MINUTES

of the

FIFTY-EIGHTH GENERAL
ASSEMBLY

Meeting at Beaver Falls, Pennsylvania

May 30 – June 6, 1991

and

YEARBOOK

of

THE ORTHODOX PRESBYTERIAN CHURCH

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USA
OFFICERS OF THE FIFTY-EIGHTH GENERAL ASSEMBLY

Moderator
The Rev. William E. Warren, 9826 Luders Ave., Garden Grove, CA 92644

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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FOREWORD

The three sections of this volume are as follows:

JOURNAL - the minutes of the daily sessions of the Assembly. Though the Journal does not contain the documents that appear in the second section (Appendix) it does contain the recommendations made in those documents; those recommendations appear in the Journal at the point where they were considered. For ease of reference and cross-reference the Journal is divided into articles, denoted by the symbol §. In the Index that symbol, in bold-face type, indicates reference to articles in the Journal; page numbers refer to the Appendix and the Yearbook.

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

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

The Clerk welcomes suggestions for the improvement of these annual volumes.
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Thursday Evening, May 30

1. OPENING WORSHIP. The Fifty-eighth General Assembly was called to order at 7:04 p.m. by the Rev. Theodore J. Georgian, Moderator of the Fifty-seventh General Assembly. Mr. Georgian constituted the meeting with a worship service, and delivered a sermon on the subject, “Kingdom Evaluation,” based on I Corinthians 4:1-5.

The sacrament of the Lord’s Supper was administered by the Rev. John W. Mahaffy, assisted by Ruling Elders Mark T. Bube, Frank Emley, Robert M. Meeker, Joe M. Moody, David Winslow, Jr., and Earl E. Zetterholm.

The offering, which was designated for Worldwide Outreach, amounted to $397.00.

2. RECESS. The Assembly recessed, following the pronouncement of the benediction by Mr. Georgian, at 8:09 p.m.

Friday Morning, May 31

3. RECONVENE. The Assembly reconvened at 8:01 a.m. with the singing of the hymn, Children of the Heavenly Father. Mr. Georgian read Psalm 90 and led in prayer.

4. COMMISSIONERS ROLL. The Roll of Commissioners, which includes
§4 (cont.) Fifty-Eighth General Assembly

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) - Stephen D. Doe, Edward A. Eppinger, Mark J. Larson, LeRoy E. Miller, Gerald I. Williamson
Minister Alternate - Leonard J. Coppes, Th.D.
Ruling Elders (3/3) - Robert L. Ayres (Caney), John R. Hunt (Providence, Denver), Larry A. Woiwode, Litt.D. (Carson)

Presbytery of the Mid-Atlantic (MA)
Ministers (7/7) - Douglas A. Felch, Stephen B. Green, Timothy H. Gregson, Hailu Mekonnen, Robert L. Myers, Lyman M. Smith, Thomas E. Tyson
Ruling Elders (4/5) - Richard L. Hake (Burtonsville), Spencer Higgins (Frederick), Prentice L. House (Manassas), Richard A. Kochendarfer (Lynchburg)

Presbytery of the Midwest (MW)
Ministers (8/9) - James L. Bosgraf, Douglas B. Clawson, Leslie A. Dunn, Lawrence R. Eyres, James M. Garretson, James T. Hoekstra, Peter Stazen, II, Cornelius Tolsma
Ruling Elders (4/9) - Terry M. Gray, Ph.D. (Grand Rapids), Howard L. Veldhorst (Oostburg), William J. Vermeulen (Gowen), Earl E. Zetterholm (Gowen)

Presbytery of New Jersey (NJ)
Ruling Elders (5/7) - Jesse J. Denton, Jr. (Ringoes), Garret A. Hoogerhyde (Whippany), Ronald A. Pohler, Sr. (Stratford), Gordon H. Singer (Stratford), R. Arthur Thompson (Westfield)

Presbytery of New York and New England (NY)
Ruling Elders (6/6) - Steven W. Anderson (Lewiston), Russell W. Copeland, Jr. (Ipswich), F. Kingsley Elder, Jr., Ph.D. (Covenant, Rochester), Frank Emley (Hamden), Herbert R. Muether, Ph.D. (Franklin Square), John R. Schumacher (Memorial, Rochester)

Presbytery of Northern California (NC)
Ministers (4/5) - Martin R. Ban, Robert H. Graham, Brian H. Nicholson, Salvador M. Solis
Ruling Elders (2/2) - Dennis J. Fullalove (S. San Francisco), James Huizinga (Covenant, San Jose)
Presbytery of the Northwest (NW)  
Ministers (2/5) - Albert G. Edwards, III, John W. Mahaffy  
Ruling Elders (2/3) - Mark T. Bube (Portland), G. Mark Sumpter (Eugene)

Presbytery of Ohio (OH)  
Ministers (5/5) - Charles G. Dennison, Everett C. DeVelde, Jr., David W. Kiester, Daniel G. Osborne, Douglas W. Snyder  
Ruling Elders (4/4) - John L. Gerwig (Columbus), James S. Gidley, Ph.D. (Morgantown), Kenneth B. Snyder (Hollidaysburg), Paul H. Tavares (Grove City)

Presbytery of Philadelphia (PH)  
Ruling Elders (4/10) - Luke E. Brown, Jr. (Hatboro), John O. Kinnaird (Oxford), Robert M. Meeker (Glenside), Howard A. Porter (Glenside)

Presbytery of the South (SO)  
Ministers (6/6) - Ivan J. DeMaster, W. Ralph English, Robert S. Evans, Donald M. Parker, Roger W. Schmurr, Robert L. Vining  
Ruling Elders (0/3) -

Presbytery of Southern California (SC)  
Ministers (9/9) - L. Anthony Curto, Donald J. Duff, Jay E. Fluck, Kenneth J. Meilahn, Robert B. Needham, Daniel H. Overduin, Gregory L. Price, Mark A. Schroeder, William E. Warren  
Ruling Elders (3/6) - John J. Bayles (Oxnard), Thomas R. Gault (La Mirada), David Winslow, Jr. (Garden Grove)

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

Ex Officio (2/2)  
Minister - Theodore J. Georgian (Philadelphia)  
Ruling Elder - Richard A. Barker (New Jersey)

Grand Totals:  
Commissioners - 126  
Apportioned - 153
5. **CORRESPONDING MEMBERS.**

a. **Committee Representatives** - The Rev. Messrs. Leonard J. Coppes, Th.D. (DK), Committee on Diaconal Ministries; William C. Krispin (PH), Committee on Home Missions and Church Extension; Gregory E. Reynolds (NY), Appeals and Complaints; Lawrence Semel (OH), Committee on Arrangements

b. **Fraternal Delegates** - The Rev. David R. Johnston (Associate Reformed Presbyterian Church); the Rev. Peter G. Feenstra and Ruling Elder Gerard J. Nordeman (Canadian Reformed Churches); the Rev. Dean B. Deppe, Ph.D. (Christian Reformed Church); Ruling Elder Col. Irving Wicker (Presbyterian Church in America); the Rev. Park, Chee Duk (Presbyterian Church in Korea (Kosin); the Rev. Dennis E. Roe (Reformed Church in the U.S.)

6. **APPORTIONMENT AND ENROLLMENT OF COMMISSIONERS.** The apportionment of commissioners to the Fifty-eighth 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 Apport’d</th>
<th>Ministers Enrolled</th>
<th>Ruling Elders Apport’d</th>
<th>Ruling Elders Enrolled</th>
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<tbody>
<tr>
<td>Dakotas</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>7</td>
<td>7</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Midwest</td>
<td>9</td>
<td>8</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>New Jersey</td>
<td>10</td>
<td>10</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>New York and New England</td>
<td>11</td>
<td>11</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Northern California</td>
<td>5</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Northwest</td>
<td>5</td>
<td>2</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Ohio</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>4</td>
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<tr>
<td>Philadelphia</td>
<td>14</td>
<td>13</td>
<td>10</td>
<td>4</td>
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<tr>
<td>South</td>
<td>6</td>
<td>6</td>
<td>3</td>
<td>0</td>
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<tr>
<td>Southern California</td>
<td>9</td>
<td>9</td>
<td>6</td>
<td>3</td>
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<tr>
<td>Southwest</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Moderator, 57th G.A.</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Stated Clerk, 57th G.A.</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>92</strong></td>
<td><strong>86</strong></td>
<td><strong>61</strong></td>
<td><strong>40</strong></td>
</tr>
</tbody>
</table>

7. **SURVEY OF COMMISSIONERS’ LENGTH OF SERVICE.** At a later time a survey of the commissioners and corresponding members present yielded the following information as to their dates of ordination:

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<tr>
<th>Dates of Ordination</th>
<th>No. of Presbyters Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since Jan. 1, 1990</td>
<td>4</td>
</tr>
<tr>
<td>Jan. 1, 1980 to Dec. 31, 1989</td>
<td>44</td>
</tr>
</tbody>
</table>
Journal §7 (cont.-13)

Jan. 1, 1970 to Dec. 31, 1979 30
Jan. 1, 1950 to Dec. 31, 1959 13
Jan. 1, 1940 to Dec. 31, 1949 4
Before Jan. 1, 1940 4

Those attending General Assembly for the first time 14

8. ARRANGEMENTS REPORT. Mr. Semel 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. Mahaffy and Warren. Mr. Warren was elected on the first ballot. Mr. Meilahn escorted Mr. Warren to the chair. Mr. Georgian welcomed Mr. Warren to the chair, and led in prayer on behalf of the moderatorship of Mr. Warren.

10. FRATERNAL DELEGATE INTRODUCTION. Mr. Galbraith introduced to the Assembly Ruling Elder Col. Irving Wicker, fraternal delegate of the Presbyterian Church in America. On motion Col. Wicker was enrolled as a corresponding member.

11. DATE, PLACE, AND TRAVEL. Mr. Watson presented a report of the Committee on Date, Place, and Travel.

12. OVERTURES, COMMUNICATIONS, APPEALS, AND COMPLAINTS.
The Stated Clerk presented overtures, communications, appeals, and complaints addressed to the Assembly.

See: OVERTURES, pp. 75ff.
COMMUNICATIONS, pp. 94ff.
APPEALS, pp. 102ff.
COMPLAINTS, pp. 102ff.

13. DAILY SCHEDULE. On motion the times for convening, recessing, and reconvening were adopted as follows, and it was determined that the dissolution of the Assembly occur no later than 12:00 noon, Thursday, June 6:

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

a. Recess Friday 5/31, after item 13 to permit Advisory Committees to begin work
b. Reconvene Saturday 6/1, 1:15 p.m. or at the call of the Moderator  
c. No session Saturday evening, nor on the Lord’s Day. Joint worship service with RPCNA Sunday evening  
d. Joint meeting with the Synod of the RPCNA Tuesday evening. Topic: The Mediatorial Kingship of Christ

All sessions of the Assembly open with the singing of a hymn and prayer  
A daily devotional service: 11:55 a.m. to 12:15 p.m., Friday through Wednesday  
Leaders: Fri. - John D. Van Meerbeke (NY); Sat. - Chester H. Lanious (by deferral of NC); Mon. - John W. Mahaffy (NW); Tues. - Charles G. Dennison (OH); Weds. - Thomas A. Foh (PH)

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

1. Assembly convene 7:00 p.m., Thursday, May 30, 1991  
2. Worship service conducted by the Rev. Theodore J. Georgian, Moderator of the 57th General Assembly  
3. Assembly recess at conclusion of service, to reconvene at 8:00 a.m., Friday, May 31  
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.  
   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)

14. Report of Stated Clerk  
16. Election of Stated Clerk  
17. Appointment of Assistant Clerk  
19. Election of Statistician  
20. Greetings and addresses by Fraternal Delegates from other bodies to be at times agreeable to them and the Moderator
21. Report of the Committee on Foreign Missions
22. Report of the Committee on Christian Education
23. Report of the Committee on Home Missions and Church Extension
24. Action on Revisions to the Standing Rules proposed by the previous Assembly, 8:00 a.m., Tuesday
25. Report of the Committee on Coordination
26. Report of the Committee on Diaconal Ministries
27. Report of the Committee on Pensions
28. Report of the Committee on Ecumenicity and Interchurch Relations
29. Consideration of Overture 6 and all other overtures not already acted upon except Overture 11, 8:00 a.m., Wednesday
30. Report of the Committee on Appeals and Complaints
31. Report of the Committee to Study the Involvement of Unordained Persons in the Regular Worship Services of the Church
32. Report of the Committee on Revisions to the Directory for Worship
33. Report of the Historian
34. Report of the Committee for the Historian
35. Report of the Chaplains Commission, and consideration of Overture 11, 6:20 p.m., Wednesday
36. Report of the Committee on a Denominational Computer System, 10:00 a.m., Thursday
37. Report of the Committee to visit the Presbytery of Southern California
38. Temporary Committees other than Presbyterial Records, Standing Committee Records, and those already completed in connection with earlier reports
39. Report of the Committee to Examine Presbyterial Records, 8:00 a.m. Thursday
40. Report of the Committee to Examine Standing Committee Records, following item 39
41. Reports of the Temporary Committee on Date, Place, and Travel as appropriate during the Assembly
42. Set Budget for General Assembly purposes
43. Resolution of thanks
44. Unfinished Advisory Committee business
45. Miscellaneous business
46. Reading and approval of Minutes (Note: Minutes are presented for approval following the lunch recess beginning on Monday, June 3)
47. Dissolution of the Assembly

15. TEMPORARY COMMITTEES ERECTED. On motion it was determined that the following Temporary Committees be erected, that reports, overtures, communications, appeals, 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

<table>
<thead>
<tr>
<th>Report of the Committee on Foreign Missions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Messrs. Minnig (PH), Hunt (DK), Higgins (MA), K. J. Campbell (NJ), Thompson</td>
</tr>
<tr>
<td>Total - 11</td>
</tr>
</tbody>
</table>

1
§15 (cont.)  Fifty-Eighth General Assembly

(NJ), Dorman (NY), Ban (NC), Gerwig (OH), Brown (PH), Evans (SO), Gault (SC)

Advisory Committee 2  Total -  7
Report of the Committee on Christian Education
Messrs. Georgian (EX), House (MA), Pohler (NJ), Huizinga (NC), D. W. Snyder (OH), Cottenden (PH), Bayles (SC)

Advisory Committee 3  Total -  9
Report of the Committee on Home Missions and Church Extension
Communication 4
Messrs. Shishko (NY), L. E. Miller (DK), Garretson (MW), Singer (NJ), Van Meerbek (NY), Dennison (OH), Tavares (OH), Kinneer (PH), Overduin (SC)

Advisory Committee 4  Total -  9
Report of the Committee on Coordination
Report of the Committee on a Denominational Computer System
Overture 3
Communication 5
General Assembly Budget
Messrs. Hoogerhyde (NJ), Denton (NJ), Emley (NY), Mallin (NY), Fullalove (NC), K. B. Snyder (OH), S. F. Miller (PH), Curto (SC), Guild (SW)

Advisory Committee 5  Total -  11
Report of the Committee on Diaconal Ministries
Report of the Committee on Pensions
Report of the Chaplains Commission
Overture 11
Messrs. Laverty (PH), Green (MA), Tolsma (MW), Pearce (NJ), Anderson (NY), D. G. Barker (NY), R. H. Graham (NC), Gidley (OH), O’Leary (PH), Fluck (SC), Lodge (SW)

Advisory Committee 6  Total -  9
Report of the Committee on Ecumenicity and Interchurch Relations
Report of the Historian
Report of the Committee for the Historian
Overtures 2, 10
Communications 3, 6, 8, 9
Messrs. Vermeulen (MW), Mekonnen (MA), Hard (NJ), Muether (NY), Schumacher (NY), Foraker (PH), English (SO), Price (SC), Moody (SW)

Advisory Committee 7  Total -  7
All pending amendments to the Standing Rules
Overtures 4, 5, 8, 12, 15
Communication 2
Messrs. Peterson (SW), Ayres (DK), Gregson (MA), Sutton (NJ), Elder (NY), DeVelde
Advisory Committee 8
Report of the Committee on Revisions to the Directory for Public Worship
Report of the Committee on the Involvement of Unordained Persons in the Regular Worship Services of the Church
Overtures 1, 9
Messrs. Felch (MA), Williamson (DK), Hoekstra (MW), Zetterholm (MW), Currie (NJ), K. M. Campbell (NY), Knudsen (PH), Schmurr (SO), Winslow (SC), Gibbons (SW)

Advisory Committee 9
Report of the Stated Clerk
Report of the Statistician
Report of the Trustees of the General Assembly
Overtures 6, 7
Communications 1, 7, 10, 14, 17
Messrs. Eckardt (NY), Doe (DK), Hake (MA), Eyres (MW), Nelson (NJ), Mahaffy (NW), Meeker (PH), Vining (SO), Meilahn (SC)

Advisory Committee 10
Report of the Committee on Appeals and Complaints
Appeal 1
Complaints 1, 2, 3, and 4
Messrs. Kuschke (PH), Tyson (MA), Dunn (MW) Davis (NJ), Hilbelink (NY), Nicholson (NC), Sumpter (NW), Kiester (OH), DeMaster (SO), Warren (SC)

Committee on Date, Place, and Travel
Messrs. Watson (NJ), Smith (MA), Veldhorst (MW)

Committee to Examine Presbyterial Records
Messrs. Johnson (SW), Larson (DK), Myers (MA), Clawson (MW), R. W. Graham (NJ), Selle (NY), Solis (NC), Edwards (NW), Osborne (OH), Foh (PH), Parker (SO), Duff (SC)

Committee to Examine Standing Committee Records
Messrs. Shaw (SW), Stazen (MW), Cummings (NJ), Kessler (NY), Steeever (PH), Schroeder (SC)

Committee on Arrangements
Messrs. David R. Heise, Semel, Luis A. Orteza (the latter by invitation of Mr. Semel and vice R. C. Sowder and D. W. Kiester, both unable to serve)
Total Commissioners: 126
Total Commissioners on Advisory Committees: 113
Not available for Advisory Committees: 13
Messrs. R. A. Barker, Bosgraf, Bube, Copeland, Eppinger, Galbraith, Gray, Kinnaird, Kochendarfer, Needham, Phillips, Stonehouse, Woiwode

16. RECESS. The Assembly recessed at 9:04 a.m. following prayer led by Mr. Vining.

17. RECONVENE. The Assembly reconvened at 11:57 a.m.

18. DEVOTIONAL. The order of the day having arrived, Mr. Van Meerbeke spoke on the topic, "Building the House of God," based on I Corinthians 1:1-10. The Assembly sang the hymn, *All praise to God, who reigns above.*

19. RECESS. The Assembly recessed at 12:19 p.m. following prayer led by Mr. Van Meerbeke.

**Saturday Morning, June 1**

20. RECONVENE. The Assembly reconvened at 11:54 a.m. with the singing of the hymn, *The God of Abraham praise.* The Moderator led in prayer.

21. DEVOTIONAL. The order of the day having arrived, the Presbytery of Northern California yielded to Chaplain Chester H. Lanious (Presbytery of the Southwest) who spoke on the topic, "The Soldier's Psalm," based on Psalm 144.

22. RECESS. The Assembly recessed at 12:25 p.m. following prayer led by Chaplain Lanious.

**Saturday Afternoon, June 1**

23. RECONVENE. The Assembly reconvened at 1:18 p.m. with the singing of the hymn, *Praise to the Lord, the Almighty.* Mr. DeMaster led in prayer.

24. DATE, PLACE, AND TRAVEL. Mr. Watson presented a further report of the Committee on Date, Place, and Travel, including the following recommendations:

1. That the deadline for submission of valid travel vouchers be set for 12:15 p.m., Monday, June 3, at the break for the noon meal.
2. That for purposes of full travel compensation, attendance be required until 12:00 noon, Thursday, June 6, or the dissolution of the Assembly, whichever comes sooner.

3. a. That Mr. Jesse J. Denton, Jr., be excused from the sessions of Wednesday and Thursday, June 5 and 6, in order to keep a prior commitment without loss of travel compensation.
   
   b. That Mr. Robert B. Needham be excused from the session of Friday, May 31, due to the need to perform a memorial service without loss of travel compensation.

25. RECOMMENDATION ACTIONS. The recommendations were adopted.

26. 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.

27. STATED CLERK'S REPORT. Mr. Barker presented his report as Stated Clerk (see p. 107). The following recommendation was presented:

That the Assembly declare that "Individuals may bring matters to the Assembly only by way of a Presbytery, unless they concern a responsibility assigned to the individual by the Assembly." was inadvertently omitted when Standing Rule III.B.3. was amended in 1989, and that it ought to be and is properly the second sentence of present Standing Rule III.B.3.d.

28. ADVISORY COMMITTEE 9 (Stated Clerk). Advisory Committee 9 was silent concerning the report of the Stated Clerk, indicating general approval of his report and concurrence with any recommendations.

29. RECOMMENDATION ACTION. The recommendation of the Stated Clerk was adopted.

30. TRUSTEES REPORT. Mr. S. F. Miller, President of the Trustees of the General Assembly, presented their report (see p. 116).

1. They nominated Richard A. Barker to be the Stated Clerk of the Fifty-eighth General Assembly, recommended that his remuneration be $12,504, 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 his remuneration be $1,000.

3. They recommended that the Assembly propose to the 59th General
Assembly that Standing Rule III.B. be changed as follows:

B. The Clerks

1. There shall be a Stated Clerk whose term of office shall be three years.

2. The Board of Trustees of the General Assembly shall be responsible to fill a vacancy occurring in the office of Stated Clerk between Assemblies to serve until the next Assembly at which time his successor shall be nominated by the Trustees for election by the General Assembly to a term of three years.

3. There shall be an Assistant Clerk.

(All other items in Rule III.B. renumbered accordingly.)

4. They recommended that the Assembly propose to the 59th General Assembly that Standing Rule IV.13. be amended by adding the words “(in appropriate years).”

5. They recommended that the Assembly propose to the 59th General Assembly that Standing Rule X.2. be changed to read: “The Trustees of the General Assembly shall nominate a person to the General Assembly for election as Stated Clerk in appropriate years.”; that Standing Rule X.3. read: “The Trustees of the General Assembly shall review the performance of the Stated Clerk and recommend his remuneration to each Assembly.”; and that the present X.3. be renumbered as X.4.

6. They recommended that the Fifty-eighth General Assembly recommend to the Fifty-ninth General Assembly (1992) the election of the Rev. Donald J. Duff to the office of Stated Clerk for a three-year term, and that his remuneration shall be:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$35,000</td>
</tr>
<tr>
<td>Pension</td>
<td>2,100</td>
</tr>
<tr>
<td>Hospitalization Insurance</td>
<td>4,000</td>
</tr>
<tr>
<td>Disability Insurance</td>
<td>300</td>
</tr>
<tr>
<td>One-half F.I.C.A.</td>
<td>2,838</td>
</tr>
<tr>
<td>Total Salary and Benefits</td>
<td>44,238</td>
</tr>
</tbody>
</table>

and that he be reimbursed for moving expenses estimated to be $4,000, and that office space be provided at the Administration Offices together with use of a half-time secretary and the necessary new software, estimated to cost $14,000.

31. ADVISORY COMMITTEE 9 (Trustees). Mr. Eckardt presented the report of Advisory Committee 9 consisting of the following recommendations:

1. That the Assembly adopt the following as a substitute for the first three lines of Recommendation 6: “That the Fifty-eighth General Assembly suspend any of the Standing Rules which conflict with the following, and elect the Rev. Donald J. Duff to the office of Stated Clerk for a three-year term effective after the report of the Stated Clerk at the Fifty-ninth General Assembly, and that his remuneration shall be:”

   Ground:

   The substitute removes the disadvantage that a period of uncertainty would have for Mr. Duff and for the whole church.
2. That the Assembly authorize the Trustees to pay moving expenses for Mr. Duff at a mutually agreeable date.

32. **RECOMMENDATION ACTIONS.** Recommendations 3 through 5 were adopted. Recommendation 6 was adopted as amended by Recommendation 1 of Advisory Committee 9. Recommendation 2 of Advisory Committee 9 was adopted.

33. **TRUSTEES ELECTION.** The floor was declared open for nominations for the Trustees of the General Assembly for the Class of 1994. The following were nominated: Ministers: George E. Haney, Jr., Kuschke; Ruling Elder: William R. Haden, Jr. (Glenside). The Moderator declared Mr. Haden elected, and later announced the election of Mr. Kuschke.

34. **AMENDMENTS ADOPTED.** The Moderator announced, in accordance with the Form of Government, Chapter XXXII, Section 2, that the amendments proposed by the 57th General Assembly to the Form of Government, Chapter XXVII (cf. Minutes, 57th G.A., §55), to the Book of Discipline (cf. Minutes, 57th G.A., §122), and to the Directory for Worship, Chapter III (cf. Minutes, 57th G.A., §192), had been adopted and were in effect.

35. **DOCKET AMENDED.** On amended motion it was determined:
   (1) that the terminus of the Assembly may be extended by simple majority vote beyond 12:00 noon, Thursday, June 6 to complete only the following business:
      a. to revise the General Assembly Operation Fund Budget
      b. uncompleted elections to Special Committees previously established
      c. final reading and approval of Minutes
      d. dissolution of the Assembly
   (2) that no action on reports, overtures, or communications may be postponed to a time after noon, Thursday, June 6
   (3) decisions to postpone matters to the next regular General Assembly may be made only prior to noon, Thursday, June 6
   (4) that any of the Assembly’s rules in conflict with these provisions be suspended.

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, the Moderator declared Mr. Barker elected.

37. **CORRESPONDING CLERK, CLERKS’ DUTIES AND REMUNERATION.** The recommendations of the Trustees concerning Mr. Galbraith serving as the Corresponding Clerk, and the duties of and remunerations to the Clerks (cf. §30, 1. and 2.) were adopted.

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

39. STATISTICIAN. Mr. Brown presented his report as Statistician (see p. 122).

40. 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.

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

42. FOREIGN MISSIONS. Mr. Duff, Vice President of the Committee on Foreign Missions, presented its report (see p. 133).

43. RECESS. The Assembly recessed at 3:15 p.m. and reconvened at 3:37 p.m. with the singing of the hymn, God, my King, thy might confessing.

44. FOREIGN MISSIONS (Cont.). Messrs. English and Hard, missionaries to Suriname and the Philippines respectively, addressed the Assembly.

45. ADVISORY COMMITTEE 1. Mr. K. J. Campbell presented the report of Advisory Committee 1 as follows:

Advisory Committee 1 met with George Cottenden and Donald Duff, members of the Committee on Foreign Missions, General Secretary-elect Mark Bube, General Secretary pro tem John Galbraith, missionaries Ralph English and Ted Hard, Administrative Assistant Linda Posthuma, and Controller David Haney. Useful and wide-ranging discussions were entered into with these individuals. The advisory committee has passed on a number of suggestions to the Committee on Foreign Missions including a strong request for a more comprehensive financial report to appear in the annual report to the General Assembly giving information on support and special funds in addition to the budget.

Advisory Committee 1 notes the recent retirement of the Ted Hards and the George Uomotos and would emphasize expressions of gratitude for the faithful labors of these missionary servants of the church of Jesus Christ.

The Committee on Foreign Missions is to be commended for getting its finances under control.

Advisory Committee 1 is silent on the report and recommendations of the Committee on Foreign Missions.

46. FOREIGN MISSIONS ELECTIONS. The floor was declared open for nominations to the Committee on Foreign Missions, Class of 1994. The following were nominated: Ministers: Cottenden, Hendrik Krabbendam, Mekonnen,
Peterson; Ruling Elders: Gault, Levon Melkonian (Modesto), Muether, Thompson. The Moderator later announced the election of Messrs. Cottenden, Krabbendam, Mekonnen, Muether, and Thompson.

47. CHRISTIAN EDUCATION. Dr. Elder, a member of the Executive Committee of the Committee on Christian Education, presented its report (see p. 150). The following recommendations were included:

1. That the 58th General Assembly authorize the Committee on Christian Education to publish a study edition of The Westminster Confession of Faith, with the authentic official OPC text in parallel columns with the March, 1991 modern English version developed by the Committee on Christian Education, and that this study edition be made available to the churches at cost.

2. That the 58th General Assembly authorize the formal presentation of the OPC History Project, for a period of up to one hour, to be postponed to the 59th General Assembly, and that time be set aside in the docket of that assembly for this purpose.

3. That the assembly approve the publishing of eleven issues of New Horizons per year (including one two-month issue) rather than ten (with two double issues).

   **Grounds:**
   (1) this will make the magazine more effective, and
   (2) it will still be under the 1991 budget for New Horizons.

   On motion the Rev. Thomas R. Patete, Executive Director of Great Commission Publications, was granted the privilege of the floor during consideration of the report.
   Mr. Patete addressed the Assembly.
   Mr. Dennison addressed the Assembly in re the OPC History Project.

48. CHRISTIAN EDUCATION (Minority). Dr. Gidley presented the report of the Minority of the Committee on Christian Education (see p. 164). The following recommendations were presented:

1. That the General Assembly (a) not approve the “Modern English Version” (MEV) presented to this Assembly by the Committee on Christian Education, (b) instruct the Committee on Christian Education to reevaluate the “modern English version of the Confession of Faith” project, as mandated by the previous General Assembly, and to do so in terms of feasibility, desirability, and cost, and report its findings to the 59th (1992) General Assembly, (c) permit the Committee to continue to improve further its “Modern English Version,” if it deems that to be advisable, in order to remove all conflicts with the Confession of Faith of the Orthodox Presbyterian Church, (d) instruct the Committee that if it plans to continue the project to provide copies of the document to all ministers and members of the sessions of the Church
and solicit further comments from them, to be received through May 1992, (e) instruct the Committee to prepare the MEV that is to be sent out for comment in a format that shows all deletions, substitutions, and additions relative to the Church's Confession, (f) send to the sessions and ministers of the Church a list of commentaries on the Westminster Confession of Faith and other aids to study of the Confession no later than December 31, 1991, (g) instruct the Committee, if it plans to submit a new version to the 60th (1993) General Assembly, to send a copy of it, in the same format as provided in (c) above, to all ministers and members of the sessions of the Church not later than January 31, 1993, and (h) instruct the Committee to report on these matters to the 60th (1993) General Assembly.

_Grounds:_

_For (a)._  
1. The MEV demonstrably changes meanings in the Church's Confession of Faith  
2. The Assembly should not approve any version now, when the Committee itself had no time to study the MEV before the meeting at which it approved and recommended it and the commissioners to this Assembly received it with the Agenda materials that required study less than a month before this Assembly.  
3. The theological integrity of our Church has been its hallmark throughout its history; we may not jeopardize our own future nor those who have confidence in us by doing such a crucial work in haste or anything but the most accurate possible way. Truth is more important in both principle and practice than haste or seeming convenience.  
4. The Assembly should not lower the standards mandated to the original (1972) committee, namely, a meticulous document that does not change the meaning of the Confession. To do so would be a betrayal of the trust that has been placed in us.  

_For (b)._  
The need for reevaluation is no less necessary this year than it was last year when the Assembly requested it.  

_For (c)._  
1. There are those within the Church who strongly desire the subordinate standards in modern English and they should have the opportunity to try to demonstrate that it is possible to produce such a document that would preserve meticulously without changes of meaning, the Church's Confession of Faith.  
2. Although a Standing Committee may not be the best avenue for such a project, the Committee has been working on it and should be given further opportunity to try to conclude it. If that is not possible by the 60th Assembly that Assembly can consider another course. The Minority would not object to the Assembly turning the work over to a special committee.  
3. A document approved by the General Assembly, especially one that purports to be a version of our Confession of Faith, must be in accord with that Confession in every respect.  

_For (d)._
1. For the sessions and ministers to study the document carefully each officer needs a copy of his own.

2. The short time-spans given for comments in the past have been too short for adequate consideration by either the respondents or the Committee; all have been under time constraints. The additional time would allow for more mature consideration by all parties.

For (e).

1. A great difficulty in assessing the accuracy of the MEV in relation to the Confession of Faith has been that of comparing two separate documents, necessarily word for word.

2. The computer readily adapts itself to this procedure by use of strike-through and underlining. This places both texts in the same place before the reader, and greatly facilitates comparison and evaluation.

For (f).

There are excellent aids to the study of the Confession available that have a distinct advantage over a simple "version": they are able to explain why a statement is made in the way that it was made.

For (g).

1. If an Assembly is expected to act upon such a detailed and crucially important document as that would be, it is essential that the Church shall have been able to study it beforehand.

2. Since almost all ministers and ruling elders would have received a copy in this mailing it would not be necessary for copies to be included with the Agenda for the commissioners to that Assembly.

For (h).

1. Producing a new version each year taxes both manpower and funds

2. Allowing a year for comments and more than a year for construction of the new version should give the Church and the Committee more time for mature thought and communication.

2. That the General Assembly declare that the MEV or any previous version relating to it is not approved for use in teaching or for interpreting the Church’s Confession of Faith and that that fact be indicated prominently on the copies being distributed for evaluation by the sessions and ministers.

Grounds:

(1) It will help to avoid confusion in the Church as to the status and use of the document.

(2) Recent experience shows that some reports to previous General Assemblies that were not approved by the General Assembly are being used and quoted as if they were the position of the Assembly and/or the Orthodox Presbyterian Church.

(3) Although no one can control what people do with public documents the Assembly should protect its people and its name insofar as it can.

49. RECESS. The Assembly recessed at 5:07 p.m. following prayer led by Mr. Sutton.
Monday Morning, June 3

50. **RECONVENE.** The Assembly reconvened at 8:01 a.m. with the singing of the hymn, *O come, my soul, bless thou the Lord thy Maker.* Mr. Bosgraf led in prayer.

51. **ADVISORY COMMITTEE 2.** Mr. Georgian presented the report of Advisory Committee 2 as follows:

The committee meet with representatives of the Committee on Christian Education (CCE) (Messrs. F. Kingsley Elder, G. I. Williamson, John P. Galbraith, Thomas E. Tyson, and James S. Gidley); with Mr. Thomas Patete, representative of Great Commission Publications (GCP) concerning the report of CCE and the report of its minority.

I The committee draws attention to an item of praise in the CCE report. 1990 was the first year in the history of GCP, that income exceeded expenses. GCP is hopeful that this trend will continue in 1991.

II The committee commends the CCE and its general secretary for A) the positive work in restructuring *New Horizons* which has produced much positive feed-back to the CCE. Also B) for their efforts to expand Christian Education resources to aid pastors, officers and churches in their understanding and work of the faith.

**RECOMMENDATIONS:**

1. That the 58th General Assembly permit the CCE to publish a study edition of the *Westminster Confession of Faith*, with the authentic official O.P.C. text in parallel columns with the March 1991 *Modern English Version* (MEV) developed by the CCE (with each text properly and clearly identified), and that this study edition be made available at cost to all ministers and sessions for study and comment, and for use by their congregations as determined by the individual sessions.

   **Grounds:**

   (1) The advisory committee recommendation does not convey any approval or adoption by the Assembly of the parallel text of the *Westminster Confession of Faith* and the MEV (March 1991). It merely permits publication of a study edition by the CCE.

   (2) The publication of this material allows for a study guide in the common language. This is consistent both with our current practice concerning modern language versions of Holy Scripture, and with the principle stated in our confession (Chapter I, VIII). It also makes the study guide available to the O.P.C. in a usable format.

   (3) This recommendation provides the material for study by the officers of the church and leaves to their understanding and discretion, whether the study material
is beneficial to their individual congregation.

(4) The March 1991 version has been extensively reviewed, and adequate time has been given the CCE to review and revise this material.

(5) Proper titling and identification of the parallel texts provide adequate safeguards against the improper use of the MEV as a replacement for the Confession of Faith of the O.P.C.

2. That the 58th General Assembly agree not to pursue further consideration of buying out the Presbyterian Church in America’s share of Great Commission Publications in exchange for forgiving their debt.

Grounds:

(1) The CCE in its September 20-21, 1990 meeting took the following action (recorded in its minutes): “It was moved and carried that the CCE inform the 58th G.A. concerning the motion of the 57th G.A. directing the CCE to consider buying out the PCA’s share of GCP in exchange for forgiving its debt, that the Committee judges that the motion was based upon a misunderstanding of the agreement to form a joint-venture with the PCA, and that therefore the Committee is unable to take any further action.” Unfortunately, the CCE failed to include this action as a recommendation in its report. The misunderstanding is that there is not a debt to be forgiven but rather an inequity in giving that has occurred.

(2) The PCA made a contribution to Great Commission Publications of $15,000 in 1990.

(3) Great Commission Publications has made a commitment to begin to offset the inequity in giving between the OPC and the PCA at an appropriate time after income exceeds expenses.

(4) Great Commission Publications did experience income exceeding expenses in 1990 for the first time, largely as a result of greater than expected Trinity Hymnal sales and growth in sales of educational material (predominantly within the PCA churches).

52. RECOMMENDATION ACTIONS. Recommendation 1 of the Minority was substituted for Recommendation 1 of the Committee and was adopted in the following form: That the General Assembly (a) not permit the Committee on Christian Education to publish the proposed March 1991 MEV as a study edition of the Confession of Faith of the Orthodox Presbyterian Church, (b) permit the Committee to continue to improve further its “Modern English Version,” if it deems that to be advisable, in order to remove all conflicts with the Confession of Faith of the Orthodox Presbyterian Church, (c) instruct the Committee to provide copies of the document to all ministers and members of the sessions of the Church and solicit further comments from them, to be received through February 1992, (d) instruct the Committee to prepare the MEV that is to be sent out for comment in a format that shows all deletions, substitutions, and additions relative to the Church’s Confession, (e) instruct the Committee, if it plans to submit a new version to the 60th (1993) General Assembly, to send a copy of it, in the same format as provided in (b) above,
to all ministers and members of the sessions of the Church not later than January 31, 1993, and (f) instruct the Committee to report on these matters to the 60th (1993) General Assembly.

53. RECESS. The Assembly recessed at 10:00 a.m. and reconvened at 10:20 a.m. with the singing of the hymn, *Crown him with many crowns*.

54. FRATERNAL DELEGATE INTRODUCTIONS. Mr. Galbraith introduced to the Assembly the Rev. Messrs. David R. Johnston, fraternal delegate of the Associate Reformed Presbyterian Church, and Dean B. Deppe, Ph.D., fraternal delegate of the Christian Reformed Church. On separate motions Messrs. Johnston and Deppe were enrolled as corresponding members.

55. RECOMMENDATION ACTIONS (Christian Education, Cont., cf. §52). Recommendation 2 of the Committee was adopted. Recommendation 3 was postponed until consideration of the Worldwide Outreach budget. Recommendation 2 of the Minority was adopted. Recommendation 2 of Advisory Committee 2 was adopted.

56. MINISTERIAL TRAINING ELECTION. The floor was declared open for nominations to the Subcommittee on Ministerial Training for the Class of 1994. The following were nominated: *Minister*: Williamson; *Ruling Elders*: Robert J. Ream, Ph.D. (Glenside), J. Donald Phillips (Orlando).

The Moderator later announced the election of Messrs. Phillips and Williamson.

57. CHRISTIAN EDUCATION ELECTION (general membership). The floor was declared open for nominations to the Committee on Christian Education for the Class of 1994. The following were nominated: *Ministers*: Felch, Kiester, Calvin R. Malcor; *Ruling Elders*: Peyton H. Gardner (Wilmington), Robert J. Ream, Ph.D. (Glenside).

The Moderator later announced the election of Messrs. Felch, Kiester, and Ream.

58. HOME MISSIONS. Mr. Hilbelink, Vice President of the Committee on Home Missions and Church Extension, presented its report (see p. 173). The following recommendations were included:

1. That the General Assembly propose to the 59th General Assembly that Standing Rule III.B.2. be amended by adding the following to the duties of the Stated Clerk:
   i. To read to the commissioners to the General Assembly Instrument F. ("Guidelines for Advisory Committees") 5. ("In discharging their assignments, advisory committees shall observe the following:...") immediately prior to the recess for advisory committee meetings.

   *Ground:*
Concerning the addition of “i.”, the clear understanding and execution of the requirements of Instrument F.5. enables advisory committees to serve the general assembly more efficiently. Reading this instrument reinforces the requirement for good communication between the advisory committees and those directly responsible for matters before the general assembly in the hope of avoiding misunderstanding and confusion.

2. That the 58th General Assembly approve the Committee on Home Missions and Church Extension’s affirmative vote on the revisions proposed by the Board of Trustees to the Constitution of the Center for Urban Theological Studies.

By general consent the time of presentation of the report was extended 10 minutes to allow a presentation concerning the proposed revisions to the constitution of CUTS.

Mr. Krispin addressed the Assembly.

59. LOGAN ADDRESS. By general consent, Dr. Samuel T. Logan, Jr., President-elect of Westminster Theological Seminary, addressed the Assembly.

60. DEVOTIONAL. The order of the day having arrived, the Assembly sang the hymn, Forever settled in the heav’ns. Mr. Mahaffy spoke on the topic, “The Word of the Lord,” based on 1 Samuel 3:1-4:1a. Mr. Mahaffy led in prayer.

61. RECESS. The Assembly recessed at 12:18 p.m. following the singing of the hymn, O love of God, how strong and true.

Monday Afternoon, June 3

62. RECONVENE. The Assembly reconvened at 1:23 p.m. with the singing of the hymn, Praise, my soul, the King of heaven. Mr. O’Leary led in prayer.

63. ADVISORY COMMITTEE 3. Mr. Shishko presented the report of Advisory Committee 3 as follows:

The Advisory Committee met with the General Secretary Ross Graham and various members of the committee and a minister who desired to meet with the Committee to express his concerns regarding the current pattern of Home Mission work in the OPC. The Advisory Committee raised questions and expressed concerns regarding its financial crisis and philosophy of ministry; including certain promotional materials recently used by one home mission work. We encouraged the new General Secretary in his desire to continue to develop a Biblical framework for Reformed Church Planting and Development as overseen by CHMCE.

The Committee also met with the Rev. William Krispin, Director of CUTS, and
the two representatives of CHMCE to the CUTS Sponsoring Association. The CUTS representatives presented an explanation and clarification of the proposed revisions to the CUTS Constitution. They also gave the Advisory Committee an enthusiastic update on the work of CUTS. The Advisory Committee expresses its appreciation for the efforts to reach the inner city with the Reformed Faith.

Advisory Committee 3 urges the General Assembly to seriously heed the difficulty the Home Missions Committee is experiencing when working with General Assembly approved budgets in relation to recent patterns of giving to Worldwide Outreach, and take this into consideration in its forthcoming action to approve a 1992 WWO budget. Cf. Report of the CHMCE, section IX.C., para. 6, viz., “It is important for the GA to understand that recent patterns of giving to Worldwide Outreach make it increasingly difficult for the committees to responsibly order their finances... The Committee needs help and direction from the GA in determining how to order its financial affairs when it receives only 70% of the approved budget.”

RECOMMENDATIONS

1. (CHMCE Recommendation 1 was referred to Advisory Committee 9)

2. (Concerning CHMCE Recommendation 2)
   That the 58th General Assembly not approve CHMCE’s affirmative vote on the revisions proposed by the Board of Trustees to the Constitution of the Center for Urban Theological Studies; and further,

   That the General Assembly direct the Committee on Home Missions and Church Extension to instruct the representatives of the CHMCE to the CUTS Sponsoring Association to vote “No” to the proposed revisions to the Constitution of the Center for Urban Theological Studies; and to communicate to the Sponsoring Association the General Assembly’s concern that the proposed changes alter the stipulations agreed upon when the Orthodox Presbyterian Church “acknowledge(d) the appropriateness of the action of the Committee on Home Missions and Church Extension in maintaining membership in the Sponsoring Association of CUTS... and assume(d) responsibility for membership in the Association.” [Cf. Report of CHMCE, Section V, and Minutes, 48th (1981) GA, p. 44]

*These stipulations were that:
   (1) “The Association shall provide for equal voting representative (sic) of the urban and reformed communities.” (Cf. Appendix to Report of CHMCE, CUTS Constitution, Article VI, Section 5), and
   (2) “of whom six (6) shall be from the poor and minority urban Christian community and six (6) from the reformed confessional community.” (Cf. Appendix to Report of CHMCE, CUTS Constitution, Article VII, Section 1), and
   (3) “The Board of Trustees shall be divided into three (3) equal classes, each serving a term of three (3) years. Each class shall be composed of two (2) members from the poor and minority urban Christian community and two (2) members from
the reformed confessional community.” (Cf. Appendix to Report of CHMCE, CUTS Constitution, Article VII, Section 2)

64. ADVISORY COMMITTEE 9. Mr. Eckardt presented the report of Advisory Committee 9 with the recommendation that Recommendation 1 of the Committee on Home Missions and Church Extension be referred to the Stated Clerk.

65. RECOMMENDATION ACTIONS. The recommendation of Advisory Committee 9 was adopted.

66. RECESS. The Assembly recessed at 3:14 p.m. and reconvened at 3:37 p.m. with the singing of the hymn, O for a thousand tongues to sing my great Redeemer's praise.

67. FRATERNAL DELEGATE INTRODUCTION. Mr. Galbraith introduced to the Assembly the Rev. Messrs. Dennis E. Roe, fraternal delegate of the Reformed Church in the U.S., and Peter G. Feenstra, fraternal delegate, with Ruling Elder Gerard J. Nordeman, of the Canadian Reformed Churches. On motion Messrs. Roe and Feenstra were enrolled as corresponding members.

68. FRATERNAL DELEGATE ADDRESS. Ruling Elder Col. Irving Wicker, fraternal delegate of the Presbyterian Church in America, addressed the Assembly.

69. RECOMMENDATION ACTIONS (Cont., cf. §65). Recommendation 2 of Advisory Committee 3 was substituted for Recommendation 2, and became the main motion. Messrs. K. M. Campbell, Doe, Edwards, Georgian, Green, Gregson, Laverty, Smith, and Thompson requested that their negative votes be recorded.

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

Monday Evening, June 3

71. RECONVENE. The Assembly reconvened at 6:23 p.m. with the singing of the hymn, All hail the pow'r of Jesus' name! Dr. Gray led in prayer.

72. RECOMMENDATION ACTIONS (Cont., cf. §69). The pending question, Recommendation 2 of Advisory Committee 3, was adopted with the second paragraph amended to read as follows: The General Assembly direct the representatives of the CHMCE to the CUTS Sponsoring Association to vote “No” to the proposed revisions to the Constitution
of the Center for Urban Theological Studies; and to communicate to the Sponsoring Association the General Assembly's concern that the proposed changes alter the stipulations agreed upon when the Orthodox Presbyterian Church acknowledged the appropriateness of the action of the Committee on Home Missions and Church Extension in maintaining membership in the Sponsoring Association of CUTS.

Messrs. Doe, Edwards, English, Green, Gregson, and Laverty requested that their negative votes be recorded.

73. HOME MISSIONS ELECTION. The floor was declared open for nominations to the Committee on Home Missions and Church Extension, Class of 1994. The following were nominated: Ministers: Hilbelink, Myers, Smith, Donald F. Stanton, Warren; Ruling Elders: Hoogerhyde, Kenneth L. Bosgraf (Wheaton).

The Moderator declared Messrs. Hoogerhyde and Bosgraf elected, and later announced the election of Messrs. Hilbelink, Smith and Warren.

74. GEORGIAN ASSUMES CHAIR. During the election, at the request of the Moderator, Mr. Georgian assumed the chair.

75. DATE, PLACE, AND TRAVEL. Mr. Watson presented a report of the Committee on Date, Place, and Travel, including the following recommendation:

RECOMMENDATION:

That $4,520 from the General Assembly Operation Fund be transferred to the General Assembly Travel Fund to compensate for monies expended from the General Assembly Travel Fund for the 57th General Assembly.

76. RECOMMENDATION ACTION. The recommendation was adopted.

77. FRATERNAL DELEGATE INTRODUCTION. Mr. Galbraith introduced to the Assembly the Rev. Messrs. Park, Chee Duk, Moderator and fraternal delegate of the Presbyterian Church in Korea (Kosin), and Park, Chai Y., interpreter, and first Moderator of the Korean Presbyterian Church in America. By general consent Mr. Park, Chee Duk was enrolled as a corresponding member.

78. FRATERNAL DELEGATE ADDRESS. Mr. Park, Chee Duk addressed the Assembly.

79. MODERATOR RESUMES CHAIR. The Moderator resumed the chair.

80. COORDINATION. Mr. Bube, Chairman of the Committee on Coordination, presented its report (cf. p. 193). The following recommendation was included in the report:

That the General Assembly approve the following Worldwide Outreach program for 1992:
Christian Education $145,000 12.7%
Foreign Missions 539,000 47.3%
Home Missions 456,000 40.0%

Sub-total $1,140,000 100.0%

New Horizons 140,000
Coordination 120,000

Total 1992 Worldwide Outreach $1,400,000

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

In reviewing the report of the Committee on Coordination, we spoke with Ruling Elder Mark Bube, the Rev. Thomas Tyson, and the Rev. Ross Graham. Each spoke of the work of the individual program committee of which they are or will be General Secretary in relation to the work of the Committee on Coordination. Mr. Bube also represented the Committee on Coordination. We also spoke with the Rev. John Van Meerbeke and the Controller, Mr. David Haney. A number of questions were raised and discussed regarding the expenses and funding of each program committee’s work.

We concur with the recommendation of the Committee on Coordination.

82. RECOMMENDATION ACTIONS. Recommendation 3 of the Committee on Christian Education, postponed to this time (cf. §55), was lost. The recommendation of the Committee on Coordination was adopted.

83. COORDINATION ELECTION. The floor was declared open for nominations to the Committee on Coordination to the Class of 1994. The following were nominated: Ministers: S. F. Miller, Warren; Ruling Elders: Peyton H. Gardner (Wilmington), Porter. On motion the request of Mr. Warren to have his name withdrawn was granted.

The Moderator declared Mr. Miller elected, and later announced the election of Mr. Gardner.

At a later point, the resignation of Mr. Schmurr was announced. The floor was declared open for nominations to fill the vacancy in the Class of 1993 created by this resignation. The following were nominated: Messrs. DeVelde, Donald F. Stanton, Peterson.

The Moderator later announced the election of Mr. DeVelde.

84. MINUTES. The Moderator called for the approval of the Minutes of the sessions of Thursday, May 30, Friday, May 31, and Saturday, June 1. The
Minutes were approved as presented.

