church extension endeavors includes disappointments as well as many encouragements. At times difficult decisions must be made, such as the closing of the work in Sparta, New Jersey at the end of 1989.

C. Support Concluded
In 1989 two fields concluded their support relationship with the Committee: Sterling, Pennsylvania in June and Sterling, Virginia in December. The Committee provided a total of $59,084 in combined aid to these fields during their aid-receiving years.

D. New Fields
In addition to the resumption of aid in Missoula, Montana, the Committee initiated funding for works in Shenango Valley, Pennsylvania, Lake Worth, Florida and Wasilla, Alaska. It should be noted that New Life OPC, Wasilla was nurtured for several months by the Rev. Lawrence R. Eyres and during the summer of 1989 by the Rev. William J. Bomer. The Committee also granted the request of the Presbytery of the Midwest for financial aid to Grace OPC, Lansing, Michigan to be taken from the Chicago Special Projects Fund. This field is not considered to be a denominational mission field.
E. Additional Financial Support

The Committee is keenly aware of the need for mission works to have available additional funding for start-up costs in the early stages of the work. During 1989 the Committee addressed this need and despite limited resources, initiated a pilot program to provide up-front funding up to $5,000 to assist two of our fields. Later the Committee adopted the following funding plan:

That an amount not to exceed $2,500 be made available to each new field initially funded in September 1989 and thereafter, under the following conditions:

1. The funds be used for advertising, brochures, mailers, telemarketing, public media, outreach programs, promotion and evangelism. These funds will be available for the first twelve months after a man is placed on the field.

2. The funds be given only upon the submission of a written request for those things listed above with the receipts for specific expenditures due at the office of the CHMCE within ninety days after receiving the funds.

3. The amount of funds given for any one project be 50% of the total cost. The other 50% may be raised by the Presbytery, the local group, friends or relatives or any combination thereof.

III REGIONAL HOME MISSIONARIES

As noted in the stated goals of the Committee for this decade, concerted effort is being made to help each presbytery to be served by a regional home missionary by 1995. By the end of 1989 four men were serving in this capacity: Presbytery of the Dakotas, R. Jeffrey Taylor; Presbytery of New Jersey, Ross W. Graham; Presbytery of Philadelphia, Bernard J. Stonehouse; Presbytery of the South, James Heemstra. It should be noted that Mr. Taylor has initially spent most of his time in establishing a new work in Overland Park, Kansas, a suburb of Kansas City. Therefore, he has been listed under the field support section of this report even though financial aid has been given under the RHM portion of the Committee's budget. During the year, the Presbytery of the South recognized Mr. Heemstra's ministry as being full-time with his efforts toward the end of the year focused upon the strengthening of a small mission work in LaGrange, Georgia that affiliated with the OPC during the year and anticipates having a pastor in 1990.

In addition to the men serving in full-time ministry, three other men were engaged in part-time work with limited financial aid from the Committee. The men in this category are James L. Bosgraf, Pastor of Bethel OPC, Oostburg, Wisconsin, Presbytery of the Midwest; Dr. Jack Julien, a ruling elder at Calvary OPC, Sonora, California, Presbytery of Northern California; and Leo A Frailey in the Presbytery of Ohio. At the end of the year resignations were announced from Mr. Frailey to become effective on December 31, 1989 and from Dr. Julien to be effective February 28, 1990. The Committee is grateful to God for these men and their diligent labors.

During the year a subcommittee began to study the matter of requests made by presbyteries for more than one part-time RHM with the possibility of the Committee establishing a policy in dealing with such requests. That study was not concluded in 1989.

The following guidelines are followed in granting financial aid to the presbyteries who engage full-time RHMs:

1. The Committee will contribute support up to one-half of the total salary and benefits package for the RHM.
2. Before receiving any support, the presbytery will submit its proposed RHM program to the Committee containing guidelines and provisions for oversight and evaluation.

3. The missions committee of presbytery will submit a quarterly evaluation report of the RHM program, including such things as accomplishments, problems and future goals, to the Committee.

4. The presbytery shall make every effort to request a reduction in support annually.

The Committee has made exceptions to these guidelines when they are deemed to be warranted.

IV STATISTICAL INFORMATION

In 1989 the Committee noted a 6.4% increase in the number of Sunday morning worshipers in fields supported during 1988 and 1989. There was an average of 488 worshipers on these fields during 1988. During 1989 that number increased to 519. It might be of interest to note that only two fields decreased in attendance during 1989.

In order to analyze these figures, it should be kept in mind that mission fields tend to show their greatest percentage growth during their first year, but that growth is not reflected in these statistics. The Committee does not consider mission field statistics for this purpose until there is previous year data with which to compare them. Thus, the starts in Melbourne, Florida, Overland Park, Kansas, Shenango Valley, Pennsylvania, Lake Worth, Florida and Wasilla, Alaska are not reflected in these figures. The figures reported reflect 13 fields supported in both 1988 and 1989.

It is important to keep in mind that growth is not only measurable in numbers. The Committee is concerned about quality as well as quantity. It is difficult, however, to ascertain the degree of quality growth. At the same time, it is obvious that a healthy church development must have both.

V URBAN AND ETHNIC MINISTRIES

When God brought the Orthodox Presbyterian Church into being as a separate denomination in 1936, with a constituting prayer offered in the New Century Club in downtown Philadelphia, there soon were several small churches that emerged in that city. By the mid-1960s, however, there was no Orthodox Presbyterian Church in Philadelphia. The Committee took note of this development and sought to address the needs of the metropolitan area by enlisting seminarian William C. Krispin to serve as a church planter (home missionary in those days) in South Philadelphia. Eventually, this important strategic move on the part of the Committee resulted in the denomination reentering the city of its birth and, at the same time, beginning a pilgrimage in ministry that is still continuing as we seek to understand the various dynamics that are involved in church planting in urban areas. The Lord used Mr. Krispin and later Wilson L. Cummings to establish Emmanuel Chapel in South Philadelphia as a truly integrated urban ministry that has not only been a blessing to many, but was initially something of a pioneer endeavor in this kind of church planting. The establishment of this work took many years, with several
critical phases to be faced in the pursuit of establishing the mission as a particular self-governing, self-supporting and out-reaching congregation.

Mr. Krispin's gifts became further developed and honed during this time and prepared him to be instrumental in the development of the Center for Urban Theological Studies (CUTS) in Philadelphia where he serves as Director. This unique ministry was launched by the Committee on Home Missions and Church Extension with the approval of the General Assembly. As Director, Mr. Krispin has developed expertise in the area of principles and practices of cross-cultural ministry. In 1986 the Committee took formal note of his changing role with the Committee and sought his direct involvement in developing an urban and ethnic church planting strategy for the Committee. Since that time, he has been serving as part-time Director of Urban and Ethnic Ministries. He was directly involved in urging the Committee's support of two Hispanic evangelists who were called by presbyteries in that year and assisted the Committee in developing a strategy for further involvement in urban and ethnic ministries. This is not to say that the Committee had no such involvement in the past. Such has been the case, with the Committee providing support over the years for ministries to Jamaicans, Laotians, native American Indians (Menominee and Stockbridge), Ethiopians, Cuban Hispanics, Mexican Hispanics and Central American Hispanics. For more than a decade the Committee has sought more aggressively to bridge the cultural gap that exists in our nation through ministries to poor, urban American blacks, poor urban whites and blue collar urban whites.

The road that the Committee has travelled in this aspect of its ministry has been a difficult one. We are grateful to the Lord for the leadership given by Mr. Krispin. With the foreign mission field having come to our own shores, the Committee has found itself wrestling with some of the same problems that the Committee on Foreign Missions has encountered. For example, there is the matter of developing indigenous leadership and indigenous expressions of the Reformed faith among some of the peoples with whom we have been working.

The Committee's commitment in recent years to strengthening urban and ethnic ministries was underscored by determining that at least 33% of field support should go to urban and ethnic ministries. It was also determined that the Committee should reimburse CUTS for the services of Mr. Krispin that has become a line item in the budget in recent years. In 1989 that amount designated for his services amounted to $5,500. In order to assist in meeting a critical financial need at CUTS, the Committee made a one-time special gift in the amount of $2,000 in January in addition to the budgeted support of $5,000.

The Lord has opened several doors of opportunity to the Committee to establish new works in metropolitan areas such as Brooklyn, New York and Boston, Massachusetts. The Committee's aid to the Brooklyn work came to a close in 1988 and all reports indicate that Hope OPC is ministering effectively in this cross-cultural situation. The ministry in Boston is moving slowly forward with financial projections on target. The Committee has, however, encountered rather significant difficulties in its involvement in the Hispanic ministry in East Los Angeles and the Hialeah/Miami area. In the course of the year, Jose Vera's ministry at Iglesia Presbiteriana Internacional was concluded as he assumed the responsibility of being an RHM to the Hispanic-speaking population of the greater Miami area.

In order to address these challenges, the Committee determined to give higher priority in 1990 to its urban and ethnic ministries and adjusted the budget to secure fifty days of Mr. Krispin's time from CUTS in order to do the following:
1. Continue to assist the Presbytery of the South in addressing the needs at Iglesia Presbiteriana Internacional in Hialeah, Florida and monitoring and evaluating the effectiveness of the ministry of Jose Vera as a regional home missionary to the Hispanic community in the greater Miami area.

2. Continue to provide counsel to our Boston field.

3. Complete the study of OPC church growth since 1936.

4. Engage in consultations with the General Secretary and the Urban and Ethnic Subcommittee in order to pursue opportunities for ministry with the missions committees of the Presbyteries of Philadelphia, New Jersey, and New York and New England.

While the Committee is committed to its goal of assisting the presbyteries in establishing one new urban or ethnic church each year during 1990 to 1995 and two new urban and ethnic churches each year during 1996 to 2000, a review and evaluation of this goal will be undertaken in the course of 1990.

VI CHURCH PLANTER TRAINING PROGRAM

For several years the Committee has cooperated with the Presbytery of Southern California and Westminster Theological Seminary (West) in Escondido, California, in carrying out a church planter training program. For the past two years, the program was curtailed and is now being carried out by the Committee with the assistance of men in the presbytery of Southern California. The program was initially a part of the Committee’s involvement with the presbytery in the plan to establish twenty-one new churches in San Diego County by the twenty-first century. It appears as though the presbytery has had to terminate that plan. The Committee is now seeking to reach potential church planters at Westminster Seminary through a more direct approach. While several congregations still participate with the Committee in the implementation of this program, the writing of contractual arrangements with potential church planters who would serve as interns in Orthodox Presbyterian Churches in the area was terminated at the end of 1989.

VII EVANGELISM AND CHURCH DEVELOPMENT

As noted in the Committee’s purpose statement, we are “to assist the Orthodox Presbyterian Church in carrying out this task (of evangelizing and extending the church) within the United States.” This emphasis is not only in accord with Scripture, but is also clearly set forth in our Form of Government that speaks directly to our divine mandate 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 spiritual growth and evangelistic witness of the congregation” (FG, XIII, 7).

Furthermore, the regional church and its presbytery “has responsibility for evangelism within the bounds of its region” (FG, XIV, 5).
By the mid-1970s the Committee determined to address more aggressively the need to assist our churches in the work of evangelism. Statistical studies indicated a general dearth of public professions of faith as reflected over a period of years in the statistician's annual report to the General Assembly. In an attempt to motivate, equip and lead the church in this crucial area of obedience to our Lord, the Committee engaged a denominational evangelist in April 1979 who served until 1983. That same year the Committee reflected on different and additional ways of providing evangelistic help to our churches and presbyteries and created the position of Director of Evangelism and Church Development that has been filled by William J. Vermeulen since March 1984. Mr. Vermeulen works out of his office in his home in Ada, Michigan and is available to give assistance in various aspects of evangelism to all churches in the denomination as well as specific attention given to our home mission fields under financial support.

The Committee would urge presbyteries and individual congregations to utilize Mr. Vermeulen's gifts in our attempt to carry out our goals of encouraging each presbytery to hold an annual evangelism training seminar for its leadership beginning in 1990, to stimulate involvement in evangelistic church growth and to encourage each church to develop and implement an ongoing, regular program of evangelism by 1995, including the training of members for this work.

VIII TRAINING AND PROMOTION

In 1989 the Committee continued its practice of bringing together annually regional home missions personnel for a conference that was held at a campground in Michigan. The Committee also urged each presbytery to have present a representative from its missions committee.

A three-day training conference for all home missions personnel (including wives) was held on the campus of Reformed Bible College in Grand Rapids, Michigan, May 9-11.

In recent years the Committee has been assisted in meeting the financial costs of this conference by a grant from the Stanton Training Fund, administered by the Trustees of the General Assembly. In 1989 the Trustees disbursed the remainder of the funds. The Committee on Home Missions and Church Extension publicly expresses its gratitude to the Rev. Charles E. Stanton for the decision that he and his wife had made before her death to donate property to be sold that would benefit the ministries of the standing Committees of the Orthodox Presbyterian Church. The Committee recognizes the spirit of gracious generosity and loyalty to the church that motivated the giving of the gift and has sought to use its portion of the proceeds to provide training resources for our home missions personnel that included equipping seminars such as the annual home missions training conference.

During the year the Committee revised the Orientation Manual for all home missions personnel. In an attempt to assist these men 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 through the PHONE HOME telephone information service. Twice monthly current items of praise and petition, gleaned from reports from the fields, are made available to the church. Transcripts of these messages are sent upon request. In addition to providing two pages of copy for each issue of New
Horizons, the Committee continues the publication of SeedTime twice a year. In addition to a lead article designed to encourage and stimulate church growth, the insert provides 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 continue to 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.

A. Budgets

It should be noted that the Committee has not received the full amount of its GA-approved budget since 1983. The Committee received only 89% of the budget compared with 96% the previous year.

Since 1984 the Committee has drawn heavily upon its reserve funds (Contingent Fund) to supplement GA-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 as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
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<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>
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<tr>
<td>1987</td>
<td>234,689</td>
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<tr>
<td>1988</td>
<td>103,957 ($158,935 budgeted)</td>
</tr>
<tr>
<td>1989</td>
<td>(budgeted)</td>
</tr>
<tr>
<td>Total ('84-'89)</td>
<td>$651,482</td>
</tr>
<tr>
<td>1990</td>
<td>$36,000 (budgeted)</td>
</tr>
</tbody>
</table>

As the above figures indicate, the Committee has sought increasingly to become less dependent upon draws from the Contingent Fund that has been rapidly and progressively reduced. Early in 1989, the Committee entered into deficit spending. Although the Committee is grateful to the Lord and the church for the very generous giving that characterized the special spring offering in June, the year-end figures were still disappointing. The over-all finances throughout this year made it necessary to defer hiring additional office help and thus kept the General Secretary from planned promotional efforts and cut into ministry projects.

B. Financial Projections

The Committee is convinced that the backbone for the support of our Foreign Missions and Christian Education programs depends to a large extent on the strengthening of existing churches and a more aggressive effort in home mission and church extension work on the part of the presbyteries in partnership with the Committee. This is especially true in light of the departure of several of our congregations in recent years. While the RHM program has proven to be effective
within the presbyteries that have such a ministry, the Committee has noted three important results of such activity: (1) the need for Committee funding of new works (2) larger grants from the Committee for the securing of an RHM, and (3) the need to give more assistance in meeting up-front costs for new works undertaken. It is for this reason that the Committee requests a General Assembly approved budget of $534,000 in 1991. The Committee is grateful to the Committee on Coordination for authorizing a special spring offering in 1990 to supplement the GA-approved budget of $428,000. In promoting the special offering, the Committee anticipated an offering of $50,000 as a minimum to supplement grants to the presbyteries for the launching of new works and assisting them in securing an RHM.

X BUDGETS

HOME MISSIONS BUDGETS 1989-1992

DISBURSEMENTS

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<thead>
<tr>
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<td>I MINISTRY EXPENSES</td>
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<tr>
<td>A. Church Planting</td>
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<td>B. Ethnic Ministries</td>
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<td>D. Cuts</td>
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<tr>
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RECEIPTS

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<td>$534,400</td>
<td>$587,400</td>
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<tr>
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<td>10,000</td>
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<tr>
<td>Other</td>
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<tr>
<td>Galloway Fund</td>
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<tr>
<td>Contingent Fund</td>
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<td>-</td>
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<td>$594,000</td>
<td>$622,400</td>
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XI 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 licentiates and
ministers in our denomination who desire to have their availability known to churches without pastors. At the end of the year, eight questionnaires were on file. They are sent to all churches requesting information on available pastoral candidates. Lists of vacant pulpits are sent to interested pastoral candidates.

The Committee indicated to the 56th GA its desire to be relieved of this responsibility with the anticipation that it might be transferred to the Stated Clerk. It would seem, however, that the Stated Clerk needs more time for his current duties without adding this one to them. Therefore, the Committee withholds such a recommendation at this time. It should be noted that the Committee makes no charge for this service. Assuming that a man submits the standard questionnaire of ten pages and that it is sent to ten churches, the cost to serve one man and circulate his materials is approximately $35, not counting secretarial services.

B. Salary Scale Guidelines

The salary scale, effective January 1, 1990, as adopted by the Committee on Home Missions and Church Extension, provides a guide for assisting churches and presbyteries in setting salaries for home missions personnel in the initial phase of a church planting situation. The following base salary, in addition to manse or housing allowances, is suggested:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Base Salary</th>
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<tbody>
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<td>1st</td>
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</tr>
<tr>
<td>2nd</td>
<td>17,876</td>
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<tr>
<td>3rd</td>
<td>18,293</td>
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<td>4th</td>
<td>18,710</td>
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<td>5th</td>
<td>19,125</td>
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<td>6th</td>
<td>19,567</td>
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<tr>
<td>7th</td>
<td>19,957</td>
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<td>8th</td>
<td>20,373</td>
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<td>9th</td>
<td>20,798</td>
</tr>
<tr>
<td>10th</td>
<td>21,206</td>
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<tr>
<td>11th</td>
<td>21,623</td>
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<tr>
<td>12th</td>
<td>22,046</td>
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<tr>
<td>13th</td>
<td>22,469</td>
</tr>
<tr>
<td>14th</td>
<td>22,878</td>
</tr>
<tr>
<td>15th</td>
<td>23,711</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $24,216.

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, a supplement for rent paid is suggested.
   b. If a minister owns his home, a supplement for interest, taxes and other charges is suggested.

4. **Utilities.** All utilities except personal telephone toll calls, and including heat, will be paid by the church in addition to salary.
5. *Pension.* The church will pay the missionary’s pension premium.

6. *Social Security.* The church will pay one-half of the missionary’s Social Security. For missionaries not in the Social Security program, the church will pay one-half of the annual investment in an established investment or retirement income plan, on the same basis and in the same amount as though the missionary were in Social Security.

7. *Car Allowance.* Churches and chapels are encouraged to supplement the above salary provisions with a car allowance to help the pastor meet this pastoral expense. At the least, the Committee suggests that auto expenses be reimbursed at the rate of 22c per mile.

XII GENERAL ASSEMBLY (GA) MATTERS

A. Assessment Centers

The 55th GA instructed the Committee to cease to utilize an assessment center sponsored by the Committee on Mission to North America of the Presbyterian Church in America to help identify men with church planting gifts. The Committee has complied with that directive and has not sent men to the PCA assessment center since the restriction was imposed. A special subcommittee has been working on a plan for developing a biblically-based system of our own with the anticipation that a report will be submitted to the 58th General Assembly.

B. At a regular meeting of the Committee held on December 12, 13, 1989, it was determined to recommend that the 57th General Assembly establish one unified committee to carry on the work of worldwide outreach of the OPC to include the responsibilities now given to the Committees on Foreign Missions, Home Missions and Church Extension, Christian Education and Coordination and suggests that this committee be made up of 27 members (15 teaching elders and 12 ruling elders) divided into three classes and authorized to establish three subcommittees and call three executive secretaries to work specifically with the current responsibilities of the three program committees and that this recommendation be forward to the other program committees and the clerks of presbyteries.

*Grounds:*

1. *Biblical* - Paul tells us “There is one body and one Spirit - just as you were called to one hope when you were called - one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:4-6). Already we have acknowledged the unity of the work of the Church by establishing a unified budget. This recommendation is the next necessary step by establishing a unified committee to provide the ministry enabled by the budget.

2. *Simplicity* - If adopted, the proposal will replace three levels of bureaucracy with one new committee to replace the Committee on Coordination, the program committees (Foreign Missions, Home Missions and Church Extension, and Christian Education), and meetings of the representatives from these program committees.

3. *Expense* - If adopted, significant funds can be saved as the number of men serving on all the affected committees will be halved. This does not take away, however, from the diversity of experience available to the Church for the work of Worldwide Outreach as more men will be exposed as committee members to the work of the Church.
4. **Unity** - The one committee will, of necessity, always work together to reach a mutually agreed upon presentation to the Church for the work of Worldwide Outreach. Despite the best efforts of our general secretaries and the current committees, there is unfortunately at times an appearance of disharmony when the budget is being formulated and considered. We are not a body given to "party spirits" and this recommendation will further ensure that we maintain the unity of the Body of Christ.

C. Committee representatives to the 57th General Assembly. The Rev. Lyman Smith, a ministerial member of the Presbytery of Northern California was appointed by the Committee at the regular meeting of December 12, 13, 1989 to be one of the representatives of the Committee to the 57th General Assembly. At the Executive Committee meeting on March 20, 1990 Mr. William J. Vermeulen (Presbytery of the Midwest) and the Rev. John R. Hilbelink (Presbytery of New York and New England) were also appointed to serve as a second representative on behalf of the Committee to the 57th General Assembly.

XIII CHURCH EXTENSION FUND

During 1989 advertisements promoting investments in this Fund appeared in *New Horizons*. These were included in the semiannual *SeedTime* supplement and featured the story behind a current loan application or a congregation that had recently benefited by receiving a loan from the Fund. 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. While total investments in the Fund on December 31, 1989 totaled $1,906,886, there have been times when the amount exceeded the two million dollar mark.

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

Loans were made from the Fund in 1989 to Church of the Covenant, Hackettstown, New Jersey and Covenant OPC, Reading, Pennsylvania. One former Orthodox Presbyterian Church in Aurora, Colorado paid off the balance of its loan from the Church Extension Fund.

The Committee is a co-signer of a mortgage for Redeemer Orthodox Presbyterian Church, Dayton, Ohio, with the mortgage held by Society Bank, Zenia, Ohio.

The balances due on all loans from the Fund as of December 31, 1989 are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Name of Church</th>
<th>Balance Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonita, CA</td>
<td>Bonita Orthodox Presbyterian Church</td>
<td>$54,292</td>
</tr>
<tr>
<td>Bothell, WA</td>
<td>Trinity Orthodox Presbyterian Church</td>
<td>17,362</td>
</tr>
<tr>
<td>Cape Cod, MA</td>
<td>Presbyterian Church of Cape Cod</td>
<td>39,994</td>
</tr>
<tr>
<td>Cheyenne, WY</td>
<td>Northwoods Community Church</td>
<td>10,141</td>
</tr>
<tr>
<td>Cheyenne, WY</td>
<td>Northwoods Community Church</td>
<td>13,278</td>
</tr>
<tr>
<td>Cheyenne, WY</td>
<td>Northwoods Community Church</td>
<td>79,213</td>
</tr>
<tr>
<td>Chula Vista, CA</td>
<td>Bayview Orthodox Presbyterian Church</td>
<td>69,272</td>
</tr>
<tr>
<td>Dayton, OH</td>
<td>Redeemer Orthodox Presbyterian Church</td>
<td>38,372</td>
</tr>
<tr>
<td>Easton, PA</td>
<td>New Life Presbyterian Church</td>
<td>48,572</td>
</tr>
</tbody>
</table>
Eugene, OR - Oak Hill Orthodox Presbyterian Church 24,273
Gettysburg, PA - Living Hope Presbyterian Church 81,213
Glenrothes, PA - New Life Orthodox Presbyterian Church 129,601
Green Bay, WI - New Hope Orthodox Presbyterian Church 17,937
Hackettstown, NJ - Church of the Covenant 112,622
Hanover Park, IL - Grace Orthodox Presbyterian Church 99,063
Hialeah, FL - Sharon Orthodox Presbyterian Church 77,412
Janesville, WI - Christ Presbyterian Church 46,613
Kalamazoo, MI - Community Presbyterian Church 47,799
Lincoln, NE - Faith Orthodox Presbyterian Church 33,333
Lincoln, NE - Faith Orthodox Presbyterian Church 33,301
Matthews, NC - Matthews Orthodox Presbyterian Fellowship 50,932
Menomonee Falls, WI - Falls Orthodox Presbyterian Church 5,119
Metamora, MI - Pilgrim Presbyterian Church 2,647
Philadelphia, PA - Emmanuel Orthodox Presbyterian Church 12,029
Philadelphia, PA - New Life Northeast Presbyterian Church 146,462
Reading, PA - Covenant Orthodox Presbyterian Church 109,243
Roanoke, VA - Garst Mill Presbyterian Church 26,954
Rockport, ME - Lakeview Orthodox Presbyterian Church 5,386
Roswell, NM - Orthodox Presbyterian Church 101,588
Sonora, CA - Calvary Orthodox Presbyterian Church 1,300
So. San Francisco, CA - New Covenant Presbyterian Church 15,555
So. Hadley, MA - New Life Presbyterian Church 23,200
Stratford, NJ - Stratford Orthodox Presbyterian Church 14,743
Tallahassee, FL - Calvary Orthodox Presbyterian Church 43,066
Zoar, WI - Menominee Orthodox Presbyterian Church 3,010

$1,625,297

XIV CONTINGENT FUND

The Contingent Fund was 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, especially in late summer and early fall before Thank Offering receipts are received. During the year, the Committee made an exception to its general policy and granted a loan to Mr. William J. Vermeulen, Director of Evangelism and Church Development, toward the costs of his new home in Ada, Michigan which is also used as his office.

The balances due on all loans from this Fund as of December 31, 1989 are as follows:

Ada, MI - Mr. William J. Vermeulen $28,471
Chula Vista, CA - Bayview Orthodox Presbyterian Church 6,787
Gettysburg, PA - Living Hope Presbyterian Church 29,054
Horsham, PA - The Rev. George E. Haney, General Secretary 7,036
Hutchinson, KS - Samuel Green 9,607
Janesville, WI - Christ Orthodox Presbyterian Church 8,257
Menomonee Falls, WI - Falls Orthodox Presbyterian Church 206
Appendix

Milwaukie, OR - Faith Orthodox Presbyterian Church 16,369
Neptune, NJ - Good Shepherd Church 70
Rockport, ME - Lakeview Orthodox Presbyterian Church 7,178
Roswell, NM - Orthodox Presbyterian Church 19,428
Zoar, WI - Menominee Orthodox Presbyterian Church 12,050

$144,513

The Contingent Fund has the following equity in Real Estate:

Kalamazoo, MI - Land $20,000
Stratford, NJ - Church 46,069
Fort Fairfield, ME - Church 1

$66,070

XV  ADMINISTRATION

A. Committee Members
   
   Class of 1992
   Ministers: Mark R. Brown, Salvador M. Solis, Gerald S. Taylor
   Ruling Elders: Robert A. Kramm, Leonard W. Schmurr
   
   Class of 1991
   Ministers: John R. Hilbelink (Vice President), Lyman M. Smith, Donald F. Stanton (President)
   Ruling Elders: Kenneth L. Bosgraf, R. Arthur Thompson (Secretary)
   
   Class of 1990
   Ministers: Glenn T. Black, Richard R. Gerber, David J. O'Leary
   Ruling Elders: Richard L. Hake, Jack H. Julien

B. Subcommittees

C. Ministry Staff
   General Secretary: George E. Haney
   Director of Evangelism and Church Development: William J. Vermeulen
   Director of Urban and Ethnic Ministries: William C. Krispin (part-time)

D. Office Staff
   Secretary: Esther G. McCauley (January-April, five-day week; May-December, four-day week)

XVI  ELECTIONS

The terms of the following members of the Committee will expire at this Assembly:

Ministers: Glenn T. Black, Richard R. Gerber, David J. O'Leary
Ruling Elders: Richard L. Hake, Jack H. Julien
REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

Christian education seeks to fulfill, in conjunction with missions and evangelism, the great mandate Christ laid upon his Church: “teaching them to obey everything I have commanded you.” This task is not something subordinate; it is our mission. If the church is not educated as to its nature and calling, it may be expected not to engage covenantally in its mission both here and around the world. Thus, the Committee on Christian Education is the servant committee; it exists for the sake of the Church’s mission. But just what is Christian education? It is the teaching of God’s great covenant name which he has revealed graciously to his people! It is that aspect of our mission that maximizes the utilization of gifts, resources and tools which Christ has given the Church to respond to this question: “What is his name?” That question is asked by every age group, so we respond at every age level. It is asked by believers, so we respond with teaching in the Church. It is asked by the world, so we respond in teaching-evangelism, that announces the great deeds of grace which God has performed in Jesus Christ, and calling people to come to the Savior. Christian education is building the memory of God’s name in living people that they might live with him forever. “I AM” is his name, and teaching the meaning of that name is our goal.

I A YEAR OF TRANSITION

A. Staff Changes
On July 24, 1989 Thomas E. Tyson began his service as general secretary of the Committee and on October 1, 1989 was installed by the Presbytery of the Mid-Atlantic in a service held at Knox OPC, Silver Spring, Md., his former pastorate. The service of Edward L. Kellogg as interim general secretary thus came to an end. Then, with the publication of the December issue of New Horizons, the service of Laurence C. Sibley, Jr. and Yvonne R. Schultz as interim editors also ceased.

B. Memorial Minute: Charles George Schaufele (1910-1989)
With a genuine sense of loss we note the death of our brother Charles Schaufele, who went to be with the Lord on October 24, 1989, after 52 years in the ministry of The Orthodox Presbyterian Church. Dr. Schaufele served on the Committee for a total of 30 years, in four separate periods, beginning in 1939. His contributions included the production of young people’s materials (in the early 1950s), and more recently the development and presentation of seminars and conferences in Christian education. He was a firm believer in, and strong promoter of, Christian schools for the education of Covenant children. As a pastor, he brought to the Committee his practical experience in the local church, and as a college and seminary professor of Christian education and an editorial advisor for Sunday school materials, he brought additional professional experience and expertise. From 1983 to 1988 he served as president of the Committee. We praise God for this brother’s gifts and for his labors in this ministry.

II THE BROADER MINISTRY OF CHRISTIAN EDUCATION

A. Goal Areas
There are six subcommittees of the Committee, each of which is respon-
sible for research and promotion of a particular ministry, as well as assisting the Committee to encourage and support these ministries as they are performed by the membership of the denomination. Subcommittees are listed below, together with their members, goals and accomplishments.

1. Worship (Wilson, Harris, Williamson)
   a. 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
   b. Accomplishments
      (1) Great Commission Publications has proceeded with its work of preparing a revised edition of *Trinity Hymnal* and hopes to have the revision available in July, 1990. GCP continues to supply the adult study books, *Discovering the Fullness of Worship* and *Worship Planbook*, as well as catechism bulletin inserts, Q & A.
      (2) The booklet, *Our Songs in God's Worship*, containing reports presented to the 13th and 14th General Assemblies on the subject of what are appropriate materials for singing praise to God in public worship, together with an introduction by Peter Lillback, has been made available to the churches. Annotated bibliographies on congregational and family worship are also available.

2. Teaching (Logan)
   a. 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
   b. Accomplishments
      (1) Through the services of Great Commission Publications, Sunday school material is provided for ages four through adult, and through a cooperative agreement with the Christian Reformed Church its material for two- and three-year olds has been revised and prepared for our use. Three new adult study books were published in 1989, *Pray with Your Eyes Open*, *Root and Branch*, and *John*.
      (2) As an aid to Sunday school teachers the paper *Follow Me* has been sent out to our churches. This paper is prepared and provided free of charge by the Presbyterian Church in America.
      (3) A Leadership and Training conference was held during the year, under the combined sponsorship of the Committee, the Committee on Christian Education and Publications of the PCA, and Great Commission Publications.
      (4) The Committee continues to promote regional teacher training seminars through providing our churches with informational brochures and granting them financial assistance.

3. Fellowship (Poundstone, Malcor)
   a. 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
   b. Accomplishments
      (1) A booklet on church membership was published in separate editions under the titles, *We Invite You* (OPC), and *Come Join Us* (PCA). Together with *There Is Good Reason* and *Introducing a Contemporary Presbyterian Church*, this booklet provides a three-part resource for congregations to use with new people.
Appendix

(2) The manuscript by John Yenchko on the nature and source of authority in the Church has been delivered to GCP for publication as soon as priorities permit.

(3) The Committee is seeking to provide a unified communicant membership course which, alongside existing materials, could be recommended for use in our churches.

(4) The booklet, *Focus on Fellowship*, which gives a descriptive list of ways to promote fellowship in the church, is available.

(5) A *Handbook for Camps and Retreats* has been prepared for distribution to each presbytery.

4. Evangelism (Wilson, Lewis)
   a. Goal: *To help equip the church for its mission to make disciples of all nations*
   b. Accomplishments
      (1) Books and articles on evangelism have been reviewed by the subcommittee for inclusion in *New Horizons*.
      (2) The report, *Evangelism in the OPC*, is available to our churches. It includes many ways in which a congregation can evangelize and is useful in encouraging such activity in our congregations.
      (3) The Committee is considering publishing some new or reprinted evangelistic tracts during 1990.

5. Diaconal Service (Lewis, Winslow)
   a. Goal: *To equip and inspire the people of God for their ministry of compassion, mercy and good deeds to a needy world*
   b. Accomplishment
      Informational and promotional articles on the work of the Committee on Diaconal Ministries appeared throughout the year in *New Horizons*, on a page reserved for that purpose. The magazine also carries articles on ministries of mercy by OPC congregations and by individual members.

6. Christian Schools (MacDonald, Gidley, Wilson)
   a. Goal: *To encourage the establishing and conducting of Christian schools and to promote the passage of legislation which protects the rights of such schools*
   b. Accomplishments
      (2) Articles promoting the general cause of Christian schools are in various stages of preparation by subcommittee members for submission to *New Horizons* or distribution by other means.
      (3) Members of the subcommittee have been reading books on Christian schools with the intent of reviewing them for the Committee and/or *New Horizons*.

B. Special Committees

The Committee has special committees whose mandates fall outside the above-mentioned goal areas.

1. Every Member Ministry (The Committee dissolved this special committee on 3/30/90.)
2. Equipping Ordained Officers (Williamson, Gidley, Winslow)
   a. Mandate: Begin to prepare study materials for churches, designed to assist the office-bearers of the church in their God-given task of the edification of the whole body
   b. This special committee was erected at the September, 1989 Committee meeting.
   c. It envisions providing OPC office-bearers with a quarterly publication designed to aid them in fulfilling their task of building up the saints. It would include reprints of some of the best material from the past and new material written by contemporary authors, both inside and outside The OPC, selected and edited to respect and promote our Confession and polity.

3. Youth Ministry (Malcor, Winslow)
   a. During 1989 the youth ministry leadership of the Committee was carried out primarily by its youth consultant, Mark Sumpter, who was contracted to edit the *Reaching Youth* insert of *New Horizons*, review materials designed for youth and youth leaders, and provide advice to our churches in the area of youth ministry. His work was overseen by the Youth Ministry “Task Force” (which, at the end of the year, became designated as the Subcommittee on Youth Ministry).
   b. Three of the *Reaching Youth* inserts were published in January, May and September, covering the themes of camping and presbytery youth ministry. Made available to our churches was an annotated bibliography, *Youth Leaders' Resource Directory*. Plans were laid for a future article on the results of the Youth Survey taken among our churches in 1988, as well as for a summer youth team that could minister in Alaska similar to Team Baja in Mexico. Mr. Sumpter was able to participate in a youth workers' conference at Covenant College and to lead a special breakfast for youth leaders in the Philadelphia area.
   c. In the middle of the year our youth consultant found himself in a period of great transition for himself and family, as he relocated from Escondido, California to Wasilla, Alaska and into the work of a home missionary. Accordingly, Mr. Sumpter’s request to have his monthly hours of work for the Committee reduced was granted. The Committee is thankful for Mr. Sumpter’s labors on its behalf, and for all of our churches who have taken advantage of his expertise, advice, and vision.

4. Standards in Modern English (Williamson, Elder)
   This special committee is receiving and evaluating, from numerous contributors, hundreds of suggested changes to the linguistic revision to our Confession, and the Committee hopes to complete its work by the end of 1990 and present a final report to the 58th General Assembly.

5. History of the OPC (Elder, Gidley)
   The CCE is cooperating with the Committee for the Historian in the OPC history project, involving both video, audio, and printed materials, details to be finalized in September 1990 upon recommendation by a joint subcommittee composed of the Committee for the Historian and two members of the CCE. In this connection, the CCE presents Recommendation 1 in Section V of this report.

C. Ministerial Training Subcommittee
1. Introductory
   The goal of this subcommittee is set forth in five mandates referred to below. This subcommittee consists of six members who are chosen directly by the General Assembly. The By-laws require that it consist of at least two teaching elders
and two ruling elders. As of September, 1989 the members of the committee were: Johnson and Logan (class of 1990), Phillips and Williamson (class of 1991) and Gidley and Winslow (class of 1992).

2. Internship Program
   a. The Orthodox Presbyterian Church, through its Ministerial Training Subcommittee, provided seventeen intern programs throughout the country during 1989 involving nineteen men. Twelve men served in summer internships designed to give seminarians a taste of the pastoral ministry and to allow them to test their gifts and their calling by God. Seven men served in year-long 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. We express our gratefulness to the dedicated core of congregations, pastors, and sessions, who have committed themselves to this necessary and sacrificial service of providing this vital training and ministry. The Committee itself spent $53,700 in helping to fund interns in 1989.
   b. Following is a list of interns and churches involved in year-long internship programs during 1989.

   Randy Bergquist  New Life — San Diego, Calif.
   John Higgins    Calvary — Cedar Grove, Wis.
   John Karas      First — Portland, Oreg.
   Jeff Lawson     Church of the Covenant
                  — Hackettstown, N.J.
   Mike Pasaarilla Bayview — Chula Vista, Calif.
   Jude Reardon    Lakeview — Rockport, Maine

c. Following is a list of interns and churches involved in summer internship programs during 1989.

   Charles Baldini  Hope — Brooklyn, N.Y.
   Vince Cirarolo  Boardwalk Chapel — Wildwood, N.J.
   Barry Hofstetter Stratford — Stratford, N.J.
   Stanley Mansfield Boardwalk Chapel — Wildwood, N.J.
   Mike McDonald    Harvest — Grand Rapids, Mich.
   Kimon Nicolaides Calvary — Harmony, N.J.
   Mike Russell     New Life — Glenside, Pa.
   Alan Strange     Faith — Pole Tavern, N.J.
   Jim Talarico     San Marcos — San Marcos, Calif.
   John Vroegindewey Trinity — Hatboro, Pa.
   Neil Williams    Covenant — Abilene, Tex.

d. The Ministerial Training Subcommittee also administers the Glenn R. Coie Memorial Scholarship Fund which supplies interest-free loans of up to $2,000 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 1989 was $10,038. No new applications were received during the year, but seminaries have been made aware of the fund's existence and use. The Subcommittee also provided a scholarship to one OPC student completing a degree program at the Center for Urban Theological Studies in Philadelphia.

3. Mandates
Following are the mandates laid down by the General Assembly for the Committee, the Committee member in charge of each, and any significant activity in 1989.

a. Mandate 1. Assisting churches in seeking out men for the gospel ministry: (Williamson)
   No action in 1989.

b. Mandate 2. Considering means of strengthening the preparation of men for the gospel ministry: (Phillips)
   In pursuit of his duties as the Director of the Internship Program, Ross Graham visited the following seminaries and presented the Internship Program to interested students:
   (1) Westminster Seminary, Phila. — 15 students
   (2) Westminster Seminary, Calif. — 19 students
   (3) Covenant Seminary, St. Louis — 5 students
   (4) Biblical Seminary, Phila. — 2 students
   (5) Gordon-Conwell Seminary — 6 students
   (6) Reformed Seminary, Jackson — 5 students

c. Mandate 3. Consulting with seminaries in the training of men for the gospel ministry: (Logan)
   An inquiry was received from Westminster Seminary, Calif. asking the Committee to evaluate its curriculum with respect to the Church's Recommended Curriculum. The Committee determined to seek such an evaluation of other curriculums offered by other seminaries in North America before responding to Westminster. Some 10 responses were received from 16 seminaries invited to respond, by the end of 1989. The Committee intends to review this material during the course of 1990 and respond to the seminaries in as helpful a manner as possible.

d. Mandate 4. Helping presbyteries oversee and develop men under their care: (Gidley)
   A Suggested Guide for Taking Men under Care of Presbytery, by G. I. Williamson was published in March, 1989 after taking into consideration advice offered by the presbyteries.

e. Mandate 5. Providing for the continuing education of pastors: (Johnson)

(1) "Building Your Church through Small Groups" was the topic of the pre-assembly conference held June 6, 7, 1989 at Geneva College under the joint sponsorship of The OPC/RPCNA Christian Education Committees. Approximately 100 attended this conference. In addition to four plenary sessions, seventeen workshops were offered in three sessions by nine leaders experienced in various uses of small ministries for the outreach and edification of the church. The questionnaire completed by the commissioners to the 56th General Assembly contained sixteen positive evaluations of the conference and seven negative evaluations (two from those who did not attend because they did not consider the topic worthwhile). Several indicated that they would have desired greater attention to the biblical and theological rationale for small group ministries, while others asked for more "practice" in the conducting of small group Bible studies.

(2) The Committee sent out two letters in May and October informing ministers and sessions of opportunities for continuing education which were offered by Reformed denominations, seminaries, and other training centers. Of the nine seminaries, two denominational agencies, and three training centers from which information was requested all but three seminaries responded. A
survey conducted at the last General Assembly indicated that these letters are read by about 60% of those receiving them and that 15% attended a course as a result of learning about it in these letters.

D. Magazine

1. Transition

Most of the new general secretary’s office work time has been spent gaining expertise in the skills requisite for editing the magazine. The Committee thanks Roger W. Schmurr for the help he has willingly given the general secretary, making the transition as smooth as it has been.

2. Production

Thomas E. Tyson serves as editor, under the direction of the Magazine Subcommittee, consisting of Messrs. Johnson, MacDonald and Malcor. Susan E. Schmurr composes the magazine in PageMaker and Ali M. Knudsen does the proofreading. John Tolsma, GCP art director, assists with photography and design, and Harmony Press, Phillipsburg, N. J., prints the magazine.

3. Expanded issues

The 56th General Assembly requested the Committee to publish, before the 57th General Assembly, two issues of New Horizons in the proposed expanded format developed in the recommendation of the Committee on a Denominational Magazine. The Committee sought to comply with this request by producing the March and June/July issues as it has.

4. Finances

Total expenses for publishing New Horizons in 1989 amounted to $95,626 compared to a budget of $99,578. The 1990 budget, previously adopted, is $105,147. The Committee proposes a substantial increase in the 1991 budget ($160,000) in order to provide for expanded size (should the General Assembly desire such), additional part-time editorial help, redesign of the magazine, increased postal rates, and the inclusion of a greater number of four-color pages.

5. Response to the Proposal of the Committee on a Denominational Magazine

a. In response to the CDM’s proposal, the Committee expresses its appreciation of improvements in the CDM’s proposal since 1989, particularly:

(1) The reduction in size of the Denominational Magazine Standing Committee from 12 to 5 makes the proposal more feasible financially.

(2) The deletion of the plan to fund the denominational magazine through paid subscriptions would allow the DMSC to continue the Committee’s practice of sending New Horizons to all OP households through full subsidy by WWO donations.

b. On the other hand, the Committee wishes the Assembly to know of:

(1) the Committee’s deep interest and desire to serve the Church by continuing to oversee the publication of New Horizons, but in an expanded instructional format similar to that proposed by the CDM; and

(2) the Committee’s belief that the sort of denominational magazine envisioned by the CDM can be produced under the oversight of the Committee more appropriately and efficiently than under the oversight of a new standing committee.

(a) The recent expanded issue dealing with Presbyterianism (March, 1990) has received numerous positive responses from OP readers. The stimulus provided by the CDM’s report, the General Assembly’s
encouragement to expand the scope of *New Horizons*, and the editorial work of the new general secretary of the Committee have given *New Horizons* a momentum in the direction which the CDM and the General Assembly desire. This momentum would be interrupted by the need to organize a new standing committee and to obtain a new editor, staff and equipment.

(b) A newly-expanded emphasis on *New Horizons*’ role in instructing the whole Church in the Reformed Faith makes it all the more appropriately a ministry of the Committee than under the guidelines originally approved by the 46th General Assembly.

(c) Recognizing the wisdom of the CDM’s observation that an expanded, more instructional denominational magazine will require more personnel time for editing, but also desiring to maintain the positive editorial guidance of the general secretary of the Committee, the Committee is planning to add part-time editorial assistance to the general secretary in 1991, and is studying the advisability of adding in 1992 a full-time managing editor to work with the general secretary. The general secretary would continue to serve as editor-in-chief, but would also have his time increasingly available for other Committee activities.

(d) The Committee believes that its 15-member makeup offers at least as strong a prospect of ensuring that the magazine will be supervised by a group which is representative of, and responsible to, the whole Church as does the proposed new 5-member standing committee. The changes in the size and method of selection of the new Standing Committee proposed by the CDM, while increasing the financial feasibility of its proposal, reduces its breadth of representation of the Church. If the General Assembly desires to have the three-member Magazine Subcommittee of the Committee more directly accountable to the Assembly, the General Assembly could consider electing these three members directly, as is done with the members of the Ministerial Training Subcommittee.

Having expressed these reasons for continuing the Committee’s oversight of *New Horizons*, we wish the General Assembly to know of the very positive tone of the consultations between the CDM and the Committee in the past year, and of our mutual confidence in the desire of both committees that The OPC have a denominational magazine which will minister positively to the growth of all our members in their love for our Sovereign Lord and his church. Both committees present our perspectives to the General Assembly in submissive trust that the Lord will enable the General Assembly to discern how best to produce such a magazine.

In the light of the above the Committee makes Recommendation 2 in Section V of this report.

E. Staff:
General secretary — Thomas E. Tyson
Office secretary/bookkeeper (four days a week) — Ali M. Knudsen
Youth consultant (two days a month) — Mark Sumpter
Intern Director (three days a month) — Ross W. Graham

F. Officers of the Committee and Executive Committee:
President — Donald M. Poundstone
Vice-President — J. Donald Phillips
Secretary — Calvin R. Malcor
Treasurer — Peyton H. Gardner
Members at large — F. Kingsley Elder Jr. and Allen H. Harris.
Appendix

III GREAT COMMISSION PUBLICATIONS

A. The Purpose of the Great Commission Publications

A purpose statement for GCP is found in the corporation contract (article 3) as follows: "To serve as agent for The Presbyterian Church in America and The Orthodox Presbyterian Church in their work of propagating the Reformed faith as it is set forth in the Westminster Confession of Faith and Catechisms through the preparation and distribution of educational materials consistent with said standards, and by engaging in such other educational activities, consistent with said standards, as may be related to the church's ministry of Christian education. It shall also provide service to other churches insofar as such service is consistent with the doctrinal commitments of The Presbyterian Church in America and The Orthodox Presbyterian Church."

B. Staff

Executive Director
Thomas R. Patete

Business Administration
Controller/Business Manager
C. Lee Benner
Administrative Assistant
Barbara B. Johnson
Computer Operator
Jean M. Holman

Production
Coordinator of Production
Roger W. Schmurr
Copy Editor/Proofreader
Thomas A. Nicholas
Copy Editor/Proofreader (2/3 time)
Nancy B. Winter
Art Director
John Tolsma
Assistant Art Director (4/5 time)
Kathryn L. Vail
Art Assistant (4/5 time)
Bonnie J. Owens

In addition to the resident staff, GCP has ongoing contracts with three freelance editors:

- Project Editor for the revision of Senior High curriculum
  Elizabeth Rockey
- Project Editor for the revision of Preschool curriculum
  Cynthia Widmer
- Coordinating Editor for the Adult Disciple Studies
  Allen D. Curry

One other member of the GCP staff eludes categorization because he volunteers his labors — Willard Neel. He has served for several years as Copy Editor/Proofreader for the Adult Disciple Studies and helped with other projects as well, including the Trinity Hymnal revision.

C. OPC/PCA Inequity of Contributions to GCP

1. The note payable to The OPC (to account for the cumulative difference in contributions between The OPC and The PCA) was reduced by $220,000 to reflect the contribution of services by the PCA committee that directly benefited GCP from 1980 through 1986. This note now stands at $455,731.

2. Addressing the past inequity in contributions between The OPC and The PCA and the resulting liability the GCP corporation carries, the Board of GCP adopted in September, 1989 the following resolution: "The Board of Trustees of Great Commission Publications, Inc. hereby resolves to honor the indebtedness of the corporation to the Committee on Christian Education of The Orthodox Presby-
terian Church, accumulated from 1975 through 1989 due to the excess in contributions from The OPC over those from The PCA; and to begin repaying that indebtedness when the corporation reaches the point that operating expenses are exceeded by sales revenues, by means of cash payments, discounts on the sales of publications to OP churches and other ways mutually agreeable to both parties; and to seek to complete repayment of said indebtedness by December 31, 1997."