85. ADVISORY COMMITTEE 4 (Overture 3 and Communication 5). Mr. Hoogerhyde presented the report of Advisory Committee 4 concerning Overture 3 and Communication 5 as follows:

I  Review of Overture

We interviewed a number of people during the discussion and review of Overture 3. We interviewed Ruling Elder Mark Bube, the Rev. Thomas Tyson, the Rev. Ross Graham, Ruling Elder Richard Barker, and the Controller, Mr. David Haney. Because of the burden of his own advisory committee work, the Rev. David Kiester was not able to appear before the advisory committee (he was the primary author of the overture). He submitted a letter to the chairman explaining his reasons for the overture. This letter was reviewed and discussed along with the testimony of the other men.

II  RECOMMENDATION

1. That the Assembly deny Overture 3.

Grounds:

(1) That the annual determination of the allocation of undesignated funds among the program committees would be taken out of the hands of the General Assembly by this overture and given solely to a committee of the Assembly. Presently, the Committee on Coordination brings its recommendations for review of and determination by the General Assembly (cf., 3.a. of the overture).

(2) That the overture would reverse the long-held commitment of the OPC to encourage the designation of congregational giving to the whole mission program of the Church.

(3) That the benefits of having a General Assembly standing committee to coordinate the programs of outreach into one integrated program of mission for the Orthodox Presbyterian Church would be lost to the denomination. Examples of benefits which have resulted from the work of the Committee on Coordination include the hiring of a controller to centralize the accounting of the three program committees, a coordinated Thank Offering promotion, and the beginning of long-range planning.

(4) No substantial savings would be realized by the dismantling of this form of Assembly oversight.

(5) That the Committee on Coordination provides the mechanism for evaluation and refinement of Instrument E.

2. That the assembly instruct the Committee on Coordination to consider refining Instrument E, in light of continued expressed concerns regarding certain portions of Instrument E (e.g., E.4.i. "caps"), and report to the Fifty-Ninth General Assembly.
86. RECOMMENDATION ACTIONS. Recommendation 1 was adopted. Recommendation 2 was adopted.

87. RECESS. The Assembly recessed at 9:10 p.m. following prayer led by Mr. R. W. Graham.

Tuesday Morning, June 4

88. RECONVENE. The Assembly reconvened at 8:01 a.m. with the singing of the hymn, Hallelujah, praise Jehovah. Mr. English led in prayer.

89. ADVISORY COMMITTEE 7 (Standing Rules). The order of the day having arrived, Mr. Gregson presented the report of Advisory Committee 7 as follows:

Advisory Committee 7 was assigned all pending amendments to the Standing Rules. Overtures 4 (to establish the Committee on Appeals and Complaints), 5 (to amend Standing Rules by adding V.12 setting a six-week deadline prior to the General Assembly for appeals and complaints), 8 (to amend the Standing Rules by denying members of a standing committee on appeals and complaints eligibility on an advisory committee considering an appeal or complaint), 12 (to reduce the total number of commissioners from 150 to 135), 15 (to amend the proposed amendment requiring six weeks for submitting appeals and complaints to the General Assembly by granting exceptions of as little as 10 days deadline) and Communication 2 (further explaining Overture 12).

Committee 7 carefully considered each of the pending amendments and assigned overtures. In conference with Everett DeVelde, Jr., a member of the Committee, as well as a commissioner from the Presbytery of Ohio, we were able to gain understanding of the difficulty for a presbytery, which holds a late spring meeting, to submit appeals or complaints which may have arisen from that meeting to the Stated Clerk of the General Assembly six weeks prior to the Assembly. In addition, we met with the Stated Clerk, Richard A. Barker, regarding both the pending amendments to the Standing Rules, and in particular regarding the amendment to reduce the number of commissioners from 150 to 135. In all decisions the Committee was unanimous, diligently seeking the best interests of all concerned.

I STANDING RULE I.3.c. changing the total number of commissioners from 150 to 135 and Overture 12

RECOMMENDATIONS:

1. The Committee recommends a 'no' vote on the proposed amendment.
2. Regarding Overture 12: [if the proposed amendment of I.3.c. is denied]
that the General Assembly respond to Overture 12 by informing the Presbytery of New Jersey that the Assembly denied the Overture.

Grounds:
(1) It neither helps nor hinders the business of the General Assembly.
(2) It is lacking in material evidence to justify changing the Standing Rules to permanently reduce the number of commissioners.
(3) Rather than lowering the number of commissioners the Assembly should rather encourage an increased attendance, especially of ruling elders.
(4) The number of commissioners set in the Standing Rules is a goal attendance for the purpose of apportionment. There is no principal reason to change the number if attendance falls short of the goal.

II STANDING RULE III.B regarding the duties of the Stated Clerk
A. III.B.2.h.
B. III.B.3.o., p., q.

The committee concurs.

III STANDING RULE V, OF REPORTS, and Overtures 5 and 15
A. Change the title to “Reports, Appeals, and Complaints”

The committee concurs.

B. Delete present 6., change present 5. to 6., and insert a new 5.

The committee concurs.

C. Add V.12

The committee concurs.

RECOMMENDATIONS:

1. Regarding Overture 5 (to amend by adding V.12., setting a six-week deadline prior to the General Assembly for appeals and complaints): [if the proposed amendment of V.12. is adopted] that the General Assembly respond to Overture 5 by informing the Presbytery of New Jersey that the Assembly concurred with the Overture and adopted the proposed amendment.

2. Regarding Overture 15 (to amend Overture 5 by granting exceptions of as little as 10 days deadline): [if the proposed amendment of V.12. is adopted] that the General Assembly respond to Overture 15 by informing the Presbytery of Ohio that the General Assembly denied the Overture.

Grounds:
(1) This deadline (of six weeks prior to the Assembly) allows the Stated Clerk, the Committee on Appeals and Complaints, and therefore the General Assembly, the time necessary to consider effectively an appeal or complaint, which usually includes a significant number of documents.

(2) Because individuals, sessions, and presbyteries are not regularly involved in such matters, the documents involved may require compilation, summarization, or organization before a GA can readily consider the matter. This may take considerable time, not only to handle what is presented but also to validate such documents or to obtain documents not included but to which reference is made.

(3) Because a GA has great difficulty in functioning other than during the time established for its annual meeting, it is appropriate for parties involved in an appeal or complaint to schedule themselves responsibly to present their concerns to the GA.

(4) The lack of a deadline has allowed matters to be presented (sometimes in poor form) so late that the GA can have great difficulty in appropriately considering the matter.

(5) An amendment to this proposed rule, so that appeals and complaints can come after the six week deadline, would have the effect of encouraging late presentation of an appeal or complaint because it implies that the only restriction is that they come within ten days of the decision of presbytery. It is really a ten-day rather than a six-week deadline.

(6) A ten-day deadline fails to recognize the probability that there would be a need to prepare the matter for the Assembly's consideration. Such preparation would fall to the Stated Clerk, the Committee on Appeals and Complaints, or very probably the Assembly itself.

(7) This proposed rule does not preclude the consideration of an appeal or complaint presented after the deadline if two thirds of the Assembly is persuaded to suspend the rule. The Assembly is unlikely to ignore a matter which truly requires immediate attention.

(8) An appeal or complaint coming from any presbytery may be subject to long delay before consideration by a General Assembly depending on when it has been decided by presbytery: a June or July decision must wait almost a year before the next General Assembly.

IV NEW STANDING RULE, proposed Chapter VI, OF SPECIAL ORDERS DURING A GENERAL ASSEMBLY (renumbering the remaining chapters)

The committee concurs.

V NEWLY RENUMBERED Chapter VII, OF DEBATE, add new section 1

RECOMMENDATION: that proposed amendment to newly renumbered Chapter VII, by adding a new section 1, be amended to read as follows: "Each commissioner shall be limited to two speeches per motion. During debate on recommendations arising under a docketed item, a commissioner's first speech shall be limited to 10 minutes and his second to five" and renumber the remaining.
§89 (cont.) Fifty-Eighth General Assembly

Grounds: The Committee believes that debate will be overly limited by the presently proposed form of the amendment:

(1) During two hours of debate on a motion, each commissioner may speak 10 minutes in his first speech. Therefore as few as 12 commissioners may have opportunity to speak during the two hours. Those who are able to speak only after two hours will be deprived of five minutes of their first speech.

(2) If after two hours some commissioners have been able to speak only once on a motion, their second speeches are reduced from five minutes to three, while others who were able to speak before the two hour mark had opportunity to speak five minutes on their second speech.

VI NEWLY RENUMBERED Chapter X, OF COMMITTEES

A. Chapter X.2.a.

The committee concurs.

B. Chapter X.2.b. - Reletter 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 complaints."

RECOMMENDATIONS:

1. That the proposed amendment X.2.b. be adopted with the following amendment: add at the end of the section “No member of this Committee shall be eligible to serve on any Assembly advisory committee considering an appeal or complaint.”

2. Regarding Overture 4 (to establish the Committee on Appeals and Complaints as a standing committee): [if the proposed amendment of X.2.a. is adopted] that the General Assembly respond to Overture 4 by informing the Presbytery of New Jersey that the Assembly concurred in the overture.

3. Regarding Overture 8 (denying members of a standing committee on appeals and complaints eligibility on an advisory committee considering an appeal or complaint): [if the proposed amendment of X.2.b. is adopted] that the General Assembly respond to Overture 8 by informing the Presbytery of Ohio that the Assembly concurred in the overture and adopted its recommendation.

C. X.5.a.(3)

The committee concurs.
90. **STANDING RULES AMENDED** (Recommendation Actions). The amendments to the Standing Rules proposed by the 57th General Assembly (see Report of the Stated Clerk, Section II, pp. 109-112) were adopted except (1) the proposed amendment to Chapter I.3.c. was lost, and (2) that newly renumbered Chapter VII, new section 1, was amended as proposed by Advisory Committee 7 in Section V of its report. The recommendations of Advisory Committee 7 in Sections I, III, and VI of its report were adopted, except that Recommendations 1 and 3 in Section VI were recommitted to the Committee (see §132).

91. **RECESS.** The Assembly recessed at 9:45 a.m. and reconvened at 10:26 a.m. with the singing of the hymn, *My hope is built on nothing less than Jesus' blood and righteousness*. Mr. Meilahn led in prayer.

92. **DIACONAL MINISTRIES.** Dr. Coppes, Secretary-Treasurer of the Committee on Diaconal Ministries, presented its report (see p. 212). The following recommendations were included:

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

   2. We recommend that the General Assembly remind 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 approve a 1992 budget of $164,800 for the general fund and $85,000 for the A.I.M.W.O.F., for a total budget of $249,800.

   4. We recommend that for the year 1992 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested adjusted per capita rate of $22.00 per communicant member for the General Fund and $8.00 for the Aged and Infirm Ministers’ Fund.

   By general consent the Rev. Roger A. Ramsey addressed the Assembly concerning the spiritual and physical health of himself and his wife Carol. Mr. Edwards led in prayer on behalf of Mr. and Mrs. Ramsey.

93. **ADVISORY COMMITTEE 5** (Diaconal Ministries). Mr. O’Leary presented the report of Advisory Committee 5 concerning the report of the Committee on Diaconal Ministries as follows:

   We received the report from the Rev. Dr. Leonard Coppes. We are silent in reference to Recommendations 1 and 2 of the report.

   **RECOMMENDATIONS:**
1. That in Recommendation 3 the figure "$164,800" be amended to "$194,800"; the figure "$249,000" be amended to "$279,800."

2. That in Recommendation 4 the figure "$22.00" be amended to "$26.00"

Ground:
To provide necessary extra funding for medical insurance premiums and other medical expenses for an infirm minister and family, not anticipated at the time of the drafting of the report.

94. RECOMMENDATION ACTIONS. Recommendations 1 and 2 were adopted. Recommendation 3 was moved. Recommendation 1 of Advisory Committee 5 was adopted, reconsidered, and lost. The motion to adopt Recommendation 3 of the Committee on Diaconal Ministries was then carried (cf. §100).

95. DEVOTIONAL. The order of the day having arrived, the Assembly sang the hymn, Fear not, O little flock. Mr. Dennison spoke on the topic, "Thankful Prayer, a Means of Grace with Eschatological Significance," based on Philippians 1:3-11.

96. RECESS. The Assembly recessed at 12:20 p.m. following prayer led by Mr. Dennison.

Tuesday Afternoon, June 4

97. RECONVENE. The Assembly reconvened at 1:22 p.m. with the singing of the hymn, Blessing and honor and glory and power. Mr. D. G. Barker led in prayer

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

I RECOMMENDATIONS:
1. That the following requests for excuse from scheduled business sessions of the Assembly as indicated be granted without loss of travel compensation.
   a. Mr. Needham from the sessions of Saturday, June 1, due to transportation breakdowns while traveling to the Assembly.
   b. Messrs. Copeland, Kinnaird, and Stonehouse from the sessions of Friday, May 31, and Saturday, June 1, due to attendance at family weddings.
   c. Mr. Dennison from 1 p.m. to 3 p.m., Wednesday, June 5, in order to attend his son's graduation.
   d. Mr. Price at 10:30 a.m. Thursday, June 6, in order to make scheduled flight home.
   e. Mr. Bosgraf from sessions of Friday, May 31, due to prior commitments.
2. That the 59th General Assembly convene on the campus of Geneva College, Beaver Falls, PA, beginning 7:00 p.m., Thursday, June 4, 1992, with a projected terminus of noon, Thursday, June 11, 1992.

3. That commissioners who submitted valid travel vouchers by 12:15 p.m. Monday, June 3, be reimbursed according to the following schedule for one round trip from their homes to Geneva 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 be reimbursed to the nearest dollar at the rate of $0.10 per mile for the first 1,000 miles and $0.05 per mile for each mile thereafter, plus $0.03 per mile for each passenger who is eligible to receive travel compensation, with the exception that the driver shall not receive an amount greater than the combined cost of economy air fares for himself and his passenger(s), or for himself if traveling alone, unless the Committee approves the reason for the use of the car in travel.
   c. Those traveling by private conveyance as passengers to be reimbursed at the rate of $0.04 per mile to the nearest dollar.
   d. Mr. S. F. Miller be reimbursed for actual costs sustained in renting the vehicle used to transport himself and his passengers and that he and his passengers receive $20.00 each for incidental expenses.

4. That commissioners who apply for it be reimbursed for registration fee, room and meal expenses (up to $157.00) incurred in conjunction with attendance at the Assembly.

5. That the Assembly request the churches to contribute to the General Assembly Travel Fund for 1992 at the rate of $8 per communicant member.

6. That Messrs. Lawrence Semel, David R. Heise (Morgantown), and Luis A. Orteza be constituted the Committee on Arrangements for the 59th General Assembly.

7. That the Committee on Arrangements be authorized to arrange an Assembly-related conference.

8. That the Committee on Date, Place, and Travel be authorized to make arrangements for reduced air fares to the 59th 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 31, 1992, and to communicate immediately thereafter their selectee's names and addresses to the Committee on Date, Place, and Travel or its designated representative, and to the Stated Clerk and the Committee on Arrangements.

9. That the Committee on Date, Place, and Travel be authorized to commit up to $500 as a deposit to secure a suitable location for the 1993 General Assembly.

II PARTIAL FINANCIAL REPORT

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99. RECOMMENDATION ACTIONS (Date, Place, and Travel). The recommendations were adopted, except that "Thursday, June 11" in Recommendation 2 was changed to "Friday, June 12."

100. RECOMMENDATION ACTIONS (Diaconal Ministries, Cont., sf. §94). Recommendation 2 of Advisory Committee 5 was declared irrelevant. Recommendation 4 of the Committee on Diaconal Ministries was adopted.

101. DIACONAL MINISTRIES ELECTION. The floor was declared open for nominations to the Committee on Diaconal Ministries to the Class of 1994. The following were nominated: Ministers: Hard, Coppes; Deacons: Roy Ingelse (Oostburg), Gregorio R. Nightengale (Trinity, Denver).

The Moderator declared Messrs. Ingelse and G. R. Nightengale elected, and later announced the election of Dr. Coppes.

102. FRATERNAL DELEGATE ADDRESS. The Rev. Peter G. Feenstra, fraternal delegate of the Canadian Reformed Churches, addressed the Assembly.

103. PENSIONS. Mr. Hoogerhyde, President of the Committee on Pensions, presented its report (see p. 222). The following recommendation was included:

The Committee recommends that the 58th General Assembly request a contribution of $7.00 per communicant member from the churches in 1992 to partially offset the heavy drain on hospitalization funds that has been incurred over the past several years.

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

105. RECOMMENDATION ACTION. The recommendation was adopted.

106. PENSION ELECTION. The floor was declared open for nominations to the Committee on Pensions for the Class of 1994. The following were nominated: Minister: Marven O. Bowman, Jr.; Ruling Elders: Roger W. Huibregste (Green Bay), Herbert F. Pink (Beverly, Los Angeles), Earl Voskuil (Cedar Grove); Unordained Male: David E. Haney (Hatboro).

The Moderator declared Mr. Bowman elected, and later announced the election of Messrs. Huibregste and Voskuil.

107. ECUMENICITY AND INTERCHURCH RELATIONS. Mr. Galbraith, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report (see p. 236). The following recommendations were presented:

1. That the Assembly decline the invitation of the Reformed Ecumenical Council to send an observer to REC Greece 1992. (See II. C.)
Grounds:

(1) REC observers are "representatives sent by churches... which have an interest in the cause of the Council and are invited by the Interim Committee..." (REC Constitution). While it may be said that in a broad sense the OPC is interested in the cause of worldwide Reformed ecumenical relations the specific disinterest of the OPC in the REC has been shown by our leaving the REC and applying to the ICRC for membership. Under those conditions an observer whose function would amount to an undercutting of the REC should not be sent. And if he would not be critical of the REC he and our church would be flying false colors.

(2) The report of this Committee's subcommittee that visited REC-member churches in 1990 makes clear that even those churches do not think that the issues that concern us are sufficient for them to leave the REC, nor are they inclined to press those issues. If our subcommittee could not influence the leaders of these churches in direct conversations, it does not seem reasonable to hope that they or others could be influenced in a large gathering.

(3) Our established practice of sending more than one representative to such meetings for the purpose of mutual advice and counsel in sensitive situations has been a wise practice, and that would add to the expense of a questionable venture.

(4) To spend the Church's money in a questionable cause is all the more unwarranted in view of Recommendation 6 below to spend another large sum in the following year for what is deemed to be a clearly worthwhile cause, the sending of observer-delegates to the ICRC in Seoul, Korea.

2. That the Assembly cordially invite the churches listed below to enter into a relationship of ecclesiastical fellowship with the OPC, with the following conditions:
   a. The implementation of the relationship of ecclesiastical fellowship where possible and desirable would be by:
      (1) Exchange of fraternal delegates at major assemblies
      (2) Occasional pulpit fellowship (by local option)
      (3) Intercommunion (regulated by each session/consistory)
      (4) Joint actions in areas of common responsibility
      (5) Communication on issues of joint concern
      (6) The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity
      (7) Exchange of minutes/yearbooks
   b. The Committee is well aware that frequent exchanges of fraternal delegates would be costly. It is therefore the understanding of the Committee that such exchange would be only "where possible and desirable." With the frequency of travel to Europe and with the presence of our military chaplains and others in Europe, such exchange may be possible occasionally at minimal cost to the Church.
   c. From the other side they occasionally have men in the States. In 1989 we had a representative of churches from South Africa address our assembly.
   d. The main contact will be through correspondence and the exchange of minutes.
Grounds:
(1) We acknowledge the scriptural mandate (Ephesians 4) to enter into ecclesiastical fellowship where it is consistent with scriptural unity and truth as a visible demonstration of the unity of the church both to the church and to the world.
(2) As defined by the 45th (1978) General Assembly Ecclesiastical Fellowship is a relationship in which the churches involved are Reformed in their confessional standards, church order and church life though there may be such differences between them that union is not possible at this time and there might be considerable need for “mutual concern and admonition.”

The churches are:
A. The Christian Reformed Churches in the Netherlands

Grounds:
(1) Their confessional standards are the three forms of unity, that is, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt.
(2) Their church order is based on the church order of Dordt, the standard church order of the Reformed churches.
(3) Their church life has been seen by our Church in personal contact in the RES/REC for many years. They have, in recent years, stood firmly with us in the battle against the unbelief of the Reformed Churches in the Netherlands (GKN). They have withdrawn from the REC since REC Harare 1988 because of the continued tolerance in the REC of the GKN.
(4) In 1989 a representative of our committee met with brothers from the CGKN and attended their Synod in Groningen (1989). In 1990 Messrs. Peterson and Williamson of our Committee met with deputies of the CGKN. These meetings were very profitable and confirmed the conviction that the CGKN are truly Reformed in “their confessional standards, church order and church life.”

B. The Evangelical Presbyterian Church of Ireland

Grounds:
(1) Their confessional standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms.
(2) Their church order is based on the Form of Government of the Westminster Assembly.
(3) Their church life was seen by our Church in personal contact in the RES/REC for many years. They, like the Reformed Presbyterian Church of Ireland and the Free Church of Scotland, withdrew from the RES in 1980 because of the continued tolerance of the GKN by the RES.
(4) They withdrew from the Presbyterian Church of Ireland in 1927 over liberalism in that church. Their history is similar to ours.
(5) In 1990 Messrs. Peterson and Williamson of our Committee met with the Interchurch Relations Committee of this Church and preached in their congregations. These meetings were very profitable and confirmed the conviction that the Evangelical Presbyterian Church of Ireland is truly Reformed in their
"confessional standards, church order, and church life."

C. The Free Church of Scotland

**Grounds:**
1. Their confessional standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms.
2. Their church order is based on the Form of Government of the Westminster Assembly.
3. Their church life was seen by our Church in personal contact in the RES/REC for many years, and we have had numerous contacts since. They, like the Reformed Presbyterian and Evangelical Presbyterian churches of Ireland, withdrew from the RES in 1980 because of the continued tolerance of the GKN by the RES.
4. They withdrew from the Church of Scotland in 1843 over liberalism in that Church.
5. In 1990 Messrs. Peterson and Williamson of our Committee met with the Interchurch Relations Committee of this Church. These meetings were very profitable and confirmed the conviction that the Free Church of Scotland is truly Reformed in their "confessional standards, church order, and church life."

D. The Reformed Presbyterian Church of Ireland

**Grounds:**
1. Their confessional standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms.
2. Their church order is based on the Form of Government of the Westminster Assembly.
3. Their church life was seen by our Church in personal contact in the RES/REC for many years. They, like the Evangelical Presbyterian Church of Ireland and the Free Church of Scotland, withdrew from the RES in 1980 because of the continued tolerance in the RES of the GKN.
4. They have a long history in the Covenanter tradition and are the mother church of the Reformed Presbyterian Church in North America.
5. In 1990 Messrs. Peterson and Williamson of our Committee met with the Interchurch Relations Committee of the Reformed Presbyterian Church (Covenanter) of Ireland and preached in their congregations. These meetings were very profitable and confirmed the conviction that the Reformed Presbyterian Church (Covenanter) of Ireland is truly Reformed in their "confessional standards, church order, and church life."

3. That the Assembly elect a committee of three members to examine the method of admission of guests to the Lord's supper, and report to the 60th (1993) General Assembly, with recommendations if deemed advisable.

**Ground:** The position of the OPC on this matter has been challenged by the
Committee for Contact with the OPC of the Canadian Reformed Churches. Our commitment to our Biblical Principles of the Unity of the Church demands that we be willing to make such an effort on such an important matter.

4. That (1) the Assembly direct the Committee on Ecumenicity and Interchurch Relations to consider the desirability and feasibility of establishing a Presbyterian and Reformed church committed to the Westminster Standards (Confession of Faith, Larger and Shorter Catechisms) and the Three Forms of Unity (Belgic Confession, Heidelberg Catechism, and the Canons of Dordt), and the Presbyterian and Reformed church orders with a view to a recommended church order, and that (2) the Committee be urged to seek the advice of persons in the Reformed tradition; and report its findings with recommendations to the 60th (1993) G.A.

Grounds:
(1) This would be a possible means of fulfilling the ecumenical mandate to unite churches committed to the Reformed faith.
(2) Some see this as desirable for church unity and union.
(3) The model of the Reformed Churches of New Zealand with which we have fraternal relations provides a precedent for the establishment of such a church.

5. That the Assembly propose to the presbyteries that Form of Government XVI,7 be revised and Form of Government XVI,8 be added, to read as follows:

"7. "A congregation may withdraw from the Orthodox Presbyterian Church with the written approval of its presbytery, requested and obtained by the session, prior to an affirmative vote of the congregation at two successive meetings of the congregation, duly called by the session, notice of the proposed action having been included in the calls for the meetings. The meetings shall be held not less than three weeks, nor more than one year apart. If the congregation, at the time of the second meeting, reaffirms a previous action to withdraw, it shall be the duty of the presbytery to prepare a roll of members who desire to continue as members of the Orthodox Presbyterian Church and to provide for the oversight of these continuing members.

"8. A congregation may withdraw from the Orthodox Presbyterian Church without the approval of its presbytery only according to the following procedure:

"a. Two or more members of the congregation, including at least one ruling elder, if there be one, shall have been present at two consecutive stated meeting of the presbytery, and any special meetings of the presbytery held for the purpose of addressing any problem(s) in that congregation, prior to the session's calling of a congregational meeting for the purpose of discussing or initiating possible withdrawal from the OPC.

"b. Before issuing that call the session shall inform the presbytery, at a stated meeting, of its intention to ask the congregation to vote on withdrawal, together with grounds. The presbytery, through its agents appointed for the
purpose, shall seek, within a period not to exceed three weeks, in writing and in person, to dissuade the session from its intention. If the session is not so dissuaded, it may issue a written call for the first meeting of the congregation. The call shall contain the session's recommendation for withdrawal with its written grounds, together with the presbytery's written argument.

"c. If the vote of the congregation is in favor of withdrawal, the session shall call for a second meeting to be held not less than three weeks, nor more than one year, thereafter. The presbytery shall have the opportunity, at any congregational meeting at which a motion to withdraw is being considered, to dissuade the congregation from withdrawing. If the congregation, at the second meeting, reaffirms a previous action to withdraw, it shall be the duty of the presbytery to prepare a roll of members who desire to continue as members of the Orthodox Presbyterian Church and to provide for the oversight of these continuing members."

Grounds:
(1) By putting the withdrawal process under the supervision of the presbytery, these provisions for withdrawal complement the provisions for receiving congregations in Form of Government XXIX,B.
(2) Churches that leave the OPC have a tendency first to distance themselves from their presbyteries. The purpose of stipulation 8.a. is to insure that at least two members of the congregation, other than the pastor, have firsthand knowledge of the work, responsibilities, fellowship, and tenor of the presbytery and the regional church, before the initial step to withdraw is taken.
(3) These provisions for withdrawal respect the biblical authority and responsibility of the session to lead the congregation in all things.
(4) The present FG XVI,7. makes no provision for the involvement of the presbytery in the withdrawal process until the second meeting at which the congregation is to vote on withdrawal, thus precluding meaningful counsel.
(5) The proposed revision seeks to do justice to FG XIV,5., "The presbytery has the power to order whatever pertains to the spiritual welfare of the churches under its care, always respecting the liberties guaranteed to the individual congregations under the constitution."

6. That the Committee on Ecumenicity and Interchurch Relations be authorized to appoint two Observers, to serve subsequently as Delegates if and when the OPC is received as a member church, to the 1993 meeting of the International Conference of Reformed Churches to be held in Seoul, Korea.

Grounds:
(1) The Church has applied for membership in the ICRC and should be represented at the Conference.
(2) At the beginning of the Conference the OPC would not be a member church and our representatives would qualify only as Observers. If we should be received into membership the Observers would be eligible to be seated as delegates of a member church.
(3) It has proved in the past to be a good policy to send more than one representative to such meetings so that they can confer about issues before the body, rather than all the responsibility being placed on one person.

7. That the Assembly request Great Commission Publications to consider producing a 13-week study dealing with the Westminster Assembly and its work for use in adult Sunday school classes in our churches in 1993 and afterwards.

Ground: Most of our members are know little of our Church's Reformed heritage, and greater knowledge of it would strengthen our foundations; other Presbyterian churches could benefit from it also.

8. That the following budget be approved for the year 1992:

<table>
<thead>
<tr>
<th>Expense</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meetings and general expenses</td>
<td>$10,000</td>
</tr>
<tr>
<td>Fraternal Delegates (from and to other churches)</td>
<td>750</td>
</tr>
<tr>
<td>Theological Training Assistance Fund</td>
<td>3,000</td>
</tr>
<tr>
<td>Total</td>
<td>13,750</td>
</tr>
</tbody>
</table>

108. ECUMENICITY AND INTERCHURCH RELATIONS (Minority). Mr. Peterson presented the report of the Minority of the Committee on Ecumenicity and Interchurch Relations (see p. 262). The following recommendation was included:

In response to the invitation of the REC to send observers to REC Athens 1992 that the Orthodox Presbyterian Church send two observers to be appointed by the Committee on Ecumenicity and Interchurch Relations to REC Athens 1992 with a suggested budget of $4,750.00.

Grounds:
(1) In a document, "An answer to 'The Response of the Interim Committee' of the Reformed Ecumenical Council," dated September 8, 1989 and sent to the member churches of the Reformed Ecumenical Council, the OPC stated that
   a. "We were privileged to be part of the RES/REC since 1949. We have been enriched by the international fellowship that it gave us;"
   b. "the ultimate reason for our resignation was: 'the unwillingness of the REC to abide by its Constitution and enforce the qualifications for membership as stated in its Basis and Purpose, evidenced in its toleration of the membership of the' GKN;"
   c. "We recognize that some delegates, with great reluctance, voted to give the GKN and the REC 'another chance'; and,
   d. "We deeply regret the loss of fellowship with so many of you, and we hope that we may find each other again. And we are thankful that, among those continuing their membership in the REC for the present, some have already expressed a desire to have direct fellowship with us."

(2) In the "Statement of Resignation of the Orthodox Presbyterian Church from the Reformed Ecumenical Synod," read on June 10, 1988 to RES Harare 1988,
we stated “If the RES should, in future days, return to a credible maintenance of its Basis we would certainly feel obliged to consider returning.”

We need to have observers at this first meeting after our leaving to see if any action is taken, especially regarding the Reformed Churches in the Netherlands, Synodical, that would return the REC to a credible maintenance of its Basis.

(3) On October 25, 1988, letters were sent to REC churches and to some delegates to Harare 1988 informing them of the reason for our leaving the REC and seeking continuing fellowship with them. Responses were received from several churches. The vast majority were sympathetic to our church and its stand in Harare. Several expressed a desire for further contact and fellowship.

In response the Assembly sent a delegation to visit the African and European churches seeking to further our contact and fellowship. Several churches visited requested assistance regarding the REC and the problem of GKN membership.

(4) In the Report to the 1989 General Assembly the delegates to RES Harare 1988 reported the following: “The Orthodox Presbyterian Church should be happy if it is proven to have acted prematurely. The Assembly should consider seriously having an observer at REC 1992”.

(5) REC Athens 1992 will be another crucial meeting of the Council. REC Harare 1988 said that the Council was serious about the GKN and her deviations. The Council asked the Interim Committee “to present to the next Synod (Council) a recommendation regarding the continued membership of the GKN in the REC in the light of: a. the Basis and Purpose of the REC and b. the response of the GKN Synod to recommendations 1-5 [regarding the GKN] above.” In recommendation 5 the REC requests the GKN Synod “to rescind its position on homosexual practice and the methods of interpretation of the Bible which lies behind it...”

(6) This would be an opportunity to meet with 25 or more churches with whom we have had close relationships over the years and to reestablish contact with them. This is especially true of churches that are isolated such as the Dutch Reformed Church in Sri Lanka and the two churches in Nigeria. It would also afford the opportunity to meet with the Reformed Church in Japan to discuss face-to-face the situation described in the Report.

109. ADVISORY COMMITTEE 6 (Ecumenicity). Dr. Muether presented the report of Advisory Committee 6 as follows:

The committee considered these documents and interviewed John P. Galbraith, Brian Nicholson, Arthur W. Kuschke, Jr., and Jack J. Peterson. The committee is silent concerning recommendations 1, 2, 3, 6, and 8 of the report of the CEIR.

RECOMMENDATIONS:

1. That Recommendation 4 of the report of the Committee on Ecumenicity and Interchurch Relations (CEIR) be replaced by substituting for it and adopting Overture 2.
2. That Recommendation 5 of the report of the CEIR be defeated.

3. That Overture 10 be adopted in the following amended form:
   a. That the proposed amendment in its entirety starting with “The
      session shall inform...” and ending with “...at the second also, if that is necessary”
      be replaced by the following sentences:

      “The session shall inform the presbytery at least five weeks before the first meeting
      of the congregation; before that meeting the presbytery, through its agents ap-  
      pointed for the purpose, shall seek, within a period not to exceed three weeks, in
      writing and in person, to dissuade the session from its intention. If the session is not
      so dissuaded, it may issue a written call for the first meeting of the congregation. The
      call shall contain the session’s recommendations for withdrawal with its written
      grounds, together with presbytery’s written argument. The presbytery shall have
      the opportunity to dissuade the congregation at its first meeting, and at the second
      also, if that is necessary.”

   b. That the grounds be amended by adding Ground 6 as follows:
      “(6) The presbytery should seek first to dissuade the session before seeking to
      dissuade the congregation. By first approaching the session, the unity of the
      congregation and the integrity of the leadership of the congregation will be protected.”

4. That Recommendation 7 of the report of the CEIR be referred to the
   Committee on Christian Education for its consideration.

5. That communications 3, 6, 8, and 9 be referred to the CEIR.

110. RECOMMENDATION ACTIONS. Recommendation 1 was moved. The
      recommendation of the Minority was moved as a substitute, but in due course
      was not adopted.

111. RECESS. The Assembly recessed at 3:15 p.m. and reconvened at 3:33 p.m. with
      the singing of the hymn, Let all things now living.

112. DOCKET AMENDED. It was determined that the Assembly meet for business
      from 6:15 p.m. to 6:45 p.m. (today).

113. RECOMMENDATION ACTIONS (Cont., cf. §110). Recommendation 1
      was adopted.

      Recommendations 2 and 3 (see §137) were adopted. The following was
      substituted for Recommendation 4 and was adopted: “That the Assembly direct the
      Committee on Ecumenicity and Interchurch Relations to consider the desirability
      and feasibility of the Orthodox Presbyterian Church adding the Three Forms of
      Unity (Belgic Confession, Heidelberg Catechism, and the Canons of Dordt) to its
      present confessional standards (the Confession of Faith, the Larger Catechism and
the Shorter Catechism) and of establishing a common Presbyterian and Reformed church order, so as to provide a basis for unity into one church body of those who are committed to one faith." This action served as the Assembly's answer to Overture 2 (Presbytery of Northern California).

Recommendation 5, along with Recommendations 2 and 3 of Advisory Committee 6, was referred back to the Committee on Ecumenicity and Interchurch Relations for further study, to report back to the 59th General Assembly. Recommendation 6 was adopted. Recommendation 7 was referred per Recommendation 4 of Advisory Committee 6. Recommendation 8 was referred to Advisory Committee 4. Recommendation 5 of Advisory Committee 6 was adopted.

(See also §209-210, 216)

114. ECUMENICITY ELECTION. The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations for the Class of 1994. The following were nominated: Bube, K. J. Campbell, Duff, Edwards, Hilbelink, Hunt, Mahaffy, Lendall H. Smith, Stonehouse, Williamson.

On motion the request of Mr. Mahaffy to have his name withdrawn was granted.

The Moderator later announced the election of Messrs. Duff, Hilbelink, and Williamson.

115. MINUTES. The Moderator called for the approval of the Minutes of the sessions of Monday, June 3. The Minutes were approved as corrected.

116. RECESS. The Assembly recessed at 5:00 p.m. following prayer led by Mr. Ban.

Tuesday Evening, June 4

117. RECONVENE. The Assembly reconvened at 6:17 p.m. with the singing of the hymn, Let us love and sing and wonder. Mr. Felch led in prayer.

118. INVOLVEMENT OF UNORDAINED PERSONS. Mr. Peterson presented the report of the Committee on the Involvement of Unordained Persons in the Regular Worship Services of the Church (see p. 264). The following recommendations were included:

1. That the General Assembly invite presbyteries, sessions and other interested parties to send responses to the Committee on Revisions to the Directory for the Public Worship of God.

2. That the Committee be dissolved.

119. ADVISORY COMMITTEE 8. Mr. Felch presented the report of Advisory Committee 8 concerning the report of the Committee on the Involvement of
Unordained Persons in the Regular Worship Services of the Church as follows:

1. Advisory Committee 8 reviewed the three reports generated by the Committee on the Involvement of Unordained Persons in the Regular Worship Services of the Church. A part of the committee met with Messrs. K. J. Campbell and Dennison. The whole committee met with Mr. Peterson.

2. Advisory Committee 8 is satisfied that this special committee has accomplished the task given to it in the production of the three separate reports.

3. Advisory Committee 8 notes that, in accordance with its mandate, the committee has presented copies of all three of its reports to the Committee on Revisions to the Directory for Public Worship.

4. Advisory Committee 8 concurs with the two recommendations of the committee.

120. RECOMMENDATION ACTIONS. The recommendations were adopted.
   It was moved that the report of the committee and the reports of its minorities be sent to the Committee on Revisions to the Directory for Worship, requesting them to seek to revise the Directory for Worship to allow for all three positions at the discretion of the local session. It was determined to postpone action on the motion indefinitely.

121. DOCKET AMENDED. It was determined that consideration of the report of the Committee on Appeals and Complaints be the order of the day immediately following the existing order of the day at 8:00 a.m., Wednesday, June 5.

122. RECESS. The Assembly recessed at 6:48 p.m. following prayer led by Dr. Gray.

Wednesday Morning, June 5

123. RECONVENE. The Assembly reconvened at 8:04 a.m. with the singing of the hymn, To God to be the glory. Mr. Dunn led in prayer.

124. OVERTURE 1 (Advisory Committee 8). The order of the day having arrived, Mr. Felch presented the report of Advisory Committee 8 concerning Overture 1 as follows:

1 BACKGROUND TO THE OVERTURE

A. This matter came before the 57th (1990) Assembly as a complaint against Second Parish OPC in Portland, Maine, for its unenacted policy of permitting
women to lead in home Bible studies at which men were present. This complaint was denied by the Session and Presbytery of New York and New England, and carried to the General Assembly.

B. Relevant sections from the 1990 Minutes are Complaint 1 and §124, 125, 134, and 153.

C. The following important points come out of those Minutes:
   1. It was stated by Advisory Committee 10 that both sides agreed that I Timothy 2:12 was the center of the exegetical debate on the issue (p. 45).
   2. Advisory Committee 10 (1990) recommended that the complaint be sustained (pp. 45-46).
   3. An attempt to substitute that complaint be denied failed by a vote of 51 to 53 with 12 positive votes recorded (§125,132, pp. 46,48).
   4. The recommendation of Advisory Committee 10 was adopted with the addition of the ground that I Timothy 2:11-15 clearly prohibits women from a role that involves the authoritative teaching of men (emphasis ours). The vote was 61-44 with 28 negative votes recorded (§134, p. 48).
   5. A protest, signed by 38 men, was presented regarding this action which made the following points: (§153, p. 57)
      a. That I Timothy 2:11-15 specifically deals with the teaching and ruling functions of the eldership.
      b. That the Assembly’s ground is too restrictive of scriptural application since it 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.”
      c. That the Assembly’s action places undue and unnecessary restrictions on the sessions of our churches.
   6. The protest was not answered by the Assembly.

II ASSESSMENT/OBSERVATION

A. It is legitimate for a presbytery to ask a General Assembly to reconsider a previous action. Grounds (1) and (6) given by the Presbytery of New York and New England seem sufficient to establish that point.

B. Overture 1 is essentially asking the Assembly to adopt the position and ground of the 1990 Protest (the wording is almost identical).

C. The pivotal issue in this discussion is the exegesis of I Timothy 2:11-15 and context.

D. That this issue is important and the action of last year’s Assembly does have broad and long-range implications.

E. That there is a need to clarify the different uses of the terms “authority”
and "unauthoritative" in the discussion.

III RECOMMENDATION

That the 59th General Assembly, as the order of the day at 8:00 a.m. on the second full day of business take up the question: "Shall Overture 1 of the Presbytery of New York and New England to the 58th General Assembly be adopted?" To aid the 59th General Assembly in its deliberations a committee of five be elected, with a budget to be determined by Advisory Committee 4, to prepare an exegetical paper on I Timothy 2:12 in light of its immediate and broader contexts and with reference to the subject of Overture 1 (it being understood that the committee may be aided in its work by material from interested parties submitted to the committee no later than November 1, 1991). This paper should be in the hands of the Stated Clerk no later than April 1, 1992, for inclusion in the printed agenda mailed to commissioners.

Grounds:

(1) For most commissioners, having received their printed agendas on or about May 16, 1991, the opportunity to study and prepare for this important theological issue was negligible.

(2) Putting off the decision until the next Assembly has no effect upon the original parties since the Session, in compliance with the 57th General Assembly, never put the policy complained against into practice.

(3) Putting the decision off until the next Assembly provides an opportunity for a committee, with assistance from interested parties, to put together a written presentation which should better aid commissioners in examining the relevant issue of the "difficult and divisive" (words of the Complainant) issue.

125. RECOMMENDATION ACTION. The recommendation was moved. It was moved to amend by substituting the words "immediately following consideration of the report of the Committee on Ecumenicity and Interchurch Relations" for the words "at 8:00 a.m. on the second full day of business."

The Moderator ruled the recommendation out of order because Overture 1 petitions this Assembly to adopt a statement. Appeal was taken from the ruling of the Moderator.

It was determined to recommit the pending question and its amendment, carrying with it the ruling of the Moderator, to Advisory Committee 8.

126. OVERTURE 6 (Advisory Committee 9). Mr. Eckardt presented the report of Advisory Committee 9 concerning Overture 6 as follows:

Advisory Committee 9 concurs with the overture with the following modification:

RECOMMENDATION:

That Ground 1 be deleted and the remaining Grounds be renumbered.
127. **RECOMMENDATION ACTION.** The plea of Overture 6 (see p. 80) was adopted as amended by the recommendation of Advisory Committee 9, proposing to the presbyteries an amendment to the Form of Government, Chapter XXXII, Section 2.

128. **OVERTURE 7 (Advisory Committee 9).** Mr. Eckardt presented the report of Advisory Committee 9 concerning Overture 7 as follows:

Advisory Committee 9 does not concur with Overture 7. It determined to inform the Assembly that if the Assembly wishes to propose Overture 7 to the presbyteries, the committee recommends that the Assembly propose it with the following amendments:
1. Delete the proposed amendment to the Book of Discipline IV.C.3.c.;
2. Delete Ground 2, and renumber the remaining grounds; and
3. Delete from the present Ground 4 the portion following the word “cases.”

129. **RECOMMENDATION ACTION.** The motion to adopt Overture 7 was lost.

130. **OVERTURE 9 (Advisory Committee 8).** Mr. Felch presented the report of Advisory Committee 8 concerning Overture 9 as follows:

**I PRELIMINARY COMMENT**

This overture is before us since the previous attempt to amend the Form of Government XVII,3 failed.

**II BACKGROUND TO THE OVERTURE**

A. The process started with Overture 1 from the Presbytery of Northern California presented to the 1990 (57th) General Assembly (cf. Minutes, p. 79).

B. The form of the overture proposed to the presbyteries by last year’s Assembly was that recommended by Advisory Committee 8 (1990) (§187, p. 66).

C. Overture 9 (1991) is the same as that proposed to the presbyteries this past year with the following exceptions:
   1. The requirement for a theological exam on the floor of presbytery (and corresponding grounds) has been dropped, and
   2. There has been a change in Ground 1 from “This amendment specifies minimum requirements before a presbytery may grant its approval” to “This amendment provides at least vows undergirding accountability be set in place.”

**III ASSESSMENT**

Advisory Committee 8 views this overture to amend the Form of Government XVII as an improvement over the previous version. Nonetheless, we view this
amendment as unnecessary since the Form of Government XVII.3. already requires that a presbytery approve any one from outside the denomination who is to serve as a stated supply.

IV RECOMMENDATION

That Overture 9 be denied

131. RECOMMENDATION ACTION. The recommendation was adopted and the plea of Overture 9 was denied.

132. ADVISORY COMMITTEE 7 (Overture 8, cf. §90). Mr. Gregson presented the report of Advisory Committee 7 concerning Overture 8 as follows:

Advisory Committee 7 proposes to the 59th General Assembly that Standing Rule Chapter X.2.b. be amended by adding the following:

"Members of this Committee shall be exempt from serving on other temporary or advisory committees, except to aid an advisory committee on appeals and complaints in their research and deliberations, as requested by that committee."

RECOMMENDATION:

Regarding Overture 8 (denying members of a standing committee on appeals and complaints eligibility on an advisory committee considering an appeal or complaint) [if proposed amendment of X.2.b. is adopted]: that the General Assembly respond to Overture 8 by informing the Presbytery of Ohio that the above amendment to the Standing Rules has been proposed to the 59th General Assembly.

133. RECOMMENDATION ACTION. The recommendation was moved. It was determined to put the previous question. The recommendation was adopted.

134. RECESS. The Assembly recessed at 9:58 a.m. and reconvened at 10:28 a.m. with the singing of the hymn, Rejoice, ye pure in heart.

135. FRATERNAL DELEGATE ADDRESS. The Rev. David R. Johnston, fraternal delegate of the Associate Reformed Presbyterian Church, addressed the Assembly.

136. FRATERNAL DELEGATE ADDRESS. The Rev. Dennis E. Roe, fraternal delegate of the Reformed Church in the U.S., addressed the Assembly.

137. ADMISSION TO THE LORD'S SUPPER ELECTION (cf. §113). The floor was declared open for nominations to the Committee to Study the Method of Admission to the Lord's Supper. The following were nominated: Richard B. Gaffin Jr., Knudsen, S. F. Miller, Nelson, Robert B. Strimple, Ph.D., Tyson, and Williamson.

The Moderator later announced the election of Messrs. Gaffin, Knudsen, and
Tyson. By general consent Dr. Strimple was appointed as an alternate.

138. DATE, PLACE, AND TRAVEL. Mr. Watson presented a recommendation of the Committee on Date, Place, and Travel as follows:

The Committee recommends that those who have been scheduled to take the 11:30 a.m. shuttle to the airport on Thursday, June 6, be excused to do so without loss of travel compensation.

139. RECOMMENDATION ACTION. The recommendation was adopted.

140. APPEALS AND COMPLAINTS. Mr. Kuschke presented the report of the Committee on Appeals and Complaints (see p. 329). The following recommendations were included:

I THE APPEALS OF ELDERS NIGHTENGALE, PETRIE, AND SAMIRAN

1. That the General Assembly find the three appeals to be in order and properly before the Assembly.

2. That the Assembly, in hearing the appeals, consider seriatim and vote upon separately each of the specifications of error which the appeals cite, and bring each specification to a vote with the question, “Shall this specification of error be sustained?”

3. That in hearing the appeal the Assembly take cognizance of the fact that the alleged offenses are stated not in the charge but in the specifications, and that this error in formulation had a bearing upon the operation of the trial.

4. That in hearing the appeal the Assembly identify the particular offenses with which the trial was concerned and test these offenses by the appeal’s specifications of error in regard to them, on the basis of the evidence sent to the Assembly.


That the General Assembly find the complaints to be in order and properly before the Assembly.

That the General Assembly find the complaint to be in order and properly before the Assembly.

IV  COMPLAINT OF THE REV. RICHARD WYNJA, MARCH 7, 1991 AGAINST THE ACTION OF THE PRESBYTERY OF THE DAKOTAS IN DENYING HIS REQUEST TO SERVE OUTSIDE THE BOUNDS OF THE PRESBYTERY IN ORDER TO MINISTER TO A GROUP OF PEOPLE WHO WERE FORMERLY MEMBERS OF THE PARK HILL OPC

That the General Assembly find the complaint to be in order and properly before the Assembly.

141. ADVISORY COMMITTEE 10 (Appeals and Complaints). Mr. DeMaster presented the report of Advisory Committee 10 concerning the report of the Committee on Appeals and Complaints as follows:

Advisory Committee 10 consists of 10 members, including 2 members of the Committee on Appeals and Complaints. Advisory Committee 10 met with Messrs. Clay Duggan, Larry Woiwode, Edward Eppinger, LeRoy Miller, Jeffrey Taylor, Cyril Nightengale, and LeRoy Petrie. Also present was Mr. Gregory Reynolds from the Committee on Appeals and Complaints.

Advisory Committee 10 concurs with Recommendations 1 and 2 of the report of the Committee on Appeals and Complaints.

RECOMMENDATIONS:

1. Advisory Committee 10 recommends the following concerning Appeal 1, specifications of error 1-5:
   a. That specification of error I be sustained on the ground that the charge and specifications were not correctly formulated.
   b. That specification of error II be sustained on the ground that each delay in proceeding to Mr. Nunley's trial has a reasonable explanation.
   c. That specification of error III not be sustained on the ground that needless offense was given to the Sunday School superintendent.
   d. That specification of error IV be sustained on the ground that the Form of Government makes provision for such requests.
   e. That specification of error V not be sustained on the ground that session documents were released without the approval of session sitting as such and without the knowledge of the pastor, and were circulated to certain members of the congregation.

2. That the censure be modified to rebuke for the offense of circulating a document to certain members of Park Hill Church without having first had that document approved by the session sitting as such with the pastor present, in violation of ordination vow #4.

3. In recognition of the long-standing problems re Park Hill congregation
and the efforts at resolution that have been largely unsuccessful to date, and in
recognition that our ultimate purpose is restoration and reconciliation,
a. that the Assembly appoint a Visitation Committee consisting of Messrs. Tyson and Kiester, with the following mandate:

(1) to seek to meet with all concerned members of the presbytery and Park Hill Church to determine the facts of the problem both from past and present perspectives, and to seek reconciliation of offended parties and to seek to restore the church to the OPC and to reunite the congregation,

(2) to consult with the presbytery about decisions of the General Assembly regarding their judicial proceedings pertaining to Park Hill,

(3) to direct the presbytery to provide a review program for the three appellant elders in the area of presbyterian government, presbyterian discipline, and the duties of the elders, to be overseen by this Visitation Committee and under the direction of Messrs. Doe, Larson, and Ronald E. VandenBurg; the review program will end when certified by the Visitation Committee as completed, and

(4) to report to the 59th (1992) General Assembly concerning its findings and whether any further judicial, administrative, or pastoral discipline or care for one or more of the parties is still needed,

b. that the budget for the Visitation Committee be set at $2,000 and that this budget request be referred to the committee reviewing the GA Operation Fund.

4. That Complaint 1 be denied.

Grounds:
(1) The charge was never clearly stated, thus making adjudication impossible; and every attempt to change the form of the charge proved unsuccessful.

(2) Neither BD:III,7.b. nor BD:IV,C.2.a. clearly requires the judicatory to rewrite a defective charge to the extent that the complaint asks.

5. That Complaint 2 be sustained.

Grounds:
(1) The presbytery had no basis in the FG or BD to deny recourse to the courts of the church to those who were actively seeking to lead the congregation out of the OPC.

(2) The presbytery had no justification for declaring the witnesses (the Park Hill elders) incompetent on the basis of their having been found guilty, in as much as their appeal was pending.

Amends:
1. That the presbytery be directed to seek the forgiveness of Messrs. Nightengale, Petrie, and Samiran for its dismissal of charges 2-5 against Mr. Unangst.

2. That the presbytery be directed to rescind its action of dismissing the charges and resume the trial at the point at which the accused has the right to interpose objections (BD:IV,C.2.a.).
6. That Complaint 3 be sustained.

*Ground:* FG:XXIV.2 allows only two options to the presbytery in replying to a petition from a congregation to dissolve a pastoral relationship, namely, to grant the request or to urge the congregation to reconsider its action. The presbytery chose to take a third option which is not allowed by the FG, namely to deny the petition without urging the congregation to reconsider its action.

*Amends:*
1. That presbytery be directed to rescind the action of 90-111-558, and acknowledge in the minutes that presbytery erred in not following FG:XXIV.2.
2. That presbytery be directed to ask the forgiveness of Park Hill church.

7. That Complaint 4 be denied.

*Ground:* Presbytery has judged that the labors contemplated interfere with Mr. Wynja's fulfilling of his call to Thornton, and the assembly lacks sufficient evidence that this judgment is unwise or erroneous.

8. That the complaint of Elder Clay Duggan (Lansdowne) be declared out of order.

*Ground:* The complaint constitutes an accusation against a minister’s doctrinal position by a single individual, in violation of I Timothy 5:19.

142. RECOMMENDATION ACTIONS. Recommendations 1 and 2 of the Committee on Appeals and Complaints were adopted.

During consideration of Recommendation 2, the Moderator ruled that members of the Presbytery of the Dakotas may deliberate during consideration of the appeal and the complaints, but may not make motions or vote. The Moderator's ruling was appealed. The ruling of the Moderator was sustained.

Specification of error I was sustained. (Cf. §141, Recommendation 1.a of Advisory Committee 10; see also §147.)

143. DEVOTIONALS. The order of the day having arrived, Mr. Foh led in prayer. The Assembly sang the hymn, *Be thou my vision, O Lord of my heart.* Mr. Foh spoke on the topic, “The Church, Which is the Kingdom,” based on Matthew 13:24-30, 36-43, 51, 52.

144. RECESS. The Assembly recessed at 12:17 p.m. following prayer led by Mr. Foh.

**Wednesday Afternoon, June 5**

145. RECONVENE. The Assembly reconvened at 1:18 p.m. with the singing of
the hymn, *Come, we that love the Lord*. Mr. Edwards led in prayer.

146. **FRATERNAL DELEGATE.** Dr. Dean B. Deppe, fraternal delegate of the Christian Reformed Church, addressed the Assembly.

147. **RECOMMENDATION ACTIONS** (Cont., cf. §142). It was determined to reconsider specification of error I.

148. **PRIVILEGE OF FLOOR.** On motion the Rev. T. Jeffrey Taylor was granted the privilege of the floor during consideration of appeals and complaints.

149. **RECOMMENDATION ACTIONS** (Cont., cf. §147). Specification of error I was sustained. (Cf. §141, Recommendation 1.a. of Advisory Committee 10.) Specification of error II was sustained. (Cf. §141, Recommendation 1.b. of Advisory Committee 10.)

150. **RECESS.** The Assembly recessed at 3:14 p.m. and reconvened at 3:35 p.m. with the singing of the hymn, *Look, ye saints, the sight is glorious.*

151. **RECOMMENDATION ACTIONS** (Cont. cf. §149). Specifications of error III and IV were sustained. (Cf. §141, Recommendations 1.c. and 1.d. of Advisory Committee 10.) It was moved to sustain specification of error V. (Cf. §141, Recommendations 1.e. of Advisory Committee 10; see also §161.)

152. **RECESS.** The Assembly recessed at 5:02 p.m. following prayer led by Mr. Currie.

**Wednesday Evening, June 5**

153. **RECONVENE.** The Assembly reconvened at 6:21 p.m. with the singing of the hymn, *O the deep, deep love of Jesus!* Mr. Green led in prayer.

154. **CHAPLAINS COMMISSION.** The order of the day having arrived, Mr. Needham, member of the Chaplains Commission, presented its report (see p. 362).

155. **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.

156. **CHAPLAINS COMMISSION ELECTION.** The floor was declared open for nominations to the Chaplains Commission for the Class of 1994. Mr. Warren was nominated. There being no further nominations, the Moderator declared Mr. Warren elected.

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157. **GEORGIAN ASSUMES CHAIR.** During the election, at the request of the Moderator, Mr. Georgian assumed the chair.

158. **MODERATOR RESUMES CHAIR.** The Moderator resumed the chair.

159. **OVERTURE 11 (Advisory Committee 5).** Mr. O'Leary presented the report of Advisory Committee 5 concerning Overture 11 as follows:

We interviewed Chaplains Lyman Smith, Chester Lanious, and Robert Needham.

**RECOMMENDATIONS:**

1. That Overture 11 be denied.

2. That the Assembly request the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel to amend the “Policy Statement on Military Chaplains” on page 9-10, paragraphs 2 and 3, to read as follows:
   “Since the churches represented by this Commission hold that the office of teaching elder, or minister, is given only to biblically qualified men, it is impermissible for any endorsed chaplain to share in the conduct of any service of public worship where those not meeting biblical qualifications take part in the leading of that worship service. This principle does not prohibit an endorsed chaplain from working with chaplains from other denominations in biblically appropriate areas of cooperative ministry.”

**Grounds:**

(1) Ministers of the OPC serving as chaplains endorsed by this Commission are conscientiously and confessionally committed to the exclusion of those not meeting biblical qualifications from the ordained office of teaching and rule in the church, and thus to the biblical prohibition of these same people from publicly ruling over God’s children in the leading of public worship.

(2) The most recent revision of the Statement of the Commission (adopted in 1989) sanctions a chaplain’s conscientious objection to participating with biblically unqualified chaplains only in the cases where ordained women were participating in the administration of the sacraments and where chaplains of non-Trinitarian faith were participating in worship. Chaplains endorsed by the Commission should be afforded written protection from forced compromise in all the circumstances addressed in Ground (1).

160. **RECOMMENDATION ACTIONS.** It was determined to vote on the recommendations in reverse order. Recommendation 2 was adopted. The following was substituted for Recommendation 1 and was adopted:

That the Presbytery of Southern California be informed that their Overture was adopted in an amended form.
161. RECOMMENDATION ACTIONS (Cont., cf. §151). Specification of error V was not sustained. (Cf. §141, Recommendation 1.e. of Advisory Committee 10.) Recommendation 2 was moved. Action on this motion was postponed until after action on Recommendation 3.

Recommendation 3 was adopted in the following form:

3. In recognition of the long standing problems re Park Hill congregation and the efforts at resolution that have been largely unsuccessful to date, and in recognition that our ultimate purpose is restoration and reconciliation,
   a. that the Assembly appoint a Visitation Committee consisting of Messrs. Tyson and Kiester, with the following mandate:
      (1) to seek to meet with all concerned members of the presbytery and Park Hill Church to seek reconciliation of offended parties and to seek to restore the church to the OPC;
      (2) to meet specifically with the congregation pastored by the Rev. Jack K. Unangst to explain the General Assembly's decision in this case, and to bring the encouragement of the General Assembly to continue in well-being and the pursuit of reconciliation,
      (3) to consult with the presbytery about decisions of the General Assembly regarding their judicial proceedings pertaining to Park Hill,
      (4) to direct the presbytery to provide a review program for the three appellant elders in the area of presbyterian government, presbyterian discipline, and the duties of the elders, to be overseen by this Visitation Committee and under the direction of Messrs. Doe, Larson, and Ronald E. VandenBurg, or their designees; the review program will end when certified by the Visitation Committee as completed, and
      (5) to report to the 59th (1992) General Assembly concerning its findings and whether any further judicial, administrative, or pastoral discipline or care for one or more of the parties is still needed,
   b. that the budget for the Visitation Committee be set at $2,000 and that this budget request be referred to the committee reviewing the GA Operational Fund.

162. DOCKET EXTENDED. During consideration of the previous question, the Assembly determined to delay the pending recess until completion of the report of Advisory Committee 10.

163. RECOMMENDATION ACTION (Cont., cf. §161). The Assembly resumed consideration of Recommendation 2 of Advisory Committee 10, which was adopted.

164. APPEALS AND COMPLAINTS (Complaint 1). Mr. Kuschke presented Part II of the report of the Committee on Appeals and Complaints, dealing with Complaint 1 and Complaint 2 (cf. §140).

165. RECOMMENDATION ACTION. The recommendation in Part II was adopted, and the Assembly took up consideration of Complaint 1 (see p. 102).
166. **COMPLAINT 1** (Advisory Committee 10). Mr. DeMaster presented Recommendation 4 of Advisory Committee 10 concerning this Complaint (cf. §141).

167. **RECOMMENDATION ACTION.** Recommendation 4, to deny Complaint 1, was adopted.

168. **APPEALS AND COMPLAINTS** (Complaint 2). Mr. Kuschke presented Part II of the report of the Committee on Appeals and Complaints, as it related to Complaint 2 (cf. §140).

169. **RECOMMENDATION ACTION.** The recommendation in Part II having been adopted (cf. §165), the Assembly took up consideration of Complaint 2 (see p. 103).

170. **COMPLAINT 2** (Advisory Committee 10). Mr. DeMaster presented Recommendation 5 of Advisory Committee 10 concerning this Complaint (cf. §141).

171. **RECOMMENDATION ACTION.** Recommendation 5, to sustain Complaint 2, was adopted. The recommended amends were adopted.

172. **APPEALS AND COMPLAINTS** (Complaint 3). Mr. Kuschke presented Part III of the report of the Committee on Appeals and Complaints (cf. §140).

173. **RECOMMENDATION ACTION.** The recommendation in Part III was adopted, and the Assembly took up consideration of Complaint 3.

174. **COMPLAINT 3** (Advisory Committee 10). Mr. DeMaster presented Recommendation 6 of Advisory Committee 10 concerning this Complaint (cf. §141).

175. **RECOMMENDATION ACTION.** Recommendation 6, to sustain Complaint 3, was adopted. The recommended amends were adopted.

176. **APPEALS AND COMPLAINTS** (Complaint 4). Mr. Kuschke presented Part IV of the report of the Committee on Appeals and Complaints (cf. §140).

177. **RECOMMENDATION ACTION.** The recommendation in Part IV was adopted, and the Assembly took up consideration of Complaint 4.

178. **COMPLAINT 4** (Advisory Committee 10). Mr. DeMaster presented Recommendation 7 of Advisory Committee 10 concerning this Complaint (cf. §141).

179. **RECOMMENDATION ACTION.** Recommendation 7, to deny Complaint 4, was adopted.
180. COMPLAINT OUT OF ORDER (Advisory Committee 10, cf. §141). Recommendation 8 was adopted.

181. RECESS. The Assembly recessed at 11:11 p.m. following prayer led by Mr. Davis.

Thursday Morning, June 6

182. RECONVENE. The Moderator having resumed the chair, the Assembly reconvened at 8:01 a.m. with the singing of the hymn, I love thy kingdom, Lord. Mr. Parker led in prayer.

183. DOCKET AMENDED. It was determined that consideration of Communication 4 and the remainder of the report of Advisory Committee 3 be the order of the day immediately following the report of the Committee to Examine Standing Committee Records.

184. EXAMINATION OF PRESBYTERIAL RECORDS. The order of the day having arrived, Mr. Johnson 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.

   A. REVIEW OF THE REPORT OF THE COMMITTEE TO VISIT THE PRESBYTERY OF SOUTHERN CALIFORNIA

   The Committee reviewed the report of the Committee to Visit the Presbytery of Southern California (CVPSC) to this Assembly, as well as the report of the CVPSC to the Presbytery. The Committee met with Messrs. Georgian and Tyson of the CVPSC, and Messrs. Curto and Winslow of the Presbytery of Southern California.

   The Committee concurs with the recommendation of the Committee to Visit the Presbytery of Southern California, that the committee be dissolved.

   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:
   a. They be approved with the notations listed by the Committee and with the following exceptions:
      (1) The text of an apparently lost motion concerning which two presbyters requested their positive vote be recorded is not recorded (A-12.a.), p. 90-23, §10.
      (2) The text of an apparent complaint is not recorded, which possibly bears upon the first exception listed by the Committee (A-12.a.), p. 90-36, §36.
      (3) Action indicated is apparently responsible for the confusion created in the first two exceptions listed by the Committee, and is itself unclear (A-12.a.), p. 90-37, §47.
      (4) The call for the special meeting on October 21, 1990, is not recorded verbatim (A-9), p. 90-72, §1.
      (5) There is no record of opening prayer at the October 31, 1990, meeting (A-10), p. 90-73, §256.
      (6) A Session was augmented by two ruling elders without indicating whether the congregation had consented (FG XIII:10), p. 90-99, §436.
      (7) An unrecorded complaint makes it difficult, if not impossible, to understand the business transacted (A-12.a.), 90-112, §573.
   b. Presbytery be strongly urged to record complaints in its Minutes.

   Ground: Exceptions (2) and (7) were only two of a number of places where complaints are unrecorded, but are repeatedly referenced and discussed, making business unintelligible.

2. Concerning the Minutes of the Presbytery of the Mid-Atlantic that their Minutes be approved with the notations listed by the Committee and with the exception that no mention of hospitalization insurance coverage from any source is made in connection with the call of Mr. Smith (A-12.c.), p. 153, line 9.

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 be deemed sufficient.
   b. The Presbytery be relieved of the exception taken by the 57th General Assembly to their failure to indicate the churches that their ruling elders represent.

   Ground: Although church names were not given, churches were adequately identified by reference to their location.

   c. The request of the Presbytery to "expunge the call [to Mr. Ken Smith] and all references to it," in response to an exception taken by the 57th General Assembly be denied.

   Ground: Such action by the 58th General Assembly is unnecessary because
the presbytery acknowledged and adequately corrected its error at its fall 1990 meeting (p. 1003, §139).

d. Their response to the remaining exception to their Minutes taken by the 57th General Assembly be deemed sufficient.

e. Their Minutes be approved without exception and with the notations listed by the Committee.

4. Concerning the Minutes of the Presbytery of New Jersey that:
   a. Their response to the exception to their Minutes taken by the 57th General Assembly be deemed sufficient.
   b. Their Minutes be approved without exception and without notation.

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

7. Concerning the Minutes of the Presbytery of the Northwest that their Minutes be approved without exception and with the single notation listed by the Committee.

8. Concerning the Minutes of the Presbytery of Ohio that:
   a. The Presbytery be relieved (as though no exception had been taken) of the exception taken by the 57th General Assembly that a motion is mentioned but the content of the motion is not given, but is implied.

   Ground: The abbreviated form of recording an amended motion is accepted practice in keeping minutes in the Orthodox Presbyterian Church.

   b. Certain presbytery-confessed irregularities in the Minutes of May 19, 1990 and December 15, 1990 (Appendix B) respecting the reception and installation of the Rev. Richard C. Sowder be deemed by the Assembly as adequately corrected by that presbytery's actions on April 6, 1991.

   c. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      (1) No copy of the Presbytery's Bylaws was included (A-21).
      (2) No mention of provision of hospitalization insurance is made in connection with the call of Mr. Sowder (A-12,c.), p. 256, Appendix A.

9. Concerning the Minutes of the Presbytery of Philadelphia that:
   a. Their response to the exceptions to their Minutes taken by the 56th and 57th General Assemblies be deemed sufficient.
b. Their Minutes be approved with the notations listed by the Committee and with the following exceptions:

(1) There is no mention of the examination of the elders or applicant members of Grace Presbyterian Church, Hanover, PA (FG XXIX:B.2.b. and c.), p. 75, 76.

(2) The Minutes are not signed (A-18), p. 40, 65.

10. Concerning the Minutes of the Presbytery of the South that:
   a. Their response to the exceptions to their Minutes taken by the 57th General Assembly be deemed sufficient.
   b. Their Minutes be approved with the notations listed by the Committee and with the exception that they elected a committee to appoint a commission (FG XII:3), p. 135-27.

11. Concerning the Minutes of the Presbytery of Southern California that their Minutes be approved without exception and without notation.

12. Concerning the Minutes of the Presbytery of the Southwest that their Minutes be approved without exception and with the notations listed by the Committee.

185. RECOMMENDATION ACTION. The recommendations were adopted.

186. EXAMINATION OF STANDING COMMITTEE RECORDS. The order of the day having arrived, Mr. Shaw presented the report of the Committee to Examine Standing Committee Records as follows:

The Committee recommends:

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

2. Concerning the Minutes of the Committee on Coordination, that their Minutes be approved without exception and without notation.

3. Concerning the Minutes of the Committee on Date, Place and Travel, that their Minutes be approved without exception and without notation.

4. Concerning the Minutes of the Committee on Diaconal Ministries, that their Minutes be approved without exception and with the notations listed by the Committee.

5. Concerning the Minutes of the Committee on Ecumenicity and Interchurch Relations:
a. That their disposition of the exception taken to their Minutes by the 57th General Assembly be deemed suitable.

b. That their Minutes be approved without exception and with the notations listed by the Committee.

6. Concerning the Minutes of the Committee on Foreign Missions, that their minutes be approved without exception and with the notations listed by the Committee.

7. Concerning the Minutes of the Committee on Home Missions and Church Extension, that their Minutes be approved with the single notation listed by the Committee and with the exception that budgets are pasted upon pages 229 and 230 (C-2).

8. Concerning the Minutes of the Committee on Pensions, that their minutes be approved without exception and with the notations listed by the Committee.

9. Concerning the Minutes of the Trustees of the General Assembly, that their Minutes be approved with the single notation listed by the Committee and with the following exceptions:

   a. Minutes of July 30, 1990, were not recorded as having been read and approved (C-11).
   b. Minutes of November 28, 1990, were not signed by the Secretary pro tem (C-18).

187. RECOMMENDATION ACTION. The recommendations were adopted.

188. ADVISORY COMMITTEE 3 (Communication 4). Mr. Shishko presented the report of Advisory Committee 3 concerning Communication 4 as follows:

   The Advisory Committee, in accordance with FG XXIII:3, recommends that the 58th General Assembly grant the request of the Presbytery of the Midwest which was made in Communication 4 (see p. 96).

189. RECOMMENDATION ACTION. The recommendation was adopted.

190. DATE, PLACE, AND TRAVEL. Mr. Watson presented the final report of the Committee on Date, Place, and Travel as follows:

   FINAL FINANCIAL REPORT
   
   Balance available $36,126.91
   Remaining 58th G.A. expenses 35,295.00
   Balance at end of 58th G.A. 831.91

   The term of Donald R. Miller expires at this Assembly.

191. DATE, PLACE, AND TRAVEL ELECTION. The floor was declared open for
nominations to the Committee on Date, Place, and Travel for the Class of 1994. The Rev. Donald R. Miller was nominated. There being no further nominations, the Moderator declared Mr. Miller elected.

192. AMENDMENT TO STANDING RULES PROPOSED. On motion Standing Rule Chapter VI, Section A, was suspended in order that this Assembly might propose to the 59th General Assembly that Standing Rule Chapter XIV, Section 2, be amended by substituting the words “to it by a” for the words “at the,” and by deleting the comma and words following the words “preceding Assembly.”

193. APPEALS AND COMPLAINTS ELECTION. The floor was declared open for nominations to the Committee on Appeals and Complaints for the Class of 1994. The following were nominated: Messrs. Kiester and Kuschke. The Moderator later announced the election of Mr. Kuschke.

194. REVISIONS TO THE DIRECTORY FOR WORSHIP. Mr. Cottenden, Chairman of the Committee on Revisions to the Directory for Worship, presented its report (see p. 363).

195. ADVISORY COMMITTEE 8 (Revisions to the Directory for Worship). Mr. Felch presented the report of Advisory Committee 8 concerning the report of the Committee on Revisions to the Directory for Worship as follows:

Advisory Committee 8 met with George Cottenden, Chairman of the Committee on Revisions to the Directory for Public Worship, and discussed the work of his Committee at length. Numerous suggestions were given to the Committee relating to style and content, which were taken down by Mr. Cottenden for further consideration.

Advisory Committee 8 recommended to the Committee on Revisions to the Directory for Public Worship that it seek further exegetical work from persons outside the Committee to assist it in its work.

196. OVERTURE 1 (Advisory Committee 8). Mr. Felch presented the report of Advisory Committee 8 concerning the matter referred back to them (Overture 1, cf. §125). The recommendation brought by the Committee was adopted in the following form:

That the 59th General Assembly, as the order of the day immediately following consideration of the report of the Committee on Ecumenicity and Interchurch Relations, take up the question: “Did the 57th General Assembly err in its action of June 15, 1990, in sustaining the Complaint of Thomas E. Campbell et al. versus the Session of Second Parish, Portland, Maine, dated November 10, 1988 (dealing with a woman teaching a Bible study in which men were present), using as its ground 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 and further indicating that the
policy complained about allows a woman to assume such a role and therefore the complaint should be sustained?"

197. HISTORIAN. Mr. Dennison presented his report as Historian (see p. 370)

198. COMMITTEE FOR THE HISTORIAN. Mr. Dennison presented the report of the Committee for the Historian (see p. 382). The following recommendations were included:

2. That the proposed budget of the Committee for the Historian be adopted.
3. That the General Assembly print the updated Ministerial Register in its minutes, and that 250 additional copies of the Register be produced.

199. ADVISORY COMMITTEE 6 (Historian and Committee for the Historian). Dr. Muether presented the report of Advisory Committee 6 on the reports of the Historian and the Committee for the Historian as follows:

After considering these documents and interviewing Charles G. Dennison, the committee wishes to commend Mr. Dennison for his work in producing a Bibliography on the History of the Orthodox Presbyterian Church, to encourage members of the assembly to provide him with additional titles that might be included in this bibliography, and to encourage ministers to cooperate with Mr. James T. Dennison by providing the biographic material he has requested in order to complete the updated Ministerial Register.

Concerning the recommendations of the Committee for the Historian, the committee is silent.

200. RECOMMENDATION ACTION. The recommendations were adopted.

201. VISIT PRESBYTERY OF SOUTHERN CALIFORNIA. Mr. Georgian presented the report of the Committee to Visit the Presbytery of Southern California (see p. 386). The following recommendation was included:

That the committee be dissolved.

202. PRESBYTERIAL RECORDS (Visit Presbytery of Southern California). Mr. Johnson reported for the Committee to Examine Presbyterial Records concerning the report of the Committee to Visit the Presbytery of Southern California (cf. §184, A.).

203. RECOMMENDATION ACTION. The recommendation of the Committee to
Visit the Presbytery of Southern California was adopted, and the Committee was dissolved.

204. AMENDMENT TO STANDING RULES PROPOSED. On motion Standing Rule Chapter VI, Section A, was suspended in order that this Assembly might propose to the 59th General Assembly that Standing Rule Chapter X.2.b. be amended by adding the following:

"Members of this Committee shall be exempt from serving on other temporary or advisory committees in order that they may serve as non-voting members of advisory committee(s) considering appeals or complaints, except in those years in which there are no appeals or complaints before the Assembly."

205. ADVISORY COMMITTEE 9 (Communication 10). Mr. Eckardt presented the report of Advisory Committee 9 concerning Communication 10 as follows:

RECOMMENDATION:

That the Stated Clerk of the General Assembly be instructed to notify the ministers, sessions, and presbyteries that in the Form of Government XXXI,5. the reference to the Form of Government Chapter XVI, Section 6 should be to Section 7, and to see that this error is corrected in future printings of the Form of Government.

206. RECOMMENDATION ACTION. The recommendation was adopted.

207. ADVISORY COMMITTEE 9 (Referral). Mr. Eckardt presented the report of Advisory Committee 9 concerning a matter referred to it as follows:

RECOMMENDATION:

That the Assembly instruct the Stated Clerk to send to each minister and session a copy of the Journal (Minutes) of this Assembly in the form in which they have been presented to this Assembly, by August 31, 1991.

Grounds:

1. This will provide for the use of the sessions and ministers of the church beginning in September, a copy of all of the actions of this General Assembly.

2. Being less than fifty pages, it would be smaller than just one report that was part of the Agenda of this Assembly.

3. The cost of printing and mailing about 500 copies of this document would be possibly $1,300, but it would be well worth that and more for them to be available to the Church throughout the year.

4. Since the Journal would be in the form needed for printing within hours of the end of this Assembly, the Clerk would not have to spend time preparing them for printing, and would need only to print labels for their mailing by our usual mailing service.
208. RECOMMENDATION ACTION. The recommendation was not adopted.

209. ADVISORY COMMITTEE 6 (Referral). Dr. Muether presented the report of Advisory Committee 6 concerning a matter referred to it as follows:

Advisory Committee 6 met and considered the following motion referred to it:

That the 58th General Assembly of the OPC instruct the Committee on Ecumenicity and Interchurch Relations to cease and desist, permanently, from any and all discussions about pursuing a possible J & R with the PCA; yet encouraging the Committee in continuing a relationship of cordial cooperation in areas of ministry (mutually) beneficial and agreeable to both denominations while unequivocally communicating to our committee that such cooperation is not to be interpreted as an unofficial functional precursor of, or series of incremental steps toward, an eventual J & R.

RECOMMENDATION:

That the motion be referred to the Committee on Ecumenicity and Interchurch Relations for its consideration and that either it report to the 59th General Assembly that it has agreed not to pursue efforts at J & R or it present justification why it should continue to proceed with J & R.

210. RECOMMENDATION ACTION. The recommendation was moved (see §215).

211. RECESS. The Assembly recessed at 10:04 a.m. and reconvened at 10:21 a.m. with the singing of the hymn, For all the saints who from their labors rest.

212. DENOMINATIONAL COMPUTER SYSTEM. The order of the day having arrived, Mr. Felch presented the report of the Committee on a Denominational Computer System (see p. 387). [Ed. note: This report was prepared for the 57th (1990) General Assembly and was postponed to the 58th General Assembly.] The following recommendations were included:

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
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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 [Suite G] 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 [Suite G] 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.

213. ADVISORY COMMITTEE 4 (Denominational Computer System). Mr. Hoogerhyde presented the report of Advisory Committee 4 concerning the report of the Committee on a Denominational Computer System as follows:

RECOMMENDATION

That the following motion be substituted for Recommendations 1 through 7:

1. That the Committee on a Denominational Computer System be continued indefinitely as the Committee on Intradenominational Computer Usage, and that its duties be:
   a. To keep under ongoing review the needs and possibilities for the Church as a whole for the use of computers, facsimile machines, and other electronic media to facilitate communication between and among the congregations and the denominational offices
   b. To give updated advice and recommendations (not requirements) to the congregations and denominational offices from time to time regarding equipment and procedures as means of improving such communication
   c. To seek ways of obtaining equipment, both software and hardware, at favorable prices for church-wide use
   d. Compile and distribute a geographical list of resource persons to help
churches with computer selection, installation and use.

2. The requirement of a ruling elder as a member of the Committee be changed to “a member of the Orthodox Presbyterian Church” and that the Committee be authorized to fill any vacancy that may occur in the pastor or member category.

3. It report its activities each year to the General Assembly.


Grounds:
(1) The Committee has made a good beginning in suggesting equipment and procedures, demonstrating the usefulness of such a committee for assistance with electronic communication within the Church, and this needs to be continually followed up.

(2) Changes and improvements of both hardware and software are constantly being made, and costs are being reduced to make them more accessible, but pastors and sessions cannot always be aware of these changes; the Committee could serve the whole Church by making it its business to be aware of new possibilities for the Church and informing the Church of them.

(3) Electronic communication has already proved its worth to the General Assembly committees and we must not now allow ourselves to be satisfied with the status quo or worse, but we must be looking ahead to take advantage of new developments as they become available; this committee will implement one of the advantages of the connectionalism of our Presbyterian system.

(4) Ease of communication within the Church will promote its unity in service

(5) The above mandate would enable the committee to follow up on its recommendations and to be in touch with the Church’s changing needs and opportunities, and to assist the Church in meeting them.

(6) The committee would automatically go out of existence and its assistance would be lost without action to continue it.

(7) The cost of the committee has been, and should continue to be minimal.

214. RECOMMENDATION ACTION. The recommendation of Advisory Committee 4 was adopted.

215. RECOMMENDATION ACTION (Cont., cf. §210). The pending question, the adoption of the recommendation of Advisory Committee 6, was adopted. The following requested that their negative votes be recorded: Messrs. K. M. Campbell, Copeland, Doe, Edwards, Gray, Green, Hake, Hoekstra, Laverty, L. E. Miller, Myers, Parker, Schmurr, Selle, Stonehouse, Sumpter, and Van Meerbeke.

At a later point, it was determined to delete the ground, which was not to appear in the Minutes.

It was determined that the 58th General Assembly reaffirm to the General Assembly of the Presbyterian Church in America our desire for closer union with the
PCA, and plead with our brethren to reconsider their rejection of organic union by any process except J & R.

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

That the Stated Clerk be requested to express the gratitude of the Assembly to the Administration and staff of Geneva College and the Synod of the Reformed Presbyterian Church of North America for their kind hospitality in extending to the Assembly the use of their beautiful, suitable, and affordable campus and facilities. In particular, the Assembly thanks Mr. Jeff Santarsiero and Mrs. Jan Vish for their efficient and cheerful labor in meeting the Assembly’s needs.

The Assembly thanks the Synod of the RPCNA for joining us in a meeting to discuss the Mediatorial Kingship of Christ, and thanks the Rev. Philip Pockras, the Rev. Robert W. Eckardt, and the Rev. John R. Hilbelink for their presentations at that meeting.

The Assembly also thanks the Committee on Arrangements, the Rev. Lawrence Semel, Mr. David R. Heise, and the Rev. Luis A. Orteza, together with Mr. Kenley Leslie, for their effective service to the Assembly.

217. PROTEST (cf. §215). The following protest was entered.

The undersigned respectfully protest the action of the 58th General Assembly in sending a motion to the Committee on Ecumenicity and Interchurch Relations which contains language that is highly objectionable to a sizeable portion of the Assembly.

The undersigned are concerned that the OPC as a whole is not united as to our future ecumenical direction. For the Assembly simultaneously to determine to consider adding the Three Forms of Unity to its subordinate standards and at the same time to consider action regarding the PCA and Joining and Receiving in terms such as “cease and desist,” “permanently,” and “from any and all discussions,” sends a signal to a portion of the church which, however unintentional, is, nonetheless, real and deeply regrettable.

Furthermore, the Assembly’s action sends a motion to a standing committee which motion could lead to closing the door on a legitimate means of obeying the biblical commands for church unity.


218. OFFERING DESIGNATED. On motion the Orthodox Presbyterian Church’s portion of the offering received at the joint worship service on Sunday, June 2, 1991, was designated for the General Assembly Operation Fund.

219. GENERAL ASSEMBLY FUND (Advisory Committee 4). Mr. Hoogerhyde presented the recommendation of Advisory Committee 4 on the General
Assembly Operation 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 1991-1992 General Assembly Budget needs.

GENERAL ASSEMBLY OPERATION FUND BUDGET 1991-1992

<table>
<thead>
<tr>
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RECEIPTS

- Contributions $65,000.00 $64,692.79 $65,000.00
- Directory Advertising 5,000.00 6,178.00 6,000.00
- Sale of Minutes 100.00 359.00 350.00
- Interest 0.00 1,166.48 1,000.00

TOTAL RECEIPTS $70,100.00 $72,396.27 $72,350.00

EXPENSES

I Honoraria

- Stated Clerk $10,500.00 $10,312.50 $18,330.00
- Assistant Clerk 1,500.00 1,500.00 1,500.00
- Corresponding Clerk 1,000.00 1,000.00 1,000.00
- Statistician 400.00 400.00 400.00
- Historian 4,500.00 4,500.00 4,500.00

Hospitalization, Pension, etc., (SC) 0.00 0.00 1,545.00

II Office

- Directory $7,000.00 $6,988.02 $7,000.00
- Equipment, postage, supplies, telephone 6,000.00 1,250.40 4,800.00
- Computer equipment 3,500.00 3,000.00 0.00
- Stated Clerk Moving Expenses 0.00 0.00 4,000.00

III General Assembly Meetings

- Minutes, printing/distribution $10,000.00 $8,561.80 $10,000.00
- Agenda, printing/distribution 3,000.00 2,850.60 3,000.00
- Committee on Arrangements 2,500.00 700.00 1,500.00
- Fraternal Delegates 750.00 1,847.81 2,000.00
IV Assessments

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V Committee Expenses

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VI MISCELLANEOUS

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220. RECOMMENDATION ACTION. The recommendation was adopted.

221. DOCKET AMENDED. On motion it was determined to extend the order of the day to complete any business the Assembly is permitted to complete.

222. MINUTES. The Moderator called for the approval of the Minutes of the sessions of Wednesday, June 5, and Thursday, June 6. The Minutes were approved as corrected.

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

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

Mr. Warren 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, June 4, in the year of our Lord 1992.
225. PRAYER AND BENEDICTION. The Moderator led the Assembly in prayer and pronounced the Aaronic Benediction. The 58th General Assembly closed at 12:25 p.m., Thursday, June 6, 1991.

Respectfully submitted,
Richard A. Barker, Stated Clerk
APPENDIX

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<td>Chaplains Commission, Report of the</td>
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<td>Revisions to the Directory for Worship, Report of the Committee on</td>
<td>363</td>
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<td>Historian, Report of the</td>
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<td>Historian, Report of the Committee for the</td>
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<td>Southern California, Report of the Committee to Visit the Presbytery of</td>
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<tr>
<td>Denominational Computer System, Report of the Committee on a</td>
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</tbody>
</table>
Overture 1

From the Presbytery of New York and New England October 5, 1990

At its meeting held October 1-2, 1990, the Presbytery of New York and New England determined respectfully to overture the 58th General Assembly to adopt the following statement:

The 58th General Assembly hereby expresses its opinion that the 57th General Assembly erred in its action of June 15, 1990, in sustaining the Complaint of Thomas E. Campbell et al. versus the Session of Second Parish, Portland, ME, dated November 10, 1988 (dealing with a woman teaching a Bible study in which men were present), using as its ground that the teaching of the Scripture in 1 Timothy 2:11-15 clearly prohibits women from a role which involves the authoritative teaching of men and further indicating that the policy complained about allows a woman to assume such a role and therefore the complaint should be sustained.

Grounds:

(1) The prohibition of 1 Timothy 2:11-15, in context (2:8 to 3:16) is specific. It prohibits women from exercising the teaching and ruling functions reserved to the office of elder (for exegesis in support of this interpretation, see the Report of the Committee on Women in Church Office, Minutes, 1988, pp. 329-331 or Minutes, 1987, pp. 255-257).

(2) The ground of the 57th General Assembly's action states "that the teaching of the Scripture in 1 Timothy 2:11-15) clearly prohibits women from a role which involves the authoritative teaching of men." 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 57th General Assembly's action, because of its misunderstanding of 1 Timothy 2:11-15, places undue and unnecessary restrictions on the sessions of our churches.

(end of statement)

The Presbytery of New York and New England sets forth the following
grounds in support of its overture:

(1) "All synods or councils, since the Apostles’ times, whether general or particular, may err; and many have erred" (Confession of Faith, XXXI,3).

(2) The action of the 57th General Assembly was taken against substantial opposition, with 42% of those voting opposed to the action and 29 commissioners requesting that their negative votes be recorded.

(3) A protest against this action was presented to the Assembly and was signed by 38 commissioners.

(4) The Assembly took no action to answer the protest.

(5) Such an important decision, taken against such substantial opposition and with no careful consideration or response to the exegetical support of an opposing interpretation of Scripture supplied by a committee established by a General Assembly, should not be permitted to control the future policy of the Church.

(6) It is legitimate for a General Assembly to express its opinion concerning what it perceives to be an error by a previous Assembly. If not, there could never be reformation or correction without establishing a new denomination and starting again.

(NOTE: The Presbytery of New York and New England does not expect the adoption of this overture to alter the immediate result of the 57th General Assembly’s action; it desires only that further effects of the action be counteracted.)

Stephen L. Phillips
Stated Clerk

Overture 2

From the Presbytery of Northern California November 19, 1990

The Presbytery of Northern California respectfully overtures the Fifty-Eighth General Assembly to instruct its Committee on Ecumenicity and Interchurch Relations to study the feasibility of adding the Three Forms of Unity, that is, the Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dordrecht, to the subordinate standards of the OPC, so that our subordinate standards would be the Westminster Confession of Faith, the Larger and Shorter Catechisms and the Three Forms of Unity alongside each other.

Grounds:

(1) The Three Forms of Unity harmonize well with, and complement, our present subordinate standards.
(2) Many of the churches with whom we have ecumenical relations have the Three Forms of Unity as their doctrinal standards. Our adoption of these standards may further the cause of Biblical unity.

William J. Fredericks
Stated Clerk

Overture 3

From the Presbytery of Ohio December 21, 1990

The Presbytery of Ohio respectfully overtures the 58th General Assembly to amend Instrument E of the Instruments of the General Assembly (and Standing Rules IX,2,a) as contained herein in the interest of replacing the Combined Budget with a different method of financing the work of the program committees: Foreign Missions, Home Missions and Church Extension, and Christian Education.

We propose that Instrument E be re-written as follows:

E. COORDINATING THE PROGRAMS OF WITNESS AND EDIFICATION

1. The three program committees (Home Missions and Church Extension, Foreign Mission, and Christian Education) shall be responsible to secure approval from the Assembly for their programs, shall promote their work among the churches, and solicit their own support, subject to the qualifications herein prescribed.

2. The Committees shall together employ a Controller and shall secure such clerical staff as needed to assist him in his work. The Controller shall maintain one treasury from which the program committees may draw and correspond regularly with the program committees regarding their financial matters. He shall report to each General Assembly prior to the reports of the program committees. Costs shall be borne by the program committees in proportion to their General Assembly approved budgets.

3. A Committee of three members shall be established to assist the Controller in his work. One member shall be appointed by each of the program committees and shall be a member of the program committee. The task of this Controller’s Committee shall be:
   a. meet once annually to determine the allocation of undesignated funds among the program committees,
   b. assist the Controller in the preparation of his report,
c. when requested by the Controller, assist him in the management of the daily cash flow of the treasury.

4. The General Assembly may determine to fund other ministries and publications from undesignated gifts or specifically solicited funds.

We propose that Standing Rule IX.2.a be amended by changing "Committee on Co-ordination" to "Controller's Committee" and that IX.2 be amended by inserting in the second sentence a parenthetical modification thus..."Each (except the Controller's Committee) shall be composed...

Grounds:
(1) Several defects in the current instrument need to be corrected for the financial welfare of the OPC.
(2) This plan makes specific wherein lies the responsibility to promote the work of the OPC and to raise the budgets of the committees, and thereby eliminates the greatest bottleneck in our present funding.
(3) This plan makes continuing provision for the coordination of the financial picture within the OPC as a whole.
(4) This plan preserves the benefit of the single treasury and the position of controller while providing sufficient help for the Controller that he is not responsible to make unilateral controversial decisions.
(5) This plan allows for specific and unmodified and unmanipulated designated giving.

Further, presbytery humbly requests that this proposal be voted on as a package and that, should this proposal prevail, the plan take effect no later than 1 January, 1992, with the suspension of the relevant Standing Rules being understood until the 1992 General Assembly, when the housekeeping amendments to the Standing Rules would be finalized.

William H. Kiester
Stated Clerk

Overture 4

From the Presbytery of New Jersey March 3, 1991

The Presbytery of New Jersey on February 23, 1991, determined to overture the 58th General Assembly to proceed to establish the Committee on Appeals and Complaints (CAC) as a standing committee of the GA (cf. Minutes, 56th GA,
Recommendation 2 of the CAC, p. 34, and Recommendation 3 of the Stated Clerk, p. 13).

**Grounds:**

1. The committee is now a special committee, but the fact that it is presently structured like a standing committee, in classes, one member being elected annually, indicates that the Assembly intends it to be a permanent committee and it has been so construed by successive General Assemblies.
2. Being a permanent committee it is a de facto standing committee, and it would be more appropriate to give it that position officially.
3. The Assembly needs a committee of this nature and it should not be jeopardized by being subject to dissolution at the whim of one Assembly, as is a special committee.
4. The work of this committee may be aided by the proposed revisions to the Book of Discipline, Chapter IX, but the appropriate fulfilling of its mandate by this committee does assist those bringing appeals and complaints to the GA as well as assisting the GA to adjudicate such matters efficiently.

Richard A. Barker  
Stated Clerk

**Overture 5**

From the Presbytery of New Jersey  
March 3, 1991

The Presbytery of New Jersey on February 23, 1991, determined to overture the General Assembly to proceed to amend its Standing Rules so that Chapter V, Rule 12, would read “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.”

**Grounds:**

1. This deadline allows the Stated Clerk, the Committee on Appeals and Complaints, and therefore the General Assembly, the time necessary to consider effectively an appeal or complaint, which usually includes a significant number of documents.
2. Because individuals, sessions, and presbyteries are not regularly involved in such matters, the documents involved may require compilation, summarization, or organization before a GA can readily consider the matter. This may take considerable time, not only to handle what is presented but also to validate such documents or to obtain documents not included but to which reference is made.
(3) Because a GA has great difficulty in functioning other than during the time established for its annual meeting, it is appropriate for parties involved in an appeal or complaint to schedule themselves responsibly to present their concerns to the GA.

(4) The lack of a deadline has allowed matters to be presented (sometimes in poor form) so late that the GA can have great difficulty in appropriately considering the matter.

(5) An amendment to this proposed rule, so that appeals and complaints can come after the six week deadline, would have the effect of encouraging late presentation of an appeal or complaint because it implies that the only restriction is that they come within ten days of the decision of presbytery. It is really a ten-day rather than a six-week deadline.

(6) A ten-day deadline fails to recognize the probability that there would be a need to prepare the matter for the Assembly's consideration. Such preparation would fall to the Stated Clerk, the Committee on Appeals and Complaints, or very probably the Assembly itself.

(7) This proposed rule does not preclude the consideration of an appeal or complaint presented after the deadline if two thirds of the Assembly is persuaded to suspend the rule. The Assembly is unlikely to ignore a matter which truly requires immediate attention.

Richard A. Barker
Stated Clerk

Overture 6

[Note: Action on this overture was postponed from the 57th to the 58th GA.]

From the Presbytery of New Jersey February 12, 1990

The Presbytery of New Jersey overtured 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 overturing 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 [].

“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 New York and New England April 8, 1991

The Presbytery of New York and New England at its April 5-6, 1991, meeting
determined to overture the 58th General Assembly as follows: That the 58th General
Assembly propose to the presbyteries that the Book of Discipline be amended as
follows:

IV,C.2.c. insert in the last sentence following the word “denied” the words “by
a two-thirds majority vote” so as to read: If this motion is denied by a two-thirds
majority vote of the trial judicatory, the accused may then present the evidence in
support of his defense.

IV,C.3.a. insert in the last sentence following the words “judicatory decides”
the words “by a two-thirds majority vote” so as to read: If the trial judicatory decides
by a two-thirds majority vote that the accused is guilty, it shall proceed to determine
the censure.

VII,6. insert after the words “of error” in the first and second sentences the
words “by a two-thirds majority vote” so as to read: If the appellate judicatory does
not sustain any of the specifications of error by a two-thirds majority vote, the
judgment of the lower judicatory shall be affirmed. If the appellate judicatory
sustains any specification of error by a two-thirds majority vote, it shall determine
whether the error is of such importance...

IX, add a new 5. (re number the remaining) A higher judicatory to which a
complaint has been carried shall not reverse the decision of the lower court except
by a two-thirds majority vote.

Grounds:

This Constitutional change would require charge/trial/appeal/complaint
matters arising over theological/doctrinal/Scriptural issues to be sustained/denied
by two-thirds majority vote, rather than simple majority.

(1) Major decisions regarding Scripture and its interpretation are not made
Appendix

by simple majority vote. For example:

a. Amending the WCF & Catechisms requires two steps, one by simple majority, and the other by two-thirds of the presbyteries (FG XXXII,3; even FG, BD, and DW amendments require two simple majority votes as per FG XXXII,2).

b. Theological exams must be approved by three-fourths majority vote (FG XXIII,6 et al.).

Matters as weighty as charges/trials/appeals/complaints should not be left to a simple majority since they usually involve Biblical and constitutional interpretation rather than administrative procedures [see list under (4)].

2. The example of the Jerusalem Assembly in Acts 15 gives us a picture of the unanimity of church decision (even though some of the prohibitions of verses 28 & 29 may have involved a compromise). This has not been the outcome of some of our major Assembly decisions involving charges/trials/appeals/complaints. The church should make its judicial decisions following the same pattern.

3. Jurisprudence in the U.S. requires a unanimous decision by the jury. The fact that the Supreme Court operates by simple majority is irrelevant, because the Justices have ample time and resources to research and study the issues before them, as well as no time restraints within which to declare their decision. The Assembly does not have the luxury of an indefinite time period in which to form and declare its decision and therefore should be closer in operational conformity to a jury than Supreme Court justices.

4. Robert's Rules of Order state that one reason for which a two-thirds vote is mandated is when a vote “deprives one of membership or office.” While not all judicial actions deprive one of membership or office, the principle of deprivation is almost always inherent in judicial cases. For example, listed below are the charge/trial/appeal/complaint matters before the last ten Assemblies:

48th G.A. - presbytery charged with wrongly upholding the Biblical propriety of a brother lending money at interest to a church

48th G.A. - presbytery charged with failure to “resolve” a doctrinal issue while denying any further discussion of the issue in question

49th G.A. - objection to a Session's right to continue discipline after a member informs the Session that he no longer desires to be a member

49th G.A. - presbytery charged with failure to record a protest

50th G.A. - session charged with failure to institute close communion

54th G.A. - presbytery accused of wrongly accepting the credentials of a PCUSA minister

55th G.A. - appeal of a presbytery decision to deny the affirmative action of a session to permit women to participate in the worship service via preaching, reading the sermon text, reading the Law, etc.

56th G.A. - session charged with wrongly having women elected and seated as advisers to the session, and improperly propagating its disagreements with the 55th G.A.
57th G.A. - session charged with wrongly permitting women to teach home Bible studies when men are present

57th G.A. - presbytery accused of failure to back with Biblical warrant a decision rendered against a worship policy of a session

Stephen L. Phillips
Stated Clerk

Overture 8

From the Presbytery of Ohio

The Presbytery of Ohio, meeting on 6 April at Pataskala, OH, took action to reconsider and rescind its communication 12 to the 57th General Assembly (carried over to this assembly) regarding the Committee on Appeals and Complaints, and further took action to send the enclosed overture in its place.

The Presbytery of Ohio respectfully overtures the 58th General Assembly that in the event the proposed amendment to the Standing Rules making permanent the Committee on Appeals and Complaints is approved, that the Standing Rules be further amended by adding at the end the following, "... No member of this committee shall be eligible to serve on any Assembly advisory committee considering an appeal or complaint."

Grounds:
(1) The original intention in erecting this committee was to assist the Stated Clerk in having at hand all papers relevant to an appeal or complaint and a strategy for addressing the appeal or complaint.
(2) The mandate of the committee states plainly that they shall propose an order of proceedings but not the disposition of the case.
(3) The use of members of this committee on the advisory committee considering complaints by the 57th General Assembly is at variance with the limitations on the committee and broadens the initial intent of the existence of the committee.
(4) Such use of members of the Committee on Appeals and Complaints leaves ambiguous the nature of the gifts to be sought in nominating and electing the committee; clerical skill to carry out the original task or ideological breadth to insure that recommendations about the disposition of appeals and complaints consider all perspectives.

William H. Kiester
Stated Clerk
Overture 9

From the Presbytery of Ohio

Presbytery of Ohio, meeting in Pataskala, OH on 6 April 1991, determined to overture the 58th General Assembly of the Orthodox Presbyterian Church that in the event that the proposal to amend FOG, XVII,3 fails, Presbytery of Ohio petitions the 58th General Assembly to propose to the presbyteries an amendment to FOG, XVII,3 at the end, "... Such approval may not be granted unless the person answers affirmatively before the presbytery the following questions:

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule for 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 Scripture?
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 FOG provides no restriction whatever on a presbytery allowing a licentiate or minister of another denomination to serve as a regular supply. This amendment provides that at least vows undergirding accountability be set in place.
2. 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.
3. 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.

William H. Kiester
Stated Clerk

Overture 10

From the Presbytery of Philadelphia

The Presbytery of Philadelphia, meeting in regular session on February 2, 1991,
on motion determined to overture the 58th General Assembly to propose to the presbyteries the following amendment to the Form of Government, Chapter XVI, Section 7, along with the attached grounds: That Chapter XVI, Section 7, be amended by substituting the following sentence in place of the third sentence of this section:

The session shall inform the presbytery at least five weeks before the first meeting of the congregation; before that meeting the presbytery shall meet in order to prepare to dissuade the congregation at the first congregational meeting, and, at the second also, if that is necessary.

Grounds:

(1) If the presbytery waits until the second meeting of the congregation, the congregation may have become more strongly committed to leaving the denomination, by its first meeting.

(2) Five weeks will give the presbytery time to call a special meeting, if a convenient stated meeting is not already scheduled, to prepare for the first meeting of the congregation.