3. The Committee has limited the OPC's regular contributions to GCP in 1989 to the level of the PCA's regular contributions, and intends to maintain this policy in the future. However, the Committee may, for special projects, extend grants to GCP which will not contribute further to the inequity between the two denominations.

D. Publication Program

1. Sunday school curriculum
   a. Preschool
      The new Preschool course is well under way, with half of the eight quarters written, and editorial and design work in progress. The revised materials are slated for introduction in fall, 1991.
   b. Junior
      (1) In-house work on the last quarter of the revised Junior course has been sent to the printer, completing the revision of GCP's entire Sunday school curriculum which began with the Senior High course in 1978. Sales of Junior Discoverer continue to increase at a steady pace, especially the volume of student materials. Feedback has been primarily affirmative, with particular appreciation being expressed for the flexible format and new artwork; a few have said they prefer the old style.
      (2) In the fall, 1989 material, an oversight occurred in which the term "deaconess" was used in reference to the roles of women. GCP received a handful of complaints which were answered with an apology for the error and a promise to correct it.
   c. Junior High
      The second phase of Sunday school revisions calls for the Junior High course to be redone for fall, 1993 — ten years after the first revision was introduced. GCP is conducting research on the needs of ministering to this age level in order to incorporate its findings into a thorough planning process.
   d. Senior High
      (1) The newly revised Senior High course was introduced in fall, 1989. Initial sales response was most encouraging, with volume increases of 55% for student units and 22% for teachers for the fall quarter. However, increases are lower for the winter quarter — 32% and 16% respectively. Advertising went to a broad spectrum of churches which resulted in good first-time sales, but many did not order the second quarter.
      (2) The student handouts are purposely designed with a great deal of variety, in part to keep students' interest and in part to give the teacher flexibility. As a result, the packet of materials fluctuates in size from one quarter to the next. After some responses from customers, GCP became concerned about this variation in size and the possible perception that the handout is optional, and has taken steps to correct the problem.
   e. Adult Disciple Studies
      Due to financial limitations, GCP decided to not publish any
new titles except one previously committed — a study on fathering, *Time to Go Home*, by Paul Heidebrecht, which is being done in cooperation with Christian Service Brigade.

2. **Vacation Bible School Curriculum**

Previously announced plans to develop a new VBS curriculum for 1992 are in jeopardy now because of budgetary limitations. If funding becomes available, either through special grants or relief in the operating budget, GCP will tool up as quickly as possible. Due to the age of the VBS curriculum and large inventories on hand, GCP is offering all three years for the summer of 1990; if supplies are left thereafter, the same choice will be offered in 1991.

3. **Trinity Hymnal**

a. The production phase of the hymnal revision is finally drawing to a close. GCP will have materials ready for the printer in May and could have the finished books by July, 1990.

b. As of the end of February, 1990, the stock of the original edition of the hymnal was depleted.

c. The Committee plans to make available to GCP a loan of $100,000 in 1990 (for one year, at 8% interest, with the possibility of one six-month extension at the same interest rate) to provide relief for the cash-flow situation expected at the time of the printing of the hymnal revision. Additionally, the Committee has extended a special grant of $40,000 to GCP, in 1990, for the same purpose.

### E. Program Service Revenue

<table>
<thead>
<tr>
<th></th>
<th>1989</th>
<th>1988</th>
<th>Change</th>
</tr>
</thead>
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<tr>
<td>Sunday school</td>
<td>$722,674</td>
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<td>Bulletins</td>
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<td>Adult studies</td>
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<td>Youth studies</td>
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### IV  BUDGET

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V RECOMMENDATIONS

1. History of the OPC
   The Committee recommends that the 57th General Assembly provide for up to one hour on the docket of the 58th General Assembly for an illustrated progress report on the joint project of the history of the OPC.

2. New Horizons
   The Committee recommends that the General Assembly instruct the Committee on Christian Education to continue publishng New Horizons ten times each year in a 16-24 page format, using the following suggested guidelines: The inclusion of reports from the Committee on Home Missions (2 pages), the Committee on Foreign Missions (2 pages), the Committee on Christian Education (2 pages), the Committee on Diaconal Ministries (1 page), the Committee on Coordination (1 to 1 and 1/2 pages), a prayer calendar (2 pages), news of the local, regional, national and worldwide church (1 to 1 and 1/2 pages); plus the following elements (but not necessarily all in each issue): a feature article, doctrinal exposition, church history, pastoral and counseling concerns, letters to the editor, and book reviews.

3. Referral by the 56th General Assembly
   Having considered Overtures 3 and 5a referred to it by the 56th General Assembly, the Committee recommends that the 57th General Assembly instruct the Committee to: a. include in the next printing of the Book of Church Order not only the Form of Government, Book of Discipline and Directory for Worship, but also the Westminster Confession of Faith, and the Larger and Shorter Catechisms; b. publish the Book of Church Order in a format to fit a three-ring binder using 6 X 9-inch paper. The grounds given by the Presbytery of the Dakotas are deemed adequate in support of the recommendation.
Appendix

VI ELECTIONS

A. To aid commissioners in making informed choices in their selection of men to serve on the Committee we list those members whose terms expire together with their present Committee assignments

1. Ministers
   a. Dennis E. Johnson — Ministerial Training and Magazine subcommittees
   b. Samuel T. Logan, Jr. — Ministerial Training and Teaching subcommittees; Every Member Ministry special committee
   c. Donald M. Poundstone — Executive, GCP and Fellowship subcommittees; president of the Committee

2. Ruling elders
   a. F. Kingsley Elder, Jr. — Executive and GCP subcommittees; Long-Range Planning and Standards in Modern English special committees
   b. Paul S. MacDonald — GCP, Magazine and Christian Schools subcommittees

3. There is a ministerial vacancy in the class of 1991 due to the death of Charles Schauffele.

B. The Standing Rules of the General Assembly require three ministers and two ruling elders for each class of the Committee membership. 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 ministers and two ruling elders.
REPORT OF THE COMMITTEE ON COORDINATION

SYNOPSIS

I PURPOSE

II OPERATION
   A. Membership
   B. Officers
   C. Standing Subcommittees
   D. Temporary Subcommittees
   E. Meetings

III ACCOMPLISHMENTS
   A. Worldwide Outreach Program
   B. Coordinated Promotional Efforts
   C. Administrative

IV ITEMS REQUIRED TO BE REPORTED TO THE GENERAL ASSEMBLY
   A. Paragraph E.4.o. of the Assembly’s Instruments
   B. Paragraph E.4.p. of the Assembly’s Instruments

V 1991 BUDGET FOR THE COMMITTEE

VI RECOMMENDATIONS

VII ELECTIONS

APPENDIX

We have so much to be thankful for in 1989. The Lord has graciously and mercifully blessed the labors of His people working in the Orthodox Presbyterian Church: the Gospel continued to be proclaimed at home and abroad; solid, Bible-believing, Reformed congregations were planted; materials for the equipping of the saints continued to be published; young men responded to their Lord’s call to the ministry. Often, as we look at the task before us, the challenges seem almost too large; and yet we know that nothing is too big for our God. We are a new creation and have been entrusted with the Gospel that gives eternal life.

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, to support the ministry of the pastors and sessions in their responsibility to teach and encourage the practice of biblical stewardship in the church, and to help coordinate the promotion of the work of the three program committees in the development of support for their work.

The 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 1990
         (1) The Rev. Steven F. Miller
         (2) Ruling Elder Howard A. Porter
      b. Class of 1991
         (1) The Rev. Jonathan D. Male
         (2) Ruling Elder Mark T. Bube
      c. Class of 1992
         (1) The Rev. Roger L. Gibbons
         (2) Ruling Elder Russell W. Copeland, Jr.
      2. Elected by the Program Committees
         a. Christian Education - Ruling Elder J. Donald Phillips
         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.
         c. Home Missions - The Rev. George E. Haney

B. Officers
   1. Chairman - Ruling Elder Mark T. Bube
   2. Vice-Chairman - The Rev. Steven F. Miller
   3. Secretary - The Rev. Roger L. Gibbons
   4. Treasurer - Ruling Elder Howard A. Porter

C. Standing Subcommittees
   1. Administration
      The Administration Subcommittee, consisting of Messrs. Porter and Miller, is principally responsible for arranging for the orderly receiving and accounting of funds for the program committees
   2. Promotional Guidelines and Stewardship Education
      The Promotional Guidelines and Stewardship Education Subcommittee, consisting of Messrs. Copeland and Gibbons, is principally responsible for developing guidelines for the promotion and development of support for the work of the program committees, developing and preparing programs to encourage the practices of good stewardship, encouraging 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. Male, Kinnaird, Kramm and Phillips is principally responsible for organizing the review of the program committees' programs and budgets and encouraging the development of short- and long-range goals by the three program committees
   4. The Chairman serves ex officio on all three standing subcommittees
D. Temporary Subcommittees
1. A temporary subcommittee to study the possible methods of promoting and funding the work of the program committees presented its final report (see III B.4., below)
2. A Promotion and Development Coordinator Search Committee was established

E. Meetings

As required by the Instruments of the General Assembly, the Committee met four times since the last Assembly: June 15, 1989; November 17-18, 1989; January 12-13, 1990 and April 6-7, 1990

III ACCOMPLISHMENTS

A. Worldwide Outreach Program

1. Financial situation

The Committee rejoices at the generosity of the Lord’s people and praises Him for His goodness to us. Total Orthodox Presbyterian Church giving towards the Worldwide Outreach program in 1989 increased over the record 1988 year by almost $53,000, or 4.2 percent. Sacrificial giving continued for the work of the Committee on Foreign Missions and mercifully provided more than $200,000 outside of the budget as well.

Nevertheless, the Committee on Foreign Missions and the Committee on Home Missions and Church Extension continue to experience serious financial constraints. In 1989, the Committee on Home Missions and Church Extension received only 86.3 percent of its budgeted giving; overall, the Orthodox Presbyterian Church funded the 1989 Worldwide Outreach program at 95.9 percent.

This year’s program recommendation (for the year 1991, see Recommendation 1) of $1,605,000 reflects an increase of seven percent over the 1990 budget and a 15.8 percent increase over the 1989 budget. The Committee’s recommendation is 96.4 percent of the amounts requested by program committees ($1.665 million). Like last year, the program recommendation is not able to include funding for the three foreign missionary families who have had to undertake tentmaking ministries in order to be able to stay on the field. At approximately 12,560 communicant members, the recommended program costs a little less than $128 per communicant (or $10.65 per month).

2. Long-range planning

On November 16, 1989, members of the Committee’s Program Review Subcommittee met with members of the Long-Range Planning subcommittees of the three program committees to discuss long-range planning for the denomination as a whole. Items reviewed included the mandates and long-range goals of each of the three program committees, the relevant portions of Instrument E, the scope of the mandate given to the Committee and the manner in which the Committee’s mandate should be executed. After the meeting, the Program Review Subcommittee communicated what it deemed to be a helpful approach to the process to the three program committees.

In its regular April 1990 meeting, the Committee invited the long-range planning subcommittees of the three program committees to send one representative each together with the three General Secretaries to a follow up
meeting with the members of the Program Review Subcommittee in the Fall of 1990.

3. Programs of the congregations and presbyteries

   When the General Assembly established the Committee on Coordination in 1984, it included among the activities the Committee was directed to undertake to carry out its functions the following:

   "d. Obtain and review, early in the year, the programs (including budgets) conducted by the congregations and presbyteries that have the effect of supplementing the programs of the program committees separately from those programs.

   "e. Approve a program for each of the program committees that will take into account the desires of the program committees and the supplementary programs of the congregations and presbyteries." (Paragraphs E.4.d. and e. of the Instruments)

   Several years ago the Committee wrote the presbyteries and sessions requesting a copy of their annual report/budget and many responded. Since much of that material has become too dated to be of much use, the Committee again wrote the presbyteries and sessions for a copy of their annual report that would cover their activities during calendar year 1989, together with a copy of their budget for 1990. At the time of this writing, your Committee had heard from at least 100 sessions and it is hoped that this material can be digested during the summer months. Even a quick scan of the reports reveals that the Lord is indeed doing some marvelous things through His church!

4. Proposal of the Committee on Home Missions and Church Extension regarding the establishment of a unified Worldwide Outreach committee (see Recommendation 4)

a. Background

   (1) At its regular November 1989 meeting, the Committee on Home Missions and Church Extension requested the Committee's concurrence with the following: "The Committee [on Home Missions and Church Extension] recommends that the 57th General Assembly establish one unified Committee to carry on the work of Worldwide Outreach of the Orthodox Presbyterian Church to include the responsibilities now given to the committees on Foreign Missions, Home Missions and Church Extension, Christian Education and Coordination, with the suggestion that this Committee by made up of 27 members (15 teaching elders and 12 ruling elders) divided into three classes and authorized to establish three subcommittees and call three executive secretaries to work specifically with the current responsibilities of the three program committees ..."

   (2) At its regular January 1990 meeting, the Committee:

      (a) determined that there is substantial merit to the Home Missions proposal;

      (b) requested its Program Review Subcommittee to draft the appropriate recommendations for undertaking a study of this matter and report to the Committee's regular April 1990 meeting;

      (c) determined that the study should be undertaken by the Committee itself;

      (d) requested the concurrence of the three program committees with the Committee's actions.

(3) During the interval between the Committee's regular January and April 1990 meetings:

      (a) The Committee on Foreign Missions tabled motions
both to deny the request of the Committee on Coordination and to not concur with the Home Missions proposal.

(b) The Committee on Home Missions and Church Extension determined to communicate its belief that its own recommendation is the preferable procedure to be followed.

(c) The Committee on Christian Education voted to not concur with the Committee's actions.

(4) In light of these developments, the Committee, at its regular April 1990 meeting determined that, instead of conducting a study of the matter itself, it would recommend to the 57th General Assembly that a Committee to Revisit Instrument E be established to study the matter (see Recommendation 4).

b. Committee's recommendation

The Committee believes that there is substantial merit to the recommendation of the Committee on Home Missions and Church Extension regarding the establishment of a single unified committee to carry on the work of Worldwide Outreach of the Orthodox Presbyterian Church. But, because passing the Home Missions proposal in its current form would necessitate a drastic reworking of both the Assembly's Standing Rules and Instrument E by this Assembly, your Committee believes it can best help the Assembly by suggesting a more orderly process for the envisioned change to be studied and take place.

Accordingly, your Committee's recommendation would establish a seven member Committee to Revisit Instrument E charged with studying the present method of coordinating the programs of witness and edification reflected in Instrument E, identifying its strengths and weaknesses, weighing the relative merits of a unified committee as over against the present organizational structure and producing a draft of all necessary changes to both the Standing Rules and Instrument E to implement its recommendations (see Recommendation 4).

5. Great Commissions Publications Special Projects

In its regular April 1990 meeting, the Committee urged the Committee on Christian Education to give consideration, when negotiating the funding of special projects through Great Commissions Publications, to developing agreements that will return to the Orthodox Presbyterian Church and/or the Committee on Christian Education the funds advanced for the special projects in the form of services, special prices or other considerations of real value.

B. Coordinated Promotional Efforts

1. 1989 Thank Offering

2. Appeals to individuals and churches for direct support of foreign missions (see Recommendation 2)

The 55th General Assembly determined "that the Committee on Foreign Missions be allowed immediately to appeal aggressively to the churches and individuals 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."

The Committee recommended to the 56th General Assembly that the arrangement of the 55th General Assembly allowing the Committee on Foreign Missions to appeal aggressively to the churches and individuals for direct support of foreign missions be continued to the 57th General Assembly and the 56th General Assembly adopted the recommendation.
The Committee is recommending that the arrangement of the 55th General Assembly allowing the Committee on Foreign Missions to appeal aggressively to the churches and individuals for direct support of foreign missions be continued to the 58th General Assembly.

3. Spring 1990 special offering for the Committee on Home Missions and Church Extension (see Recommendation 3)

In its regular April 1989 meeting, the Committee authorized the Committee on Home Missions and Church Extension to make a special appeal offering to the churches for the direct support of Home Missions in the Spring of 1990 and reported that action to the 56th General Assembly.

Since then, a question has arisen as to whether the proceeds of that special offering for Home Missions come under the “cap.” Given the difficult financial situation in which the Committee on Home Missions and Church Extension finds itself, the Committee, in its regular November 1989 meeting determined that the proceeds of the Spring 1990 special offering for Home Missions should be considered outside of the “cap.” Since Instrument E is silent as to whether the Committee is authorized to make such a determination, the Committee is asking the 57th General Assembly to ratify its determination.

4. Report of the temporary subcommittee to study the possible methods of promoting and funding the work of the program committees

The Committee adopted the recommendations of the temporary subcommittee to study the possible methods of promoting and funding the work of the program committees to:

a. approve a Job Description and Qualifications for the Promotion and Development Coordinator, including the establishment of a Promotion and Development Coordinator Oversight Subcommittee
b. obtain the services of a Promotion and Development Coordinator with the salary to be negotiated
c. approve a search procedure and establish a Search Committee for a Promotion and Development Coordinator
d. seek and appoint Regional Associates for Promotion and Development on a volunteer basis
e. approve The Rev. LeRoy B. Oliver and Mr. Russell Copeland as consultants to the Promotion and Development Coordinator

5. Donor lists

At its regular April 1990 meeting, the Committee determined to make its donor lists (not the New Horizons list) available to any of the three program committees upon their request, but will seek the concurrence of the three program committees prior to their release.

C. Administrative

1. Centralized accounting system

With thanks to the Lord for a generous special grant to purchase new computer hardware and software, the Committee through its Controller began operation of the Centralized Accounting System on January 1, 1990. Parallel systems were run for the first month for the receiving functions, and for the first three months for the disbursing functions. Operational modules now include all receiving and disbursing functions for the Committee, the three program committees, portions of the Church Extension Fund and the General Assembly funds.

The Committee continues to praise the Lord for bringing it a qual-
fied Controller and has offered his services to meet with and assist the Administration/Finance subcommittees of the three program committees.

2. 1989 cut-off date
Each year the Committee must specify a date upon which to close the books for the year. For 1989, the Committee determined that checks dated on or before December 31, 1989 and received by January 8, 1990 will be credited towards the 1989 budget; all other checks received after December 31, 1989 will be credited towards the 1990 budget.

3. Payroll responsibilities
At its regular January 1990 meeting, the Committee accepted the payroll responsibilities for the Committee and the three program committees. While this function is currently being contracted out, it is planned to bring the payroll module into the Centralized Accounting System beginning in January 1991.

4. Cash investment policies
To facilitate and maximize the return on short- and long-term cash investments, the Committee encouraged each of the Program Committees to adopt a cash investment policy.

5. Feasibility of selling the administration building
The 56th General Assembly instructed the [Committee’s] Controller, the three General Secretaries, and a representative from the Committee to continue investigating the feasibility of selling the administration office building at 7401 Old York Road and relocating the offices in a more cost-effective area. The Committee elected Mr. Howard A. Porter as its representative to this group, which is responding to its charge in a separate communication.

6. Asbestos matter
In March 1989, the Orthodox Presbyterian Church received an insurance settlement of $71,165 as reimbursement for costs incurred for the removal and clean up of asbestos from the administration office building. These proceeds were received by the Committee, on behalf of the Administration Building Committee, and were used to pay for additional clean up and other repairs. In addition, $7,000 was paid to each of the program committees as partial reimbursement for their $22,000 asbestos clean up contributions made in 1988. The balance of the proceeds remain in the Administration Building Capital Fund of the Committee for future use for administration building maintenance.

The Administration Building Committee has also determined to terminate any further litigation regarding this matter, and no further reimbursement is expected.

7. Travel expenses
Because your Committee believes that having the services of its Controller available to the Assembly would be in the best interests of the Assembly, your Committee is recommending that his travel expenses to the Assembly be reimbursed from the General Assembly Travel Fund (see Recommendation 5).

IV ITEMS REQUIRED TO BE REPORTED TO THE GENERAL ASSEMBLY

A. Paragraph E.4.o. of the Assembly’s Instruments
Under paragraph E.4.o.(2).(d)., the names of the individuals whose fund raising activities among the presbyteries and congregations have been endorsed and encouraged by the Committee under paragraph E.4.o. of the Instruments must be reported annually to the General Assembly.
Appendix

At its regular January 1990 meeting, the Committee endorsed and encouraged the fund raising activities among the presbyteries and congregations of the Smiths, Sons and Steltzers under this paragraph for a period of three years.

At its regular April 1990 meeting, the Committee endorsed and encouraged the fund raising activities among the presbyteries and congregations of the Hubenthals under this paragraph through September 27, 1992.

B. Paragraph E.4.p. of the Assembly’s Instruments

Under paragraph E.4.p.(3).(f), all special relationships created under paragraph E.4.p. must be reported annually to the General Assembly.

At its regular November 1989 meeting, the Committee concurred with the Committee on Foreign Missions in approaching the Presbytery of New York and New England with a view towards the undertaking of a special relationship with the work in Suriname.

V 1991 BUDGET FOR THE COMMITTEE

The Committee’s actual expenses for 1989, approved budget for 1990 and proposed budget for 1991 are set forth below:

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<tr>
<td>Computer and support</td>
<td>3,404</td>
<td>8,000</td>
<td>1,800</td>
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<tr>
<td>Miscellaneous</td>
<td>539</td>
<td>435</td>
<td>400</td>
</tr>
<tr>
<td>Totals</td>
<td>$89,258</td>
<td>$120,420</td>
<td>$134,000</td>
</tr>
</tbody>
</table>

VI RECOMMENDATIONS

1. That the General Assembly approve the following Worldwide Outreach program for 1991:

   - Christian Education $145,000 11.1%
   - Foreign Missions 632,000 48.2%
   - Home Missions 534,000 40.7%
   - Sub-total $1,311,000 100.0%
Fifty-Seventh General Assembly

New Horizons 160,000
Coordination 134,000
Total 1991 Worldwide Outreach $1,605,000

2. That the arrangement of the 55th General Assembly allowing the Committee on Foreign Missions to appeal aggressively to the churches and individuals for direct support of foreign missions be continued to the 58th General Assembly.

3. That the General Assembly ratify the determination by the Committee on Coordination that funds received during the Spring 1990 special offering for the Committee on Home Missions and Church Extension shall not be considered as contributing to the responsibility of the Orthodox Presbyterian churches for the approved budgets of the program committees.

4. That the General Assembly:
   A. Establish a Committee to Revisit Instrument E as follows-

   COMMITTEE TO REVISIT INSTRUMENT E

   1. Membership. The committee shall consist of seven members as follows: Two (2) members (being presbyters elected by the 57th General Assembly) who are not members of either the Committee on Coordination or any Worldwide Outreach program committee; two (2) members selected by the Committee on Coordination; and three (3) members selected (1 each) by the Committee on Christian, the Committee on Foreign Missions, and the Committee on Home Missions and Church Extension respectively.

   2. Mandate. The committee is to study the present method of coordinating the programs of witness and edification reflected in Instrument E and to identify its strengths and weaknesses. The committee is also to study and weigh the relative merits of a unified committee as contemplated in the recommendation from the Committee on Home Missions and Church Extension as over against the present organizational structure contained in Instrument E.

   3. Recommendations. Not earlier than the 59th General Assembly,
      a. If the committee determines that a unified committee would be more beneficial to the church, the committee shall present a draft of a revised Instrument E (together with the necessary amendments to the Standing Rules) to implement its findings, specifically taking into account the issues presented during any transition period.
      b. If the committee determines that a continuation of the present organizational structure would be more beneficial to the church, the committee shall present a draft of amendments to Instrument E to correct any systemic weaknesses identified during its study.

   4. Progress reports. Until it presents its final recommendations, the committee shall report its progress annually to the General Assembly.

   B. Establish a budget of $5,000 for the work of the Committee to Revisit Instrument E.

   5. That the General Assembly approve the reimbursement of the travel expenses of the Committee’s Controller to the Assembly from the General Assembly Travel Fund.
Appendix

VII ELECTIONS

The terms of the Rev. Steven F. Miller and Ruling Elder Howard A. Porter expire at this Assembly. Under Standing Rule IX.2.h., neither is eligible for re-election. Under the same rules, this Assembly must elect one minister and one ruling elder to the Class of 1993.

APPENDIX

Worldwide Outreach:
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  1989 Use of Funds .................................................................. 205
  Sources of Funds: 1989 - 1991 ................................................... 206
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  Committee on Christian Education ............................................. 210
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  Budgets Approved by the GA: 1972 - 1990 ............................... 214
### WORLDWIDE OUTREACH

**Total Budgets and Receipts: 1980 - 1989**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Receipts</th>
<th>Total % Increase</th>
<th>% as % of Budget</th>
<th>Total Budget</th>
<th>Increase %</th>
<th>% as % of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>$822,915</td>
<td></td>
<td></td>
<td>$812,500</td>
<td></td>
<td>101.3%</td>
</tr>
<tr>
<td>1981</td>
<td>839,561</td>
<td>$16,646</td>
<td>2.0%</td>
<td>882,811</td>
<td>$70,311</td>
<td>8.7%</td>
</tr>
<tr>
<td>1982</td>
<td>782,714</td>
<td>(56,847)</td>
<td>-6.8%</td>
<td>1,000,000</td>
<td>117,189</td>
<td>13.3%</td>
</tr>
<tr>
<td>1983</td>
<td>1,000,323</td>
<td>217,609</td>
<td>27.8%</td>
<td>972,150</td>
<td>(27,850)</td>
<td>-2.8%</td>
</tr>
<tr>
<td>1984</td>
<td>934,779</td>
<td>(65,544)</td>
<td>-6.6%</td>
<td>962,415</td>
<td>(9,735)</td>
<td>-1.0%</td>
</tr>
<tr>
<td>1985</td>
<td>938,057</td>
<td>3,278</td>
<td>0.4%</td>
<td>1,026,161</td>
<td>63,746</td>
<td>6.6%</td>
</tr>
<tr>
<td>1986</td>
<td>1,055,821</td>
<td>117,764</td>
<td>12.6%</td>
<td>1,050,000</td>
<td>23,839</td>
<td>2.3%</td>
</tr>
<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>
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<tr>
<td>1988</td>
<td>1,276,283</td>
<td>285,017</td>
<td>28.8%</td>
<td>1,200,000</td>
<td>136,000</td>
<td>12.8%</td>
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<tr>
<td>1989</td>
<td>1,329,261</td>
<td>52,978</td>
<td>4.2%</td>
<td>1,386,000</td>
<td>186,000</td>
<td>15.5%</td>
</tr>
<tr>
<td>1990 [adopted]</td>
<td></td>
<td></td>
<td></td>
<td>1,500,000</td>
<td>114,000</td>
<td>8.2%</td>
</tr>
<tr>
<td>1991 [proposed]</td>
<td></td>
<td></td>
<td></td>
<td>1,605,000</td>
<td>105,000</td>
<td>7.0%</td>
</tr>
</tbody>
</table>

**1981-1989 Avg.:**

- **Total Receipts**: $56,261 (6.2%)  
- **Percent as % of Budget**: $63,722 (6.3%)  
- **Avg.:** 95.6%

### WWO: Receipts and Budgets

![Graph showing WWO: Receipts and Budgets 1980-1989](image-url)
Appendix

**WWO: 1963 Sources of Funds**

- Misc: 5.0%
- Non CPC: 1.2%
- Reserve: 0.0%
- CPC: 91.0%

**WWO: 1963 Use of Funds**

(Program Services by Committee)

- Reserve: 7.5%
- CE: 7.5%
- Spec Serv: 25.0%
- CFU: 25.0%
- NH: 5.0%
- CHWCE: 24.5%
WORLDWIDE OUTREACH
Sources of Funds

<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</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$1,329,261</td>
<td>$1,505,027</td>
<td>$1,665,044</td>
</tr>
<tr>
<td>Non OPC</td>
<td>42,961</td>
<td>54,080</td>
<td>71,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>88,232</td>
<td>33,020</td>
<td>36,000</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$1,460,454</td>
<td>$1,592,127</td>
<td>$1,772,044</td>
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<tr>
<td><strong>CASH RESERVES</strong></td>
<td>0</td>
<td>23,891</td>
<td>0</td>
</tr>
<tr>
<td><strong>TOTAL SOURCES OF FUNDS</strong></td>
<td>$1,460,454</td>
<td>$1,616,018</td>
<td>$1,772,044</td>
</tr>
</tbody>
</table>

**WWW: Sources of Funds**

1985 - 1991

![Bar chart showing sources of funds for 1985-1991](chart.png)
### WORLDWIDE OUTREACH

*Use of Funds*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROGRAM SERVICES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$114,882</td>
<td>$199,937</td>
<td>$140,309</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>391,510</td>
<td>442,053</td>
<td>505,328</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>357,593</td>
<td>398,432</td>
<td>465,495</td>
</tr>
<tr>
<td>New Horizons</td>
<td>91,934</td>
<td>105,147</td>
<td>160,000</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$955,919</td>
<td>$1,145,569</td>
<td>$1,271,132</td>
</tr>
<tr>
<td><strong>SUPPORTING SERVICES</strong></td>
<td>393,303</td>
<td>470,449</td>
<td>500,467</td>
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<td><strong>CASH RESERVES</strong></td>
<td>111,232</td>
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<td>445</td>
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<tr>
<td><strong>TOTAL FUNDS USED</strong></td>
<td>$1,460,454</td>
<td>$1,616,018</td>
<td>$1,772,044</td>
</tr>
</tbody>
</table>

**WWO: Use of Funds**

1989 - 1991

[Graph showing the use of funds from 1989 to 1991]
## WORLDWIDE OUTREACH PROGRAM COMMITTEE FUND BALANCES

*Source: 1985-1989 balance sheets prepared by Auditor*

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<thead>
<tr>
<th></th>
<th>12/31/85</th>
<th>12/31/86</th>
<th>12/31/87</th>
<th>12/31/88</th>
<th>12/31/89</th>
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<td><strong>CHRISTIAN ED.</strong></td>
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<tr>
<td>General</td>
<td>$126,723</td>
<td>$104,281</td>
<td>$122,961</td>
<td>$88,245</td>
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<td>GCP note</td>
<td>592,346</td>
<td>675,731</td>
<td>675,731</td>
<td>675,731</td>
<td>455,531</td>
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<tr>
<td>Other</td>
<td>118,371</td>
<td>136,315</td>
<td>127,078</td>
<td>142,696</td>
<td>153,482</td>
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<td><strong>Total CE</strong></td>
<td>$837,440</td>
<td>$916,327</td>
<td>$925,670</td>
<td>$906,672</td>
<td>$775,942</td>
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<tr>
<td><strong>FOREIGN MISSIONS</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>$677</td>
<td>($107,429)</td>
<td>($273,500)</td>
<td>$20,610</td>
<td>$160,511</td>
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<td>Capital</td>
<td>361,747</td>
<td>435,493</td>
<td>496,693</td>
<td>295,871</td>
<td>302,350</td>
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<tr>
<td>Contingency</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>68,539</td>
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<tr>
<td>Special Proj.</td>
<td>113,664</td>
<td>89,698</td>
<td>99,084</td>
<td>145,599</td>
<td>148,583</td>
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<tr>
<td>Other</td>
<td>270,595</td>
<td>282,217</td>
<td>291,049</td>
<td>286,665</td>
<td>309,142</td>
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<tr>
<td><strong>Total CFM</strong></td>
<td>$746,683</td>
<td>$699,979</td>
<td>$613,326</td>
<td>$748,745</td>
<td>$989,225</td>
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<tr>
<td><strong>HOME MISSIONS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>$22,503</td>
<td>$40,704</td>
<td>$26,648</td>
<td>$86,930</td>
<td>$11,611</td>
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<td>Contingent</td>
<td>802,334</td>
<td>693,399</td>
<td>533,354</td>
<td>452,945</td>
<td>451,114</td>
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<td>Church Exten.</td>
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<td>211,644</td>
<td>213,933</td>
<td>233,984</td>
<td>290,795</td>
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<td>Special Proj.</td>
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<td>0</td>
<td>0</td>
<td>215,395</td>
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<tr>
<td>Other</td>
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<td>19,382</td>
<td>24,539</td>
<td>49,164</td>
<td>151,658</td>
</tr>
<tr>
<td><strong>Total CHMCE</strong></td>
<td>$1,077,327</td>
<td>$965,129</td>
<td>$798,474</td>
<td>$823,023</td>
<td>$1,120,513</td>
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<td><strong>COORDINATION</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>$3,733</td>
<td>$10,223</td>
<td>($9,473)</td>
<td>$1,049</td>
<td>$870</td>
</tr>
<tr>
<td>GA Budget</td>
<td>(18,411)</td>
<td>(2,142)</td>
<td>35,970</td>
<td>46,610</td>
<td>77,162</td>
</tr>
<tr>
<td>GA Travel</td>
<td>32,733</td>
<td>32,339</td>
<td>29,634</td>
<td>19,933</td>
<td>15,080</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>(6,303)</td>
<td>6,889</td>
<td>6,369</td>
<td>55,707</td>
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<td><strong>Total COC</strong></td>
<td>$18,055</td>
<td>$34,117</td>
<td>$63,020</td>
<td>$73,961</td>
<td>$148,819</td>
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<tr>
<td><strong>TOTAL ALL FUNDS</strong></td>
<td>$2,679,505</td>
<td>$2,615,552</td>
<td>$2,400,490</td>
<td>$2,552,401</td>
<td>$3,034,598</td>
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</tbody>
</table>

### WWO: Committees' Fund Balances

<table>
<thead>
<tr>
<th>Year</th>
<th>Christian Ed.</th>
<th>Foreign Missions</th>
<th>Home Missions</th>
<th>Coordination</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1985</td>
<td>2,503</td>
<td>361,747</td>
<td>22,503</td>
<td>3,733</td>
<td>3,077</td>
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<tr>
<td>1986</td>
<td>104,281</td>
<td>435,493</td>
<td>40,704</td>
<td>10,223</td>
<td>50,024</td>
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<tr>
<td>1987</td>
<td>122,961</td>
<td>496,693</td>
<td>26,648</td>
<td>35,970</td>
<td>84,712</td>
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<tr>
<td>1988</td>
<td>88,245</td>
<td>295,871</td>
<td>86,930</td>
<td>46,610</td>
<td>133,826</td>
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<tr>
<td>1989</td>
<td>166,928</td>
<td>302,350</td>
<td>11,611</td>
<td>77,162</td>
<td>189,853</td>
</tr>
</tbody>
</table>
## WORLDWIDE OUTREACH

**Combined General Funds: 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</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$1,329,261</td>
<td>$1,505,027</td>
<td>$1,665,044</td>
</tr>
<tr>
<td>Non OPC</td>
<td>42,961</td>
<td>54,080</td>
<td>71,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>88,232</td>
<td>33,020</td>
<td>36,000</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$1,460,454</td>
<td>$1,592,127</td>
<td>$1,772,044</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>Christian Education</td>
<td>$114,882</td>
<td>$199,937</td>
<td>$140,309</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>391,510</td>
<td>442,053</td>
<td>505,328</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>357,593</td>
<td>396,432</td>
<td>465,495</td>
</tr>
<tr>
<td>New Horizons</td>
<td>91,934</td>
<td>105,147</td>
<td>160,000</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$955,919</td>
<td>$1,145,569</td>
<td>$1,271,132</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Christian Education</td>
<td>$53,296</td>
<td>$52,894</td>
<td>$64,965</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>160,306</td>
<td>171,567</td>
<td>173,942</td>
</tr>
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<td>Home Missions &amp; Ch. Ext.</td>
<td>90,443</td>
<td>125,568</td>
<td>127,560</td>
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<td>Coordination</td>
<td>89,258</td>
<td>120,420</td>
<td>134,000</td>
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<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$393,303</td>
<td>$470,449</td>
<td>$500,467</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$1,349,222</td>
<td>$1,616,018</td>
<td>$1,771,599</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$111,232</td>
<td>($23,891)</td>
<td>$445</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>From (to) CCE cash reserves</td>
<td>($59,335)</td>
<td>($25,229)</td>
<td>($4,500)</td>
</tr>
<tr>
<td>From (to) CFM cash reserves</td>
<td>(117,228)</td>
<td>(15,000)</td>
<td>(25,000)</td>
</tr>
<tr>
<td>From CHMCE cash reserves</td>
<td>76,098</td>
<td>66,000</td>
<td>29,055</td>
</tr>
<tr>
<td>From (to) NH cash reserves</td>
<td>(8,202)</td>
<td>(1,880)</td>
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<tr>
<td>From (to) COC cash reserves</td>
<td>(2,565)</td>
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<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>($111,232)</td>
<td>$23,891</td>
<td>($445)</td>
</tr>
</tbody>
</table>

**Notes:**

1989 "Actual": Based on Auditor's reports
1990 "Approved": Based on Committees' reports, allocated as near as possible in the same manner as the Auditor.
1991 "Requested": 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

**General Fund: Revenue 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</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$198,293</td>
<td>$254,660</td>
<td>$174,774</td>
</tr>
<tr>
<td>Non OPC</td>
<td>1,816</td>
<td>16,380</td>
<td>25,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>27,404</td>
<td>7,020</td>
<td>10,000</td>
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<tr>
<td><strong>Total Revenues</strong></td>
<td>$227,513</td>
<td>$278,060</td>
<td>$209,774</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>$57,721</td>
<td>$99,902</td>
<td>$73,309</td>
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<tr>
<td>Training services</td>
<td>3,255</td>
<td>8,865</td>
<td>6,000</td>
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<td>Publication - GCP</td>
<td>43,000</td>
<td>77,371</td>
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<td>Youth Workers' Inserts</td>
<td>10,905</td>
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<td>11,000</td>
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<tr>
<td>History project</td>
<td>0</td>
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<td><strong>Total Program Services</strong></td>
<td>$114,882</td>
<td>$199,937</td>
<td>$140,309</td>
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<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General &amp; administrative</td>
<td>$48,323</td>
<td>$46,026</td>
<td>$54,266</td>
</tr>
<tr>
<td>Promotion</td>
<td>4,973</td>
<td>6,868</td>
<td>10,700</td>
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<td><strong>Total Supporting Services</strong></td>
<td>$53,296</td>
<td>$52,894</td>
<td>$64,965</td>
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<td>Total Expenses</td>
<td>$168,178</td>
<td>$252,831</td>
<td>$205,274</td>
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<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$59,335</td>
<td>$25,229</td>
<td>$4,500</td>
</tr>
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</table>

**Funding of Deficit (Surplus):**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Depr. expense (Capital Fund)</td>
<td>($2,009)</td>
<td>($3,000)</td>
<td>($4,500)</td>
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<tr>
<td>Decrease (increase) in cash</td>
<td>(57,326)</td>
<td>(22,229)</td>
<td>0</td>
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<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>($59,335)</td>
<td>($25,229)</td>
<td>($4,500)</td>
</tr>
</tbody>
</table>

**Note:**
The salary and benefits paid to the General Secretary have been allocated as follows: 50.0% 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></th>
<th></th>
<th></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>$594,146</td>
<td>$594,920</td>
<td>$662,270</td>
</tr>
<tr>
<td>Non OPC</td>
<td>32,079</td>
<td>27,700</td>
<td>36,000</td>
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<tr>
<td>Miscellaneous</td>
<td>42,819</td>
<td>6,000</td>
<td>6,000</td>
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<tr>
<td><strong>Total Revenues</strong></td>
<td>$669,044</td>
<td>$628,620</td>
<td>$704,270</td>
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<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>$391,510</td>
<td>$442,053</td>
<td>$505,328</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administration</td>
<td>$131,269</td>
<td>$141,470</td>
<td>$142,236</td>
</tr>
<tr>
<td>Promotion</td>
<td>29,037</td>
<td>30,097</td>
<td>31,706</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$160,306</td>
<td>$171,567</td>
<td>$173,942</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$551,816</td>
<td>$613,620</td>
<td>$679,270</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$117,228</td>
<td>$15,000</td>
<td>$25,000</td>
</tr>
</tbody>
</table>

Funding of Deficit (Surplus):
- Inter-fund transfers: ($53,173), $0, $0
- Decrease (increase) in cash: (64,055), (15,000), (25,000)
- Deficit (Surplus) funded: ($117,228), ($15,000), ($25,000)

Notes:
The salary and benefits paid to the General Secretary have been allocated as follows:
80% to Administration, and 20% to Promotion.

1989 revenues and expenses shown above do not reflect $62,590 receipts (of which $48,211 were from OPC sources), nor $75,846 expenses, for "Direct Missionary Support". Anticipated "Direct Missionary Support" expenses for 1990 and 1991 are $143,000 and $153,000, respectively.

1989 revenues and expenses shown above do not reflect Special Project Fund receipts of $137,593.
### COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

**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</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$345,119</td>
<td>$428,000</td>
<td>$534,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>9,065</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>17,753</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$371,938</td>
<td>$458,000</td>
<td>$564,000</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>Field support</td>
<td>$188,925</td>
<td>$208,000</td>
<td>$246,640</td>
</tr>
<tr>
<td>Regional home missionaries</td>
<td>61,400</td>
<td>62,000</td>
<td>74,099</td>
</tr>
<tr>
<td>Other church extension</td>
<td>107,268</td>
<td>128,432</td>
<td>144,756</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$357,593</td>
<td>$398,432</td>
<td>$465,495</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administrative</td>
<td>$73,119</td>
<td>$99,775</td>
<td>$99,800</td>
</tr>
<tr>
<td>Promotion</td>
<td>17,324</td>
<td>25,793</td>
<td>27,760</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$90,443</td>
<td>$125,568</td>
<td>$127,560</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$448,036</td>
<td>$524,000</td>
<td>$593,055</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($76,098)</td>
<td>($66,000)</td>
<td>($29,055)</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<table>
<thead>
<tr>
<th></th>
<th>Actual</th>
<th>Approved</th>
<th>Requested</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-fund transfers</td>
<td>$30,000</td>
<td>$66,000</td>
<td>$29,055</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>46,098</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>$76,098</td>
<td>$66,000</td>
<td>$29,055</td>
</tr>
</tbody>
</table>

**Note:**

The salary and benefits paid to the General Secretary have been allocated as follows: 50% to Church Planting, and 50% to Promotion; the housing allowance paid to the General Secretary has been allocated to Administration.
**NEW HORIZONS**

*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>$100,136</td>
<td>$107,027</td>
<td>$160,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>91,934</td>
<td>105,147</td>
<td>160,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$8,202</td>
<td>$1,880</td>
<td>$0</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Depr. expense (Capital Fund)</td>
<td>($3,692)</td>
<td>$0</td>
<td>$0</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>(4,510)</td>
<td>(1,880)</td>
<td>0</td>
</tr>
<tr>
<td>Deficit (Surplus) funded</td>
<td>($8,202)</td>
<td>($1,880)</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>$91,567</td>
<td>$120,420</td>
<td>$134,000</td>
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<tr>
<td>Miscellaneous</td>
<td>256</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$91,823</td>
<td>$120,420</td>
<td>$134,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Services</td>
<td>89,258</td>
<td>120,420</td>
<td>134,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$2,565</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Decrease (increase) in cash</td>
<td>($2,565)</td>
<td>$0</td>
<td>$0</td>
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</table>
### WORLDWIDE OUTREACH

Percentage Distribution of Budgets Approved by the General Assembly

**1972 - 1990**

<table>
<thead>
<tr>
<th>Year</th>
<th>CE</th>
<th>CFM</th>
<th>CHMCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>22.0%</td>
<td>42.1%</td>
<td>35.9%</td>
</tr>
<tr>
<td>1973</td>
<td>27.2%</td>
<td>39.2%</td>
<td>33.6%</td>
</tr>
<tr>
<td>1974</td>
<td>27.5%</td>
<td>42.1%</td>
<td>30.4%</td>
</tr>
<tr>
<td>1975</td>
<td>26.5%</td>
<td>40.9%</td>
<td>32.6%</td>
</tr>
<tr>
<td>1976</td>
<td>26.5%</td>
<td>41.0%</td>
<td>32.5%</td>
</tr>
<tr>
<td>1977</td>
<td>26.2%</td>
<td>39.5%</td>
<td>34.3%</td>
</tr>
<tr>
<td>1978</td>
<td>26.1%</td>
<td>39.6%</td>
<td>34.3%</td>
</tr>
<tr>
<td>1979</td>
<td>26.2%</td>
<td>39.7%</td>
<td>34.1%</td>
</tr>
<tr>
<td>1980</td>
<td>25.6%</td>
<td>39.8%</td>
<td>34.6%</td>
</tr>
<tr>
<td>1981</td>
<td>26.1%</td>
<td>39.9%</td>
<td>34.0%</td>
</tr>
<tr>
<td>1982</td>
<td>26.5%</td>
<td>40.6%</td>
<td>32.9%</td>
</tr>
<tr>
<td>1983</td>
<td>27.4%</td>
<td>40.6%</td>
<td>32.0%</td>
</tr>
<tr>
<td>1984</td>
<td>27.4%</td>
<td>40.6%</td>
<td>32.0%</td>
</tr>
<tr>
<td>1985</td>
<td>27.4%</td>
<td>40.6%</td>
<td>32.0%</td>
</tr>
<tr>
<td>1986</td>
<td>26.0%</td>
<td>42.3%</td>
<td>31.7%</td>
</tr>
<tr>
<td>1987</td>
<td>24.5%</td>
<td>42.3%</td>
<td>33.2%</td>
</tr>
<tr>
<td>1988</td>
<td>21.2%</td>
<td>44.7%</td>
<td>34.0%</td>
</tr>
<tr>
<td>1989</td>
<td>19.9%</td>
<td>46.6%</td>
<td>33.5%</td>
</tr>
<tr>
<td>1990</td>
<td>19.9%</td>
<td>46.6%</td>
<td>33.5%</td>
</tr>
<tr>
<td>1991 [proposed]</td>
<td>11.1%</td>
<td>48.2%</td>
<td>40.7%</td>
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**Average: 1972-1990**

<table>
<thead>
<tr>
<th>CE</th>
<th>CFM</th>
<th>CHMCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>25.3%</td>
<td>41.5%</td>
<td>33.2%</td>
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</table>

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**Budgets Approved by the GA: 1972-1990**

Percent Distribution by Committee

---

*CE + CFM + CHMCE*
WORLDWIDE OUTREACH

Percent of Approved Budget Funded: By Committee 1981–1989

<table>
<thead>
<tr>
<th>Year</th>
<th>Funded</th>
<th>Budget</th>
<th>%</th>
<th>Funded</th>
<th>Budget</th>
<th>%</th>
<th>Funded</th>
<th>Budget</th>
<th>%</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>
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<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>
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<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>105.2</td>
</tr>
<tr>
<td>1984</td>
<td>210,688</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>
<tr>
<td>1988</td>
<td>205,875</td>
<td>225,382</td>
<td>91.3</td>
<td>582,203</td>
<td>475,000</td>
<td>122.6</td>
<td>346,211</td>
<td>361,212</td>
<td>95.8</td>
</tr>
<tr>
<td>1989</td>
<td>198,293</td>
<td>238,000</td>
<td>83.3</td>
<td>594,146</td>
<td>556,000</td>
<td>106.9</td>
<td>345,119</td>
<td>400,000</td>
<td>86.3</td>
</tr>
</tbody>
</table>

1981–1989 Average: 88.0 104.0 92.0

Percent of Budget Funded: By Committee 1981 – 1989

□ CE + CFM ○ CHMCE
REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

The Committee met twice during the year 1989: Feb. 17 and Sept. 13. The meetings were held in Denver, CO. All committee members attended both meetings.

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, secretary-treasurer, Denver, CO (Presbytery of Dakotas); elder Cyril T. Nightengale, recording secretary and vice-president, Denver, CO (Presbytery of the Dakotas). Other members of the Committee are: deacon Paul Mitchel, San Jose, CA (Presbytery of Northern California); deacon Roy Ingelse, Oostburg, WI (Presbytery of the Midwest); Rev. Donald Duff, Port Hueneme, CA (Presbytery of Southern California); elder Wilbert J. Suwyn, Port Hueneme, CA (Presbytery of Southern California). 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 RECEIPTS AND DISBURSEMENTS

We urge the church to read the annual TREASURER’S REPORT prayerfully. Our report shows the variety of ministries the Committee carries out in your behalf. Our Lord explicitly instructs us all to do good to all men, and especially to the household of faith, Gal. 6:10. It is a wonderful thing for us to be involved in dispensing the Lord’s love toward His people and others.

The CHART reproduced below demonstrates how the Lord has prospered the OPC. For the first time in several years we paid less in hospitalization premiums for destitute ministers than in the previous year. This is in spite of the growth in the number of ministers enrolled in our Presbyteries. Similarly, our payments of pension premiums decreased in 1989.

All expenditures for “INFIRM MINISTERS” were given to a single family, the Roger Ramsey family. Mr. Ramsey suffers from several debilitating ailments. Chief among these is the heart disease which constantly threatens his life. Mrs. Ramsey has serious pancreas and liver problems as well as continuing mini-strokes. Their monthly medication bill is about $700. The Lord has made it possible for them to have hospitalization insurance, but it is expensive. Like most policies their plan leaves some expenses uncovered. Current monthly payments on these bills amounts to about $200.

Of the 189 churches and chapels 123 FINANCIALLY SUPPORTED the work of this Committee. This means 66 did not. Most of the nongivers are very small.

In spite of this, the income from all sources covered all the expenditures of this Committee. As a result, your Committee was not only enabled to MEET ALL THE BUDGETED EXPENDITURES, including the increases in foreign mission causes, but to provide in some cases of emergency needs.

Once again, we report that 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 un-named, but our Lord knows how to reward each one richly.

The following indicates the approximate percentage of total funds disbursed on the items listed:

<table>
<thead>
<tr>
<th>Item</th>
<th>1988 Actual</th>
<th>1989 Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>administration - this includes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>all Committee travel expenses</td>
<td>$16,037 (8%)</td>
<td>$16,852 (9%)</td>
</tr>
<tr>
<td>emergency and other relief</td>
<td>5,240 (3%)</td>
<td>5,293 (3%)</td>
</tr>
<tr>
<td>hospitalization premiums</td>
<td>22,392 (12%)</td>
<td>29,359 (16%)</td>
</tr>
<tr>
<td>work scholarships and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian school aid U. S. A.</td>
<td>*26,691 (14%)</td>
<td>19,631 (11%)</td>
</tr>
<tr>
<td>relief funds foreign</td>
<td>38,015 (20%)</td>
<td>38,543 (21%)</td>
</tr>
<tr>
<td>temporary loans</td>
<td>15,000 (8%)</td>
<td>3,000 (2%)</td>
</tr>
<tr>
<td>pension premiums</td>
<td>43,675 (23%)</td>
<td>38,650 (21%)</td>
</tr>
<tr>
<td>infirm ministers</td>
<td>24,400 (13%)</td>
<td>32,005 (17%)</td>
</tr>
<tr>
<td>Total</td>
<td>$191,450</td>
<td>$183,333</td>
</tr>
</tbody>
</table>

* Represents part of '88 budget disbursed in ‘89

III REASONS FOR REJOICING AND CONCERN

We report that there is good reason for great REJOICING in the Lord insofar as the church gave $167,836 to this ministry in 1989.

We especially rejoice that in 1989 we significantly increased our foreign missions disbursements. The church met the challenge and we gave additional aid as follows: $4000 to Kenya, $5000 to Lebanon (through MERF), $4000 to Sudan (through MERF), and $3000 to Suriname.

On the other hand, the expenditures amounted to $183,333. The difference of $15,497 was met from the $41,980 carried over from 1988. It should be clear that if the same SHORTFALL IN GIVING is repeated in 1990 we will not be able to meet some of our budgeted items.

If all those who have given in the past give the SUGGESTED 1990 PER CAPITA there will be no shortfall and the ministry can be carried forward.

IV AID TO NEEDY CHURCHES

The Committee has considered for several years now the matter of pastors’ salaries referred to it by the 54th G.A. (response to Overture 2 from the Presbytery of the Dakotas; cf. Minutes, 54th G.A., Appendix pp. 74ff., Journal, pp. 67, §216, 217) studying, in particular, the relevant theological principles, the dimensions of the need (questionnaires were sent to each OP pastor and presbytery clerk), and possible solutions.

Conclusions: (1) there is a real need of a twofold, interlocking nature. There are pastors who are not adequately supported, in some instances critically so; and there are churches which, for various reasons, cannot adequately support a pastor. (2) As a denomination we lack the resources to adopt a program like the CRC’s Fund for Small Churches. (3) Presbyteries need to become more active in learning the financial status of their pastors and in aiding pastors and smaller churches as needed.
The Committee is therefore sending to each Presbytery a document entitled "Presbytery Policies and Guidelines on Pastors' Salaries" (adapted by the Committee from a document developed by one presbytery), with the recommendation that the presbyteries study, adopt and implement the document or something like it.

V OTHER COMMITTEE BUSINESS

Since its beginning the Committee has operated without a set of printed BYLAWS. This past year bylaws were adopted. Our new bylaws describe in print the internal mechanics of the Committee. A copy of these bylaws is available from the Secretary-Treasurer upon request.

In 1989, in response to a plea from our missionary in CYPRUS we sent a SPECIAL RELIEF gift of $2000.

On January 3, 1990, $10,000 was sent to help victims of the CALIFORNIA EARTHQUAKE. This seemingly belated response came after several calls to pastors and deacons in the area. The diaconal committee of the Presbytery had thoroughly investigated the need and had exhausted their resources in meeting the needs. Their faithful work left only one family in dire need whom we helped.

This year we gave an emergency relief gift to ONE OF OUR CONGREGATIONS IN A DEPRESSED AREA OF THE NATION. They had no less than six (6) families in dire financial need. These families were unable to pay for needed necessities of life. The gift helped them to get back on the road to financial independence.

We did not participate this year in the scheduled NAPARC CONSULTATION MEETING. Our reason for not hosting the program as suggested was the perceived lack of interest among the possible participants.

VI ELECTIONS

We regretfully inform the General Assembly that deacon Paul Mitchel has resigned from the Committee (class of 1991) for personal reasons. Terms which expire with this Assembly: Rev. David King, president; ruling elder Cyril Nightengale, vice-president.

VII RECOMMENDATIONS

1. We recommend that the General Assembly request the congregations to give at least half of their contributions by the end of May, 1991.

2. We recommend that the General Assembly urge the presbyteries not to approve a call containing “free from worldly care” if they consider the call under consideration to be inadequate to provide for the minister’s livelihood.

3. We recommend that the General Assembly remind the Presbyteries of previous action urging them not to approve any call until a provision is made for the minister’s hospitalization insurance.

4. We recommend that for the year 1991 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested
adjusted per capita rate of $19.00 per communicant member for the General Fund and $6.00 for the Aged and Infirm Ministers’ Fund.

Respectfully submitted,
Leonard J. Coppes
Secretary-Treasurer

PROPOSED BUDGET FOR 1991

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(Actual)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and Administration</td>
<td>1,309.12</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Accounting and Audit</td>
<td>450.00</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Travel and Expenses of Committee Members</td>
<td>3,992.64</td>
<td>3,000</td>
<td>3,000</td>
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<tr>
<td>Promotion: <em>New Horizons</em></td>
<td>1,500.00</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Part-time Salary: Secretary-Treasurer</td>
<td>9,600.00</td>
<td>9,600</td>
<td>10,600</td>
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<tr>
<td>Reserve Funds (Emergencies)</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Total</td>
<td>16,851.76</td>
<td>19,600</td>
<td>20,600</td>
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Diaconal Ministries - Foreign:

<table>
<thead>
<tr>
<th>Relief Funds</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethiopia</td>
<td>34.00</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Haiti</td>
<td>2,033.74</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Japan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relief</td>
<td>1,000.00</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Blind Center</td>
<td>500.00</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Rehabilitation</td>
<td>500.00</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Kenya Clinic</td>
<td>9,000.00</td>
<td>9,000</td>
<td>9,000</td>
</tr>
<tr>
<td>Korea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mental Hospital</td>
<td>—</td>
<td>2,000</td>
<td>—</td>
</tr>
<tr>
<td>Lepers</td>
<td>1,500.00</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Orphans</td>
<td>1,000.00</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Uganda</td>
<td>4,000.00</td>
<td>4,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Lebanon</td>
<td>5,000.00</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Sudan</td>
<td>4,000.00</td>
<td>4,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Suriname</td>
<td>3,000.00</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Disability Relief</td>
<td>4,501.25</td>
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<tr>
<td>World Relief</td>
<td>473.93</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Student Scholarships</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Korea</td>
<td>1,000.00</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Japan</td>
<td>1,000.00</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Total</td>
<td>38,542.92</td>
<td>41,500</td>
<td>38,500</td>
</tr>
</tbody>
</table>

Diaconal Ministries - USA:

| Special Relief           | 4,893.00| 5,000   | 5,000   |
| Loans                    | 3,000.00| 10,000  | 10,000  |
| Emergency Medical Relief  | —       | 30,000  | 30,000  |
GENERAL ACCOUNT:

<table>
<thead>
<tr>
<th>Item</th>
<th>1989</th>
<th>1990</th>
<th>1991</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Actual)</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>12,700.00</td>
<td>12,700</td>
<td>12,700</td>
</tr>
<tr>
<td>Other</td>
<td>6,931.00</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Hospitalization Premiums</td>
<td>29,358.68</td>
<td>30,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethany Christian</td>
<td>400.00</td>
<td></td>
<td>10,000</td>
</tr>
<tr>
<td>Disaster Relief</td>
<td></td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Misdirected Funds</td>
<td>115.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>57,397.68</td>
<td>107,700</td>
<td>107,700</td>
</tr>
<tr>
<td>Total General Budget</td>
<td>112,792.36</td>
<td>168,800</td>
<td>166,800</td>
</tr>
</tbody>
</table>

AGED AND INFIRM MINISTERS', WIDOWS' AND ORPHANS' FUND:

<table>
<thead>
<tr>
<th>Item</th>
<th>1989</th>
<th>1990</th>
<th>1991</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disbursements</td>
<td>38,650.00</td>
<td>45,000</td>
<td>45,000</td>
</tr>
<tr>
<td>Infm'd Minister</td>
<td>32,005.00</td>
<td>30,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Total</td>
<td>70,655.00</td>
<td>75,000</td>
<td>75,000</td>
</tr>
<tr>
<td>Total Income Budget</td>
<td>183,447.36</td>
<td>243,800</td>
<td>241,800</td>
</tr>
</tbody>
</table>

George M. Vogler
Certified Public Accountant
Certified Management Accountant
MSBA

24 February 1990

The Committee on Diaconal Ministries
of the Orthodox Presbyterian Church
c/o Rev. Leonard Coppes
9161 Vine St.
Thornton, Co. 80229

Gentlemen:

I have reviewed the accompanying balance sheets of the Committee on Diaconal Ministries of the Orthodox Presbyterian Church as of 31 December 1988 and 1989 along with the related statements of Cash Receipts and Disbursements, Statement of Changes in Fund Balances and Changes in Financial Position for the year ended 31 December 1989, in accordance with standards established by the American Association of Certified Public Accountants. All information included in these financial statements is the representation of management of the committee.

A Review consists principally of inquiries of company personnel and analytic procedures applied to financial data. It is substantially less in scope than an examination in accordance with generally accepted auditing standards, the objective of which is the expression of an opinion regarding the financial statements taken
as a whole. Accordingly, I do not express an opinion.

Due to the nature of the fund (it would be prohibitively difficult), no attempt was made to confirm income from contributions.

Based on my review, I am not aware of any material modifications that should be made to the accompanying financial statements in order for them to be in conformity with generally accepted accounting principles.

Respectfully,
George Vogler

COMMITTEE ON DIACONAL MINISTRIES
OF THE ORTHODOX PRESBYTERIAN CHURCH
Comparative Balance Sheet

<table>
<thead>
<tr>
<th></th>
<th>12/31/88</th>
<th>12/31/89</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on Hand (Note 1)</td>
<td>$45,261</td>
<td>$32,894</td>
</tr>
<tr>
<td>Advances (Fut. cks.)</td>
<td>1,050</td>
<td>1,050</td>
</tr>
<tr>
<td>Loans Receivable (Note 2)</td>
<td>44,600</td>
<td>41,475</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>90,911</td>
<td>75,419</td>
</tr>
<tr>
<td>Fund Balance, Unrestricted</td>
<td>$90,911</td>
<td>$75,419</td>
</tr>
</tbody>
</table>

Statement of Changes to Fund Balance

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Unrestricted (Undesignated)</th>
<th>Restricted (Designated)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance 12/31/88</td>
<td>$90,911</td>
<td>$90,911</td>
<td>$—</td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>141,544</td>
<td>130,122</td>
<td>11,422</td>
</tr>
<tr>
<td>Interest Earned</td>
<td>2,195</td>
<td>2,195</td>
<td>—</td>
</tr>
<tr>
<td>A.I.M.W.O.F.</td>
<td>24,094</td>
<td>—</td>
<td>24,097</td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td>167,836</td>
<td>132,317</td>
<td>35,519</td>
</tr>
<tr>
<td>Total Available</td>
<td>258,747</td>
<td>223,228</td>
<td>35,519</td>
</tr>
<tr>
<td>Disbursements</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>112,673</td>
<td>101,251</td>
<td>11,422</td>
</tr>
<tr>
<td>A.I.M.W.O.F.</td>
<td>70,655</td>
<td>46,558</td>
<td>24,097</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>183,328</td>
<td>147,809</td>
<td>35,519</td>
</tr>
<tr>
<td>Balance 12/31/89</td>
<td>$75,419</td>
<td>$75,419</td>
<td>—</td>
</tr>
</tbody>
</table>
### Statement of Cash Receipts and Disbursements

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Unrestricted (Undesig.)</th>
<th>Restricted (Desig.)</th>
<th>A.I.M.W.O.F.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Receipts</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OP Churches</td>
<td>$136,604</td>
<td>$108,905</td>
<td>$8,715</td>
<td>$18,984</td>
</tr>
<tr>
<td>OP - Others</td>
<td>28,682</td>
<td>20,892</td>
<td>2,707</td>
<td>5,083</td>
</tr>
<tr>
<td>Non-OP 355</td>
<td>325</td>
<td>30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td>2,195</td>
<td>2,195</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>167,836</td>
<td>132,317</td>
<td>11,422</td>
<td>24,097</td>
</tr>
<tr>
<td><strong>Disbursements</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration (Note 3)</td>
<td>16,857</td>
<td>16,857</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministries, Foreign (Note 4)</td>
<td>38,543</td>
<td>29,265</td>
<td>9,278</td>
<td></td>
</tr>
<tr>
<td>Ministries, USA (Note 5)</td>
<td>54,398</td>
<td>52,254</td>
<td>2,144</td>
<td></td>
</tr>
<tr>
<td>A.I.M.W.O.F. (Note 6)</td>
<td>70,655</td>
<td>46,558</td>
<td></td>
<td>24,097</td>
</tr>
<tr>
<td>Debt Forgiven</td>
<td>2,875</td>
<td>2,875</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>183,328</td>
<td>147,809</td>
<td>11,422</td>
<td>24,097</td>
</tr>
<tr>
<td><strong>Net Decrease</strong></td>
<td>$15,492</td>
<td>$15,492</td>
<td>$ -</td>
<td>$ -</td>
</tr>
</tbody>
</table>

### Statement of Sources and Uses of Funds

**Sources of Funds**
- Unrestricted Contributions: $130,122
- Interest Earned (Unrestricted): 2,195

**Restricted Contributions**: 11,422
- Restricted A.I.M.W.O.F.: 24,097
- Loan Repayments: 3,250

**Total Sources**: 171,086

**Uses of Funds**
- General Fund Disbursements: 109,798
- A.I.M.W.O.F. Disbursements: 70,655
- New Loans Made: 3,000

**Net Decrease to Cash on Hand**: (12,367)
- Cash in Bank 12/31/88: 45,261
- Cash in Bank 12/31/89: $32,894

The Accompanying Notes Are An Integral Part of These Statements
NOTES:

1. Cash on Hand:

<table>
<thead>
<tr>
<th></th>
<th>12/31/88</th>
<th>12/31/89</th>
</tr>
</thead>
<tbody>
<tr>
<td>Space Age Federal Credit Union</td>
<td>$40,922</td>
<td>$28,180</td>
</tr>
<tr>
<td>Space Age Federal Credit Union Shares</td>
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<td>5</td>
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<tr>
<td>Delaware Service Co.</td>
<td>4,328</td>
<td>4,708</td>
</tr>
<tr>
<td></td>
<td><strong>$45,922</strong></td>
<td><strong>$32,894</strong></td>
</tr>
</tbody>
</table>

2. Loans Receivable:

<table>
<thead>
<tr>
<th>Notes</th>
<th>Amt.</th>
<th>12/3/88</th>
<th>Add</th>
<th>Repay</th>
<th>Forgiven</th>
<th>12/31/89</th>
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</thead>
<tbody>
<tr>
<td>#1</td>
<td>5/82</td>
<td>1,500</td>
<td>950</td>
<td>-0-</td>
<td>-0-</td>
<td>950</td>
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<tr>
<td>5</td>
<td>9/86</td>
<td>2,000</td>
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<td>-0-</td>
<td>1,925</td>
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<tr>
<td>7</td>
<td>5/87</td>
<td>1,400</td>
<td>1,100</td>
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<td>-0-</td>
<td>1,100</td>
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<tr>
<td>8a</td>
<td>5/87</td>
<td>2,500</td>
<td>2,400</td>
<td>-0-</td>
<td>250</td>
<td>-0-</td>
</tr>
<tr>
<td>8b</td>
<td>2/89</td>
<td>3,000</td>
<td>-0-</td>
<td>3,000</td>
<td>3,000</td>
<td>-0-</td>
</tr>
<tr>
<td>9b</td>
<td>8/88</td>
<td>5,000</td>
<td>4,750</td>
<td>-0-</td>
<td>-0-</td>
<td>-0-</td>
</tr>
<tr>
<td>9c</td>
<td>7/88</td>
<td>10,000</td>
<td>10,000</td>
<td>-0-</td>
<td>-0-</td>
<td>-0-</td>
</tr>
<tr>
<td>11</td>
<td>12/85</td>
<td>1,500</td>
<td>1,500</td>
<td>-0-</td>
<td>-0-</td>
<td>-0-</td>
</tr>
<tr>
<td>12</td>
<td>12/86</td>
<td>2,000</td>
<td>2,000</td>
<td>-0-</td>
<td>-0-</td>
<td>-0-</td>
</tr>
<tr>
<td>13</td>
<td>4/86</td>
<td>5,000</td>
<td>4,975</td>
<td>-0-</td>
<td>-0-</td>
<td>-0-</td>
</tr>
<tr>
<td>Germ. Corp.</td>
<td>15,000</td>
<td>15,000</td>
<td>-0-</td>
<td>-0-</td>
<td>-0-</td>
<td>15,000</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>44,600</td>
<td>3,000</td>
<td>3,250</td>
<td>2,875</td>
<td>41,475</td>
</tr>
</tbody>
</table>

3. Administrative Expenses:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Office Expense</td>
<td>$1,314</td>
</tr>
<tr>
<td>Salary</td>
<td>9,600</td>
</tr>
<tr>
<td>Travel/Meals</td>
<td>3,993</td>
</tr>
<tr>
<td>New Horizons</td>
<td>1,500</td>
</tr>
<tr>
<td>Accounting Fee</td>
<td>450</td>
</tr>
<tr>
<td></td>
<td>$16,857</td>
</tr>
</tbody>
</table>

4. Foreign Ministries Expenses:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lebanon</td>
<td>$5,000</td>
</tr>
<tr>
<td>Sudan</td>
<td>4,000</td>
</tr>
<tr>
<td>Suriname</td>
<td>3,000</td>
</tr>
<tr>
<td>Kenya</td>
<td>9,000</td>
</tr>
<tr>
<td>Korea</td>
<td>3,500</td>
</tr>
<tr>
<td>Japan</td>
<td>3,000</td>
</tr>
<tr>
<td>Haiti</td>
<td>2,034</td>
</tr>
<tr>
<td>Uganda</td>
<td>4,000</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>34</td>
</tr>
<tr>
<td>World Relief</td>
<td>120</td>
</tr>
<tr>
<td>Disability Relief</td>
<td>4,855</td>
</tr>
<tr>
<td>Total</td>
<td>$38,543</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kenya Detail:</td>
<td></td>
</tr>
<tr>
<td>Hunger Relief</td>
<td>—</td>
</tr>
<tr>
<td>Clinic/Children</td>
<td>9,000</td>
</tr>
<tr>
<td>Total</td>
<td>9,000</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Korea Detail:</td>
<td></td>
</tr>
<tr>
<td>Orphans’ School</td>
<td>1,000</td>
</tr>
<tr>
<td>Mental/Old Folk</td>
<td>—</td>
</tr>
<tr>
<td>Leper Patients</td>
<td>1,500</td>
</tr>
<tr>
<td>Scholarships</td>
<td>1,000</td>
</tr>
<tr>
<td>Total</td>
<td>3,500</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan Detail:</td>
<td></td>
</tr>
<tr>
<td>Relief</td>
<td>1,000</td>
</tr>
<tr>
<td>Scholarship</td>
<td>1,000</td>
</tr>
<tr>
<td>Blind Center</td>
<td>500</td>
</tr>
<tr>
<td>Rehabilitation Center</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>3,000</td>
</tr>
</tbody>
</table>
5. USA Ministries Expenses:

<table>
<thead>
<tr>
<th>Expense Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Relief</td>
<td>$4,893</td>
</tr>
<tr>
<td>Emergency Medical Relief</td>
<td>—</td>
</tr>
<tr>
<td>Hospital Premiums</td>
<td>29,359</td>
</tr>
<tr>
<td>Misdirected</td>
<td>115</td>
</tr>
<tr>
<td>Emergency Relief</td>
<td>—</td>
</tr>
<tr>
<td>Scholarships - Phila.</td>
<td>12,700</td>
</tr>
<tr>
<td>Scholarships - Other</td>
<td>6,931</td>
</tr>
<tr>
<td>Bethany Christian Services</td>
<td>400</td>
</tr>
<tr>
<td>Disaster Relief</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>54,398</td>
</tr>
</tbody>
</table>

6. A.I.M.W.O.F. Expenses:

**Pension Aid:**

<table>
<thead>
<tr>
<th>Family</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>$4,250</td>
</tr>
<tr>
<td>B</td>
<td>4,250</td>
</tr>
<tr>
<td>C</td>
<td>4,250</td>
</tr>
<tr>
<td>D</td>
<td>1,600</td>
</tr>
<tr>
<td>E</td>
<td>4,250</td>
</tr>
<tr>
<td>F</td>
<td>4,250</td>
</tr>
<tr>
<td>G</td>
<td>4,250</td>
</tr>
<tr>
<td>H</td>
<td>4,250</td>
</tr>
<tr>
<td>I</td>
<td>2,450</td>
</tr>
<tr>
<td>J</td>
<td>4,850</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>38,650</td>
</tr>
</tbody>
</table>

**Infirm Aid:**

<table>
<thead>
<tr>
<th>Family</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>32,005</td>
</tr>
</tbody>
</table>

**Total A.I.M.W.O.F. Expenses** 70,655
REPORT OF THE COMMITTEE ON PENSIONS

The Committee is happy to report continued and substantial growth in our pension plan, both in total value and value for each participant. The Committee is not happy at all with the results of the hospitalization plan. The two plans produced opposite financial results, the details of which are outlined in each category which follows.

I PENSIONS AND INSURANCE

During the year 1989, the total assets of the Retirement Equity Fund increased by over one million dollars (27%) to a total of $4,988,748. This was the largest dollar increase in the history of the plan. 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.

At the end of 1989 each participant's account was credited with 6.80% income and 16.77% in increased market value. The total credit of 23.57% was the third largest in the 20-year history of the fund. The investment results of the Fund over specific periods are shown in the following:

Average annual percentage of gain - the last 3 years - 13.96%
Average annual percentage of gain - the last 5 years - 18.80%
Average annual percentage of gain - the last 10 years - 16.42%

The investment policy of the Committee is to be aggressive, but with caution. The Committee recognizes that as the value of equities can go up, it can also come down. Hence, the Plan investments are divided in various ways as follows:

Certificates of deposit 6.11%
Money market funds 17.87%
U.S. Governments 18.94%
Corporate bonds 3.42%
Common stock 53.66%

The substantial investment results of the Plan have enabled the Committee to increase the monthly payments for a large majority of those individuals receiving pensions. As of the end of 1989 there were 40 persons receiving monthly pension payments totalling $6,700.

The total number of participants in the retirement plan at the end of the year was as follows:

Participants Making Contributions 123
Participants Not Making Contributions 29
Retired - Drawing Pension 24
Surviving Spouse - Drawing Pension 12
Retired - Receiving Annuity 4

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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 $129.00. The Committee has under consideration a proposal to set up a separate life insurance plan which would be open to all ordained officers in the church. If such a plan were adopted, the life insurance coverage under the retirement plan would in all likelihood be terminated.

II PENSION SUPPLEMENT FUND

Benefits from this 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, 1988, and are receiving regular pension payments.

The pension supplement payments made to retired ministers have been designated as housing or rental allowances paid in recognition of, and as compensation for, their past services. These payments are as so designated not subject to federal income tax.

At the end of 1989 there were 34 pensioners receiving the supplement at the rate of $110 per month. As of March 1, 1990, the monthly payment was increased to $120.

The summary financial report of the Fund for the year 1989 is as follows:

<table>
<thead>
<tr>
<th>BALANCE - January 1, 1989</th>
<th>$373,381.72</th>
</tr>
</thead>
<tbody>
<tr>
<td>RECEIPTS</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$41,051.67</td>
</tr>
<tr>
<td>Investment income</td>
<td>35,199.40</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>76,251.07</td>
</tr>
<tr>
<td>DISBURSEMENTS</td>
<td></td>
</tr>
<tr>
<td>Pension supplements</td>
<td>47,230.00</td>
</tr>
<tr>
<td>BALANCE - December 31, 1989</td>
<td>$402,402.79</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.

The Committee is not asking the churches for additional contributions to the Supplement Fund this Year.

III HOSPITALIZATION

During the year 1989, the hospitalization plan experienced what seems to be common to most plans throughout the country - increases in claims exceeding the increases in premiums collected. As a result, the Committee approved an increase in the premiums of fifteen percent (15%) effective February 1, 1990. The new rates are as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Monthly Premium Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Individual</td>
<td>119.00</td>
</tr>
<tr>
<td>Family Group</td>
<td>309.00</td>
</tr>
<tr>
<td>Special 65 - Single</td>
<td>92.00</td>
</tr>
<tr>
<td>Special 65 - Husband and wife</td>
<td>165.00</td>
</tr>
</tbody>
</table>
Premium costs reflect the cost of operating the plan and are primarily 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 participants, the higher the premium requirements to fund the plan are.

In this connection, the Committee is always called upon to make difficult decisions between what is desired by the participants in terms of benefits 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 date, to these difficult and complex questions. However, the Committee, through its administrator, is continually seeking other options which may prove to be better able to keep costs and premiums under control.

The Committee realizes that with the increase in premiums, additional financial pressures are placed on congregations, particularly the smaller ones. As a result, some of them begin to look for other coverage where it might seem to be less expensive than our plan. The Committee would suggest very strongly that there are important reasons to remain with the denominational plan, the principle ones being as follows:

1. Mobility - Ministers in the plan can move from one church to another in any part of the country without losing coverage. If an individual leaves the plan and obtains coverage under a local or regional plan, he must, when he moves to another area, start anew with another insurer, subject to pre-existing medical conditions; that would apply to our plan also. In such a case, it could be difficult or even impossible to enter another plan or to re-enter ours.

2. Every time individuals leave the plan, pressure is placed on those who remain to fund the plan, and this, of necessity, forces an increase in premiums.

3. If the pressure on the plan should then reach a point where it would be impossible to continue it, there are a number of pastors and/or their families who would find it impossible to get adequate coverage, if any, due to existing medical conditions. This would then become a diaconal concern of the whole church.

4. Many times individuals leave group plans for seemingly less expensive coverage, only to find after a period of time that their premiums have increased to more than they would be paying in the denominational plan. In some cases, they may find the insurance carrier suddenly ceases health coverage and informs them that their policy is being terminated.

One of the additional burdens under which the plan has been functioning is the deficit which occurred in the years 1986-87. The Committee is submitting a proposal to help to alleviate that burden (see Recommendation below).

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 F. Guild; Treasurer, Garret A. Hoogerhyde. The officers, together with Roger W. Huibregste, serve as the Executive subcommittee.

V RESPONSE TO ACTION OF THE 56TH GENERAL ASSEMBLY
At its meeting of November 4, 1989, the Committee adopted the following as its response to the action of the 56th General Assembly concerning the Committee minutes:

“The Committee acknowledges its error in omitting minute book page number 576 when referring to a previous action in the minutes of February 21, 1987, as per C.14 of the Assembly’s Rules for Keeping Standing Committee Records, and that the minute has been corrected by the insertion of the page number.”

VI RECOMMENDATION

The Committee recommends that the 57th General Assembly authorize the Committee on Pensions to request from the churches in 1991 a contribution of $7.00 per communicant member in order to partially offset the heavy medical drain on hospitalization funds that has been incurred over the past several years (see III above).

The grounds for this recommendation are as follows:

1. The Hospitalization Plan’s premiums have been insufficient to cover the expenses incurred.
2. A deficit of over $134,000 has been incurred to the end of 1989.
3. Premiums have been increased in an effort to prevent a further increase in the deficit.
4. The Committee believes that an increase in hospitalization premiums for participants to liquidate past debts is inequitable. Many who were in the plan during the years of the heavy drains are no longer in the plan, while many of those now in the plan were not participants during those earlier years.
5. The Committee is not asking for contributions for the Supplement Fund. This recommendation is, in effect, a substitute to meet the need of the hospitalization fund.
6. The contributions received will begin to offset the deficit in the plan’s account.
7. Our church has long recognized that participation of the whole church is a biblical way to provide for the needs of the members of the body.

VII ELECTIONS

The terms of the following members of the Committee expire with this Assembly:

Minister: John P. Galbraith

The standing rules provide that each class of this committee shall include at least one minister and at least one ruling elder.

VIII REPORT OF THE TREASURER

INDEPENDENT AUDITORS’ REPORT

Committee on Pensions
Orthodox Presbyterian Church
We have audited the accompanying statements of net assets available for plan benefits of the Orthodox Presbyterian Church Pension Fund as of December 31, 1989 and 1988 and the related statements of changes in net assets available for plan benefits for the years then ended. These financial statements are the responsibility of the Plan's management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the net assets available for plan benefits of the Orthodox Presbyterian Church Pension Fund at December 31, 1989 and 1988 and the changes in net assets available for plan benefits for the years then ended, in conformity with generally accepted accounting principles.

Our audits were made for the purpose of forming an opinion on the basic financial statements taken as a whole. The schedules of cash receipts and disbursements are presented for purposes of additional information and are not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audit 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.

Stephen P. Radics & Co.
March 14, 1990

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND

STATEMENTS OF NET ASSETS AVAILABLE FOR PLAN BENEFITS

<p>| Assets                                | December 31, |</p>
<table>
<thead>
<tr>
<th></th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in banks (Schedule 1)</td>
<td>$318,026</td>
<td>$332,397</td>
</tr>
<tr>
<td>Accrued investment income</td>
<td>33,040</td>
<td>32,135</td>
</tr>
<tr>
<td>Investments - trust accounts (Note 3)</td>
<td>4,638,467</td>
<td>3,555,300</td>
</tr>
<tr>
<td>Exchange</td>
<td>155</td>
<td>155</td>
</tr>
<tr>
<td>Total assets</td>
<td>4,989,533</td>
<td>3,919,987</td>
</tr>
</tbody>
</table>

Liabilities and net assets available for plan benefits

<table>
<thead>
<tr>
<th></th>
<th>December 31,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1989</td>
</tr>
<tr>
<td>Exchange</td>
<td>785</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>785</td>
</tr>
<tr>
<td>Net assets available for plan benefits</td>
<td>$4,988,748</td>
</tr>
</tbody>
</table>
The accompanying notes are an integral part of the financial statements.

STATEMENTS OF CHANGES IN NET ASSETS AVAILABLE FOR PLAN BENEFITS

Additions:

<table>
<thead>
<tr>
<th>Description</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions from employees</td>
<td>$11,732</td>
<td>$31,277</td>
</tr>
<tr>
<td>Contributions from employers</td>
<td>193,881</td>
<td>156,861</td>
</tr>
<tr>
<td>Investment income</td>
<td>281,575</td>
<td>223,523</td>
</tr>
<tr>
<td>Realized gain on sale of investments (Note 3)</td>
<td>260,817</td>
<td>41,407</td>
</tr>
<tr>
<td>Transfer from supplemental fund</td>
<td>47,230</td>
<td>43,100</td>
</tr>
<tr>
<td>Unrealized appreciation (depreciation) of investments (Note 3)</td>
<td>416,155</td>
<td>174,900</td>
</tr>
<tr>
<td>Total revenue</td>
<td>1,211,390</td>
<td>671,068</td>
</tr>
</tbody>
</table>

Deductions:

<table>
<thead>
<tr>
<th>Description</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums on life insurance</td>
<td>18,621</td>
<td>18,982</td>
</tr>
<tr>
<td>Pension distributions</td>
<td>68,340</td>
<td>55,480</td>
</tr>
<tr>
<td>Supplemental pensions</td>
<td>47,230</td>
<td>43,100</td>
</tr>
<tr>
<td>Withdrawals and transfers</td>
<td>1,114</td>
<td>68,274</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>6,918</td>
<td>5,842</td>
</tr>
<tr>
<td>Total expenses</td>
<td>142,223</td>
<td>191,678</td>
</tr>
</tbody>
</table>

Excess of revenue over expenses                        | 1,069,167  | 479,390    |

Net assets available for plan benefits -

<table>
<thead>
<tr>
<th>Description</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>beginning of year</td>
<td>3,919,581</td>
<td>3,440,191</td>
</tr>
<tr>
<td>end of year</td>
<td>$4,988,748</td>
<td>$3,919,581</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.

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 a participant’s equity in the fund at the time of retirement and on the income option selected. The fund also provides death benefits. Contribution amounts are based on a percentage of compensation. The employer, in most instances, pays the full contribution required.

Key provisions of the Plan are:

Eligibility for coverage

All ordained ministers and all permanent full-time employees of the Orthodox Presbyterian Church or of any congregation or organization of the church are eligible to participate. Ministers are eligible to participate upon ordination. Non-ministerial employees are eligible to participate upon being declared a “permanent employee” by their employers.

Normal retirement date

The normal retirement date is the first day of the month following the participant’s 65th birthday. The retirement date is not mandatory.

Vesting

A participant is entitled to benefits as follows:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>50%</td>
</tr>
<tr>
<td>8</td>
<td>75%</td>
</tr>
<tr>
<td>10</td>
<td>100%</td>
</tr>
</tbody>
</table>

If a participant leaves the Plan before the fifth anniversary of his participation in the Plan, he would receive a percentage of his total equity in the Fund corresponding to his share of the total contributions made to the Fund by him personally. If a participant leaves the Plan after his fifth anniversary he would receive his percentage of his total equity in the Fund as stated above.

Normal form of pension

The normal form of retirement benefits is a life-time annuity which is guaranteed for at least ten years.

Optional forms of pension available

Participant may elect any option acceptable to the committee.
3. INVESTMENTS

Investment securities consist of the following:

<table>
<thead>
<tr>
<th>Security</th>
<th>1989</th>
<th></th>
<th>1988</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost</td>
<td>Market</td>
<td>Cost</td>
<td>Market</td>
</tr>
<tr>
<td>Dreyfus Liquid Asset Fund</td>
<td>$715,665</td>
<td>$715,665</td>
<td>$393,148</td>
<td>$393,148</td>
</tr>
<tr>
<td>Cortland Trust U.S. Government</td>
<td>162,628</td>
<td>162,628</td>
<td>13,200</td>
<td>13,200</td>
</tr>
<tr>
<td>Fund</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W.H. Newbold's Son and Company:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bonds</td>
<td>168,976</td>
<td>167,901</td>
<td>72,934</td>
<td>62,512</td>
</tr>
<tr>
<td>Common stock</td>
<td>1,329,674</td>
<td>2,636,909</td>
<td>1,066,581</td>
<td>1,980,390</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>899,660</td>
<td>930,797</td>
<td>923,788</td>
<td>929,050</td>
</tr>
<tr>
<td>Preferred stock</td>
<td>24,567</td>
<td>24,567</td>
<td>64,507</td>
<td>77,000</td>
</tr>
<tr>
<td>Investment account</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>$3,301,170</td>
<td>$4,638,467</td>
<td>$2,634,158</td>
<td>$3,555,300</td>
</tr>
</tbody>
</table>

Investment securities representing more than 5% of net plan assets:

<table>
<thead>
<tr>
<th>Security</th>
<th>Percentage of Net Plan Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreyfus Liquid Assets</td>
<td>7.88%</td>
</tr>
<tr>
<td></td>
<td>10.03%</td>
</tr>
</tbody>
</table>

During 1989 and 1988 the Plan's investment securities appreciated or (depreciated) in value as follows:

<table>
<thead>
<tr>
<th>Security</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corporate bonds</td>
<td>$5,389</td>
<td>$799</td>
</tr>
<tr>
<td>Common stock</td>
<td>385,067</td>
<td>174,053</td>
</tr>
<tr>
<td>U.S. government securities</td>
<td>25,699</td>
<td>(6,952)</td>
</tr>
<tr>
<td>Preferred stock</td>
<td></td>
<td>7,000</td>
</tr>
<tr>
<td>Totals</td>
<td>$416,155</td>
<td>$174,900</td>
</tr>
</tbody>
</table>

SCHEDULES OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Year Ended December 31,</th>
</tr>
</thead>
<tbody>
<tr>
<td>1989</td>
</tr>
<tr>
<td>Cash balance - beginning of period</td>
</tr>
</tbody>
</table>
### Cash receipts:

<table>
<thead>
<tr>
<th>Description</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions received</td>
<td>205,613</td>
<td>188,138</td>
</tr>
<tr>
<td>Receipts - trust accounts</td>
<td>—</td>
<td>315,000</td>
</tr>
<tr>
<td>Receipts - pension supplemental plan</td>
<td>47,230</td>
<td>43,100</td>
</tr>
<tr>
<td>Investment income</td>
<td>146,230</td>
<td>105,804</td>
</tr>
<tr>
<td>Exchanges</td>
<td>10,724</td>
<td>7,929</td>
</tr>
<tr>
<td>Sale of investments</td>
<td>3,229</td>
<td>1,813</td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td>413,026</td>
<td>661,784</td>
</tr>
</tbody>
</table>

### Cash disbursements:

<table>
<thead>
<tr>
<th>Description</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Payments - trust accounts</td>
<td>275,000</td>
<td>149,000</td>
</tr>
<tr>
<td>Premiums - life insurance</td>
<td>18,621</td>
<td>18,982</td>
</tr>
<tr>
<td>Pension payments</td>
<td>68,340</td>
<td>55,480</td>
</tr>
<tr>
<td>Withdrawals - vested interest</td>
<td>1,114</td>
<td>40,185</td>
</tr>
<tr>
<td>Exchanges</td>
<td>10,174</td>
<td>7,523</td>
</tr>
<tr>
<td>Payments pension supplemental plan</td>
<td>47,230</td>
<td>43,100</td>
</tr>
<tr>
<td>Transfers to other plans</td>
<td>—</td>
<td>28,089</td>
</tr>
<tr>
<td><strong>Total cash disbursements</strong></td>
<td>420,479</td>
<td>342,359</td>
</tr>
</tbody>
</table>

### Expenses - general fund:

<table>
<thead>
<tr>
<th>Description</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration fees</td>
<td>2,400</td>
<td>1,400</td>
</tr>
<tr>
<td>Honorarium - treasurer</td>
<td>—</td>
<td>300</td>
</tr>
<tr>
<td>Accounting</td>
<td>1,000</td>
<td>900</td>
</tr>
<tr>
<td>Meeting</td>
<td>1,661</td>
<td>1,963</td>
</tr>
<tr>
<td>Stationery and printing</td>
<td>1,019</td>
<td>753</td>
</tr>
<tr>
<td>Postage</td>
<td>560</td>
<td>500</td>
</tr>
<tr>
<td>Telephone</td>
<td>27</td>
<td>27</td>
</tr>
<tr>
<td><strong>Total cash disbursements</strong></td>
<td>6,918</td>
<td>5,843</td>
</tr>
</tbody>
</table>

**INDEPENDENT AUDITORS’ REPORT**

Committee on Pensions  
Orthodox Presbyterian Church

We have audited the accompanying statements of net assets available for plan benefits of the Orthodox Presbyterian Church Hospitalization Trust as of December 31, 1989 and 1988 and the related statements of changes in net assets available for plan benefits for the years then ended. These financial statements are the responsibility of the Trust’s management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes
assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the net assets available for plan benefits of the Orthodox Presbyterian Church Hospitalization Trust at December 31, 1989 and 1988 and the changes in net assets available for plan benefits for the years then ended in conformity with generally accepted accounting principles.

Our audits were made for the purpose of forming an opinion on the basic financial statements taken as a whole. The schedules of cash receipts and disbursements are presented for purposes of additional information and are not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audits 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.

Stephen P. Radics & Co.

March 13, 1990

ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION TRUST

STATEMENTS OF NET ASSETS AVAILABLE FOR PLAN BENEFITS

<table>
<thead>
<tr>
<th>Assets</th>
<th>December 31,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1989</td>
</tr>
<tr>
<td>Cash (Schedule 1)</td>
<td>$12,885</td>
</tr>
<tr>
<td>Exchange</td>
<td></td>
</tr>
<tr>
<td>Total assets</td>
<td>12,855</td>
</tr>
</tbody>
</table>

Liabilities and net assets available for plan benefits

<table>
<thead>
<tr>
<th>Liabilities</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loan payable (Note 4)</td>
<td>67,000</td>
<td>60,000</td>
</tr>
<tr>
<td>Claims payable</td>
<td>60,764</td>
<td>105,730</td>
</tr>
<tr>
<td>Premiums collected in advance</td>
<td>19,461</td>
<td>19,015</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>147,225</td>
<td>184,745</td>
</tr>
</tbody>
</table>

Net liabilities in excess of assets available for plan benefits

<table>
<thead>
<tr>
<th>Net liabilities</th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>available for plan benefits</td>
<td>$(134,370)</td>
<td>$(108,829)</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.
STATEMENTS OF CHANGES IN NET ASSETS AVAILABLE FOR PLAN BENEFITS

<table>
<thead>
<tr>
<th></th>
<th>1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revenue:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premium - members</td>
<td>$433,855</td>
<td>$426,473</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,848</td>
<td>1,997</td>
</tr>
<tr>
<td>Investment income</td>
<td>1,981</td>
<td>3,458</td>
</tr>
<tr>
<td><strong>Total revenue</strong></td>
<td>437,684</td>
<td>431,928</td>
</tr>
<tr>
<td><strong>Expenses:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Claims paid and incurred</td>
<td>324,066</td>
<td>280,534</td>
</tr>
<tr>
<td>Premiums - insurance companies</td>
<td>10,098</td>
<td>22,152</td>
</tr>
<tr>
<td>Trust administration fees</td>
<td>123,848</td>
<td>79,944</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>5,213</td>
<td>10,473</td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td>463,225</td>
<td>393,103</td>
</tr>
<tr>
<td>Excess (deficiency) of revenue over (under) expenses</td>
<td>(25,541)</td>
<td>38,825</td>
</tr>
<tr>
<td>Net liabilities in excess of assets available for plan benefits at beginning of year</td>
<td>(108,829)</td>
<td>(147,654)</td>
</tr>
<tr>
<td>Net liabilities in excess of assets available for plan benefits at end of year</td>
<td>$(134,370)</td>
<td>$(108,829)</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.

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 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 Trust, which is administered by Trustees elected by the General Assembly of the Orthodox Presbyterian Church, was established as a funding vehicle for designated employee welfare benefit plans maintained by the Church for its employees.
   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

<table>
<thead>
<tr>
<th>Loan - Grace Dalby; interest is payable monthly at 8%; principal is due on demand.</th>
<th>December 31, 1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$40,000</td>
<td>$40,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Loan - Emmanuel Orthodox Presbyterian Church; interest is payable monthly at 6%; principal is due on demand. Loan - Garret Hoogerhyde; interest at 0%; principal is due on demand.</th>
<th>December 31, 1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20,000</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>$67,000</td>
<td>$60,000</td>
</tr>
</tbody>
</table>

SCHEDULES OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Year Ended December 31, 1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash receipts:</td>
<td></td>
</tr>
<tr>
<td>Premiums received</td>
<td>$434,301</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,848</td>
</tr>
<tr>
<td>Investment income</td>
<td>1,981</td>
</tr>
<tr>
<td>Exchange</td>
<td>—</td>
</tr>
<tr>
<td>Claims refund</td>
<td>7,965</td>
</tr>
<tr>
<td>Loan proceeds</td>
<td>20,000</td>
</tr>
<tr>
<td>Miscellaneous refunds</td>
<td>135</td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td>466,230</td>
</tr>
</tbody>
</table>

Cash disbursements:

<table>
<thead>
<tr>
<th>Year Ended December 31, 1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash disbursements:</td>
<td></td>
</tr>
<tr>
<td>Exchange</td>
<td>—</td>
</tr>
<tr>
<td>Trust administration fees</td>
<td>123,848</td>
</tr>
<tr>
<td>Insurance premiums paid</td>
<td>10,098</td>
</tr>
<tr>
<td>Claims paid</td>
<td>376,997</td>
</tr>
<tr>
<td>Loan repayment</td>
<td>13,000</td>
</tr>
<tr>
<td>General and administrative expenses:</td>
<td></td>
</tr>
<tr>
<td>Honorariums</td>
<td>—</td>
</tr>
<tr>
<td>Supplies and postage</td>
<td>501</td>
</tr>
<tr>
<td>Telephone</td>
<td>92</td>
</tr>
<tr>
<td>Accounting fees</td>
<td>600</td>
</tr>
<tr>
<td>Legal fee</td>
<td>—</td>
</tr>
<tr>
<td>Interest</td>
<td>4,155</td>
</tr>
<tr>
<td><strong>Total cash disbursements</strong></td>
<td>529,291</td>
</tr>
</tbody>
</table>

Increase (decrease) in cash balance

<table>
<thead>
<tr>
<th>Year Ended December 31, 1989</th>
<th>1988</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase (decrease) in cash balance</td>
<td>(63,061)</td>
</tr>
<tr>
<td>Cash balance - beginning of year</td>
<td>75,916</td>
</tr>
<tr>
<td>Cash balance - end of year</td>
<td>$12,855</td>
</tr>
</tbody>
</table>
REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

INTRODUCTION

A. A New Era

1. The Committee has entered a new era in its service to the Church. It has done so consciously, with purpose. Having been thrust on our own, as it were, by the severance of our ties with the Reformed Ecumenical Council we have been challenged to adopt a new dimension in our relationship with churches abroad; we have found a closer fellowship with some of these churches and, with that, enlarged opportunities for service and with them. We have found that there is a need for unity among the churches of the Reformed faith which the REC can no longer provide, and that there is a unity that an interchurch body cannot provide even though such a body is greatly needed. Our membership in the REC had become to some extent a substitute for our direct responsibilities to each other. The Committee must now nurture our fellowship with other churches abroad individually.

2. The new relationship with individual churches, however, does not lessen our responsibility to the body of Christ as a whole. We must continue to seek to express visibly the unity of the body by membership with them in a Reformed body that crosses denominational bounds. Thus on the one hand we must not allow our fellowship with individual churches to obscure the oneness of Christ's body nor on the other hand allow a Reformed ecumenical body to replace the fellowship that there should be between churches individually.

3. The new structure of the Committee is intended to facilitate our fulfilling these responsibilities and opportunities. The projected work constitutes a major effort by our Church requiring work that to our knowledge is not being done
by any other Reformed Church. To be done effectively it is going to require the
dedicated support of the Church as well as the devotions and time-consuming work
by the members of the Committee.

B. Meetings
1. The Committee continued its practice of holding two meetings
during the year, both for several days each. The first meeting was held November
6-9, 1989, in Philadelphia, Pennsylvania, in conjunction with the meeting of NAPARC;
the second was February 26-28, 1990, in Burlington, Ontario, Canada, in conjunction
with a meeting with the Committee on Contact with the Orthodox Presbyterian
Church of the Canadian Reformed Churches. There was not sufficient time at the
latter meeting for the Committee to complete its business and the uncompleted
business was assigned to a special subcommittee.

2. In recent years the Committee has held a fall meeting at the time and
place of the NAPARC meeting so as to enable the full committee to meet separately
with representatives of other churches who also were attending the NAPARC
meeting. This was in order to obviate additional meetings and save travel expense.
For the past several years, however, the NAPARC meetings have hampered the
scheduling of the separate meetings with the result that those meetings have not
been as meaningful and fruitful as was desired. The only way to have overcome that
difficulty would have been to extend our meeting to five days, but members of the
Committee do not have that much time available; the same would be true of the other
interchurch relations committees. Your Committee is now seeking other solutions
to the problem, including more use of its manpower by means of subcommittees so
as to avoid a third meeting of the full Committee each year. This may increase costs;
but there is a heavy load of work for the Committee if it is to develop closer
relationships with other churches and the cause of the unity of the church.

C. Structure
1. The 56th General Assembly increased the membership of the Com-
mitee to nine, in three classes of three members each, and eliminated the Committee
on Reformed Ecumenical Synod Matters (CRESM). The Assembly also increased
the responsibilities of the Committee to encompass the establishment and mainte-
nance of contact with churches abroad, a responsibility that had previously fallen
largely on the CRESM.