(3) The present barriers are insufficient; congregations have been leaving the OPC too readily and too quickly, and without compelling reasons to do so. It is grievous, and dishonoring to Christ, to lose a congregation that has been joined to the Church through faith in Christ, and has participated in the prayers and labors of the Church.

(4) The present barriers are insufficient also in respect to the stewardship of funds; in some cases large amounts have been tied up in loans to congregations that have left us, and although they will still repay those loans the amounts, while tied up, could have been used to help other congregations that will stay in the OPC.

(5) Under FG XXXI,5 a bare majority can vote to leave the OPC and take all of the property and assets of the congregation, leaving nothing for a large minority choosing to stay in the OPC. Assuming that this provision continues, it is at least better to provide more time for the presbytery to respond to a congregation that contemplates leaving.

A. LeRoy Greer
Stated Clerk

Overture 11

[Note: Action on this overture was postponed from the 57th to the 58th GA, but in the interim it was modified by the Presbytery.]
The Presbytery of Southern California respectfully overtures the Fifty-eighth General Assembly of the Orthodox Presbyterian Church to request the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel to amend the "Policy Statement on Military Chaplains" in its handbook (p. 9, #2), so as to widen the scope of its Biblically-based objection to Reformed Chaplains participating with ordained women in conducting of public worship, and we recommend the following improved wording:

"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 service of public worship where women, ordained to the ministry by another ecclesiastical body, will take any part in the leading of the worship service by preaching or administering the sacraments. This principle does not prohibit a chaplain from working with ordained women chaplains in other, Biblically appropriate, 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 (hereafter "Joint Commission") are conscientiously and confessionally committed to the biblical exclusion of women from the ordained office of teaching and rule in the church, and thus to the Biblical prohibition of women publicly ruling over men in the preaching of God's word or administration of the sacraments.

2. The most recent revision of the statement of the Joint Commission (adopted in 1989) sanctions a chaplain's conscientious objection to participating with women in the conducting of public worship only when the sacraments might be administered, thus permitting what Scripture forbids, namely cooperation in a service where women exercise dominion over a man by preaching in the name of Christ.

3. It would be a grave theological error to suggest that public worship does not become worship in the Biblical sense unless the sacraments are administered, or to suggest that Christ's prohibition on women leading worship applies only when the sacraments are administered.

4. It would be a serious misreading of the factual situation to suggest that, even though a chapel is not a church, there are never circumstances in military service where chaplains are not called upon to lead services of public worship in the Biblical sense of that expression; in particular, it is quite erroneous to suggest that the public preaching of a chaplain is never anything more than an evangelistic service, rather than the Biblical worship of God's people.

5. Chaplains endorsed by the Joint Commission are entitled to the protection
of their endorsing agent when they, in submission to the standards of their own sending denomination, conscientiously refuse to participate in a worship service where women either preach or administer the sacraments. The policy statement of the Joint Commission thus needs to be amended so as to sanction unequivocally and specifically any chaplain's objection to participating in a worship service where women are called upon to preach.

Donald J. Duff
Stated Clerk

Overture 12

[Note: The amendment to the Standing Rules sought by this overture was proposed by the 57th to the 58th GA. The overture is repeated here so that commissioners may have available the argumentation submitted in favor of the amendment.]

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

Attachment 1

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

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<tr>
<th>Year</th>
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<th>Ministers</th>
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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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<th>Ministers</th>
<th>Ruling elders</th>
<th>Both</th>
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<td>Midwest (MW)</td>
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**Same Data as above in Rank Order**

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Percentages of Apportioned Commissioners Sent to GA by the Larger vs. the Smaller Presbyteries
Collective Figures for 1973 Through 1989

<table>
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<th>Ministers</th>
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<td>Smaller presbyteries</td>
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Overture 15

[Note: Action on this overture was postponed from the 57th to the 58th GA.]

From the Presbytery of Ohio

April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on April 21, 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
Appendix

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 February 28, 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

COMMUNICATIONS

Communication 1

From the Committee on Home Missions and Church Extension January 2, 1991

The Committee on Home Missions and Church Extension of the Orthodox 
Presbyterian Church at a regular meeting held December 12 and 13, 1990 determined 
to recommend to the 58th General Assembly that the General Assembly Standing 
Rules III.b.2 be amended by adding the following to the duties of the Stated Clerk:

h. To read to the commissioners to the General Assembly 
Instrument F. ("Guidelines for Advisory Committees"). 5 ("In discharging 
their assignments, advisory committees shall observe the following:") 
immediately prior to the recess for advisory committee meetings.

Ground: The clear understanding and execution of the requirements of 
Instrument F.5. enables advisory committees to serve the general assembly more 
efficiently. Reading this instrument reinforces the requirement for good 
communication between the advisory committees and those directly responsible for 
matters before the general assembly in the hope of avoiding misunderstanding and 
confusion.

Ross W. Graham
General Secretary
Appendix

Communication 2

From the Presbytery of New Jersey

The Presbytery of New Jersey, on December 4, 1990, determined to submit to the General Assembly the following statement with reference to the proposed change to the Standing Rules, Chapter I, that is to be acted upon by the 58th General Assembly (as a result of Overture 12 submitted to the 57th General Assembly by this Presbytery).

"The Presbytery of New Jersey respectfully submits to the General Assembly that the primary reason for the proposed change, which may not be as clearly stated in the overture as it could be, is to bring the Assembly's principles into conformity with its practice. The Assembly has very consistently not turned out 150 commissioners. It is time to adjust the number of commissioners that the presbyteries are asked to turn out, to something nearer to the number they have habitually turned out."

Richard A. Barker
Stated Clerk

Communication 3

From the Reformed Churches of Australia

I acknowledge the kind invitation to your 1991 General Assembly at Geneva College. Although our churches would dearly love to be represented, circumstances do not allow it on this occasion. I still value the fellowship enjoyed with you last year and wish I could be there again. However, we are moving towards our own Synod in August and are in the thick of preparations. We meet once every three years only. Our CER is recommending to Synod that our churches send a delegate at least once every synodical period.

Please convey to your Assembly our Church's warm fraternal greetings. We very much miss your fellowship in the context of the REC. Our CER has recommended to Synod that our churches request the REC to ask the GKN to leave the Council. Various developments indicate that this is the only thing left to do. Perhaps there may be opportunities to renew the ecumenical ties after Athens.

Our churches are involved in reaching out to the community that surrounds it. But more recently we have become involved in mission to the Aborigines. This
is a difficult area and will require much patient and diligent endeavour. Furthermore, we are about to send our first missionary to the Philippines who will be involved in church-planting. We covet your prayers for these efforts to proclaim the marvellous Gospel of our Risen Saviour, Jesus Christ.

Many things tend to frustrate us in present times, such as your desire to join to ICRC but your membership in NAPARC in view of the CRC’s decision with regard to women in office making this a stumbling block. True ecumenicity calls for much patience and keen discernment. So, being aware of the struggles of your church, we would urge your Assembly to continue to strive for the unity and truth that is in Christ Jesus, the Lord of the Church. May the Spirit of Christ guide you in all your deliberations and the God of Hope fill you with all joy.

May the Lord bless you and your church.

Ray Hoekzema
Stated Clerk

(Excerpted from a communication from the Reformed Churches of Australia.)

Communication 4

From the Presbytery of the Midwest April 26, 1991

The Presbytery of the Midwest wishes to report to the 58th General Assembly matters pertaining to the Rev. Theocharis Joannides. The Rev. Theocharis Joannides together with his congregation, Orthodox Reformed Church, St. Thomas, Ontario, have petitioned to become part of the Orthodox Presbyterian Church. At a special meeting of the presbytery on April 19, 1991 at Grand Rapids the presbytery finding that Mr. Joannides did not have a 3-year theological education took the following action:

"The Presbytery of the Midwest requests the 58th General Assembly to grant exception for the Rev. Theocharis Joannides to be received as a minister in the Orthodox Presbyterian Church. Mr. Joannides does not have a 3-year theological degree."

Reasons for granting this exception are: the Rev. Joannides completed 3 years at the European Missionary Fellowship Bible Institute in London, England, and 3 years at Reformed Bible College, Grand Rapids, MI. Further the Rev. Joannides taught at the European Missionary Fellowship Bible Institute in London, England
for 7 years, during which time he was involved in evangelistic and church planting work among Greeks living there. He also completed one year of seminary at the Theological School of the Protestant Reformed Church, Grand Rapids, MI. After ordination in the Free Reformed Church in 1980, Mr. Joannides served two pastorates in the Free Reformed Church and now serves as pastor of the Orthodox Reformed Church (independent), St. Thomas, Ontario which has petitioned to be received into the Orthodox Presbyterian Church.

Douglas B. Clawson
Stated Clerk

Communication 5
From the Presbytery of New Jersey May 1, 1991

The Presbytery of New Jersey, on February 23, 1991, determined to communicate to the General Assembly that the Presbytery does not concur with the overture [Ed. note: Overture 3] to the 58th GA seeking the “replacing (of) the combined Budget with a different method of financing the work of the program committees...” and replacing the Committee on Coordination with a Controller’s Committee of three consisting of one member of each of the three program committees.

The special committee that recommended this action submitted the following reasons, which the Presbytery determined to submit to the Assembly:

(1) The burden of raising funds would then fall upon each individual committee thereby causing a competitiveness between the committees.

(2) There appears to be no provision for New Horizons, which would fall through the cracks.

(3) Monies that might be saved in eliminating the Committee on Coordination would easily be spent on increased promotional advertising.

Richard A. Barker
Stated Clerk

Communication 6
From the Evangelical Presbyterian Church of Ireland April 25, 1991

Thank you for your kind invitation to send a fraternal delegate to your General Assembly at Geneva College in June this year. We regret that due to the great distance that separates us we are unable to respond positively to your request but I would appreciate it very much if you could extend to the General Assembly the
warm fraternal greetings of the Evangelical Presbyterian Church of Ireland.

We greatly appreciated the visit in October 1990 of Revs. G. I. Williamson and J. J. Peterson. Their visit to us was most profitable and as a Presbytery we feel a close affinity with the OPC both historically and also in terms of our ongoing witness in the Gospel. We are also delighted to learn of your application for admission as full members into the ICRC and we look forward to sharing fellowship with you there.

As a church we are knowing some encouragement at this time. During the past year new church buildings have been opened in Omagh, County Tyrone, and, Richhill, County Armagh. The Dublin congregation has also recently been granted the status of a regular congregation having been a Mission Church for the past twelve years. Indeed, the work in Dublin has grown significantly in recent years mainly through the conversion of several Roman Catholic families. Recently two new ministers have been installed in congregations in Northern Ireland. We now have eleven ministers which is the highest number ever throughout our sixty-four year history.

Thank you again for your interest in the work of the EPC.

May the Lord bless the work and witness of your church in these days of spiritual declension.

With warm Christian greetings,

Gareth N. Burke,
Convener,
Inter-Church Relations

Communication 7

[Note: Action on the overture with which this communication was concerned was postponed from the 57th to the 58th GA.]

From the Presbytery of the Southwest

April 4, 1990

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 Reformed Church in Japan

On behalf of the Reformed Church in Japan I wish to thank you for your invitation to send a fraternal delegate to your 58th General Assembly to be held at Geneva College, Beaver Falls, Pennsylvania, May 30 - June 6, 1991.

Since we are unable to fulfill our privilege of sending a delegate to your General Assembly, we wish to extend by way of this letter our cordial greetings to you and have desire of writing a few notes on the recent developments in our church, particularly some decisions made at our last General Assembly in Kobe in October 1990.

The ordinance to regulate mutual evangelical cooperation between the Presbyterian Church in Korea (Kosin) and RCJ was unanimously adopted by the Assembly. Before we moved to discuss and adopt this matter, it was thought to be first in order to confess our sins committed by Japanese churches against the Korean churches before and during the last war (though RCJ has been existing after the next year of the end of the war), and to ask the for forgiveness of our sins. On this memorable occasion we officially publicized this confession before our Father and Korean churches.

In 1995 we will commemorate our fiftieth birthday. So far we have issued declarations of faith on every occasion of 1st, 20th, 30th, 40th anniversary. The Committee on Constitution (I) is in charge of preparing the draft of declaration to be presented to the General Assembly. The subject matter of the next declaration is the doctrine of predestination, on the subject of which the Committee is going to lead a synodical study conference in June this year. For mission and church planting purpose six workers including two women have been actively struggling in the countries such as Philippines, Argentina, USA, UK, Australia, and Gambia. In view of recent difficulty in obtaining a longer term visa for missionaries in South East Asian countries, the Committee on Foreign Mission started investigation into possibility to send a short term missionary who teaches at Bible school and seminary.

To cover the need of evangelistic words at mission stations of the denomination, the issue of establishing lay evangelists was referred to the Committee on Constitution (II) for further study and possibility of implementation.

As at the end of 1989 the size of RCJ may be shown by the following figures. Number of churches: 69, number of unorganized churches: 53, number of pastors:
134, number of elders: 304, number of deacons and deaconesses: 417, total membership: 8,607.

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

Rev. Yoshio Mitani
Stated Clerk

Communication 9

From the Reformed Presbyterian Church of Ireland

May 14, 1991

Thank you for the kind invitation to send a delegate to your Assembly meeting later this month. We appreciate your kindness and the expression of Christian fellowship which lies behind this invitation.

We regret that because of the distance involved, we will be unable to send a delegate but we do assure you of our prayerful interest in your Assembly meetings. We greatly value our relationship with you and enjoyed the personal contact last autumn with your representatives Revs J. Petersen and G. I. Williamson.

The R.P. Church has maintained its witness for Reformed Truth in Ireland since the late 16th century. We give thanks to God for His continuing goodness to us and are looking forward to our Annual meeting of Synod to be held, Lord willing this year from 10th - 13th June.

As a church we have approximately 40 congregations in Ireland and are at present engaged in mission work in Galway in the west of Ireland and in Nantes, France.

We trust that you will know God's rich blessing as you meet together at Geneva College and that He will continue to prosper your service in His Kingdom.

Knox Hyndman
Clerk of Synod

Communication 10

From the Presbytery of Philadelphia

May 26, 1991
The Presbytery of Philadelphia, meeting in regular session on February 2, 1991, on motion instructed me to inform the General Assembly that it is Presbytery's belief that the reference in the Form of Government, Chapter XXXI, Section 5, to "Chapter XVI, Section 6," should be "Chapter XVI, Section 7."

A. LeRoy Greer
Stated Clerk

Communication 14

[Note: Action on the overture with which this communication was concerned was postponed from the 57th to the 58th GA.]

From the Presbytery of Ohio
April 25, 1990

The Presbytery of Ohio, meeting in Hollidaysburg, PA on April 21, 1990, determined to inform the Assembly that, with respect to the overture of 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. [Ed. note: Overture 6]

D. W. Kiester
Acting Clerk

Communication 17

[Note: Action on the overture with which this communication was concerned was postponed from the 57th to the 58th GA.]

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
APPEALS

Appeal 1


For the texts of these appeals, and the reasons why they are being treated together, see the Report of the Committee on Appeals and Complaints, pp. 335-337. The related documents presented to the Assembly in connection with these appeals are also included in that Report.

COMPLAINTS

Complaint 1

From T. Jeffrey Taylor, et al., against the Presbytery of the Dakotas

To Edward A. Eppinger, Clerk of the Presbytery of the Dakotas of the Orthodox Presbyterian Church:

And now, this 29th day of January, A.D. 1991, come T. Jeffrey Taylor, Robert L. Ayres, Stephen D. Doe, Craig R. Rowe and the Cheyenne Session and complain against the action of the Presbytery of the Dakotas in connection with the Fall meeting of presbytery, 1990 when the presbytery dismissed charge #1 (90-107-517) against Mr. Unangst in violation of the clear directives of the BD. In support of said complaint set forth the following reasons:

1. The BD IV:C:2:a says “At the second meeting of the trial judicatory the accused may interpose objections concerning (1) the regularity of the proceedings up to this point and (2) the form of the charge, the form and relevancy of the specifications, the competency of the witnesses named in the specifications, and the authenticity, admissibility, and relevancy of any documents, records, and recordings submitted in support of the charge and specifications...The trial judicatory shall determine the validity of any such objections.” The presbytery did not dismiss the charge because of the regularity of the proceedings to that point, and (2) does not authorize the presbytery to dismiss the charge, but requires the presbytery to rectify any problem with the “form” of the charge and/or the form and relevancy of the specifications.
2. The BD IV:C:2:a then gives the presbytery the option of finding whether the "proof of the charge and specifications would show the commission of an offense serious enough to warrant a trial." The charge was not dismissed because the charge was not serious enough to warrant a trial.

3. "It may dismiss the case forthwith" is in the near context of finding that the charge is not serious enough to warrant a trial. This is not the reason that the charge was dismissed.

4. The presbytery dismissed the charge because it found its form problematic. However, the moderator had already ruled that the heart of the charge was disruption of the peace and unity of the church (90-107-515). The references themselves in the charge show that the intent of the charge has to do with peace and unity. The presbytery failed assist in amending the charge so as to clarify the essential charge (BD IV:C:2:a).

Amends sought:

1. The presbytery apologize to Messrs. Nightengale, Petrie, Samiran for unconstitutionally dismissing the charge #1 against Mr. Unangst.

2. The presbytery rescind its lawless action of dismissing charge #1 and proceed to assist in putting the charge in proper form so as to reflect the intent of the accusers, and then proceed to trial of this charge against Mr. Unangst.

(signed) Jeff Taylor

Complaint 2

From T. Jeffrey Taylor, et al., against the Presbytery of the Dakotas

To Edward A. Eppinger, Clerk of the Presbytery of the Dakotas of the Orthodox Presbyterian Church:

And now, this 29th day of January, A.D. 1991, come T. Jeffrey Taylor, Robert L. Ayres, Stephen D. Doe, Craig R. Rowe and the Cheyenne Session, and LeRoy E. Miller and complain against the action of the Presbytery of the Dakotas in connection with the Fall meeting of presbytery, 1990 when the presbytery dismissed all charges (#2-5) (90-107-539) against Mr. Unangst in violation of the clear directives of the BD. In support of said complaint set forth the following reasons:
1. The BD IV:C:2:a says "At the second meeting of the trial judicatory the accused may interpose objections concerning (1) the regularity of the proceedings up to this point and (2) the form of the charge, the form and relevancy of the specifications, the competency of the witnesses named in the specifications, and the authenticity, admissibility, and relevancy of any documents, records, and recordings submitted in support of the charge and specifications...The trial judicatory shall determine the validity of any such objections." The presbytery did not dismiss the charge because of the regularity of the proceedings to that point, and (2) does not authorize the presbytery to dismiss the charge, but requires the presbytery to rectify any problem with the "form" of the charge and/or the form and relevancy of the specifications.

2. The BD IV:C:2:a then gives the presbytery the option of finding whether the "proof of the charge and specifications would show the commission of an offense serious enough to warrant a trial." The charge was not dismissed because the charges were not serious enough to warrant a trial.

3. "It may dismiss the case forthwith" is in the near context of finding that the charges were not serious enough to warrant a trial. This is not the reason that the charges were dismissed.

Amends sought:

1. The presbytery apologize to Messrs. Nightengale, Petrie, Samiran for dismissing the charges against Mr. Unangst.

2. The presbytery rescind its action of dismissing the charges and proceed to trial.

(signed) Jeff Taylor

Complaint 3

From T. Jeffrey Taylor, et al., against the Presbytery of the Dakotas

To Edward A. Eppinger, Clerk of the Presbytery of the Dakotas of the Orthodox Presbyterian Church:

And now, this 29th day of January, A.D. 1991, come T. Jeffrey Taylor, LeRoy E. Miller, Craig R. Rowe and the Cheyenne Session, Robert L. Ayres and Stephen D. Doe and complain against the action of the Presbytery of the Dakotas in connection
with the Fall meeting of presbytery, 1990 when the presbytery denied the request (90-111-564) of Park Hill OPC to dissolve the pastoral relationship with Mr. Unangst. In support of said complaint set forth the following reasons:

1. The request had been with the presbytery since last Summer! The presbytery failed to answer the request with promptness.

2. FG XXIV:2 states that the presbytery "may grant the request...or it may urge the congregation to reconsider its action." The presbytery, by denying the request did neither.

3. The majority of the membership of Park Hill, members in good standing, voted to petition presbytery to dissolve the relationship.

4. Reasons argued in debate by the Sessional Oversight Committee (90-111-558) are spurious. (1) that the congregation should vote to ask for dissolution is not "suspect," and the call of the congregational meeting was in accord with FG. (2) "no Biblical reason at this point has been given for dissolving the pastoral relationship" was argued that Mr. Unangst must be found guilty of chargeable offense first (cf. 4th reason). The FG does not require that a minister be found guilty of an offense before the presbytery dissolves a pastoral relationship. (3) "there is an appearance of undue pressure for us to grant the request" is an unfounded conclusion, and is irrelevant to the request. (5) "15 people in that congregation want him to stay." What about the 27 who want him to be released from the relationship? (6) "the Committee wants to deal with him at PHOPC" is beside the point.

Amends Sought:

1. Rescind the action of 90-111-558, and acknowledge in the minutes that was inappropriate for the presbytery to deny the request.

2. That the presbytery ask the forgiveness of Park Hill.

(signed) Jeff Taylor

Complaint 4

From Richard Wynja, against the Presbytery of the Dakotas

On this 7th day of March, 1991, the undersigned complains against the action
of the Presbytery of the Dakotas, meeting at its spring stated meeting at Immanuel Church of Thornton, Colo., in refusing to permit the Rev. Richard Wynja to proclaim the gospel to individuals and groups outside of the Orthodox Presbyterian Church (refusal to permit him to minister to a group of people that are not members of the OPC).

The reason given was that pastor Wynja had "problems" within his home congregation, Immanuel Church, that required all his time and effort.

In fact, granting permission would have given him more time to deal with the responsibilities of the ministry in that it would free him from heavy reliance on outside "secular" employment. Presbytery, in its decision, forbids pastor Wynja to earn his living by the gospel, a gospel which he has been called to proclaim, and requires him, by refusing his request, to labor at employment which is not in accord with that calling.

Amends sought:

That the presbytery grant pastor Wynja’s request to preach the gospel to individuals and groups outside of the OPC.

(signed) Richard Wynja
REPORT OF THE STATED CLERK

SYNOPSIS

The Clerk believes that his work has gone more smoothly than it did in the 1989-1990 year. The notable exception is the Minutes, about which more below. The Clerk still believes, as he reported a year ago, that the job is substantially full-time, and that it requires considerable computer expertise and mastery of many diverse details. The Clerk endorses the recommendation of the Trustees that the job in fact become full-time in 1992 with a new Clerk located at the denominational offices in Horsham, PA.

I DOCKET

A. Expediting General Assembly Business

The 57th (1990) General Assembly (GA) proposed to this GA changes to the Standing Rules (SR) to incorporate most of the Plan for Conducting General Assembly Business recommended by the Committee on Expediting General Assembly Business. Certain items in the Docket have been scheduled as if those amendments to the SR had already been adopted.

B. Size of the Assembly

The 57th GA proposed a change in the SR to reduce the maximum size of the GA by 10%, and scheduled consideration of that proposal at 8:00 a.m., Tuesday, June 4. To assist consideration of that proposal, Overture 12 (to the 57th GA) is included in the Agenda for the 58th GA (as Overture 12).

C. Other Proposed Amendments to the SR

Last year a number of pending amendments to the SR were laid over to this year. The Clerk believes that this is poor practice, and so is proposing that all amendments to the SR proposed (or laid over) by the 57th GA be made the order of the day Tuesday, June 4, at 8:00 a.m. (not just the one mention in B. above). Overture 15 and Communications 1 and 12 to the 57th GA were concerned with these amendments. Overture 15 is included in the Agenda for the 58th GA (as Overture 15). Communications 1 and 12 are not included because they have been replaced with newer argumentation by the Presbyteries that submitted them.

D. Other Overtures Postponed to the 58th GA

The 57th GA postponed to this GA action on Overtures 6 and 11. Accordingly, those Overtures are included in the Agenda for the 58th GA (as Overtures 6 and 11), although the language of Overture 11 has been “perfected” by
the Presbytery of Southern California. Communications 7, 14, and 17 to the 57th GA, all concerned with Overture 6, are also included in the Agenda (as Communications 7, 14, and 17). The Clerk believes that overtures, in most cases, ought to be acted upon by the Assemblies to which they are proposed, and so is proposing in the Docket that all overtures pending before this GA be orders of the day before the projected terminus of the Assembly.

E. Other Proposed Orders of the Day
The Chaplains Commission has requested that its report be considered before the projected terminus. The Docket so provides, and also provides that the Report of the Committee on a Denominational Computer System, laid over from 1990, be taken up before the projected terminus.

F. Time Schedule
The time schedule included in the Docket retains the same times of beginning and ending the day's business that we followed the last time we were at Geneva College, but shortens the supper recess from one hour, thirty minutes, to one hour, twenty minutes.

The only scheduled joint meetings with the RPCNA are a worship service Sunday evening and a meeting on the topic "The Mediatorial Kingship of Christ," arranged by the two interchurch relations committees, on Tuesday evening.

II AMENDMENTS PROPOSED TO THIS ASSEMBLY

Two amendments to the Form of Government (FG), a package of amendments to the Book of Discipline (BD), and one amendment to the Directory for Worship (DW), were proposed by the 57th GA to the presbyteries for adoption. A number of amendments to the SR were also proposed to this GA for adoption.

A. Form of Government
1. Chapter XVII, in re stated supplies (cf. Minutes, 57th GA, Article 192)
   Approved: (6) MA, NJ, NC, NW, SO, SC
   Disapproved: (5) MW, NY, OH, PH, SW
   No action: DK
   Not adopted. Not approved by a majority of the presbyteries.

2. Chapter XXVII, in re foreign missions (cf. Minutes, 57th GA, Article 55)
   Approved: (10) MA, MW, NJ, NY, NC, NW, PH, SO, SC, SW
   Disapproved: (1) OH
   No action: DK
   Adopted. Approved by a majority of the presbyteries
Appendix

B. Book of Discipline, to clarify appeals and complaints (cf. Minutes, 57th GA, Article 122)

Approved: (11) MA, MW, NJ, NY, NC, NW, OH, PH, SO, SC, SW
Disapproved: (0)
No action: DK
Adopted. Approved by a majority of the presbyteries.

C. Directory for Worship, Chapter III, re elders leading parts of worship [cf. Minutes, 57th GA, Articles 187 (in re Overture 9) and 192].

Approved: (8) MA, MW, NJ, NY, NC, NW, SO, SC
Disapproved: (3) OH, PH, SW
No action: DK
Adopted. Approved by a majority of the presbyteries.

The Moderator, in accordance with FG XXXII,2, should declare the amendment to FG XXVII, BD, and DW III,8 adopted and in effect.

D. Standing Rules

The pending amendments to the SR (cf. Minutes, 56th GA, Articles 32-6, 35, 39-2.a., 41, 135-2, 135-5, 140, 185-4, and 186; Minutes, 57th GA, Article 26-2) are the following:

I.3.c. Change “one hundred fifty” to “one hundred thirty-five”

III.B.2. Add “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.”

III.B.3. Add the following:

“o. To publish annually a Directory of the Church and to solicit advertising 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”

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.

V. (cont.) 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."

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.2.] 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.
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.

Newly renumbered Chapter X.2.a. Change to read: “There shall be ten Standing Committees, namely

   the Committee on Appeals and Complaints
   the Committee on Christian Education
   etc.”

Newly renumbered Chapter X.2.b. Reletter 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 complaints.”

Newly renumbered X.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

      Much of the Clerk’s work is editing and correspondence. The Clerk wrote approximately 217 letters in 1990, not counting multiple copies of the same letter. The editing details of the Minutes and the Directory are endless.

  2. Appeals and Complaints

      The Clerk has followed the recommendations of the Committee on Appeals and Complaints concerning all matters that have come to him that purport to be appeals or complaints, and is very grateful to that committee for its work, not the least of which has been extensive discussions with at least five persons, some of which may result in one or more complaints being withdrawn. The Clerk does not see how he could have carried out those discussions himself, and so he continues his strong support for making the Committee on Appeals and Complaints a Standing Committee.
Ancillary to one of these complaints, the Clerk received a request from an individual for the GA to take a particular action. The Clerk recalled that the SR were amended years ago to preclude individuals from bringing matters to the Assembly unless they concerned a responsibility assigned that individual by the GA. The Clerk discovered that the rule in question had been inadvertently dropped in the course of some unrelated amendments to the SR. See recommendation 1. The Clerk has declined to act as requested by the individual based upon this rule.

The Clerk still strongly favors a meaningful deadline for submission of appeals and complaints (cf. pending change to SR V.12).

3. Other Clerkly Tasks
   a. Comprehensive index of all GA Minutes. The Clerk again has been unable to do any further work on this project.
   b. Index for the BCO. The Clerk again has been unable to do any further work on this project. The defeat by the 57th GA of the proposal to include the Confession and Catechisms in the BCO makes an index more practicable.
   c. Bound copies of the Minutes. The Clerk has done enough work on this project to know that it will require 18 bound volumes to equip the Clerk's office with two bound sets of Minutes from 1955 through 1989. This will cost approximately $630. Two sets are desirable so that one set can be left in the office and the other taken or shipped each year to the site of GA. (An unwritten responsibility of the Clerk for years has been the custody of a complete set of Minutes, to be brought yearly to the GA.) This project will be coordinated with the needs of the denominational offices for bound sets. We are unable to offer complete sets to others unless they can supply their own copies of Minutes for years that are exhausted (e.g., 1959, 1972, 1974, and nearly everything before 1950). The Minutes since 1985 have been so lengthy that only two years can practically be bound together.
   d. Storage for the inventory of Minutes. The cost of storage space for the Assembly's inventory of Minutes at the relocated denominational offices was impractical. The Clerk arranged for rented storage space at Presbyterian and Reformed Publishing Co., Phillipsburg, NJ. The Clerk, with the help of his son, moved the inventory of Minutes to Phillipsburg, and also dismantled, relocated, and reassembled a 12-foot long set of shelves from the carriage house at 7401 Old York Road to hold them.

4. Computer
   The 57th GA authorized the Clerks to spend up to $3500 for computer-related equipment. The Clerk, with advice from a computer consultant who is a member of Grace OPC, Westfield, is planning to purchase a 386SX computer for the GA, probably with a laser printer, for well under the $3500 figure. This will permit the Clerk and his wife to work on computers simultaneously, and should help to get the work done more efficiently in the next year.

5. Corresponding Clerk
   The Clerk is grateful for the arrangement made by the 56th GA for a
Corresponding Clerk, and hopes that the 58th GA will adopt the change to the SR to incorporate the arrangement. Again, 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 most welcome.

B. Publications

1. Church Directory

One update of the 1990 Directory was published, in the Sept., 1990, issue of New Horizons. The 1991 Directory was distributed early in January, 1991. It was sent to all Clerks of Session, in quantity equal to half his church's communicant membership, and to all individuals and agencies on the Clerk's mailing list specifically for the Directory. Single copies were sent to all ministers deemed not to have easy access to one through a local church. There were 8500 copies printed. Total costs (including the Sept. update) were $6975.32 and advertising revenues were $5575, for a net cost of $1400.32 at this writing. This was $723.12 less than the net cost a year ago. Each update costs about $300, plus considerable effort by the Clerk. The poll taken at the 57th GA on the usefulness of the updates in New Horizons was not very encouraging. The Clerk nevertheless hopes to publish an update this year.

2. Minutes

a. Size. The 1990 Minutes will be slightly shorter than 1989's 412 pages. They will be the third longest Minutes in our history.

b. Cost. Cost figures are not available at this writing.

c. Distribution. The Clerk expects the Minutes to be available for shipping before the 58th GA convenes. This disappoints the Clerk as much as it does everyone else. The Clerk apologizes to the Assembly for his part in it. All copy (actually, floppy disks) for the 1990 Minutes was given to the printer March 5, 15, and 25. The Clerk received the first proofs on April 16. Proofs have been returned to the printer as fast as the printer could use them.

An unforeseen and exasperating difficulty has delayed the Minutes. The Clerk last year did the Minutes in Microsoft Word, Version 4.0. This year he used Version 5.5, because it solved one of the formatting problems that he had had with Version 4.0. The printer, however, has been unable to extract certain formatting instructions from the disks provided by the Clerk - a difficulty not experienced last year. The finger of suspicion points at some difference between Microsoft Word Versions 4.0 and 5.5.

The Clerk is firmly resolved to devote more time, earlier, to the Minutes of the 58th GA, even if other, equally important work, has to be delayed.

3. Book of Church Order

Last year a revision of the BCO was available at the GA because the Clerk knew early in the year which pending revisions to the BCO would carry and which would not. This year we did not have that luxury. The Clerk has not yet consulted with GCP concerning plans for another update to the BCO.
Appendix

C. Finances

The Clerk prepared 122 vouchers in 1990 for expenses charged to the GA Operation Fund, and has carried out the correspondence and billing occasioned by the Directory advertising. The Clerk has asked the Controller for a few changes to the accounting system needed to segregate and track certain expenses. It appears to the Clerk that the tools are nearly in place to permit the Clerk to exercise the control over the GA Operation Fund that the SR envision. As of the most recent report received by the Clerk (2-28-91), the GA Operation Fund appears to be in good condition.

IV DATA BASE INITIATIVE

The Clerk has enlisted the help of a computer consultant who is a member of Grace OPC, Westfield, to investigate the practicality of incorporating into one computer data base the (now separate) data used for the Directory, for the lists of ministers and clerks of session in the Minutes, and for the Clerk's various mailing lists. The Clerk is persuaded that the creation of such a data base is quite practical. What is not so clear to him is that programs can be written to extract data from that data base in formats close enough to those needed, that the savings from having one data base instead of four or more are not eaten up in additional editing of the extracted material.

V RECOMMENDATIONS

1. That the Assembly declare that "Individuals may bring matters to the Assembly only by way of a Presbytery, unless they concern a responsibility assigned to the individual by the Assembly." was inadvertently omitted when SR III.B.3. was amended in 1989, and that it ought to be and is properly the second sentence of present SR III.B.3.d.

Richard A. Barker
Stated Clerk
REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly have met on four occasions since the 57th General Assembly. The first of these meetings was, according to the mandate of the previous Assembly, for the purpose of providing an opportunity for the Stated Clerk and the Assistant Clerk to confer with the Trustees of the General Assembly regarding the expenditures for computer related equipment. The other meetings were for the most part taken up by the discussion regarding the office of Stated Clerk.

The Trustees have now completed discussions regarding the office of Stated Clerk. We have come to the conclusion that it would be in the best interest of the Orthodox Presbyterian Church to employ its Stated Clerk on a full-time basis. When we were considering this advance of the work, we were concerned to determine first, if such a step was desirable. We determined that it was. Secondly, we sought to develop a workable proposal. And, thirdly, could a person be found who would be willing to fill the office as suggested in such a proposal. These were done. Next we turned to the question of feasibility. Therefore, this report will contain recommendations as to the timing and other details necessary to implement what we believe to be both a desirable and feasible proposal.

I PROPOSAL FOR FILLING THE OFFICE OF STATED CLERK ON A FULL-TIME BASIS

A. History

For several years the Trustees have been considering the matter of filling the Office of Stated Clerk on a full-time basis. This consideration arose because of the expansion of the duties of the Stated Clerk. In consultation with both the present Stated Clerk, Mr. Richard A. Barker, and the immediately past previous Stated Clerk, the Rev. John P. Galbraith, it was determined that the duties that the Assembly assigned were sufficient to require full-time attention. Further, both men indicated that, if the job were done as they would like to have done the job, then it would require full time and attention of whoever would put his hand to it.

Mr. Barker indicated his willingness to serve as Stated Clerk of the Fifty-eighth General Assembly (1991-92.) We will be nominating him for that position on basically the same terms as last Assembly's. The willingness of Mr. Barker to serve this Assembly as Clerk enabled the Trustees, in consultation with Mr. Barker and Mr. Galbraith, to develop and present to you a proposal for filling the office of Stated Clerk on a full-time basis that would be implemented in two stages, making an approach to a full-time Stated Clerk logistically and economically feasible.

B. Desirability

1. The Assembly requires much of its Stated Clerk.
The Trustees are not recommending to this General Assembly something that is new or additional to what we have been doing. We are not recommending the creation of a new position. We are recommending a way to more adequately staff a position that the General Assembly requires. There is already a job to be done. The committees of the Assembly, the presbyteries, commissioners and sessions all would like to have an accurate record of the Assembly and its actions in a timely and usable form. This is itself a daunting task. It is not the only one expected of a Stated Clerk. His duties also include control of the General Assembly budget and funds. In addition, he communicates with all the committees of the General Assembly, and with the presbyteries, sessions, and individuals responsible for the work of the Assembly. He answers inquiries of the Orthodox Presbyterian Church. He maintains an overall mailing list, and is responsible for the production and distribution of the denominational directory. This directory is of real vital importance to the denomination. It supplies the OPC with information which we all use every day, and is a useful and necessary tool for those promoting the knowledge and interest of the OPC. It is also important for tax purposes. The Stated Clerk working along with the Historian can and should be a resource for all kinds of information that ministers, students, and others interested in the OPC, need and may not be able to access conveniently without such assistance provided by the Stated Clerk. This has always been an important part of the Stated Clerk's function, but it is increasingly desirable as the church ages and grows.

Of course, the most important thing that a Stated Clerk does in general terms, is to carry out the will and work of the previous assembly. Assembly's business needs the Clerk's daily attention, but the bulk of it comes annually in two large batches. That work could be made more manageable if someone were present to distribute it over the course of the year. Among other benefits to the church should be the timely receipt of pre-assembly materials and the prompt production and distribution of the minutes.

There is, also, the work which a full-time Stated Clerk would do in denominational administration that is presently distributed between the outreach committees in the denominational administrative offices. It has been the commitment over many years of the Committee on Coordination that the outreach committees ought to be relieved of administrative burdens, to the extent possible, in order that our missions dollars be more directed to the support of evangelization and education. Filling the Office of Stated Clerk on a full-time basis should go a long way toward achieving this end.

If the Assembly judges that its business ought to be regularly attended and carefully addressed, then they are requiring a full time labor. Full-time labor is worthy of full-time wages.

2. The testimony of the Stated Clerks.

The present and the immediately previous Stated Clerk have both
stated that the job that the Assembly wants done needs to be addressed on a full-time basis, and that the work is there to justify it.

C. Feasibility

The Trustees are of the considered opinion that the following two stage schedule of implementation makes a full-time employment of the Stated Clerk possible and practicable. It is important to remember as well that, it is the Stated Clerk who is responsible for informing the churches of the budget and per capita request of General Assembly. If the Clerk is able to give attention to this detail we should be able to raise, in two years, the necessary budget to fund the increase.

1. The implementation would follow this schedule:
   c. Propose to the Fifty-eighth General Assembly (1991) the necessary changes to the Standing Rules to convert to a three-year term for Stated Clerks.
   d. Propose to the Fifty-eighth General Assembly (1991) that it recommend to the Fifty-ninth General Assembly (1992) the election of the Rev. Donald J. Duff to the office of Stated Clerk for a three-year term.

2. The financial implementation would follow this schedule:
   a. These estimates were developed regarding salaries, benefits, and other costs:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
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<tr>
<td>Pension</td>
<td>-</td>
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<td>Hospitalization</td>
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<td>-</td>
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<tr>
<td>Disability</td>
<td>-</td>
<td>-</td>
<td>300</td>
</tr>
<tr>
<td>One-Half F.I.C.A.</td>
<td>-</td>
<td>-</td>
<td>2,838</td>
</tr>
<tr>
<td>Subtotal</td>
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<td>44,238</td>
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<tr>
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<tr>
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<td>9,500</td>
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<td>1,000</td>
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<tr>
<td>Moving Expenses</td>
<td>-</td>
<td>-</td>
<td>4,000</td>
</tr>
<tr>
<td>Salary, Corresponding Clerk</td>
<td>1,000</td>
<td>1,000</td>
<td>-</td>
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<tr>
<td>Total</td>
<td>$17,500</td>
<td>$19,500</td>
<td>$62,238</td>
</tr>
</tbody>
</table>

b. Estimation for purposes of computing per capita* contributions required to support these expenses on calendar year bases:
Appendix

<table>
<thead>
<tr>
<th>Calendar Year</th>
<th>Per Capita Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar 1991:</td>
<td></td>
</tr>
<tr>
<td>90/91 - 5/12 of $17,500 =</td>
<td>$7,292</td>
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<tr>
<td>91/92 - 7/12 of $19,500 =</td>
<td>11,375</td>
</tr>
<tr>
<td></td>
<td>$18,667 $1.4485</td>
</tr>
<tr>
<td>Calendar 1992:</td>
<td></td>
</tr>
<tr>
<td>91/92 - 5/12 of $19,500 =</td>
<td>$8,125</td>
</tr>
<tr>
<td>92/93 - 7/12 of $62,238 =</td>
<td>36,306</td>
</tr>
<tr>
<td></td>
<td>$44,431 $3.4477</td>
</tr>
<tr>
<td>Calendar 1993:</td>
<td></td>
</tr>
<tr>
<td>92/93 - 5/12 of $62,238 =</td>
<td>$25,932</td>
</tr>
<tr>
<td>93/94 - 7/12 of $62,238 =</td>
<td>36,306</td>
</tr>
<tr>
<td></td>
<td>$62,238 $4.8295</td>
</tr>
</tbody>
</table>

* based on 12/31/89 statistics (12,563 + 324 Ministers = 12,887)

II INTERNAL REVENUE SERVICE

A. 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.

B. The Trustees have requested the Committee on Coordination, as fiscal agent of the Orthodox Presbyterian Church, to remind the presbyteries, and through them the churches that:

1. the Orthodox Presbyterian Church and its member churches have been certified by the Internal Revenue Service as being exempt from filing Federal income tax returns under sections 501 (c) (3) of the Internal Revenue Code and have been given I.R.S. Identification Number 237001990. Donors may deduct, on their Federal income tax returns, contributions to the Denomination and/or member churches under Section 170 of the Code. This certification of exempt status is also useful by any member church in obtaining permission to mail through the U.S. Postal Service at special third-class rates. If needed by any member church, a certificate of the church's membership in the Denomination and/or copy of the I.R.S. certification letter may be obtained from the Secretary of the Trustees of the General Assembly.

2. the tax exempt status detailed above has no relationship with
exemption from state sales taxes. Each state which has a sales tax has its own rules
for making tax exempt purchases for the church's use. For these details, the church
should write to the Department of Revenue of the state at its capital.

III ELECTIONS

The terms of the following listed trustees expire at this Assembly: Arthur W.
Kuschke, Jr. (minister) and William R. Haden, Jr. (ruling elder.)

IV 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.

V RECOMMENDATIONS

1. The Trustees respectfully nominate Mr. Richard A. Barker to be the Stated
   Clerk of the Fifty-eighth General Assembly, recommend that his remuneration be
   $12,504, and recommend that his duties be those listed in the Standing Rules,
   Chapter III, Section B,3, except item m. (See I A. & C.1.a. above.)

2. The Trustees respectfully nominate the Rev. John P. Galbraith to be the
   Corresponding Clerk, and recommend that the remuneration be $1,000. (See I C.1.b.
   above.)

3. That the Standing Rules III, B The Clerks be changed as follows:
   B. The Clerks
   1. There shall be a Stated Clerk whose term of office shall be three
      years.
   2. The Trustees of the General Assembly shall be responsible to fill
      a vacancy occurring in the office of Stated Clerk between Assemblies to serve until
      the next Assembly at which time his successor shall be nominated by the Trustees
      for election by the General Assembly to a term of three years.
   3. There shall be an Assistant Clerk.
      (All other items in Rule III, B renumbered accordingly.)

4. That the Standing Rules IV, 13 be amended by adding the words "(in
   appropriate years)."
   (See I C.1.c. for Recommendations 4 & 5.)
5. That the Standing Rules X., 2 be changed to read: "The Trustees of the General Assembly shall nominate a person to the General Assembly for election as Stated Clerk in appropriate years."

and that Standing Rule X 3 read: "The Trustees of the General Assembly shall review the performance of the Stated Clerk and recommend his remuneration to each Assembly."

and that the present X., 3 be renumbered as X.,4.

6. That the Fifty-eighth General Assembly recommend to the Fifty-ninth General Assembly (1992) the election of the Rev. Donald J. Duff to the office of Stated Clerk for a three-year term, and that his remuneration shall be:

<table>
<thead>
<tr>
<th>Component</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$35,000</td>
</tr>
<tr>
<td>Pension</td>
<td>2,100</td>
</tr>
<tr>
<td>Hospitalization Insurance</td>
<td>4,000</td>
</tr>
<tr>
<td>Disability Insurance</td>
<td>300</td>
</tr>
<tr>
<td>One-Half F.I.C.A.</td>
<td>2,838</td>
</tr>
<tr>
<td>Total Salary and Benefits</td>
<td>44,238</td>
</tr>
</tbody>
</table>

and that he be reimbursed for moving expenses estimated to be $4,000, and that office space be provided at the Administration Offices together with use of a half-time secretary and the necessary new software, estimated to cost $14,000. (See I C.1.d. above.)

Respectfully submitted,
Steven F. Miller, President
Orthodox Presbyterian Church statistics for the year 1990 reflect the fact that again, as in 1989, the church experienced both significant gains and losses. On the positive side, 915 adults and young people became communicant members of OP congregations either by profession or reaffirmation of faith. Of this number, 153 had previously been non-communicant members (on the roll of baptized children). In addition, 380 covenant children were baptized. Furthermore, two mission works were organized as new and separate churches, and two congregations were received into the OPC. It was, however, also a year for setbacks. Three congregations withdrew from the OPC, taking away nearly 800 members. When this loss is combined with the normal level of dismissals, erasures and deaths, the OPC for the second consecutive year experienced a net loss in total membership. Nevertheless, for many OP congregations and mission works 1990 was a year of progress in terms of membership growth, attendance, and giving.

This report summarizes the statistical reports received from the presbyteries, local churches, and mission works for 1990. The tabulated Statistical Reports of the Churches are located in the Yearbook. Included there are the individual reports received from each congregation and presbytery, followed by a Summary of Statistics for the whole church and a recapitulation of membership statistics since 1938.

I SUMMARY

Table 1 provides a synopsis of OPC statistics for 1990 with listings for each of the 12 regional churches that comprise the whole church. At the end of the year there were 170 local churches and 25 unorganized mission works in the OPC as compared with 171 and 20, respectively, in 1989. The membership of the OPC as of December 31, 1990 totaled 18,164 persons, and consisted of 325 ministers, 12,177 communicant members, and 5,662 baptized children (non-communicants). This represents a reduction of 546 persons (2.9 percent) from 1989's adjusted total of 18,710 members (including ministers). This decrease was due in large measure to the withdrawal of three congregations during the year. Otherwise, there would have been a 1.3 percent increase in membership.

The loss in membership was reflected in worship attendance, which remained approximately 77 percent of total membership. Worship attendance dropped by 181 persons (1.2 percent) in November from a year earlier. Sunday school attendance fared considerably better, actually increasing by 166 persons (2.2 percent) in November, compared to the previous year. Thus, Sunday school attendance improved to 48.6 percent of total membership, up from 46.4 percent in late 1989.

Total contributions and average contribution per communicant member are
listed in Table 1 for each of the regional churches. Total giving in 1990 was down 3.5 percent from the previous year, but remained above $13 million. Per capita giving stayed almost constant at $1,098 per communicant member after having increased by 7.4 percent in 1989 and by 8.5 percent the year before.

II  CHURCHES AND MISSION WORKS

At the end of 1990 there were 170 local churches in the OPC, a decrease of one from the previous year. The individual changes are listed below.

ADDITIONS:
- Organized as new and separate churches:
  - NEW LIFE, Lampeter, PA
  - COASTAL COMMUNITY, Melbourne, FL
- Received from outside the OPC:
  - TRINITY REFORMED, Bowie, MD
  - GRACE, Hanover, PA

REDUCTIONS:
- Combined with another OP congregation:
  - SOUTH VALLEY, San Jose, CA
- Withdrew from the OPC:
  - PARK HILL, Denver, CO
  - NEW LIFE, Glenside, PA
  - KIRKWOOD OPC, Kirkwood, PA
- Dissolved:
  - HOPE, Yakima, WA

The church ended the year with 25 unorganized mission works, an increase of five from 1989, and just above the average of 24 during the preceding decade.

ADDITIONS:
- New mission works started:
  - Meadow Springs Community, Kentwood, MI
  - Greentree, Marlton, NJ
  - Delta Oaks, Antioch, CA
  - Emmanuel, Kent, WA
  - Shenango Valley, Hermitage, PA
  - Living Hope, Allentown, PA
  - First Presbyterian, Hueytown, AL
  - OP Mission, Baja California, Mexico
REDUCTIONS:  
Organized as new and separate churches:  
- NEW LIFE, Lampeter, PA  
- COASTAL COMMUNITY, Melbourne, FL  
Terminated by presbytery:  
- FAITH, Livermore, CA

III MINISTERS

The number of ministers at the end of 1990 was 325, an increase of just two from 1989. (The corrected number of ministers at the end of 1989 is 323 rather than 324 as previously reported. Gordon E. Peterson was incorrectly listed as a minister, although he had been suspended from office in 1989. Refer to the Minutes of the 56th General Assembly, Report of the Stated Clerk, section III.A.3.a, for the policy in recording such matters.)

The following 26 actions during 1990 contributed to the change in the number of ministers on the rolls of OPC presbyteries.

ADDED:  
Ordained:  
- Mark J. Larson  
- Stephen B. Green  
- Frank J. Marsh  
- David L. Melvin  
- Alan D. Strange  
- Douglas W. Snyder  
- Jeff Sheely  
- Timothy J. Power  
Received into the OPC:  
- Gerald P. Malkus  
- Richard C. Sowder  
- John W. Wilson  
- Edward N. Gross  
- William V. Welzien  
Definite suspension lifted:  
- Gordon E. Peterson

REMOVED:  
Deceased:  
- Calvin A. Busch  
Dismissed from the OPC:  
- William A. Anderson
Appendix

Karl G. Dortzbach
William H. Laun
Craig T. Lins
Edward L. Volz
C. John Miller
John V. Yenchko
William J. Bomer

Deposed from the office of minister:
Gordon E. Peterson

Demitted the ministry:
Malcolm L. Wright

Renounced OPC jurisdiction:
H. Carl Shank

Midwest
Midwest
New Jersey
Northwest
Philadelphia
Philadelphia
Southwest

MEMBERSHIP AND ATTENDANCE

The year 1990 represents the end of another decade. In view of the downturn in some of our church statistics recently, it might be helpful to examine them from the longer perspective. Figure 1 summarizes the past 20 years of membership data for the whole church, divided into its three components: communicant members, ministers, and baptized children. The steady growth of the whole church in the 70's and early 80's has been interrupted by the withdrawal of several congregations in 1989 and 1990. As noted above and in last year's report, these membership losses were partially compensated by membership gains throughout the denomination. Nevertheless, the net effect has been a 3 percent drop in membership each of these two years.