2. At the Committee's first meeting after the Assembly, in November
1989, the records of the Committee on RES Matters were turned over to this
Committee. The Committee determined to establish subcommittees for each church
with which we maintain contact. Each subcommittee is to obtain publications and
other information concerning its assigned churches in order to become as familiar
as possible with the life of those churches, and to report to the Committee concerning
them. The chairman is not a member of any of these subcommittees but is
responsible for coordinating the Committee's work and conducting its correspon-
dence.

D. Officers
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. International

Since our Church's resignation from the Reformed Ecumenical Council (formerly Synod) we are not a member of any international ecumenical body. The Committee must now seek, and is seeking, to fill the vacuum created by our non-membership in an ecumenical body, by direct contact and fellowship with individual churches.

The geographical distances involved have increased the work of the Committee considerably while, at the same time, for budgetary and manpower reasons, we cannot maintain as close contact with each church as is desirable. We are trying to obtain and maintain optimum contact through our new subcommittee structure. Contact and fellowship are made usually through correspondence, a slow process, but also by personal contact when possible. This is a primary reason for our sending members of the Committee, as indicated in our report to last year's General Assembly, to visit churches around the world. In days to come, as computers proliferate throughout the world and computer technology improves, contact may at least be speeded up and contact thereby improved in some respects.

1. Visitors to 1989 General Assembly

Our 56th (1989) General Assembly had the honor of being visited by representatives of churches with which we enjoyed fellowship in the REC for many years. Two representatives each from the Christian Reformed Churches in the Netherlands and the Reformed Churches of South Africa (Potchefstroom Synod) spent several days at the General Assembly, and one representative of the Soutpansberg Synod of the Reformed Churches of South Africa, spent the better part of one day at the Assembly. The members of your Committee who were present at that Assembly took the opportunity to confer with these brethren on matters of mutual concern, including means of continued fellowship, relations with other churches and, with the brother from Soutpansberg, a felt need for assistance in theological education.

2. 1989 visit to European churches

The Committee authorized the Rev. Jack J. Peterson, a member of the Committee, who was planning a trip to Europe in September 1989, to represent the Committee to confer with representatives of several Reformed churches there. Excerpts from his report:

a. The Evangelical Reformed Church of France

   This Church was formed two years after our own Church, in 1938, and over the same issue: Modernism. One of its difficulties is the past lack of Reformed training of its ministry, which is resulting in its being troubled with issues that are troubling other churches, such as women in preaching and ruling office, and charismatics. It has been a member of the REC but is considering withdrawal. Some in the Church prefer friendly, rather than formal and official, relationships with other churches. The President of the Church is to be in this country this May and arrangements are being made to have some members of the Committee meet with him.


   Their Synod was meeting at the time of Mr. Peterson's visit and he was able to spend three days there. Observers and fraternal delegates were present also from the Free Church of Scotland, Free Reformed Churches of North America, Reformed Churches of South Africa (Potchefstroom Synod), the Reformed
Churches of New Zealand, and the Reformed Churches in the Netherlands (Liberated). They, like us, are reaching out to establish direct contact and fellowship with other Reformed churches around the world. Preaching in this Church tends to be weighted more toward the experiential than to the historical-redemptive. In the struggles within the (now) REC in recent years the representatives of this church and ours have stood shoulder-to-shoulder. They have a theological seminary in Apeldoorn.

c. The Reformed Churches in the Netherlands (Liberated)
   This Church is the spiritual “mother” of the Canadian Reformed Churches. Historically they have been isolated from other Reformed churches, even in the Netherlands. Yet it was they who initiated the founding of the International Conference of Reformed Churches (ICRC) which included Presbyterian churches such as the Free Church of Scotland and two Irish Presbyterian churches. We have had occasional, but warm, contact with them for some years. They have a seminary in Kampen (to be distinguished from a “Synodical”, or GKN, seminary in the same city). They publish the English-language magazine “Lux Mundi”, which we continue to commend to our Church’s office-bearers.

d. The Netherlands Reformed Churches
   This Church was formed in 1967 as a division from the RCN (Lib) over several issues, the predominant one being the authority of the Synod, which the NRC people felt was too great. They have thus tended to be more independent-minded. There seem to be signs that animosities caused by the 1967 division may be healing in some measure.

3. Far East
   a. In the Far East our Church has had close ties for many years with the Reformed Church in Japan (RCJ) and with the Kosin and Hap Dong Presbyterian Churches in Korea (PCKK and PCKHD respectively) by virtue of our missionary work in those countries. We send a fraternal delegate to their major assemblies, usually a missionary, to the former two every year and, when possible, to the latter. Occasionally these churches have sent fraternal delegates to us. There has been the closest of cooperation between the churches and our mission works. The PCKK is a member of the ICRC.
   b. A situation has arisen in the RCJ that causes us some concern. Through its longtime close association with the mission work of the then Presbyterian Church in the U.S. (Southern) in Japan and that Church’s merger with the PCUSA, the RCJ has become involved in cooperative mission work of the PCUSA in Japan. Our Japan Mission has voiced its objection to this association. It should be noted also that at least for the present the RCJ is remaining in the REC. But in that connection, the RCJ, which had been invited to send an observer to the ICRC meeting in Vancouver, Canada in June 1989 wrote to the Conference, in declining the invitation, to say, “in view of the recent outcome of the Reformed Ecumenical Synod at Harare our interest has been more increased in the ICRC....we have great interest in the Conference because of our deep concern with ecumenicity based on the sound Reformed faith and action.”
   c. The Reformed Church of Sri Lanka has been in accord with our feelings in the REC and has expressed interest in closer contact.

4. South Pacific
   In the South Pacific area we have had contact with the Reformed Churches of Australia and New Zealand. We have never been able to exchange fraternal delegates but we have corresponded on various matters, seeking advice.
Appendix

It has been a good example of how churches at great distance from each other share common problems and can seek to edify one another.

5. Europe

In Europe our contacts are in France, Great Britain, and the Netherlands, with, respectively, the Evangelical Reformed Church of France (ERCF), the Evangelical Presbyterian Church of Ireland (EPCI), the Reformed Presbyterian Church of Ireland (RPCI), the Free Church of Scotland (FCS), the Christian Reformed Churches in the Netherlands (CRCN), the Netherlands Reformed Churches (NRC), and the Reformed Churches in the Netherlands [(Liberated) RCN(LIB)]. See Paragraph 2 above for further information on several of these churches.

6. Africa

a. East and Southern Africa. Our contacts in Africa are mostly in southern Africa and all are related to our earlier membership in the REC. Although the Committee on Foreign Missions of our Church formerly worked with the Evangelical Church of Egypt our Church does not have any official relationship with them, nor does your Committee have official contact with them. The ill-influence of the Reformed Churches in the Netherlands ("Synodical"/GKN) is felt most, and seems to be exercised most, in southern Africa among churches that are eager for a better-trained ministry. These churches are an object of such influences and your Committee is deeply concerned to find a way to provide a substitute for the enticements offered to them by the RCN.

b. Avenues of help. One such avenue was presented to us by the Rev. T. C. Rabali of the Soutpansberg Synod of the Reformed Churches of South Africa when he visited our General Assembly last year. Being familiar with our theological stance he asked us for assistance in the theological training of the young men of their church. Such assistance could be given by our either sending a missionary/professor to teach at their newly-founded seminary or by bringing students to this country for theological training.

c. A key area. Your Committee regards Africa as a key area in the theological/ecclesiastical world today because, though presently underdeveloped educationally, it is making great strides in improving its educational conditions; further, with the aggressive expansion of Islam in Africa, and the proliferation of Christian and pseudo-Christian groups a battle is being waged for the minds and hearts of untold millions of people. Efforts are being made, as noted above, to seduce Christian people and churches to depart from the faith. African Reformed churches to whom we became known in the REC, such as the Soutpansberg Synod referred to above, look up to our theological integrity and would be eager for our help if we could offer it. The request from Soutpansberg is both challenging and humbling. It challenges us both to rise to the need and to be sure that our own house is in order so that their trust in us be not misplaced and we ourselves unthinkingly subvert their intentions. So also it humbles us to be regarded with such confidence and at the same time not only to feel unable but perhaps even to be unwilling to make the effort needed to help them in their determination and need as they seek to uphold and advance the Reformed faith in Africa.

d. Theological Assistance Fund.

(1) Your Committee has struggled to find ways to fund the assistance that is both needed and wanted to meet a situation that is critical as well as pregnant with opportunity, a vacuum, if you will, waiting to be filled.

(2) The Committee has determined therefore, as a start toward meeting that need, to include in its annual budget, beginning with the 1990-91
budget year (August 1-July 31) funds for a theological assistance fund for churches in other countries where the Committee sees a need for financial aid for nationals to study at Reformed theological institutions abroad or for lecturers from our Church to be sent to theological training institutions in such churches. (See Recommendation 3 below.)

7. 1990 visit to Africa and Europe
   a. In pursuance of the mandate of the 56th (1989) General Assembly that the Committee be authorized to appoint a subcommittee of two men to pursue contact with Reformed churches throughout the world, the Committee appointed the Rev. Messrs. Jack J. Peterson and G. I. Williamson to perform this task.
   b. Visits to the following churches are being planned for the period September 17 through October 25:
      1. Christian Reformed Church of Nigeria
      2. Church of Christ in the Sudan among the Tiv in Nigeria
      3. Church of Central Africa Presbyterian - Harare Synod in Zimbabwe
      4. Reformed Church in Zimbabwe
      5. Reformed Church in Zambia
      6. Church of Central Africa Presbyterian - Nkhoma Synod in Malawi
      7. Reformed Church in East Africa in Kenya
      8. Presbyterian Church of Uganda
      9. Greek Evangelical Church
      10. Evangelical Reformed Church of France
      11. Christian Reformed Churches in the Netherlands
      12. Netherlands Reformed Churches
      13. Reformed Churches in the Netherlands (Liberated)
      14. Reformed Presbyterian Church of Ireland
      15. Evangelical Presbyterian Church of Ireland
      16. Free Church of Scotland
      17. Presbyterian Association of England
   c. The reasons for choosing these churches
      (1) The “Third World” Reformed churches are a growing force in the Reformed world. We have lost contact with them by leaving the REC. Those to be visited have expressed a desire to have a continuing contact with us.
      (2) The Free Church of Scotland, the Reformed Presbyterian Church of Ireland, the Evangelical Presbyterian Church of Ireland, the Christian Reformed Churches in the Netherlands, and the Reformed Church of East Africa have left the REC. Your Committee believes that it is our moral obligation to seek to reestablish and maintain fellowship with those churches that have left the REC on principle.
      (3) There is need for our increasing involvement in the world of international church relations now. We need to build the bridges and to cement relationships with Reformed churches that have expressed a desire, even an eagerness, to deepen fellowship with us.

B. North America
   As might be expected the Committee has been able to maintain closer contact with the Reformed churches in North America than with those abroad. These churches are the Associate Reformed Presbyterian Church (ARPC), the
Canadian Reformed Church (CANRC), the Christian Reformed Church in North America (CRCNA), the Korean American Presbyterian Church (KAPC), the Presbyterian Church in America (PCA), the Reformed Church in the U.S. (RCUS), and the Reformed Presbyterian Church of North America (RPCNA). With the exception of the CANRC and the RCUS, these churches are members of the North American Presbyterian and Reformed Council (NAPARC). During the past year the Committee met separately with the interchurch relations committees of the PCA and RPCNA at the time of the NAPARC meeting. Closer relationships with all these churches would be fostered if the Committee could meet separately with the corresponding committee of each of the churches each year, but the logistics of time and money have interfered with that thus far. We should seek to overcome this difficulty because inability to confer on a regular basis about our respective churches keeps the relationships somewhat distant. We report here some details about these churches.

1. Associate Reformed Presbyterian Church
   a. The 189th General Synod (1989) engaged in a self-study on “Who We Are in Christ Facing the 21st Century”. The Synod approved 59 “aspirations” for referral to the appropriate agencies of the Church which are to report their responses to the 1990 Synod. The following is being recommended to the 1990 Synod as a statement of the Church’s purpose:
   “Rooted in and shaped by a living tradition, we are part of the new creation in Christ which God is bringing into existence. Therefore, we are committed to...
   “...the Holy Scriptures as the basis for our faith and activity.
   “...the unity with other believers in Christ.
   “...total stewardship of life, including tithing of time, talent, and money.
   “...excellence in educating and equipping leaders for tomorrow.
   “...caring for one another and for other people.
   “...spreading the gospel to all parts of the world.
   “...evaluating and changing Church structures and priorities while preserving the best of the past.”
   b. The Church has set a goal of establishing 50 new churches by the year 2000; in 1989 six mission congregations were established, including one in the Canadian province of New Brunswick, the first ARPC in Canada.

2. Canadian Reformed Churches
   a. The Committee met with the Committee on Contact with the OPC for a full-day meeting on February 27, 1990. The Committee seeks to meet with these brothers each year to discuss particular matters with a view to understanding and drawing together our churches that come from significantly different, though Reformed, backgrounds. The purpose of our meetings is not merely to identify areas of difference between our churches, but to resolve them.
   b. This year papers were prepared on the subjects of our statement of Biblical Principles of the Unity of the Church, and the question of supervision, or fencing, of the Lord’s Table. The discussions are being very helpful, though no conclusions on these matters have yet been drawn.
      (1) With regard to the former of these topics we hope that the Canadian brethren may see fit to suggest changes in wording as a means to focusing on precise points.
      (2) On the matter of supervising the Lord’s Table we are seeking to resolve the basic difference: our emphasis of the session placing the
responsibility on the individual, after invitation and warning, to judge his own spiritual condition and whether to partake or not to partake, and the Canadian Reformed emphasis on the responsibility of the consistory to determine the right of a person unknown to them to partake.

c. The Canadian Committee also expressed its concern over our relationship with the Christian Reformed Church and whether we are exercising our duty as a church “in ecclesiastical fellowship” with the CRC.

3. Christian Reformed Church
   a. The growth of the Church in certain areas has necessitated the formation of two additional classes - in southern California and the Rocky Mountain states. Nine of the classes are in Canada. Total membership of the Church is 314,238, of whom 196,026 are professing members and 118,211 baptized children. There are 944 congregations and 1,527 ministers (832 pastors, 260 retired, 435 others).
   b. The Christian Reformed Church is continuing to struggle with several issues; among them, of interest to our Church, are:
      (1) The question of women in ruling and teaching office. A new report, by a Committee to Study Headship, is to be presented to their Synod this year.
      (2) The 1989 Synod affirmed the use of “adjunct” positions for unordained persons to serve with a consistory or council, but without vote.
      (3) The teaching of three professors of Calvin College concerning the early chapters of Genesis. The Board of Trustees is working with these men “to give scriptural direction” to them and “to work toward clarification and resolution” with them. Also a study committee of the Synod is at work whose mandate includes dealing with the relationship between special and general revelation.
   c. Synod suspended its ecclesiastical fellowship with the Reformed Churches of South Africa, Potchefstroom Synod, until that Church conforms to four criteria set by the Synod with regard to race relations in South Africa.
   d. The Presbytery of Ohio has had some difficulty with a classis of the CRCNA and, having reached an impasse, has asked your Committee to take up the matter with the CRCNA Interchurch Relations Committee. Your Committee also wishes to seek clarification, with that same committee, concerning critical remarks about the OPC in “The Banner” over the past year and to discuss other matters with them. The Committee plans to seek a meeting with their committee, or representatives of it, on the basis of our existing relationship of ecclesiastical fellowship.
   e. A procedure was adopted concerning reports of study committees that our Assembly might consider: such committees are to report to the synod that meets three years after the synod by which the committee was appointed, their reports being due in the hands of the Stated Clerk by the September 15 before that third synod and distributed by him by November 1. This procedure aims to give the study committees two full years for their work, to enable the churches to receive reports six months before the synod that is to consider them, and to allow a period for discussion of the issues prior to presentation to and action by the synod. The Committee suggests that the Advisory Committee to which this report is referred give consideration to this as a possible procedure for our General Assemblies.

4. Korean American Presbyterian Church
   a. This Church, now 12 years old, has 12,000 communicant members in 13 presbyteries in the United States, Canada, and South America, with 234
ministers. The Church continues to work in the Korean language, in which their publications are printed. They anticipate a need to change to the English language at some time in the future, though as Korean immigration to the United States continues it will be many years before the Korean language might not be used.

b. Of the 14 candidates who were ordained in the past year eight were graduated from the two Westminster Seminaries, and the remainder from Korean seminaries. A special committee has been established to investigate what seminaries in the United States may be entrusted with the training of their students so as to maintain Reformed preparation for the ministry.

c. The Church maintains missionaries in Brazil, where there are 18 indigenous congregations, and in Paraguay where a Reformed Theological Seminary is supported. An annual Missions Sunday is held, in which a special offering for foreign missions is made.

5. Presbyterian Church in America
a. Although recent statistics for the PCA are not available as this is written, the Church is experiencing considerable numeric growth. The growth comes from both church planting and reception of congregations from independency or other denominations. The foreign missions program is also experiencing growth.

b. A report to the churches at the NAPARC meeting on "significant actions" of the General Assembly included:

1) A Standing Judicial Commission of 24 members is now in place. It hears all judicial matters from presbyteries and takes final action on them.

2) The Assembly upheld safeguards against prophecy and new revelations which had been adopted by the previous Assembly, and denied an overture requesting erection of a committee to study those matters.

3) Two study committees were continued: Fencing the Lord's Table and Divorce and Remarriage.

c. Statement on Biblical Unity/Ecumenical Relations
Your Committee met with the PCA Interchurch Relations Committee at the time of the NAPARC meetings in November, 1989. The chief point of discussion was their statement, "Guiding Principles for Ecumenical Relations", that they had submitted to their 1989 General Assembly for approval. That statement was intended as an alternate to our statement, "Biblical Principles of the Unity of the Church", that we had previously asked them to study and comment on. The Committee was never able to have any substantive discussion with the PCA Committee on that statement. They preferred to have a statement of their own. An earlier Assembly having required them to have a joint statement with us, the 1989 Assembly refused to approve it and instructed their committee to meet with us on the matter. At the November meeting their committee asked our committee to study their statement and make suggestions. We appointed a subcommittee to do that on behalf of the full committee. The subcommittee not only suggested changes but also prepared a text of the "Guiding Principles..." with the suggestions incorporated into the original. The suggestions of the subcommittee included certain aspects of our "Biblical Principles..." statement. This revision was acceptable to their Committee, and our Committee approved it at our February 1990 meeting. It appears with this report as Appendix A. It is being recommended to both General Assemblies for approval. (See Recommendation 2 below.)

d. Since joint approval of an Ecumenical Relations/Church Unity statement is required by the PCA as a condition of continuing consultation on union,
and since neither General Assembly has yet been able to act on the matter, your Committee cannot now make any recommendation for further steps. In fact, however, the Committee, does not believe that it needs further instructions since it regards itself as continuing to be under the mandate to endeavor to "move toward the common goal of union", and under the instruction of the 55th (1988) General Assembly "to continue to work diligently" toward that goal. The Committee will plan consultation with the PCA Committee on Interchurch Relations.

e. The Committee has been informed by the PCA Committee on Interchurch Relations that another condition for continuing consultations on union is being proposed to their 1990 Assembly by way of overtures from at least two presbyteries requesting that their "Committee's conversations with the OPC be restricted to the pursuit of union by means of the joining and receiving procedure", and that their Committee "is supportive of such a move". Such a move had not been discussed by the committees in their joint meetings. The Assembly should know that your Committee does not regard a joining and receiving procedure to be an unbiblical or illegitimate method, in itself, apart from other considerations. Your Committee must now await the decision of the PCA Assembly on this matter before determining how to proceed.

6. Reformed Church in the United States

From information available we are able to make a brief report on the work of this Church which comes primarily from the work of their annual Synod.

a. A study committee on Divorce and Remarriage presented a report. Before continuing the Committee for further study the Synod adopted the following statements:

"1. Sexual sin of various sorts (such as premarital unchastity discovered after marriage, adultery, sodomy, harlotry, incest, and bestiality, etc.) constitutes adequate grounds, for it violates the "one-flesh" aspect of marriage.

"2. Desertion by an unbeliever constitutes adequate ground as a violation of the "one flesh" and "cleaving" aspects of the marriage covenant (1 Cor. 7:15)".

b. The Church has a working relationship with a newly-emerging Reformed Church in Zaire. They do not have a missionary there, and decided to send one or two men for a month or two during the next year to renew personal contact and teaching with the elders of the Church. The Reformed Churches in the Netherlands (Liberated) also has a relationship with that Church. As a result of these two churches working with the Church in Zaire the RCUS accepted seven principles formulated by the RCN governing relationships with third parties. They are:

"1. The Churches will pay heed to each other's doctrine, church government, discipline, and liturgy.

"2. The churches will receive one another's representatives at their Assemblies (General Synods) and invite them to serve as advisors.

"3. The churches will inform one another of the decisions taken at these Assemblies (General Synods) by exchanging Minutes/Acts or at least by forwarding these decisions which are relevant to the churches concerned.

"4. In case of changes in, or additions to, confessions, church order or liturgical forms, if these are of a doctrinal nature, the churches concerned will lay these changes before the corresponding churches, so that consultations can take place, if considered necessary.

"5. The churches accept each other's letters of testimony and consequently admit members of the churches concerned to the sacraments on presentation of such letters."
"6. The churches admit, in principle, one another's ministers into the pulpit, taking into account rules which have already been agreed upon by the churches concerned.

"7. The churches will inform each other regarding new relationships with third parties."

c. The Church has been seeking to deal with the question of theonomy, and they had a committee studying the subject. In 1987 the following statement was adopted:

"1. That the position of the Reformed Church in the US with regard to the law of God be the position in the Heidelberg Catechism.

"2. It is the position of the RCUS that the Heidelberg Catechism teaches that the ceremonial and judicial laws instituted by Moses have been entirely abolished and done away with by the coming of Christ, as far as it relates to obligation and obedience on our part. The moral law, however, has not been abolished as it respects obedience, but only as it respects the curse and constraint."

At least one minister has since raised questions about interpretation of the statement.

7. Reformed Presbyterian Church of North America

a. The Committee met with the Committee on Interchurch Correspondence and Study of the RPCNA at the time of the NAPARC meeting in Philadelphia, Pennsylvania on November 17. The meeting had been planned as a full-day meeting but an unexpected NAPARC meeting interfered and the meeting was for only four hours in the afternoon.

b. The RPCNA committee had previously expressed acceptance of our Biblical Principles of the Unity of the Church, and the following matters were discussed at this meeting:

(1) How to develop fellowship and cooperation among the people of the two churches. Because of the distances that separate most of our churches this is difficult. A joint subcommittee has been appointed to make recommendations to the parent committees concerning a study of the mediatorial kingship of Christ (to move forward from the brief conference at the concurrent Assembly/Synod in 1989), to plan ways of fellowship and cooperation between the two churches, and to present a plan for the concurrent Assembly/Synod in 1991. The Committee expects to present a program for that meeting at the time of this Assembly.

(2) Women deacons. The RPCNA has had women deacons for 100 years (since 1888); it is said that at present a small minority is opposed to this practice.

(3) RPCNA membership in the NAE. The Committee has not seen official grounds for their membership in the NAE, and we hesitate to give here reasons advanced by individuals. The matter will be given serious study.

(4) Verbal revision of the Confession of Faith. We were informed that this has been approved "for study" and "has no official standing".

(5) Topics listed for joint study: the mediatorial kingship of Christ, public covenanting (confession, testimony), church courts, operation of institutions of learning, application of the regulative principle of worship.

c. It was agreed that at the next concurrent meeting no joint activities will be proposed by either church beyond those previously agreed upon jointly, as occurred at the 1989 concurrent meetings. Several members of their Committee apologized for a lack of sensitivity to the scruples of members of our
General Assembly concerning the joint protest program in 1989 planned by the RPCNA alone.

d. The discussions, designed to make progress toward the goal of union, are mutually cordial and cooperative.

II INTERCHURCH BODIES

A. North American Presbyterian and Reformed Council (NAPARC)

1. The Council continues to meet annually in the fall of the year, now customarily in early November. The 1989 meeting was held November 8 in Philadelphia. The member churches rotate as host for the meetings, and our church was host for this meeting. The PCA is to be host in 1990 in Atlanta, Georgia, November 7-8. Day-long "Consultations" of the program agencies of the member churches are held each year on the day before the Council meeting.

The chairmanship of the Council is customarily rotated among representatives of the member churches. The Rev. Leonard J. Hofman of the Christian Reformed Church is the current chairman. The Rev. John Carson (ARPC) is treasurer. These, together with one representative from each of the other member churches, compose the Interim Committee. Mr. Galbraith is the OPC representative this year.

2. There are six member churches: Associate Reformed Presbyterian (ARPC), Christian Reformed (CRC), Korean American Presbyterian (KAPC), Orthodox Presbyterian (OPC), Presbyterian in America (PCA), and the Reformed Presbyterian of North America (RPCNA). All were represented at the meeting and there were also Observers from the Bible Presbyterian Church, the Evangelical Presbyterian Church, and the Reformed Presbyterian Church in the U.S.

Invitations to send observers were sent also to the Orthodox Christian Reformed Church, the Protestant Reformed Church, and the Reformed Church in the U.S. Additional invitations to send Observers to the 1994 meeting are to be sent to the Free Presbyterian Church, the Free Reformed Churches of North America, and the Hungarian Reformed Church.

3. Application for membership. At the 1988 meeting of the Council an application for membership from the Evangelical Presbyterian Church (EPC) was received. Upon recommendation of the Interim Committee action on the application was postponed. At the 1989 meeting the Interim Committee requested the EPC to communicate to NAPARC any actions that they have taken in response to the postponement and decided to make "the application...and its postponement a docket item for the Interim Committee meetings until a final disposition of the matter is made".

4. The Council had no major matters before it this year, though that does not indicate that it does not serve a useful purpose. Not only does it serve as the one place where representatives of so many Reformed churches can meet on common ground, but also serves as an opportunity for some representatives of individual churches to hold brief meetings. Equally important are the meetings of representatives of the program agencies of the member Churches; there they are able to share their principles, practices, and objectives together and also to plan work together.

5. The Committee notes that three of the member churches are now members of the National Association of Evangelicals (NAE).
6. Our Church's assessment for the Council for the 1990-91 year, along with that of three others, is to be $150. For two churches, the CRC and the PCA, the amount is $1,000.

B. International Conference of Reformed Churches (ICRC)

1. The second, 1989, meeting of the ICRC was held in Langley (near Vancouver), British Columbia, Canada, June 20-29. The four appointed by our General Assembly as observers were in attendance: the Rev. Messrs. John P. Galbraith, Jack J. Peterson, Thomas E. Tyson, and G. I. Williamson. Mr. Tyson had to leave the meeting before it concluded because of unexpected and unavoidable business at home.

Your representatives were shown every courtesy, we were included in Advisory Committees of our choice, and felt at one with the brothers. The atmosphere was very different from that of recent REC meetings. There was a clear Reformed purpose evident.

2. Ten member churches were represented at the meeting: Canadian Reformed Churches, Evangelical Presbyterian Church of Ireland, Free Church of Scotland, Free Church of Southern Africa, Free Reformed Churches of Australia, Free Reformed Churches of South Africa, Presbyterian Church of Eastern Australia, Presbyterian Church in Korea (Kosin), Reformed Churches in the Netherlands (RCN/LIB.), and the Reformed Presbyterian Church of Ireland. The member church in Indonesia, the Reformed Churches in Sumba, Savu, and Timor, were not represented. The Free Reformed Churches of South Africa were received as new members. Thus seven countries and four continents were represented.

Observers from 10 other churches, including our own, were present: Christian Reformed Churches in the Netherlands, Christian Brethren Free Church of the Philippines, Gereja Mascehi Musyafir of Indonesia, Free Reformed Church of North America, Dutch Reformed Churches of South Africa, Presbyterian Church in America, Reformed Churches in South Africa (Potchefstroom Synod), Reformed Church in the U.S., and the Reformed Presbyterian Church of North America.

3. a. The program of the Conference was mainly the presentation of papers, followed by discussion, which, though theological, also bore on matters of immediate concern in the church today: Baptism of the Holy Spirit, Christology, Apartheid, Contextualization, Nehemiah the Rebuilder, The Tangun Shrine Worship and Radical Christian Movement in Korea, and the Elder as Preserver and Nurturer of Life in the Covenant. All the addresses are contained in the publication, "Proceedings of the International Conference of Reformed Churches". Presumably some copies may be available for sale, but price is not known. Those desiring a copy should inquire of the Rev. M. van Beveren, 13904-86 St., Edmonton, Alberta, Canada T5E 3C1.

b. Three committees appointed by the previous Conference presented reports:

(1) Missions. The Committee seeks to have member churches share their knowledge and plans, and to encourage coordination of foreign missionary work among the member churches. This is a continuing committee.

(2) Ecumenical Creeds. This committee was mandated "to study the text of the three ecumenical creeds (Athanasian, Apostles, and Nicene) in order to come to a common text that can be recommended to the member churches". A lengthy and interesting report, including a search for authentic texts was made and concluded with a recommendation to the churches of a text for each creed. The
Conference decided to commend the report to the churches for study and to submit comments for the next meeting.

(3) Rules for Interchurch Relations. This report was considered by means of a "workshop". No decision was sought, but the report and the record of the discussion recorded in the Conference "Proceedings" to be considered by the churches.

4. Budget
The budget of the Conference is almost totally concerned with the quadrennial meetings since there is no paid administrative staff. Each member church is expected to pay the expenses of its delegates to the meetings, but a small assistance fund is included in the budget for churches that are unable to pay that expense. Each member church is assessed a percentage of the total budget, relative to its size and estimated per capita income. Total cost of the 1989 meeting was about $Can18,000. Of that amount the largest church (108,000 members), the GKN (Lib.), was assessed 60%, and the smallest church (563 members), the Evangelical Presbyterian Church of Ireland, was assessed 0.5%.

5. Meetings with representatives of churches.
   a. Your delegation took the opportunity to use the occasion of these meetings to meet separately with the delegates of as many of the other churches as we could. Our purpose was to learn something about their churches, with some of which we had had no previous contact, and for them to learn something about our Church. We found it very profitable and we believe that if our Church should participate in future meetings of the ICRC this practice should be followed.

   b. Those with whom we met were of the following churches: the Free Church of Scotland, Reformed Presbyterian Church of Ireland, Evangelical Presbyterian Church of Ireland, Presbyterian Church in Korea (Kosin), Reformed Presbyterian Church of North America, Dutch Reformed Churches of South Africa, Reformed Churches of South Africa (Potchefstroom Synod), Presbyterian Church in America, Christian Reformed Churches in the Netherlands, Free Reformed Church in North America, as well as with the Executive Committee of the ICRC.

6. Application for membership
The Committee believes that the ICRC is a legitimate vehicle for our participation in international Reformed fellowship, and that being legitimate we should, in the judgment of your Committee, seek membership in it. (See Recommendation 1 below.)

C. Reformed Ecumenical Council (formerly Synod)
1. The final report of our Church’s Committee on Reformed Ecumenical Synod Matters (CRESM) was made to the 56th (1989) General Assembly. It reported fully on events to that date beginning with our participation in the RES Harare 1988, the Committee’s decision (acting as a commission by authority of the 55th Assembly) to withdraw our Church from the RES, and the Committee’s letters to the RES member churches.

2. Since that time the Christian Reformed Churches in the Netherlands and the Reformed Church in East Africa (Kenya) have also officially resigned. The Reformed Churches of South Africa (Potchefstroom Synod) have suspended their membership pending decision by their next Synod, which has not yet been held.

3. No further significant developments are known to the Committee.

4. The records of the discontinued Committee on RES Matters have been put in the custody of this Committee.
III OTHER MATTERS

A. "Churches in Ecclesiastical Fellowship". In addition to our ongoing discussions with the Canadian Reformed Churches, the Presbyterian Church in America, and the Reformed Presbyterian Church of North America the Committee is working on a revision of the statement of "churches in ecclesiastical fellowship" (the Reformed Churches of Australia and New Zealand and the ICRC are also concerned with this); and preparation of bylaws for the expanded Committee, which had never before seemed to need them.

B. Committee Members. With the Committee's new expanded duties it is necessary for each member to be more actively involved in its work. The new structure is intended to help us do that work.

C. Seeking Unity. All churches are faced with the dynamics of various theological and ethical forces being pressed upon them from both within and without. Because the basic functions of the Committee pertain to the relationship of our Church to other churches, and to church unity, it is a responsibility of the Committee to be concerned (1) about how these forces affect the Reformed churches and the need for closer consultation, (2) about the need for a sense of oneness and, (3) about the need to work for further unity if the current forces tend to drive the churches apart. Your Committee is seeking how it may further the unity of Christ's body.

D. Working Together. There are evidences that some churches, as they face up to the theological and moral issues of the day, are becoming stronger in the Reformed faith. We want our Church also to be a part of that dynamic and we seek to identify and to work together with them in that. We expect our endeavor to reach out to them to help us fulfill that desire.

E. Reformed Community. We must see ourselves in our larger context - as truly a part of a very large, worldwide community in which, though each has its place, each is to be nurtured by and to nurture others.

IV BUDGET

A. 1989-90

The 1989-90 budget of the Committee included the cost for representatives of the Committee to visit some of the churches abroad with whom we believe that we should have closer contact. Before the travel plans were completed it became necessary to postpone the trip until early in the new 1990-91 fiscal year. That postponement created an artificial balance in the 1989-90 budget. Plans are for Messrs. Peterson and Williamson to make this trip September 17-October 25, 1990.

B. 1990-1991

1. Since the trip that had been budgeted for 1989-90 is to be made in the 1990-1991 year the amount is now included in the new budget below. This seems to make the new budget higher than usual for two successive years, but two things must be kept in mind: (1) the Committee did not spend the amount budgeted, so
funds for the trip are already in hand and, therefore (2) the amount for this item in
the new budget will not be taken into account in computing the amount to be asked
of the churches.

2. The budget proposed is as follows:
   Meeting expense
   Travel .......................................................... $ 5,000
   Lodging & meals .......................................... 2,500
   Subcommittee travel .................................... 2,000
   Other travel - Fraternal Delegates ................... 2,000
   Entertainment - guest Fraternal Delegates .......... 1,000
   Office, telephone ........................................ 700
   Theological Assistance Fund .......................... 2,000
   Visit to churches abroad ............................. * 7,900
   Total ........................................................ $23,100

* This amount will not be included in the contributions asked of the churches

V RECOMMENDATIONS

1. That the General Assembly determine to apply to the International Con-
ference of Reformed Churches (ICRC) for membership. (See Section II.B. above, and
Appendix B)

   Grounds:
   (1) Our Church now with no ties with a worldwide Reformed body of
       churches should have such a relationship to express our solidarity with them and to
       express our principles of church unity.
   (2) The ICRC Constitution is committed, as are all its member churches, to the
       Reformed faith without reservation.
   (3) There is no other Reformed ecumenical organization at this time that is
       faithful to the Scriptures and the Reformed confessions.
   (4) The ICRC of 1989 demonstrated a recognition of its wider ecumenical
       responsibility in its reaching out to Reformed churches of the “third world.”
   (5) We should not try to establish a new Reformed ecumenical organization
       since there is one already in existence, and to do so would foster further division.
   (6) A number of churches that resigned from the REC, and with whom we
       enjoyed fellowship there, are already members of the ICRC and have expressed a
       positive attitude toward it.
   (7) Our church and the Conference itself need the benefit of interchange with
       Reformed churches around the world by which the churches can counsel and cross-
       fertilize one another, and this is of especial importance in these formative years of
       the Conference.

2. That the Assembly approve the statement, “Guiding Principles for Ecum-
enal Relations” as a statement for use in any proposed union of the Orthodox
Presbyterian Church and the Presbyterian Church in America. (See Appendix A)

   Grounds:
   (1) Joint approval of a statement of principles of ecumenical relations/church
Appendix

unity has been required by the PCA before any further progress toward union of the two churches may be considered.

(2) Although your Committee prefers our current statement on the “Biblical Principles of the Unity of the Church” it does regard the statement as biblical.

(3) The form of the recommendation avoids the replacement of our current statement on “Biblical Principles...” unless and until a union of the churches would take place.

3.a. That the Assembly approve the Committee’s plan for the establishment of a Theological Training Assistance Fund with the following provisions:

(1) It shall be used to provide financial aid to assist Reformed churches in other countries, where the Committee sees a need, to provide theological training for individuals outside their own countries, or to send lecturers from our church to theological training institutions in such churches;

(2) Assistance to individuals shall be approved by their churches;

(3) It shall be a continuing, cumulative Fund; unused monies in a given year shall be carried forward into the following year to allow for unusual opportunities for funding;

(4) The Committee shall not make any financial commitment above amounts budgeted and on hand;

(5) The program shall be administered by the Committee on Ecumenicity and Interchurch Relations;

(6) The Committee shall not appeal to the churches for funds for this work apart from the concurrence of the Committee on Coordination.

(7) The Fund shall be held in the Committee’s account by the Controller.

3.b. That the sum of $2,000 be approved for the 1990-91 budget of the Committee.

Grounds:

(1) Capable students often feel a proper need for resources that are not available to them in their own country for preparation for a Reformed ministry.

(2) We receive requests for aid from students who want to study at a Reformed institution, and we have always had to tell them that we have no funds. This Fund, meagre though it may be at its beginning, would encourage their churches to know that we see their need, that we are sympathetic to it, and that we are beginning to try to meet it.

(3) Other churches and institutions that are not Reformed entice students, especially from the “Third World”, by providing funds to study under their teachers and thereby subvert Reformed churches.

(4) The appeals that are made to our Church by foreign students reveal a great opportunity to enable the Committee to strengthen the Church’s hands as it seeks, on behalf of our Church, to support other churches in their desire to be faithful to the biblical, Reformed, faith.

(5) The sum of $2,000 for the 1990-91 budget will initiate the Fund, though we believe that $3,000 would be more appropriate. This will enable us to make an affirmative response to requests and enable us to measure needs more precisely.

4. That the 58th (1991) General Assembly be held concurrently with the Synod of the Reformed Presbyterian Church of North America at Geneva College, Beaver Falls, Pennsylvania, as previously agreed between the churches, and that the dates be Friday, May 31, 1991, beginning at 7:00 p.m., through an estimated terminal date of noon, Friday, June 7, 1991.
Gounds:
(1) A conflict of dates has developed for the RPCNA that would make it undesirable for them to meet at the later date that had been planned.
(2) The RPCNA Synod will be able to meet concurrently with us on the dates given above.

VI ELECTIONS

The terms of the following members of the Committee expire at this Assembly: John P. Galbraith, Glenn D. Jerrell, Jack J. Peterson.

Respectfully submitted,
John P. Galbraith, Chairman

APPENDIX A

"GUIDING PRINCIPLES FOR ECUMENICAL RELATIONS"

PART ONE: THE BIBLICAL BASIS FOR ECCLESIASTICAL UNION

In ecclesiastical union two denominations join in submitting to one common form of government. Since ecclesiastical jurisdiction includes the maintenance of spiritual discipline, unity in polity requires agreement in the standards of faith and worship which such discipline maintains. Hence unification in polity, when properly sought and achieved, involves also unity in faith, discipline, and worship.

As we take account of the diversity that exists between denominations arising from differences of ethnic identity, cultural background, and historical circumstance, the most conclusive evidence derived from Scripture is required to support the position that the obliteration of denominational separateness is an obligation resting upon these Churches of Christ. The differences that exist often manifest the diversity which the church of Christ ought to exemplify and make for the enrichment of the church’s total witness. If ecclesiastical union impairs this diversity, then it may be achieved at too great an expense and tends to an impoverishment inconsistent with the witness to Christ which the church must bear.

Though the diversity which manifests itself in differentiating historical development might appear to make ecclesiastical union inadvisable or even perilous in certain cases, yet the biblical evidence in support of union is so plain that any argument to the contrary, however plausible, must be false.

A. The Ethnic Universalism of the Gospel

In Christ there is no longer Jew or Greek, barbarian, Scythian, bond nor free (Galatians 3:28, Colossians 3:11). The New Testament does not suppose that the differences natural to individuals nor those arising from ethnic identity, cultural background, and historical circumstance are to be obliterated by the gospel. But it does mean that the unity of Christ transcends all diversity arising from language,
race, culture, history. What is more, this unity embraces and utilizes all the diversity that is proper and this is created by God's providence. If we should maintain that the diversity is in any way incompatible with the unity of which the church is the expression, then we should be denying that unity which the ethnic universalism of the gospel implies. Implicit in the universalism of the gospel is the same kind of universalism in that which the gospel designs, the building up of Christ's church.

B. The Universalism of the Apostolic Church

The church of the apostolic days embraces all nations, and kindreds, and peoples, and tongues. There is no evidence in the New Testament for the diversification of distinct denominations and anything tending to such diversification was condemned (1 Corinthians 1:10-13). The emphasis falls upon the oneness of faith (Ephesians 4:5) and the oneness of the fellowship of the saints (Ephesians 4:2-4, 11-16; Philippians 2:2-3, 4:2).

C. Jesus' Prayer for Unity

It is a travesty on this text (John 17:20-21), as of all others bearing upon the unity of the church, to think of the unity for which Christ prayed apart from the unity in the bond of truth. Verse 21 must not be dissociated from verse 20. To divorce the unity for which Christ prayed from all that is involved in believing upon him through the apostolic witness is to sunder what Christ places together. Furthermore, the pattern Jesus provides in this prayer — "as thou, Father, art in me and I in thee" — makes mockery of the application of the text when unity is divorced from the characterization which finds its analogy in trinitarian unity and harmony.

But while these and other distortions of the text are to be shunned, the prayer of Jesus does bear upon our question in two respects.

1. The fragmentation and consequent lack of fellowship, harmony, and cooperation which appear on the ecclesiastical scene are a patent contradiction of unity exemplified in that to which Jesus referred when he said, "as thou, Father, art in me and I in thee."

2. The purpose stated in Jesus' prayer - "that the world may believe that thou hast sent me" — implies a manifestation observable by the world. Jesus prays for a visible unity that will bear witness to the world. The mysterious unity of believers with one another must come to visible expression so as to be instrumental in bringing conviction to the world.

D. The Unity of the Body of Christ

The church is the body of Christ and there is no schism in the body (1 Corinthians 12:25). As in the human body, there is diversity in unity and unity in diversity (1 Corinthians 12). The point to be stressed, however, is the unity. If there is unity, it follows that this unity must express itself in all the functions which belong to the church. Since government in the church is an institution of Christ (Romans 12:8, 1 Corinthians 12:28; 1 Timothy 5:17; 1 Peter 5:1,2), this unity must be expressed in government. The necessary inference to be drawn is that the government should manifest the unity and be embracive in respect of its functioning as the unity of which it is an expression. A concrete illustration of this principle is the decree of the Jerusalem council (Acts 15:28,29; 16:4).
E. The Kingdom of Christ

1. Christ is the head of the church. So ultimately there is the most concentrated unity of government in the church of Christ. He alone is King. Any infringement upon this sovereignty belonging to Christ is a violation of what is basic and central in the government of the church. It follows that all government in the church must adhere to the pattern of a cone which has its apex in Christ.

2. Christ also instituted the apostolate with authority delegated from him (Matthew 16:18-19; cf. John 20:21,23; Ephesians 2:19-22). The apostolic authority is exercised now only through the inscripturated Word. But in the sphere of delegated authority, the apostolate is supreme and will continue to be so until the end of time. This is the way the Holy Spirit, as the vicar of Christ, abiding in and with the church, exercises his function in accordance with Christ's promise. He seals the apostolic witness by his own testimony and illumines the people of God in the interpretation and application of the same.

3. Subordinately, however, in terms of Matthew 16:19, the hegemony of the apostolate is undeniable and it exemplifies the descending hierarchy which Christ has established.

4. There is also in the New Testament institution the delegated authority of the presbyterate, always subject to the apostolic institution, to the Holy Spirit who inspired the apostles (John 16:13; 20:22), and ultimately to Christ as King and Head of the Church, but nevertheless supreme in this sphere of government.

5. Since all office in the church of Christ can be filled only by the gifts of the Spirit, this structural subordination of the government of the church to the rule of Christ functions in living reality as a fellowship of the one Spirit. Everyone who has the Spirit of Christ is thereby called as a good steward of the manifold grace of God to minister his spiritual gifts to all the saints, so far as he is given opportunity. In particular, those whose gifts are for rule in the church must exercise such gifts in the communion of Christ and his church.

When these principles of gradation and communion are appreciated, and when coordinated with other considerations already established, especially that of the unity of the body of Christ, we appear to be provided with a pattern that points to the necessity of making the presbyterate as inclusive as is consistent with loyalty to Christ and the faith of the gospel. In a word, we are pointed to the necessity of unity in government, a unity that is violated when churches of Christ adhering to the faith in its purity and integrity are not thus united.

PART TWO: APPLYING THE PRINCIPLES OF UNION IN CHRIST'S CHURCH

As we acknowledge the Biblical basis for ecclesiastical union, we must seek to bring these Biblical principles to expression. The unity of the church must be confessed and manifested for what it is, an organic unity enriched with the diversity of the gifts of the Spirit. In obedience to Christ's Word we must seek ways of removing barriers to union, and of perfecting fellowship in the gospel.
I. BRINGING TO EXPRESSION THE SPIRITUAL UNITY OF THE CHURCH

A. Confessing the unity of the church

In the Westminster Confession of Faith the universality of the church is affirmed. It is defined as the "catholic or universal Church which is invisible," and this universality if affirmed as the oneness of "the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof..." (WCF 25.1). In the next section, universality is also affirmed of the church as visible, "the house and family of God, out of which there is no ordinary possibility of salvation" (WCF 25.2). To this universal visible church Christ has given the ministry, oracles, and ordinances of God which, by his presence and Spirit, are made effective for the gathering and perfecting of the saints (WCF 25.3).

The unity and universality of the church flow from the revelation of the Triune God: Father, Son, and Holy Spirit. The Apostle Paul urges the church to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, ever as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all (Ephesians 4:1-6).

The unity for which the Apostle pleads is found in the one God and Father, the one Lord Jesus Christ, and the one Spirit.

1. Unity in one God and Father

As the people of God, the church is one in his electing love (Ephesians 1:3-6), one in his efficacious calling (1 Corinthians 1:2,9; 2 Corinthians 1:21-22), one in calling him "Father" (1 Corinthians 8:6; Ephesians 3:15), one as his holy dwelling (Ephesians 2:21; 1 Corinthians 3:9, 16-17; 2 Corinthians 6:16), one as united by the Father to the Son (John 17:22-23). The covenants of promise (Ephesians 2:12) by which God binds himself to his people in the Old Testament are fulfilled in the New. In Jesus Christ the new people of God are Abraham's descendants and heirs of the promise. As Israel was sprinkled with the blood of the covenant in the assembly at Sinai, so the church, gathered from the nations, is sprinkled with the blood of Christ (1 Peter 1:2). In the new people of God divisions are overcome: not only between Israel and Judah, but between Jew and Gentile. The wall of partition is broken down. Those who are aliens and strangers, far from God and the covenants of promise, are now brought near and made citizens of God's commonwealth (Ephesians 2:14-22). The unity of the new Israel is not less than the old: the brotherhood gains in spiritual depth but does not lose in covenantal bond. The unity of Israel was secured in symbol by the one place of worship to which they were summoned. In the new covenant that unity continues to be secured by God's summons to us: we are to gather spiritually to the heavenly Jerusalem in worship, and assemble physically in each place to call upon the name of the Lord (1 Corinthians 1:1; Hebrews 10:25, 12:22). We affirm our unity in worship as we leave our gift at the altar in order to be reconciled to our brother (Matthew 5:23).

2. Unity in our Lord Jesus Christ
The church has but one Lord and Savior; it is one in him. Jesus came to gather the lost sheep of the house of Israel, and to bring other sheep, not of Israel's fold, that there may be one flock as there is one shepherd (John 10:16). Christ builds his assembly through his death and resurrection, and by the agency of the Holy Spirit, sent from his throne of glory. Those who are given him by the Father hear his voice and follow him: they bear his name, for there is salvation in no other (1 Corinthians 6:11); they acknowledge his rule in the government of his church (Matthew 18:17; 1 Corinthians 14:38; Hebrews 13:17).

When division of a denominational sort threatened at Corinth, Paul did not commend the diversity of expression nor condone separation as a necessary evil. Rather, he condemned it as an unthinkable denial of unity in Christ. Christians are saved only by union with Christ. When Christ died, we died, because he represented us. Since he lives, we live, not only because he lives for us, but because he lives in us. By the mark of baptism we bear the name of Christ, and his alone. To those in Corinth who were denominating themselves by Paul's name, the apostle replies, "Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul?" (1 Corinthians 1:13). Paul passionately affirms the outward unity that should mark those who are baptized into the name of the one and only Savior. Paul does recognize divisions that separate Christians from heretics, but not those that set apart true Christians from each other (1 Corinthians 11:18, 19).

The Lord's Supper, no less than baptism, marks the outward unity of the church in Jesus Christ. We who are many are one body as we partake together of the one bread (1 Corinthians 10:17). Those who are members of Christ's body are members of one another; the shalom of Christ rules in their hearts, to which they were called in one body (Ephesians 4:25, 5:30; Colossians 3:15).

3. Unity in one Spirit

The Holy Spirit joins us to Christ; all who are joined to Christ share in the life of the Spirit. There is one body and one Spirit (Ephesians 4:4). Those who share in the Spirit are therefore joined to one another. This is the unity that Paul pleads with us to manifest (Ephesians 4:3). The Spirit establishes unity through gifts designed to enhance it. The diversity of the Spirit's gifts does cause Christians to differ, but to differ in a way that does not divide, but unites (1 Corinthians 12). The diversity is that of an organism. We need most the ministry of those whose gifts differ most from our own. The eye needs the hand, and the head the foot (1 Corinthians 12:21). Prominent among the gifts of the Spirit are those that are necessary for unity: lowliness, meekness, longsuffering, forbearance — and above all, love (Ephesians 4:2; Galatians 5:22; 1 Corinthians 13).

Unity in the Spirit is maintained in the order and discipline of the church, an order carried out through the gifts of the Spirit (1 Corinthians 12:27-31; Ephesians 4:11-13). Using these gifts, we are to strive (spoudazo) to keep the unity of the Spirit in the bond of peace (Ephesians 4:3). To break our fellowship with fellow Christians is to deny the unity of the Spirit.

If we confess the New Testament teaching regarding the unity of the church, we are obliged to seek urgently its expression. We cannot plead the unity
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of the church as invisible to excuse our failure to seek the unity of the church visible.

B. Keeping and restoring the unity of the church

1. Understanding denominational division

The necessity of the outward and visible communion of the people of God is not problematical in the light of Scripture. The problem lies in the divisions and obstacles to that communion that have been caused by error, pride, and other forms of sin. The divisive spirit that Paul once rebuked among the Corinthians has shattered the visible unity of Christ's church. Denominational divisions have multiplied. In denominational communions Christians exercise a fellowship toward each other in doctrine, worship and order that they do not exercise toward other Christians. The measure of fellowship that is recognized and enjoyed may obscure the loss of the fellowship that is denied and excluded. Efforts to deny the reality of division by establishing a new, undivided church have only repeated the mistake of the "Christ" party in Corinth. Neither is it possible to validate by historical succession a true church of Christ as the exclusive heir of that title. While division has exposed false teaching and set apart belief from unbelief, it has also occurred over issues that were not fundamental to the gospel, with the result that we recognize many denominations to be true churches of Christ, even though they may have participated at one time in a rift that should have been reconciled.

In our present situation we would not deny the legitimacy and preciousness of the communion that exists within denominational bonds, but neither can we forget the brokenness of our divided condition. No denomination can rightly claim to be the exclusive manifestation of the church on earth, nor, act as though it were. Any church must recognize that its own enduements, resources, and situation are necessarily partial and limited and that Christ's gifts are present in other denominations. As the Westminster Confession states, Christ has given the ministry, oracles, and ordinances of God to the universal church visible. These gifts cannot be claimed as the exclusive property of one denomination. They are to be received in stewardship, to be used in an orderly fashion for all as opportunity arises. Speaking of the communion of the saints in worship, nurture, and benevolence, the Confession declares: "Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus" (WCF 26.2).

The analogy of marriage is sometimes used in discussing the uniting of divided denominations. It assumes far too much as to their independence and self-sufficiency. At the least, the analogy should be reconciling marital partners who have been separated or divorced. Seeking to manifest the unity of the Spirit might even be compared to removing a tourniquet from the body of Christ. There is, to be sure, a natural and proper distinction between the way the unity of the church is manifested on the congregational, regional, and universal level. Since the church is defined in the heavenly assembly where Christ is, it can be gathered on earth in larger or smaller assemblies. The New Testament speaks of house churches as well as city churches, and of the church in a region as well as the church universal (Colossians 4:15; 1 Corinthians 16:19, cf. Ephesians 1:1; Acts 8:1; 11:22; Romans 16:5; Philemon 2, cf. Romans 16:23; Acts 9:31; 15:3; 1 Corinthians 10:32; 12:28; cf. Romans
Presbyterian order has recognized the flexibility of this manifestation of the church in its local, presbyterial, synodical, general, and ecumenical assemblies. Denominational divisions, however, cut across all these assemblies of Christians. Denominational divisions fail to take account of, or deny the principle of representation by which broader assemblies can deal with matters of common concern in wider areas.

2. Ordering unity in diversity

The oneness of the church wrought by the Spirit of Christ embraced diversity. The harmony of unity and diversity is expressed by Paul in the organic figure of the body. The figure is most apt and illuminating, for the life of the body depends upon the diverse functions of the individual members. The unity to be sought for the church is a spiritual unity; it is not merely organizational. Yet it is organic: the unity of the members is needed for the health of the whole. Paul does not advocate the perfecting of one organ apart from the body in order to prepare it for introduction into the body. It is in the body that the organ functions best, for in the body it both receives and gives according to the order appointed by the Creator. The Holy Spirit, the author of life, is also the Spirit who brought order to creation, moving on the face of the waters. Ardor and order are alike his gifts.

The order of the Spirit provides freedom. Unlike the kingdoms of this world, the kingdom of God offers liberty in the bonds of spiritual service. Those who are filled with the Spirit cannot ask whether others are qualified to deserve their ministry, nor can they doubt their own need of the ministry of those with “lesser” gifts. This principle must inform discussions and action toward the unity of divided denominations. It will quench denominational pride, and bring forward the yearning of love to receive the ministry of others, and to share whatever gifts Christ has graciously committed to our stewardship.

The order of the Spirit also maintains discipline. Discipline is a mark of the true church. The church as visible requires subjection to the Word by which Christ orders his church. Christ established his church upon the confessing Apostle Peter who acknowledged, as the spokesman of the twelve, the person and work of Jesus the Christ. The faith that was given to Peter by revelation from the Father is essential to the church. As apostolic, the church remains on the foundation of apostolic doctrine given by inspiration in Scripture. That very revelation, however, also grounded Christ’s word about the keys of the kingdom. As the church pronounces the Word of the Lord in the circumstances of its ministry it is proclaiming the opening and closing of the gates of the kingdom of heaven. The gospel opens the door to penitent sinners, but closes it against the rebellious and unbelieving. While any church council may err in its interpretation or application of apostolic doctrine, there must be both the willingness to be governed by the Word of the Lord in the Bible, and a confession of apostolic doctrine for the church to fulfill its calling in the world. Apostasy in faith and life is destructive of the fellowship in Christ; only by rejecting such error can the church continue. From false apostles and antichrists the church must turn away; those who steadfastly hear the voice of false shepherds and follow them cannot be regarded as the sheep of Christ. There are organizations which falsely call themselves churches of God, and others which once were churches, but have become Synagogues of Satan. Communion with such is spiritual adultery.
and an offense against Christ and his saints (OPC Form of Government, IV:3).

On the other hand, there are those communions that submit to the Scripture as the Word of God written, confess the apostolic doctrines of salvation by grace, and maintain through a sufficient discipline the Word and sacraments in their fundamental integrity. All such communions must seek closer fellowship, recognizing Biblical truth as it is heard and embraced within each communion, and rejoicing in the mutual ministry of diverse spiritual gifts. For denominations that confess together Biblical truth as summarized in the Westminster Confession and practice presbyterian government the biblical obligation is to go beyond fraternal relations, conversations, and cooperation and to unite.

II. DEVELOPING PROCEDURES FOR REMOVING BARRIERS TO UNITY

A. Submission to the Head of the church

No schedule of conversations, no procedures for reception or plans of union will be pleasing to the Lord or effective in his service unless his glory is the motivation of our actions. Even the admission of individuals to the fellowship of Christ’s church involves a pledge to bear their burdens for the sake of the Lord. Any bringing together of divided Christians bears with it the problems as well as the joys of closer fellowship with Christ. Apart from the love and forbearance of the Spirit such burdens may seem oppressive. We do not seek our comfort and convenience, however, but the will of the Lord. By his grace we will find the deep joy of “unfeigned love of the brethren” (1 Peter 1:22).

The goal that motivates our efforts will also mold our procedures. We dare not approach our Christian brethren in an adversarial attitude, but with the love that seeks their good, and recognizes Christ’s appointment that we serve one another. Problems will not be ignored, but love does not magnify them, but seeks the stronger ties of ministry in which they may be resolved as we are willing to wash the feet of our brethren (1 Corinthians 13). To seek assurance that the confession of a sister denomination is credible is surely legitimate, but we must be careful not to make perfection the requirement for credibility, always mindful of the plank which may well be present in our own eye.

B. Fellowship in the work of the Lord

Granted that there are denominations whose profession and practice are such that serious obstacles to unity remain, what procedures should we follow in seeking closer fellowship? The very diversity embraced in the fellowship of the church means that full unanimity in doctrine and uniformity in practice is not possible. There are denominations that have required uniformity in doctrine, but have allowed great diversity in both worship and order. Others have prescribed worship and order but have allowed great diversity of doctrine. Still others have insisted on governmental control but have been less stringent in forms of doctrine and worship. Our central commitment is to the Biblical system of doctrine of our confession and to the agreement of presbyterian government with Scripture. The Scriptural mandate we have recognized makes it urgent that we seek avenues of
communication with denominations that share these commitments in our own continent and around the world.

Not all relationships looking toward restoring fuller fellowship need be conducted through official denominational channels. The disunity brought about by denominational division has been a primary factor in the organization of many parachurch bodies for mission, nurture, and fellowship. Such organizations are irregular when they become involved in the work of the organized church, but they are not illegitimate, when they seek to perform that which is a proper function of Christians in their general office. The wisdom of association with any particular parachurch or interdenominational association is always subject to question and review, but the possibility of such association is not ruled out by our effort to maintain a Biblical church order. Rather, the sad results of so many divisions in Christ's church make such contacts desirable.

PART THREE. SUMMARY OF BIBLICAL PRINCIPLES FOR CHURCH COOPERATION AND UNION

In the light of the Biblical basis and the principles of application presented, the Committee would propose the following guidelines for church cooperation and union:

1. Denominational division creates barriers to fellowship that damage the life and witness of Christ's church and separate what the Spirit of Christ joins together.

2. Denominational communions are obliged by Scripture to seek the removal of barriers and the unity of the Spirit in the bonds of peace.

3. The unity of the church must be grounded in the truth of the apostolic gospel as it is given in the Scripture; it must respect the order Christ has appointed for his church.

4. Denominations that confess the Biblical doctrines of salvation summarized in the Westminster standards and other Reformed confessions must recognize the urgency of the Scriptural mandate for union.

5. In developing steps toward union, no denomination may regard itself as an autonomous communion, independently constituted according to its own preferences. It exists only as the church of Christ, subject to his headship and laws and must humbly recognize its brokenness and the Lord's command.

6. Since the church of Christ is manifested in smaller and larger assemblies, the unity of the church is to be sought at the level of the local church and in regional, national, and ecumenical assemblies.

7. In the divided condition of the church many organizations for consultation and cooperation have emerged. The wisdom of association with any particular parachurch or interdenominational association is always subject to
question and review, but such association may prove fruitful in the quest for manifesting the fellowship of the body of Christ.

8. Love for Christ, for the truth of Scripture, and for our fellow Christians must motivate our efforts to manifest the unity of the Spirit. No less do we seek by our unity to bear witness to the world so that others may believe that Jesus is the Christ, sent of the Father. We seek the ties of unity not for our own aggrandizement, but in order that we may bear one another’s burdens. To remove walls of partition is to welcome others in Christ with their problems as well as their joys. Such fellowship requires the Spiritual gifts of meekness, forbearance, longsuffering—the graces the Spirit grants to this end.

9. The loving welcome of others in Christ’s name requires our seeking assurance that their confession of faith is creditable, a judgment to be made in love. It does not justify our withholding fellowship from those who confess a like precious faith until we can be assured that their progress in the gospel has reached the level that we conceive our own to be. Fellowship in Christ welcomes weaker brethren. Problems that we discern in a communion that shares our confession of faith are problems that the Lord calls us to work out in the bonds of order that he has appointed.

10. Jesus Christ has charged his church to make disciples of all the nations; the Word of God has borne fruit in all the earth. We seek therefore closer fellowship with Christ’s people in other lands. We do so not simply because we affirm the catholicity of the true church of Christ, but also because we know the dangers of a nationalistic narrowing of the gospel. We welcome ecumenical relations that will enable us to share with other communions the vision of the worldwide mission of the church. Such fellowship is made more urgent by our common spiritual warfare against the false gospels spread globally by the principalities and powers of darkness.

APPENDIX B

CONSTITUTION AND REGULATIONS
of the INTERNATIONAL CONFERENCE OF REFORMED CHURCHES
(as revised through 1989)

CONSTITUTION

ARTICLE I - NAME
The name shall be The International Conference of Reformed Churches.

ARTICLE II - BASIS
The basis of the Conference shall be the Holy Scriptures of the Old and New Testament as confessed in the Three Forms of Unity (the Belgic Confession, the
Heidelberg Catechism, the Canons of Dort) and the Westminster Standards (the Westminster Confession of Faith, the Larger and Shorter Catechisms).

ARTICLE III - PURPOSE

The purpose of the Conference shall be:

1. to express and promote the unity of faith that the member churches have in Christ;
2. to encourage the fullest ecclesiastical fellowship among the member churches;
3. to encourage cooperation among the member churches in the fulfillment of the missionary and other mandates;
4. to study the common problems and issues that confront the member churches and to aim for recommendations with respect to these matters;
5. to present a Reformed testimony to the world.

ARTICLE IV - MEMBERSHIP

1. Those churches shall be admitted as members which:
   a. adhere and are faithful to the confessional standards stated in the Basis;
   b. furnish
      i. their confessional standards;
      ii. their form of government;
      iii. their form of subscription;
      iv. their declaratory acts (if applicable);
   c. are accepted by a two-thirds majority vote of the member churches, every member having one vote;
   d. are not members of the World Council of Churches or any other organization whose aims and practices are deemed to be in conflict with the Basis.

2. Termination of membership shall be by a two-thirds majority whenever the Conference is of the opinion that the member church in its doctrine and/or practice is no longer in agreement with the Basis.

ARTICLE V - AUTHORITY

The conclusions of the Conference shall be advisory in character. Member churches are to be informed of these conclusions and are recommended to work towards their implementation.

ARTICLE VI - AMENDMENTS TO THE CONSTITUTION

The Constitution may be amended by a two-thirds majority vote of the member churches. The proposed amendment(s) shall be sent to the Corresponding Secretary two years before the meeting of the Conference. He shall send it to the member churches immediately.
REGULATIONS

ARTICLE I - MEETINGS OF THE CONFERENCE
1. The Conference shall convene every four years.
2. Each meeting of the conference shall determine the time, place and convening church of the next Conference.

ARTICLE II - EXECUTIVE OFFICERS
1. The Chairman shall:
   a. call the meeting to order at the appointed time and see to it that each session is properly opened and closed;
   b. insure that the matters on the agenda are dealt with as expeditiously as possible;
   c. put to the meeting every motion that is made and duly seconded, as well as take the vote;
   d. rule on all points of order, subject always to an appeal from two voting delegates.
2. The Vice-Chairman shall:
   a. take the chair when the Chairman desires to express himself on any question before the meeting;
   b. assume the duties and privileges of the Chairman in his absence;
   c. render all possible assistance to the Chairman.
3. The Recording Secretary shall:
   a. call the roll every day once the devotions have concluded;
   b. keep an accurate record of all proceedings of the meeting;
   c. insure that all documents are properly cared for;
   d. forward three copies of the proceedings to the member churches as soon as possible after compilation;
4. The Corresponding Secretary shall:
   a. during the meeting of the Conference, assist the Recording Secretary whenever and wherever possible;
   b. in between the meetings of the Conference:
      i. attend to all correspondence;
      ii. receive all reports from committees of the Conference and distribute them to the member churches;
      iii. assist the convening church;
      iv. publish materials, reports or other publications as authorized by the Conference;
      v. report to the next meeting of the Conference on his activities and in the interim be responsible to the Interim Committee.
5. The Executive shall manage the proceedings of the meetings, arrange and propose the business to be transacted in every session and make recommendations concerning committees.

ARTICLE III - INTERIM COMMITTEE

The Interim Committee shall consist of the Chairman, the Vice-Chairman and the Recording Secretary.
It shall:
1. oversee the work of the Corresponding Secretary;
2. invite one of the alternate committee members to serve when necessary;
3. be dismissed subsequent to its report to the next meeting of the Conference.

ARTICLE IV - COMMITTEES

1. The Conference may appoint a committee to study any matter that is deemed to be of mutual concern to the member churches.
2. Every attempt shall be made to make the members of these committees as representative as possible. The Conference shall also appoint members who can serve as substitute members should original appointees no longer be able to serve.
3. Committee reports shall be in the hands of the Corresponding Secretary at least one year prior to the next meeting of the Conference.

ARTICLE V - PARTICIPANTS

The following are to be seated at the meetings of the Conference:
1. Voting delegates from the member churches. Each member church shall be entitled to send two voting delegates to the meeting.
2. Advisory delegates from the member churches. Each member church may appoint two advisors, but they shall have no vote.
3. They may be invited to take part in all discussion but will not be accorded the right to vote nor be present at closed sessions.
4. Visiting delegates from churches which have not yet applied for membership. They shall be granted the right to attend the open meetings of the Conference and have extended to them the usual courtesies for such occasions.

ARTICLE VI - CONVOCATION OF THE CONFERENCE

1. The convening church shall organize a prayer service prior to the evening session of the Conference.
2. The convening church shall appoint one of its members to preside at the opening of the Conference.
3. The convener shall designate three delegates who will collect, examine and report on the credentials of each delegation.
4. The convener shall supervise the election of the Executive Officer.

ARTICLE VII - AGENDA MATERIAL

1. The Conference shall place on its agenda:
   a. correspondence from member churches;
   b. applications for membership from other churches;
   c. reports from its special committees and Corresponding Secretary;
   d. reports from its Interim Committee;
   e. recommendations from any two member churches to extend an invitation to another church to send observers to the Conference.
2. Materials for the agenda should be received by the Corresponding Secretary one year in advance. Recommendations should also be in the hands of the
Corresponding Secretary one year in advance and be circulated as soon as possible thereafter. Amendments to Committee proposals can be received by the Corresponding Secretary up to the opening session of the next meeting of the Conference. Other agenda material received less than one year before the opening of the next meeting of the Conference shall only be considered if the Conference so decides.

3. The agenda must be finalized three months in advance and a copy sent to all member churches.

4. Additional subjects for the agenda introduced by a delegate of a member church shall be restricted to those matters which are important and urgent and which could not have been placed on the agenda in a regular way. In such cases the meeting of the Conference shall decide by a two-thirds majority whether to place these matters on the agenda.

ARTICLE VIII - RULES OF ORDER

1. To obtain the floor each speaker must be recognized by the chair. He shall address himself to the Chairman with decorum and respect.

2. If a delegate fails to adhere to the point under discussion or becomes unnecessarily lengthy in his remarks, the Chairman shall call him to order.

3. If any delegate has spoken twice on a given issue, others who have not yet spoken shall be given priority by the Chairman.

4. When the Chairman believes that a motion has been sufficiently discussed, he may propose that debate be drawn to a close. Any delegate convinced of the same may move to close the discussion.

5. Decisions shall be taken on the basis of a simple majority of votes cast, with the exception of Article IV, 1, c., IV, 2., VI of the Constitution and Article X of the Regulations.

ARTICLE IX - FINANCES

No text is available.

ARTICLE X - AMENDMENTS TO THE REGULATIONS

These Regulations may be amended by a two-thirds majority of the votes cast.

The proposed amendment(s) shall be sent to the Corresponding Secretary one year prior to the meeting of the Conference.
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

Between the 54th and 55th General Assemblies, 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.

Due to the press of time and other business, neither the 55th nor 56th General Assembly debated the CCCPRM's report. However, the 56th General Assembly's Advisory Committee 7 discussed the report at length and offered two possible alternative Proposals for the CCCPRM to consider. Acting on the Advisory Committee 7's advice, the Assembly (1) asked the CCCPRM to consider Advisory Committee 7's alternative Proposals, and (2) requested presbyteries and sessions to communicate their responses to the CCCPRM's report to the CCCPRM by January 31, 1990.

Since the 56th General Assembly, eight communications were received by the CCCPRM: three from individuals or sessions favorable or cautiously favorable to the CCCPRM's report, one from a session encouraging the CCCPRM to modify its report along the lines of one of Advisory Committee 7's alternatives, one from a presbytery favorable to the report, and three from presbyteries unfavorable to the existence of a permanent CCS. These were evaluated at length, and the report has been revised in their light. The report now corresponds approximately to Advisory Committee 7's Proposal A. Mr. Kiester's minority report corresponds approximately to Proposal B.

II PROTECTING AGAINST UNWISE PRONOUNCEMENTS

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 create an orderly process of consideration of issues that avoids haste, is broadly representative, and inherently self-limiting, and which is biased to yield positions that "by good and necessary consequence may be deduced from Scripture."

Presbyterians have historically exhibited ambivalence about the status of the non-judicial 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 positions taken by church assemblies do affect the character of those churches. To the extent that those positions properly reflect the standards of the church, they are logical extensions of those standards, and if they ultimately have implications for the discipline of the church, they are not to be avoided solely on that account.

The CCS is proposed in the hope that the good of studying church and society (the ability to declare ministerially the whole counsel of God) might be preserved and enhanced, while the possible evils of studying church and society (preoccupation with peripheral issues and harmful distractions from the church's confession), might be avoided.

III  THE CHURCH AND SOCIAL CONCERN IN AMERICA

A. The Evangelical Response

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, he said, 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 free-standing 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 "other-worldly" 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 reinterpretation 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.

B. New Trends in Evangelicalism

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 resources of the institutional church behind programs of a social and/or political nature. In their commendable struggle against the evils of abortion, certain Christian 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 contemporary evangelicalism, however, it can have various meanings. It may indeed mean that embracing the gospel brings with it a commitment that can be called "political." 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 inevitably 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.

C. A Critique of the Political Gospel

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.

D. The Reformed Faith on the Gospel and Social Concern

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 Christian action, in education, in politics, in opposing abortion, 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 taking positions on “public religious matters.” Those few instances in which the Church, through the General Assembly, has taken or considered taking positions reveal at least the following:

1. The Church has been willing to take positions 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 taken or considered taking such positions 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 taking such positions.

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 overtured 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 general 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 or have brief summaries. 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 thesi 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 so speak.

V. ALLOWABLE ACTIONS

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. 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 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 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 1994 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. The Assembly each year shall elect an alternate from a fourth presbytery, who shall fill the balance of any term that becomes vacant between Assemblies.
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 become a member of his presbytery in the meantime.
4. The committee shall consider as candidates for study, 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 at his...
discretion may refer to the committee any communications sent to the Assembly asking it 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 present for the Assembly's consideration written discourses on not more than three issues that have been proposed to it for study. Each written discourse may be in the form of a study paper, essay, treatise, or proposition, setting forth any of the following: (1) the impact of the issue on church and society, (2) the ethical questions involved, (3) the proper understanding of the Scriptures and the subordinate standards as they bear on the issue, and (4) the options available to the church or its members in addressing the issue.

7. The Assembly shall not ordinarily give consideration to proposals 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 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. The committee's written discourses shall give clear and explicit evidence of falling within the system of doctrine taught in the Scriptures and expounded in the Confession and Catechisms.

Respectfully submitted,
Richard A. Barker, Chairman
Robert D. Knudsen
SUPPLEMENTARY STATEMENT BY THE COMMITTEE TO CONSIDER A COMMITTEE ON PUBLIC RELIGIOUS MATTERS

The Committee believes, by reason of the debate in Advisory Committee 7 at the 56th GA, the debate on the floor of the GA, the responses it received, and the position taken by the Minority of the Committee, that there is substantial misunderstanding of its proposal and its implications, which has led to the erection of straw men that some feel compelled to demolish.

The Committee concedes that in speaking of "statements" and "pronouncements" in its original report it did not reckon on the bogeyman it was conjuring. The Committee meant no more by "statements" and "pronouncements" than what the GA had already done years before in its actions in re Masonry, and by its actions in 1960, 1965, 1971, and 1972 that are described in our report. We are frankly puzzled by the great concern that has been expressed about the "status" of anything that might emerge from a Committee on Church and Society, when little or no concern has ever been expressed about the "status" of "statements" and "pronouncements" that the Assembly has made in the past. Some of the discussion about "status," we respectfully suggest, attempts to create distinctions that aren't really there. The status of a "statement" that might be adopted by the Assembly on, say, homosexuality, is no different than the status of a "statement" on support of parachurch agencies, or a "statement" that the GA takes exception to the minutes of a presbytery. Those statements will be used by whoever wants to use them, for whatever purpose he or she wants to use them for, and their status is that they are actions, quasi-actions, or non-actions of the General Assembly of the OPC depending on their origin and what the Assembly did with them. The only difference among them in status is in the eye of the beholder, and if we become too concerned with possible misunderstandings (mainly by outsiders) of what we as an Assembly say, then we are inconsistent with our primary Standards, to which we steadfastly hold despite the misunderstandings they engender or the contempt in which they are held by others. Anything the OPC says should of course be said as carefully and clearly as we know how, but if it needs saying we ought to say it and not be too concerned about its "status" or how it might be used.

The Committee has several problems with Proposals A and B of Advisory Committee 7.

1. The difference between Proposal A and that of the CCCPRM may not appear great, but we think that it is significant. Proposal A envisions a CCS to "consider for study by the Assembly, through the erection of study committees, only those issues..." Proposal A would also add a helpful eighth guideline to the CCCPRM's proposed Guidelines for the CCS. Proposal A appears to lengthen the process of consideration of issues of church and society, to leave much more to the discretion of the CCS[e.g., the structure and personnel of the actual study committee(s)] than the CCCPRM's proposal, and introduces some pesky ambiguities [e.g., the relationship of the study committee(s) to the CCS, and who it is that proposes the "position statement(s)" of guideline #8?]. The Committee believes that its own proposal is cleaner and more inherently self-limiting than Proposal A.

2. Proposal B urges the defeat of the CCCPRM's proposal for the following reasons:

"a. Addressing critical issues in society by pronouncements from the Assembly runs beyond the competence of the church as church;
"b. Condemning ideas by Assembly pronouncements changes discipline in the OPC. Such pronouncements preclude or disrupt disciplinary decisions
in the lives of real people formed in the context of pastoral care by a plurality of elders in local congregations. These pronouncements enact discipline en masse and from the top down.

"c. The CCCPRM implies in its report that the adopted pronouncements may become the Assembly’s official commentary on our Confession of Faith.”

We respond as follows:

a. Does this mean that the OPC is incompetent to say anything about any public issue? Are we incapable, e.g., of saying anything meaningful or Biblical in the debate over AIDS, or in the matter of cohabitation, or in the matter of women in church office? To be sure, there are many issues that the church has little competence (as church) to address, but the church can not abdicate all issues on the ground of incompetence.

b. This is a bogeyman. Has there been even one case in the OPC in which discipline has been significantly affected by our statement on abortion? Perhaps by showing our pro-life colors we scared some away. How many murderers, adulterers, and thieves have we scared away by our statements on those subjects? The fact of the matter is that if we waited for every issue to be settled by formal discipline most of them would never be settled at all. The one case in which an Assembly action probably has had a perceptible effect (on ourselves, at least) is in the matter of Masonry. We think that the number of Masons among presbyters in the OPC today is negligible due at least partly to the OPC’s perceived stand on that subject. Must we now regard that as bad because it came about because of something the Assembly did rather than by formal discipline?

c. The CCCPRM is no more anxious than anyone else to see official commentaries on the Confession of Faith. However, it is inevitable. Everything we do is a commentary (more or less significant, to be sure) on our understanding of our Standards. In the Report of the Committee on Women in Office, even though we did not adopt it, we gave clear evidence of what we think our Standards imply on that subject. Back in the days of the Peniel issue, we gave clear evidence of what we think our Standards imply on the subject of divine guidance. When we deal with committees, budgets, pensions, and ecumenicity, we give clear evidence of what we think our Standards imply about the legitimate structure and function of the church.

One thing that the CCCPRM’s proposal was designed for, that none of the discussion thus far appears to have appreciated, is that the CCS is a vehicle for disposing efficiently of matters that in the past would have consumed significant Assembly time and effort. The CCS that we propose is as much a mechanism for not taking positions as it is for doing so.

The executive director of the Southern Baptist Christian Life Commission has said: “From this century’s midpoint onward, our descent has gathered momentum. Present-day Christians are no longer confronted by a ‘merely secular’ culture. The downward spiral of sin outlined by Paul for the Roman Christians has materialized before our very eyes. The end result is that for the last half of this century Christianity has increasingly ceased to function in any meaningful way for our culture.” Is the OPC going to change that with a CCS? Certainly not. But a CCS can help the OPC to articulate the social implications of the Gospel to ourselves and others.

Richard A. Barker
Robert D. Knudsen
REPORT OF THE MINORITY OF THE COMMITTEE TO CONSIDER A COMMITTEE ON PUBLIC RELIGIOUS MATTERS

The undersigned respectfully dissents from the recommendations of the CCCPRM that the General Assembly proceed to erect a Committee on Church and Society, and is of the persuasion that the present system, not being demonstrably broken, need not be fixed. The present system is for the church to address the kind of issues described herein only occasionally, and then by a specially erected and specifically instructed one time service committee. Among the arguments germane are the questions, just how many issues need to be studied, can these studies distract the church from its already extant task, and can this process degenerate into triviality?

A brief explanation regarding why this report comes only in the CCCPRM's third year of existence is in order. For two years, the CCCPRM has been reporting in favor of the existence of a permanent committee (on a trial basis) on church and society, with that committee’s job description pointing it toward recommending “pronouncements” or “official positions” for the church to adopt. The undersigned’s support for this direction has always been conditional upon these “pronouncements” being referenced to the Confessional documents of the church. This was perceived as absolutely necessary, for the church’s official position is its Confession; any “official positions,” to avoid changing the confession of the church, would need to be simply amplifications of the Confession, and nothing new. The advisory committee of last year’s assembly, however, pointed out certain structural problems with that approach, the chiefest being that this would, in effect, have the church adopting official interpretations of the Confession, in a way that leaves remaining the problem of subtly changing the official position of the church. The undersigned finds this objection irrefutable, and his support for the CCCPRM’s recommendations evaporated.

The CCCPRM, meanwhile, has responded also to the several objections which have been raised to the concept of “pronouncements” and has modified its report along the lines of the first advisory committee suggestion, and has cleansed its recommendations of any overt reference to “pronouncements.” But a new 100% consensus could not be reached; hence, this minority report which follows the lines of the second advisory committee suggestion. The net result is the placing before the assembly the two suggestions of last year’s advisory committee.

I ORIENTATION

The minority is in agreement with virtually all of the committee’s analysis of contemporary culture and ecclesiastical currents. And yet, a different direction is taken. In particular, it is lamentable that the liberal false church has largely replaced the preaching of the gospel with efforts at lobbying for liberal political causes. This, for example, is the current status of the PCUSA. But it is also to be lamented that conservative churches have tried to regain lost ground by replacing the liberal social agenda with a conservative one without regaining the primacy of the preached gospel. In other words, both the left and the right have conceded the impotence of the pulpit. But the undersigned refuses to concede it.

Certainly, all of us hope for the day when the grip of the forces of secularism
on this culture is loosened. All of us wish for the day when the church again turns the world upside down. But it should be remembered that when the church in Acts turned the world upside down, it did that not by advising Pilate how to rule Palestine, but by preaching the gospel, nor did it study the implications of the taxes Christians pay on the ability of the government to sponsor gladiatorial contests as much as it studied how to preach the gospel effectively to gentiles. This ought to instruct us. If we wish to turn the world upside down again, we should preach the gospel. If our preaching is not turning the world upside down, we should improve our preaching. That we need to be reminded of this is clear. Less than five years before the erection of the CCCPRM, a pre-assembly conference on preaching was cancelled due to lack of pre-registrations. To cancel a conference on preaching and then erect a committee on church and society is a shocking and alarming sign indeed.

The CCCPRM’s report is improved greatly by its moving away from General Assembly adopted “pronouncements.” But it is not improved enough. By bringing into existence a new category of General Assembly action, even if only in the form of papers to study, the CCCPRM’s recommendation, however well-intentioned, creates a distraction from the church’s primary task of preaching to a dying culture.

Should the church determine that it needs to address the civil government, the route of the Confession of Faith, XXXI,4 remains open, nor should a Committee on Church and Society be perceived as necessary to write the text of what is sent to the magistrate. An individual, a presbytery, a temporary committee, or an advisory committee could perform that task. Should the church determine that a specific issue simply must be studied, the route of a special study committee remains open. The undersigned believes that this may legitimately occur. But he also believes that it should seldom occur.

II PROBLEMS WITH A PERMANENT CCS

In specific, several problems exist regarding the erection of a permanent Committee on Church and Society. These cannot be remedied with amendments or alternative proposals as well as they can by retaining the present system of occasional and specific studies.

1. The CCCPRM’s recommendations are completely silent about what an Assembly might do with the CCS’s written discourses. The avenue of sending them down to presbyteries and sessions as study papers is one possibility. But so is taking the written discourses over as texts for appeal to the civil government via Confession of Faith XXXI,4. And so is adopting the positions therein as the official position of the church and/or making them pronouncements. The CCCPRM has left that decision to the will of the Assembly. Certain avenues, particularly “official positions,” which ought to be closed, are left open.

The CCCPRM’s recommendations are similarly silent about what incredible confusion could result from the filing of a minority report of the CCS. While the Instruments of the Assembly themselves need not cover every contingency, a minority report given to an Assembly which must start from scratch to know what to do about either the report or minority report could be confusing to the point of counter-productivity.

2. Position papers sent down to presbyteries and sessions for study also create undesirable problems. While the Assembly can send down a paper for study
without adopting such a paper, there is still the appearance of weight.

a. Position papers sent down for study can be perceived as pastoral advice. Pastoral advice has been used in the past as a tool for changing the church’s position and posture. The Synodical GKN’s deadly paper on homosexuality was originally a statement on pastoral advice.

b. Position papers sent down for study also confront presbyteries and sessions with the dilemma of actually studying them or not. The choices are either, “the Assembly sent it down, therefore it must be important enough to devote study time to it,” leading to a distraction, or, “why did the Assembly waste so much time and money studying...?” leading to no study and poor stewardship. Very occasional studies can largely bypass this dilemma. Up to three studies per year can only exacerbate it.

3. Another area of concern involves how many studies the church actually needs. Consensus probably exists that the study on abortion was timely and helpful. Studies on pornography/obscenity/media immorality could be. But there are a limited number of these. Another category exists concerning which activation of Confession of Faith XXXI,4 is the preferable avenue. Into this would fit concerns about IRS impingement on the church in its multi-faceted forms. But then comes another category of possibly desirable but not absolutely necessary studies on such subjects as ecology, medical ethics, animal rights, civic charities, et al. In each of these cases, a plausible application of the secondary standards might exist, but the clear and present danger necessitating a study may or may not exist, and is dependent on the zeal of the proponent. In each year of a permanent CCS’s existence, the list of absolutely necessary studies will quickly be in the past, and with an allotment of up to three studies per year, the temptation to study subjects on this list will prove irresistible, to the great harm, via distraction, of the church. And then there is the question of American troop withdrawals from South Korea. Lest this be thought a reach, the PCA has already addressed this question, and not via Confession of Faith XXXI,4. The existence of a permanent CCS can only encourage the OPC to similar foolishness. Finally, there is a category of issues which comes over the stated clerk’s desk which belongs in the kook file. No other possible destination for these should exist.

4. The CCCPRM’s recommendation also carries the threat of divisiveness. There exist, within the OPC, differing political agendas, or at least orientations. Currently, to the health of the church, there is little occasion to bring these differences to the surface. Admitting to General Assembly consideration perpetual church and society studies will certainly cause these differences to come to expression, and requiring the Assembly to make up its own mind what to do with every separate study will make this worse. For example, any Assembly action regarding Operation Rescue will cost the church. To one involved in Operation Rescue, even the action of sending down study materials about Operation Rescue in preference to pronouncing that participation in Operation Rescue is permitted (or encouraged) is the frustration of a political agenda which could prove divisive. And to the one who holds Operation Rescue to be lawless, any sort of encouragement of it or failure to condemn it outright would be equally divisive. The church would be better served by heeding the advice of Clair Davis, “sometimes it is best to let sleeping dogs lie. It is better to live with a little bit of blissful inconsistency than get your own position condemned.”
5. The CCCPRM's recommendation transgresses the legitimate boundaries of sphere sovereignty. Regarding our political calling, one brother functions regularly within the local Republican party, another prefers to work toward Christian political action alongside every sort of church in sympathy with his Bible-derived ideals (including both the Romish and the ultra-right charismatic), and a third believes that separation from unbelief compels him to be involved in political action only with those agreeing with the Reformed Creeds. The church may not prefer one of these three over the others, and to generate written discourses stating that these three alternatives exist is to state the obvious to the already convinced after much expense.

6. The kinds of studies the church might gain from the work of a permanent CCS might do more harm than good. For example, the General Assembly study paper on abortion which was later printed and distributed to the churches took a position on the "exception clause." That exception clause is at variance with one of the two major branches of the pro-life community at large, which accepts no exception clause. The undersigned formerly chaired a county chapter of one of these organizations. He was admitted to office after stating that his denomination was on record as pro-life. Had he submitted that paper as a testimonial, he would have been disqualified.

To state this concern another way. The less complex and thorough a study is, the less it helps the church come to grips with all the nuances of an issue. The more complex and thorough a study is, the more it cuts down the opportunities for service and co-belligerency in society. And the effort to bridge this difference by simply informing about alternatives results only in stating the obvious.

7. The existence of a permanent CCS can only encourage individuals, sessions, and presbyteries not to conduct their own studies, and make the CCS a dumping ground for studies which ought to originate locally. This can only result in a from-the-top-down mindset in the church, and will prove to be absolutely hierarchical. The church ought to avoid at all costs creating the implicit office of scholars-in-residence.

III TOWARD A POSITIVELY STATED POSITION

The minority remains open to two possibilities regarding the addressing of church and society questions, either the present system of very occasional and always special studies, or some mechanism by which inquiries might be answered re: application of the Confessional documents to these kinds of questions. The undersigned was at one time enthusiastic about the latter of these alternatives. He was convinced by last year's advisory committee, however, that this avenue is unworkable. He might wish that the avenue could become workable, but, given the way that Presbyterians view the Confession, that will not happen.

If we ask, how does the Confession function doctrinally in the life of the church, we find two answers, some flexibility in application, and lines of original jurisdiction in enforcement. Regarding the flexibility issue, within the confines of Confession of Faith, XXXII and XXXIII, premillennialism, amillennialism, and postmillennialism are regarded as permissible interpretations. Regarding the original jurisdiction issue, should it be concluded that the undersigned holds to a severely deviate form of postmillennialism, it is the prerogative of his presbytery
alone to call him to account; its judicial pronouncement states the answer to his Confessional inquiry.

To erect a CCS bound by confessional referencing would do violence to both of these safeguards. By asking a General Assembly committee to apply the Confession to contemporary church and society issues, one of two alternatives would result. Either the Confession would be applied in a singular way which eliminates the flexibility existing if the Confession is asked doctrinal questions, or the Committee describes alternatives, which says only the obvious to the already convinced. (Further, it is difficult to apply the Larger Catechism's teaching on the 6th commandment either way on Operation Rescue).

Further, if the flexibility matter is compromised, the assembly could be placed in a position of hindering exactly the process it wishes to encourage. The church discharges its responsibility to society not so much by what it says officially about society as much as what its members do within society. Two concrete examples exist whereby those already working in society might be discouraged by a CCS.

First, due to local circumstances and extant battles, members of the church oppose societal evils in very diverse ways. When the church commits itself to overly specific discourses, work already being done is compromised. Two examples from the undersigned's own past illustrate this. When he served as president of a county right-to-life chapter, he was involved in a group dominated by Roman Catholics who tolerated no exception clause for abortion whatsoever. Had the study paper on abortion been formally adopted, adherence to the church's exception clause would have compelled either his resignation or his defiance of his own church. Or, in his present circumstances, if it had become the position of the OPC that its members must vote for pro-life candidates who run against non-pro-life candidates, his last church-recommended vote for US Congressman would have been for the Lyndon Larouche sympathizer vs. the cautiously pro-choice Roman Catholic incumbent he had been in productive dialogue with. It ought to be clear that the church must preserve for its members the flexibility needed for local effective action.

Second, members of the OPC labor in confronting a wide variety of societal ills, certainly more than three of them. Wise pastors encourage them in the field of labor in which the Lord has placed them. But, should the CCS be erected, it immediately prioritizes up to three issues for immediate church attention. And those working diligently at legitimate tasks not among those three, however implicitly, are discouraged thereby. And their choices become, continue laboring at tasks their church now considers, however inadvertently, less relevant, abandoning the field in favor of labor their church considers more relevant, or divisively lobbying in the church for the primacy of their special interest.

And, regarding the original jurisdiction question, when the committee states permissible alternatives, it also implicitly states that other alternatives are impermissible while it lacks its own power of enforcement. This can only become in thes discipline (i.e. the unpastoral error of defining certain positions out of the church without calling those holding those views to repentance judicially). This can only create (and has, when practiced, created) division in the church.

Therefore, the minority is driven to the conclusion that the present system of very occasional and always special studies, coupled with a renewed devotion to improved preaching is the only acceptable position.
IV RECOMMENDATION

Happily, a simple procedure suggests itself by which this concern may be set in opposition to the CCCPRM's report. No alternative motions are needed. The minority simply dissents from the CCCPRM's two recommendations. The minority intends to argue at length against recommendation 1. Should recommendation 1 be defeated, recommendation 2 would, of course, become moot, and the minority would recommend that the CCCPRM be dissolved (i.e. not continue to exist in the hope that another formula for a CCS might be proposed).

Respectfully submitted,
D. W. Kiester
REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

I PROPOSED REVISIONS TO THE BOOK OF DISCIPLINE

The 56th General Assembly (1989) gave the following directive to the Committee: "to propose revisions to the Book of Discipline, Chapter IX, Section 5, and related provisions, to remove the confusion experienced by recent General Assemblies, and to report to the 57th General Assembly."

A. The Committee accordingly proposes the following amendments:

1. The Book of Discipline, Chapter IX, Section 5, to read as follows: "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 appeal the decision to the general assembly. The appeal shall carry the complaint against the session to the general assembly and the general assembly shall adjudicate the case as constituted by that complaint. Appeal shall be entered at the earliest possible time. Notice of intention to appeal, and copies of the appeal itself, shall be given to both lower judicatories, and the clerks of those judicatories shall submit the relevant papers to the clerk of the general assembly. Reasons may be appended to the appeal. These reasons may include alleged delinquencies in the presbytery's handling of the case and other matters germane to the issues of the case as constituted by the complaint against the session."

2. The Book of Discipline, Chapter IX, Section 3, to read as follows: "If, after considering a complaint, the judicatory alleged to be delinquent or in error is not convinced that it has been delinquent or has erred, and refuses to make amends, the complainant may appeal to the next higher judicatory having jurisdiction. The appeal shall carry the complaint to that judicatory. Appeal shall be entered at the earliest possible time. Before this action is taken, notice of intention to appeal must be given to the judicatory against which the complaint is directed. The complaint carried to the higher judicatory must be the same complaint presented to the lower judicatory."

3. The Book of Discipline, Chapter VII, Section 1, the first sentence: "An appeal in a judicial case is the removal of the case to an appellate judicatory..."

4. The Suggested Forms for use in connection with The Book of Discipline, IV, Notice of Intention to Appeal, and V, Appeal. Add to each of these titles, in a line under the title, in parentheses and in small print, the qualifying words: "(in judicial cases)."

5. The Suggested Forms, VII (a new Form):

VII
APPEAL
(in administrative cases)

To _____, Clerk of _____: And now, this _____ day of _____, A.D. _____, comes _____ and appeals from the decision of the _____ on the enclosed complaint of _____
Appendix

against actions of the _____, in order to bring that complaint to _____ for adjudication.

____________________, Appellant

Date: __________________

Also enclosed are reasons in support of the appeal.

B. Grounds

1. The change from "complain" to "appeal" in IX:5, and related changes, will prevent the confusion between two "complaints" that arises if the instrument used to carry a complaint to a general assembly is also called a "complaint."

The confusion experienced by recent General Assemblies, mentioned in the directive to the Committee, arose from the presence of the verb "complain" in IX:5. It is reasonable to infer that the document whereby the case is carried to the assembly is itself a "complaint."

The verb "complain" was probably taken from the form in use in the Presbyterian Church in the U.S.A. prior to 1940, when the OPC Book of Discipline was adopted. At that time the P.C.U.S.A. Book of Discipline provided for appeal in judicial cases only. But until 1915 it provided for appeal in both judicial and administrative cases, and more recently the P.C.U.S.A. Rules of Church Discipline, adopted in 1982, again provide for appeal in both.

In the 55th (1988) and again in the 56th (1989) General Assembly of the OPC, a complaint against a session was brought to the General Assembly by means of a further document, entitled a "Complaint." The circumstances were as follows: a complaint against a session had been denied by the session; it had then been brought by the complainants to the presbytery, which had then sustained that complaint; whereupon the session took the case to the general assembly by means of a new document entitled, by inference from the present IX:5, a "Complaint." Thus there appeared to be two "complaints" in one case, the original complaint against the session, and a further "complaint" bringing the matter to the assembly. Were there really two complaints? If so, were both complaints before the assembly for adjudication?

The significance of these questions may be illustrated by the differences between the two complaints, especially in 1989. The original complaint carried with it the basic documents and facts of the case, namely 1) the action of the session and the underlying facts which gave rise to that action; 2) the complaint against that action, charging the session with error and citing the constitution of the church in support of the charges; and 3) the session's denial of the complaint, together with reasons for that denial. Thus the case was constituted and defined, by actions and statements from both sides. But the second "complaint" did not repeat these documents and facts. It assumed them, and although seeking to reinforce arguments on behalf of the session's action, went on to object also to the decision of the presbytery against the session.

These differences between the two complaints became a matter of further confusion when only the second "complaint," as a document addressed to the Assembly, appeared in the Agenda sent out before the 1989 Assembly. Many commissioners supposed that with this second "complaint" they had been provided with the case to be adjudicated. But the basic documents and facts of the case were given only in the first complaint, which they did not have.

The confusion was resolved both in 1988 and in 1989 when the
assembly decided to treat the second "complaint" as having the character of an appeal, serving as an instrument to carry the original complaint to the assembly; and so the case as decided by each assembly was the case as constituted by the original complaint.

2. Without the carrying instrument a case could not be brought to a general assembly. But the carrying instrument is not only necessary; it must have a name that identifies it. The name of the carrying instrument should both express its function and distinguish it from other documents in the case. The name "appeal" fulfills these requirements.

Let us suppose that the carrying instrument is designated only as "the carrying instrument." Questions then arise. Does this instrument have the character of a complaint? Then the problem of two complaints is still with us. Or is this instrument really an appeal? If so, why can it not be designated as an "appeal"? If not so designated it is still likely to be referred to as an "appeal" since it fits the common definition of an appeal, that is, an instrument that brings a case to a higher court in order to contest the decision of a lower court.

But if the carrying instrument is used not only to contest the presbytery's decision but also to object to alleged irregularities in the presbytery's handling of the case, why is it not, at least in part, a true complaint against actions of the presbytery?

The solution herein proposed is to use the entirely appropriate name "appeal" to designate the carrying instrument, but also to provide that, appended to the appeal, there may be reasons for the appeal, reasons alleging delinquencies in the presbytery's handling of the case and other matters germane to the issues of the case. If not so designated, objections to the presbytery's decision would require not an appeal but a new and different complaint against the presbytery, and that new complaint would constitute a new and different case.

The amendments to IX:3 and IX:5 would designate "appeal" as the carrying instrument which brings a case to a higher court, whether that is a second court (IX:3) or third court (IX:5).

4. The proposed amendments will bring IX:5 into compliance with the legal principle that the general assembly must adjudicate the same complaint that has been dealt with by the two lower courts, if the general assembly is to deal with the same case.

The basic reason for the change from "complain" to "appeal" is not merely to prevent possible confusion. There is an essential legal principle which must be given full scope, and that principle is stated in the last sentence of Section 3 of Chapter IX: "The complaint carried to the higher judicatory must be the same complaint presented to the lower judicatory."

The proposed amendments would make clear that this principle, which holds when two judicatories are involved as in Section 3, would hold also when all three judicatories are involved, as in Section 5. That is to say, from the beginning to the end of a case, if the case is the same case, it must be the same complaint that is acted upon by each successive judicatory. It is the original complaint, together with its associated facts and documents, which establishes and constitutes the case. The appeal brings the original complaint to the assembly for adjudication, and the integrity of the case is preserved through the three successive judicatories.

5. No legal or operative problems are raised by the provision for "appeal" in administrative discipline as well as in judicial discipline.
It is not necessary to distinguish the two classes of discipline in respect to the carrying instrument. Both in an administrative case (a complaint against a judicatory) and in a judicial case (charging a person with an offense) an appeal means the same thing, namely, the removal of a case to an appellate judicatory which has the power to reverse or modify the decision of a lower judicatory.