Attendance figures for both morning worship and Sunday school have been less affected than membership totals, as indicated in Figure 2. The Sunday school data are particularly interesting. There was a burst in Sunday school attendance in 1986 and 1987, but it appears to have been short lived. Attendance dropped off significantly in 1988, a year before the substantial membership losses noted above (compare the total members data also plotted in Figure 2). Since 1988, Sunday school attendance has remained relatively stable. Morning worship attendance, on the other hand, has followed the membership trend closely during the brief period that these data have been collected.

At the end of 1990, twenty OP churches had a membership exceeding 200 persons, compared to 17 one year earlier. Of these 20 churches, ten also had an
average weekly worship attendance exceeding 200 in either May or November. These ten churches are listed below in order by size:

- **BETHEL**, Oostburg, WI
- **CALVARY**, Cedar Grove, WI
- **COLUMBIA OPC**, Columbia, MD
- **CALVARY COMMUNITY**, Phillipsburg, NJ
- **TRINITY**, Hatboro, PA
- **NEW LIFE**, San Diego, CA
- **BETHANY**, Oxford, PA
- **LAKE SHERWOOD**, Orlando, FL
- **SPENCER MILLS**, Gowen, MI
- **WESTMINSTER**, Hollidaysburg, PA

V CONTRIBUTIONS

The $13.4 million contributed to support all aspects of the ministry of the OPC in 1990 has been broken down as in past years into three categories. General offerings for local operations (intended or used for local church expenses) totaled $9.9 million, or 73.8 percent of giving. Benevolence offerings for missions and service (intended or used for outreach and for diaconal ministry) totaled $2.7 million. This is almost identical to 1989, and comprised 20.5 percent of total contributions compared to 20.1 percent in 1989. Special offerings for capital improvements (intended or used for building construction and improvements) totaled $0.8 million, or 5.7 percent of giving.

Contribution data during the past two decades are summarized in Figure 3. The three components of total offerings are depicted as subdivisions of total giving in this figure. Total contributions over this period have far exceeded the rate of inflation as measured by the Consumer Price Index (CPI), which increased about 240 percent from 1970 to 1990. This growth in total giving reflects in part, of course, the growth in church membership over these years.

Another strong factor in the growth of total giving has been the rate of increase in per capita giving, which exceeded the rate of inflation throughout most of the 1980's. This fact is illustrated in Figure 4 where total giving per communicant member and the CPI are plotted together on a scale where the slope of each line indicates the rate of increase of the quantity plotted. As this figure indicates, in terms of per capita giving the OPC held its own against inflation during the 1970's when prices rose at an average of 9.4 percent per year. However, during the 1980's when inflation cooled off to about 4.4 percent per year, OPC per capita giving continued to increase at an average rate of 7.0 percent a year, reaching a record $1,102 per communicant member in 1989 and holding steady at $1,098 in 1990.
VI CONCLUDING COMMENTS

Examining this year's statistics in the context of two decades of records provides some perspective of our church and its development in recent years. This may be helpful for understanding how recent changes compare to the longer term trends of our experience.

Consider briefly the prophetic description of God's working in the church found in Isaiah 60. Even in our own day the nations are being assembled as God's elect people are being drawn to the light of his glory as it shines in the church. The OPC, while small in numbers, has a very important role in this new Jerusalem as we faithfully proclaim the gospel of Jesus Christ. Great promises are found in God's word for our encouragement and challenge. In Isaiah 60:22 we read,

The least of you will become a thousand,
the smallest a mighty nation.
I am the LORD;
in its time I will do this swiftly. (NIV)

At a time when the world's population is growing by almost a billion people per decade, is it unthinkable that the least of us could become a thousand, or that our church could grow a hundredfold, or even a thousandfold? We and our children have the commission and the promises. Are we prepared for the challenge?

Respectfully submitted,
Luke E. Brown, Statistician
<table>
<thead>
<tr>
<th>REGIONAL CHURCH</th>
<th>CHURCHES &amp; Missions</th>
<th>ORDAINED: Min. R.E. Dea.</th>
<th>ROLL OF MEMBERS</th>
<th>GAIN or (LOSS) Members %</th>
<th>ATTENDANCE Worship Sun Sch</th>
<th>CONTRIBUTIONS Total $</th>
<th>$/C.M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>DAKOTAS</td>
<td>11</td>
<td>17 49 18</td>
<td>528 255 783</td>
<td>(64) (7.6)</td>
<td>721 554</td>
<td>568,412</td>
<td>1,077</td>
</tr>
<tr>
<td>MID-ATLANTIC</td>
<td>16</td>
<td>28 62 38</td>
<td>1,180 530 1,710</td>
<td>84 5.2</td>
<td>1,325 887</td>
<td>1,514,308</td>
<td>1,283</td>
</tr>
<tr>
<td>MIDWEST</td>
<td>18</td>
<td>31 143 52</td>
<td>1,837 933 2,770</td>
<td>(5) 0.2</td>
<td>2,125 1,184</td>
<td>1,436,042</td>
<td>782</td>
</tr>
<tr>
<td>NEW JERSEY</td>
<td>19</td>
<td>36 71 38</td>
<td>1,443 670 2,113</td>
<td>3 0.1</td>
<td>1,567 906</td>
<td>1,371,836</td>
<td>951</td>
</tr>
<tr>
<td>NY &amp; NE</td>
<td>21</td>
<td>36 91 47</td>
<td>1,340 659 1,999</td>
<td>14 0.7</td>
<td>1,562 1,001</td>
<td>1,630,545</td>
<td>1,217</td>
</tr>
<tr>
<td>NO. CALIF.</td>
<td>9</td>
<td>18 33 13</td>
<td>492 196 688</td>
<td>(16) (2.3)</td>
<td>560 331</td>
<td>568,261</td>
<td>1,155</td>
</tr>
<tr>
<td>NORTHWEST</td>
<td>11</td>
<td>16 41 22</td>
<td>606 331 937</td>
<td>(18) 1.9</td>
<td>729 489</td>
<td>593,195</td>
<td>979</td>
</tr>
<tr>
<td>OHIO</td>
<td>10</td>
<td>20 46 37</td>
<td>851 379 1,130</td>
<td>43 (3.6)</td>
<td>966 682</td>
<td>885,613</td>
<td>1,041</td>
</tr>
<tr>
<td>PHILADELPHIA</td>
<td>20</td>
<td>50 93 54</td>
<td>1,569 755 2,324</td>
<td>(669) (22.4)</td>
<td>1,814 1,128</td>
<td>1,694,311</td>
<td>1,080</td>
</tr>
<tr>
<td>SOUTH</td>
<td>11</td>
<td>22 49 24</td>
<td>713 253 966</td>
<td>125 14.9</td>
<td>942 549</td>
<td>811,083</td>
<td>1,138</td>
</tr>
<tr>
<td>S. CALIF.</td>
<td>13</td>
<td>33 54 48</td>
<td>1,171 491 1,662</td>
<td>(19) (1.1)</td>
<td>1,209 746</td>
<td>1,659,116</td>
<td>1,417</td>
</tr>
<tr>
<td>SOUTHWEST</td>
<td>11</td>
<td>18 30 11</td>
<td>447 210 657</td>
<td>(26) (3.8)</td>
<td>532 377</td>
<td>636,737</td>
<td>1,424</td>
</tr>
</tbody>
</table>

**WHOLE CHURCH:**

| 1990 | 170 | 25 | 325 | 762 | 402 | 12,177 | 5,662 | 17,839 | (548) | (2.98) | 14,052 | 8,834 | 13,369,461 | 1,098 |

**Previous Years:**

| 1989 | 171 | 20 | 323* | 793 | 433 | 12,573* | 5,814* | 18,387* | (654)* | (3.43)* | 14,233 | 8,668 | 13,852,017 | 1,102* |
| 1988 | 168 | 24 | 335 | n/a | n/a | 13,108 | 5,933 | 19,041 | 201 | 1.07 | 14,777 | 8,898 | 13,446,161 | 1,026 |
| 1987 | 168 | 24 | 334 | n/a | n/a | 13,013 | 5,827 | 18,840 | 148 | 0.79 | n/a | 10,219 | 12,309,768 | 946 |

**Notes:**
1. A complete summary table for the whole church is located in the Yearbook following the tabulated Statistical Reports of the Regional Churches.
2. Ministers are not included in member totals shown in this summary table.
3. The asterisk (*) indicates a value revised from last year's report.
Figure 1.
ORTHODOX PRESBYTERIAN CHURCH MEMBERSHIP 1970 to 1990

MEMBERSHIP (Thousands)

YEAR
Figure 2.
ORTHODOX PRESBYTERIAN CHURCH ATTENDANCE DATA
1970 to 1990

- TOTAL MEMBERS
- Morning Worship Attendance (Not reported prior to 1980)
- Sunday School Attendance

YEAR
Figure 3.
ORTHODOX PRESBYTERIAN CHURCH CONTRIBUTIONS SUMMARY
1970 to 1990

CONTRIBUTIONS ($ Millions)

YEAR


TOTAL

Special Offerings (Capital Improvements)

Benevolence Offerings (Missions, Outreach, and Diaconal Work)

General Offerings (Local Operations)
Figure 4.
ORTHODOX PRESBYTERIAN CHURCH PER CAPITA GIVING
1970 to 1990

Total OPC Giving per Communicant Member ($)

Consumer Price Index (1967 = $100)

YEAR

INTRODUCTION

Christian Education seeks to challenge, equip, and mobilize the Church to serve the Lord God. But, would-be servants of the Lord must recognize that they are, in themselves, totally incompetent for the task. When called upon, at Shechem, to ratify God's covenant with them, the Israelites confidently affirmed: "We too will serve the Lord" (Josh. 24:18). How shocked they must have been to hear Joshua's reply: "You are not able to serve the Lord" (v. 19). Servants of God must take seriously what they claim to do. They must never think that they can just easily and naturally serve Him.

Yet, despite the cold water of his "You can't do it," Joshua still held out to the people his challenge: "Now fear the Lord and serve him with all faithfulness" (v. 14). What they cannot do must, and will, still be done by God's grace. The Covenant is not a kind of mutual agreement in which God does such-and-such for Israel and
Israel does such-and-such for God. It is not the case, Joshua would remind them, that God saved them and now they will nicely serve Him. God's people need always to remember the One with whom they have to do. He is no partner—he is the holy, jealous God! Still, Israel may serve him—and the OPC may serve him—if she recognizes that God is the Covenant Author from beginning to end. Even when his bride says, "I will serve you," she fulfills his Covenant, shows his strength, glorifies him.

I A YEAR OF STABILIZATION AND TRANSITION

A. Stabilization

During 1990, Thomas E. Tyson served his first full year as general secretary of the Committee after five months of transition in 1989 and, at the 57th General Assembly in June, the Committee's mandate to produce New Horizons was continued.

B. Transition

In November the Committee's staff occupied new facilities, as the Administrative offices of the OPC moved from 7401 Old York Road, Melrose Park, Penna., to 303 Horsham Road, Horsham, Penna., and no longer enjoys the luxury of sharing residency with Great Commission Publications, Inc.

II THE BROADER MINISTRY OF CHRISTIAN EDUCATION

A. Goal Areas

There are six subcommittees of the Committee, each of which is responsible 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 activity.

1. Worship (Larry E. Wilson, Allen H. Harris, G. I. 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. Activity
      (1) Great Commission Publications (GCP) offered the revision of Trinity Hymnal in August, 1990, and continues to supply the adult study books, Discovering the Fullness of Worship and Worship Planbook, as well as the catechism bulletin inserts, Q & A.
      (2) 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, and annotated bibliographies on congregational and family worship continue to be made available to the churches.

(3) The subcommittee continues to investigate the possibility of making available such materials as a liturgical compilation (including Salutations, Calls to Worship, Benedictions, etc.).

(4) The subcommittee supplied, for distribution to all our churches, a study guide supplement to the December issue of New Horizons.

2. Teaching (Allen D. Curry, Douglas A. Felch)
   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. Activity
      (1) Through the services of GCP, 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. One new adult study book, Time to Go Home, by Paul Heidebrecht, was published in 1990.
      (2) GCP has begun preparation of a new Vacation Bible School curriculum scheduled for introduction in 1992.
      (3) The Committee continues to promote regional teacher training seminars through providing our churches with informational brochures and granting them financial assistance.
      (4) The general secretary has produced material for, and has held at individual churches and for groups of churches, seminars on Catechetical Instruction.

3. Fellowship (Donald M. Poundstone, Calvin R. 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. Activity
      (1) The booklet on church membership, We Invite You, together with There Is Good Reason and Introducing a Contemporary Presbyterian Church, continues to be made available to churches as a three-part resource for use with new people.
      (2) The Committee is pursuing the possibility of revising Confessing Christ, the communicant membership course written by Calvin K. Cummings, which has enjoyed widespread use in the OPC for many years.
      (3) The booklet, Focus on Fellowship, which gives a descriptive list of ways to promote fellowship in the church, continues to be made available to the churches.
      (4) A Handbook for Camps and Retreats, prepared by the subcommittee, was approved by the Committee for distribution to each presbytery
and was so distributed.

4. Evangelism (Larry E. Wilson, Richard M. Lewis)
   a. Goal: *To help equip the church for its mission to make disciples of all nations*
   b. Activity
      (1) Books and articles on evangelism have been reviewed by the subcommittee for inclusion in *New Horizons*.
      (2) The report, *Evangelism in the OPC*, which documents numerous ways in which a congregation might engage in evangelism, continues to be made available to our churches.
      (3) The Committee continues to investigate the publishing of new or reprinted evangelistic tracts during 1991.

5. Diaconal Service (Richard M. Lewis, David 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. Activity
      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 (Paul S. MacDonald, James Gidley, and Larry E. 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. Activity
      (1) 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.
      (2) The general secretary has developed seminar presentations on the need for, and nature of Christian Schools.
      (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. Equipping Ordained Officers (G. I. Williamson, James Gidley, David 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. It envisions providing OPC office-bearers with a quarterly publication designed to aid them in fulfilling their task of building up the saints and
including 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.

c. This special committee did not make significant progress in 1990 due to the pressure of other CCE responsibilities, but intends to give what it hopes will prove to be fruitful attention to its mandate in 1991.

2. Youth Ministry (Calvin R. Malcor, David Winslow)

a. The chief responsibility of this special committee is that of providing oversight for the Youth Consultant, Mark Sumpter, who edits *Reaching Youth for New Horizons*, reviews materials designed for youth and youth leaders, and provides (via telephone, primarily) advice to our churches in the area of youth ministry.

b. Three *Reaching Youth* inserts were published in the January, May and August issues of *New Horizons*, respectively.

c. Still available to our churches is an annotated bibliography, *Youth Leaders’ Resource Directory*.

d. The Youth Consultant spoke at a Youth Worker Seminar for our Midwest churches, under the sponsorship of that presbytery’s Christian Education Committee.

3. Standards in Modern English (F. Kingsley Elder, Jr., G. I. Williamson, Paul S. MacDonald)

a. The special committee met for three days of intensive study in June, 1990 and considered all the comments which had been received in response to the copy of the *Linguistic Revision of the Westminster Confession of Faith* which was mailed to all the sessions, ministers and presbyteries of the OPC in August, 1989 as directed by the 56th General Assembly. The work was greatly facilitated by Mr. Williamson’s having secured a complete copy of the *Revision* on diskette and by his having entered all of the comments on the diskette as footnotes at appropriate places throughout the document.

b. The *Revision* and the comments were considered in detailed comparison with the authentic official OPC text of the *Confession*. Particular attention was paid to the comments volunteered by Arthur W. Kuschke, Jr., and those solicited from Burton L. Goddard. In a number of places the wording was changed back to the original OPC (Burgess) text where the original was, in our estimation, perfectly clear or where the original technical word needed to be preserved in the interest of precision.

c. A further revision was presented for review to the Committee on Christian Education at its September, 1990 meeting, and further suggestions by Committee members were solicited to be considered before the March, 1991 meeting. A further refined revision was presented to the Committee at the March, 1991 meeting and adopted with slight additional modifications by the Committee. The Committee continues in the conviction that this Modern Language Version, which
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has now incorporated many refinements so as to make it a more accurate rendering of the original, has been worth the effort and ought to be made available to the churches as a useful teaching aid (see Recommendation 1 below).

4. Joint Committee on OPC History Project (F. Kingsley Elder, Jr. and James Gidley)
   a. The Joint Committee on OPC History Project consists of the Historian, Charles G. Dennison, the Committee for the Historian, and two members of the Committee on Christian Education. The director of the project, under the supervision of the joint committee, is the historian. The committee began its work in September, 1990, and continues to the present.
   b. The scope of the History Project includes the following tasks: (1) archiving of oral tradition through audio-recorded interviews of OPC ministers (and carefully selected additional persons) who were part of the denomination during its formation and early years, (2) production of a 30-minute video presentation on the history and identity of the OPC, and (3) publication of a book (suitable for adult Sunday school use) containing a short history of the OPC.
   c. The historian is able to obtain the audio tapes through personal visits relatively inexpensively, using high quality portable equipment. The geographic scope includes most areas of the United States where the interviewees are located. This archival collection is progressing well.
   d. The video project is much more expensive, and requires the use of professional equipment by trained personnel. Because of (1) the technical nature of this project, (2) the requirement to get a professional quality product at minimum expense, and (3) the selectivity involved, this project is taking longer than anticipated. We will present a brief oral report at the 58th General Assembly, and hope to present a longer report and demonstration at the 59th General Assembly.
   e. The OPC history is being written by John Muether with the historian as editor. The general outline is complete, and the detailed chapter outlines are in progress. The manuscript should be ready for the publication process by March, 1992.

C. Ministerial Training Subcommittee
   1. Introductory
      This subcommittee consists of six members who are chosen directly by the General Assembly. The Bylaws require that it include of at least two ministers and two ruling elders. As of the 1990 Assembly the members of the committee were: J. Donald Phillips and G. I. Williamson (class of 1991), James Gidley and David Winslow (class of 1992) and John P. Galbraith and Donald M. Poundstone (class of 1993).
   2. Duties
      The duties of this subcommittee, as set forth in the Standing Rules (Chapter 10) involve assisting the churches and presbyteries in seeking out and
preparing men for the gospel ministry. The subcommittee is to consider means for, not only strengthening the preparation of men for the ministry, but also continuing their education and development in the ministry. The subcommittee's work has involved consulting with seminaries, organizing pre-assembly conferences, informing the churches of other educational opportunities, and administering the Glenn R. Coie Fund, scholarships for CUTS, and especially the summer and year-long Internship Program.

3. Internship Program

a. At the end of 1990 Ross W. Graham concluded four years of service as the Director of the Intern Program. During 1990 he visited the following seminaries and presented the Intern Program to interested students:

(1) Westminster Seminary in Philadelphia
(2) Westminster Seminary in California
(3) Covenant Seminary
(4) Biblical Seminary
(5) Gordon-Conwell Seminary
(6) Reformed Seminary in Orlando

b. The Orthodox Presbyterian Church, through its Ministerial Training Subcommittee, provided 25 intern programs throughout the country during 1990 involving 26 men. 13 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. 13 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 $51,850 in helping to fund interns in 1990.

c. The following is a list of interns and churches involved in year-long internship programs during 1990:

<table>
<thead>
<tr>
<th>Intern</th>
<th>Church</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Randy Bergquist</td>
<td>New Life</td>
<td>San Diego, Calif.</td>
</tr>
<tr>
<td>John Evans</td>
<td>Covenant</td>
<td>Burtonsville, Md.</td>
</tr>
<tr>
<td>Samuel Folta</td>
<td>First</td>
<td>Ipswich, Mass.</td>
</tr>
<tr>
<td>Steven Hart</td>
<td>Valley</td>
<td>Santee, Calif.</td>
</tr>
<tr>
<td>John Higgens</td>
<td>Calvary</td>
<td>Cedar Grove, Wis.</td>
</tr>
<tr>
<td>Frank Husted</td>
<td>San Marcos</td>
<td>San Marcos, Calif.</td>
</tr>
<tr>
<td>John Karas</td>
<td>First</td>
<td>Portland, Ore.</td>
</tr>
<tr>
<td>Jeffrey Lawson</td>
<td>Church of the Covenant</td>
<td>Hackettstown, N. J.</td>
</tr>
<tr>
<td>James Megchelsen</td>
<td>New Life</td>
<td>San Diego, Calif.</td>
</tr>
</tbody>
</table>
Appendix

Mark Mueller Garden Grove—Garden Grove, Calif.
Jude Reardon Lakeview—Rockport, Me.
John Vroegindewey Calvary—Harmony, N. J.

The following is a list of interns and churches involved in summer internship programs during 1990:

Chris Andrus San Marcos—San Marcos, Calif.
Vincent Ciraolo Calvary—Wildwood, N. J.
Daryl Daniels Stratford—Stratford, N. J.
Michael Dengerink Valley—Santee, Calif.
Robert Frazier Coastal—Melbourne, Fla.
Michael Good Boardwalk Chapel—Wildwood, N. J.
Stanley Mansfield Boardwalk Chapel—Wildwood, N. J.
James Megchelsen New Life—San Diego, Calif.
Orlando Rivera Lake Sherwood—Orlando, Fla.
Phillip Ryken Trinity—Hatboro, Pa.
Douglas Smith Covenant—Abilene, Tex.
George Stransky Calvary—Bridgeton, N. J.

The responsibility for administering the Intern Program was transferred to the general secretary of the Committee at the beginning of 1991 for a one-year trial period. This action seemed financially prudent; as well, it allows the general secretary to present all the combined ministries of the Committee during his visits to churches, presbyteries, and seminaries.

4. Consulting with Seminaries

During 1990 the subcommittee evaluated the curricula of ten seminaries with respect to the Church’s Recommended Curriculum and determined that it would be best to continue the long-time practice of not having a list of approved seminaries. The information provided by the seminaries is available to ministerial candidates and others who may be interested. The general secretary intends to continue to consult with seminaries as to how they may serve the Orthodox Presbyterian Church in the training of men for the gospel ministry.

5. The Glen R. Coie Memorial Scholarship Fund

The Coie Fund balance at the end of 1990 was $11,470. This fund is intended to supply interest-free loans to qualified ministerial candidates. Because no applications have been received during the last several years, the Committee is in the process of developing guidelines for making grants in a manner that would preserve the principal. The Committee has sought and received encouragement from the originators of the fund to broaden the means by which funds are made available to Orthodox Presbyterian ministerial candidates.

D. Magazine

1. The Committee, through its Magazine Subcommittee (comprised of John P. Galbraith, Paul S. MacDonald and Calvin R. Malcor) and the editor, has
sought to carry out the will of the church set forth in the following motion adopted by the 57th General Assembly:

"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 guidelines:

1. The magazine shall include:
   A. reports from the CHMCE, CFM, CCE, Committee on Diaconal Ministries, COC, a prayer calendar and news of the local, regional, national and worldwide church, and
   B. a feature article, doctrinal exposition, church history, pastoral and missiological 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."

2. Production

During 1990, Thomas E. Tyson served as editor under the direction of the Magazine Subcommittee, Susan E. Schmurr composed the magazine in PageMaker, and Ali M. Knudsen did the proofreading. John Tolsma, GCP art director, assisted with photography and design, and Harmony Press, Phillipsburg, N. J., printed the magazine. Toward the end of the year the Committee hired Dr. James Scott to be Managing Editor (half-time), his work to commence in January, 1991.

3. The Magazine Subcommittee has expressed its appreciation to the editor for the commendable way he has implemented the Assembly's instructions regarding the magazine, particularly by continuing to publicize what the Lord is doing in the churches, maintaining a balance of content in each issue, expanding each issue from 16 to 24 pages, and preparing a study guide for use in the churches when the magazine theme made that appropriate.

4. Finances

The total cost of publishing New Horizons in 1990 was $101,899 compared to a budget of $103,947. The 1991 budget, previously adopted, is $160,000. The Committee anticipates being able to conclude 1991 below that figure and thus proposes a budget of $150,000 for 1992 (see Recommendation 3 below).

E. Staff (at the end of 1990):

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
Production assistant (hourly, as required)—Susan E. Schmurr
F. Officers of the Committee and Executive Committee (at the end of 1990):
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 John P. Galbraith.

III GREAT COMMISSION PUBLICATIONS (GCP)

A. The Purpose of GCP
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. The OPC Trustees of GCP are F. Kingsley Elder, Jr., Paul S. MacDonald, Donald M. Poundstone, Peyton H. Gardner, Allen H. Harris, and G. I. Williamson.

C. The Staff of GCP:
Executive Director
Thomas R. Patete
Business Administration
Controller/Marketing Coordinator
C. Lee Benner
Marketing Assistant
Karen Merrick
Customer Service Representative
Linda Hodge
Editorial/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
VBS Editor (1/2 time)
Marjorie Cook
Contract (non-resident) editors:
Adult
Allen D. Curry
Preschool
Cynthia Widmer
Sr. High/Jr. High
Elizabeth Rockey
Willard E. Neel, a retired OPC ruling elder who resides in West Collingswood, N.J., continues to volunteer his services as Copy Editor/Proofreader for the Adult Discipleship Studies.

D. The Publication Program of GCP

1. Sunday school curriculum
   a. Preschool
      A revision is being readied for introduction in the fall of 1991. The new course will feature greater flexibility, enhanced teaching aids, more color in the student materials, and expanded helps for parents. Lessons are designed to be more “learner-centered” with activities for children to encounter personally the Bible concepts. A sample packet is available from GCP.
   b. Elementary (Primary and Junior)
      A research project is being put together to determine the next phase for GCP’s elementary Sunday school curricula. Although hearing increasingly that 2-year courses are preferable over the 3-year courses currently in use, GCP is concerned that such a change might not meet the needs of the majority of small churches within the OPC/PCA. Flexibility is the byword and GCP may need to develop a scheme that will fit both the 2- and 3-year configuration. The bottom line: more information is needed before proceeding.
   c. Junior High
      In the summer of 1990 a survey was conducted among OPC and PCA churches and GCP customers. The questionnaire, addressed to the Junior High teacher, was designed to find out what is needed to effectively minister to this age group. Some 250 responses were received and served as a body of data to guide the up-front work on revision of our Junior High curriculum. Publication is scheduled for fall 1993.
   d. Senior High
      The last year of the revised materials is in the final stages of production and will be published in the fall, winter, and spring quarters of 1991/92. CRC Publications has ordered a complete set of GCP’s Senior High materials to review for possible inclusion in their catalog. CRC offers a selection of elective courses for high schoolers rather than a complete curriculum.
   e. Adult Discipleship Studies (ADS)
      Early in 1990 GCP determined to publish only one new ADS title due to an anticipated financial shortfall. As a result, sales fell behind the previous year, but the overall margin on this line of materials actually increased (sales less editorial plus printing and advertising). The down year enabled GCP to get ahead on planning and prepare to resume publishing 3-4 titles a year.

2. Vacation Bible School Curriculum
Revision of the VBS curriculum is fully underway. In November, 1990, GCP employed Marjorie Cook as project editor. She has an MRE degree from Gordon-Conwell, is married to an Episcopal minister (who is Reformed) and has wide CE experience in the church, particularly with VBS programs.

3.  *Trinity Hymnal/Revised*
   a.  Sales
   The first print run of 20,000 hymnals was gone by mid-December, 1990, and the shipment of the second printing of 20,000 was received by then. By March, 1991, a total of 25,391 of the regular edition had been sold.
   b.  Response
   Response to the revision has been affirming for the most part. Some have expressed concern over details of one sort or another—such as a particular hymn not included, absence of the amens, thinness of the paper, binding color—but in all but a few of these cases, overall appreciation for the hymnal outweighs the negatives. The positive comments largely fall into two categories: (1) the physical characteristics of the book and format, and (2) the balance of hymnody from different eras and addressing different topics.
   c.  Other editions
   (1) Through the efforts of Stephen L. Phillips, pastor of Memorial OPC, Rochester, N. Y., a Braille edition of *Trinity Hymnal* will be made available. He converted the computerized file of hymn texts into the form needed to generate Braille pages. Production cost is about $100 per copy.
   (2) GCP is exploring the possibility of other special editions: large-print for the sight-impaired, and one without the Westminster Standards. The order department has received a few inquiries about both of these.
   d.  Covers
   Vinyl hymnbook covers have been ordered in two styles—clear (no imprint) and royal blue (with an imprint of the hymnal name and logo).

4.  *Catechetical Material*
As the editorial staff worked on the revised Preschool curriculum, it became apparent that an updating of the Catechism for Young Children (which is an integral part of the course) would be advantageous. G. I. Williamson and Paul Settle have agreed to begin working on such a revision.

E.  *The Finances of GCP*
GCP made significant progress toward self-support in 1990 (income exceeded expenses for the first time in GCP history—by seven and a half percent), and expects to achieve it in 1991. Complete data on sales during 1990 were not available at the time of production of this report, but the Committee hopes to receive them in time for presentation to the assembly.
IV BUDGET

EXPENSES

Program Services

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<tr>
<th>Service</th>
<th>Actual 1990</th>
<th>Adopted 1991</th>
<th>Proposed 1992</th>
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<td>450</td>
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Supporting Services

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Total expenses

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<tr>
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REVENUES

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<td>Worldwide Outreach</td>
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<td>New Horizons (WWO)</td>
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<tr>
<td>Other</td>
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Total revenue

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>Total revenue</td>
<td>273,359</td>
<td>315,000</td>
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</tr>
</tbody>
</table>

V REFERRAL BY THE 57TH GENERAL ASSEMBLY

The 57th General Assembly determined to (a) 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 (b) to 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. (This action prevailed over another motion that would have directed discontinuance of work on the document.) The Committee’s actions relative to this matter are detailed above in II.B.3.

VI RECOMMENDATIONS

1. that the 58th General Assembly authorize the Committee on Christian Education to publish a *study edition* of *The Westminster Confession of Faith*, with the authentic official OPC text in parallel columns with the March, 1991 modern English version developed by the Committee on Christian Education, and that this *study*...
edition be made available to the churches at cost. (Cf. II.B.3. above.)

2. that the 58th General Assembly authorize the formal presentation of the OPC History Project, for a period of up to one hour, to be postponed to the 59th General Assembly, and that time be set aside in the docket of that assembly for this purpose. (Cf. II.B.4. above.)

3. that the assembly approve the publishing of eleven issues of New Horizons per year (including one two-month issue) rather than ten (with two double issues).

*Grounds:*  
(1) this will make the magazine more effective, and  
(2) it will still be under the 1991 budget for New Horizons. (Cf. II.D.4. above.)

VII 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 at this assembly together with their present subcommittee assignments:

1. Ministers  
   a. Calvin R. Malcor—Executive, Magazine, Fellowship, and Youth Ministry subcommittees  
   b. G. I. Williamson—GCP, Ministerial Training, Worship, Standards in Modern English, and Equipping Ordained Officers subcommittees  
   c. Douglas A. Felch—Teaching subcommittee

2. Ruling elders  
   a. Peyton H. Gardner—GCP, Executive, Finance, and Long-Range Planning subcommittees  
   b. J. Donald Phillips—Executive, Finance, Ministerial Training, and Long-range Planning subcommittees

B. The Standing Rules of the General Assembly require three ministers and two ruling elders for each class of the Committee membership. A Ministerial Training Subcommittee of six members, in three classes, is elected directly by the General Assembly. This subcommittee must include at least two ministers and two ruling elders. There are two ministers and two ruling elders already in the classes of 1992 and 1993.
REPORT OF THE MINORITY OF THE
COMMITTEE ON CHRISTIAN EDUCATION

INTRODUCTION

The undersigned Minority of the Committee on Christian Education regret the need to differ with their colleagues with regard to the recommendation to this General Assembly that the Committee be permitted “to publish a study edition” of the “OPC Confession of Faith” in parallel columns with (its) March 1991 “modern English Version” (Committee Recommendation 1).

We regret the necessity of this report especially because (1) we deeply appreciate the large amount of effort and time devoted to the project by the subcommittee, and the financial costs to the Church that have been expended, (2) we are gratified that the subcommittee made a number of amendments to the previous version and, (3) we are not, in principle, opposed to a Confession in modern English if it does not change meanings. The Minority also want it to be very clear that we do not make any aspersions against any member of the Committee and especially with regard to the subcommittee that has done so much work on this project, and the General Secretary, each of whom we hold in high esteem.

These things being said the undersigned are constrained by the grave importance of maintaining the integrity of the Church’s commitment, of its name, and of its basic statement of doctrine to recommend and to pray, in the considerable length of this report, that this Assembly refuse to the Committee the permission that it asks to publish its version of the Confession. We do not, however, propose to terminate the work at this time.

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I BACKGROUND

A. Work of special committee 1972-1980

1. The Committee's report to the 56th (1989) General Assembly contained some history leading to its proposal "to publish" a "verbal revision" of the Confession of Faith (Minutes, pp. 150-151).

   a. That historical sketch shows that the project began in 1972 at the invitation of the Reformed Presbyterian Church of North America (RPCNA) intending a "meticulous" (emphasis ours) verbal revision with the very limited aim "to remove archaic expressions without change of meaning."

   b. It was noted that the late Rev. Herbert S. Bird was a member of the committee that was appointed by the 39th (1972) Assembly to work with a corresponding committee of the RPCNA and the Reformed Presbyterian Church (Evangelical Synod) [RPCES] on the project. In that connection, one of the undersigned knows, through his close association and conversations with Mr. Bird over many years, that after only two years of work on the committee he became convinced that no such revision was possible and that changes of meaning were actually being brought into the document.

   c. Mr. Bird's concern became a concern of the 41st (1974) General Assembly. It asked the Committee whether the revision of Chapter I "has been accomplished without change of meaning" (Minutes, p. 144). The Committee responded to the next Assembly (1975) that "the Committee does not think that the revision submitted changes the meaning of the original, if by the word 'meaning' was intended the doctrine of the original" (Minutes, p. 165). The Assembly then continued the Committee "with a view to its more carefully (emphasis ours) fulfilling its original mandate" (ibid., p. 167).

   d. It is clear that in the past, General Assemblies were insistent that the work proceed in accordance with the original "meticulous...without change of meaning" mandate. This Assembly must do no less.

2. None of the three churches approved the document for use in its church either at that time or later.

B. Committee on Christian Education 1988 ff.

1. The Committee on Christian Education recommended to the 55th (1988) General Assembly that it "be authorized to pursue, with the cooperation of other NAPARC churches, the development of a modern English language version of the Westminster Standards as an aid to study" (emphasis ours) (Minutes, Art. 58). It was in that recommendation that the new term "modern English version," a less demanding term, was introduced in place of "meticulous" "linguistic revision" whose purpose was only "to remove archaic expressions," and that "without change of meaning." Whether the Committee was acquainted with and had examined the
version produced by the interchurch joint committee in 1980 and found it wanting is not known.

2. The Assembly did not approve that recommendation. Instead, it was scrupulously careful not to allow the Committee even to "pursue" the development of a modern English version with no conditions. The Assembly allowed it only to "investigate, with the cooperation of the other NAPARC churches, the possibility of the development of a modern English version" (emphases ours). (Minutes, Arts. 60, III-2 and 61).

3. However, the Committee reported to the next Assembly (1989) (Minutes, p.150) that no responses to the Committee's invitation to the other NAPARC churches were received and that it was making plans to have the 1980 document (a) published by GCP as a study aid and (b) in parallel columns with the true Confession of Faith. This in spite of the severe stricture placed on the Committee by the previous Assembly, of the fact that that document had not met with approval by either of the other two churches, not to mention by the OPC, and of the fact that many commissioners to that Assembly did not have copies and some had never seen it.

4. Again, the next (1989) Assembly disallowed such publication; instead it instructed the Committee to submit copies of that document to the sessions, ministers, and presbyteries so that they could study it and comment on it to the Committee.

5. In 1990 the unsatisfactoriness of that document and the alertness of the Church were revealed when the Committee reported to the Assembly that "hundreds of suggested changes" (actually over 500) in the text had been submitted and its revising of the revision had not been completed, and that the Committee would make a "final report" to this (1991) Assembly.

6. The 1990 Assembly, likewise, forbade the Committee to publish any version without the Assembly's permission. It also mandated a reevaluation of whether this project should be pursued further.

7. The Committee received the latest "Modern English Version" (MEV) only at its meeting in March 1991 (without indication of where changes from the previous version were made) and thus had no prior opportunity to review it. The Committee approved it at that same meeting nonetheless.

8. The Committee is now asking this (1991) General Assembly to approve the document in very similar manner: commissioners, having seen no text since the 1980/1989 "Verbal Revision" (VR), for which over 500 changes had been suggested, are now being asked, on less than a month's notice to examine the new version, compare it with the Confession of Faith and with the VR (without any information as to where changes are to be found), while also studying the Assembly Agenda, to approve it and permit it to be published parallel to the true Confession.
II THE PRESENT SITUATION

A. The Committee’s “Mandate”
   1. The Committee has no mandate from any General Assembly to publish any kind of a version (variously called by the Committee “linguistic revision,” “verbal revision,” “modern English version”) of the Confession of Faith. In fact, mandates to the Committee have been to effect a slowdown or stoppage.
   2. The Committee is currently operating under two mandates:
      a. “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.’”
      b. “Not to publish a verbal revision...prior to approval to do so from the General Assembly.”

B. The Committee Has Been Remiss in Responding to General Assembly Mandates
      a. The 1988 Assembly mandated the Committee only to “investigate the possibility,” with other NAPARC churches, of publishing a variant of the Confession of Faith. The Committee’s response in 1989, after one letter to those churches, was to announce that they were making plans to publish the 1980 version (not to ask permission). In this case the Committee overstepped its mandate.
      b. The 1989 mandate to the Committee was to include the text of the 1980 document with its 1990 report. As the Advisory Committee pointed out, the Committee did not do so and did not give any explanation for its failure. In this the Committee fell short of its mandate.
      c. In 1991 the Committee has again fallen short of its mandate by not giving to this Assembly any information as to whether or not it had reevaluated the project to determine if its continuation was justified. Without such justification the Committee simply proceeded with the project and prepared a new version, and the Assembly has been given no information to serve as grounds for allowing the project to be continued.

   2. The Minority regret to point out these matters. We do so, however, because they indicate an insensitivity to the signals sent to the Committee by three successive General Assemblies which, in turn, causes the Committee to continue to press for the adoption of a document about which there continues to be dissatisfaction and unease in the Church instead of first bringing it into accord with the Confession of the Church. We must benefit from our previous experience in the then Presbyterian Church in the U.S.A., and not fall into the trap of what came to be called “Boardism” – agencies acting without due regard for the Church’s courts - which was a significant factor in the decline of that Church; our history has been to resist that
tendency strenuously. Committees must recognize that although the Church has privileged them with a leadership role they are essentially servants of the Church, and they must never lose sight of that; and if they may seem to forget that, it is the duty of the Church to remind them.

C. A Standing Committee Is Not the Best Qualified for This Kind of Work

Preparing a new version of the confessional standards is the most major theological task that our Church could undertake; it is the same project that was undertaken in 1972 by a special committee.

1. When the Committee announced its plan to publish the 1980 document it apparently thought that it was simply a matter of having it printed in a certain format. When it was found that that document was seriously flawed, the task was no longer a simple printing project but it became a theological task of immense proportions (both catechisms are in view, as indeed they must be if our entire doctrinal statement is to have cohesion and consistency). The theological dimensions of the task took us back, in effect, to the "square one" of 1972.

2. At "square one" was a small special committee with a specific task and with people elected specifically for that task.

3. After the more than 500 suggested changes were sent to the Committee the full Committee did not, and could hardly have expected to, be informed of them and yet the full Committee is responsible for the final product. The work on the document was done almost completely by a subcommittee of three, but the whole Committee of 15 members must be responsible for it.

D. Committee Plans

1. The Committee wishes to publish the variant version in parallel columns with the authentic Confession.

   a. Such an arrangement of parallel columns conveys the impression of parallel standing, of equality, or, at the very least, of being the official interpretation or teaching aid of the true Confession. Nor can it be denied that if given the approval of the Assembly it will have official standing in the Church.

   b. Human nature and training being what they are there can be little question that in the course of time the variant would be the one, with all its flaws, used in the Church. It would become the de facto Confession of Faith of the Church. In fact, it is already being so used: it is being used as the text from which the "Confession" is being taught.

   c. Many better, fuller, teaching aids are already in existence. We do not need the risk of publishing a document that is not in full accord with the document that it claims to represent.

   d. A variant form of the Confession, especially if it were approved by a General Assembly in its present flawed form and placed alongside the true
Confession, would be an irritant in the body of the Church and a constant source of controversy.

2. The Committee has apparently abandoned the original very limited purpose on the basis of which the original special committee was allowed and appointed, namely, a "meticulous" revision that would "remove archaic expressions without change of meaning." The new version includes deletions, additions, and paraphrases among its proposed revisions. A few instances of change of meanings are indicated below.

III SOME CHANGES OF MEANING IN THE PROPOSED "MODERN ENGLISH VERSION" FROM THE CONFESSION OF FAITH

A. Specifics

IV:2, line 186 - "communion" changed to "fellowship"
"fellowship" has a horizontal connotation; redeemed man's relationship with God is vertical.
Webster says that "fellowship" has to do with a "partner" or "associate" relationship
Result: it disturbs the concepts of both grace and the exaltedness of God over man

VIII:2, line 297 - "being very and eternal God" changed to "being truly and eternally God"
In the Confession the modifiers are adjectives describing the noun "God"
In the Committee's "Modern English Version" (MEV) the modifiers are changed to adverbs, thus shifting the emphasis to the verb "being"
Result: not that the Son is, in his very nature, his essence, eternal God, but that he lives eternally. However subtle one may think that this shift of emphasis is, it is a change of meaning.

VIII:2, lines 297-298 - "of one substance" changed to "the same substance"
Result: though this is some improvement over the earlier version's "same essential nature" the word "same," which is retained, does not necessarily mean oneness; it can mean "likeness" or "kind," and it thus weakens the Confession's clear statement of the doctrine of the oneness of the Father and Son. It may mean that the Son is just like the Father, not necessarily one with Him.

VIII:3, line 306 - Jesus being "sanctified" changed to "set apart"
"set apart" does not at all convey the breadth of the meaning of "sanctified."
Result: it leaves one in a quandary as to what it does mean in this very important passage on the person of Christ.
XXIV:3, line 816 - "Papists, or other idolaters" changed to "Roman Catholics, or others who do not worship the true God"

The point of the reference to "Papists" in the Confession is to make clear that their worship is idolatry. The MEV specifically removes that.

Result: Roman Catholics are not classed as the idolaters that they are, and as our Confession classes them.

B. Comments

The point of these few references is not to point out errors of doctrine but to show that the MEV, however much it may be an improvement over its predecessor version, would still actually propound different teachings from those of the Confession. There is only one legitimate way to change teachings of the Standards: by the amendment process provided by the Constitution. If statements in the Confession are wrong, the way to correct them is not by a backdoor simple majority of a passing General Assembly. But if any statements in the MEV or other versions are wrong they must not, in as few as one instance, be approved and published by the General Assembly.

IV RECOMMENDATIONS

1. That the General Assembly (a) not approve the "Modern English Version" (MEV) presented to this Assembly by the Committee on Christian Education, (b) instruct the Committee on Christian Education to reevaluate the "modern English version of the Confession of Faith" project, as mandated by the previous General Assembly, and to do so in terms of feasibility, desirability, and cost, and report its findings to the 59th (1992) General Assembly, (c) permit the Committee to continue to improve further its "Modern English Version," if it deems that to be advisable, in order to remove all conflicts with the Confession of Faith of the Orthodox Presbyterian Church, (d) instruct the Committee that if it plans to continue the project to provide copies of the document to all ministers and members of the sessions of the Church and solicit further comments from them, to be received through May 1992, (e) instruct the Committee to prepare the MEV that is to be sent out for comment in a format that shows all deletions, substitutions, and additions relative to the Church's Confession, (f) send to the sessions and ministers of the Church a list of commentaries on the Westminster Confession of Faith and other aids to study of the Confession no later than December 31, 1991, (g) instruct the Committee, if it plans to submit a new version to the 60th (1993) General Assembly, to send a copy of it, in the same format as provided in (e) above, to all ministers and members of the sessions of the Church not later than January 31, 1993, and (h) instruct the Committee to report on these matters to the 60th (1993) General Assembly.
Appendix

Grounds:

For (a):

1) The MEV demonstrably changes meanings in the Church’s Confession of Faith.

2) The Assembly should not approve any version now, when the Committee itself had no time to study the MEV before the meeting at which it approved and recommended it and the commissioners to this Assembly received it with the Agenda materials that required study less than a month before this Assembly.

3) The theological integrity of our Church has been its hallmark throughout its history; we may not jeopardize our own future nor those who have confidence in us by doing such a crucial work in haste or in anything but the most accurate possible way. Truth is more important in both principle and practice than haste or seeming convenience.

4) The Assembly should not lower the standards mandated to the original (1972) committee, namely, a meticulous document that does not change the meaning of the Confession. To do so would be a betrayal of the trust that has been placed in us.

For (b): The need for reevaluation is no less necessary this year than it was last year when the Assembly requested it.

For (c):

1) There are those within the Church who strongly desire the subordinate standards in modern English and they should have the opportunity to try to demonstrate that it is possible to produce such a document that would preserve meticulously without changes of meaning, the Church’s Confession of Faith.

2) Although a Standing Committee may not be the best avenue for such a project, the Committee has been working on it and should be given further opportunity to try to conclude it. If that is not possible by the 60th Assembly that Assembly can consider another course. The Minority would not object to the Assembly turning the work over to a special committee.

3) A document approved by the General Assembly, especially one that purports to be a version of our Confession of Faith, must be in accord with that Confession in every respect.

For (d):

1) For the sessions and ministers to study the document carefully each officer needs a copy of his own.

2) The short time-spans given for comments in the past have been too short for adequate consideration by either the respondents or the Committee; all have been under time constraints. The additional time would allow for more mature consideration by all parties.

For (e):

1) A great difficulty in assessing the accuracy of the MEV in relation to
the Confession of Faith has been that of comparing two separate documents, necessarily word for word.

(2) The computer readily adapts itself to this procedure by use of strike-through and underlining. This places both texts in the same place before the reader, and greatly facilitates comparison and evaluation.

For (f): There are excellent aids to the study of the Confession available that have a distinct advantage over a simple “version”: they are able to explain why a statement is made in the way that it was made.

For (g):

(1) If an Assembly is expected to act upon such a detailed and crucially important document as that would be, it is essential that the Church shall have been able to study it beforehand.

(2) Since almost all ministers and ruling elders would have received a copy in this mailing it would not be necessary for copies to be included with the Agenda for the commissioners to that Assembly.

For (h):

(1) Producing a new version each year taxes both manpower and funds.

(2) Allowing a year for comments and more than a year for construction of the new version should give the Church and the Committee more time for mature thought and communication.

2. That the General Assembly declare that the MEV or any previous version relating to it is not approved for use in teaching or for interpreting the Church’s Confession of Faith and that that fact be indicated prominently on the copies being distributed for evaluation by the sessions and ministers.

Grounds:

(1) It will help to avoid confusion in the Church as to the status and use of the document.

(2) Recent experience shows that some reports to previous General Assemblies that were not approved by the General Assembly are being used and quoted as if they were the position of the Assembly and/or the Orthodox Presbyterian Church.

(3) Although no one can control what people do with public documents the Assembly should protect its people and its name insofar as it can.

Respectfully submitted,
John P. Galbraith
James S. Gidley
Richard M. Lewis
Larry E. Wilson
REPORT OF THE COMMITTEE ON
HOME MISSIONS AND CHURCH EXTENSION

SYNOPSIS

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    B. New Fields
    C. Field Support Policy
    D. Support Concluded
    E. Additional Financial Support

III  REGIONAL HOME MISSIONARIES

IV  URBAN AND ETHNIC MINISTRIES

V  CENTER FOR URBAN THEOLOGICAL STUDIES

VI  EVANGELISM AND CHURCH DEVELOPMENT

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APPENDIX A
I INTRODUCTION

Change never comes easy, and for the Committee on Home Missions and Church Extension, 1990 was a year of change and transition. The sale of the administration office building at 7401 Old York Road and the move to new offices in Horsham, Pennsylvania, coupled with a change of office secretaries made for a difficult year of managing the Committee’s work. By the middle of the year the Committee also faced the reality that a sharp decline in giving required a freeze on spending for new church planting endeavors and would lead to a serious year-end financial deficit. But its greatest challenge was facing the loss of the effective leadership of its faithful administrator.

The Rev. George E. Haney, the Committee’s able and gracious general secretary, was forced by a bout with cancer to step down from the post which he had held from 1974 to 1982 and again more recently from October 1987 to June 1990. The Committee drafted a resolution of appreciation for his years of faithful service which appeared in the December issue of New Horizons. In summing up their affection for him they said “and we resolve with grateful hearts to commit to personal memory and our Committee’s history the rich blessing the Lord has bestowed upon our denomination through our brother’s ministry which has resulted in its significant growth spiritually, numerically and organizationally, especially through the planting of a large number of new Orthodox Presbyterian Churches.”

On September 20 the Committee called the Rev. Ross W. Graham, then serving as the Regional Home Missionary for the Presbytery of New Jersey and as the denomination’s Director of Intern Programs, to be its new general secretary. On December 4, Mr. Graham was installed in his new position, thus culminating a year of significant transition. Through it all, the Committee gives thanks to the Lord that the work of home missions and church extension went forward in an encouraging fashion during such a year of change. God has reminded us all once more that “it is not by might or by power but by my spirit” that Christ’s church is built.

II FIELD SUPPORT IN 1990

A. Fields Supported

The following fields were provided with financial and other assistance in 1990 (listed by presbytery):

- Dakotas
- Midwest
- New Jersey
- New York & N. E.