C. Recommendation
The committee recommends that Section I, parts A. and B., of this report be sent to the presbyteries, with the proposal that the Book of Discipline, and the Suggested Forms, be amended as stated in the report.

II RE: THE COMPLAINT OF THOMAS E. CAMPBELL, et al., vs. THE SESSION OF SECOND PARISH OPC, PORTLAND, ME, DATED NOVEMBER 10, 1988

A. Introduction
On October 2, 1988, the session of Second Parish Church, Portland, ME, decided that the Scriptures allow women to teach men in a home Bible study group at which men are present. Against this action three elders entered a complaint. The complaint was denied by the session and after appeal was denied by the Presbytery of New York and New England. The complaint now comes to the 57th General Assembly.

B. Basic Documents of the Case (cf. pp. 105-114)
1. The session's action of October 2, 1988
2. The complaint of November 10, 1988
3. The session's action of December 8, 1988, in denying the complaint
4. The presbytery's action of October 2-3, 1989, in denying the complaint
5. The appeal to the 57th General Assembly, dated March 23, 1990

C. Recommendation
The committee recommends that the Assembly declare that the complaint of Thomas E. Campbell, et al., having been carried to the Assembly by way of appeal, is in order and properly before the Assembly for adjudication.

III RE: THE COMPLAINT OF DAVID E. LAUGHLIN vs. THE PRESBYTERY OF OHIO, DATED JULY 18, 1989

A. Introduction
Although this complaint has its background in a long and complicated series of complaints and counter-complaints in relation to a document entitled The Worship Policy of the Covenant Orthodox Presbyterian Church of Pittsburgh, those prior complaints are not before the Assembly. The complaint of Dr. Laughlin is a new complaint against the Presbytery of Ohio, charging that presbytery with delinquency on one new point, namely, the failure to cite Scripture as grounds for the presbytery's decisions in sustaining two earlier complaints, those of the Rev. Messrs. David W. Kiester and R. Daniel Knox. The alleged failure of the presbytery to cite Scripture with these decisions is the single issue of this complaint.
B. The Documents of the Case (cf. pp. 114-122)
1. The complaint of Mr. Kiester against the Presbytery of Ohio, dated November 11, 1988
2. The complaint of Mr. Knox against the Presbytery of Ohio, dated November 19, 1988
3. The actions of the Presbytery of Ohio, April 22, 1989, sustaining the complaints and granting the amends of the complaints of Messrs. Kiester and Knox
4. The complaint of Dr. Laughlin, dated July 18, 1989, against the Presbytery's aforesaid action of April 22, 1989
5. The action of the Presbytery, April 20-21, 1990, denying the complaint of Dr. Laughlin
6. The appeal of Dr. Laughlin to the 57th General Assembly, dated May 2, 1990

C. Recommendation
The committee recommends that the Assembly declare that the complaint of Dr. David E. Laughlin, having been carried to the Assembly by way of appeal, is in order and properly before the Assembly for adjudication.

IV ELECTIONS

The term of the Rev. Thomas E. Tyson expires with this Assembly.

Respectfully submitted,
Thomas E. Tyson
Gregory E. Reynolds
Arthur W. Kuschke, Chairman
COMMITTEE ON A DENOMINATIONAL MAGAZINE

The Committee on a Denominational Magazine (Messrs. Adams, Dennison and Reynolds) was erected by the 55th General Assembly (1988) with the following mandate:

1. 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

2. To include in your considerations whether such a magazine should be an expansion of New Horizons or a separate publication

3. Report to the 56th General Assembly

After much study, thought and prayer, the Committee has unanimously decided to propose a new denominational magazine. (Cf. (Minutes, 56th GA, Appendix, pp. 311-315)

After consideration of our report and related matters, the 56th General Assembly (1989) took the following actions:

1. The Committee's report and recommendations, together with Communication 8 and its recommendation, were referred back to the Committee with the instruction to prepare, in consultation with the Committee on Christian Education (CCE) by meeting at least two times during the year with the Magazine Subcommittee and the General Secretary, a specific proposal (including budgets, management, structure, personnel, contents and size) to expand New Horizons (NH) from its present 16-page format, or to develop a suitable alternative, to further advance the faith and life of the Orthodox Presbyterian Church that would include the following elements (but not necessarily all in one issue):
   a. Feature article: expounding and applying some aspect of the Reformed faith
   b. Doctrinal exposition: expounding the teaching of Scripture and Confession in a systematic way
   c. Church history (especially presbyterian and Orthodox Presbyterian Church)
   d. Pastoral and counseling section
   e. Letters to the editor
   f. General Assembly committees
   g. Book reviews
   h. News: local, regional, national and worldwide
   i. Prayer list

2. The Assembly requested the Committee on Christian Education to publish, if possible within the constraints of the current New Horizons budget, two issues of New Horizons in the proposed expanded format (as is to be developed in recommendation 1 above) before the 57th General Assembly.

The Committee met twice during the past year. In addition, it also met twice with the Magazine Subcommittee of the CCE and the General Secretary of the CCE. Dr. Adams is no longer a member of the Committee due to his recent transfer from the OPC to the Associate Reformed Presbyterian Church.

I PURPOSE

NH has been fulfilling the mandate given it by the 46th G.A. (Minutes of the
46th G.A., p. 87 #2, 1979) by serving as an information arm of our standing committees. That mandate allocated only four pages to “a feature article” and “an instructional and informative article.” The present Committee believes, however, that the purpose of the proposed magazine would go beyond the original mandate and scope of NH. We believe that at this point in our history we need to focus more on articulating our identity as a Reformed church in edifying and nurturing the body of Christ, and in propagating the Reformed faith in our world.

Lessons from the past may be of help at this point. Dr. Machen envisioned the Presbyterian Guardian as an organ of the church for “propagating truly reformed doctrine (and) maintaining its glorious tradition” (Presbyterian Guardian, Vol. 3, No. 8, Jan. 23, 1937, p. 156). We believe the proposed magazine ought to approximate closely this high purpose. CCE reported to the 20th General Assembly the need for a church magazine in these words: “The Orthodox Presbyterian Church needs a magazine which would serve the needs of our own church, would rally Reformed forces together in this country through a vigorous approach, and would seek to persuade the un-Reformed of the truth of the Reformed Faith” (p. 21). This objective is precisely stated in the motion which effected the formation of this Committee: “the purpose of which would be to articulate and advance the Reformed faith and to advance the Orthodox Presbyterian Church” (Minutes of the 55th General Assembly, Journal Art. 105).

Speaking to the whole of our church, the proposed magazine ought explicitly to reflect our confessional moorings. From this starting point all of the particular aspects of the magazine should take their cue. Because the ministries and activities of our church are to be an outworking of its confession of the Triune God of Scripture and his sovereign grace revealed in Jesus Christ, the church must be constantly growing in its awareness of this confession and its implication for faith and life. The articulation of this identity as an historic Protestant and Reformed denomination should form the heart and soul of the new organ. As a teaching instrument of the church it will explicitly and energetically expound and propagate the Reformed faith, reminding us of our roots and instructing us how to confess and live that faith today.

The proposed magazine should provide: a forum for discussion and debate on pertinent issues; news and information on activities throughout the denomination, with special focus on the ministries of our standing committees and presbyteries. It should be substantive and straightforward, designed to speak meaningfully to the whole church.

II FEASIBILITY

A. Qualified Editor

The success of the proposed magazine will largely depend on a capable editor. In fact, the 20th General Assembly (1953) CCE reported that “It believes that the ultimate success of a magazine...hinges on the obtaining of the proper editor and making proper provision for his efficient conduct of his work. Such a project may be launched only if there is assurance that both of these conditions can be met” (p. 22).

The editor should be willing and able to devote his full time to this project, free from other employments. He should be unembarrassedly and positively committed to the Orthodox Presbyterian Church, her doctrines and purpose; well read and aware of the Reformed faith and its heritage; and deeply interested in the
church generally and the worldwide movement of the Reformed churches in particular. Only a full-time editor can devote himself to study the church's past and present in such a way as to fulfill the mandate of this magazine. The 20th General Assembly (1953) CCE reported: "The Committee believes that an editor should have time for much reading, planning and thought. It believes that for his work to be continuously fruitful he must be able also to devote extended periods of time to this work without interruption from other employment" (p. 21). There are qualified men in our churches who could fulfill this role admirably.

B. Staff
The editor will need part-time assistance in the production of the magazine. Such an individual would perform various tasks, including secretarial work and production assistance.

C. Budget
The editor will need to be rewarded well for his labors. The cost of his salary and the production of a quality magazine will be such that the OPC will not be able to afford both it and NH.

We believe the magazine ought to be at least equivalent to the quality of New Horizons or Covenanter Witness. The budget of the proposed magazine compares favorably with that of NH. In some categories we feel that our figures are definitely on the high side, and that the endeavor will cost even less than projected. The assembly should be aware that the full cost to the denomination could conceivably include half ($23,000.00) of the present CCE's General Secretary's salary, bringing the total proposed budget to $188,000.

Proposed Budget for Calendar Year 1991

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Salaries:
- Full-time editor 47,500
- Part-time staff 15,000
  $78,500

Committee:
- Meetings (5 members/3 mtgs. per yr.) 7,000
- Communications 500
  $7,500

TOTAL
$165,000

D. Funding
The Committee is convinced that the proposed magazine’s budget is attainable. First of all, the CCE has budgeted $140,000 for the 1991 production of NH. In terms of a cost comparison, we project a budget for the new magazine that is $25,000 more. Of course the cost to the denomination will be higher still, given our proposal, if the CCE continues to employ a full-time General Secretary and the new magazine employs a full-time editor. Therefore, total cost to the church will be $188,000.

Although this budget may be a challenge to our church, for a second reason we judge it attainable. We understand that the CCE will not be directing as much money to Great Commission Publications (GCP) as in former years. We believe that this opens up possibilities budgetwise for the funding of the new enterprise.

There are also other funding possibilities. We are not necessarily recommending any of these approaches, but here are a few examples. The magazine could develop a program for paid subscriptions. To be sure, subscriptions add to operating costs and may generate only half the total cost of the magazine. A possible solution could be to eventually pay the editor and committee expenses from the funds presently allocated for NH from the combined budget and funding the actual cost of the magazine production through subscriptions. This would provide accountability to the reading public and guarantee that an ineffective magazine would not self-perpetuate. Furthermore, other funds could be made available through specially designated gifts or a program of congregational subsidies.

We should not overlook the possibility that a magazine of the kind we envision may generate additional funds.

E. Conclusion
We believe many possible avenues exist for funding the new venture. We also believe that personnel are available. While it is presently beyond the reach of the OPC to produce two publications, we do not believe it beyond our capacity to produce a magazine such as we are proposing.

III DESIRABILITY

A. History
This special Committee was erected because of the observation made two years ago to a G.A. advisory committee that the CCE General Secretary was spending 50% of his time on the production of NH. The question was then posed
whether it would not be better to give the church magazine to someone else in order to free the General Secretary for other things.

Also, questions about NH's adequacy were voiced. Was the magazine sensitive to the breadth of the church? Should the format be expanded? Would a new magazine under a separate committee be the direction to go? A number, including some within the CCE, have expressed their desire for change of some kind.

B. The General Secretary and the CCE
We of this Committee believe the CCE is at a critical point in its history. Part of the picture is the situation surrounding the General Secretary. What does the CCE want him to be doing? Does it really want him spending 50% of his time, if not more, on the magazine venture?

And what if the Assembly decided to expand the NH mandate, enlarging the magazine from 16 pages to 20 or 24 pages? Then, of course, the CCE would be faced with a substantially higher NH budget and most likely the hiring of additional staff. These moves greatly reduce financially the difference between NH and a new magazine under its own committee. In addition, the General Secretary would remain deeply involved in the project.

Much better to develop a new magazine under a separate committee, thus freeing the CCE and its General Secretary for other ministries. Already suggestions are being made, including some from within the CCE itself.

C. The New Magazine and the Church
A new magazine offers the church more advantages than simply relieving the CCE. First, there is the advantage of its independent status. Unlike the case with NH, the new magazine would be the sole focus of its editor and the committee charged with directing it. Therefore, it would receive their direct and undivided attention. Furthermore, being independent of the regular standing committees, the new magazine could be impartial in its treatment of each of these committees and, at the same time, provide something of a check to the advantage any one of them may have.

Secondly, the new magazine offers a better structure for accountability to the church and more direct access by the church. The members of the magazine committee would be elected by the G.A. Questions about the magazine could be raised directly in connection with that committee's report to the church. The magazine itself would have to be responsive to the church in her breadth.

If the magazine remains with the CCE, the danger only increases that, as the magazine expands, it could be buried within the committee's infrastructure. Even electing members of the CCE for the magazine, as is done for ministerial training, does not reduce this danger. Imagine the magazine essentially run by a subeditor and a subcommittee. The Assembly, then, is effectively two to three steps removed from the enterprise.

In the third place, the new magazine offers the church the possibility of an improved vehicle for communicating her message. Here, no criticism is meant of the present NH. The point is merely that a magazine with a capable editor giving his full time to the effort can only enhance the product. Not only will he focus intellectually on the magazine's broader scope, thus developing the content, but he will also give his energies to the questions demanding creative response. Even the magazine's format and style can be helped.

Without question, we of this Committee believe the new magazine under
its own committee is the direction the church should take. The finances are indeed a consideration. Increasingly, however, it is apparent that this is not an insurmountable problem. In the overall picture, money is not the determinative factor. The real question is whether the church is better served by the new magazine directly under the Assembly through its own committee.

IV STRUCTURE

Given the desirability of the proposed magazine, we think it appropriate that it be organized under a separate standing committee of the General Assembly. Not only will this relieve the CCE of dividing its focus and energies, but it will also enhance the church's ability to produce a magazine which represents the whole church and is more directly accountable to the church.

Since the expanded format and the addition of more in-depth content will demand the full-time attention of an editor, we believe a separate and expanded committee is necessary to sustain the effort, assure its quality, and bring definition and focus to the magazine, and hence the denomination, over the coming years.

We propose that a new standing committee made up of five members be erected by the Assembly. The new committee would choose an editor who would be an ex officio member of the committee.

V FORMAT

A. Name
   The new magazine will need a name appropriate to its purpose. This name should clearly communicate the confessional identity of our church and the nature of the magazine. The church should be surveyed for suggestions from which the new committee will choose a name.

B. Frequency
   The present monthly frequency of NH (10 issues annually, June-July, August-September being combined) seems best suited to achieve the goals of the new venture. Anything less than monthly lacks the continuity necessary, especially for denominational news and information. Greater frequency will depend on production costs.

C. Content
   We suggest that the elements listed below be considered by the new committee. These elements would be present in the new magazine, though not necessarily all in one issue. We envision 20-24 8-1/2" x 11" pages in each issue.
   1. Feature article: expounding and applying some aspect of the Reformed faith
   2. Doctrinal exposition: expounding the teaching of Scripture and Confession in a systematic way
   3. Church history: especially Presbyterian and OPC
   4. Pastoral section: counseling, articles for pastors, elders, deacons, etc.
   5. Letters to the editor
   6. Debate: pro and con
   7. General Assembly committees
VI CONCLUSION OF REPORT

We believe the proposed magazine will serve our church well by articulating the church's historic Christian identity in this age of ecclesiastical confusion and compromise. In order for the envisioned venture to fulfill its mandate, the following elements are those we believe to be essential: an editor of the quality and commitment described under IIA; a structure and funding procedure accountable to the whole church; and a magazine with a distinctly Reformed character which will popularly and energetically propagate the gospel of sovereign grace in our church and world. Anything less will not be equal to the challenge of the present hour.

VII RECOMMENDATIONS

1. That the Assembly approve a new denominational magazine to replace *New Horizons* and to begin publication in January, 1991, the purpose of which is to articulate and advance the Reformed faith and the Orthodox Presbyterian Church. Grounds: see Report III, Desirability, above.

2. That the magazine be under the oversight of a new standing committee made up of five members, with one minister in each class, to be elected by this Assembly.

3. That the Assembly approve the following amendments to its standing rules and propose them to the next Assembly for final approval:

   Standing Rules Chapter IX Of Committees:
   2.a. Change "ten" to [eleven] (assuming the Committee on Appeals and Complaints will become "ten")
   Add [the Committee on Denominational Magazine] after the Committee on Appeals and Complaints
   Add [i. The Committee on Denominational Magazine shall consist of five members with one minister in each class.]

4. That the Committee on Denominational Magazine choose a name for the new magazine after soliciting suggestions from the church.

5. That the Assembly approve the proposed budget in the above Report, IIC, and that the magazine be funded by the allocation of the funds formerly designated GCP funds necessary to meet that budget.

6. That the magazine be published in at least ten monthly issues annually, using a suggested 20-24 page format.

Respectfully submitted,
Gregory E. Reynolds
Charles G. Dennison, Chairman
The 56th General Assembly, in response to a recommendation of the Committee on Revisions to the Book of Discipline and Directory for Public Worship, continued that Committee with a new name and mandate. It is now known as the Committee on Revisions to the Directory for Public Worship. Since the members of the Committee all resigned at that Assembly, the Rev. Messrs. George R. Cottenden, John P. Galbraith, and John Y. Yenchko were elected to serve.

I THE MANDATE

The 56th General Assembly referred to the Committee Overtures 1, 7, 8, 9, and 10 and Communications 2 and 4(1). All of these, with the exception of Overture 10, dealt with the revision of Chapter III of the Directory with a view to clarifying who may perform various roles in the leadership of public worship. Overture 10 dealt with Chapter III as well, seeking to make specific provision for testimonies in public worship and for the saying of the “amen.” The Assembly also gave a three-fold mandate to the Committee:

1. the Committee is “to complete the revision of the Directory for the Public Worship of God.”
2. the Committee was “urged to provide a proposed revision of the Directory for Worship, Chapter III to the 57th General Assembly, harmonizing this chapter with the Form of Government, and taking into account the breadth of understanding of Scriptural Worship in the OPC.”
3. the Committee was “requested to consider whether, in extraordinary circumstances, ruling elders may administer the sacraments (which would require amendment of the Westminster Confession of Faith, Chapter XXVII, Section 4, and the Westminster Larger Catechism, #169).”

II THE WORK OF THE COMMITTEE

A. Progress of the Work

1. The Committee met for full day meetings approximately once a
month, beginning in October. Mr. Yenchko served through the February meeting, at which time he submitted his resignation. In addition to reviewing the materials that made up the Committee files and discussing the most important papers, the Committee has received and reviewed two papers by the Rev. Arthur W. Kuschke, “What is Worship?,” and “Comments on the Present Chapters II and III of the Directory for Worship”; a Th.M. thesis by Glenn N. Davies entitled, “New Covenant Worship”; an address by the Rev. Dr. Allen C. Guelzo, entitled, “The Priesthood of All Believers: The Outline of a Reformation Idea”; a paper by Prof. John Frame entitled, “Some Questions About the Regulative Principle”; and a paper by the Rev. Jack D. Kinneer, entitled “Why We Worship The Way We Do.”

One or more members of the Committee has read or reviewed the following published works:


2. The Committee is sensitive to the desire expressed by the previous Assembly to have this work done quickly. Its members are aware of the wide range of opinions as to liturgical practices in public worship which have not been traditional in churches adhering to the regulative principle of worship. The Committee is anxious to provide for the need that the Assembly’s desire evinces, and will seek to do so when the principles of public worship have been clearly set forth. Those principles would be the basis of any efforts to establish practices of public worship.

It is important to recognize that the nature of the work assigned by the Assembly requires time for discussion and theological reflection. The Committee would caution the church, meanwhile, to be very careful in considering innovations. There is much wisdom in the warning given to this Committee by the former chairman of a similar committee of the Christian Reformed Church of a few years ago that the church should be “historically and theologically informed before making wholesale changes” in its worship. In our study we have become aware of a certain naivete, or innocence, as to the significance of our liturgies, new and old alike, and of their strengths and weaknesses. As one writer has said, “the danger exists [that] ministers who are not well prepared to lead in worship depend almost exclusively on their own minds and personal resources to create an ad hoc liturgy week after week” (report for seminar on Worship in the Reformed Tradition, Princeton Theological Seminary, 1982). The principles and practices of biblical (Reformed) worship are not a small matter to be taken lightly. If we are to be faithful to the regulative principle of worship we must be careful not to press on into new practices unless and until we have discovered heretofore unrecognized principles in the Word. We must be careful not to deceive ourselves into thinking that whatever is pleasing to us is pleasing to God.
3. The Committee has not had the advantage of any continuity of membership from previous years. This was especially significant in view of the fifteen years of experience on the part of the former members. One of these former members did graciously arrange the photocopying of all of the Committee files for each of the new members. Because of the amount of work involved however, the latter did not receive the material until October. They devoted considerable time during the fall to studying this material.

4. It should be noted that, while the Assembly requested this Committee to present a revision of Chapter III of the Directory, it had already assigned the question of the role of non-ordained persons in public worship to another committee. It did not appear to us that it would be helpful to the Assembly to present the requested revision until we and the Assembly had had the benefit of the report of the other committee. We have conferred with the chairman of that committee and he expects that it will be able to bring a final report to the 58th Assembly. Should it not be able to keep that schedule the Assembly might find it advisable to consider consolidating the work of the two committees in one committee.

B. Definitions

What is public worship? In its study the Committee has not found thorough and concise definitions of worship in general and of public worship in particular. It feels that this is a great lack and has therefore sought to provide such definitions. At this point in its discussions it is using the following as working definitions:

1. Worship
   Worship is the humble and reverent (Ps. 95:6; Is. 6:5), joyful and praiseful (Ps. 95:1-2), attitude and activity of the life of a believer in which, by the power of the Holy Spirit working in him (Jn. 4:23-24) through the mediation of Jesus Christ (1 Tim. 2:5), he submits himself to the Triune God as lowly creature to the exalted Creator (Ps. 95:1-6; Rev. 4:10-11) and as redeemed sinner to the holy Redeemer (Ps. 95:1,7; Rev. 5:8-14), acknowledges that all that he is, all that he has, and all that he does, is of God and unto God (Rom. 11:36), and offers it all to Him (Matt. 16:24), in accordance with his Word (Jn. 4:24) and for His use and glory (1 Cor. 10:31).

2. Public worship
   Public worship is a corporate meeting of God's covenant people with him when called together for that purpose by the rulers of the church, in which, reflecting back to God the light of his glory by the power of the Holy Spirit who works in them through the mediation of Jesus Christ, they, in faith, and as one, offer to their loving and gracious Father, the almighty and holy God, reverently, as revealed in Scripture by precept and example, the love and devotion of their hearts through hearing and responding to God as their Maker, Ruler, and Redeemer, to the praise of his glory and grace.

3. The Committee will welcome suggestions for the improvement of these definitions.

C. Constitutional Status of the Directory

1. A question has been raised in the church as to the place of authority of the Directory for the Public Worship of God in the Constitution of the Church as compared with the Form of Government and the Book of Discipline. The Committee believes that this question strikes at the heart of the usefulness of the Directory and
the value of the Committee and the Assembly spending energy, time, and money on revising it.

2. The three documents are of equal authority.
   a. If the Directory had no authority, and were only pious advice, every congregation could do that which is right in its own eyes. The reality of the doctrine of the unity of the Church, which is inherent to Presbyterian government, would be lost. It is to preserve this unity that the Directory is a part of the Church’s Constitution and that officers are required to “approve of the government, discipline, and worship of the Orthodox Presbyterian Church.” Note that it is on a par with the Form of Government and the Book of Discipline and that it is the Church’s worship (“of the Orthodox Presbyterian Church”).
   b. The internal wording of the Directory also displays its mandatory character. For example, in the celebration of the sacraments certain instructions “shall” be given, i.e., required. Likewise, in baptisms and professions of faith certain directions “shall” be followed. The Church is not left to the whims of individuals in such matters. Some references that show the mandatory character of the Directory may be noted:
      (1) The parts of public worship - Chapter III
      (2) Baptism instructions - IV:B.1,2,3, (cf. IV:A.5)
      (3) The Lord’s Supper (cf. IV:A.5)
         (a) Scripture warrant - IV:C.1
         (b) Fencing the table - IV:C.2
         (c) Administration - IV:C.3
      (4) Public profession of faith
         (a) Preparation - V:1-4
         (b) Questions (“these or equivalent”) - V:5
      (5) Ordinations and installations
         Warrant and nature - VI:A.2; B.2; C.2
   c. At the same time, within the basic required matters there is wording that is optional according to the discretion of the session or minister, as the case may be. An example is in Chapter IV:A.5 - “In the administration of the sacraments, the minister shall follow the directions prescribed in the subsequent divisions of this chapter, but he is not required to use the exact language of the indented forms, which are suggested as appropriate....” (underlining ours). Other examples are:
      (1) In the order of service (liturgy)
         Although the parts of worship are mandatory, the order in which they occur in the liturgy is prescribed only in some instances - Chapter III
      (2) In the sacraments (cf. IV:A.5)
         (a) Instructions prior to Baptism and the Lord’s Supper - IV:B.1, and C.1
         (b) Fencing the Lord’s Table - IV:C.2
         (c) Incidental circumstances
            “It is fitting...it is desirable...” - III:5
   d. The existence of optional areas is not limited to the Directory. Some examples of the same liberty taken at random from the Form of Government are:
      (1) “A session may grant the right to vote...” - FG VI:4
      (2) “Other forms of service...may also be committed to the deacons” - FG XI:4
(3) "If it seems to be for the best interest of the church the session may..." - FG XI:5

3. In summary, the authority of the Directory is identical to that of the Form of Government and Book of Discipline, and it uses that authority to provide discretion and some liberty in certain specified areas. Because of the authoritative place of the Directory in the Church, and in recognition of the regulative principle of worship, the Committee will seek, in its work of revision, to avoid giving mandatory character to those matters that are not required by the Word of God.

D. Revision of the Confession and Larger Catechism

The Committee has considered the third mandate, "to consider whether, in extraordinary circumstances, ruling elders may administer the sacraments (which would require amendment of the Westminster Confession of Faith, Chapter XXVII, Section 4, and the Westminster Larger Catechism #169)." It does not at the present time have plans to recommend a revision of the Confession and Catechism. The Committee reminds the church that these standards make no exception in this matter and that those who would do otherwise violate this requirement. Further, if such amendments were to be considered, it would be very advisable to do so in concert with the churches with which we are in fellowship that hold the same Standards.

III PLANS FOR COMPLETION OF THE TASK

The Committee realizes that the need to add to its membership once again will slow the work, as will the need to take account of the work of the Committee on the Involvement of Unordained Persons in the Regular Worship Services of the Church. However, we intend to press ahead to the completion of the task in as rapid a fashion as is consonant with the importance of the task for the life of the Orthodox Presbyterian Church. The plan for doing this is as follows:

1. Perfect the definition of worship
2. Prepare a revision of Chapter I, "Principles of Public Worship."
3. Revise the rest of the body of the Directory
4. Present the entire revision to the General Assembly

IV BUDGET

The Committee requests a budget for 1990-91 of $300. In the event, however, that the election results in a more geographically dispersed committee, additional funding will be needed for travel.

V RECOMMENDATION

The Committee recommends that, in addition to filling the vacancy created by a resignation, as noted below, the Assembly elect an alternate.
VI  ELECTIONS

Mr. Yenchko has submitted his resignation to the Committee due to the withdrawal of his congregation from the Orthodox Presbyterian Church and his own plans to seek transfer to the Presbyterian Church in America. The Assembly should therefore elect one new member, and, if the recommendation is adopted, an alternate.

John P. Galbraith
George R. Cottenden, Chairman
THE COMMITTEE ON THE INVOLVEMENT OF UNORDAINED PERSONS IN THE REGULAR WORSHIP SERVICES OF THE CHURCH

The Committee on the Involvement of Unordained Persons in the Regular Worship Services of the Church consists of Kenneth J. Campbell, Charles G. Dennison, Richard B. Gaffin, Jr., Glenn D. Jerrell and Jack J. Peterson. The Committee has met twice since the last General Assembly. The officers of the Committee are Mr. Jerrell, chairman, and Mr. Peterson, secretary.

I THE MANDATE

The mandate given to the Committee by the General Assembly is "to study the question of the involvement of unordained persons (men and women) in the regular worship services of the church; that the Committee on Revisions to the Book of Discipline and the Directory for Worship be informed of the study committee's findings; and that the study committee report to the 56th General Assembly."

II STUDIES MADE

A. Studies received:
   1. A report on the subject from the Presbytery of the Midwest
   2. Material from the Presbytery of New York and New England

B. A study was made by a member of the Committee on 1 Corinthians 11:2-16 with attention to the context, literary context, Old Testament background, the treatment of the pagan element in that part of the book, the whimsical, and the question of the prayer as well as the prophecy as being charismatic-extraordinary.

III PROPOSED PLAN OF ACTION

The Committee agreed to the following plan of action:

1. Our Directory for the Public Worship of God
   a. What it says
   b. A reflection on the history of its development. Where it came from.
   c. Biblical justification for the roles of the ordained and unordained

2. The challenge to our Directory for the Public Worship of God
   a. Some honest, fair but descriptive description of the present situation.
   b. The impact of the new views on the question of office and its relationship to the "laity"

3. The solution and recommendations
   to include the contrasts between public/private, formal/informal, specific/general, direct/indirect with clarification of the terms;
   to include the impact of the eschatological Confession of Faith 20:2; 1:6
IV  BUDGET

The Committee requests a budget of $3,000 for its expenses.

V  RECOMMENDATIONS

1. The Committee recommends that it be continued and that it be requested to report to the 58th (1991) General Assembly.

2. The Committee recommends that a budget for $3,000 be set.

Respectfully submitted,
Glenn D. Jerrell, Chairman
Louis Praamsma has written a remarkable book. His study *The Church in the Twentieth Century* is a masterpiece for its scope and concise summary. Those who have attempted to work their way through Paul Johnson's *Modern Times* will find Praamsma much more accessible and on target. He maintains a steady devotion to the Reformed faith but never descends to the level of propaganda. He also weaves figures well known and admired in the OPC into his recounting. They shine brightly in a century that has confronted the church with "an unfathomable crisis situation" (p. 264).

The crisis, in no small measure, exposes the power of "unrestrained individualism" and secularism. The wanton destruction visited upon this planet is directly related to the new theology in which God's existence has been judged unnecessary. To the extent he is retained, he is in process; i.e., becoming together with man what he will be through revolution and liberation. The church in the service of such a god, if not thoroughly confused, strains within herself in opposite directions. Lobbying for peace, she funds violence; preaching austerity, she protects her wealth; disdainful of civilization, she basks in the light of her many privileges.

Praamsma is a penetrating critic. He reviews the collapse of the second-hand puritanism of the nineteenth century. The Victorian Age's pretense and idealism are swept away by the shattering experience of WWI. Man in our time has been unmasked and become a manifest testimony to the truth of the Calvinist position. If pride of nation and blood reveals afresh the potential of human depravity, subsequent totalitarianism (and here Praamsma is most helpful) reveals its enormity.

Still, many in the church continue to pursue paths binding them to this century's most dismal features. Whether this is because of gullible optimism, blind naivete, or their own perversity is not always clear. Some wishing to be politically relevant and effective match wits with governments and in the end are as politically corrupt.

Well known are Rome's complicities with fascists and communists for political advantage and even for the purpose of breaking the back of the Reformed church in Eastern Europe. Karl Barth, the anti-Nazi hero of the Barmen Declaration (p. 149), becomes the friend of the emerging social order in East Germany (p. 128). A number of his admirers in the Netherlands in the so-called "breakthrough" abandoned their antithetical position for cooperation with socialist Labor Party.

Praamsma portrays Machen favorably. Here was a man in the line of the Reformation, devoted to doctrinal orthodoxy and the purity of the church (pp. 226ff.). He stood over against the sociologizing of the gospel and the "crusade" mentality that has overtaken much of the Christian populace in our time. Praamsma summarizes:

There were crusades for peace and against war, crusades for war and against isolationism, crusades against alcohol and against abortion, crusades for the conversion of this generation (John R. Mott), for a life guided by God (Frank Buchman), for a decision for Christ (Billy Graham), and for a new Pentecost (the charismatic movement) (p. 222).

The greater cause, as this century proves, is easily lost in the tangle of worthy and not-so-worthy enterprises. Undoubtedly, recent events in Europe, Africa, and
China will test the church’s ability to keep things straight. Already, the excitement over change finds some taking leave of their doctrinal senses. A new catechism disregards theology and ecclesiology and asks whether a church or person stood for or against a particular social order. Praamsma’s book cannot be recommended too highly as a primer for dealing with this problem and as a record of the complexities that have faced the church in the twentieth century.

II THE WORK OF THE HISTORIAN

A. Books

*Pressing toward the Mark* has nearly exhausted its first printing. Highly praised in many quarters, this book continued to be favorably reviewed in the last year. Strong interest in keeping it in print has been expressed by some, and we have investigated the cost for reprinting it as a paperback. Bookcrafters in Michigan has given us a quote on 1000 copies for $3400 for an adhesive paper cover binding and $3804 for the sew and wrap binding. We are hoping the church will express itself through the assembly if it wishes to keep this book in print.

Robert Churchill’s *Lest We Forget* is in its third printing. We have offered 50 copies of this book to congregations and individuals who are willing to donate $300 for the purpose of keeping this valuable book in print. About 600 copies remain in stock. The anniversary volume *The Orthodox Presbyterian Church: 1936-1986* is the best buy at $5.00 per copy. Less than 450 copies remain.

Publication projects at various stages of development are: 1) an OPC anthology bringing together in edited form a number of articles, addresses, and GA reports in order to provide original source material for the study of our history (this book would be on the order of *The Presbyterian Enterprise* edited by Loetscher et al. and would incorporate the speeches from the Fiftieth Anniversary); 2) an updating of the ministerial register; 3) a handbook on the Reformed and Presbyterian churches in North America; 4) a popular history of the OPC described in the report from the Committee on Christian Education; 5) a standard history of the OPC.

B. Archives

During the past year, we completed the transfer to the archives of denominational committee records through 1970. Also, we have deposited in the archives the files of the diaconal committee formerly in the possession of Lester Bachman. Our archives, housed at Westminster Seminary in Philadelphia, continue to grow and be organized.

III MILESTONES

The church was saddened this past year by the deaths of ministers Daniel Van Houte, Charles Schaufele, and Calvin Busch. W. Harllee Bordeaux, a man who labored in the OPC for a number of years, also passed away. Polly Gaffin and Lorraine Boettner, two individuals well known in the church for their service to Christ’s kingdom, were called home.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

Respectfully submitted,
Charles G. Dennison, Historian
REPORT OF THE COMMITTEE FOR THE HISTORIAN

During the past year of 1989-90, the Committee for the Historian of the O.P.C. continued its efforts in advising the Historian in his various activities and in promoting and selling the three books which were published during the semicentennial year. We continued to sell the books through the Presbyterian and Reformed Publishing Company, Great Christian Books and directly by the Committee. We sold the following number of books during 1989-90:

- 50th Anniversary Volume: 121
- Pressing Toward the Mark: 133
- Lest We Forget: 400

The Committee met three times. The various activities in which the Historian was involved are described in his report.

I STATUS OF BOOK ACCOUNTS (As of 3/31/90 - Cumulative)

A. 50th Anniversary Volume

1. Income:
   - Christian Education Comm. Loan $7,000.00
   - Home Missions Comm. Loan 7,000.00
   - Other Loans 5,500.00
   - Gifts 3,320.00
   - Interest 4,040.12
   - Book Sales 36,027.81
   - Transfer from “Lest We Forget” account 845.00

2. Expenses:
   - Loan Repayments $20,171.10
   - Artwork 3,707.66
   - Publishing 30,411.63
   - GCP 4,493.63
   - Mailing 2,771.33
   - Refund 18.00
   - Transfer to “Pressing Toward the Mark” account 850.00
   - Transfer to “Lest We Forget” account 850.00

4. Cost of Production: $20,171.10
5. Outstanding Liabilities: None
6. Total Volumes Sold: 2,512

B. Pressing Toward the Mark

1. Income:
   - Christian Education Comm. Loan $8,500.00
   - Book Sales 13,595.24
   - Interest 132.52
   - Transfer from “50th Anniversary Volume” account 850.00

   Total Income: $22,587.76

2. Expenses:
   - Loan Repayments $7,000.00
   - Artwork 3,707.66
   - Publishing 30,411.63
   - GCP 4,493.63
   - Mailing 2,771.33
   - Refund 18.00
   - Transfer to “Lest We Forget” account 850.00

3. Balance: $459.58
4. Cost of Production: $38,612.92
5. Outstanding Liabilities: None
6. Total Volumes Sold: 2,512
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Transfer from “Lest We Forget” account 600.00
$23,677.76

2. Expenses:
   Loan Repayment 8,500.00
   Artwork 2,920.45
   Publishing 9,922.17
   Mailing 442.71
   $21,785.33

3. Balance: 1,892.43
4. Cost of Production: 12,842.62
5. Outstanding Liability: None
6. Total Volumes Sold: 1,039

C. Lest We Forget
1. Income:
   Book Sales 10,065.10
   Interest 67.50
   Transfer from “50th Anniversary Volume” account 850.00
   Contributions for 3rd Printing 600.00
   $11,582.60

2. Expenses:
   Loan Repayment (Christian Education Com.) 4,342.61
   Shipping Costs 465.53
   Cost of 2nd Printing 2,689.00
   Transfer to “50th Anniversary Volume” account 845.00
   Cost of 3rd Printing 1,476.00
   Transfer to “Pressing Toward the Mark” account 600.00
   $10,418.14

3. Balance: 1,164.46
4. Cost of three printings: 8,821.82
5. Outstanding Liability: None
6. Total Volumes Sold: 4,149

D. Combined Account Balance
1. 50th Anniversary Volume 459.58
2. Pressing Toward the Mark 1,892.43
3. Lest We Forget 1,164.46
   $3,516.47

II 1989-90 BUDGET EXPENSES

A. Budget: 3,100.00
B. Expenses:
   1. Administrative 663.10
   2. Promotion —
   3. Travel 718.60
   4. Archival 49.00
   $1,430.70
C. Historian's Honorarium $4,500.00

III PROPOSED 1990-91 BUDGET

A. Travel $1,000.00
B. Promotion 500.00
C. Administrative 1,200.00
D. Archival 1,800.00

$4,500.00

IV RECOMMENDATIONS

1. That the Rev. Charles G. Dennison be appointed as the Historian of the O.P.C. for another three year term.

2. That the Historian's honorarium for 1990-91 be set at $4,500.00 per year.

3. That a Historian's Committee of two be elected for a three-year term.

4. That the budget of the Committee for the Historian, itemized in Section III above, be adopted.

Respectfully submitted,
John S. Deliyannides, Chairman
REPORT OF THE CHAPLAINS COMMISSION

The Chaplains Commission met in conjunction with the annual meeting of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel on February 28, 1990, at the Atlanta Airport Howard Johnson's Hotel. Present at the meeting were all OPC members of the Commission. Chaplain Lyman Smith was elected as Vice Chairman of the Joint Commission.

I CHAPLAINS

Men endorsed by the Joint Commission as chaplains include:

A. Active Duty Military:
   1. Army: Chester Lanious, James Reber, Christopher Wisdom, Robert Marsh, Jonathan Gibbs
   2. Navy: William Miller, Robert Needham, Lyman Smith, Bryan Weaver, Douglas Withington


C. Civil Air Patrol: Donald Buchanan

D. Hospital: William Hard

II JOINT COMMISSION BUSINESS

A. Classes
   The Joint Commission did not meet in 1989 due to the schedule of the meetings of the Mission to North America of the Presbyterian Church in America. The Joint Commission determined to recommend that all class membership be advanced by one year (members of class of 89 to class of 90, etc.).

B. Executive Director
   The Rev. William B. Leonard continues to serve as the Executive Director of the Joint Commission. He reported that the Joint Commission endorses 157 chaplains, 63 of whom are active duty military and 2 of whom are full time chaplains in VA hospitals. Also included in the total are military reserve/guard chaplains, part time VA and other hospital chaplains, merchant marine, retirement home, Civil Air Patrol, police and retired chaplains. Some interest is also being generated in the area of campus chaplaincy.

   Mr. Leonard continued his extensive travel in 1989 visiting chaplains and their families throughout the United States and Europe. He was also involved in meetings of Endorsing Agents in Washington, DC and worked with a special commission of the National Association of Evangelicals on the “General Protestant Problem.” This is a discussion of how to classify non-Roman, Jewish, and Orthodox chaplains in light of the expansion of groups endorsing chaplains to the military.

   Mr. Leonard also reported on the current status of chaplains in the military. With the current political climate and the anticipated drawdown of the
military forces, fewer chaplains will be accessed and other chaplains presently on active duty may increasingly face possibility of involuntary release.

C. Funding
The Commission adopted a plan to request full time active duty chaplains to contribute to the work of the Commission at the rate of $15.00 per month for 02s and 03s, $25.00 per month for 04s and above, and $10.00 per month for reserves drilling in a pay status. VA chaplains are asked to contribute at an equivalent rate based on their GS rating. Denominations are requested to contribute $225.00 per full time active duty endorsed chaplain.

D. Presbytery Involvement
The Joint Commission recommends that active duty chaplains affiliate with their denominational presbytery in the geographic area of their permanent assignment unless that assignment be overseas or temporary duty of less than 12 months.

E. New Assignments
To ease the acceptance of chaplains endorsed by the Commission by new commanding officers (CO) on transfer, the Commission determined to explore the possibility of sending a letter from the Executive Director to the new CO explaining the position of the Commission on the chaplain's role and ministry. A draft letter will be prepared and circulated for the consideration of Commission members before the process is begun.

G. East Coast Chaplains Conference
The Commission sponsored a conference for East Coast Chaplains and their families at St. Simons Island, Ga., from May 1 to 4 May 1990.

H. Budget
The total budget for the Commission for FY91 was set at $32,500.00 to include $17,200.00 direct compensation for the Executive Director.

III MISCELLANEOUS MATTERS

No specific action has been taken on a policy statement for baptizing and receiving church members where military duty precludes normal procedures.

IV RECOMMENDATIONS

1. That the Assembly approve a budget of $1,500.00 for travel for the Chaplains Commission for 1990-1991.

2. That the Assembly approve support for the Joint Commission on Chaplains and Military Personnel at the rate of $225.00 for each chaplain serving on active duty during 1991 or a portion thereof.

V ELECTIONS

The term of the Rev. Lyman Smith expires with this General Assembly.
Appendix

REPORT OF THE COMMITTEE ON A DENOMINATIONAL COMPUTER SYSTEM

The committee's duties were to investigate ways in which the denominational offices and churches could be linked by computers, software, and facsimile machines. The committee consisted of the Controller of the Committee on Coordination, Mr. David E. Haney; the General Secretary of the Committee on Christian Education, the Rev. Thomas E. Tyson; the General Secretary of the Committee on Foreign Missions, the Rev. Donald G. Buchanan, Jr.; the General Secretary of the Committee on Home Missions and Church Extension, the Rev. George E. Haney; the Stated Clerk of the General Assembly, Mr. Richard A. Barker; a Teaching Elder from Bethel OPC, Leesburg, VA, the Rev. Douglas A. Felch; and a Ruling Elder from Calvary Church, Glenside, PA, Mr. William R. Haden, Jr.

The committee met twice at 7401 Old York Road, Philadelphia, on September 8, 1989 and March 1, 1990. Mr. David Haney was elected chairman and the Rev. Douglas Felch was elected clerk.

The committee first reviewed computer usage within the churches. A number of applications were listed including word processing, spreadsheets for treasurers, database work for addresses and mailing lists (especially in mission churches) and some desktop publishing for the preparation of teaching material and overheads. The committee recognized that most of our churches are small and do not have expensive equipment. It was also agreed that the need for computer compatibility between the churches was not very great at the present time since most of the information exchanged between churches does not need to be in a form readable by, or storable in, a computer system.

In contrast, the use of computers at the denominational offices is much more intensive and sophisticated. Computers are used at all levels including correspondence, finances, and the preparation of teaching materials through GCP.

The history of this usage is fairly long but largely uncoordinated: A Northstar computer was purchased in 1984 and used by the three denominational Committees. It is now aging, and in need of replacement. The Committee on Foreign Missions has a Macintosh computer and a modem. The controller of the Committee on Coordination has purchased an IBM/compatible computer with suitable database financial software. Word processing is continuing on the Northstar computer using Multimate word processing software. The customized software that has been used on the Northstar is being dropped. The Stated Clerk of the General Assembly is using Microsoft Word on an IBM/compatible computer.

Great Commissions Publications has purchased separate systems and tools. They have Macintosh computers with a scanner, a laser printer and a fax machine. GCP also does its billing on an IBM 36 Minicomputer. The Committee on Christian Education is integrated into the GCP Macintosh system via networking.

With the variety of equipment and software being used compatibility problems between the offices abound, but most of them have been solved in-house. Mr.
Roger Schmurr, Managing Editor of Great Commission Publications, indicated that GCP has the capability of handling Macintosh type files and converting them to use by IBM equipment providing the IBM and Mac software have file compatibility. Some conversions are more successful than others, and some work better in one direction than the other. The Assistant Clerk also has the capability of converting different files to a form usable by the clerks. These abilities have been and continue to be of help to the committees and the Stated Clerk.

However, despite such successes and resources there remains a need to communicate more efficiently between the churches, the presbyteries, the denominational offices, the various standing and special committees of the GA and the Stated Clerk while minimizing the problems of incompatible files and equipment. The software and computers being purchased by the churches and ministers are of such variety that sharing of documents on floppy disks is, although often advantageous, frequently inconvenient or impossible because of incompatible equipment.

One way to minimize the problems of incompatibility is to encourage the use of compatible equipment and software, and the committee has some suggestions in this regard. Since IBM and Macintosh equipment have become the dual industry standards, we would suggest that the churches, pastors, and denomination try to utilize such hardware, if possible. In reflecting the large amount of software available for these machines, it was decided to encourage (not require) the use of Microsoft Word or Microsoft Works within the churches.

Microsoft Works covers the common applications of modem communication, word processing, spreadsheets for treasurers, database work for addresses and mailing lists (especially for mission churches) skills and interests database, and statistical reports and some desktop publishing, e.g., church newsletter. Microsoft Word provides more sophisticated desktop publishing than Microsoft Works for those desiring that capability. They are available in both IBM and Macintosh versions, and most important, the files generated by both versions are compatible once converted into the alternative disk format.

Another way of minimizing the problem in incompatible files and equipment is to encourage the use of modem transfer over the phone lines and to set up a means of receiving and storing files transmitted in this way. Telephone modem communication is one way of quickly and efficiently communicating information in machine readable form and saving time and other resources in retyping and/or converting to other formats. The telephone modem communication provides a means of standardized communication between otherwise incompatible equipment. Macintosh, IBM/Compatible personal computer or 3 1/2" or 5 1/4" floppies or high or low density, double or single sided floppy disks are compatible via modem. While it is certainly a more expensive means of sending information than the postal service, communication costs can be reduced by transmitting during off peak hours, at night, and via public networks, e.g., MCI mail, Tymnet, and Telenet.

The Committees already have the capability to implement a system of modem communication and facsimile machines shared by all of the Committees. The next logical step would be to set up an automated means of receiving and storing files for use by the committees and the Stated Clerk. This step would be in anticipation of
what we think will be an increased need to communicate electronically in the years ahead. It would require a computer and a phone line dedicated to that purpose.

It is possible that group purchases of hardware and software could save considerable money on hardware and software purchases if coordinated by the Controller of the Committee on Coordination, but the committee was divided as to whether setting up of such purchases was the best stewardship of the controller's time.

Our committee also considered the problem of the multiple mailing list data bases which exist at 7401. Presently the three Outreach Committees have their own, GCP has its own, and the Stated Clerk has his own. It is recommended that the denominational office maintain the data base for the whole church and if specialized data are required that they be maintained separately.

RECOMMENDATIONS

In light of the above, this committee brings the following recommendations:

1. That churches and pastors be encouraged to purchase IBM/compatible or Macintosh computers, and, if possible, a modem and appropriate communication software.

2. That churches which have not purchased computer equipment and others contemplating changing earlier equipment, be encouraged to purchase IBM/compatible computers with Microsoft Works and/or Microsoft Word word-processing software.

3. That the Stated Clerk of the General Assembly be authorized to purchase a modem for reports of the General Assembly or other materials that might become a part of the General Assembly minutes. Reports produced on Macintosh computers should be converted to IBM PC DOS format before transmission to the Stated Clerk or sent to 7401 for conversion at GCP, and that Procomm, Smartcomm III or Microsoft Works be used for communication.

4. That the churches be informed that those submitting materials or reports to the Stated Clerk, Denominational Committees, New Horizons, or GCP are encouraged (not required) to use Microsoft Word/Works in IBM/compatible or Macintosh formats or IBM RFT/DCA, Microsoft RTF or ASCII text format via disk or modem.

5. That a facsimile machine for the offices at 7401 be obtained for urgent communications with the committee secretaries, that a phone line be dedicated to its use, and that the FAX number be published in the OPC directory. Until that is accomplished, it should be noted that the GCP facsimile machine can be reached at 215/635-6512.

6. That the denominational offices begin to take steps to set up an Electronic Mail System at 7401 that would automatically receive and store messages and/or
computer files directed to various offices (or even individual churches) for retrieval at a convenient time.

7. That the maintenance of the General Assembly mailing list be moved to the denominational office.
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For the Year Ending December 31, 1989
## REGIONAL CHURCH OF THE DAKOTAS

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
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**Notes:** Heading abbreviations are defined in the Summary of Statistics table at the end of the report.  
* The value indicated is revised from the previous year’s report.  
(A) Members are on the roll of the regional church.  

**PRESBYTERY:**  
Stated Meetings: March (1st Tuesday)  
September (4th Tuesday)  

Moderator:  
Lawrence R. Eyres, Term Expires: 3/90  

Clerk:  
Edward A. Eppinger, Term Expires: 3/90  

Licensures:  
Carl A. P. Durham, 9/28/89  

Ordinations:  
Carl A. P. Durham, 9/28/89
<p>| Ministers Received: | None |
| Ministers Installed: | Carl A. P. Durham, pastor, TRINITY, Bridgewater SD, 9/28/89 |
| Ministers Removed: | Aureliano A. Tan, Jr., dismissed to the Presbytery of the Southwest, 4/21/89 |
| Roll of Licentiates: | None |
| Membership: | Ministers: 18, Ruling Elders: 55 |
| Changes in Congregations: | None |
| Total Congregations: | Churches: 12, Mission Works: 1 |</p>
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<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>(May) (Nov)</td>
<td>Capital Imp. Bequests</td>
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### Regional Church of the Mid-Atlantic, Continued

#### Church or Mission Work
- **Location (nm = no mail)**
- **Pastor**
- **Associate(a), Teacher:**
- **Evangelist(e), Other:**

#### Membership Roll Statistics for the Year 1989

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#### Attendance at CATEGORIES:
- **AM Worship, Sun. School (May)**
- **Dth Dnl D LE C.M. AM Worship. General**
- **Evangelist(e), Other(-)**

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#### Contributions in 1989 ($)

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<td><strong>24</strong></td>
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</tbody>
</table>

#### Washington, D.C.

- **Washington, Kidane-Hiwot (See Note D below)**
- **3150 Chesapeake St. (nm)**
- **Hailu Mekonnen**

<table>
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<tr>
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#### Note D:
- Hailu Mekonnen of former congregations, others (A)
REGIONAL CHURCH OF THE MID-ATLANTIC, Continued

Notes: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.

* The value indicated is revised from the previous year's report.

(A) Members are on the roll of the regional church.

(B) Members are on the roll of OP FELLOWSHIP, Matthews NC.

(C) Under the oversight of the session of GARST MILL, Roanoke VA, but not included in their statistics.

(D) Kidane-Hiwot is an indigenous Ethiopian work aided by presbytery. Its members are not on the roll of the OPC.

PRESBYTERY:

**Stated Meetings:**

- April (3rd Friday and Saturday, except Good Friday)
- September (3rd Friday and Saturday)
- December (1st Friday and Saturday)

**Moderator:**

- Robert Y. Eckardt
  - Term Expires: 9/90

**Clerk:**

- Stuart R. Jones
  - Term Expires: 9/90

**Licensures:**

- Stephen Green, 9/15/89

**Ordinations:**

- None

**Ministers Received:**

- Elmer M. Dortzbach, from the Presbytery of the South, 4/22/89
- Roy Davenport, from the PCA, 11/19/89

**Ministers Installed:**

- Thomas E. Tyson, evangelist, General Secretary, Committee on Christian Education, 10/1/89
- Roy Davenport, organizing pastor, Christ Presbyterian Chapel, Etowah NC, 11/19/89

**Ministers Removed:**

- None

**Roll of Ministers:**

- Roy Davenport
- Richard N. Ellis
- Stephen R. Hake
- Stephen G. Hohenberger
- Richard E. Knodel, Jr.
- Robert L. Myers
- Thomas E. Tyson
- Everett C. DeVelde
- Douglas A. Felch
- George W. Hall, Jr.
- Richard L. Horner
- Robert M. Lucas
- Cromwell G. Roskamp
- Edwin C. Urban
- Elmer M. Dortzbach
- Mark D. Futato
- George E. Haney
- Stuart R. Jones
- Hailu Mekonnen
- Dennis W. Smith
- Robert Y. Eckardt
- Timothy H. Gregson
- Allen H. Harris
- Edward L. Kellogg
- David M. Moore
- Leonard N. Stewart

**Roll of Licentiates:**

- Stephen Green
- Mark Hartzell

**Membership:**

- Ministers: 26
- Ruling Elders: 59

**Changes in Congregations:**

- None. However, presbytery voted in December 1989 to receive Trinity Reformed Church, Bowie, MD, with the service of installation scheduled in April 1990.

**Total Congregations:**

- Churches: 15
- Mission Works: 2
<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>CATEGORIES:</td>
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<td>General Total Revd</td>
<td>n/s</td>
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<td>Benevolence Avg per CM</td>
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<td>Capital Imp. Bequests</td>
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<td>Farmington Hills, OAKLAND</td>
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## REGIONAL CHURCHES IN THE MIDWEST, Continued

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<th>CONTRIBUTIONS IN 1989 ($)</th>
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<td>Pastor</td>
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<td>Rap Par</td>
<td>P/F Dth Dm Dk</td>
<td>B.C.</td>
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<td>Evangelist(e), Other(-)</td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
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### MICHIGAN, Continued

- **Kalamazoo, COMMUNITY**
  - 2131 Alamo Ave.  
    - Kenneth A. Smith: 40
  - 5525 S. Pennsylvania Ave.  
    - Stephen A. Pribble: 17

- **Lansing, Grace Chapel (B)**
  - 10 0 0 0 0 0 0 0 0 14 35 31 1,630 1,629 1

- **Metamora, PILGRIM**
  - 58 W. High St.  
    - 13* 4 3 0 0 2 0 18 23 23 1,811 830

### WISCONSIN

- **Appleton, Apple Valley (C)**
  - Vacant  
    - 7* 2 3 0 0 0 0 0 12 43 46 32,319 34,419
    - 14 0 2 0 0 2 0 11 31 35 1,580 2,868
    - 17* 23 0

- **Cedar Grove, CALVARY**
  - 136 W. Union Ave.  
    - Henry H. Fikkert: 487
  - 10 0 0 0 0 0 0 0 10 14 20 17,019 19,778

- **Green Bay, NEW HOPE**
  - 110 Winchester Way  
    - Jonathan F. Peters: 261
  - 101* 8 4 0 0 9 3 101 129 138 13,821 1,187

- **Gresham, OLD STOCKBRIDGE**
  - N3204 Morgan Rd.  
    - Michael D. Knierim: 68
  - 50 0 0 0 0 0 52 48 50 28,091 32,459

- **Janesville, CHRIST**
  - 530 N. Wright Rd.  
    - Lot 6 7: 93
  - 59 0 0 0 0 7 55 70 70 47,316 49,779

- **Menomonie Falls, FALLS**
  - W156 N7356 Pilgrim Rd.  
    - Cornelius Tolsma: 259
  - 175 5 0 1 4 10 8 159 157 155 87,258 103,121

- **Oostburg, BETHEL**
  - 609 Center Ave.  
    - James L. Bosgraf: 575
  - 394 10 0 1 2 7 0 396 510 510 97,672 236,611

### Footnotes

- * indicates additional information.
- **""""""""** indicates Further breakdown or notes.

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**Yearbook**

Number 327
REGIONAL CHURCH OF THE MIDWEST, Continued

CHURCH or Mission Work
Location (nm = no mail)
Pastor
Associate(s), Teacher(s)
Evangelist(s), Other(s)

BEGIN  ---ADDED----  ----REMOVED----  END
C.M.  P/F  R/F  L/T  Dth  Dm  D&E  C.M.  A.M  Worship  B.S.C.  Bap  Far  P/F  Dth  Dm  D&E  C.M.  Sun. School
Total  (+)  Total  (May)  (Nov)  Capital Imp.  Bequests

WISCONSIN, Continued

Sheboygan, Grace (D)
4930 Green Valley La. (nm)
Vacant

Vacant  15  0  0  0  0  0  0  15  15  15  0  0
Hwy 47  38  0  0  0  0  0  0  38  30  30  0  0
Vacant  53  0  0  0  0  0  0  53  0  0  0  0
Remaining members of former congregations, others, (A)

15  0  0  0  0  0  0  15  0  0  0  0
16  0  0  0  0  0  0  16  0  0  0  0

TOTALS

ATTENDANCE

2015*  52  28  33  15  261  43  1809  2377  2177  1,182,636  1,577,463  66  52
952*  59  29  28  0  74  23  915  1330  1161  316,006  872  27
2967*  2724

CONTRIBUTIONS IN 1989 ($)

General  Total Rcvd  Benevolence  Avg per CM  R.E. Dea  n/s

22,043  25,193  2177  1161  872  27
41,51

Notes:
Heading abbreviations are defined in the Summary of Statistics table at the end of the report.

* The value indicated is revised from the previous year's report.

(A) Members are on the roll of the regional church.

(B) Under the oversight of the session, SPENCER MILLS, Gowe MI, but not included in their statistics.

(C) Members are on the roll of NEW HOPE, Green Bay WI.

(D) Members are on the roll of BETHEL, Oostburg WI.

PRESBYTERY:

Stated Meetings:
February (3rd Friday and Saturday)
September (3rd Monday and Tuesday)

Moderator:
William O. Rudolph, Jr.  Term Expires: 3/91

Clerk:
Douglas B. Clawson  Term Expires: 3/90

Licensures:
LeRoy Leach, 2/17/89
Steven Richert, 2/17/89
David Melvin, 2/25/89
Joseph Aukseta, 9/19/89

Ordinations:
LeRoy Leach, 10/6/89

Ministers Received:
David W. Cole, from the Presbytery of Northern California, 4/15/89
Karl T. Cooper, from the Presbytery of Philadelphia, 4/15/89
James T. Hoekstra, from the Presbytery of the South, 10/2/89
John N. Fikkert, from the Presbytery of the South, 11/18/89
Stephen A. Pribble, from Presbytery of Ascension, PCA, 12/1/89
### Ministers Installed:

- LeRoy Leach, assistant pastor, FALLS, Menomonee Falls WI, 10/6/89
- Ralph A. Rebandt II, pastor, OAKLAND HILLS COMMUNITY CHURCH, Farmington Hills MI, 10/8/89
- James T. Hoekstra, assistant pastor, BETHEL, Oostburg WI, 10/20/89
- Stephen A. Pribble, organizing pastor, Grace Chapel, Lansing MI, 12/1/89

### Ministers Removed:

- Matthew D. Floding, erased upon withdrawal from the OPC, 4/28/89
- Robert W. Harvey, erased upon withdrawal from the OPC, 10/8/89
- Charles H. Gosling, erased upon withdrawal from the OPC, 11/4/89

### Roll of Ministers:

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<th>Name</th>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
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<tr>
<td>William B. Acker</td>
<td>William A. Anderson</td>
<td>Victor B. Atallah</td>
<td>J. Anthony Blair</td>
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<tr>
<td>James L. Bosgraf</td>
<td>Douglas B. Clawson</td>
<td>David W. Cole</td>
<td>Karl T. Cooper</td>
</tr>
<tr>
<td>Dennis L. Disselkoen</td>
<td>Karl G. Dortzbach</td>
<td>Leslie A. Dunn</td>
<td>Abe W. Ediger</td>
</tr>
<tr>
<td>Henry M. Rikker</td>
<td>John H. Rikker</td>
<td>James M. Garretson</td>
<td>James T. Hoekstra</td>
</tr>
<tr>
<td>Ronald J. Hoekstra</td>
<td>Michael D. Knierim</td>
<td>William H. Laun</td>
<td>LeRoy Leach</td>
</tr>
<tr>
<td>Calvin R. Malcor</td>
<td>Jonathan F. Peters</td>
<td>Gordon E. Peterson</td>
<td>Stephen A. Pribble</td>
</tr>
<tr>
<td>Ralph A. Rebandt II</td>
<td>William O. Rudolph, Jr.</td>
<td>Kenneth A. Smith</td>
<td>Donald F. Stanton</td>
</tr>
<tr>
<td>Peter Stazen II</td>
<td>Cornelius Toisma</td>
<td>John R. Wiers</td>
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</tr>
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</table>

### Roll of Licentiates:

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Auksela</td>
<td>William D. Dennison</td>
<td>Gerald Marinucci</td>
</tr>
<tr>
<td>David Melvin</td>
<td>Steven Richert</td>
<td>Frank J. Marsh</td>
</tr>
</tbody>
</table>

### Membership:

- Ministers: 31
- Ruling Elders: 14

### Changes in Congregations:

- OAKLAND HILLS COMMUNITY CHURCH, Farmington Hills MI, organized as a new and separate church, 10/8/89, (formerly New Hope O. P. Chapel)

### Total Congregations:

- Churches: 18
- Mission Works: 3
### REGIONAL CHURCH OF NEW JERSEY, Continued

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BEGIN ---ADDED--- REMOVE- ---TOTAL (May) (Nov)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C.M. P/F R/F L/T Dth Dml D&amp;E B.C. M. AM Worship,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Associate(a), Teacher(t) B.C. Bap Par F/ Dth Dml D&amp;E B.C.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Evangelist(e), Other( ) Total (May) (Nov)</td>
<td></td>
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<tr>
<td></td>
<td>Total (+) (-) Total (May) (Nov)</td>
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#### NEW JERSEY, Continued

<table>
<thead>
<tr>
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<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BEGIN ---ADDED--- REMOVE- ---TOTAL (May) (Nov)</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C.M. P/F R/F L/T Dth Dml D&amp;E B.C. M. AM Worship,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Associate(a), Teacher(t) B.C. Bap Par F/ Dth Dml D&amp;E B.C.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Evangelist(e), Other( ) Total (May) (Nov)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Total (+) (-) Total (May) (Nov)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BEGIN ---ADDED--- REMOVE- ---TOTAL (May) (Nov)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C.M. P/F R/F L/T Dth Dml D&amp;E B.C. M. AM Worship,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Associate(a), Teacher(t) B.C. Bap Par F/ Dth Dml D&amp;E B.C.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Evangelist(e), Other( ) Total (May) (Nov)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total (+) (-) Total (May) (Nov)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Ringoes, CALVARY

- **60** 0 2 2 1 3 8 52 41 39 45,975 63,345 2 0
- **24** 0 4 0 0 6 4 18 21 20 16,933 2,218
- **84** 70 437 10,000

#### Sparta, New Life (A) (terminated)

- **0** 0 4 0 0 4 0 0 0 0 0 0 0
- **0** 0 0 0 0 0 0 0

#### Stratford, STRATFORD OPC

- **86** 2 3 3 0 2 2 90 104 107 67,238 84,400 4 5
- **53** 3 2 1 0 2 0 55 39 42 14,397 938
- **139** 145 2,765 2,694

#### Trenton, GRACE

- **61** 0 1 2 0 1 0 63 59 58 46,885 62,004 2 2
- **21** 0 4 0 0 0 0 25 43 50 14,289 984
- **82** 88 830 0

#### Turnersville, CROSS KEYS FELLOWSHIP, Grange Hall, Rt. 555, Cross Keys (nm)

- **40** 0 0 0 0 16 0 24 30 34 23,400 26,000 2 1
- **28** 0 0 0 0 17 0 11 21 23 2,600 1,083
- **68** 35 0 0

#### Vineland, COVENANT

- **229** 2 2 4 2 3 14 218 98 956 89,714 6 3
- **47** 3 1 0 0 0 6 45 45 50 31,056 412 2
- **276** 263 0 0

#### West Collingswood, IMMANUEL

- **48** 0 0 0 2 0 3 43 40 44 43,506 64,822 2 1
- **10** 0 0 0 0 0 0 10 16 18 21,316 1,507 1
- **58** 53 0 0

#### Westfield, GRACE

- **102** 2 1 0 0 3 11 91 76 82 67,038 113,071 5 5
- **40** 2 0 2 0 2 0 1 2 38 43 44 46,033 1,243 3
- **142** 129 0 0

#### Whippany, EMMANUEL

- **97** 1 2 0 1 9 10 80 60 50 53,572 78,192 4 1
- **325** 45 3 0 1 0 5 6 36 40 35 23,420 977 2
- **142** 116 1,200 0

#### Whippany, CALVARY

- **61** 7 0 0 1 0 2 65 77 81 32,037 42,724 3 2
- **119** 36 0 3 4 0 0 35 63 60 10,687 657
- **97** 100 0 16,973
### MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>C.M.</th>
<th>P/F</th>
<th>R/F</th>
<th>L/T</th>
<th>Dth</th>
<th>Dml</th>
<th>DLE</th>
<th>B.C.</th>
<th>Bap</th>
<th>Par</th>
<th>P/F</th>
<th>Dth</th>
<th>Dml</th>
<th>DLE</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
</tr>
<tr>
<td>Remaining members of former congregations, others (A)</td>
<td>1</td>
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<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TOTALS

- **1499**
- **38**
- **29**
- **16**
- **62**
- **65**
- **1451**
- **1456**
- **1519**
- **1,010,629**
- **1,332,585**
- **64**
- **42**
- **656**
- **24**
- **37**
- **12**
- **44**
- **22**
- **639**
- **860**
- **879**
- **304,607**
- **918**
- **14**
- **2155**
- **17,349**
- **2090**
- **4,0367**

### Notes:
- Heading abbreviations are defined in the Summary of Statistics table at the end of the report.
- The value indicated is revised from the previous year's report.
- (A) Members are on the roll of the regional church.

### PRESBYTERY:

- **Stated Meetings:**
  - February (4th Saturday)
  - April (4th Tuesday)
  - September (4th Saturday)
  - December (1st Tuesday)

- **Moderator:**
  - Donald H. Taws
  - Term Expires: 9/22/90

- **Clerk:**
  - Richard A. Barker
  - Term Expires: 9/28/91

- **Licenses:**
  - Daniel E. Anthony, 2/25/89
  - Alan D. Strange, 6/1/89

- **Ordinations:**
  - None

- **Ministers Received:**
  - None

- **Ministers Installed:**
  - None

- **Ministers Removed:**
  - Robert A. Gramp, deposed, 5/6/89
  - W. Ralph English, dismissed to the Presbytery of the South, 6/10/89
  - Laurence N. Veil, dismissed to the Presbytery of Philadelphia, 9/24/89
  - Robert S. Rienstra, dismissed to the Presbytery of New York and New England, 10/13/89
  - Robert W. A. Lethan, dismissed to the Presbytery of Philadelphia, 11/10/89
  - Jay E. Adams, dismissed to the Second Presbytery, ARPC, 12/5/89

### Roll of Ministers:

- W. Lee Benson
- George S. Christian
- Howard Currie
- David F. Elmer
- Calvin A. Busch
- Thomas D. Church
- Allen D. Curry
- Glenn P. Evans
- Kenneth J. Campbell
- Harvie M. Conn
- Ivan R. Davis
- Richard B. Gaffin, Sr.
- Leonard F. Chanoux
- David B. Cummings
- Martin L. Dawson
- Ross W. Graham
Roll of Ministers, Continued:
Theodore Hard  L. Kenneth Hash  Meredith G. Kline  George S. Kostas
Craig T. Lins  Robert L. Marshall  Richard A. Nelson  LeRoy B. Oliver
Ronald E. Pearce  Peter J. Puliatti  James W. Reber  Charles F. Robbins, IV
Douglas Rogers  Lendall H. Smith  Stanford M. Sutton, Jr.  Donald H. Taws

Roll of Licentiates:
Daniel E. Anthony  Timothy J. Power  Alan D. Strange

Membership:
Ministers: 35  Ruling Elders: 78

Changes in Congregations:
CROSS KEYS FELLOWSHIP, Turnersville NJ, organized as a new and separate church, 6/4/89
New Life, Sparta NJ, mission work terminated, 10/8/89

Total Congregations:
Churches: 19  Mission Works: 0
# Regional Church of New York and New England

## Membership Roll Statistics for the Year 1989

<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location (nm = no mail)</td>
<td>BEGIN ---ADDED--- ----REMOVED---- END</td>
<td>at</td>
<td>CATEGORIES: SUMMARY:</td>
<td></td>
</tr>
<tr>
<td>Pastor</td>
<td>C.M. P/F R/F L/T Dth Dm &amp; E C.M. B.C. Bap Par P/F Dth Dm &amp; E B.C. Sun. School</td>
<td>AM Worship, Benevolence Avg per CH</td>
<td>General</td>
<td>Total Rcvd R.E. Dea</td>
</tr>
<tr>
<td>Associate(a), Teacher(t)</td>
<td>Other(____)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evangelist(e), Other(____)</td>
<td>Total (+=) (-=) Total (May) (Nov)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Connecticut

#### Danbury (see Newtown)

- **Hamden, WESTMINSTER**
  - 565 Shepard Ave.
  - Richard R. Gerber
  - James W. Campbell (t)
  - Total: 90 (47,845) (+), 3 (22,424) (-), 67 (113,794) (Total)

#### Newtown, COMMUNITY

- **Main St.**
  - William B. Kessler
  - Total: 14 (42,501) (+), 1 (20,274) (-), 15 (42,659) (Total)

### Maine

#### Bangor, PILGRIM

- 375 Mt. Hope Ave.
  - Jonathan B. Falk
  - Richard M. Dickinson (a)
  - Total: 100 (54,606) (+), 6 (23,040) (-), 106 (79,671) (Total)

#### Lewiston, TRINITY

- 91 College St.
  - Donald R. Miller
  - Richard M. Dickinson (a)
  - Total: 75 (56,619) (+), 7 (27,167) (-), 82 (88,136) (Total)

#### Portland, SECOND PARISH

- 32 Neal St.
  - John R. Hilbelink
  - Total: 189 (69,841) (+), 2 (25,119) (-), 191 (95,413) (Total)

#### Rockport, LAKEVIEW

- Rt. 17 & Rockville St.
  - Randolph H. Patterson
  - Total: 49 (39,340) (+), 1 (5,001) (-), 50 (44,341) (Total)

#### Skowhegan, SKOWHEGAN OPC

- 50 North Ave. (nm)
  - Harold L. Dorman
  - Total: 19 (11,322) (+), 1 (1,207) (-), 20 (12,729) (Total)
<table>
<thead>
<tr>
<th>Town</th>
<th>Address</th>
<th>Phone</th>
<th>Fax</th>
<th>Mailing Address</th>
<th>Phone</th>
<th>Fax</th>
<th>Mailing Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston</td>
<td>20,442</td>
<td>1,460</td>
<td>6,504</td>
<td>1,770</td>
<td>8</td>
<td>6,004</td>
<td>500</td>
</tr>
<tr>
<td>Fall River</td>
<td>6,504</td>
<td>6,004</td>
<td>500</td>
<td>1,770</td>
<td>8</td>
<td>6,004</td>
<td>500</td>
</tr>
<tr>
<td>Ipswich</td>
<td>129</td>
<td>180</td>
<td>52</td>
<td>49,950</td>
<td>16,928</td>
<td>14,543</td>
<td>40,076</td>
</tr>
<tr>
<td>North Andover</td>
<td>181</td>
<td>980</td>
<td>0</td>
<td>94,950</td>
<td>16,928</td>
<td>14,543</td>
<td>40,076</td>
</tr>
<tr>
<td>South Hadley</td>
<td>288</td>
<td>126.421</td>
<td>980</td>
<td>94,950</td>
<td>16,928</td>
<td>14,543</td>
<td>40,076</td>
</tr>
<tr>
<td>West Barnstable</td>
<td>269</td>
<td>19</td>
<td>115</td>
<td>94,950</td>
<td>16,928</td>
<td>14,543</td>
<td>40,076</td>
</tr>
</tbody>
</table>

**Notes:**
- The table provides information on various towns and their corresponding phone and fax numbers.
- The table includes columns for phone, fax, and mailing address.
- The data is organized in a tabular format for easy reading and analysis.

**Yearbook**

335
### REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND, Continued

<table>
<thead>
<tr>
<th>Location</th>
<th>Membership Roll Statistics for the Year 1989</th>
<th>Attendance</th>
<th>Contributions in 1989 ($)</th>
<th>Church Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>New York, Continued</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mt. Vernon, Westchester</td>
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<td></td>
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<tr>
<td>56 W. Sydney Ave.</td>
<td>69 1 1 1 0 0 0 0 4 8 89 90</td>
<td>50,929 62,191</td>
<td>2 2</td>
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<tr>
<td>Gregory E. Reynolds</td>
<td>107 0 0 0 0 42 62 65</td>
<td>11,262 915</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rochester, Covenant</td>
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<td></td>
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<tr>
<td>55 Hoover Dr.</td>
<td>74 4 4 2 1 3 0 80 90 104</td>
<td>62,000 154,000</td>
<td>5 5</td>
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</tr>
<tr>
<td>Kenneth M. Campbell</td>
<td>121 0 0 0 0 48 76 80</td>
<td>38,000 1,925</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rochester, Memorial</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>650 Merchants Rd.</td>
<td>87 0 0 2 1 1 4 83 70 76</td>
<td>59,324 78,562</td>
<td>6 3</td>
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</tr>
<tr>
<td>Stephen L. Phillips</td>
<td>115 0 0 0 0 31 25 31</td>
<td>17,858 947</td>
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<td></td>
</tr>
<tr>
<td>Schenectady, Calvary</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1230 Rugby Rd.</td>
<td>96 5 0 0 3 0 8 90 76 72</td>
<td>53,932 67,499</td>
<td>7 2</td>
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<tr>
<td>John W. Mallin, III</td>
<td>114 0 0 0 0 15 61 42</td>
<td>13,567 750</td>
<td></td>
<td></td>
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<tr>
<td><strong>Vermont</strong></td>
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<tr>
<td>Barre, Covenant</td>
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<tr>
<td>Spaulding H.S., Ayres St.</td>
<td>27 1 6 2 0 0 0 0 36 56 67</td>
<td>1,797 47,776</td>
<td>2 1</td>
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<tr>
<td>Raymond E. Commerat (nm)</td>
<td>39 60</td>
<td>30,781 1,327</td>
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<tr>
<td>Essex Jct., Ch. of the Servant</td>
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<tr>
<td>The Movement Center (nm)</td>
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<td>38,465 46,682</td>
<td>2 0</td>
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<tr>
<td>Morse Dr. off Kellogg Rd.</td>
<td>61 0 0 0 0 30 33 25</td>
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<tr>
<td>Andrew H. Selle</td>
<td>61 0 0 0 0 0 0</td>
<td>0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining members of former congregations, others (A)</td>
<td>9 0 0 0 0 0 0 9</td>
<td>9 0 0 0 0 0 0 9</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Totals

| | 1296 51 49 76 11 67 61 1333 1522 1567 1,040,197 1,478,046 | 72 50 |
| * | 624 57 38 11 0 33 28 647 928 943 323,363 1,109 22 |
| 1920 | 114,486 8,288 |

**Notes:**
- Heading abbreviations are defined in the Summary of Statistics table at the end of the report.
- The value indicated is revised from the previous year's report.
- (A) Members are on the roll of the regional church.
- (B) Under oversight of session, Pilgrim, Bangor ME in 1989, but not included in their statistics.
| Stated Meetings: | April (2nd Tuesday)  
| October (1st Tuesday) |
| Moderator: | Robert W. Eckardt  
| Term Expires: 10/90 |
| Clerk: | Stephen L. Phillips  
| Term Expires: 10/91 |
| Licenses: | None |
| Ordinations: | None |
| Ministers Received: | Robert S. Rienstra, from the Presbytery of New Jersey, 10/13/89 |
| Ministers Installed: | Raymond E. Commeret, pastor, COVENANT, Barre VT, 5/19/89 |
| | John W. Mallin, III, pastor, CALVARY, Schenectady NY, 7/22/89 |
| | John D. Van Meerbek, pastor, MERRIMACK VALLEY COMMUNITY, North Andover MA, 9/8/89 |
| | Robert S. Rienstra, pastor, PRESBYTERIAN CHURCH OF CAPE COD, West Barnstable MA, 10/13/89 |
| | John K. Pederson, pastor, NEW LIFE, South Hadley MA, 11/18/89 |
| Ministers Removed: | Charles G. Schauffele, deceased, 10/24/89 |
| Roll of Ministers: | David G. Barker  
| | Michael W. Bobick  
| | Gordon H. Cook, Jr.  
| | Richard M. Dickinson  
| | Harold L. Dorman  
| | Robert W. Eckardt  
| | Charles H. Ellis  
| | Jonathan B. Falk  
| | Theodore J. Georgian  
| | Richard R. Gerber  
| | Burton L. Goddard  
| | John R. Hilbelink  
| | James P. Kern  
| | William B. Kessler  
| | Samuel T. Logan, Jr.  
| | John W. Mallin, III  
| | Donald R. Miller  
| | Randolph H. Patterson  
| | John K. Pederson  
| | Stephen L. Phillips  
| | Gregory E. Reynolds  
| | Robert S. Rienstra  
| | David W. Robinson  
| | Wendell L. Rockey, Jr.  
| | Andrew H. Seile  
| | H. Carl Shank  
| | William Shishko  
| | Laurence C. Sibley, Jr.  
| | John H. Skilton  
| | Charles E. Stanton  
| | Robert H. Tanzie  
| | John D. Van Meerbek  
| | Malcolm L. Wright  
| | Laurence W. Veinott  
| | Michael G. Fettus  
| | Jude J. Rearden  
| Membership: | Ministers: 38  
| | Ruling Elders: 94  
| Changes in Congregations: | COVENANT, Barre VT, organized as a new and separate church, 3/10/89 (previously reported as 12/3/88)  
| | MERRIMACK VALLEY COMMUNITY, North Andover MA, organized as a new and separate church, 9/8/89  
| | NEW LIFE, South Hadley MA, organized as a new and separate church, 11/18/89  
| | Emmanuel, Maple Grove ME, mission work terminated, 1989  
| Total Congregations: | Churches: 21  
| Mission Works: 2 |
### Membership Roll Statistics for the Year 1989

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<tr>
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<th>Begin</th>
<th>Added</th>
<th>Removed</th>
<th>End</th>
<th>Total (+)</th>
<th>(-)</th>
<th>Total (May) (Nov)</th>
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### Contributions in 1989 ($)

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<thead>
<tr>
<th>Categories: Summary</th>
<th>General Total Rcvd</th>
<th>Benevolence Avg per CM</th>
<th>Capital Imp. Bequests</th>
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<td>General Total</td>
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<td>12,010</td>
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<td>Total Rcvd</td>
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<td>Benevolence Avg per CM</td>
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<td>R.E. Dea</td>
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## Regional Church of Northern California, Continued

### Attendance Contributions in 1989 ($)

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<th>Officers</th>
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<td>General</td>
<td>R.E. Dea</td>
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<tr>
<td>(May) (Nov)</td>
<td>Total Rcvd</td>
<td>n/s</td>
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<tr>
<td>Capital Imp., Bequests</td>
<td>Avg per CM</td>
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</tr>
<tr>
<td></td>
<td>n/s</td>
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### Church at Categories: Summary: Officers

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<th>Total</th>
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<tr>
<td>Avq per CM</td>
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<td></td>
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</tr>
<tr>
<td>n/s</td>
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<tr>
<td>Capital Imp., Bequests</td>
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<tr>
<td>Avg per CM</td>
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### California, Continued

#### South San Francisco, New Covenant

<table>
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<tbody>
<tr>
<td>186 Country Club Dr.</td>
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<tr>
<td>Carl E. Erickson</td>
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#### Sunnyvale, First

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<tr>
<td>Salvador M. Solis</td>
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<td>95</td>
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#### Nevada

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<tr>
<td>Battle Mountain, Grace (B)</td>
<td>65</td>
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<td>7</td>
<td>17</td>
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<tr>
<td>4th St., between 20 &amp; Reese (nm)</td>
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</tr>
<tr>
<td>Vacant</td>
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### Remaining member of former congregation

<table>
<thead>
<tr>
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<th>Members</th>
<th>(A)</th>
<th>(B)</th>
<th>Total</th>
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<tbody>
<tr>
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### Totals

<table>
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<td></td>
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<tr>
<td></td>
<td>496</td>
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<td>92</td>
<td>547</td>
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<tr>
<td></td>
<td>535,952</td>
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<td></td>
<td>218*</td>
<td>19</td>
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<tr>
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<tr>
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<td>1,285</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>801*</td>
<td>706</td>
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<td>10,485</td>
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Ministers Received: None

Ministers Installed: Martin Ban, presbytery evangelist, 10/20/89

Ministers Removed: David W. Cole, dismissed to the Presbytery of the Midwest, 4/15/89

Roll of Ministers:
- Martin Ban
- William J. Fredericks
- Chong Y. Lee
- Richard C. Miller
- Arthur G. Riffel
- Donald G. Buchanan, Jr.
- Robert H. Graham
- Richard M. Lewis
- Allen P. Moran
- Lyman M. Smith
- C. Tom Fincher
- Gerald G. Latal
- Charles A. McIlhenry
- Jeffery A. Landis
- Jonathan D. Male
- Gerald J. Neumair
- Salvador M. Solis

Roll of Licentiates: None

Membership:
- Ministers: 19
- Ruling Elders: 31


Total Congregations:
- Churches: 10
- Mission Works: 2
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<thead>
<tr>
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<th>Church Name</th>
<th>Contact Name</th>
<th>Phone</th>
<th>Address</th>
<th>Zip Code</th>
<th>City</th>
<th>State</th>
<th>Contributions</th>
<th>Attendance</th>
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</thead>
<tbody>
<tr>
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<td>Wasilla, New Life</td>
<td>Ron Paul</td>
<td>(907) 744-0000</td>
<td>175 First St.</td>
<td>99601</td>
<td>Wasilla</td>
<td>AK</td>
<td>30,367</td>
<td>30,367</td>
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<tr>
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<td>Kalispell, Faith Covenant</td>
<td>Harold Kellam</td>
<td>(406) 822-0000</td>
<td>301 First Ave. E.</td>
<td>59920</td>
<td>Kalispell</td>
<td>MT</td>
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<td>22,422</td>
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<tr>
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<td>Ronald J. McKenzie</td>
<td>(406) 822-0000</td>
<td>301 First Ave. E.</td>
<td>59920</td>
<td>Kalispell</td>
<td>MT</td>
<td>22,422</td>
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<tr>
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<td>Kalispell, Faith Covenant</td>
<td>Alfred J. Poirier</td>
<td>(406) 822-0000</td>
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<td>59920</td>
<td>Kalispell</td>
<td>MT</td>
<td>22,422</td>
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<td>(541) 543-0000</td>
<td>2050 26th St.</td>
<td>97801</td>
<td>Grants Pass</td>
<td>OR</td>
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<td>10,837</td>
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<td>Samuel van Houte</td>
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<td>OR</td>
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<td>Grants Pass</td>
<td>OR</td>
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<td>2050 26th St.</td>
<td>97801</td>
<td>Grants Pass</td>
<td>OR</td>
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## Regional Church of the Northwest, Continued

### Church or Mission Work

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<th>Associate(s), Teacher(t), Evangelist(e), Other(____)</th>
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<tr>
<td>8245 N.E. Fremont St.</td>
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<td></td>
</tr>
<tr>
<td>Wilsonville, OP Chapel (C)</td>
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<tr>
<td>9371 Wilsonville Rd. (nm)</td>
<td></td>
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</tr>
<tr>
<td>John W. Mahaffy (supply)</td>
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<tr>
<td>Windsor, TRINITY</td>
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<td></td>
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<tr>
<td>23211 S. Meridian Ave.</td>
<td></td>
<td></td>
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<tr>
<td>Yakima, HOPE</td>
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<td></td>
</tr>
<tr>
<td>3508 Summitview Ave.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John R. Spain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining members of former congregations, others (A)</td>
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### OREGON, Continued

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<tbody>
<tr>
<td>Portland, FIRST</td>
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<tr>
<td>8245 N.E. Fremont St.</td>
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<tr>
<td>9371 Wilsonville Rd. (nm)</td>
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### WASHINGTON

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<tbody>
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<td>Bothell, TRINITY</td>
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<tr>
<td>Yakima, HOPE</td>
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<tr>
<td>3508 Summitview Ave.</td>
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<td></td>
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<tr>
<td>John R. Spain</td>
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<tr>
<td>Remaining members of former congregations, others (A)</td>
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### Totals

<table>
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<th>Location (nm = no mail)</th>
<th>Pastor</th>
<th>Associate(s), Teacher(t), Evangelist(e), Other(____)</th>
</tr>
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<tbody>
<tr>
<td>Portland, FIRST</td>
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<tr>
<td>8245 N.E. Fremont St.</td>
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<td>Wilsonville, OP Chapel (C)</td>
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<tr>
<td>John W. Mahaffy (supply)</td>
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### Notes:

- Heading abbreviations are defined in the Summary of Statistics table at the end of the report.
- The value indicated is revised from the previous year's report.
- Under the oversight of OAK HILL, Eugene OR, but not included in their statistics.
- Members are on the roll of TRINITY, Newberg OR.

### Contributions in 1989 ($)

<table>
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<tr>
<th>Category</th>
<th>General Total Rcvd</th>
<th>Benevolence</th>
<th>Avg per CM</th>
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### Contributions in 1989 ($)

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<th>Avg per CM</th>
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### Notes:

- Members are on the roll of the regional church.
- Under the oversight of OAK HILL, Eugene OR, but not included in their statistics.
- Members are on the roll of TRINITY, Newberg OR.

### Presbytery:

- Stated Meetings:
  - April (4th Friday and Saturday)
  - September (4th Friday and Saturday)
- Moderator:
  - Mark T. Bube Term Expires: 9/90
- Clerk:
  - Donald M. Poundstone Term Expires: 9/90
REGIONAL CHURCH OF THE NORTHWEST, Continued

Licenses:
Randy Bergquist, 9/23/89
John KaKas, 9/23/89
Mark Sumpter, 9/23/89

Ordinations:
None

Ministers Received:
None

Ministers Installed:
Ronald J. McKenzie, pastor, CORNERSTONE, Missoula MT, 11/10/89

Ministers Removed:
Rodney E. Alexander, renounced the jurisdiction of the OPC, 10/28/89

Roll of Ministers:
Harold L. Baurer
Harold S. Kellam
Jay M. Milojevich
Donald M. Poundstone
Edward L. Volz

Glenn T. Black
John W. Mahaffy
Patrick H. Morison
John R. Spain
Eugene B. Williams

Albert G. Edwards III
Ronald J. McKenzie
Russell D. Piper
George Y. Uomoto

Ted F. Gray
Gordon S. Miller
Alfred J. Poirier
Samuel van Houte

Roll of Licentiates:
Randy Bergquist

John KaKas
Mark Sumpter

Murray Uomoto

Membership:
Ministers: 18
Ruling Elders: 48

Changes in Congregations:
None

Total Congregations:
Churches: 12
Mission Works: 2
## REGIONAL CHURCH OF OHIO

**CHURCH or Mission Work**

<table>
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<tr>
<th>Location (nm = no mail)</th>
<th>Begin</th>
<th>---</th>
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<td>F/P</td>
<td>R/L</td>
<td>T</td>
<td>Dth</td>
<td>Ddl</td>
<td>D &amp; E</td>
<td>C.M.</td>
<td>AM Worship</td>
<td>Sun. School</td>
<td>B.C. Bap</td>
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<td>Bap</td>
<td>Par</td>
<td>F/P</td>
<td>Dth</td>
<td>Ddl</td>
<td>D &amp; E</td>
<td>B.C.</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td>Amenities</td>
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<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td>(May)</td>
<td>(Nov)</td>
<td>(May)</td>
<td>(Nov)</td>
<td>(May)</td>
<td>(Nov)</td>
<td>(May)</td>
<td>(Nov)</td>
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**OHIO**

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Pennsylvania

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**CHURCH or Mission Work**

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<tr>
<th>Location</th>
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### REGIONAL CHURCH OF OHIO, Continued

<table>
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<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH</th>
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<td>CATEGORIES: SUMMARY:</td>
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<td>C.M. P/F R/F L/T Dth Dal D&amp;E C.M. AM Worship,</td>
<td>General</td>
<td>Total Rcvd R.E. Dea</td>
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<tr>
<td>Associate(a), Teacher(t)</td>
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<td>Benevolence</td>
<td>Avg per CM n/s</td>
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<td>Evangelist(e), Other(____)</td>
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Notes: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.
* The value indicated is revised from the previous year's report.

### PRESBYTERY:

**Stated Meetings:**
- April (3rd Friday and Saturday)
- October (3rd Friday and Saturday)

**Moderator:** Lawrence Semel Term Expires: 10/90

**Clerk:** William Kiester Term Expires: 10/90

**Licensorures:**
- John A. Porter, 10/20/89
- Douglas Snyder, 12/16/89

**Ordinations:** None

**Ministers Received:** None

**Ministers Installed:** David W. Kiester, associate pastor, CALVARY, Harrisville PA, 11/10/89

**Ministers Removed:** None

**Roll of Ministers:**
- Marvin O. Bowman
- Everett C. DeVelde, Jr.
- R. Daniel Knox
- Lawrence Semel
- Douglas M. Withington

**Roll of Licentiates:**
- John A. Porter

**Membership:**
- Ministers: 17
- Ruling Elders: 44

**Changes in Congregations:** None

**Total Congregations:**
- Churches: 10
- Mission Works: 0
### REGIONAL CHURCH OF PHILADELPHIA

#### CHURCH or Mission Work Location (nm = no mail) Pastor Associate(s), Teacher(s) Evangelist(s), Other(____)

#### MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989

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<th>Bap Par</th>
<th>P/F</th>
<th>Dth Dml DiE</th>
<th>B.C.</th>
<th>Sun School</th>
<th>AM Worship, Evangelist(e), Other(-)</th>
<th>Total</th>
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#### ATTENDANCE at

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#### CONTRIBUTIONS IN 1989 ($)

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<th>Categories</th>
<th>SUMMARY:</th>
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<tr>
<td>General</td>
<td>Total Rcvd</td>
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<tr>
<td>Benevolence</td>
<td>Avg per CM</td>
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<tr>
<td>Capital Imp. Bequests</td>
<td>n/s</td>
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#### CONTRIBUTIONS IN 1989 ($)

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<tr>
<td>Benevolence</td>
<td>Avg per CM</td>
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<tr>
<td>Capital Imp. Bequests</td>
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#### Figures and Values

- Contributions in 1989 categories include General, Benevolence, and Capital Imp. Bequests.
- Contribution amounts are provided for each category as follows:
  - General: Total Rcvd, Avg per CM
  - Benevolence: Total Rcvd, Avg per CM
  - Capital Imp. Bequests: Total Rcvd, Avg per CM

---

### Fifty-Seventh General Assembly
<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE at AM Worship, Sun. School (May) (Nov)</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<tr>
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<td>P/F/F R/F L/T 0th Dmi D&amp;O C.M. B.C. Cap Par P/F/F Dth Dmi D&amp;O B.C.</td>
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<td></td>
<td>Total (+) (-) Total</td>
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<td>PENNSYLVANIA, Continued</td>
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<tr>
<td>Lampeter, New Life (A)</td>
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<td>61 N. Main St.</td>
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<td>John H. Harbison</td>
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<td>18,838 5 6</td>
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<td>PHILA. REFORMED FELLOWSHIP</td>
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### REGIONAL CHURCH OF PHILADELPHIA, Continued

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<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>R.E. Dea</td>
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<tr>
<td>Pastor</td>
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<td>Dth Dm &amp; Ee C.M.</td>
<td>AM Worship, Sun. School Total Number (May) (Nov)</td>
<td>General Total Rcvd Benevolence Avg per CM Capital Imp. Bequests</td>
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<td>Associate(a), Teacher(t)</td>
<td>B.C. Bap Par</td>
<td>P/F Dth Dm &amp; Ee B.C.</td>
<td>Total (+) (-)</td>
<td>Total</td>
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<tr>
<td>Evangelist(e), Other(_)</td>
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### PENNSYLVANIA, Continued

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<th>CONTRIBUTIONS</th>
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<td>110 S. Main St.</td>
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<td>Mark W. Holler</td>
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<td>Reading, COVENANT</td>
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<td>Lackawanna &amp; Snyder Sts.</td>
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<td>Remaining members of former congregations, others (A)</td>
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<td>0 8 0</td>
<td>14</td>
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<tr>
<td>7 - 0 0 0</td>
<td>0 5</td>
<td>2</td>
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<td>29</td>
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<td>TOTALS</td>
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<td>60 16</td>
<td>2051 2104 2245</td>
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<td>693* - 74 65</td>
<td>41 8</td>
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<td>2817*</td>
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<td>418,851 3,516</td>
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**Notes:** Heading abbreviations are defined in the Summary of Statistics table at the end of the report.

* The value indicated is revised from the previous year's report.

(A) Members are on the roll of the regional church.

### PRESBYTERY:

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<th>Stated Meetings:</th>
<th>February (1st Saturday)</th>
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<td>May (1st Saturday)</td>
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<td>September (3rd Saturday)</td>
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<td>November (3rd Saturday)</td>
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<table>
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<tr>
<th>Moderator:</th>
<th>Karl A. Hubenthal</th>
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<tbody>
<tr>
<td>Clerk:</td>
<td>A. LeRoy Greer</td>
<td>Term Expires: 9/90</td>
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REGIONAL CHURCH OF PHILADELPHIA, Continued

Licenses:
Fred Klett, 2/4/89
Barry Hofstetter, 5/6/89

Ordinations:
None

Ministers Received:
Thomas A. Foh, from the Presbytery of Southern California, 5/6/89
Joel C. Kershner, from the PCA, 5/6/89
Laurence N. Vail, from the Presbytery of New Jersey, 9/24/89
Clinton S. Foraker, from an independent church, 10/8/89
Robert W. A. Letham, from the Presbytery of New Jersey, 11/10/89

Ministers Installed:
George F. Morton, pastor, SOUTHWEST PHILADELPHIA REFORMED FELLOWSHIP, Philadelphia PA, 1/10/89
Joel C. Kershner, organizing pastor, OP Chapel, Mansfield PA, 6/30/89
Laurence N. Vail, organizing pastor, New Life, Lampeter PA, 9/24/89
Clinton S. Foraker, pastor, BETHANY, Oxford PA, 10/8/89
Robert W. A. Letham, pastor, EMMANUEL, Wilmington DE, 11/10/89

Ministers Removed:
Karl T. Cooper, dismissed to the Presbytery of the Midwest, 4/15/89
John W. Monger, dismissed to the RPCNA, 3/7/89

Roll of Ministers:
Lester R. Bachman
Richard C. Craven
Richard B. Gaffin, Jr.
John H. Harbison
Bruce F. Hunt
Robert D. Knudsen
Alan Lee
C. John Miller
Noises Silva
Bernard J. Stonehouse
John V. Yenchko

Samuel H. Bacon
Calvin K. Cummings, Jr.
John P. Galbraith
Joel C. Kershner
William C. Krispin
Robert W. A. Letham
David J. Miller
George F. Morton
Young J. Son
Barry A. Traver
Tim W. Young

John F. Bettler
Wilson L. Cummings
Jonathan C. Gibbs
Jung In Kim
Arthur W. Kuschke
L. Craig Long
Steven F. Miller
Albert W. Steever, Jr.

George R. Cottenden
James D. Day
Thomas A. Foh
A. LeRoy Greer
Karl A. Hubenthal
Jack D. Kinneer
William A. Laverty
Robert C. Marsh
Robert A. Minnig
H. Leverne Rosenberger
Arthur J. Steltzer
Douglas C. Winward, Jr.