Overland Park, Kans. (T. Jeffrey Taylor)
Farmington Hills, Mich. (Ralph A. Rebandt)
Marlton, N. J. (Ministry Team: Ross W. Graham, Gerald P. Malkus, Roy C. Wescher)
Boston, Mass. (Robert H. Tanzie)
Appendix

<table>
<thead>
<tr>
<th>Geographic Region</th>
<th>Location</th>
<th>Presbyteries</th>
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<tbody>
<tr>
<td>N. California</td>
<td>Antioch, Calif. (Martin R. Ban)</td>
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<tr>
<td></td>
<td>Livermore, Calif. (Brian H. Nicholson)</td>
<td></td>
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<tr>
<td>Northwest</td>
<td>Kent, Wash. (Randall A. Bergquist)</td>
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<td></td>
<td>Missoula, Mont. (Ronald J. McKenzie)</td>
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<td></td>
<td>Wasilla, Alaska (G. Mark Sumpter)</td>
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</tr>
<tr>
<td>Ohio</td>
<td>Shenango Valley, Pa. (David W. Kiester)</td>
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<tr>
<td>Philadelphia</td>
<td>Allentown, Pa. (Tim W. Young)</td>
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<td></td>
<td>Stroudsburg, Pa. (William Laverty)</td>
<td></td>
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<tr>
<td>South</td>
<td>Hialeah, Fla. (Diego Gomez)</td>
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<tr>
<td></td>
<td>LaGrange, Ga. (Timothy J. Power)</td>
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<td></td>
<td>Lake Worth, Fla. (Paul J. Hill)</td>
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<td></td>
<td>Melbourne, Fla. (Donald M. Parker)</td>
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<tr>
<td>S. California</td>
<td>E. Los Angeles, Calif. (Josue Balderas)</td>
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<tr>
<td></td>
<td>San Marcos, Calif. (Gregory L. Price)</td>
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</table>

B. New Fields

The Committee gives thanks to the Lord for the opportunity of joining hands with several presbyteries during 1990 in granting support for four new fields and resuming support for one other. At the beginning of the year the Committee began providing field support for the launching of a new Orthodox Presbyterian Church in Marlton, New Jersey. The Committee concurred with the Missions Committee of the Presbytery in having their RHM devote the majority of his time in pursuing this endeavor with the assistance of teaching elders, the Rev. Messrs. Gerald P. Malkus and Roy C. Wescher. In May the Committee granted the request from the Presbytery of the South for financial assistance to Covenant OPC, LaGrange, Georgia to call Licentiate Timothy J. Power to serve as missionary/pastor. In June the Committee granted the request from the Presbytery of the Northwest for financial assistance to provide support for a new work in Kent, Washington with Licentiate Randall A. Bergquist as the church planter. In September the Committee granted the request from the Presbytery of Philadelphia for financial assistance to launch a new work in the Allentown, Pennsylvania area with veteran church planter Tim W. Young as the church planter. In May the Committee resumed financial aid to Iglesia Presbiteriana Internacional in order to have the services of missionary/pastor Diego Gomez.

Support to Apple Valley OPC, Appleton, Wisconsin was discontinued in 1989 when the church planter resigned. At the end of 1990 the Rev. William B. Acker was called to serve as missionary/pastor with aid scheduled to resume to that field in February 1991.

Again in 1990 the Committee granted the request of the Presbytery of the Midwest for financial aid to Grace OPC, Lansing, Michigan (Stephen A. Pribble,
pastor) to be taken from the Chicago Special Projects Fund administered by the Committee. This field is not considered a denominational mission field.

C. Field Support Policy

It is the continuing policy of the Committee 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 always be consulted and concur in the selection of the church planter (missionary/pastor). The first year of support is on an equal 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. Emphasis is also placed on the importance of every mission work identifying itself with the Orthodox Presbyterian Church and including support of denomination budgets in the early ordering of its finances.

Monthly and quarterly reports are presented by church planters to the Committee as well as the missions committee of their presbytery. These include financial matters as well as attendance figures and a record of outreach calls being made. The Committee expects every church planter to make at least thirty outreach-type calls monthly. Items for praise and petition are also gleaned from these reports with some being passed on through PHONE HOME and the Prayer Calendar in New Horizons.

It is important to keep in mind that growth is not only measurable in numbers. The Committee is concerned about spiritual as well as numerical growth. It is difficult, however, to ascertain the degree of spiritual growth. At the same time, it is obvious that a healthy church development must have both.

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 projected closing of Faith OPC, Livermore, California that precipitated the resignation of church planter Brian Nicholson who accepted a call to Grace OPC mission work in Battle Mountain, Nevada in the course of the year.

While field support was not given in 1990, the Committee made tentative financial commitments to the Presbytery of the Mid-Atlantic and the Presbytery of the Southwest for the establishment of Orthodox Presbyterian Churches in Bowie, Maryland and the greater Dallas/Ft. Worth area.

D. Support Concluded

In 1990 four fields concluded their support relationship with the Committee: Livermore, California in May and E. Los Angeles, California, Farmington Hills, Michigan and San Marcos, California in December. The Committee provided a total of $191,742 in combined aid to these fields during their aid-receiving years. The Farmington Hills and San Marcos congregations are now particular congregations
in the OPC; the future of the Spanish-speaking congregation in E. Los Angeles is being evaluated by the Presbytery of Southern California.

E. Additional Financial Support

For several years the Committee has recognized the need for significant expenditures for promotion purposes in the establishment of Orthodox Presbyterian Churches. In 1989 the Committee initiated a pilot program to provide up-front funding up to $5,000 to assist two fields in addition to the field support granted. Later the following funding plan was adopted for all home mission fields:

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 no more than 50% of the total cost. The balance may be raised by the presbytery, the local group, friends or relatives or any combination thereof.

Regrettably the Committee had to terminate this program at the end of 1990 due to the financial deficit at that time. The resumption of this program will be under consideration in 1991.

III REGIONAL HOME MISSIONARIES

The Committee has gone on record for many years in encouraging each of our presbyteries (currently twelve) to seek a full-time regional home missionary (RHM). In order to facilitate this goal, and assist our financially weaker presbyteries in particular, the Committee has set forth the following guidelines in granting financial aid to the presbyteries:

1. CHMCE 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 CHMCE 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 CHMCE.

4. The presbytery shall make every effort to request a reduction in support annually.

In setting before the church its goals for this decade at the 55th General Assembly in May 1988, the Committee indicated its desire to help each presbytery to be served by a RHM by 1995. In the intervening years the Committee has realized that this goal is probably unrealistic and is planning a revision of those goals in 1991, including that pertaining to the RHM program.

During 1990 the Committee provided financial assistance for six RHMs who served in full-time or part-time capacities.

The Rev. T. Jeffrey Taylor serves as RHM for the Presbytery of the Dakotas and continues to devote most of his time to the establishment of Park Woods OPC in Overland Park, Kansas. 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.

Ruling Elder James A. Heemstra continued his ministry for the Presbytery of the South in the early part of the year in strengthening a small mission work in LaGrange, Georgia and left that field after a missionary/pastor had been secured (Mr. Timothy J. Power). In consultation with the Presbytery of the Southwest, Mr. Heemstra and his wife relocated to the Dallas/Ft. Worth area to pursue the establishment of an Orthodox Presbyterian Church. The Committee continues to provide funding through the Presbytery of the South for Mr. Heemstra's ministry.

The Rev. Bernard J. Stonehouse continued his RHM activity for the Presbytery of Philadelphia. RHM Ross W. Graham terminated his ministry in the Presbytery of New Jersey on November 30 in order to serve the Committee as its new general secretary beginning December 1. During 1990 Mr. Graham focused his efforts on the establishment of an Orthodox Presbyterian Church in Marlton, New Jersey. After his resignation, the presbytery called the Rev. Gerald P. Malkus to serve as pastor of this mission work supported by CHMCE in tandem with the presbytery. In addition to the men serving in full-time ministry, two other men engaged in part-time RHM ministries with limited financial aid from the Committee. The men in this category are the Rev. James L. Bosgraf, pastor of Bethel OPC, Oostburg, Wisconsin (Presbytery of the Midwest) and Dr. Jack Julien, a ruling elder at Calvary OPC, Sonora, California (Presbytery of Northern California). Dr. Julien resigned from this position at the end of February and Mr. Bosgraf at the end of September. At the close of the year the Committee was supporting only full-time RHMs.

IV URBAN AND ETHNIC MINISTRIES

During 1990 the Rev. William C. Krispin continued to serve the Committee as
part-time Director of Urban and Ethnic Ministries. He spent considerable time in consulting with the Missions Committee of the Presbytery of the South regarding the ministry of their RHM, the Rev. Jose Vera, to Hispanic peoples in the greater Miami area and the ministry at Iglesia Presbiteriana Internacional in Hialeah. He also visited our Boston field and remained in contact with the Missions Committee of the Presbytery of Southern California regarding the Hispanic ministry of the Rev. Josue I. Balderas in E. Los Angeles, California.

In the early part of the year, the Rev. Diego Gomez was approached as a potential candidate to serve as missionary/pastor of Iglesia Presbiteriana Internacional. Having been approved by presbytery, he was called to this ministry with the Committee resuming aid to this field in May.

Mr. Vera completed his ministry as RHM in the middle of the year. The Committee expresses its gratitude to God for his labors in this capacity as well as his previous ministry at Iglesia Presbiteriana Internacional.

The Hispanic ministry in E. Los Angeles, California was under review in the course of 1990. Committee support for this field ceased at the end of 1990. The Committee will continue to work closely with the Missions Committee of Presbytery in considering future involvement in reaching ethnic groupings within that presbytery.

In its report to the 57th General Assembly (1990), the Committee reported its determination to give higher priority in 1990 to its urban and ethnic ministries and adjusted the budget to secure more of Mr. Krispin's time. While Mr. Krispin was diligent in pursuing several of the Committee's goals for the year, the illness of the general secretary prevented his giving the desired time to this important area of the Committee's endeavors.

Mr. Krispin continued to work on a study of OPC church growth since 1936 and gave a partial report on this significant undertaking at the December committee meeting. The Committee encouraged him to complete this task in 1991 in order that it can be shared with the church at large.

The Committee has as one of its goals 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 was to be undertaken in the course of 1990. This, however, was not accomplished and is before the Committee in 1991.

V CENTER FOR URBAN THEOLOGICAL STUDIES

The 48th General Assembly of the Orthodox Presbyterian Church (1981) passed the following motion:

that the 48th General Assembly acknowledge the appropriateness of the
action of the Committee on Home Missions and Church Extension in maintaining membership in the Sponsoring Association (SA) of CUTS (Center for Urban Theological Studies) as a church agency which subscribes to Article V of the Constitution, and assumes responsibility for membership in the Association. (Minutes, p. 44)

For ten years the CHMCE has continued its membership in the Sponsoring Association. During this period the SA and CUTS have grown in both size and scope. As anticipated initially, other churches and church agencies have recognized the value of CUTS and have sought membership in the organization, subscribing to the statements of the Constitution concerning the teaching of biblical truth. These other members have included the Presbytery of Philadelphia (OPC), Emmanuel Chapel, Philadelphia (OPC), Reformed sister churches, urban and ethnic churches, and churches which do not fit in either category.

Recognizing the changes which have taken place in the membership and constituency of CUTS, and desiring to preserve the original dynamic of the Center, the Board of Trustees has proposed to the Sponsoring Association members certain changes to the Constitution. These proposed changes can be found in the copy of the Constitution which is Appendix A to this report. Though there are a variety of items covered by the changes, the net effect is to restore the original dynamic of the CUTS membership equation that is a parity of the urban and ethnic church with the primarily white, written-confessional church of the suburbs. In 1981 this was represented solely by the CHMCE of the OPC. Today others, in addition to those who share our Reformed heritage, have joined in this reconciling ministry.

The experience of the CHMCE representatives to the SA is such that they believe these changes should be supported. Discussion and voting in the SA have never been along party lines. Instead, there has always been a unity of desire to come together on the basis of the truth of the Word of God. The strength of the Reformed position at CUTS has not been compromised from the beginning. On the contrary, that position has been well received and appreciated, but it has never been preserved by constitutional guarantees. Rather, the Reformed position has been recognized at CUTS as offering a consistent presentation of biblical truth for those seeking further training for the ministry of the Word.

One specific item which is not changed is the doctrinal basis on which theology-in-ministry is done. All teaching at CUTS is still to be done on the basis of biblical truth as summarized in Article V, Sections 1 - 5 of the current Constitution. Article V, Section 6 has been modified to refer to both Reformed creeds and other written creeds. However, that which is encompassed in the statement is the grasp of biblical truth as contained in the unaltered sections.

The most dramatic effect of the changes is the relinquishing of the guaranteed right of Reformed agencies to hold 50 percent of the seats in the Sponsoring Association membership. The 50 percent is given back to the urban and ethnic
churches. Thus, the decision on where a member body has its membership placed will not be on the basis of their confessional standing, but rather on the basis of their economic, historical, and societal standing. A Reformed church (such as Emmanuel Chapel, OPC) could be included in the urban and ethnic portion of the membership.

At its December 1990 meeting the Committee concurred with the report of its representatives to the Sponsoring Association and determined to recommend that the 58th General Assembly of the Orthodox Presbyterian Church be requested to approve CHMCE’s affirmative vote on the revisions proposed by the Board of Trustees to the Constitution of the Center for Urban Theological Studies.

VI EVANGELISM AND CHURCH DEVELOPMENT

During 1990 the Committee continued its efforts to assist the church at large in our obeying the Great Commission. One of the ways in which the Committee attempts to do this is through the services of the Director of Evangelism and Church Development, Mr. William J. Vermeulen. Working out of the office in his home in Ada, Michigan, he gave assistance in various aspects of evangelism to numerous Orthodox Presbyterian Churches as well as giving specific attention to the home mission fields under financial support.

In early 1990 Mr. Vermeulen spent considerable time with some of our newer church planting efforts in assisting them with promotional materials as well as providing counsel in outreach endeavors. During the transition between general secretaries, he assumed many of the duties of the general secretary. This involved him in an unusually heavy work load for the last half of the year. The Committee is grateful to him for his willingness to add this extra responsibility to his already busy schedule. In addition to thanking the Lord for his diligent labors and sacrificial service, the Committee also expresses its appreciation to his wife, Gladys, for her support and labors on behalf of the Committee. Mrs. Vermeulen spends many hours in assisting her husband in office details such as proof reading, duplicating materials, collating and mailings.

In addition to assisting in providing articles for the home missions pages in New Horizons and editing the December issue of SeedTime, Mr. Vermeulen also produced two promotional and informational pieces. “In Partnership” was sent to members of the missions committees of the presbyteries during the summer in order to facilitate better communication. The second publication, “Team Times,” was also sent out during the summer in an effort to promote better communication with our home missions personnel.

Mr. Vermeulen was also very much involved in the new church planting effort in the Grand Rapids area during the year. He assisted the overseeing session in working with the organizing pastor, Rev. Jerry Neumair, and securing the services of a year-long intern from Reformed Bible College. Additional efforts on behalf of
this new church start included arranging for and sending out of promotional materials, involvement in the moving and temporary housing of the church planter and the selecting of the location of the new ministry.

Due to the illness of the general secretary, Mr. Vermeulen also shouldered the responsibility for the Committee's annual Home Missions Training Seminar held in the spring and the annual Regional Home Missionary Conference held in the fall. He also organized, promoted and gave leadership at the first Readiness For Church Planting Evaluation Seminar at Westminster Theological Seminary in Philadelphia, September 28-October 1.

VII  TRAINING AND PROMOTION

The Committee seeks to provide encouragement, training and tangible assistance to its home missions personnel. One of these efforts is the bringing together of Committee-supported home missions pastors with their wives for a three day conference. This annual gathering was held in May at Camp Geneva, Holland, Michigan. Evaluations submitted by the attendees after the conference encourage the Committee to continue this practice.

Another annual event sponsored by the Committee is the bringing together in October of all regional home missionaries (full-time and part-time) with representatives from the missions committees of the presbyteries. Again, this gathering was hosted by Spencer Mills OPC, Gowen, Michigan to whom the Committee is very grateful. This coming together of key missions personnel throughout the church also provided an opportunity for them to meet the new general secretary-elect, Ross W. Graham.

The Committee continued its practice of recent years in providing for all home missions personnel a magazine subscription, books, advertising samples, new field surveys and evaluation visits.

In an attempt to keep the churches updated on developments in the fields, the PHONE HOME telephone information service was continued and was used more widely as the year progressed. Twice monthly current items of praise and petition, gleaned from reports from the fields, are made available to the church. A transcript of these messages is available 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. This publication also highlights the Church Extension Fund and provides an opportunity for churches seeking loans from the Fund to make their need known.

The Committee appreciates the approval given by the Committee on Coordination for the receiving of a special offering in the spring for its ministry. It was this offering that enabled the Committee to provide new field support in the course of the year. A letter of appreciation was sent to all pastors on June 11, the 54th
anniversary of the founding of the OPC, that included a list of promotional materials
designed to assist pastors and sessions in keeping their congregations informed of
the Committee's ministries and to make known again the services of the Committee's
Director of Evangelism and Church Development.

A Readiness For Church Planting Evaluation Seminar for seminary students
was again offered early in the year on the campus of Westminster Theological
Seminary in Escondido, California. Eleven men participated in the seminar. The
Committee is grateful for the cooperation and assistance of several of our pastors in
the San Diego area in the preparation for, participation in, and follow-up of the
seminar. For the first time, a similar program was held in September on the campus
of Westminster Seminary in Philadelphia; eight men were in attendance.

VIII AUXILIARY MINISTRIES

A. Questionnaire for Ministers/Licentiates and Vacant Pulpit List

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, 15 questionnaires were on file. All
churches requesting this information are sent copies. An updated list of vacant
pulpits is also maintained and sent to those requesting such information.

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 this is not the time to add to the Clerk's responsibilities.
If that position is made a full-time one, the committee will probably request the
assembly to make this one of his duties at that time. The Committee makes no charge
for these services. But, assuming that a man submits the standard questionnaire of
ten pages and that it is sent to 16 churches during the course of one year, the cost to
serve one man and circulate his materials is about $30 a year, not including
secretarial services.

B. Salary Scale Guidelines

The salary scale, effective January 1, 1991, 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>
<tr>
<td>1st</td>
<td>18,335.00</td>
</tr>
<tr>
<td>2nd</td>
<td>18,770.00</td>
</tr>
<tr>
<td>3rd</td>
<td>19,208.00</td>
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</tbody>
</table>
The minimum base salary for those men not covered by the scale will be $25,427.

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 26 cents per mile.

IX FINANCIAL MATTERS

A. Controller

The Committee joins the Committee on Coordination in thanking the Lord that a competent controller is now serving the various standing committees.
and has accomplished the perfecting of the centralized accounting system in 1990. This is a goal that the Committee has had for several years.

In addition to serving the Committee in handling day to day financial matters, the controller has also begun to administer the important details of the Committee's Church Extension Fund. By the end of the year the office secretary for the Committee was completely relieved of the receipting of mortgage payments and the details of handling investments in the Church Extension Fund. The Committee is grateful to Mrs. Esther McCauley for shouldering additional responsibilities in this area during the last half of the year when the Committee was without the services of a general secretary from July through November.

B. Reserve Funds

Since 1984 the Committee has drawn heavily upon its reserve funds (Contingent Fund) to supplement GA-approved funding in a desire to advance its 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>45,000.00</td>
</tr>
<tr>
<td>1985</td>
<td>98,866.00</td>
</tr>
<tr>
<td>1986</td>
<td>168,970.00</td>
</tr>
<tr>
<td>1987</td>
<td>234,689.00</td>
</tr>
<tr>
<td>1988</td>
<td>103,957.00</td>
</tr>
<tr>
<td>1989</td>
<td>000.00</td>
</tr>
<tr>
<td>1990</td>
<td>36,000.00</td>
</tr>
<tr>
<td>Total ('84 - '90)</td>
<td>$687,482.00</td>
</tr>
</tbody>
</table>

The Committee has informed previous general assemblies that it is grateful that these funds have been available to make such transfers from the Contingent Fund to the General Fund for six years, but that it is unlikely that this can continue. Therefore previous long-range financial projections have not included any further transfers for the foreseeable future until the Contingent Fund has been replenished. It should be noted that this Fund has served as the Committee's "bank" for many years. In an earlier day the Committee (like other committees) had to borrow from a local lending institution to cover General Fund deficits when they occurred. As will be mentioned later in this report, the Committee experienced a deficit in its General Fund for virtually the entire year (1990) and therefore had to draw from the Contingent Fund to manage that deficit in addition to the $3,000 monthly transfer from that Fund to the General Fund.

C. The Financial Challenge of 1990

The Committee entered 1990 with a balance of approximately $6,500 in the General Fund. By the end of January there was a deficit in the General Fund of over $9,000 that increased throughout the year, reaching an unprecedented deficit of
$137,077 at the end of November. As a result of the Thank Offering and year-end giving, the deficit at the end of the year was just under $50,000.

Throughout the year the Committee kept abreast of these financial trends while making every effort to move forward with its ministry. COC's approval of the Committee's request for a special spring offering from the churches was a great encouragement. In promoting that special offering the Committee made it clear that the proceeds would be used for the establishment of new works and the enlargement of the regional home missionary program. Therefore budgeted field support was overspent in the course of the year and offset by the special offering that netted just under $50,000.

In 1989 the Committee disbursed 85% of its GA-approved budget; in 1990 this was increased to 95%. Administration expenses were held down as the office secretary continued to work only a four-day week for most of the year.

The primary reason for the year-end deficit is the result of a shortfall in giving from Orthodox Presbyterian Churches toward the GA-approved budget. In 1989 the Committee received 84% of its budget and had made some provision for such a possible shortfall in the course of the year. Again, in 1990 it was anticipated that the budget might not be met (Note: the Committee has not received the full amount since 1983). But the Committee did not anticipate that the shortfall would amount to 30% - a shortfall that is unprecedented in recent years!

At the September Committee meeting an immediate freeze was placed on any further financial commitments to new works for the remainder of 1990. At the December meeting the Committee wrestled with requests for aid in 1991 and made several adjustments in its budgeting in order to provide some funding for new works in early 1991 despite financial uncertainties.

It is important for the GA to understand that recent patterns of giving to Worldwide Outreach make it increasingly difficult for the committees to responsibly order their finances. This is especially so for this Committee when so many financial decisions regarding field support and RHM commitments are made at the December meeting. The Committee urges the assembly to seriously evaluate the financial plight that this Committee, in particular, faced in the light of GA-approved budgets in 1990. The Committee needs help and direction from the GA in determining how to order its financial affairs when it receives only 70% of the approved budget. This is perhaps also the time for GA to review the whole matter of the Thank Offering as it relates to budgeting and cash flow. The general rule of thumb that the committees have followed in recent years is to anticipate that approximately 25% of their budgets will come from that source. But does this not lead us in the direction of forced deficit spending for a good part of the year with the Thank Offering becoming increasingly a “catchup” offering? Even though the 57th GA approved a Committee budget of $534,000 for 1991, the Committee determined in December to restructure its budget. This included a downward projection of $465,000 from Worldwide Outreach receipts rather than the GA-approved $534,000. The Committee also made
provision to absorb in the course of 1991 the projected deficit of approximately $50,000 from 1990.

D. Financial Considerations

The Committee remains 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.

Several presbyteries that have a heart and desire for new church planting efforts are severely handicapped in doing so for lack of financial resources. This situation will change as new churches are established within that presbytery; but the Committee is usually looked to for significant funding for such endeavors.

Previous assemblies have been apprised of the Committee’s desire to assist the church in reaching out with the gospel more intensely and effectively to urban and ethnic peoples. In recent years the Committee has budgeted increased funding for such field support (and RHM support) in keeping with its announced goals. Severe financial restraints, however, have had a pronounced negative impact upon this important area of the Committee’s ministry.

While the RHM program has proven to be effective within the presbyteries that have such a ministry, the Committee has noted three important factors regarding it as it impacts financial matters: (1) an effective RHM develops potential new church planting efforts that usually require additional requests for supplementary funding from the Committee; (2) presbyteries cannot usually fully fund their own RHM and frequently request from the Committee more than half of the cost of their RHM program initially; (3) presbyteries that have a full-time RHM find it difficult to follow the Committee’s guidelines for gradually assuming full support of their RHM. This again underscores the rationale of the Committee increasing this portion of its budget.

All of the above considerations point to a need for careful and realistic budget planning on the part of the GA.

X BUDGETS

HOME MISSIONS BUDGETS
1990 - 1992

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>$303,915</td>
<td>$428,000</td>
<td>$534,000</td>
<td>$534,000</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------</td>
<td>---------------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>91,203</td>
<td>10,000</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Other</td>
<td>69,233*</td>
<td>20,000</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Galloway Fund</td>
<td>30,000</td>
<td>30,000</td>
<td>30,000</td>
<td>-</td>
</tr>
<tr>
<td>Contingent Fund</td>
<td>36,000</td>
<td>36,000</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>$448,351</td>
<td>$524,000</td>
<td>$594,000</td>
<td>$564,000</td>
</tr>
</tbody>
</table>

* Includes Spring Offering of $48,250 (net)

Disbursements
Ministry Expenses
- Church Planting: $294,199 | $266,050 | $316,577 | $342,056
- Ethnic Works: $68,261 | $90,000 | $102,860 | $59,500
- Evangelism: $42,738 | $38,021 | $41,375 | $46,046
- CUTS: $5,000 | $5,000 | $5,000 | $5,000
- Promotion: $19,580 | $25,154 | $28,388 | $30,397
- Administration: $72,870 | $99,775 | $99,800 | $81,001
- Total: $502,648 | $524,000 | $594,000 | $564,000

XI  CHURCH EXTENSION FUND

The Committee continues to promote investments in the Church Extension Fund. This includes the semiannual *SeedTime* supplement in *New Horizons*. The Committee is encouraged to see inquiries and new investments in direct response to these limited promotional efforts. While total investments in the Fund on December 31, 1990 totaled $1,956,272, there have been times when the amount exceeded the two million dollar mark. The Fund balance increased from $290,794 at the beginning of the year to $310,428 at the end of the year.

Over the years the Fund has been a key element in the growth of the Orthodox Presbyterian Church. 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 granted from the Fund in 1990 to Grace OPC, Columbus, Ohio (disbursed in 1991) and New Life OPC, South Hadley, Massachusetts. Two congregations that left the Orthodox Presbyterian Church repaid in full their loans from the Fund. All outstanding loans from the Fund are now to Orthodox Presbyterian Churches.

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, 1990 are as follows:

- Bonita, CA - Bonita Orthodox Presbyterian Church: $52,406
- Bothell, WA - Trinity Orthodox Presbyterian Church: 14,899
- Cape Cod, MA - Presbyterian Church of Cape Cod: 39,994
- Cheyenne, WY - Northwoods Community Church (OPC): 12,897
- Cheyenne, WY - Northwoods Community Church (OPC): 77,328
- Cheyenne, WY - Northwoods Community Church (OPC): 9,178
- Chula Vista, CA - Bayview Orthodox Presbyterian Church: 55,452
- Dayton, OH - Redeemer Orthodox Presbyterian Church: 37,746
- Easton, PA - New Life Presbyterian Church: 47,501
- Eugene, OR - Oak Hill Orthodox Presbyterian Church: 22,815
- Gettysburg, PA - Living Hope Orthodox Presbyterian Church: 78,581
- Green Bay, WI - New Hope Orthodox Presbyterian Church: 15,976
- Hackettstown, NJ - Church of the Covenant: 99,239
- Hanover Park, IL - Grace Orthodox Presbyterian Church: 96,386
- Hialeah, FL - Sharon Orthodox Presbyterian Church: 76,191
- Janesville, WI - Christ Presbyterian Church: 43,437
- Kalamazoo, MI - Community Presbyterian Church: 46,559
- Lincoln, NE - Faith Orthodox Presbyterian Church: 32,683
- Lincoln, NE - Faith Orthodox Presbyterian Church: 31,914
- Matthews, NC - Matthews Orthodox Presbyterian Church: 48,224
- Phila., PA - Emmanuel Orthodox Presbyterian Church: 10,698
- Reading, PA - Covenant Orthodox Presbyterian Church: 107,269
- Roanoke, VA - Garst Mill Presbyterian Church: 23,255
- Rockport, ME - Lakeview Orthodox Presbyterian Church: 4,414
- Roswell, NM - Orthodox Presbyterian Church: 100,706
- S. Hadley, MA - New Life Orthodox Presbyterian Church: 139,701
- S. San Francisco, CA - New Covenant Orthodox Pres.: 13,799
- Stratford, NJ - Stratford Orthodox Presbyterian Church: 13,817
- Tallahassee, FL - Calvary Orthodox Presbyterian Church: 38,913
- Zoar, WI - Menominee Orthodox Presbyterian Church: 2,894

TOTAL: $1,394,872

XII 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 assist in building needs and to supplement program funds to finance capital purchases. The Fund is also used to provide
transfers from the cash reserve to the General Fund in the form of a loan to cover any
deficit in that Fund. In 1990 this was necessary for most of the year. Therefore the
end-of-the-year deficit in the General Fund of approximately $50,000 is a loan from
the Fund that is being carried forward into 1991.

In an attempt to rebuild the Fund and continue to assist churches in meeting
some of their needs, the Committee made special situation loans to several churches
during the year.

The balances due on all loans from this Fund as of December 31, 1990 are as
follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ada, MI</td>
<td>$26,071</td>
</tr>
<tr>
<td>Bellmawr, NJ</td>
<td>$23,945</td>
</tr>
<tr>
<td>Chula Vista, CA</td>
<td>$5,030</td>
</tr>
<tr>
<td>Gettysburg, PA</td>
<td>$27,869</td>
</tr>
<tr>
<td>Hatboro, PA</td>
<td>$49,063</td>
</tr>
<tr>
<td>Hutchinson, KS</td>
<td>$9,258</td>
</tr>
<tr>
<td>Janesville, WI</td>
<td>$6,287</td>
</tr>
<tr>
<td>Milwaukie, OR</td>
<td>$13,722</td>
</tr>
<tr>
<td>Rockport, ME</td>
<td>$4,669</td>
</tr>
<tr>
<td>Roswell, NM</td>
<td>$15,750</td>
</tr>
<tr>
<td>Wheaton, IL</td>
<td>$30,000</td>
</tr>
<tr>
<td>Zoar, WI</td>
<td>$11,582</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$223,246</strong></td>
</tr>
</tbody>
</table>

The Contingent Fund has the following equity in real estate as of December 31, 1990:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fort Fairfield, ME</td>
<td>$1</td>
</tr>
<tr>
<td>Kalamazoo, MI</td>
<td>$20,000</td>
</tr>
<tr>
<td>Stratford, NJ</td>
<td>$43,176</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$63,177</strong></td>
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</tbody>
</table>

XIII ADMINISTRATION

A. Committee Members

*Class of 1993*

Ministers: Glenn T. Black, David J. O'Leary, Richard R. Gerber
Ruling Elders: Richard L. Hake, Jack Julien

*Class of 1992*

Ministers: Mark R. Brown, Salvador M. Solis, Gerald S. Taylor
Ruling Elders: Robert A. Kramm, Leonard W. Schmurr
Appendix

Class of 1991
Ministers: John R. Hilbelink, Lyman M. Smith, Donald F. Stanton
Ruling Elders: Kenneth L. Bosgraf, R. Arthur Thompson

B. Officers and Subcommittees:
President: Donald F. Stanton
Vice-President: John R. Hilbelink
Secretary: R. Arthur Thompson
Treasurer: Robert A. Kramm
Executive Committee: Messrs. Gerber, Hake, O'Leary, Thompson and the President
Finance: Messrs. Bosgraf, Julien, Kramm (Chairman)
General Ministries: Messrs. Black, Brown, Solis (Chairman)
Urban and Ethnic: Messrs. Smith (Chairman), Taylor, Thompson
Field Personnel: Messrs. Gerber, Hilbelink, O'Leary (Chairman)
Long-Range Planning: Messrs. Hake, Schmurr (Chairman), Stanton

C. Ministry Staff:
General Secretary, George E. Haney - Disability Leave began July 5, 1990; designated Consultant in October 1990
General Secretary, Ross W. Graham - Began to serve December 1, 1990
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 (four-day week, January through November, 1990; Jeanne J. Ridgway (five-day week, commencing November 12)

XIV 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 would be submitted to this GA. The Committee regrets that a final report is not ready. Several meetings of this subcommittee, however, have been held and the Committee has benefited from its work in continuing to fulfill its responsibility
to engage in the evaluation of men for church-planting ministries.

B. Committee Representatives to the 58th GA
   The Rev. William C. Krispin, a ministerial member of the Presbytery of Philadelphia, was appointed by the Committee at the regular meeting of December 12, 13, 1990 to be one of the representatives of the Committee to the 58th General Assembly.

XV RECOMMENDATIONS

1. Recommendation to Amend General Assembly Standing Rules
   At a regular meeting of the Committee held December 12, 13, 1990 it was determined to submit to the 58th GA the following recommendation: That the General Assembly Standing Rules III, B, 2 be amended by adding the following to the duties of the Stated Clerk:
   "i. To read to the commissioners to the General Assembly Instrument F. ("Guidelines for Advisory Committees"), 5 ("In discharging their assignments, advisory committees shall observe the following:" ) immediately prior to the recess for advisory committee meetings."
   Ground: Concerning the addition of "i. " the clear understanding and execution of the requirements of Instrument F., 5. enables advisory committees to serve the general assembly more efficiently. Reading this instrument reinforces the requirement for good communication between the advisory committees and those directly responsible for matters before the general assembly in the hope of avoiding misunderstanding and confusion.

2. Recommendation to Approve CHMCE's Affirmative Vote on Revisions to the CUTS Constitution
   At a regular meeting of the Committee held December 12, 13, 1990 it was determined to recommend that the 58th GA approve CHMCE's affirmative vote on the revisions proposed by the Board of Trustees to the Constitution of the Center for Urban Theological Studies. (See Section V of this Report)

XVI ELECTIONS

The terms of the following members of the Committee will expire at this Assembly: Ministers: Messrs. Hilbelink, Smith, Stanton; Ruling Elders: Messrs. Bosgraf and Thompson.
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 1992 BUDGET FOR THE COMMITTEE

VI RECOMMENDATIONS

VII ELECTIONS

APPENDIX

"But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus."

 Truly, we do indeed have so much to be thankful for in 1990! Our Lord has allowed us to labor in His fields both at home and abroad proclaiming the good news of salvation. At home, support commenced for four new fields and was concluded in four fields that had been receiving support. Overseas, a second missionary family was added to the Suriname mission. The long-awaited revision of *Trinity Hymnal* was released, and our publishing arm, Great Commission Publications, approached becoming self-supporting. Yet, there is still much to do if we are to be faithful and obedient to our calling. Pray that the Lord will pour out His Spirit upon us so that we may offer worship and service that is acceptable to Him.

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.

Your Committee is also charged with seeking to develop both short- and long-range goals for the Church's program as a denomination and to recommend to the General Assembly priorities for the achievement of both short- and long-range goals set by the program committees of the denomination, including the financial support needed.

II OPERATION

A. Membership
1. Elected by the General Assembly
   a. Class of 1991
      (1) The Rev. Jonathan D. Male
      (2) Ruling Elder Mark T. Bube
   b. Class of 1992
      (1) The Rev. Roger L. Gibbons
      (2) Ruling Elder Russell W. Copeland, Jr.
   c. Class of 1993
      (1) The Rev. Roger W. Schmurr
      (2) Ruling Elder Gordon H. Singer
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 - The Rev. David J. O'Leary
3. General Secretaries (ex officio)
   b. Foreign Missions - The Rev. Donald G. Buchanan, Jr.
   c. Home Missions - Through June, 1990, the Rev. George E. Haney; Beginning December, 1990, the Rev. Ross W. Graham

B. Officers
1. Chairman - Ruling Elder Mark T. Bube
2. Vice-Chairman - The Rev. Jonathan D. Male
3. Secretary - The Rev. Roger L. Gibbons
4. Treasurer - The Rev. Roger W. Schmurr

C. Standing Subcommittees
1. Administration
   The Administration Subcommittee, consisting of Messrs. Schmurr
Appendix

and Singer, 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, O'Leary 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 prepare a denominational promotional brochure was established in November with a goal of being ready to distribute the new brochure by the time of this Assembly. The costs of this brochure are reflected in the Committee's promotion budget for 1991.

2. A Promotion and Development Coordinator Search Committee continued its work. However, in its regular April, 1991, meeting, the Committee postponed consideration of the matter of hiring a Promotion and Development Coordinator until its regular January, 1992, meeting and funding for that position has not been requested in the Committee's proposed budget for 1992.

3. A temporary subcommittee was established to recommend a fair allocation of the expenses of the Committee.

E. Meetings

As required by the Instruments of the General Assembly, the Committee met four times since the last Assembly: June 16, 1990, recessed to July 23, 1990 (by telephone conference call); November 2-3, 1990; January 25-26, 1991, and April 5-6, 1991.

III ACCOMPLISHMENTS

A. Worldwide Outreach Program

1. Financial situation

In 1990, the church experienced a significant decrease in giving to
Worldwide Outreach, with its total giving to Worldwide Outreach falling by more than 10 percent from roughly $1.33 million to $1.19 million. (The last year both budget and receipts were less than $1.2 million was 1987.) This shortfall was particularly felt by the Committee on Home Missions and Church Extension which received only 66.3 percent of the amount of its 1990 budget, and therefore ended the year with its General Fund more than $44,000 in the red.

In light of this, and the need of the program committees to budget responsibly, your Committee is recommending a total Worldwide Outreach program for 1992 (see Recommendation) of $1.4 million. It is your Committee's belief that this program still presents a challenge to the church - in order to meet this program, giving will have to increase 8.5 percent per year over 1990 levels - while providing the program committees with a reasonable basis for making budget decisions.

2. Long-range planning

On November 2, 1990, and again on April 5, 1991, members of the Committee's Program Review Subcommittee met with members of the Long-Range Planning subcommittees of the three program committees to work on long-range planning for the denomination as a whole.

In its regular April, 1991, 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 meet with the members of the Program Review Subcommittee in the Spring of 1992 to continue the process.

B. Coordinated Promotional Efforts

1. 1990 Thank Offering
2. Spring 1990 special offering for the Committee on Home Missions and Church Extension
3. In its January, 1991, meeting, the Committee authorized a Spring, 1991, special offering for the Committee on Home Missions and Church Extension.
4. Denominational promotional brochure (see above)

C. Administrative

1. Sale of Administration Building

On November 1, 1990, the Administration Building property located at 7401 Old York Road was sold for $500,000. The $491,615 net proceeds from the sale were entrusted to the Administration Building Committee, which was established for the purposes of investing the sale proceeds for use in the future purchase of another administration building and administering the daily operations of the current offices leased by the committees. Each of the three Worldwide Outreach program committees had a one-third interest in the former Administration Building and therefore has a one-third interest in the net sales proceeds. The bylaws of the Administration Building Committee require the consent of all three program committees before any significant disbursements or applications of these funds can be made.
Appendix

A five-year lease for the current facilities located at 303 Horsham Road, Suite G, in Horsham, Pennsylvania was entered into and the offices were relocated at that time.

2. 1990 cut-off date

Each year the Committee must specify a date upon which to close the books for the year. For 1990, the Committee determined that checks dated on or before December 31, 1990, and received by January 7, 1991, will be credited towards the 1990 budget; all other checks received after December 31, 1990, will be credited towards the 1991 budget.

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.

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, and a special relationship was subsequently established.

V 1992 BUDGET FOR THE COMMITTEE

The Committee’s actual expenses for 1990, current budget for 1991 and proposed budget for 1992 are set forth below:

<table>
<thead>
<tr>
<th></th>
<th>Actual Expenses 1990</th>
<th>Current Budget 1991</th>
<th>Proposed Budget 1992</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounting personnel</td>
<td>$66,223</td>
<td>$68,706</td>
<td>$85,525</td>
</tr>
<tr>
<td>Promotion personnel</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
### Office Rental Budget

<table>
<thead>
<tr>
<th>Item</th>
<th>1991</th>
<th>1990</th>
<th>Difference</th>
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<tbody>
<tr>
<td>Office rental</td>
<td>2,317</td>
<td>6,775</td>
<td>4,458</td>
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<tr>
<td>Postage</td>
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<tr>
<td>Telephone</td>
<td>1,865</td>
<td>1,000</td>
<td>865</td>
</tr>
<tr>
<td>Office supplies</td>
<td>2,072</td>
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<td>572</td>
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<td>Equipment and maintenance</td>
<td>1,338</td>
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<td>Audit and legal</td>
<td>4,888</td>
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<tr>
<td>Travel</td>
<td>377</td>
<td>600</td>
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<tr>
<td>Committee meetings</td>
<td>7,448</td>
<td>5,600</td>
<td>1,848</td>
</tr>
<tr>
<td>Promotion</td>
<td>8,412</td>
<td>30,519</td>
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</tr>
<tr>
<td>Computer and support</td>
<td>969</td>
<td>1,000</td>
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</tr>
<tr>
<td>Printed materials</td>
<td>3,132</td>
<td>2,000</td>
<td>1,132</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>745</td>
<td>500</td>
<td>245</td>
</tr>
<tr>
<td>Totals</td>
<td>$101,652</td>
<td>$134,000</td>
<td>$32,348</td>
</tr>
</tbody>
</table>

Other 1992 revenue for the Committee includes a $12,500 fee for managing the Church Extension Fund. Copies of the 1990 annual audit are available upon request.

### VI RECOMMENDATION

That the General Assembly approve the following Worldwide Outreach program for 1992:

- **Christian Education**: $145,000 (12.7%)
- **Foreign Missions**: $539,000 (47.3%)
- **Home Missions**: $456,000 (40.0%)
- **Sub-total**: $1,140,000 (100.0%)

New Horizons: $140,000
Coordination: $120,000
Total 1991 Worldwide Outreach: $1,400,000

### VII ELECTIONS

The terms of the Rev. Jonathan D. Male and Ruling Elder Mark T. Bube expire at this Assembly. Under Standing Rule IX.2.h., neither is eligible for re-election. Under the same rules, this Assembly must elect one minister and one ruling elder to the Class of 1994.
APPENDIX

Worldwide Outreach:
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### WORLDWIDE OUTREACH

**Total Budgets and Receipts: 1980 – 1990**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Receipts</th>
<th>WWO Increase</th>
<th>% Increase</th>
<th>Total Budget</th>
<th>WWO Increase</th>
<th>% Increase</th>
<th>Receipts 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></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>
<td>95.1%</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>
<td>78.3%</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>
<td>102.9%</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>
<td>97.1%</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>
<td>91.4%</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>
<td>100.6%</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>
<td>93.2%</td>
</tr>
<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>
<td>106.4%</td>
</tr>
<tr>
<td>1989</td>
<td>1,329,261</td>
<td>52,978</td>
<td>4.2%</td>
<td>1,386,161</td>
<td>186,000</td>
<td>15.5%</td>
<td>95.9%</td>
</tr>
<tr>
<td>1990</td>
<td>1,187,641</td>
<td>(141,620)</td>
<td>-10.7%</td>
<td>1,500,000</td>
<td>114,000</td>
<td>8.2%</td>
<td>79.2%</td>
</tr>
<tr>
<td>1991 [adopted]</td>
<td>1,605,000</td>
<td>105,000</td>
<td>7.0%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1992 [proposed]</td>
<td>1,400,000</td>
<td>(205,000)</td>
<td>-12.8%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1981–1990 Avg.: $36,473 4.6%  

| Receipts | $68,750 6.5% 94.0% |

### WWO: Receipts and Budgets

**1980–1990**

- □ Receipts
- + Budget
WWO: 1990 Sources of Funds

- Reserves (6.0%)
- Misc (2.9%)
- Non OPC (3.2%)

OPC (87.9%)

WWO: 1990 Use of Funds
(Program Services by Committee)

- CE (5.4%)
- Sppt. Serv. (31.2%)
- CFM (25.5%)
- NH (7.5%)
- CHMCE (30.4%)
### WORLDWIDE OUTREACH

Sources of Funds

<table>
<thead>
<tr>
<th></th>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</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>$1,187,641</td>
<td>$1,605,000</td>
<td>$1,581,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>43,511</td>
<td>35,975</td>
<td>35,975</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>38,722</td>
<td>39,525</td>
<td>48,025</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$1,269,874</td>
<td>$1,680,500</td>
<td>$1,665,000</td>
</tr>
<tr>
<td><strong>CASH RESERVES</strong></td>
<td>81,602</td>
<td>29,055</td>
<td>0</td>
</tr>
<tr>
<td><strong>TOTAL SOURCES OF FUNDS</strong></td>
<td>$1,351,476</td>
<td>$1,709,555</td>
<td>$1,665,000</td>
</tr>
</tbody>
</table>

**WWO: Sources of Funds**

1990 – 1992

- OPC
- Non OPC
- Misc
- Reserves

![Chart showing sources of funds from 1990 to 1992](chart.png)
# Worldwide Outreach

## Use of Funds

<table>
<thead>
<tr>
<th></th>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Program Services</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$72,480</td>
<td>$87,309</td>
<td>$79,570</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>345,105</td>
<td>509,377</td>
<td>494,338</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>410,198</td>
<td>465,495</td>
<td>452,602</td>
</tr>
<tr>
<td>New Horizons</td>
<td>101,898</td>
<td>160,000</td>
<td>150,000</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td><strong>$929,681</strong></td>
<td><strong>$1,222,181</strong></td>
<td><strong>$1,176,510</strong></td>
</tr>
<tr>
<td><strong>Supporting Services</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>421,795</td>
<td>487,374</td>
<td>488,490</td>
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<tr>
<td><strong>Cash Reserves</strong></td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Funds Used</strong></td>
<td><strong>$1,351,476</strong></td>
<td><strong>$1,709,555</strong></td>
<td><strong>$1,665,000</strong></td>
</tr>
</tbody>
</table>

---

**WWO: Use of Funds**

1990 - 1992

The chart shows the distribution of funds by program over the years 1990 to 1992. Each section of the chart represents different programs:

- **CE**: Christian Education
- **CFM**: Foreign Missions
- **CHMCE**: Home Missions & Ch. Ext.
- **NH**: New Horizons
- **Sppt.Serv.**: Supporting Services
- **Reserves**

The amount of funds for each year is indicated by the shaded areas, with the total funds used for each year also shown in the table above.
### WORLDWIDE OUTREACH PROGRAM COMMITTEE FUND BALANCES

*Source: 1986–1990 balance sheets prepared by Auditor*

<table>
<thead>
<tr>
<th></th>
<th>12/31/86</th>
<th>12/31/87</th>
<th>12/31/88</th>
<th>12/31/89</th>
<th>12/31/90</th>
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</thead>
<tbody>
<tr>
<td><strong>CHRISTIAN ED.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>General</td>
<td>$104,281</td>
<td>$122,861</td>
<td>$88,245</td>
<td>$166,928</td>
<td>$55,621</td>
</tr>
<tr>
<td>GCP note</td>
<td>675,731</td>
<td>675,731</td>
<td>675,731</td>
<td>455,531</td>
<td>455,431</td>
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<tr>
<td>Capital/Plant</td>
<td>47,092</td>
<td>45,772</td>
<td>37,359</td>
<td>31,658</td>
<td>192,193</td>
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<tr>
<td>Other</td>
<td>89,223</td>
<td>81,306</td>
<td>105,337</td>
<td>121,824</td>
<td>325,715</td>
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<tr>
<td><strong>Total CE</strong></td>
<td>$916,327</td>
<td>$925,670</td>
<td>$906,672</td>
<td>$775,941</td>
<td>$1,028,960</td>
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<td><strong>FOREIGN MISSIONS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>($107,429)</td>
<td>($273,500)</td>
<td>$20,610</td>
<td>$160,511</td>
<td>$51,155</td>
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<tr>
<td>Capital/Plant</td>
<td>435,493</td>
<td>496,693</td>
<td>295,871</td>
<td>302,350</td>
<td>450,441</td>
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<td>Contingent</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>68,639</td>
<td>192,575</td>
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<tr>
<td>Special Proj.</td>
<td>89,698</td>
<td>99,084</td>
<td>145,599</td>
<td>148,583</td>
<td>151,561</td>
</tr>
<tr>
<td>Other</td>
<td>282,217</td>
<td>291,049</td>
<td>286,665</td>
<td>309,142</td>
<td>463,042</td>
</tr>
<tr>
<td><strong>Total CFM</strong></td>
<td>$699,979</td>
<td>$613,326</td>
<td>$748,745</td>
<td>$989,225</td>
<td>$1,308,774</td>
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<tr>
<td><strong>HOME MISSIONS</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General</td>
<td>$40,704</td>
<td>$26,648</td>
<td>$86,930</td>
<td>$11,611</td>
<td>($44,463)</td>
</tr>
<tr>
<td>Contingent</td>
<td>693,399</td>
<td>533,354</td>
<td>452,945</td>
<td>451,114</td>
<td>439,925</td>
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<tr>
<td>Church Exten.</td>
<td>211,644</td>
<td>213,933</td>
<td>233,984</td>
<td>290,795</td>
<td>310,428</td>
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<td>Special Proj.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>215,395</td>
<td>217,997</td>
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<tr>
<td>Plant</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>111,591</td>
<td>258,529</td>
</tr>
<tr>
<td>Other</td>
<td>19,382</td>
<td>24,539</td>
<td>49,164</td>
<td>40,107</td>
<td>104,017</td>
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<tr>
<td><strong>Total CHMCE</strong></td>
<td>$965,129</td>
<td>$798,474</td>
<td>$823,023</td>
<td>$1,120,613</td>
<td>$1,286,433</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>$10,223</td>
<td>($9,473)</td>
<td>$1,049</td>
<td>$870</td>
<td>($2,421)</td>
</tr>
<tr>
<td>GA Budget</td>
<td>(2,142)</td>
<td>35,970</td>
<td>46,610</td>
<td>77,162</td>
<td>91,450</td>
</tr>
<tr>
<td>GA Travel</td>
<td>32,339</td>
<td>29,634</td>
<td>19,933</td>
<td>15,080</td>
<td>13,854</td>
</tr>
<tr>
<td>Other</td>
<td>(6,303)</td>
<td>6,889</td>
<td>6,369</td>
<td>55,707</td>
<td>38,810</td>
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<tr>
<td><strong>Total COC</strong></td>
<td>$34,117</td>
<td>$63,020</td>
<td>$73,961</td>
<td>$148,819</td>
<td>$141,693</td>
</tr>
<tr>
<td><strong>TOTAL ALL FUNDS</strong></td>
<td>$2,615,552</td>
<td>$2,400,490</td>
<td>$2,552,401</td>
<td>$3,034,598</td>
<td>$3,765,860</td>
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</tbody>
</table>

#### WWO: Committees’ Fund Balances

<table>
<thead>
<tr>
<th>Year</th>
<th>CE</th>
<th>CFM</th>
<th>CHMCE</th>
<th>COC</th>
</tr>
</thead>
<tbody>
<tr>
<td>1986</td>
<td>$1.00</td>
<td>$2.00</td>
<td>$2.50</td>
<td>$3.00</td>
</tr>
<tr>
<td>1987</td>
<td>$2.00</td>
<td>$3.00</td>
<td>$3.50</td>
<td>$4.00</td>
</tr>
<tr>
<td>1988</td>
<td>$2.50</td>
<td>$3.50</td>
<td>$4.00</td>
<td>$4.50</td>
</tr>
<tr>
<td>1989</td>
<td>$3.00</td>
<td>$4.00</td>
<td>$4.50</td>
<td>$5.00</td>
</tr>
<tr>
<td>1990</td>
<td>$3.50</td>
<td>$4.50</td>
<td>$5.00</td>
<td>$5.50</td>
</tr>
</tbody>
</table>
## WORLDWIDE OUTREACH

*Combined General Funds: Revenues and Expenses*

<table>
<thead>
<tr>
<th></th>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</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>$1,187,641</td>
<td>$1,605,000</td>
<td>$1,581,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>43,511</td>
<td>35,975</td>
<td>35,975</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>38,722</td>
<td>39,525</td>
<td>48,025</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$1,269,874</td>
<td>$1,680,500</td>
<td>$1,665,000</td>
</tr>
</tbody>
</table>

|                  |             |               |                |
| **EXPENSES**     |             |               |                |
| Program Services |             |               |                |
| Christian Education | $72,480   | $87,309       | $79,570        |
| Foreign Missions  | 345,105     | 509,377       | 494,338        |
| Home Missions & Ch. Ext. | 410,198   | 465,495       | 452,602        |
| New Horizons     | 101,898     | 160,000       | 150,000        |
| **Total Program Services** | $929,681  | $1,222,181    | $1,176,510     |

|                  |             |               |                |
| Supporting Services |         |               |                |
| Christian Education | $50,313   | $67,691       | $71,430        |
| Foreign Missions  | 177,380     | 158,123       | 173,162        |
| Home Missions & Ch. Ext. | 92,450   | 127,560       | 111,398        |
| Coordination     | 101,898     | 134,000       | 132,500        |
| **Total Supporting Services** | $421,795  | $487,374      | $488,490       |

|                  |             |               |                |
| **Total Expenses** | $1,351,476  | $1,709,555    | $1,665,000     |

|                  | ($81,602)  | ($29,055)     | $0             |
| **EXCESS (Deficit)** |          |               |                |

**Funding of Deficit (Surplus):**

| From (to) Cash Reserves |                  | ($48,667)     | $0             | $0             |
|                        | From (to) CFM cash reserves | 6,681         | 0             | 0             |
|                        | From CHMCE cash reserves   | 120,297       | 29,055        | 0             |
|                        | From (to) NH cash reserves | 0             | 0             | 0             |
|                        | From (to) COC cash reserves| 3,291         | 0             | 0             |
| **Deficit (Surplus) funded** | $81,602     | $29,055       | $0             |

**Notes:**

1990 "Actual": Based on Auditor’s reports
1991 "Approved": Based on Committees’ reports, allocated as near as possible in the same manner as the Auditor.
1992 "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>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</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>$166,770</td>
<td>$145,000</td>
<td>$145,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>3,903</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>787</td>
<td>10,000</td>
<td>6,000</td>
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<tr>
<td><strong>Total Revenues</strong></td>
<td>$171,460</td>
<td>$155,000</td>
<td>$151,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministerial training</td>
<td>$60,757</td>
<td>$60,309</td>
<td>$62,395</td>
</tr>
<tr>
<td>Training services</td>
<td>7,707</td>
<td>12,000</td>
<td>17,175</td>
</tr>
<tr>
<td>Publication - GCP</td>
<td>0</td>
<td>15,000</td>
<td>0</td>
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<tr>
<td>Youth Workers’ Inserts</td>
<td>4,016</td>
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<td>0</td>
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<tr>
<td>History project</td>
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<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$72,480</td>
<td>$87,309</td>
<td>$79,570</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General &amp; administrative</td>
<td>$42,269</td>
<td>$56,991</td>
<td>$59,985</td>
</tr>
<tr>
<td>Promotion</td>
<td>8,044</td>
<td>10,700</td>
<td>11,445</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$50,313</td>
<td>$67,691</td>
<td>$71,430</td>
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<tr>
<td><strong>Total Expenses</strong></td>
<td>$122,793</td>
<td>$155,000</td>
<td>$151,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$48,667</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

|                        |             |               |                |
| Inter–fund transfers   | ($48,667)   | $0            | $0             |
| Decrease (increase) in cash | 0           | 0             | 0              |
| Deficit (Surplus) funded | ($48,667) | $0           | $0             |

**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>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</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>$477,275</td>
<td>$632,000</td>
<td>$632,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>28,679</td>
<td>25,975</td>
<td>25,975</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>9,850</td>
<td>9,525</td>
<td>9,525</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$515,804</td>
<td>$667,500</td>
<td>$667,500</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary support</td>
<td>$345,105</td>
<td>$509,377</td>
<td>$494,338</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administration</td>
<td>$156,761</td>
<td>$136,000</td>
<td>$146,060</td>
</tr>
<tr>
<td>Promotion</td>
<td>20,619</td>
<td>22,123</td>
<td>27,102</td>
</tr>
<tr>
<td>Total Supporting Services</td>
<td>$177,380</td>
<td>$158,123</td>
<td>$173,162</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$522,485</td>
<td>$667,500</td>
<td>$667,500</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($6,661)</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

### Funding of Deficit (Surplus):

<table>
<thead>
<tr>
<th></th>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-fund transfers</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>$6,681</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Deficit (Surplus) funded</td>
<td>$6,681</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

**Notes:**

The salary and benefits paid to the General Secretary have been allocated as follows:
80% to Administration, and 20% to Promotion.