Roll of Licentiates:
Douglas E. Bond
Joseph P. Wojnarowski

Barry Hofstetter

Fred Klett

Jonathan B. Rockey

Membership:
Ministers: 50
Ruling Elders: 110

Changes in Congregations:
NEW LIFE, Sterling PA, organized as a new and separate church, 5/21/89
NEW LIFE, Stroudsburg PA, organized as a new and separate church, 10/1/89

Total Congregations:
Churches: 20
Mission Works: 4
### REGIONAL CHURCH OF THE SOUTH

**CHURCH or Mission Work**
- Location (nm = no mail)
- BEGIN --ADDED-- REMOVED END
- Pastor
- Associate(a), Teacher(t)
- Evangelist(e), Other(

**MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989**
- **ATTENDANCE at**
- **CONTRIBUTIONS IN 1989 ($)**

**CATEGORIES: SUMMARY:**
- Church
- General
- Total Rcvd
- R.E. Dea

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
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<tbody>
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</table>

**OFFICERS**
- **CHURCH OFFICERS**
- R.E.
- Dea

**SUMMARY:**
- **Total Rcvd**
- **Total Bequests**
- **Benevolence**
- **Avg per CM**
- **n/s**

**FLORIDA**

- **Hialeah, IGLESIAS PRESBITERIANA**
  - **17680 NW 78th Ave.**
  - **30**
  - **31**
  - **41**
  - **51**
- **INTERNACIONAL**
  - **17680 NW 78th Ave.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Hialeah, SHARON**
  - **17680 NW 78th Ave.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Key West, New Life (A)**
  - **901 Flagler Ave. (nm)**
  - **30**
  - **31**
  - **41**
  - **51**
- **Lake Worth, FELLOWSHIP**
  - **Lake Worth**
  - **30**
  - **31**
  - **41**
  - **51**
- **Lauderhill, BETHEM**
  - **15511 N.W. 47th Ave.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Melbourne, Coastal (A)**
  - **Eau Gallie Blvd at Commodore**
  - **30**
  - **31**
  - **41**
  - **51**
- **Niceville, GRACE**
  - **2865 Edgewater Dr.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Ocala, FAITH**
  - **600 S.E. 58th Ave.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Orlando, LAKE SHERWOOD**
  - **8200 Balboa Dr.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Tallahassee, CALVARY**
  - **814 N. Gadsden St.**
  - **30**
  - **31**
  - **41**
  - **51**
- **Robert S. Evans**
  - **30**
  - **31**
  - **41**
  - **51**

**Key to the Code**
- **1** = Baptism
- **2** = Confirmation
- **3** = Special Events
- **4** = Membership
- **5** = Other

**Key to the Code**
- **(+)** = Increase
- **(−)** = Decrease
### Regional Church of the South, Continued

#### Church or Mission Work

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>Beginning</th>
<th>Added</th>
<th>Removed</th>
<th>Ending</th>
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<td>Atlanta, REDEEMER</td>
<td>100</td>
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<td>Doraville</td>
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<td>-</td>
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<tr>
<td>James Heemstra (supply)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0</td>
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<tr>
<td>Remaining members of former congregations, others (A)</td>
<td>5</td>
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#### Contributions in 1989 ($)

<table>
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<tr>
<th>Categories</th>
<th>Total Received</th>
<th>R.E. Deacon Genera</th>
<th>Benevolence Avg per CM</th>
<th>Capital Imp. Bequests</th>
<th>Total Capital Imp. Bequests</th>
<th>Total Other</th>
<th>Total Benevolence</th>
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<td>Total</td>
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<td>23</td>
<td>35</td>
<td>28</td>
<td>6</td>
<td>36</td>
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<td>244</td>
<td>30</td>
<td>26</td>
<td>5</td>
<td>1</td>
<td>23</td>
<td>25</td>
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<td></td>
<td>873*</td>
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<td>872</td>
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</table>

Notes: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.

* The value indicated is revised from the previous year's report.

(A) Members are on the roll of the regional church.

### Presbyterian Church of the South

#### Stated Meetings:
- April and October

#### Moderator:
- Thomas S. Champness, Jr. Term Expires: 10/90

#### Clerk:
- Ivan J. DeMaster Term Expires: 10/90

#### Licensures:
- Mark Larson, 10/26/89

#### Ordinations:
- Martin A. Novak, 11/19/89

#### Ministers Received:
- Paul J. Hill, from the PCA, 3/10/89
- W. Ralph English, from the Presbytery of New Jersey, 6/10/89
**Ministers Installed:**
- Paul J. Hill, organizing pastor, Fellowship, Lake Worth FL, 3/10/89 (see installation as pastor)
- Martin A. Novak, assistant pastor, LAKE SHERWOOD, Orlando FL, 11/15/89
- Paul J. Hill, pastor, FELLOWSHIP, Lake Worth FL, 12/8/89

**Ministers Removed:**
- David Seivright, dismissed to the PCA, 1/15/89
- Elmer M. Dortzbach, dismissed to the Presbytery of the Mid-Atlantic, 4/12/89
- Gary Edwards, demitted the ministry, 4/12/89
- Louis A. Kickasola, dismissed to the PCA, 4/12/89
- James T. Hoekstra, dismissed to the Presbytery of the Midwest, 10/20/89
- John N. Fikkert, dismissed to the Presbytery of the Midwest, 11/18/89
- Barry Henning, dismissed to the PCA, 10/26/89

**Roll of Ministers:**
- Jeffrey K. Boer
- Daniel J. Dillard
- Martin A. Novak
- John H. Thompson, Jr.
- Henry Buikema
- W. Ralph English
- Donald M. Parker
- Jose Vera
- Thomas S. Champness, Jr.
- Ivan J. DeMaster
- Robert S. Evans
- R. Heber McIlwaine
- Roger W. Schaurr
- Robert L. Vining
- Gordon T. Woolard

**Roll of Licentiates:**
- Mark Larson

**Membership:**
- Ministers: 20
- Ruling Elders: 43

**Changes in Congregations:**
- FELLOWSHIP, Lake Worth FL, organized as a new and separate church, 12/8/89

**Total Congregations:**
- Churches: 10
- Mission Works: 3
<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH</th>
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<tbody>
<tr>
<td>Location (nm = no mail)</td>
<td>BEGIN ---+---ADDED--- ----+---REMOVED--- END</td>
<td>AM Worship, Sun. School (May) (Nov)</td>
<td>General, Total Rcvd, Benevolence Avg per CM</td>
<td>Officer</td>
</tr>
<tr>
<td>Pastor</td>
<td>C.M.</td>
<td>B.C.</td>
<td>P/F</td>
<td>R/F</td>
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<tr>
<td>Associate(a), Teacher(t)</td>
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<td>Total</td>
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<td>Evangelist(e), Other(_</td>
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### CALIFORNIA

**Artesia, CORNERSTONE**
- Formerly CERRITOS VALLEY
- (withdrew)
- John W. Garrisi
- 54 2 4 0 1 0 1 58 75 51 54,708 57,079 4 0

**Bonita, BONITA OPC**
- 20 5 0 2 0 0 0 23 45 40 2,371 984 1

**Carson, GRACE**
- 22511 S. Figueroa St.
- Rollin P. Keller
- 16 1 2 0 0 0 0 19 27 34 15,121 1,502

**Costa Mesa (see Newport Beach)**
- Chula Vista, BAYVIEW
- 505 E. Naples St.
- Roger Wagner
- 114 10 7 65 0 24 5 167 99 100 80,932 94,027 4 2

**Escondido, Int'l Mission**
- (terminated)
- [2] 0 0 0 0 0 3 2 [0] - - - - - -

**Escondido, NEW LIFE**
- (withdraw)
- 306 0 0 0 0 59 247 0 - - - - - -

**Garden Grove, GARDEN GROVE OPC**
- 9081 Trask Ave.
- William E. Warren
- 51 3 4 0 0 3 3 52 55 55 73,440 1,842

**Goleta, EL CAMINO**
- 7526 Calle Real
- Robert W. Newsom
- 16 0 0 0 0 1 15 20 20 6,614 1,332

**Irvine, CHURCH OF THE SERVANT**
- 2 Liberty (nm)
- Jack L. Smith
- 22 0 0 0 0 2 20 27 35 26,217 3,390

**La Mirada, CALVARY**
- 12120 La Mirada Blvd.
- Jay E. Fluck
- 106 4 2 5 1 8 9 99 121 111 144,054 189,713 5 4

* Yearbook
## CONTRIBUTIONS IN 1989 ($)

<table>
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<tr>
<th>Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE at END</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>BEGIN --ADDED-- ---REMOVED--- END</td>
<td>AM Worship, Sun. School (May) (Nov)</td>
<td>CATEGORIES: SUMMARY: General, Total Rcvd</td>
<td>R.E. Dea n/s</td>
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<tr>
<td></td>
<td>C.M. P/F R/F L/T Dth Dml D&amp; E B.C. Bap Par P/F Dth Dml D&amp;E</td>
<td>Capital Imp. Bequests</td>
<td>Benevolence Avg per CM</td>
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<td>Total (+) (-) Total</td>
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<tr>
<td>Calif., Continued</td>
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<td>Long Beach, FAITH</td>
<td>190 3 2 1 6 1 20 169 162 172</td>
<td>108,929 185,017</td>
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<td>500 E. San Antonio Dr.</td>
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<td>76,088 1,095</td>
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<td>Daniel H. Overduin</td>
<td>239</td>
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<td>Los Angeles, BEVERLY</td>
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<td>59,694 70,987</td>
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<td>345 S. Woods Ave.</td>
<td>34 1 5 3 0 7 0 30 64 70</td>
<td>11,209 1,145</td>
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<td>Alan R. Pontier</td>
<td>97 92</td>
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<tr>
<td>Manhattan Beach, FIRST</td>
<td>95 0 0 0 0 0 95 0</td>
<td></td>
<td></td>
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<tr>
<td>(withdrew)</td>
<td>30 0 0 0 0 0 10 0</td>
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<tr>
<td>Newport Beach - Costa Mesa</td>
<td>101 17 4 12 0 5 1 128 132 120</td>
<td>128,566 219,646</td>
<td>4 5</td>
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<tr>
<td>COVENANT COMMUNITY</td>
<td>19 8 6 0 3 2 28 70 70</td>
<td>91,080 1,716</td>
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<tr>
<td>901 S. Bradford Ave.</td>
<td>120</td>
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<tr>
<td>Gregory L. Bahnsen</td>
<td>156</td>
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<tr>
<td>L. Anthony Curto</td>
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<tr>
<td>Oceanside, COASTAL COMMUNITY (withdraw)</td>
<td>71 0 0 0 0 0 71 0 0</td>
<td>45,581 52,956</td>
<td>3 0</td>
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<tr>
<td></td>
<td>28 0 0 0 0 0 28 0</td>
<td>6,875 1,708</td>
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<tr>
<td></td>
<td>99 0</td>
<td>500 135</td>
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<tr>
<td>Oxnard, COVENANT OF GRACE</td>
<td>30 0 0 0 1 3 3 31 45 27</td>
<td>45,581 52,956</td>
<td>3 0</td>
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<tr>
<td>Gonzales Rd. &amp; Gallatin (nm)</td>
<td>18 1 0 0 0 2 2 15 37 25</td>
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<tr>
<td>Donald J. Duff</td>
<td>56 46</td>
<td>500 135</td>
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<td>San Diego, NEW LIFE</td>
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<td>4425 Valeta St. Point Loma</td>
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<td>George C. Miladin</td>
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<tr>
<td>Mark A. Schroeder (a)</td>
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<td>San Marcos, Presby. Chapel (B)</td>
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<td>35,640 39,345</td>
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<tr>
<td>1615 San Marcos Blvd. (nm)</td>
<td>15 5 2 0 5 0 17 43 55 3,705</td>
<td>787 120</td>
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<td>Gregory L. Price (a)</td>
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<tr>
<td>Santee, Santee OPC</td>
<td>35* 1 0 0 0 0 0 36 58 65</td>
<td>48,792 53,538</td>
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<td>10333 Mast Blvd.</td>
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<td>4,746 1,867</td>
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<td>Kenneth J. Meilshn</td>
<td>51* 53</td>
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<tr>
<td>Remaining members of former congregations, others (A)</td>
<td>16 0 0 7 0 0 0 0 23 7</td>
<td>16 0 0 0 0 0 0 0 0 30</td>
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</tbody>
</table>
REGIONAL CHURCH OF SOUTHERN CALIFORNIA, Continued

CHURCH or Mission Work
Location (nm = no mail)
Pastor
Associate(a), Teacher(t)
Evangelist(e), Other(____)

MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989
BEGIN ----ADDED---- ----REMOVED---- END
C.M. P/F R/F L/T Dth Dml D &E B.C. Bap Par P/F Dth Dml D &E B.C. Sun. School B.C.
Total (+) (-) Total

TOTALS
1669* 57 30 100 12 128 540 1176 1261 1215 1,171,057 1,686,935 42 47
665* 46 52 2 2 47 193 507 738 7ai 445,098 1,434 12
2334* 1683

Notes: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.
(A) Members are on the roll of the regional church.
(B) Members of San Marcos Presbyterian Chapel were transferred from the roll of NEW LIFE, Escondido to the roll of the regional church on 1/31/89, and then to the roll of BAYVIEW, Chula Vista on 6/25/89.

PRESBYTERY:

Stated Meetings:
February (1st Friday and Saturday)
April (3rd Friday and Saturday)
June (3rd Friday and Saturday)
October (3rd Friday and Saturday)

Moderator:
William E. Warren
Term Expires: 12/31/90

Clerk:
Donald J. Duff
Term Expires: 12/31/91

Licenses:
Michael D. Pasarilla, 10/21/89

Ordinations:
Mark A. Schroeder, 11/26/89

Ministers Received:
None

Ministers Installed:
Gregory L. Price, evangelist, Presbyterian Chapel, San Marcos CA, 6/25/89
Mark A. Schroeder, associate pastor, NEW LIFE, San Diego CA, 11/26/89

Ministers Removed:
John M. Frame, dismissed to the PCA, 2/3/89
Mark A. House, dismissed to the PCA, 2/3/89
Richard P. Kaufmann, dismissed to the PCA, 2/3/89
Vincent Ortiz, dismissed to the PCA, 2/3/89
Douglass E. Swagerty, dismissed to the PCA, 2/3/89
Daniel van Houte, deceased, 4/8/89
Thomas A. Foh, dismissed to the Presbytery of Philadelphia, 5/6/89
Bruce H. McRae, dismissed to the PCA, 5/29/89
Stephen R. Williams, dismissed to the PCA, 5/29/89

CONTRIBUTIONS IN 1989 ($)
<p>| Roll of Ministers: | H. Wilson Albright | Gregory L. Bahnsen | Josue L. Balderas | Bruce A. Cole |
|                  | Thomas M. Cooper   | Henry W. Coray    | David A. Crum     | L. Anthony Curto |
|                  | Donald J. Duff     | Jay E. Fluck      | John W. Garrisi   | William A. Hard  |
|                  | Dennis E. Johnson  | Rollin P. Keller  | Stephen A. Larsen | George W. Marston|
|                  | Kenneth J. Meilahn  | George C. Mileadi  | William A. Miller, Jr. | Robert B. Needham |
|                  | Robert W. Newsom   | Robert E. Nicholas | Daniel H. Overduin | Alan R. Pontier  |
|                  | Dwight H. Poundstone | Gregory L. Price  | Mark A. Schroeder  | George C. Scipione |
|                  | Jack L. Smith      | Michael D. Stingley | Robert B. Strimple | Roger Wagner    |
|                  | William E. Warren  | Andrew E. Wikholm  |                   |                  |
| Roll of Licentiates: | Michael D. Pasarilla |                  |                   |                  |
| Membership:       | Ministers: 34      | Ruling Elders: 54 |                  |                  |
| Changes in Congregations: | FIRST, Manhattan Beach CA, withdrew and joined the PCA, 1/28/89 |                  |                  |                  |
|                  | NEW LIFE, Escondido CA, withdrew and joined the PCA, 1/31/89 |                  |                  |                  |
|                  | International Mission, Escondido CA, terminated with the withdrawal of NEW LIFE, 1/31/89 |                  |                  |                  |
|                  | COASTAL COMMUNITY, Oceanside CA, withdrew and joined the PCA, 2/2/89 |                  |                  |                  |
|                  | CORNERSTONE, Artesia CA, withdrew and joined the PCA, 2/23/89 |                  |                  |                  |
| Total Congregations: | Churches: 13 | Mission Works: 1 |                  |                  |</p>
<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<tbody>
<tr>
<td>Location (nm = no mail)</td>
<td>BEGIN ---ADDED---- ----REMOVED---- END</td>
<td>at General</td>
<td>Summary: Total Rcvd R.E. Dea</td>
<td></td>
</tr>
<tr>
<td>Pastor</td>
<td>C.M. P/F R/F L/T Dth Dml Dle C.M. AM Worship, B.C. Sun School B.C. Bap Par P/F Dth Dml Dle B.C.</td>
<td>at</td>
<td>General</td>
<td>Total Rcvd R.E. Dea</td>
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<tr>
<td>Evanglist(e), Teacher(t)</td>
<td>Total (+) (-) Total</td>
<td>(May) (Nov)</td>
<td>Benevolence Avg per CM a/s</td>
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<tr>
<td>Associate(a), Other(-)</td>
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**NEW MEXICO**

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<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>BEGIN ---ADDED---- ----REMOVED---- END</td>
<td>at General</td>
<td>Summary: Total Rcvd R.E. Dea</td>
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<tr>
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<td>C.M. P/F R/F L/T Dth Dml Dle C.M. AM Worship, B.C. Sun School B.C. Bap Par P/F Dth Dml Dle B.C.</td>
<td>at</td>
<td>General</td>
<td>Total Rcvd R.E. Dea</td>
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<td>(May) (Nov)</td>
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**OKLAHOMA**

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<th>CONTRIBUTIONS IN 1989 ($)</th>
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<td>Summary: Total Rcvd R.E. Dea</td>
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**TEXAS**

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<th>CONTRIBUTIONS IN 1989 ($)</th>
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### REGIONAL CHURCH OF THE SOUTHWEST, Continued

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<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH CATEGORIES: SUMMARY: OFFICERS</th>
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<td>Capital Imp. Bequests</td>
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Notes: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.
* The value indicated is revised from the previous year's report.

### PRESBYTERY:

- **Stated Meetings:** March and September
- **Moderator:** C. Herbert Swanson  Term Expires: 3/90
- **Clerk:** John H. Johnson, Jr.  Term Expires: 3/92
- **Licenses:** None
- **Ordinations:** None
- **Ministers Received:** Aureliano A. Tan, Jr., from the Presbytery of the Dakotas, 4/21/89
- **Ministers Installed:** Aureliano A. Tan, Jr., associate pastor, WESTMINSTER, Bartlesville OK, 4/21/89
- **Ministers Removed:** Roy L. Kerns, demitted the ministry, 9/22/89
- **Roll of Ministers:** Timothy L. Bero  William J. Bomer  R. Steven Cairns  William H. Doerfel
  Neil J. Lodge  R. Scott MacLaren  R. Scott Oligint  Jack J. Peterson
  Roger A. Ramsey  Richard A. Shaw  C. Herbert Swanson  Aureliano A. Tan, Jr.
  Gerald S. Taylor  Christopher H. Wisdom
- **Roll of Licentiates:** None
- **Membership:** Ministers: 18  Ruling Elders: 34
- **Changes in Congregations:** None
- **Total Congregations:** Churches: 11  Mission Works: 0
### SUMMARY OF STATISTICS - 1989

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### SUMMARY OF STATISTICS - 1989, Continued

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<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1989</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1989 ($)</th>
<th>CHURCH OFFICERS</th>
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* The value indicated is revised from the previous year's report.

Heading abbreviations:
- C.M. communicant members (also CM)
- B.C. baptized children (noncommunicants)
- Dth death
- R/F profession of faith
- Bap received by baptism, noncommunicants
- Dml dismissal (transfer)
- Reaffirmation of faith
- Par received with patents, noncommunicants
- DCE discipline or erasure
- L/T letter of transfer, received
- R.E. ruling elders on session
- n/s ruling elders not on session
- Dea deacons

The table provides membership statistics, attendance figures, and contributions for the year 1989. It also includes data on church officers and other relevant metrics.
# RECAPITULATION OF MEMBERSHIP STATISTICS
## 1938-1989

As of December 31, 1989

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<th>Bapt. Children</th>
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<td>5,529 *</td>
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Note: Total membership in each year was revised in the following year’s Statistician’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 differ, therefore, from the figures that appear in the Minutes of the General Assembly for years prior to 1973.
APPORTIONMENT OF COMMISSIONERS TO THE 58TH GENERAL ASSEMBLY

In accordance with the Standing Rules of the General Assembly, Chapter I, commissioners to the Fifty-eighth General Assembly are apportioned as follows:

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<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
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<td>Ohio</td>
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<td>10</td>
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<tr>
<td>South</td>
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<tr>
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<td>Stated Clerk, 56th G. A.</td>
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<tr>
<td>Total</td>
<td>92</td>
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STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

Class of 1993 - MINISTERS: Allen D. Curry, Ed.D., John P. Galbraith*, Donald M. Poundstone* (President)
RULING ELDERS: F. Kingsley Elder, Jr., Ph.D., Paul S. MacDonald

RULING ELDERS: James S. Gidley, Ph.D.*, David Winslow, Jr.*

Class of 1991 - MINISTERS: Douglas A. Felch, Calvin R. Malcor*, G. I. Williamson*
RULING ELDERS: Peyton H. Gardner, J. Donald Phillips

General Secretary: The Rev. Thomas E. Tyson, 303 Horsham Road, Suite G, Horsham, PA 19044

*Member of Subcommittee on Ministerial Training

COORDINATION

Class of 1993 - MINISTER: Roger W. Schmurr
RULING ELDER: Gordon H. Singer

Class of 1992 - MINISTER: Roger L. Gibbons
RULING ELDER: Russell W. Copeland, Jr.

Class of 1991 - MINISTER: Jonathan D. Male
RULING ELDER: Mark T. Bube (Chairman)

Representative, Christian Education: J. Donald Phillips
Thomas E. Tyson, Gen. Sec., ex officio

Representative, Foreign Missions: John O. Kinnaird
John P. Galbraith, Interim Gen. Sec., ex officio

Representative, Home Missions and Church Extension: David J. O'Leary
Ross W. Graham, Gen. Sec., ex officio

Controller: David E. Haney, 303 Horsham Road, Suite G, Horsham, PA 19044

DATE, PLACE AND TRAVEL

Class of 1993 - Lyman M. Smith
Class of 1992 - Douglas A. Watson
Class of 1991 - Donald R. Miller (Chairman)
DIACONAL MINISTRIES

Class of 1993 - MINISTER: David W. King (Chairman)
RULING ELDER: Cyril T. Nightengale

Class of 1992 - MINISTER: Donald J. Duff;
RULING ELDER: Wilbert J. Suwyn

Class of 1991 - MINISTER: Leonard J. Coppes, Th.D.
DEACONS: Roy Ingelse, Gregorio R. Nightengale

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1993 - John P. Galbraith (Chairman), Glenn D. Jerrell, Jack J. Peterson
Class of 1991 - William Shishko, Robert B. Strimple, Ph.D., G. I Williamson

FOREIGN MISSIONS

Class of 1993 - MINISTERS: James L. Bosgraf, Richard B. Gaffin, Jr., Th.D.
(President), Theodore J. Georgian
RULING ELDERS: Edward P. Hardesty, John O. Kinnaird

Class of 1992 - MINISTERS: Donald J. Duff, John W. Mahaffy, George C. Miladin
RULING ELDERS: Gary W. Davenport, Robert E. Swett

Class of 1991 - MINISTERS: George R. Cottenden, Hendrik Krabbendam, Th.D.,
Hailu Mekonnen
RULING ELDERS: Levon Melkonian, Herbert R. Meuther, Ph.D.

Interim Gen. Sec.: The Rev. John P. Galbraith, 303 Horsham Road, Suite G, Horsham, PA 19044

HOME MISSIONS AND CHURCH EXTENSION

RULING ELDERS: Richard L. Hake, Jack H. Julien, D.D.S.

RULING ELDERS: Robert A. Kramm, Leonard W. Schmurr

Class of 1991 - MINISTERS: John R. Hilbelink, Lyman M. Smith, Donald F.
Stanton (President)
RULING ELDERS: Kenneth L. Bosgraf, R. Arthur Thompson

General Secretary: The Rev. Ross W. Graham, 303 Horsham Road, Suite G, Horsham, PA 19044

PENSIONS

Class of 1993 - MINISTER: John P. Galbraith
RULING ELDERS: Garrett A. Hoogerhyde (President), Harold R.
Keenan

Class of 1992 - MINISTER: Douglas A. Watson
RULING ELDERS: David F. Guild, Gordon H. Singer

Class of 1991 - MINISTER: Marven O. Bowman, Jr.,
RULING ELDERS: Herbert F. Pink, Roger W. Huibregtse
TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1993 - MINISTER: Steven F. Miller (President)
RULING ELDER: Willard E. Neel

Class of 1992 - MINISTER: Martin L. Dawson
RULING ELDER: Howard A. Porter

RULING ELDER: William R. Haden, Jr.
SPECIAL COMMITTEES OF THE FIFTY-SEVENTH GENERAL ASSEMBLY

APPEALS AND COMPLAINTS
Class of 1993 - Thomas E. Tyson
Class of 1992 - Gregory E. Reynolds
Class of 1991 - Arthur W. Kuschke, Jr. (Chairman)

COMMITTEE ON ARRANGEMENTS FOR THE FIFTY-EIGHTH GENERAL ASSEMBLY
David R. Heise, Lawrence Semel (Convener), Richard C. Sowder
Alternate: David W. Kiester

CHAPLAINS COMMISSION
Class of 1993 - Lyman M. Smith
Class of 1992 - Robert B. Needham
Class of 1991 - William B. Acker

HISTORIAN
Charles G. Dennison

COMMITTEE FOR THE HISTORIAN
James F. Alexander, John S. Deliyannides (Chairman), Charles G. Dennison

COMMITTEE ON THE INVOLVEMENT OF UNORDAINED PERSONS IN THE REGULAR WORSHIP SERVICES OF THE CHURCH
Kenneth J. Campbell, Charles G. Dennison, Richard B. Gaffin, Jr., Th.D.,
Glenn D. Jerrell (Chairman), Jack J. Peterson
Alternate: Robert B. Strimple, Ph.D.

COMMITTEE ON REVISIONS TO THE THE DIRECTORY FOR PUBLIC WORSHIP
George R. Cottenden (Chairman), John P. Galbraith, Gregory E. Reynolds
Alternate: Bernard J. Stonehouse

COMMITTEE TO VISIT THE PRESBYTERY OF SOUTHERN CALIFORNIA
Theodore J. Georgian (Chairman), Richard M. Lewis, Thomas E. Tyson
Alternate: Edward L. Kellogg
### MODERATORS OF GENERAL ASSEMBLY

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<th>ASSEMBLY</th>
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<th>MODERATOR</th>
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<td>R. B. Kuiper</td>
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<td>Everett C. DeVelde</td>
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<td>Paul Woolley</td>
<td>Cincinnati, Ohio</td>
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<td>Rochester, N.Y.</td>
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<td>Willow Grove, Pa.</td>
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<td>1948</td>
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<td>Wildwood, N.J.</td>
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<td>Glenside, Pa.</td>
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<td>Denver, Col.</td>
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<td>Denver, Col.</td>
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<td>Bruce F. Hunt</td>
<td>W. Collingswood, N.J.</td>
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### CLERKS OF GENERAL ASSEMBLY

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<td>DAKOTAS</td>
<td>The Rev. Edward A. Eppinger</td>
<td>Box 22, Bancroft, SD 57316</td>
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<td>The Rev. Stuart R. Jones</td>
<td>3846 Emley Avenue, Baltimore, MD 21213</td>
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<td>MID- ATLANTIC</td>
<td>The Rev. Douglas B. Clawson</td>
<td>7602 D Bristol Lane, Hanover Park, IL 60103-2543</td>
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<td>Mr. Richard A. Barker</td>
<td>639 Shadowlawn Drive, Westfield, NJ 07090-3557</td>
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<td>The Rev. Stephen L. Phillips</td>
<td>42 Beresford Road, Rochester, NY 14610</td>
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<td>The Rev. William J. Fredericks</td>
<td>1004 Colonial Court, Modesto, CA 95350</td>
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<td>NEW JERSEY</td>
<td>The Rev. Donald M. Poundstone</td>
<td>624 N.E. 63rd Avenue, Portland, OR 97213</td>
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<td>NEW YORK AND NEW ENGLAND</td>
<td>The Rev. A. LeRoy Greer</td>
<td>113 Chestnut Ave., Elsmere, Wilmington, DE 19805</td>
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<td>NORTHWEST</td>
<td>The Rev. Ted F. Gray</td>
<td>600 S.E. 58th Ave., Ocala, FL 32671</td>
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<td>OHIO</td>
<td>The Rev. Donald J. Duff</td>
<td>257 E. Scott St., Port Hueneme, CA 93041</td>
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<td>PHILADELPHIA</td>
<td>The Rev. John H. Johnson, Jr.</td>
<td>P. O. Box 131573, Tyler, TX 75713-1573</td>
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Fifty-Seventh General Assembly

CLERKS OF SESSION
(revised to 3/23/91)

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REGIONAL CHURCH OF THE DAKOTAS

COLORADO

6  3 Denver, Providence—LaVerne DeWolf, 775 Mobile, Aurora 80011
4  3 Thornton, Immanuel—Richard D. Travis, 696 Buckley Way, Aurora 80011

KANSAS

2  2 Caney, OPC—Robert L. Ayres, Rt. 1, Box 67, Wann, OK 74083

NEBRASKA

4  3 Lincoln, Faith—Allen Gewecki, 2850 Washington, 68502

NORTH DAKOTA

5  5 Carson, Bethel—Ronald E. VandenBurg, Highway 21, Lark 58535

SOUTH DAKOTA

5  3 Bancroft, Murdock Memorial—Milton Siebelts, Box 52, 121 Kiowa St. SE, Iroquois 57353
4  3 Bridgewater, Trinity—Calvin D. Hofer, RR1, Box 14A, 57319
5  3 Hamill, Westminster—Wayne A. Covey, H.C.R. 89, Box 46, 57534
9  3 Volga, Calvary—Edwin Giebink, RR2, Arlington 57212
4  4 Winner, OPC—Wesley Frantz, H.C.R. 57, Box 79, Ideal 57541

WYOMING

2  3 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  3 Burtonsville, Covenant—Richard L. Hake, 8495 Murphy Rd., Laurel 20707
9  8 Columbia, Presbyterian—Dr. Allan Bjerkaas, 4922 Snowy Reach, 21044
2 2 Frederick, New Hope—Spencer Higgins, 424 Severnside Dr.,
Severna Park 21146
1 1 Laytonsville, Puritan—Edward L. Gummel, 1016 Neal Dr.,
Rockville 20850-1436
17 8 Silver Spring, Knox—Leonard E. Miller, Ph.D., 4310 Puller Dr.,
Kensington 20895

NORTH CAROLINA

5 5 Matthews, OP Fellowship—Joseph T. Allford, Jr.,
6918 Saddle Ridge Rd., Charlotte 28212
1 1 Raleigh, Pilgrim—Charles A. Van Deventer, P.O. Box 776,
    Bailey 27807

VIRGINIA

1 1 Dayton, Berea—Leon J. Lucas, 104 Breezewood,
    Bridgewater 22812
3 2 Leesburg, Bethel—Robert C. Rae, 308 Belmont Pl., SW, 22075
1 1 Lynchburg, Grace—Richard A. Kochendarfer, 601 North St.,
    Bedford 24523
1 1 Manassas, Dayspring—Donald H. Potter, 268 Glen Ave. SW,
    Vienna 22180
3 2 Roanoke, Garst Mill—James E. Horner,
    3822 Chesterton St., SW, 24018
2 2 Sterling, Sterling—The Rev. Edwin C. Urban,
    202 Stratford Place, S.W., Leesburg 22075
4 3 Vienna, Grace—Burton Mullins, Jr., 5224 Amphill Dr.,
    Alexandria 22312-2014

REGIONAL CHURCH OF THE MIDWEST

ILLINOIS

2 2 Chicago, Trinity—Roy Ingvoldstadt, 4942 N. Hamlin Ave., 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
4 2 Westchester, Westminster—Ralph Lubben, 41 N. Lind,
    Hillside 60162-0153
6 5 Wheaton, Bethel—Donald A. Brinks,
    28W308 Indian Knoll Trail, West Chicago 60185

IOWA

9 3 Cedar Falls, Covenant—Roger Derksen, 450 Kingbard Blvd.,
    Waterloo 50701
Fifty-Seventh General Assembly

MICHIGAN

2  2  Farmington Hills, *Oakland Hills*—Richard Wagner,  
    215 Milford Meadows Dr., Milford 48042
11 3  Gowen, *Spencer Mills*—David Raih, 9415 Lincoln Lake Ave.,  
    Greenville 48838
3  2  Grand Rapids, *Harvest*—Terry M. Gray, Ph.D.,  
    1747 Woodward SE, 49506
0  0  Holt, *Grace Community*—c/o David Raih,  
    9415 Lincoln Lake Ave., Greenville 48838
4  3  Kalamazoo, *Community*—Henry Mejeur, 8889 Angling Rd.,  
    Portage 49002
3  3  Metamora, *Pilgrim*—Martin Diercks, 951 Hilberg, Oxford 48051

WISCONSIN

0  0  Appleton, *Apple Valley*—Richard Irwin, 119 Lexington Ct.,  
    Neenah 54956
35 10  Cedar Grove, *Calvary*—Allan Risseeuw, 116 Ramaker Ave., 53013
8  5  Green Bay, *New Hope*—Daniel L. Pierce, 1410 Ponderosa Ave.,  
    54303
3  2  Gresham, *Old Stockbridge*—Wayne L. Hapke, Rt.2, Box 139,  
    Wittenberg 54499
5  3  Janesville, *Christ*—Bruce Mulder, 1613 Burbank Ave. E., 53546
6  4  Menomonee Falls, *Falls*—Donald A. Kernwein,  
    2957 Rolaine Pkwy., Hartford 53027
32 8  Oostburg, *Bethel*—Ellwood Klompenhouwer, 529 S. 10th St., 53070
0  0  Sheboygan, *Grace*—Ronald L. DeMaster, 412 N. 13th St.,  
    Oostburg 53070
2  2  Zoar, *Menominee*—Harry Shawano, Star Rt., Neopit 54150

REGIONAL CHURCH OF NEW JERSEY

NEW JERSEY

3  2  Bellmawr, *Immanuel*—Terry L. Fogg, 1050 S. Merrimac Rd.,  
    Camden 08104
4  4  Bridgeton, *Calvary*—Russell S. Lodge, 28 Institute Pl., 08302
2  2  Cherry Hill, *OPC*—John I. Beauchamp, II, 18 Hartford Rd.,  
    Mt. Laurel 08054
2  2  Fair Lawn, *Grace*—Robert A. Reith, 40 N. 17th St.,  
    Prospect Park 07508
4  4  Frenchtown, *New Life*—Robert Prushinski, 311 Harrison St.,  
    08825
5  5  Hackettstown, *Church of the Covenant*—The Rev. Albert J.  
    Tricarico, Jr., 421 Washington St., 07840
2  2  Hammonton, *New Life*—Michael G. Evangelista,  
    335 Pleasant Mills Rd., Nesco 08037
1 0 Neptune, Good Shepherd—R. Arthur Thompson, 408 Birch Place, Westfield 07090
8 7 Phillipsburg, Calvary Community—John Goretti, 66 Washington St., 08865
5 5 Pittsgrove, Faith—Kevin L. Parks, 66 S. Miller Ave., Pennsgrove 08069
2 2 Ringoes, Calvary of Amwell—Jesse J. Denton, Jr., NJ Highway 179, P. O. Box 380, 08551
4 4 Stratford, OPC—Gordon H. Singer, 107 Parkview Rd., 08084
2 2 Trenton, Grace—Perley J. Allen, 452 Lehigh Ave., 08619
2 2 Turnersville, Cross Keys Fellowship—Robert L. Ridgway, 867 Millbridge Apts., Clementon 08020
8 6 Vineland, Covenant—John C. Shepherd, 1773 Magnolia Rd., 08360
3 0 W. Collingswood, Immanuel—John I. Beauchamp, Il, 18 Hartford Rd., Mt. Laurel 08054
5 3 Westfield, Grace—Richard A. Barker, 639 Shadowlawn Dr., 07090
6 4 Whippany, Emmanuel—The Rev. Harry W. Warner, 22 Conger St., Dover 07801
3 3 Wildwood, Calvary—Thomas A. Jorgensen, 136 W. Lavender Rd., 08260

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

CONNECTICUT

5 4 Hamden, Westminster—Frank Emley, 79 Squire Lane, 06518
2 2 Newtown, Community—The Rev. William B. Kessler, 22 Culvert City Rd., New Milford, 06776

MAINE

5 4 Bangor, Pilgrim—Paul S. MacDonald, RFD 1, Box 182, Carmel 04419
4 4 Lewiston, Trinity—Steven W. Anderson, 113 College St., #3, 04240-6807
10 4 Portland, Second Parish—Stephen A. MacDonald, Ph.D., 85 South St., Gorham 04038
3 3 Rockport, Lakeview—Donald R. Richards, RR1, Box 1338, Rockland 04841
2 1 Skowhegan, OPC—Fremont A. Moody, RFD 4, Box 8860, Skowhegan 04976

MASSACHUSETTS

0 0 Boston, Peace—The Rev. James P. Kern, 500 Colonial Dr. #208, Ipswich 01938
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<td>Amsterdam</td>
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<td>R. Alfred Hanna, 320 Locust Ave.</td>
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<td>Franklin Square</td>
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<td>Herbert R. Muether, Ph.D., 25 Blinker Light Rd., Stony Brook</td>
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<td>Mount Vernon</td>
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<td>Donald Swanson, 247 Lincoln Ave., New Rochelle</td>
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<td>S. Fred Lathom, 579 Lake Shore Blvd., Rochester</td>
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<td>Arthur L. Comstock, 11 Berwyn St., 12304-4402</td>
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<td>Ronald J. Regan, 55 Allen St., 05641</td>
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<td>Robert A. Fales, 85 Oakwood Dr., So. Burlington 05403</td>
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<td>David L. Neilands, 1601 Cedar St., 94703</td>
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<td>Richard Nielson, 3324 John Lee Lane, 95350</td>
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<td>Jeffrey A. Hibbits, 75 Hickox Rd., 94947</td>
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<td>J. Scott Cox, 2445 Lincoln Way, 94122</td>
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<td>James Huizenga, 5935 Hosta Lane, 95124</td>
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<td>Dr. Michael H. Powell, 235 Grove St., Boulder Creek 95006</td>
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<td>Jerry Hayenga, P.O. Box 4743, 95370</td>
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<td>South San Francisco</td>
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<td>Dennis J. Fullalove, 427 Heathcliff Dr., Pacifica 94044</td>
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Yearbook

5 4 Sunnyvale, First—Arnold E. Larson, 2949 Jessie Court, San Jose 95124

REGIONAL CHURCH OF THE NORTHWEST

ALASKA

0 0 Wasilla, New Life—Steve Booth (Acting), 3600 Jaeger Circle, 99687

MONTANA

6 6 Billings, Rocky Mtn. Community—Rexford Clark, 4507 Palisades Park Dr., 59106
6 4 Kalispell, Faith Covenant—Jan L. Wassink, 2570 Airport Rd., 59901
1 1 Missoula, Cornerstone—Jerry P. Bicha, 631 Speedway, 59801

OREGON

4 4 Bend, Grace Community—Robert L. Barnett, 210 NW Vicksburg, 97701
5 3 Eugene, Oak Hill—The Rev. Alfred J. Poirer, P.O. Box 5524, 97045
4 3 Grants Pass, Faith—Frode Jensen, 1355 Ferry Rd., 97526
5 3 Medford, Trinity—David A. Van Den Berg, 1108 Mt. Pitt, 97501
3 3 Newberg, Trinity—William R. Elder, 29730 SW Brown Rd., Wilsonville 97070
10 6 Portland, First—Gerrit Schouten, 30700 NE Lampert Rd., Troutdale 97060

WASHINGTON

2 2 Bothell, Trinity—The Rev. Patrick H. Morison, 23211 S. Meridian Ave., 98021

REGIONAL CHURCH OF OHIO

OHIO

6 6 Columbus, Grace—William F. Shaw, 2292 Eastcleft Dr., 43221
2 2 Dayton, Redeemer—Andrew Demana, 1237 Carlisle, 45420
2 2 Pataskala, Jersey Reformed Presbyterian, Edgar M. Schultz, 276 Robin Lane, Reynoldsburg 43068

PENNSYLVANIA

5 5 Edinburg, Nashua—James T. Cover, RD #1, Evergreen Rd., Pulaski 16143
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<td>Grove City, Covenant</td>
<td>Richard C. McGill, 1354 S. Center St. Ext., 16127</td>
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<td>Harrisville, Calvary</td>
<td>William H. Kiester, RD1, Box 102, Boyers 16020</td>
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<td>Hollidaysburg, Westminster</td>
<td>Donald B. Shumaker, 2314 11th Ave., Altoona 16601</td>
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<td>Pittsburgh, Covenant</td>
<td>Stephen E. Gabrielse, 11811 Joan Dr., 15235</td>
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<td>Sewickley, Grace</td>
<td>Jonathan Stark, 1419 Beaver Rd., 15143</td>
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<td>REGIONAL CHURCH OF PHILADELPHIA</td>
<td>Morgantown, Reformation</td>
<td>James Alexander, 33 Morrison Ave., Westover 26505</td>
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<td>PENNSYLVANIA</td>
<td>DELAWARE</td>
<td>Middletown, Grace</td>
<td>W. R. Weldon Burge, 11 E. Redding St., 19709</td>
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<td>Wilmington, Emmanuel</td>
<td>Peter Veenema, 1211 Norbee Dr., 19803</td>
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<td>Easton, New Life</td>
<td>Lawrence Jarrett, 1368 Jacobsburg Rd., Windgap 18091</td>
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<td>Fawn Grove, Faith</td>
<td>William Harold Brown, RD3, Box 70, Delta 17314</td>
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<td>Gettysburg, Living Hope</td>
<td>Tom Bozen, 228 Ewen Ave., 17325</td>
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<td>Glenside, Calvary</td>
<td>Howard A. Porter, 329 Oak Road, 19038</td>
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<td>Hatboro, Trinity</td>
<td>George A. Vonhof, 1615 Jill Rd., Willow Grove 19090</td>
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<td>Lampeter, New Life</td>
<td>c/o L. N. Vail, 112 Willow Valley Dr., Lancaster 17602</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>Madisonville, Covenant</td>
<td>Douglas Batzel, RR #1, Box 1681, Moscow 18444</td>
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<td>Mansfield, Grace Fellowship</td>
<td>Peter C. McLelland, RD 2, Box 59-C, 16933</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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<td>Oxford, Bethany</td>
<td>Mark E. Whiteman, 7 Meri Leigh Way, 19363</td>
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<td>Philadelphia, Emmanuel Chapel</td>
<td>The Rev. Wilson L. Cummings, 1127 S. Broad St., 19147</td>
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<td>Philadelphia (Germantown), Grace</td>
<td>Howard A. Porter, 329 Oak Rd., Glenside 19038</td>
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Philadelphia (Roxborough), Pilgrim—Ralph T. Angstadt, 4542 Manayunk Ave., 19128
Philadelphia, S.W. Phila. Reformed Fellowship—William Brasch, 1412 Parkside Dr., Havertown 19083
Phoenixville, Trinity - The Rev. Mark W. Holler, 110 S. Main St., 19460
Reading, Covenant—John Sallade, 36 Lawndale Rd., Wyomissing 19610
Stroudsburg, New Life—The Rev. William A. Laverty, P.O. Box 292, Bartonsville 18321
Philadelphia, S.W. Phila. Reformed Fellowship—William Brasch, 1412 Parkside Dr., Havertown 19083
Phoenixville, Trinity - The Rev. Mark W. Holler, 110 S. Main St., 19460
Reading, Covenant—John Sallade, 36 Lawndale Rd., Wyomissing 19610
Stroudsburg, New Life—The Rev. William A. Laverty, P.O. Box 292, Bartonsville 18321
[UPS Lot 6 Helene Terrace, Reeders, PA 18352]
Williamsport, New Life—John K. Hogg, Jr., 460 Market St., Suite 303, 17701

REGIONAL CHURCH OF THE SOUTH

FLORIDA

Hialeah, Sharon—John Q. Bishop, 17680 NW 78th Ave., 33015
Hialeah Gardens, Iglesia Presbiteriana Internacional—Jaime Fernandez, 121 N.E. 187th St., Apt. 21, Miami 33179
Lake Worth, Fellowship—
Lauderhill, Bethel—Seaton Salkey, 1106 NW 16th St., 33311
Melbourne, Coastal—
Niceville, Grace—Robert L. Grete, 1039 Forest Rd., 32578
Ocala, Faith—Paul Heritage, 6321 N. W. 63rd Terrace, 32675
Orlando, Lake Sherwood—James D. Phillips, 12436 Summerport Beach Way, Windermere 32786
Tallahassee, Calvary—James Maxwell, 803 Teague Dr., 32303

GEORGIA

Atlanta, Redeemer—George Johnson, 1986 Crescent Dr., Snellville 30278

LOUISIANA

Pineville, Pineville—Larkin B. Agnew, 401 Idlewild Dr., Alexandria 71303

REGIONAL CHURCH OF SOUTHERN CALIFORNIA

CALIFORNIA

Bonita, OPC—
Carson, Grace—Robert E. Lee, II, 20836 Halldale Ave., Torrance 90501
Fifty-Seventh General Assembly

4  Chula Vista, Bayview—Garry R. Postma, 1525 Melrose Ave., 92011
5  Garden Grove, OPC—David Winslow, Jr., 10130 Stilbite Ave., Fountain Valley 92708
3  Goleta, El Camino—Archibald M. Laurie, 909 Chelam Way, Santa Barbara 93108
2  Irvine, Church of the Servant—Henry R. Jones, 1612 E. Turin Ave., Anaheim 92805
7  La Mirada, Calvary—Thomas R. Gault, 16024 E. Janine Dr., Whittier 90603
10 Long Beach, Faith—Carl M. Fleming, 4240 Gundry Ave., 90807
5  Los Angeles, Beverly—Herbert F. Pink, 1272 La Loma Rd., Pasadena 91105
4  Newport Beach, Covenant Community—Douglas Jones, 731 San Antonio Rd., #3, Long Beach 90807
3  Oxnard, Covenant of Grace—Wilbert J. Suwyn, 1753 7th St., Port Hueneme, 93041
6  San Diego, New Life—Dr. Thomas W. Ziegler, 4063 Albatross St., #22, 92103
0  San Marcos, San Marcos—The Rev. Gregory L. Price, 432 Richland Rd., 92069
3  Santee, Valley—Philip R. Conard, Jr., 9158 Via De Amor, 92071

REGIONAL CHURCH OF THE SOUTHWEST

NEW MEXICO
1  Albuquerque, Covenant of Grace—Gary W. Davenport, 6404 Avenida La Costa NE, 87109
1  Roswell, OPC—The Rev. Glenn D. Jerrell, 1603 W. McGaffey St., 88201

OKLAHOMA
2  Bartlesville, Westminster—Jerold W. Barnett, SE 4101 Lakeview Dr., 74006
1  Norman, Reformed Presbyterian—Douglas Seewald, 1624 Canterbury, 73069
2  Oklahoma City, Knox—The Rev. Roger A. Ramsey, 1201 NW 105th Terrace, 73114-5201

TEXAS
7  Abilene, Covenant—Virgil T. Seaberry, 2742 Buffalo Gap Rd., 79605
5  Amarillo, OPC—Mike T. Mahon, 5510 Everett Ave., 79106
3  Austin, OPC—James W. Van Dam, Ph.D., 11102 Henge Dr., 78759
4  San Antonio, Grace—Fred D. Klatt, 12902 Waynesboro, 78233
6  Tyler, Grace—Kenneth Turman, 2225 Susanne, 75701
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<td>SOUTH</td>
<td>9</td>
<td>1</td>
<td>24</td>
<td>2</td>
<td>0.1%</td>
<td>1592</td>
<td>0.91</td>
<td>868</td>
</tr>
<tr>
<td>S. CALIFORNIA</td>
<td>17</td>
<td>2</td>
<td>42</td>
<td>2</td>
<td>0.1%</td>
<td>1592</td>
<td>0.91</td>
<td>868</td>
</tr>
<tr>
<td>SOUTHWEST</td>
<td>11</td>
<td>0</td>
<td>18</td>
<td>2</td>
<td>0.1%</td>
<td>1592</td>
<td>0.91</td>
<td>868</td>
</tr>
<tr>
<td><strong>TOTALS - 1986</strong></td>
<td>169</td>
<td>335</td>
<td>19087</td>
<td>10310</td>
<td>5957</td>
<td>2048</td>
<td>1025</td>
<td>1988</td>
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<td><strong>TOTALS - 1987</strong></td>
<td>168</td>
<td>334</td>
<td>19840</td>
<td>13013</td>
<td>5927</td>
<td>2048</td>
<td>1025</td>
<td>1988</td>
</tr>
</tbody>
</table>

Table 1: Short Summary of Regional Church Statistics
Figure 1.
THE SIZE OF OP CONGREGATIONS
In 1988 as Indicated by
Morning Worship Attendance and Total Membership

Legend:
- ▲ Church
- ● Mission Work
- Att. = 100% of T.M.
- Att. = 80% of T.M.
- Att. = 60% of T.M.

Church membership values are adjusted to exclude members of mission works, shown separately.
Figure 2.
ATTENDANCE AT OPC SUNDAY SCHOOLS
Compared to Morning Worship Attendance
For Each Congregation in November 1988
Figure 3.
THE GIVING OF OP CONGREGATIONS
In 1988 as Indicated by
Total Contributions and Communicant Membership

Legend:
- Church
- Mission Work
  - $2,000 per C.M.
  - $1,000 per C.M.
  - $500 per C.M.

Church membership values are adjusted to exclude members of mission works, shown separately.
Figure 4.
THE BENEVOLENCE GIVING OF OP CONGREGATIONS
In 1988 as Indicated by
Benevolence Contributions and Communicant Membership

Church membership values are adjusted to exclude members of mission works, shown separately.

Legend:
- ▲ Church
- ○ Mission Work
- $400 per C.M.
- $200 per C.M.
- $100 per C.M.
- $50 per C.M.

Communicant Members (C.M.) Enrolled at the End of 1988

Benevolence Contributions in 1988 ($1,000s)