1990 revenues and expenses shown above do not reflect $104,132 receipts, nor $114, expenses for "Direct Missionary Support".

1990 revenues and expenses shown above do not reflect $148,835 receipts, nor $125, expenses for "Special Projects".
## COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

### General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</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>$354,151</td>
<td>$534,000</td>
<td>$534,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>10,929</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>17,271</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$382,351</td>
<td>$564,000</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>$226,429</td>
<td>$246,640</td>
<td>$250,000</td>
</tr>
<tr>
<td>Regional home missionaries</td>
<td>61,833</td>
<td>74,099</td>
<td>60,151</td>
</tr>
<tr>
<td>Other church extension</td>
<td>121,936</td>
<td>144,756</td>
<td>142,451</td>
</tr>
<tr>
<td>Total Program Services</td>
<td>$410,198</td>
<td>$465,495</td>
<td>$452,602</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administrative</td>
<td>$72,870</td>
<td>$99,800</td>
<td>$81,001</td>
</tr>
<tr>
<td>Promotion</td>
<td>19,580</td>
<td>27,760</td>
<td>30,397</td>
</tr>
<tr>
<td>Total Supporting Services</td>
<td>$92,450</td>
<td>$127,560</td>
<td>$111,398</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$502,648</td>
<td>$593,055</td>
<td>$564,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($120,297)</td>
<td>($29,055)</td>
<td>$0</td>
</tr>
</tbody>
</table>

### Funding of Deficit (Surplus):

<table>
<thead>
<tr>
<th></th>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-fund transfers</td>
<td>$66,000</td>
<td>$29,055</td>
<td>$0</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>54,297</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Deficit (Surplus) funded</td>
<td>$120,297</td>
<td>$29,055</td>
<td>$0</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>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</th>
</tr>
</thead>
</table>

**REVENUES**
- Contributions – OPC: $101,898

**EXPENSES**
- Excess (Deficit): $0

**Funding of Deficit (Surplus):**
- Depr. expense (Capital Fund): $0
- Decrease (increase) in cash: $0
- Deficit (Surplus) funded: $0

### COMMITTEE ON COORDINATION

*General Fund: Revenues and Expenses*

<table>
<thead>
<tr>
<th>Actual 1990</th>
<th>Approved 1991</th>
<th>Requested 1992</th>
</tr>
</thead>
</table>

**REVENUES**
- Contributions – OPC: $87,547
- Miscellaneous: $10,814
- Total Revenues: $98,361

**EXPENSES**
- Supporting Services: $101,652

**EXCESS (Deficit)**
- ($3,291)

**Funding of Deficit (Surplus):**
- Decrease (increase) in cash: $3,291
### WORLDWIDE OUTREACH

Percentage Distribution of Budgets Approved by the General Assembly
1972 – 1991

<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</td>
<td>11.1%</td>
<td>48.2%</td>
<td>40.7%</td>
</tr>
<tr>
<td>1992 [proposed]</td>
<td>12.7%</td>
<td>47.3%</td>
<td>40.0%</td>
</tr>
</tbody>
</table>

Average: 1972–1991

<table>
<thead>
<tr>
<th>CE</th>
<th>CFM</th>
<th>CHMCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>24.6%</td>
<td>41.8%</td>
<td>33.6%</td>
</tr>
</tbody>
</table>

---

**Budgets Approved by the GA: 1972–1991**

*Percent Distribution by Committee*
WORLDWIDE OUTREACH
Percent of Approved Budget Funded: By Committee 1981–1990

..CHRISTIAN EDUCATION.. .....FOREIGN MISSIONS..... ......HOME MISSIONS......

<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>
</tr>
<tr>
<td>1982</td>
<td>165,214</td>
<td>235,700</td>
<td>70.1</td>
<td>302,881</td>
<td>360,665</td>
<td>84.0</td>
<td>215,085</td>
<td>292,795</td>
<td>73.5</td>
</tr>
<tr>
<td>1983</td>
<td>244,911</td>
<td>234,315</td>
<td>104.5</td>
<td>366,428</td>
<td>347,196</td>
<td>105.5</td>
<td>287,942</td>
<td>273,652</td>
<td>105.2</td>
</tr>
<tr>
<td>1984</td>
<td>210,588</td>
<td>229,243</td>
<td>91.9</td>
<td>343,579</td>
<td>339,680</td>
<td>101.1</td>
<td>260,057</td>
<td>267,728</td>
<td>97.1</td>
</tr>
<tr>
<td>1985</td>
<td>214,940</td>
<td>250,206</td>
<td>85.9</td>
<td>370,160</td>
<td>370,343</td>
<td>100.0</td>
<td>266,836</td>
<td>292,212</td>
<td>91.3</td>
</tr>
<tr>
<td>1986</td>
<td>221,486</td>
<td>241,800</td>
<td>91.6</td>
<td>431,160</td>
<td>393,390</td>
<td>109.6</td>
<td>272,690</td>
<td>294,810</td>
<td>92.5</td>
</tr>
<tr>
<td>1987</td>
<td>197,630</td>
<td>227,850</td>
<td>86.7</td>
<td>407,054</td>
<td>393,390</td>
<td>103.5</td>
<td>279,430</td>
<td>308,760</td>
<td>90.5</td>
</tr>
<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>
<tr>
<td>1990</td>
<td>166,770</td>
<td>254,660</td>
<td>65.5</td>
<td>477,275</td>
<td>662,270</td>
<td>72.1</td>
<td>354,151</td>
<td>534,000</td>
<td>66.3</td>
</tr>
</tbody>
</table>

1981–1990 Average: 85.7 100.8 89.4

Percent of Budget Funded: By Committee

1981 - 1990

\(\text{CE} + \text{CFM} \quad \text{CHMCE}\)
REPORT OF THE
COMMITTEE ON DIACONAL MINISTRIES

The Committee met in Denver twice during the year, 1990: Feb. 16 and Oct. 26. All Committee members were present at both meetings except Mr. Cyril Nightengale who missed both meetings.

I OFFICERS AND MEMBERS

The officers of the Committee are: the Rev. David W. King, Th.M., president, Janesville, Wis.; the Rev. Leonard J. Coppes, Th.D., secretary-treasurer, Denver, Co.; elder Cyril T. Nightengale, vice-president until fall meeting, Denver, Co. Other members of the Committee are: deacon Gregorio R. Nightengale, Denver, Co.; deacon Roy Ingelse, vice-president after the fall meeting, Oostburg, Wis.; Rev. Donald J. Duff, Pt. Hueneme, Calif.; elder Wilbert J. Suwyn, Pt. Hueneme, Calif. 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 your 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 TABLE reproduced below demonstrates how the Lord has prospered the OPC. This year there was an increase in hospitalization premiums for destitute ministers, in emergency and other relief, and aid to infirm ministers.

Again this year, all expenditures for “INFIRM MINISTERS” were given to a single family, the Roger Ramsey family. Both Mr. and Mrs. Ramsey suffer from serious illnesses. At the time of this writing, Mrs. Ramsey is in need of a liver transplant. Their monthly medication bill has increased over last year to about $1400. The Lord has made it possible for them to have hospitalization insurance, but during 1990 the premiums were raised and now in 1991 their deductible for medicine has been raised. As a result the amount expended to keep them alive has increased by a little over $4600 in 1990 and will be more in 1991.

In 1989 123 out of 189 churches and chapels contributed to the GA diaconal ministry, while 66 did not. In 1990 there were 191 churches and chapels; 124 contributed and 67 did not.
Again we are glad to report that the income from all sources covered all the expenditures of your Committee, and we were enabled to MEET ALL THE BUDGETED EXPENDITURES, and to provide in some cases of emergency needs.

As in past years, 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 unnamed, but our Lord knows how to reward each one richly.

The following TABLE indicates the approximate percentage of total funds disbursed on the items listed:

<table>
<thead>
<tr>
<th>Item</th>
<th>1989 Actual</th>
<th>1990 Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) administration - this includes all Committee travel expenses</td>
<td>16,852 (9%)</td>
<td>15,877 (8%)</td>
</tr>
<tr>
<td>(2) emergency and other relief</td>
<td>5,293 (3%)</td>
<td>13,301 (7%)</td>
</tr>
<tr>
<td>(3) hospitalization premiums</td>
<td>29,359 (16%)</td>
<td>34,525 (18%)</td>
</tr>
<tr>
<td>(4) work scholarships and Christian school aid U. S. A.</td>
<td>19,631 (11%)</td>
<td>17,550 (9%)</td>
</tr>
<tr>
<td>(5) relief funds foreign</td>
<td>38,543 (21%)</td>
<td>32,879 (18%)</td>
</tr>
<tr>
<td>(6) temporary loans</td>
<td>3,000 (2%)</td>
<td>—</td>
</tr>
<tr>
<td>(7) pension aid</td>
<td>38,650 (21%)</td>
<td>37,050 (20%)</td>
</tr>
<tr>
<td>(8) infirm ministers</td>
<td>32,005 (17%)</td>
<td>36,682 (20%)</td>
</tr>
<tr>
<td>Total</td>
<td>183,333</td>
<td>187,864</td>
</tr>
</tbody>
</table>

III REASONS FOR REJOICING AND CONCERN

We report that there is good reason for great REJOICING in the Lord insofar as the church gave $175,526 to this ministry in 1990 (in 1989, $170,455). For the second straight year the church met the foreign missions diaconal challenge and again we gave the additional $4000 to Kenya, $5000 to Lebanon (through MERF), $4000 to Sudan (through MEW), $3000 to Suriname.

Receipts from OPC sources in 1990 amounted to about $180,567 and non-OPC sources contributed $3,345. Expenditures totaled $187,864. The difference of $3,952 between contributions and expenditures was covered from our reserve funds. In 1989 the shortfall was $28,980. So good progress was made this last year. It should be clear that the Committee cannot continue to disburse funds if our reserves are depleted.

It appears that the change in the way we calculated the suggested per capita giving was effective, at least in part. We calculate our adjusted per capita recommendation by dividing the total giving for the previous year ($187,864) by the recommended adjusted per capita for the previous year ($25) resulting in the
number of people who gave the adjusted per capita. Then this number of people (7,500) is divided into the present year’s requested giving ($249,000) to get the suggested adjusted per capita of $33. Since the Committeemen deemed this too great of an increase over 1990, we have recommended the adjusted per capita of $30 (see recommendation 4).

We draw the Assembly’s attention to the fact that the giving to this Committee for the months of April and May (while we were all giving to the special spring offering) totaled $18,725 instead of the anticipated $34,000. As usual during the months surrounding the Thank Offering giving to this Committee was down $22,000.

We respectfully report that your Committee has determined that we inform the General Assembly that we will modify our 1991 budget by including a $15,000 increase in insurance premium payments and in support of the infirmed minister and that, if the giving during 1991 does not increase over 1990, in order to provide for this increase in disbursements we will be reducing the foreign missions budget by $15,000.

IV ELECTIONS

Terms which expire with this Assembly: Dr. Leonard J. Coppes, secretary-treasurer, Minister; Deacon Roy Ingelse, vice-president, Deacon Gregorio R. Nightengale.

Elder Cyril Nightengale has been deposed by the Presbytery of the Dakotas and he is appealing the case to this General Assembly. If the appeal is not upheld, there needs to be an election to fill his term.

Requirements for membership on this Committee: this Committee shall consist of seven members with one minister in each class, two deacons in one class, and one elder in each remaining class.

V RECOMMENDATIONS

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

2. We recommend that the General Assembly remind 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 approve a 1992 budget of $164,800 for the general fund and $85,000 for the A.I.M.W.O.F., for a total budget of $249,800.
4. We recommend that for the year 1992 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested adjusted per capita rate of $22.00 per communicant member for the General Fund and $8.00 for the Aged and Infirm Ministers' Fund.

Respectfully submitted,
Leonard J. Coppes,
Secretary-Treasurer

PROPOSED BUDGET FOR 1992

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>1,275</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Accounting and Audit</td>
<td>450</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Travel and Expenses of Committee Members</td>
<td>3,052</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Promotion: New Horizons</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Part-time Salary: Secretary-Treasurer</td>
<td>9,600</td>
<td>9,600</td>
<td>9,600</td>
</tr>
<tr>
<td>Reserve Funds (Emergencies)</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,877</strong></td>
<td><strong>19,600</strong></td>
<td><strong>19,600</strong></td>
</tr>
</tbody>
</table>

Diaconal Ministries - Foreign:

Relief Funds

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethiopia</td>
<td>350</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Haiti</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Japan Relief</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Blind Center</td>
<td>500</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Rehabilitation</td>
<td>500</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Scholarships</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Kenya Clinic</td>
<td>9,000</td>
<td>9,000</td>
<td>9,000</td>
</tr>
<tr>
<td>Korea Mental Hospital</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Lepers</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Scholarships</td>
<td>1,029</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Uganda</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Lebanon</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Sudan</td>
<td>4,000</td>
<td>4,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Suriname</td>
<td>3,000</td>
<td>3,000</td>
<td>3,000</td>
</tr>
</tbody>
</table>
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 1989.
Appendix

and 1990 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 1990, 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>12/31/89</th>
<th>12/31/90</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on Hand (Note 1)</td>
<td>$32,894</td>
<td>$28,302</td>
</tr>
<tr>
<td>Advances (Fut. cks.)</td>
<td>1,050</td>
<td>250</td>
</tr>
<tr>
<td>Loans Receivable (Note 2)</td>
<td>41,475</td>
<td>41,275</td>
</tr>
<tr>
<td>Total Assets</td>
<td>75,419</td>
<td>69,827</td>
</tr>
<tr>
<td>Fund Balance, Unrestricted</td>
<td>75,419</td>
<td>69,827</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 12/31/89</td>
<td>$75,419</td>
<td>$75,419</td>
<td>—</td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>159,938</td>
<td>141,105</td>
<td>18,833</td>
</tr>
</tbody>
</table>
### Fifty-Eighth General Assembly

| Interest Earned | 1,545 | 1,545 | — |
| A.I.M.W.O.F. | 20,805 | — | 20,805 |
| Total Contributions | 182,288 | 142,650 | 39,638 |
| Total Available | 257,707 | 218,069 | 39,638 |

**Disbursements**

| General Fund | 114,148 | 95,315 | 18,833 |
| A.I.M.W.O.F. | 73,732 | 52,927 | 20,805 |
| Total Disbursements | 187,880 | 148,242 | 39,638 |

**Balance 12/31/90**

| $69,827 | $69,827 | — |

---

### Statement of Cash Receipts and Disbursements

<table>
<thead>
<tr>
<th>Total</th>
<th>Unrestricted</th>
<th>Restricted</th>
<th>A.I.M.W.O.F. (Undesig.)</th>
<th>(Desig.)</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>$166,336</td>
<td>$133,418</td>
<td>$15,392</td>
<td>$17,526</td>
</tr>
<tr>
<td>OP Others</td>
<td>12,062</td>
<td>5,526</td>
<td>3,292</td>
<td>3,244</td>
</tr>
<tr>
<td>Non-OP</td>
<td>2,345</td>
<td>2,160</td>
<td>150</td>
<td>35</td>
</tr>
<tr>
<td>Interest</td>
<td>1,545</td>
<td>1,545</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>182,288</td>
<td>142,649</td>
<td>18,834</td>
<td>20,805</td>
</tr>
<tr>
<td><strong>Disbursements</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration (Note 3)</td>
<td>15,896</td>
<td>15,896</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Ministries, Foreign (Note 4)</td>
<td>35,691</td>
<td>18,389</td>
<td>17,302</td>
<td>—</td>
</tr>
<tr>
<td>Ministries, USA (Note 5)</td>
<td>62,561</td>
<td>61,029</td>
<td>1,532</td>
<td>—</td>
</tr>
<tr>
<td>A.I.M.W.O.F. (Note 6)</td>
<td>73,732</td>
<td>52,927</td>
<td>—</td>
<td>20,805</td>
</tr>
<tr>
<td>Debt Forgiven</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>187,880</td>
<td>148,241</td>
<td>18,834</td>
<td>20,805</td>
</tr>
</tbody>
</table>

**Net Decrease**

| 5,592 | 5,592 | — | — |

---

### Statement of Sources and Uses of Funds

**Sources of Funds**

| | Unrestricted Contributions | $141,104 | |
| Interest Earned (Unrestricted) | 1,545 | 142,649 |
Appendix

Restricted Contributions 18,834
Restricted A.I.M.W.O.F. 20,805 39,639

Loan Repayments 200
Reduction in advances 800 1,000
Total Sources 183,288

Uses of Funds

General Fund Disbursements 114,148
A.I.M.W.O.F. Disbursements 73,732
New Loans Made — 187,880

Net Decrease to Cash on Hand (4,592)
Cash in Bank 12/31/89 32,894
Cash in Bank 12/31/90 $28,302

The Accompanying Notes Are An Integral Part of These Statements

NOTES:

1. Cash on Hand:
   Space Age Federal Credit Union $28,180 23,222
   Space Age Federal Credit Union Shares 6 6
   Delaware Service Co. 4,708 5,074
   $32,894 $28,302

2. Loans Receivable:
   (Original)
<table>
<thead>
<tr>
<th>Note #</th>
<th>Date</th>
<th>Amt.</th>
<th>12/31/89</th>
<th>Add</th>
<th>Repay</th>
<th>forgiven</th>
<th>12/31/90</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>5/87</td>
<td>1,400</td>
<td>1,100</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1,100</td>
</tr>
<tr>
<td>8a</td>
<td>5/87</td>
<td>2,500</td>
<td>2,150</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>2,150</td>
</tr>
<tr>
<td>9b</td>
<td>8/88</td>
<td>5,000</td>
<td>4,750</td>
<td>—</td>
<td>200</td>
<td>—</td>
<td>4,550</td>
</tr>
<tr>
<td>9c</td>
<td>7/88</td>
<td>10,000</td>
<td>10,000</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>10,000</td>
</tr>
<tr>
<td>11</td>
<td>12/85</td>
<td>1,500</td>
<td>1,500</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1,500</td>
</tr>
<tr>
<td>12</td>
<td>12/86</td>
<td>2,000</td>
<td>2,000</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>2,000</td>
</tr>
<tr>
<td>13</td>
<td>4/86</td>
<td>5,000</td>
<td>4,975</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>4,975</td>
</tr>
<tr>
<td>Germ. Corp.</td>
<td>15,000</td>
<td>15,000</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>15,000</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>41,475</td>
<td></td>
<td>—</td>
<td>200</td>
<td>—</td>
<td>41,275</td>
</tr>
</tbody>
</table>

3. Administrative Expenses:
   Office Expense $1,294
   Salary 9,600
Travel/Meals: 3,052
New Horizons: 1,500
Accounting Fee: 450

Total: $15,896

4. Foreign Ministries Expenses:

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount</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>4,529</td>
</tr>
<tr>
<td>Japan</td>
<td>3,000</td>
</tr>
<tr>
<td>Haiti</td>
<td>—</td>
</tr>
<tr>
<td>Uganda</td>
<td>4,000</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>350</td>
</tr>
<tr>
<td>World Relief</td>
<td>—</td>
</tr>
<tr>
<td>Disaster Relief</td>
<td>2,812</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$35,691</strong></td>
</tr>
</tbody>
</table>

5. USA Ministries Expenses:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Relief</td>
<td>486</td>
</tr>
<tr>
<td>Emergency Medical Relief</td>
<td>—</td>
</tr>
<tr>
<td>Hospital Premiums*</td>
<td>34,525</td>
</tr>
<tr>
<td>Misdirected</td>
<td>—</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>4,850</td>
</tr>
<tr>
<td>Bethany Christian Services</td>
<td>—</td>
</tr>
<tr>
<td>Disaster Relief</td>
<td>10,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>62,561</strong></td>
</tr>
</tbody>
</table>

*Hospital Premium Detail:

<table>
<thead>
<tr>
<th>Family</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family 1</td>
<td>3,288</td>
</tr>
<tr>
<td>Family 2</td>
<td>1,992</td>
</tr>
<tr>
<td>Family 3</td>
<td>252</td>
</tr>
<tr>
<td>Family 4</td>
<td>3,720</td>
</tr>
<tr>
<td>Family 6</td>
<td>1,992</td>
</tr>
<tr>
<td>Family 7</td>
<td>2,599</td>
</tr>
<tr>
<td>Family 10</td>
<td>1,440</td>
</tr>
<tr>
<td>Family 11</td>
<td>2,474</td>
</tr>
<tr>
<td>Family 12</td>
<td>3,720</td>
</tr>
<tr>
<td>Family 23</td>
<td>3,720</td>
</tr>
<tr>
<td>Family 25</td>
<td>930</td>
</tr>
<tr>
<td>Family 26</td>
<td>318</td>
</tr>
<tr>
<td>Family 27</td>
<td>3,720</td>
</tr>
<tr>
<td>Family 28</td>
<td>3,100</td>
</tr>
<tr>
<td>Family 29</td>
<td>1,260</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32,525</strong></td>
</tr>
</tbody>
</table>

6. A.I.M.W.O.F. Expenses:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension Aid</td>
<td>—</td>
</tr>
<tr>
<td>Family A</td>
<td>4,250</td>
</tr>
<tr>
<td>Family</td>
<td>Expenses</td>
</tr>
<tr>
<td>------------</td>
<td>----------</td>
</tr>
<tr>
<td>Family B</td>
<td>4,250</td>
</tr>
<tr>
<td>Family C</td>
<td>4,250</td>
</tr>
<tr>
<td>Family E</td>
<td>4,250</td>
</tr>
<tr>
<td>Family F</td>
<td>4,250</td>
</tr>
<tr>
<td>Family G</td>
<td>4,250</td>
</tr>
<tr>
<td>Family H</td>
<td>4,250</td>
</tr>
<tr>
<td>Family I</td>
<td>2,450</td>
</tr>
<tr>
<td>Family J</td>
<td>4,850</td>
</tr>
<tr>
<td>Total</td>
<td>37,050</td>
</tr>
</tbody>
</table>

Infirm Aid

<table>
<thead>
<tr>
<th>Family</th>
<th>Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family 1</td>
<td>36,682</td>
</tr>
</tbody>
</table>

Total A.I.M.W.O.F. Expenses 73,732
INTRODUCTION

Anyone familiar with benefit plans knows that the operation and administration of such plans involves myriad duties and responsibilities. Collecting contributions, developing and revising plans of benefits, making payments to beneficiaries, and investing plan assets are only a few of the many integral parts of plan administration. The increase in government regulations also plays an important part in these areas. The Committee continues to wrestle with all of these issues with varying degrees of success. This will be apparent as you read through the report which follows.

I PENSIONS AND INSURANCE

The total assets of the Retirement Equity Fund at the end of the year amounted to $5,216,736. The investments of the Fund continue to be managed by the firm of W. H. Newbold's Son & Co., Philadelphia, Pennsylvania, under guidelines established by the Committee.

The growth of the Fund in total assets over the years can be seen in the following:

<table>
<thead>
<tr>
<th>Date</th>
<th>Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>December 31, 1960</td>
<td>$ 4,736</td>
</tr>
<tr>
<td>December 31, 1970</td>
<td>360,004</td>
</tr>
<tr>
<td>December 31, 1980</td>
<td>1,056,593</td>
</tr>
<tr>
<td>December 31, 1990</td>
<td>5,216,736</td>
</tr>
</tbody>
</table>

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, as it did during the year 1990. Hence, the plan investments are divided in various ways as follows:
Appendix

Certificates of deposit 5.82%
Money market funds 18.03%
U.S. Governments 21.80%
Corporate bonds 3.26%
Common stock 51.09%

During the year 1990, the overall investment results of the Fund were positive, in spite of the decrease in equities during the latter part of the year. At the end of 1990 each participant’s account was credited with 6.14% income and charged with 1.16% decrease in market value, a net increase of 4.98%. The overall increase in investment results over specific periods is shown in the following:

Average annual percentage of gain - the last 3 years - 13.71%
Average annual percentage of gain - the last 5 years - 13.37%
Average annual percentage of gain - the last 10 years - 15.47%

The total number of participants in the retirement plan at the end of the year was as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants Making Contributions</td>
<td>115</td>
</tr>
<tr>
<td>Participants Not Making Contributions</td>
<td>38</td>
</tr>
<tr>
<td>Retired - Drawing Pension</td>
<td>23</td>
</tr>
<tr>
<td>Surviving Spouse - Drawing Pension</td>
<td>13</td>
</tr>
<tr>
<td>Retired - Receiving Annuity</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>193</td>
</tr>
</tbody>
</table>

The term life insurance continues to be carried with the North American Life Assurance Company. The annual premium per individual for $20,000 coverage was $129.00.

II PENSION SUPPLEMENT FUND

During the year 1990, payments were made to eligible participants at the rate of $110 per month for January and February, and increased to $120 per month with the March payment.

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. We no longer ask the Church for contributions, and the Fund is designed to liquidate itself as the need for supplemental payments decreases.

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 so designated so as not to be subject to federal income tax.
The complete financial report of the Fund for the years 1990 is as follows:

<table>
<thead>
<tr>
<th>Balance - January 1, 1990</th>
<th>$402,402.79</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$19,405.83</td>
</tr>
<tr>
<td>Investment income</td>
<td>35,964.41</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>55,370.24</td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
</tr>
<tr>
<td>Pension supplements</td>
<td>49,370.00</td>
</tr>
<tr>
<td>Expenses</td>
<td>65.00</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>49,435.00</td>
</tr>
</tbody>
</table>

| Balance - December 31, 1990 | $408,338.03 |

The assets of this Fund are primarily invested in money market funds and various Government securities, in order to preserve liquidity for payments to retirees.

### III HOSPITALIZATION

The year 1990 was a continuation of the experience of the prior years - claims costs increasing faster than the increase in premiums collected. As a result, the Committee approved an increase in the premiums of twenty percent (20%) effective February 1, 1991. 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>143.00</td>
</tr>
<tr>
<td>Family Group</td>
<td>371.00</td>
</tr>
<tr>
<td>Special 65 - Single</td>
<td>110.00</td>
</tr>
<tr>
<td>Special 65 - Husband and wife</td>
<td>198.00</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 benefit improvements and what is affordable and justifiable in terms of available resources. It is our belief that the present plan and benefit program is the best answer, to 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 principal 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 continuing deficit incurred over the years. To help alleviate the burden, the 57th General Assembly last year approved the request of the Committee to seek assistance from the churches in 1991. The Committee is grateful for the response it has received to date and is submitting the same recommendation for the year 1992.

IV VOLUNTARY TERM LIFE INSURANCE

The Committee reported to the last General Assembly that it was considering a proposal for a separate life insurance plan which would be open to all ordained officers and employees in the church. That plan was adopted by the Committee in the latter part of 1990 and was made effective January 1, 1991.

The enrollment in the plan was substantially below expectations, and at the present time has only 40 participants. Total insurance in force is as follows:

<table>
<thead>
<tr>
<th>Participants</th>
<th>$1,822,500</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spouses</td>
<td>320,000</td>
</tr>
<tr>
<td>Children</td>
<td>110,000</td>
</tr>
</tbody>
</table>

The premiums for this term insurance are based on the ages of participants and their spouses, but is a fixed $1.50 per month for all children in a family.
V 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.

VI RECOMMENDATION

The Committee recommends that the 58th General Assembly request a contribution of $7.00 per communicant member from the churches in 1992 to partially offset the heavy drain on hospitalization funds that has been incurred over the past several years (see III above).

VII ELECTIONS

The terms of the following members of the Committee expire with this Assembly:

Minister: Marven O. Bowman, Jr.
Ruling Elders: Roger W. Huibregste, Herbert F. Pink

The standing rules provide that each class of this committee shall include at least one minister and at least one ruling elder.

VIII AUDIT REPORT

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, 1990 and 1989 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, 1990 and 1989 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.

February 27, 1991

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND

STATEMENTS OF NET ASSETS AVAILABLE FOR PLAN BENEFITS

<table>
<thead>
<tr>
<th>December 31,</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments at fair value (Note 3):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutual Funds</td>
<td>$930,655</td>
<td>$878,293</td>
</tr>
<tr>
<td>Corporate bonds and debentures</td>
<td>168,024</td>
<td>167,901</td>
</tr>
<tr>
<td>Common stocks</td>
<td>2,635,849</td>
<td>2,636,909</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>1,124,488</td>
<td>930,797</td>
</tr>
<tr>
<td>Investment account</td>
<td>-</td>
<td>24,567</td>
</tr>
<tr>
<td>Total investment</td>
<td>4,859,016</td>
<td>4,638,467</td>
</tr>
<tr>
<td>Accrued investment income</td>
<td>23,834</td>
<td>33,040</td>
</tr>
<tr>
<td>Exchange</td>
<td>155</td>
<td>-</td>
</tr>
<tr>
<td>Cash in banks</td>
<td>333,731</td>
<td>318,026</td>
</tr>
<tr>
<td>Total assets</td>
<td>5,216,736</td>
<td>4,989,533</td>
</tr>
<tr>
<td>Liabilities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exchange</td>
<td>78</td>
<td>785</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>78</td>
<td>785</td>
</tr>
<tr>
<td>Net assets available for plan benefits</td>
<td>$5,216,658</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**

<table>
<thead>
<tr>
<th></th>
<th>Year Ended December 31,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1990</td>
</tr>
<tr>
<td><strong>Additions:</strong></td>
<td></td>
</tr>
<tr>
<td>Investment income:</td>
<td></td>
</tr>
<tr>
<td>Unrealized appreciation (depreciation) of investments (Note 3)</td>
<td>$(283,879)</td>
</tr>
<tr>
<td>Realized gain on sale of investments (Note 3)</td>
<td>223,844</td>
</tr>
<tr>
<td>Amortization of bond discounts</td>
<td>2,730</td>
</tr>
<tr>
<td>Interest</td>
<td>200,537</td>
</tr>
<tr>
<td>Dividend</td>
<td>107,273</td>
</tr>
<tr>
<td></td>
<td>250,505</td>
</tr>
<tr>
<td>Investment expenses</td>
<td>(261)</td>
</tr>
<tr>
<td></td>
<td>250,244</td>
</tr>
<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>Employer</td>
<td>185,426</td>
</tr>
<tr>
<td>Employees</td>
<td>13,558</td>
</tr>
<tr>
<td></td>
<td>198,984</td>
</tr>
<tr>
<td>Other additions:</td>
<td></td>
</tr>
<tr>
<td>Transfer from supplemental fund</td>
<td>49,370</td>
</tr>
<tr>
<td></td>
<td>49,370</td>
</tr>
<tr>
<td><strong>Total additions</strong></td>
<td>498,598</td>
</tr>
<tr>
<td>Deductions:</td>
<td></td>
</tr>
<tr>
<td>Premiums on life insurance</td>
<td>18,388</td>
</tr>
<tr>
<td>Pension distributions</td>
<td>101,520</td>
</tr>
<tr>
<td>Supplemental pension</td>
<td>49,370</td>
</tr>
<tr>
<td>Lump sum withdrawals</td>
<td>88,704</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>12,706</td>
</tr>
<tr>
<td><strong>Total deductions</strong></td>
<td>270,688</td>
</tr>
<tr>
<td><strong>Net income</strong></td>
<td>227,910</td>
</tr>
</tbody>
</table>

Net assets available for plan benefits -
beginning of year

<table>
<thead>
<tr>
<th></th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>4,988,748</td>
<td>3,919,581</td>
<td></td>
</tr>
</tbody>
</table>

Net assets available for plan benefits -
end of year

<table>
<thead>
<tr>
<th></th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>5,216,658</td>
<td>4,988,748</td>
<td></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 or depreciation in current value of marketable securities.

2. DESCRIPTION OF THE PLAN

The following is a brief description of the Pension Fund. Participants should refer to the Plan agreement for a more complete discussion.

The 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 Pension Fund also provides death benefits. Participants’ contributions are limited to a percentage of their annual compensation which is determined by the individual congregations. The current recommended percentage is 6%.

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

The vested interest of participants who leave the Plan after the fifth anniversary
of their participation will not be less than the following percentages of the total equity in their account:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-7</td>
<td>50%</td>
</tr>
<tr>
<td>8-9</td>
<td>75%</td>
</tr>
<tr>
<td>10 and over</td>
<td>100%</td>
</tr>
</tbody>
</table>

Participants who leave the Plan before the fifth anniversary of their participation in the Plan receive a percentage of their total equity in the Pension Fund corresponding to a share of the total contributions made to the Pension Fund by them personally.

Normal form of pension

The normal form of retirement benefits is a lifetime annuity which is guaranteed for at least ten years.

Optional forms of pension available

Participants may elect any option acceptable to the Plan Committee.

3. INVESTMENTS

Investment securities consist of the following:

<table>
<thead>
<tr>
<th></th>
<th>December 31, 1990</th>
<th>December 31, 1989</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost</td>
<td>Market</td>
</tr>
<tr>
<td>Dreyfus Liquid Asset Fund</td>
<td>$900,402</td>
<td>$900,402</td>
</tr>
<tr>
<td>Cortland Trust U.S.</td>
<td>30,253</td>
<td>30,253</td>
</tr>
<tr>
<td>Government Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>W. H. Newbold’s Son and Company</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bonds</td>
<td>171,444</td>
<td>168,024</td>
</tr>
<tr>
<td>Common stock</td>
<td>1,599,600</td>
<td>2,635,849</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>1,103,898</td>
<td>1,124,488</td>
</tr>
<tr>
<td>Investment account</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>2,874,942</td>
<td>3,928,361</td>
</tr>
<tr>
<td>Totals</td>
<td>$3,805,597</td>
<td>$4,859,016</td>
</tr>
</tbody>
</table>

Investment securities representing more than 5% of net plan assets:
Appendix

Percentage of Net Plan Assets
December 31,

<table>
<thead>
<tr>
<th>Security</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreyfus Liquid Assets</td>
<td>17.25%</td>
<td>14.35%</td>
</tr>
</tbody>
</table>

During 1990 and 1989, the Plan's investment securities appreciated or (depreciated) in value as follows:

<table>
<thead>
<tr>
<th>Security</th>
<th>December 31,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1990</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>$ (2,347)</td>
</tr>
<tr>
<td>Common stock</td>
<td>(270,986)</td>
</tr>
<tr>
<td>U.S. government securities</td>
<td>(10,546)</td>
</tr>
<tr>
<td></td>
<td>$(283,879)</td>
</tr>
</tbody>
</table>

4. INCOME TAX STATUS

The Plan has qualified under the applicable sections of the Internal Revenue Code and is, therefore, not subject to tax under the present income tax laws.

SCHEDULES OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Year Ended</th>
<th>December 31,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1990</td>
</tr>
<tr>
<td>Cash balance - beginning of year</td>
<td>$318,026</td>
</tr>
<tr>
<td>Cash receipts:</td>
<td></td>
</tr>
<tr>
<td>Contributions received</td>
<td>198,984</td>
</tr>
<tr>
<td>Receipts - trust accounts</td>
<td>50,000</td>
</tr>
<tr>
<td>Receipts - pension supplemental plan</td>
<td>49,370</td>
</tr>
<tr>
<td>Investment income</td>
<td>162,007</td>
</tr>
<tr>
<td>Exchanges</td>
<td>38,385</td>
</tr>
<tr>
<td>Sale of investments</td>
<td>1,895</td>
</tr>
<tr>
<td>Total cash receipts</td>
<td>500,641</td>
</tr>
<tr>
<td>Cash disbursements:</td>
<td></td>
</tr>
<tr>
<td>Payments - trust accounts</td>
<td>175,000</td>
</tr>
<tr>
<td>Premiums - life insurance</td>
<td>18,388</td>
</tr>
<tr>
<td>Pension payments</td>
<td>101,520</td>
</tr>
<tr>
<td>Withdrawals - vested interest</td>
<td>88,704</td>
</tr>
<tr>
<td>Exchanges</td>
<td>39,247</td>
</tr>
<tr>
<td>Payments pension supplemental plan</td>
<td>49,370</td>
</tr>
<tr>
<td>Total cash disbursements</td>
<td>472,229</td>
</tr>
</tbody>
</table>
Expenses - general fund:

<table>
<thead>
<tr>
<th>Item</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration fees</td>
<td>7,200</td>
<td>2,400</td>
</tr>
<tr>
<td>Accounting</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Meeting</td>
<td>2,298</td>
<td>1,661</td>
</tr>
<tr>
<td>Stationery and printing</td>
<td>757</td>
<td>1,019</td>
</tr>
<tr>
<td>Postage</td>
<td>1,049</td>
<td>560</td>
</tr>
<tr>
<td>Telephone</td>
<td>52</td>
<td>278</td>
</tr>
<tr>
<td>Miscellaneous expenses</td>
<td>351</td>
<td>-</td>
</tr>
<tr>
<td>Total cash disbursements</td>
<td>12,707</td>
<td>6,918</td>
</tr>
</tbody>
</table>

Total cash disbursements 484,936 427,397

Cash balance - end of year $333,731 $318,026

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, 1990 and 1989 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, 1990 and 1989 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.
February 27, 1991

ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION TRUST

STATEMENTS OF NET ASSETS AVAILABLE FOR PLAN BENEFITS

<table>
<thead>
<tr>
<th>December 31,</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash (Schedule 1)</td>
<td>$10,118</td>
<td>$12,855</td>
</tr>
<tr>
<td>Total assets</td>
<td>10,118</td>
<td>12,855</td>
</tr>
<tr>
<td>Liabilities and net assets available for plan benefits</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advance - Pacific Mutual</td>
<td>16,402</td>
<td>-</td>
</tr>
<tr>
<td>Loans payable (Note 4)</td>
<td>131,000</td>
<td>67,000</td>
</tr>
<tr>
<td>Claims payable</td>
<td>63,770</td>
<td>60,764</td>
</tr>
<tr>
<td>Premiums collected in advance</td>
<td>28,762</td>
<td>19,461</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>239,934</td>
<td>147,225</td>
</tr>
<tr>
<td>Liabilities in excess of net assets available for plan benefits</td>
<td>$(229,816)</td>
<td>$(134,370)</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>Year Ended December 31,</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premiums - members</td>
<td>$507,123</td>
<td>$433,855</td>
</tr>
<tr>
<td>Stop - loss reimbursement</td>
<td>74,381</td>
<td>-</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,960</td>
<td>1,848</td>
</tr>
<tr>
<td>Investment income</td>
<td>1,187</td>
<td>1,981</td>
</tr>
<tr>
<td>Deficit reduction fund</td>
<td>195</td>
<td>-</td>
</tr>
<tr>
<td>Total revenue</td>
<td>584,846</td>
<td>437,684</td>
</tr>
</tbody>
</table>
Expenses:
  Claims paid and incurred 510,258 324,066
  Premiums - insurance companies 82,901 10,098
  Trust administration fees 79,650 123,848
  General and administrative expenses 7,483 5,213
  Total expenses 680,292 463,225

(Deficiency) of revenue (under) expenses (95,446) (25,541)

Net liabilities in excess of assets available for plan benefits at beginning of year (134,370) (108,829)

Liabilities in excess of assets available for plan benefits at end of year $(229,816) $(134,370)

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.
   Participants should refer to the plan description for a complete description of 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
Appendix

December 31,

<table>
<thead>
<tr>
<th>Loan - Grace Dalby; interest is payable</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>monthly at 8%; principal is due on demand.</td>
<td>$40,000</td>
<td>$40,000</td>
</tr>
</tbody>
</table>

| Loan - Emmanuel Orthodox Presbyterian Church; interest is payable monthly at 6%; principal is due on demand. | - | 7,000 |

| Loan - Garret Hoogerhyde; non-interest bearing; principal is due on demand. | 10,000 | 20,000 |

| Loan - Pension Supplement Fund; interest at 8%; principal is due on demand | 81,000 | - |

Total: $131,000 $67,000

SCHEDULES OF CASH RECEIPTS AND DISBURSEMENTS

Year Ended December 31,

<table>
<thead>
<tr>
<th>Cash receipts:</th>
<th>1990</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advances Pacific Mutual</td>
<td>$16,402</td>
<td>$ -</td>
</tr>
<tr>
<td>Premiums received</td>
<td>516,424</td>
<td>434,301</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,960</td>
<td>1,848</td>
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<tr>
<td>Investment income</td>
<td>1,188</td>
<td>1,981</td>
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<tr>
<td>Stop loss reimbursement</td>
<td>74,381</td>
<td>-</td>
</tr>
<tr>
<td>Claims refund</td>
<td>-</td>
<td>7,965</td>
</tr>
<tr>
<td>Loan proceeds</td>
<td>81,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Miscellaneous refunds</td>
<td>195</td>
<td>135</td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td>691,550</td>
<td>466,230</td>
</tr>
</tbody>
</table>

Cash disbursements:

| Trust administration fees | 79,650 | 123,848 |
| Insurance premiums paid | 82,901 | 10,098 |
| Claims paid | 507,252 | 376,997 |
| Loan repayment | 17,000 | 13,000 |
| General and administrative expenses: | | |
| Supplies and postage | 705 | 501 |
| Telephone | 145 | 92 |
| Accounting fees | 500 | 600 |
| Interest | 6,134 | 4,155 |
| **Total cash disbursements** | 694,287 | 529,291 |

(Decrease) in cash balance

| Cash balance - beginning of year | 12,855 | 75,916 |
| Cash balance - end of year | $10,118 | $12,855 |
INTRODUCTION

A. Change

In our report to the General Assembly last year we spoke of our having entered a “new era.” We meant by that a fellowship that was bringing us into a more intimate association with Presbyterian and Reformed churches around the world. We have experienced that in the past year, especially through the eyes of our representatives who traveled and visited a number of churches in Africa and Europe. This past year has also brought into focus a concern for the family of Reformed churches, from both the British-American and continental traditions, to draw together. We cannot yet assess assuredly where this concern may lead, but one very real possibility is a unity that brings together churches of age-old different traditions who see the need for a deeper, closer, unity that emphasizes their overarching commitment to the Word of God. The need for this kind of unity was perceived more than four decades ago when the Reformed Ecumenical Synod (now Council) was formed. But as the love for and understanding of the Reformed faith have declined in that body and elsewhere churches are beginning to recognize that
that structure does not fulfill the need and that churches, as churches, need to be really one.

B. Meetings

1. Meetings of the Committee since the past General Assembly were held November 5-9, 1990, and March 6-8, 1991. The former meeting was held at the time and site of the annual NAPARC meeting; this time it was in Atlanta, Georgia. At that meeting each year we take the opportunity to meet with representatives of some of the member churches. This year we met with representatives from the Associate Reformed Presbyterian Church (ARPC), the Christian Reformed Church (CRC), the Presbyterian Church in America (PCA), and the Reformed Presbyterian Church of North America (RPCNA).

2. The March meeting was to have included an all-day meeting with the Canadian Reformed Churches’ Committee for Contact with the OPC, but as noted below it was cancelled.

3. All meetings focus in many ways and dimensions, on our task of seeking to further, with other churches, the unity of the church of Jesus Christ.

4. The Committee became concerned during the past year with the provisions of the Form of Government which seem almost to invite congregations to consider leaving the Church and, when they do so, to involve the presbyteries when it is virtually helpless to assist the congregations. (See Recommendation 5 below)

I FELLOWSHIP WITH OTHER CHURCHES

A. North America

During the past year the Committee has continued actively, on behalf of our Church, the fellowship established by previous General Assemblies with churches in North America: the Associate Reformed Presbyterian Church (ARPC), the Canadian Reformed Churches (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 United States (RCUS), and the Reformed Presbyterian Church of North America (RPCNA). All of these except the CANRC and the RCUS are members of the North American Presbyterian and Reformed Council (NAPARC). A suggestion has been made that conversations with the Protestant Reformed Church in North America might be instituted. There was no further contact during the year with the Bible Presbyterian Church concerning which we reported to the 56th (1989) General Assembly. Information concerning churches with which we have more active fellowship follows:
1. Associate Reformed Presbyterian Church
   a. This Church has met with representatives of the Evangelical Presbyterian Church regarding union, but the position of the latter Church regarding women in ruling and teaching office is not acceptable to the ARPC. They wish to confer with our Committee on the same matter and we are seeking to arrange a meeting at the time of the NAPARC meetings in November.
   b. They are continuing to seek to implement their self-assessment, “Who We Are in Christ as a Church” and the “Aspirations” developed by their 1989 Synod. This includes goals of 50 new churches and 100 missionaries by the year 2000. They now have 182 churches including one in Canada that joined them from the Presbyterian Church in Canada, and now have other congregations outside southeastern United States.
   c. They called a ruling elder in the Presbyterian Church (USA) to be the new president of Erskine College. (He has since joined the ARPC.)

2. Canadian Reformed Churches
   a. In recent years the Committee has been meeting annually for full-day meetings with the Canadian Reformed Churches’ Committee for Contact with the OPC. These meetings have been cordial, frank, and profitable in addressing the differences between our two churches. The annual meeting planned for March 6, 1991 had to be cancelled at the request of the Canadian Reformed Committee, because of the serious illness of one of its members and the disruption that that caused in the functioning of their Committee. We hope to schedule a meeting for later in this calendar year or in 1992.
   b. At the combined meeting in February 1990, it was agreed to publish a joint Progress Report on relations between our churches which focuses on several specific matters. That report, approved by both committees, is as follows:

   Progress Report on Relations Between the Orthodox Presbyterian Church and the Canadian Reformed Churches

   1. Supervision of the Lord’s Supper

   Position papers by both committees on the supervision of the Lord’s Supper had been circulated prior to the meeting for study. The OPC brothers indicated that the OPC exercises a restricted communion. There is no question about whether there is restricted communion, but how to practice it. It is left up to the freedom and discretion of each local session how guests are to be admitted to the Lord’s Supper. In many cases this is done by means of an oral warning. Some OPC brothers indicate their dissatisfaction with this manner of supervising the Lord’s Supper.

   The Canadian Reformed brothers indicate that it is not sufficient for the office
bearers simply to declare to guests that they must discern the Lord's body lest they partake unworthily, and so eat and drink condemnation to themselves. Proper supervision of the Lord's table requires that office bearers are also assured of the Christian doctrine and life of guests at the table, just as they would of the regular members of the congregation. The use of attestations, as practised within the Canadian Reformed Churches, would give office bearers the evidence that a guest is a member in good standing of a sister church, and thus is to be admitted to the Lord's Supper. In the discussion it is made clear that the Canadian Reformed brothers would like to see the matter of how the Lord's Supper is supervised - particularly in relation to guests - brought to the attention of the OPC General Assembly, with a view of studying the whole matter more carefully.¹

The brothers of the OPC are of the opinion that the matter of how the Lord's Supper is to be supervised should be studied by both churches. They point out that the Canadian Reformed practice would exclude many believers from participating in the celebration of the Lord's Supper in a Canadian Reformed Church. This observation appears to grow out of the differences in the respective understanding of the true/false church distinction; this will be explored further.² They also question the Canadian Reformed practice of "confessional membership" and wonder whether this does not lead to banning from the Lord's table those who are less mature in the knowledge of faith. They desire clarification on this in the future.

It is clear that some questions will have to be answered by both the Canadian Reformed Churches and the Orthodox Presbyterian Church. We agree that the sanctity of the Lord’s Supper table is to be protected by the keys of the kingdom.³ However, the practice within the local congregation, specifically with respect to guests, needs much further discussion.

2. Biblical Principles of the Unity of the Church

This is a report written by the OPC and given to the Canadian Reformed

¹ The CEIR requested that the final sentence (In the discussion...matter more carefully.) be deleted since it is felt that both churches should study this matter. However, since this paragraph deals with the comments made by the Canadian Reformed brothers and accurately reflects their position, this sentence should be retained. The view of CEIR can be best expressed in a new opening sentence for the following paragraph.

² This sentence was suggested by CEIR, and is included with the addition of the words, "differences in the respective understanding of the true/false distinction."

³ The original sentence read, "We agree that the Lord's Supper table is to be a closed or fenced communion protected by the keys of the kingdom." CEIR suggested to change "closed" to "restricted communion." Therefore we suggest this alternate reading.
brothers for their scrutiny and advice. Some remarks have been made to refine this statement with respect to the doctrine of the church and covenant. These remarks were gratefully received. The Canadian Reformed brothers expressed their appreciation for the fact the OPC shows it does not want to work with an invisible church concept which nullifies the scriptural demand for unity where there is unity of faith. We agree that proper ecumenicity strives to seek unity with those who are faithful to the Word of God.

It is reaffirmed that the purpose of contact between the Canadian Reformed Churches and the Orthodox Presbyterian Church is to seek as close an ecclesiastical relationship as possible.

3. Christian Reformed Church

The Canadian Reformed brothers expressed their concerns about the OPC's relations with the CRC. They offer as background to their concerns the history of the Canadian Reformed Churches' relations with the CRC in the past decades. The matters of the new hermeneutics, devaluation of ethics, and women in office found within the Christian Reformed Churches are some of the concerns raised. These concerns are accentuated by the fact that occasionally CRC ministers are preaching in Orthodox Presbyterian pulpits.

The Orthodox brothers take note of these concerns. They assure the Canadian Reformed brothers that the OPC will take these concerns into consideration in subsequent discussions with the CRC.

*********

The above report is offered to the members of the Canadian Reformed Churches and Orthodox Presbyterian Church in order to give some insight into the discussions by the contact committees, and show some of the progress made. Obviously, our discussions are not over and there are still more matters to be discussed. However, if we strive to listen to one another and continue to submit ourselves to the Word of our Lord Jesus Christ, then our discussions may serve to be mutually edifying and lead to a proper ecclesiastical unity. Let us keep the relation between the Canadian Reformed Churches and the Orthodox Presbyterian Church in our thoughts and in our prayers.

Committee for Contact with the OPC
of the Canadian Reformed Churches
Committee on Ecumenicity and Interchurch
Relations of the Orthodox Presbyterian Church
3. Christian Reformed Church of North America
   a. Our Fraternal Delegate to their 1990 Synod, the Rev. Glenn D. Jerrell, provided the Committee with an extensive report on that Synod.
   b. Early in November 1990 while in Atlanta, Ga., for the annual meeting of NAPARC the Committee met with the two Christian Reformed representatives to NAPARC. Neither was a member of their Interchurch Relations Committee, but both hold responsible positions with relation to that committee. The discussions with them dealt with several matters, but focused mainly on the decisions of their 1990 Synod to approve women for all offices in the Church. Your Committee has proposed a meeting of representatives of the two committees in the summer or fall of 1991 to discuss matters of concern on the part of each church relative to the other.
   c. The actions of the 1990 Synod referred to above are:
      (1) "That synod permit churches to use their discretion in utilizing the gifts of women members in all offices of the church.
      Grounds:
      a. Report 26 (Committee to Study Headship), taken as a whole, does not 'provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church.'
      b. Synod has stated that the issue of the ordination of women 'has not been regarded as a creedal matter, but as a Church Order matter' (Acts of Synod 1989, p. 433).
      c. Previous synods have permitted local congregations to introduce changes governed by Church Order, but synod chose not to force such changes on all the churches..." (Acts of Synod, Article 92, I, B, 2)
      (2) "That synod change Article 3 of the Church Order to delete the word 'male' from Article 3-a and merge Articles 3-a and 3-b to read 'All confessing members of the Church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist.'
      Ground:
      "This action is essential for implementation of the decision 'to permit churches to use their discretion in utilizing the gifts of women members in all offices of the church.'" (Acts of Synod, Article 96, 3)
      (3) "That ratification of this change in Article 3 of the Church Order be deferred until Synod 1992.
      Grounds:
      a. Supplement, Article 47 stipulates that changes to the Church Order be ratified by 'a following synod'
      b. This will give the churches adequate opportunity to respond to the proposed change." (Acts of Synod, Article 96, 4)
   d. At the NAPARC meeting the Committee initiated an action taken by NAPARC to implement its function of exercising mutual concern among
the members of the Council. (See II.A.2. below)

4. Presbyterian Church in America
   a. The PCA continues its rapid growth, and has now adopted and is actively publicizing its "Vision 2000: Taking the Reformation Into the 21st Century," which compiles the denomination's commitments as a church. Tensions continue in the denomination over such issues as the question of control by denominational agencies relative to the church courts, and the power of judicial commissions.

   b. Significant actions of the 17th General Assembly as reported at the 1991 NAPARC meeting include:
      (1) Adopted the statement "Guiding Principles for Ecumenical Relations." This is the same document that had been approved by our 57th (1990) General Assembly "for use in any proposed union" of our two churches.
      (2) The Interchurch Relations Committee was asked to work with the OPC toward a plan of union and it rejected fraternal relations with the Evangelical Presbyterian Church.
      (3) Adopted several amendments to the Book of Church Order including clarification of the proper use of definite and indefinite suspension from the sacraments in relation to deposition from office.
      (4) An Ad Hoc Committee of Fencing the Lord's Table made its final report including a recommendation that the Directory for Worship (BOCO 58-4) be revised so as to permit greater discretion to Sessions in admitting people to communion.
      (5) Proposed to the presbyteries an amendment to the Book of Church Order to increase the number of ruling elder commissioners to the General Assembly to two from a congregation for the first 350 members and one additional ruling elder for each additional 500 members.

   c. Progress toward union
      (1) Your Committee met with the PCA Interchurch Relations Committee at the time of the NAPARC meetings in November, 1990. Their Committee was operating under the following decision of their General Assembly: "(to inform) the OPC that the best way that the PCA can understand the desire of the OPC for union is for the OPC to take their necessary constitutional steps requesting to be received into the PCA, and that the Interchurch Relations Committee continue to be available to the OPC Committee on Ecumenicity and Interchurch Relations for discussion of matters relating to the joining and receiving process."
      (2) At your Committee's meeting with the PCA Committee on Interchurch Relations in November they made it clear that any procedure other than a joining and receiving process is precluded by this action and that union must come by the OPC submitting its application for reception by the PCA only after completing its side of the joining and receiving procedure. It was their opinion, however, that the PCA would be willing to make some "accommodations" such as those included
in the "Joint Statement" in the proposed 1981 "J & R." Your Committee was asked to prepare a statement of stipulations or conditions that we believe would help unite the two churches by this procedure.

(3) In December 1990, your Committee informed our ministers, sessions, and presbyteries of the PCA action and asked for their suggestions. The Committee set a deadline of May 15 for responses and scheduled an extra meeting prior to this Assembly to consider these responses from throughout the Church. The Committee's goal is to prepare a list for discussion with the PCA Committee during a joint meeting of the committees in early November 1991 around the time of the NAPARC meeting.

5. Reformed Church in the United States
   a. This church has become a sister-church of the Reformed Churches in the Netherlands (Liberated), and they work together in a mission endeavor in Zaire.

   b. Their Synod expressed agreement with our statement, *Biblical Principles of the Unity of the Church*, and expressed a desire for "a closer working relationship" with the OPC, "joining once again in ventures such as the support of missionaries now looking for funding for overseas service."

   c. The Synod has ruled that there may be no teachings about the Law that go beyond the Heidelberg Catechism, in an effort aimed at theonomic teachings. This has created pressure on pastors who have such leanings. There is also stress due to resistance to new efforts to exercise discipline more faithfully.

   d. The Synod recommends support of Mid-America Seminary for its ministerial students, with qualified support also for Westminster Seminary West. An RCUS minister is now on the faculty at Mid-America.

   e. There seems to be a growing regard for the Lord's Day, especially among the pastors. Their church paper, *The Reformed Herald*, recently carried an article on "Sabbath Desecration" by a minister of the Protestant Reformed Church.

6. Reformed Presbyterian Church of North America
   a. Meeting of interchurch relations committees

      (1) The entire Committee met for two and one quarter hours with five members of the Interchurch Committee of the RPCNA on November 8, 1990, in connection with the NAPARC meeting in Atlanta. The discussion centered on joint activities at our concurrent synod/general assembly in 1991, but also dwelt for a time on how to promote more interaction of our churches at the presbytery/congregation level.

      (2) The committees discussed the strengths of each church and whether union would enhance or dilute those strengths. Your committee was told that among our Church's strengths were our commitment to sola scriptura and to both separation and union. The RPCNA concept of the mediatorial kingship of Christ looms large in their thinking and practice. Their view of the civil magistrate, their desire that the nation should confess the kingship of Christ, and their endeavor
to limit their civil voting to candidates who submit to biblical principles devolve from this. Social action and their views of psalmody in worship also are said to be rooted in it.

(3) In this discussion and subsequent discussions between the liaison representatives of the two committees, the joint activities at the planned concurrent Synod/General Assembly were narrowed to just two: (1) a meeting to be addressed by an RPCNA man on “The Mediatorial Kingship of Christ,” to be followed by responses from two OP men, followed by an open discussion, and (2) a joint worship service on Sunday evening, June 2, 1991. This topic is regarded by their committee as perhaps the most central of their distinctives, and one on which compatible understandings of our two churches would be desirable for ultimate federation or organic union.

b. Significant Actions of the 1990 Synod:
   (1) Reaffirmed their position on the role and service of women in the church.
   (2) Decided to move forward to open a mission work in Liberia.
   (3) Announced the establishment of new congregations or new mission stations in Stillwater, Okla.; south side of Washington, D.C., in Virginia; Adelphia, Md.; Vernon Hills, Ill.; and Pensacola, Fla.
   (4) The Interchurch Committee was given permission to pursue plans to have a concurrent Synod in 1993 with the Synod of the Reformed Presbyterian Church of Ireland, the Reformed Presbyterian Church of Scotland, and the Reformed Presbytery of Australia, if necessary funds can be raised by 1991. This is to be a celebration of the 350th anniversary of the seating of the Westminster Assembly in London and of the signing of the Solemn League and Covenant, the 250th anniversary of the forming of the Reformed Presbyterian Church of Scotland, and the establishment of the first congregation of the Reformed Presbyterian Church in North America. Invitations to the celebration are to be extended to other Presbyterian bodies.
   (5) Synod approved and sent down to the sessions an overture proposing “That the words ‘to abstain from alcoholic beverages and habit-forming narcotics’ be deleted from Query #8 of ‘Queries for Ordination, Installation, and Licensure.’”

c. Purview. Relations with the RPCNA are very cordial and comfortable. Nevertheless there are important differences between our churches that both committees recognize need to be understood, appreciated, and in some cases resolved before federation or organic union is possible.

d. It should be noted that a “federation” of the two churches in place of or leading to union has been mentioned in our meetings, but no decision to pursue this has been made.

B. International - Visit to Churches in Europe and Africa
A major contact with churches in the international family of Reformed churches was a five-week trip to Africa and Europe by a subcommittee of two, Messrs. Jack J. Peterson and G. I. Williamson, September 17-October 25. This long-planned visit to these churches was designed to advance closer fellowship between our churches by the direct and personal contact that it afforded. The 11 churches visited included some with which we had had good fellowship in the Reformed Ecumenical Council.

1. Europe

The Subcommittee on Europe (Messrs. Shishko and Strimple) keeps contact with various churches in the United Kingdom, the Netherlands, France, Greece, and other European countries. This is done by acquiring and familiarizing themselves with their church periodicals and by correspondence. The Committee notes that a fledgling Presbyterian Association of England is a development of special interest for them. This is a movement that we should seek to encourage in its labors to implement biblical presbyterianism in England. Seven churches were visited:

a. Greek Evangelical Church (GEC)

(1) This Church does not subscribe to any of the historic Reformed confessions. Their creedal statement is a much abbreviated document derived from the Westminster Confession. They are a member of both the REC and the World Council of Churches (WCC).

(2) The Church retains its membership in the WCC for the same reason that many others do: it helps us, they think. In the case of the GEC they feel that the WCC somehow offers a measure of protection from discrimination/persecution by the Greek Orthodox Church that is so omnipresent and dominant in Greek life.

(3) There was an evident desire on the part of the representatives to hold firmly to the gospel of Christ. They appreciate the OPC witness and our concern for them and for the future of the REC churches individually and collectively.

(4) Elder Antonios Koulouris has completed a translation of Book III of Calvin's Institutes into modern Greek. He has also written commentaries on most of the books of the New Testament relying on the best Reformed commentaries. Who knows what the result may be when works of this sort become more widely known?

b. Christian Reformed Churches in the Netherlands (CRCN)

(1) This is a church with which close ties have developed through our association in the REC. They, like us, resigned from the REC in 1988.

(2) They are the continuing church of the 1834 separation from the state Church (Hervormde Kerk); they did not enter the union of 1892 which formed the Reformed Churches in the Netherlands (GKN). There is diversity in the church, and in their small nation with its proximity of denominations, it is not surprising that there is a variety of opinions about the relationships that they should
have with those other churches. Thus the uniting, even cooperation, with other Reformed churches is difficult. Nevertheless they are seeking unity, and are holding discussions with several churches.

(3) They have an open-ended directive from their synod to seek greater unity with our Church. One avenue might be through the International Conference of Reformed Churches, which they have not yet decided to join, and another might be a direct bilateral relationship. The Committee is seeking to follow the latter.

(See Recommendation 2. Ground b.A.)

c. Netherlands Reformed Churches (NRC)

(1) This church was formed by people who left the RCN/L (below) largely over what they regarded as excessive synodical authority. In the Churches' early years there was a tendency toward independentism, and while that still exists to a degree they have realized its weaknesses and are developing their own synodical structure. Their synods, which extend over a year or more, hold their sessions one day a month. There are 97 congregations with about 30,000 members.

(2) The Church has some theological diversity; and there are eight congregations that are “affiliated,” without vote in Synod, that have women elders.

(3) Nevertheless, as a whole they have a basic affinity for the RCN/L and the CRCN, as well as for the OPC. They are engaged in unity discussions with the CRCN. They have not sought membership in the ICRC mainly out of concern for having relationships with the RCN/L, from which they had separated.

d. Reformed Churches of the Netherlands [Liberated] (RCN/L)

(1) These Churches were formed in 1944 when they left the Reformed Churches in the Netherlands (GKN) over Article 31 in the Church Order of Dordt and what they perceived to be a tendency toward a “baptismal regeneration” position by the GKN. They consider themselves to be the true GKN, hence their continued use of that name; they use the word “Liberated” (Vrijgemaakt), however, to distinguish between the two churches, and use the word “Synodical” to identify the other church.

(2) They do not have official relationship with any other church in the Netherlands, but in recent years they have had conversations with the CGKN and the NGK. They have close relationships - “sister-church” in some instances - with some churches in other countries. It was this Church that took the prime initiative in the founding of the ICRC.

(3) Their Synod has adopted new, more detailed, rules for sister-church relationships and has mandated efforts to move toward a sister-church relationship with us. (Some years ago our General Assembly determined that a sister-church relationship with churches in other countries was impracticable. Our committee will have to discuss this matter with them).
e. Evangelical Presbyterian Church of Ireland (EPCI)
   (1) Their origins go back to the Presbyterian Church of Ireland (PCI) in a similar context of liberalism and at about the same time (1927) as our conflict in the Presbyterian Church in the USA. As in the case of today’s PCUSA there is an evangelical wing in a predominantly liberal Church (PCI).
   (2) They have 10 congregations in Northern Ireland, one in Dublin, Republic of Ireland, and one minister in England who serves as pastor of a congregation of the Presbyterian Association of England.
   (3) They would like to obtain first-edition *Trinity Hymnals* for use in all their churches
   (See Recommendation 2. Ground b.B.)

f. Free Church of Scotland (FCS)
   (1) No true Presbyterian can but have a sense of deep appreciation for, and oneness with, this Church whose heritage goes back to the martyrs of the days of “Bloody Mary”, the “Solemn League and Covenant”, John Knox, and the secession of almost 150 years ago (1843). Today they still hold firmly to the faith of their fathers.
   (2) The Church was active in the REC, and they stood shoulder-to-shoulder with us in our efforts to help the REC preserve its Reformed character until their withdrawal in 1980. We have felt close to them over many years. They are a charter member of the ICRC and are pleased that the OPC has applied for membership.
   (3) They are presently engaged in seeking to recover from a period of numerical decline and are beginning a program of church planting. They are aware of the impact of secular education and of the need for Christian education.
   (4) They are endeavoring to prepare a Psalter in modern English for use in the churches.
   (See Recommendation 2. Ground b.C.)

g. Reformed Presbyterian Church of Ireland (RPCI)
   (1) This Church is akin to the Reformed Presbyterian Church of North America, with which we have close fellowship. One difference between them is that the RPCI does not have women deacons. In fact, we were informed that they have few deacons at all. Their membership is 4-5,000 in 38 congregations. There are 30 active pastors.
   (2) The RPCI, once a member of the REC, is now a member of the ICRC.
   (3) The Church has operated a seminary but we do not have information on the current number of students or faculty.
   (4) The Church has done constructive thinking on the nature of interchurch relations. They have adopted principles for sister-church and fraternal relationship and deal with other relationships on their own merits. These should prove helpful to your Committee as it tries to clarify relationships for our church.
(See Recommendation 2. Ground b.D.)

2. Africa

The subcommittee visited four churches in Africa:

The Church of Central Africa Presbyterian (CCAP) is a church that is composed of five synods, each of which is represented separately, as a discrete church, at meetings such as those of the REC. We list separately here the two synods that were visited in this trip, but with two prior comments on the CCAP itself.

(1) This church began in Malawi, the joint product of the Free Church of Scotland (FCS) and the Dutch Reformed Church of South Africa (DRCSA); thus the presbyterian name. The five synods are: Nkhoma [central Malawi]; Blantyre [southern Malawi]; Livingstonia [northern Malawi]; Harare [Zimbabwe]; and Zambia [Zambia]. Work began in Zambia and Zimbabwe when workers migrated to those countries from Malawi. The five synods have a total membership of over 800,000. Our visits were to the Harare and Nkhoma synods (see a. and b. below).

(2) The first missionary contact in Malawi was by David Livingstone, missionary of the FCS, who came in the 1860s. The FCS worked in the north, the Church of Scotland in the south, and the DRCSA in the central area, now the Nkoma Synod.

a. Harare Synod (CCAP/H)

(1) Membership: the smallest of the synods - 15 congregations with 7098 members

(2) They are committed to the Scriptures and the Reformed confessions. They expressed deep thanks to the OPC for showing enough interest in them to send our representatives to meet with them. They want to deepen our relationship.

(3) There is a great need for books for pastors. The Committee has established a program entitled Adopt-a-Pastor, and our churches are invited to adopt an African pastor to whom to send books for his library. Our contact person is Mr. Peterson.

b. Nkhoma Synod (CCAP/N)

(1) Membership: 94 congregations with 300,000 members

(2) The headquarters of the CCAP includes a fine hospital, the Synod offices, a large Church building, a school and many other buildings. The buildings were all made of home-made red bricks, and were very impressive.

(3) The CCAP/N has made amazing progress. The first missionaries went there just a century ago, and they now have 300,000 members. Their congregations average about 3,000 members. They also have about 1,500 "prayer halls," groups of believers distant from organized churches. The people of the prayer halls number from 1,500 to 2,000; they are served by an evangelist. Each pastor is responsible for six to 16 or more prayer halls. The ruling elders are active in the oversight of the spread-out membership.
(4) The Church is ministering to some 800,000 refugees from Mozambique. They, as well as poor Malawians, need used clothing. It can be sent to: Dr. Yeremiah A. Chienda, General Secretary, Church of Central Africa Presbyterian, Nkhoma Synod, P. O. Box 45, Nkhoma, Malawi.

(5) They are in the final stages of preparing to send a missionary to Mozambique.

The membership of the other three synods is: Blantyre Synod, 71 ministers and 200,000 members; Livingstonia Synod, 71 congregations and 300,000 members; and Zambia Synod, 19 congregations and 12,418 members.

c. Reformed Church of Zambia (RCZ)

(1) There are two Reformed churches in Zambia - the CCAP, Zambia Synod (CCAP/Z) and the RCZ. The subcommittee met with the RCZ.

(2) Our meeting with the RCZ was very cordial, encouraging and profitable. They confessed that they believe the Bible is the Word of God without question, and is infallible and true.

(3) The Church has 105 congregations with 300,000 members and they are growing at the rate of 5-10 churches per year. There are 83 pastors in the congregations.

(4) Work was started in Zambia by missionaries of the DRC in 1899. After 15 years the entire province had been covered. By 1913 work had moved into the central province. And now the entire country is covered.

d. Reformed Church of East Africa (RCEA)

(1) The RCEA centers around Eldoret, Kenya, a city of 70,000 in northwest Kenya. This church, a former member of the REC, left that body when we did in 1988.

(2) We found in them a deep commitment to Scripture as the Word of God, to the gospel as the only answer to man's sinful situation, and a commitment to the Reformed faith.

(3) The RCEA numbers about 20,000 in total membership, and is organized in 15 parishes and about 150 to 170 congregations. There are but 25 pastors in the entire Church. Each parish consists of from three to 15 congregations served by one pastor and one or two evangelists. The majority of the sermons are preached by ruling elders.

(4) They have a Bible College in Plateau. One of the teachers studied for five years in the United States, including time at Calvin College. The Bible College has a two-year course with two instructors for the technical side and two in theology. They give vocational training for “tent-making.” They have hopes of having the Bible College become a college for theological training. They also maintain a hospital that had been begun by missionaries.

3. Observations

On the basis of impressions received by the subcommittee the Committee offers to the Church several observations.
a. In terms of numbers Africa is becoming the center of the Reformed church. Ours is now the duty and privilege to seek to help them as they appeal to us — in their eyes a mature, committed, Reformed church — with Reformed literature for their pastors and classrooms, Reformed instructors, financial study-help, not to mention helping to feed and clothe their poor. They are, just like us, a people needing to be helped and to help in order to grow into the fullness of Christ.

b. Corporate responsibility - the responsibility of each of a body's parts for the whole - does not seem to have as much importance for “third world” people as it does for us; the here and now are of prime importance. For example, for some churches in Africa apartheid seems to eclipse all other moral issues; they do not like homosexual tolerance but it seems far away and not of as much concern to them.

c. The membership in the REC of the Reformed Churches in the Netherlands (RCN/GKN) with all their theological and moral aberrations, does not seem, for some churches, to outweigh the material benefits that are offered to them by the RCN and the Dutch Reformed Church of South Africa (DRCSA), both of which churches remain in the REC. Benefits include money for buildings, hospitals, schools, relief, and theological training that, even though theologically liberal, is free. And issues such as those raised about the RCN are dismissed by many as “Western.” It appears that in that light the REC is not likely to have theological integrity again.

d. The story in the Netherlands and the British Isles is very different, where faithfulness to the Word of God at all costs is seen as paramount, and where implications of Scripture are sometimes drawn more narrowly. While many factors must contribute to that difference, one striking factor is that all six of the northern European churches have, like the OPC, faced the need to separate from what they saw as unfaithful churches and acted on it, even at great cost; none of the other churches has had that experience. There is also the factor of differences in cultures; some cultures tend to be less confrontational than others, though in only some respects. Nor can the centuries-old traditions of those northern churches, built as they were on direct involvement in the Protestant Reformation, as over against the developing traditions of the south, be discounted. All of these teach us the great necessity and high privilege of not only having the Word of God ourselves but also of God’s people from all over the world studying it together in order to strive to be of one mind in the Lord.

e. The ICRC may well ponder the above observations. Presently composed overwhelmingly of “western” churches, as was the REC at its beginning, the ICRC as it seeks to bring nonwestern churches into its fellowship, must be concerned about the values and perspectives and commitments of the churches seeking membership. If it is to be a truly worldwide body of Reformed churches that will confer together on the basis of the Bible it may not, on the one hand, limit itself
to a British-American and continental enclave, while, on the other hand, it may not broaden its base by subjugating its biblical foundations to ethnic/national considerations.

C. International - Far East and South Pacific

1. Far East
   a. Reformed Church in Japan
      (1) The Committee is addressing to the Reformed Church in Japan a letter questioning their present working relationship with the Presbyterian Church (USA) in missionary work in Japan. The Committee hopes to be able to report further on this matter to the next General Assembly.
      (2) The Church is undertaking a study of the question of women in office, and the Committee plans to offer to them study materials that have been developed in our own study of the question.
   b. Presbyterian Church in Korea (Kosin)
      (1) As is well known our missionaries in Korea have had a long and close relationship with this Church. Now that our forces there have been reduced by the Committee on Foreign Missions to one missionary family, our fellowship has been much reduced in quantity. The work of our sole missionary, however, the Rev. Young J. Son, in his capacity as Director of the Missionary Training Institute in Seoul, gives him wide contacts throughout the Church and is a great assistance in their growing endeavor to send missionaries to foreign lands.
      (2) There is at present an effort being made to establish a missions study center in Seoul to be named for the Rev. Bruce F. Hunt, a longtime missionary of the OPC, honored in Korea as well as at home.

2. South Pacific
   a. Reformed Churches of Australia
      There has been little contact with the Church during the past year. We were honored last year by the presence of their first-ever Fraternal Delegate to one of our General Assemblies. It is the hope of the Committee to be able to reciprocate by sending a Fraternal Delegate to their Synod in the near future. Their Synod meets every three years.
   b. Reformed Churches of New Zealand
      (1) There is occasional correspondence between our Committee and the Interchurch Relations Committee of this Church, but there is nothing of note to report this year except that we keep contact with them. It is our understanding that they have published a modern English version of the Westminster Confession of Faith, but we are not certain of its text nor standing in the Church. We are in the process of exploring this matter.
      (2) It is hoped that the dates of the Synods of this Church and the Reformed Churches of Australia might be somewhat proximate so that we could send a fraternal delegate to both churches in one trip at some future time.
c. Presbyterian Church of Eastern Australia
   This church is a member of the ICRC and our observers to the meetings in Edinburgh and Vancouver had good fellowship with their delegates. The Committee believes that the two churches should seek to have closer fellowship. If a fraternal delegate is sent to this area in the future it would be the intention of the Committee to try to include their general assembly in the visit.

d. Close fellowship
   The positions and interests of these churches are very close to ours and we regard it as important that we seek closer fellowship with them.

II INTERCHURCH BODIES

A. North American Presbyterian and Reformed Council (NAPARC)
   1. Annual Meeting
      a. The North American Presbyterian and Reformed Council held its annual meeting in Atlanta, Ga., on November 7-8, 1990. The Presbyterian Church in America was the host church for the meeting. Along with representatives of the six NAPARC churches there were observers from five other churches present. Dr. John L. Carson of the Associate Reformed Presbyterian Church was Chairman. The member churches are the Associate Reformed Presbyterian, Christian Reformed, Korean American, Orthodox Presbyterian, Presbyterian in America, and Reformed Presbyterian of North America.

      b. The observers were from the American Presbyterian Church, Evangelical Presbyterian Church, Presbyterian Reformed Church, Protestant Reformed Churches in North America, and the Reformed Presbyterian Church of the Americas.

      c. A feature of each meeting is that each delegation informs the body of actions of its previous major assembly which it regards as significant in the life of the Church. Your Committee includes information from these reports in its reports to our General Assemblies.

      d. In conjunction with the annual Council meetings, "consultations" of the program agencies of the member churches (Christian education, foreign missions, home missions) are held. These meetings afford not only information about each other's work but also the opportunity for cross-fertilization of ideas and cooperation.

   2. Christian Reformed Church
      The Council voted to send the following communication to the Christian Reformed Church:

         "In harmony with the stated 'purpose and function' of the NAPARC to exercise mutual concern in the perpetuation, retention, and propagation of the Reformed Faith (Constitution III:3), the North American Presbyterian and
Reformed Council calls upon The Christian Reformed Church to reverse the action of the 1990 Synod leading to the opening of the offices of minister and ruling elder to women, as contrary to the Scripture and the Reformed standards which insist that ‘everything will be carried on in the church...according to the rule prescribed by Saint Paul in his Epistle to Timothy (Belgic Confession of Faith, Article XXX). In I Timothy 2 and 3, in giving authoritative instruction regarding proper conduct ‘in the household of God, which is the church of the living God, the pillar and support of the truth’ (3:15), the Apostle explicitly disallows to a woman the exercise of teaching or ruling authority over men in the church (2:12), and grounds this command in the divine creation order.

“We send this resolution to our brethren in the Christian Reformed Church with profound respect and deep appreciation for the Christian Reformed Church, in an humble spirit and with a heavy heart.”

The vote of the Council, each church delegation having one vote, was five affirmative votes, with the Christian Reformed delegation abstaining.

3. Evangelical Presbyterian Church

Although the chairman of the EPC Fraternal Relations Committee had written a response to the Council which he described as “the EPC response to the issues raised” by the Council, the Interim Committee informed the Council that the EPC had not yet responded as a General Assembly to the Council’s 1988 request that they “reconsider” their positions on “the continuance of such extraordinary gifts as prophecy and tongues,” “the ordination of women to ruling and teaching office(s),” and “divorce” “in the light of Scripture and the Reformed Standards that form the basis of the Council.” Their representative at the meeting acknowledged that the General Assembly had not responded to the request, but expressed his own opinion that the NAPARC churches do not have explicit statements in their standards regarding the points being asked of the EPC. The Interim Committee was “instructed to continue conversations with them over the next year in pursuance of their application for membership.”

4. Next meeting

The Reformed Presbyterian Church of North America is scheduled to host the 1991 meeting of NAPARC, planned for November 6,7, in the Pittsburgh, Pa. area.

B. International Conference of Reformed Churches

There has not been noticeable activity in the ICRC in the past year. Our application for membership has been made and it is being processed for decision at the meeting scheduled for Seoul, Korea, in 1993. (See Recommendation 6)

C. Reformed Ecumenical Council

The Reformed Ecumenical Council has invited our Church to send an
observer to the next meeting, scheduled to be held in Athens, Greece in 1992. (See Recommendation 1)

III COMMITTEE STRUCTURE

A. Restructure

Our organizational restructuring that was made possible by enlarging the Committee's membership in 1989 is standing us in good stead for the changing "Reformed" scene. By means of subcommittees assigned to serve as liaisons to the various churches with which we have fellowship, or varying degrees of contact, we are able to obtain more information and develop more frequent and meaningful exchange with them. These committees report to the full committee at each of its meetings. In 1990 a subcommittee of two of our members spent five weeks on a visit to churches in Europe and Africa. The pressure and demands of time on our members are great - during the year nearly eight 12-or-more-hour days were spent in full Committee meetings, plus subcommittee work.

B. Officers

Chairman, John P. Galbraith
Secretary, Jack J. Peterson

C. Subcommittees

1. On External Relations
   b. South Africa - R. B. Gaffin, Jr., R. A. Barker
   c. Europe - R. B. Strimple, W. Shishko
   d. Asia, Pacific, South and Central America, Mexico - G. I. Williamson, T. E. Tyson
   e. Ecumenical Organizations: World Evangelical Fellowship (WEF), World Alliance of Reformed Churches (WARC) - J. P. Galbraith

2. On North American Churches
   a. Associate Reformed Presbyterian Church (ARPC) - G. I. Williamson
   b. Christian Reformed Church of North America (CRCNA) - R. B. Strimple
   c. Korean American Presbyterian Church (KAPC) - G. D. Jerrell
   d. Presbyterian Church in America (PCA) - W. Shishko
   e. Reformed Presbyterian Church of North America (RPCNA) - R. A. Barker
   f. Reformed Church in the United States (RCUS) - G. I. Williamson
   g. Canadian Reformed Churches (CANRC) - R. B. Gaffin, Jr.
   h. Bible Presbyterian Church (BPC) - G. D. Jerrell
i. Free Reformed Churches of North America (FRCNA) - J. J. Peterson
j. Protestant Reformed Church of North America (PRCNA) - J. J. Peterson
k. Reformed Presbyterian Church in the United States (RPCUS) - W. Shishko
l. Evangelical Presbyterian Church (EPC) - T. E. Tyson
m. Orthodox Christian Reformed Church (OCRC) - R. B. Strimple
n. Netherlands Reformed Church (NRC) - R. B. Gaffin, JR.
o. Presbyterian Reformed Church (PRC) - T. E. Tyson
p. Concerned Laymen (PCUSA) - R. A. Barker
q. National Association of Evangelicals (NAE) - R. A. Barker


4. Appointment of Fraternal Delegates - R. A. Barker
5. International Conference of Reformed Churches (ICRC) - G. I. Williamson
6. North American Presbyterian and Reformed Council (NAPARC) - W. Shishko

IV RECOMMENDATIONS

1. That the Assembly decline the invitation of the Reformed Ecumenical Council to send an observer to REC Greece 1992. (See II.C.)

   *Grounds:*
   
   (1) REC observers are "representatives sent by churches...which have an interest in the cause of the Council and are invited by the Interim Committee..." (REC Constitution). While it may be said that in a broad sense the OPC is interested in the cause of worldwide Reformed ecumenical relations, the specific disinterest of the OPC in the REC has been shown by our leaving the REC and applying to the ICRC for membership. Under those conditions an observer whose function would amount to an undercutting of the REC should not be sent. And if he would not be critical of the REC he and our church would be flying false colors.

   (2) The report of this Committee's subcommittee that visited REC-member churches in 1990 makes clear that even those churches do not think that the issues that concern us are sufficient for them to leave the REC, nor are they inclined to press those issues. If our subcommittee could not influence the leaders of these churches in direct conversations, it does not seem reasonable to hope that they or others could be influenced in a large gathering.

   (3) Our established practice of sending more that one representative to
such meetings for the purpose of mutual advice and counsel in sensitive situations has been a wise practice, and that would add to the expense of a questionable venture.

(4) To spend the Church's money in a questionable cause is all the more unwarranted in view of Recommendation 6 below to spend another large sum in the following year for what is deemed to be a clearly worthwhile cause, the sending of observer-delegates to the ICRC in Seoul, Korea.

2. That the Assembly cordially invite the churches listed below to enter into a relationship of ecclesiastical fellowship with the OPC, with the following conditions:
   a. The implementation of the relationship of ecclesiastical fellowship where possible and desirable would be by:
      (1) Exchange of fraternal delegates at major assemblies
      (2) Occasional pulpit fellowship (by local option)
      (3) Intercommunion (regulated by each session/consistory)
      (4) Joint actions in areas of common responsibility
      (5) Communication on issues of joint concern
      (6) The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity
      (7) Exchange of minutes/yearbooks
   b. The Committee is well aware that frequent exchanges of fraternal delegates would be costly. It is therefore the understanding of the Committee that such exchange would be only "where possible and desirable." With the frequency of travel to Europe and with the presence of our military chaplains and others in Europe, such exchange may be possible occasionally at minimal cost to the Church.
   c. From the other side they occasionally have men in the States. In 1989 we had a representative of churches from South Africa address our assembly.
   d. The main contact will be through correspondence and the exchange of minutes.

   **Grounds:**
   (1) We acknowledge the scriptural mandate (Ephesians 4) to enter into ecclesiastical fellowship where it is consistent with scriptural unity and truth as a visible demonstration of the unity of the church both to the church and to the world.
   (2) As defined by the 45th (1978) General Assembly, Ecclesiastical Fellowship is a relationship in which the churches involved are Reformed in their confessional standards, church order, and church life though there may be such differences between them that union is not possible at this time and there might be considerable need for "mutual concern and admonition."

   The churches are:
   A. The Christian Reformed Churches in the Netherlands

   **Grounds:**
   1. Their confessional standards are the three forms of unity,
that is, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt.

2. Their church order is based on the church order of Dordt, the standard church order of the Reformed churches.

3. Their church life has been seen by our Church in personal contact in the RES/REC for many years. They have, in recent years, stood firmly with us in the battle against the unbelief of the Reformed Churches in the Netherlands (GKN). They have withdrawn from the REC since REC Harare 1988 because of the continued tolerance in the REC of the GKN.

4. In 1989 a representative of our committee met with brothers from the CGKN and attended their Synod in Groningen (1989). In 1990 Messrs. Peterson and Williamson of our Committee met with deputies of the CGKN. These meetings were very profitable and confirmed the conviction that the CGKN are truly Reformed in "their confessional standards, church order and church life."

(See 1.B.1.b. above)

B. The Evangelical Presbyterian Church of Ireland

Grounds:

1. Their confessional standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms.

2. Their church order is based on the Form of Government of the Westminster Assembly.

3. Their church life was seen by our Church in personal contact in the RES/REC for many years. They, like the Reformed Presbyterian Church of Ireland and the Free Church of Scotland, withdrew from the RES in 1980 because of the continued tolerance of the GKN by the RES.

4. They withdrew from the Presbyterian Church of Ireland in 1927 over liberalism in that church. Their history is similar to ours.

5. In 1990, Messrs. Peterson and Williamson of our Committee met with the Interchurch Relations Committee of this Church and preached in their congregations. These meetings were very profitable and confirmed the conviction that the Evangelical Presbyterian Church of Ireland is truly Reformed in their "confessional standards, church order, and church life."

(See I.B.1.e. above)

C. The Free Church of Scotland

Grounds:

1. Their confessional standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms.

2. Their church order is based on the Form of Government of the Westminster Assembly.

3. Their church life was seen by our Church in personal contact in the RES/REC for many years, and we have had numerous contacts since. They, like the Reformed Presbyterian and Evangelical Presbyterian churches of Ireland,
withdrawn from the RES in 1980 because of the continued tolerance of the GKN by the RES.

4. They withdrew from the Church of Scotland in 1843 over liberalism in that Church.

5. In 1990, Messrs. Peterson and Williamson of our Committee met with the Interchurch Relations Committee of this Church. These meetings were very profitable and confirmed the conviction that the Free Church of Scotland is truly Reformed in their “confessional standards, church order, and church life.” (See I.B.1.f. above)

D. The Reformed Presbyterian Church of Ireland

*Grounds:*

1. Their confessional standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms.

2. Their church order is based on the Form of Government of the Westminster Assembly.

3. Their church life was seen by our Church in personal contact in the RES/REC for many years. They, like the Evangelical Presbyterian Church of Ireland and the Free Church of Scotland, withdrew from the RES in 1980 because of the continued tolerance in the RES of the GKN.

4. They have a long history in the Covenanter tradition and are the mother church of the Reformed Presbyterian Church of North America.

5. In 1990, Messrs. Peterson and Williamson of our Committee met with the Interchurch Relations Committee of the Reformed Presbyterian Church (Covenanter) of Ireland and preached in their congregations. These meetings were very profitable and confirmed the conviction that the Reformed Presbyterian Church (Covenanter) of Ireland is truly Reformed in their “confessional standards, church order, and church life.” (See I.B.1.g. above)

3. That the Assembly elect a committee of three members to examine the method of admission of guests to the Lord’s supper, and report to the 60th (1993) General Assembly, with recommendations if deemed advisable. (See I.A.2. above)

*Ground:* The position of the OPC on this matter has been challenged by the Committee for Contact with the OPC of the Canadian Reformed Churches. Our commitment to our Biblical Principles of the Unity of the Church demands that we be willing to make such an effort on such an important matter.

4. That the Assembly direct the Committee on Ecumenicity and Interchurch Relations to consider the desirability and feasibility of the Orthodox Presbyterian Church adding the Three Forms of Unity (Belgic Confession, Heidelberg Catechism, and the Canons of Dordt) to its present confessional standards (the Confession of Faith, the Larger Catechism, and the Shorter Catechism) and of establishing a
common Presbyterian and Reformed church order, so as to provide a basis for unity into one church body of those who are committed to one faith. (See INTRODUCTION, A. above)

**Grounds:**
(1) This would be a possible means of fulfilling the ecumenical mandate to unite churches committed to the Reformed faith.
(2) Some see this as desirable for church unity and union.
(3) The model of the Reformed Churches of New Zealand with which we have fraternal relations provides a precedent for the establishment of such a church.

5. That the Assembly propose to the presbyteries that Form of Government XVI,7. be revised and Form of Government XVI,8, be added, to read as follows:

"7. A congregation may withdraw from the Orthodox Presbyterian Church with the written approval of its presbytery, requested and obtained by the session, prior to an affirmative vote of the congregation at two successive meetings of the congregation, duly called by the session, notice of the proposed action having been included in the calls for the meetings. The meetings shall be held not less than three weeks, nor more than one year apart. If the congregation, at the time of the second meeting, reaffirms a previous action to withdraw, it shall be the duty of the presbytery to prepare a roll of members who desire to continue as members of the Orthodox Presbyterian Church and to provide for the oversight of these continuing members.

8. A congregation may withdraw from the Orthodox Presbyterian Church without the approval of its presbytery only according to the following procedure:

a. Two or more members of the congregation, including at least one ruling elder, if there be one, shall have been present at two consecutive stated meetings of the presbytery, and any special meetings of the presbytery held for the purpose of addressing any problem(s) in that congregation, prior to the session's calling of a congregational meeting for the purpose of discussing or initiating possible withdrawal from the OPC.

b. Before issuing that call the session shall inform the presbytery, at a stated meeting, of its intention to ask the congregation to vote on withdrawal, together with grounds. The presbytery, through its agents appointed for the purpose, shall seek, within a period not to exceed three weeks, in writing and in person, to dissuade the session from its intention. If the session is not so dissuaded, it may issue a written call for the first meeting of the congregation. The call shall contain the session's recommendation for withdrawal with its written grounds, together with the presbytery's written argument.

c. If the vote of the congregation is in favor of withdrawal, the session shall call for a second meeting to be held not less than three weeks, nor more
than one year, thereafter. The presbytery shall have the opportunity, at any congregational meeting at which a motion to withdraw is being considered, to dissuade the congregation from withdrawing. If the congregation, at the second meeting, reaffirms a previous action to withdraw, it shall be the duty of the presbytery to prepare a roll of members who desire to continue as members of the Orthodox Presbyterian Church and to provide for the oversight of these continuing members.”

(See INTRODUCTION, B.4. above.)

_Grounds:_

(1) By putting the withdrawal process under the supervision of the presbytery, these provisions for withdrawal complement the provisions for receiving congregations in Form of Government XXIX,B.

(2) Churches that leave the OPC have a tendency first to distance themselves from their presbyteries. The purpose of stipulation 8.a. is to insure that at least two members of the congregation, other than the pastor, have firsthand knowledge of the work, responsibilities, fellowship, and tenor of the presbytery and the regional church, before the initial step to withdraw is taken.

(3) These provisions for withdrawal respect the biblical authority and responsibility of the session to lead the congregation in all things.

(4) The present FG XVI,7. makes no provision for the involvement of the presbytery in the withdrawal process until the second meeting at which the congregation is to vote on withdrawal, thus precluding meaningful counsel.

(5) The proposed revision seeks to do justice to FG XIV,5., “The presbytery has the power to order whatever pertains to the spiritual welfare of the churches under its care, always respecting the liberties to the individual congregations under the constitution.”

6. That the Committee on Ecumenicity and Interchurch Relations be authorized to appoint two Observers, to serve subsequently as Delegates if and when the OPC is received as a member church, to the 1993 meeting of the International Conference of Reformed Churches to be held in Seoul, Korea. (See II.B. above.)

_Grounds:_

(1) The Church has applied for membership in the ICRC and should be represented at the Conference.

(2) At the beginning of the Conference the OPC would not be a member church and our representatives would qualify only as Observers. If we should be received into membership the Observers would be eligible to be seated as delegates of a member church.

(3) It has proved in the past to be a good policy to send more than one representative to such meetings so that they can confer about issues before the body, rather than all the responsibility being placed on one person.
7. That the Assembly request Great Commission Publications to consider producing a 13-week study dealing with the Westminster Assembly and its work for use in adult Sunday school classes in our churches in 1993 and afterwards.

_Ground:_ Most of our members are know little of our Church's Reformed heritage, and greater knowledge of it would strengthen our foundations; other Presbyterian churches could benefit from it also.

8. That the following budget be approved for the year 1992:

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<td>Meetings and general expenses</td>
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<td>Fraternal Delegates (from and to other churches)</td>
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<tr>
<td>Theological Training Assistance Fund</td>
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_V ELECTIONS_

The terms of the following members expire at this Assembly: The Rev. Messrs. William Shishko, Robert B. Strimple, Ph.D., G. I. Williamson

Dr. Strimple has informed the Committee that he deeply regrets that he would not be able to serve on the Committee at this time if elected. Mr. Shishko has also indicated his inability to serve again.

Members may be ministers and/or ruling elders. There is no required number of one or the other to be elected to this committee.
REPORT OF THE MINORITY OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

The Minority disagrees only with the recommendation of the Committee on declining the invitation of the Reformed Ecumenical Council to send observers to REC Athens 1992.

RECOMMENDATION

The Minority recommends that in response to the invitation of the REC to send observers to REC Athens 1992 that the Orthodox Presbyterian Church send two observers to be appointed by the Committee on Ecumenicity and Interchurch Relations to REC Athens 1992 with a suggested budget of $4,750.00.

Grounds:

(1) In a document, “An answer to ‘The Response of the Interim Committee’ of the Reformed Ecumenical Council,” dated September 8, 1989 and sent to the member churches of the Reformed Ecumenical Council, the OPC stated that
   a. “We were privileged to be part of the RES/REC since 1949. We have been enriched by the international fellowship that it gave us;
   b. “the ultimate reason for our resignation was: ‘the unwillingness of the REC to abide by its Constitution and enforce the qualifications for membership as stated in its Basis and Purpose, evidenced in its toleration of the membership of the’ GKN;
   c. “We recognize that some delegates, with great reluctance, voted to give the GKN and the REC ‘another chance’; and,
   d. “We deeply regret the loss of fellowship with so many of you, and we hope that we may find each other again. And we are thankful that, among those continuing their membership in the REC for the present, some have already expressed a desire to have direct fellowship with us.”

(2) In the “Statement of Resignation of the Orthodox Presbyterian Church from the Reformed Ecumenical Synod”, read on June 10, 1988 to RES Harare 1988, we stated “If the RES should, in future days, return to a credible maintenance of its Basis we would certainly feel obliged to consider returning.”

We need to have observers at this first meeting after our leaving to see if any action is taken, especially regarding the Reformed Churches in the Netherlands, Synodical, that would return the REC to a credible maintenance of its Basis.

(3) On October 25, 1988, letters were sent to REC churches and to some delegates to Harare 1988 informing them of the reason for our leaving the REC and seeking continuing fellowship with them. Responses were received from several churches. The vast majority were sympathetic to our church and its stand in Harare.
Appendix

Several expressed a desire for further contact and fellowship.

In response the Assembly sent a delegation to visit the African and European churches seeking to further our contact and fellowship. Several churches visited requested assistance regarding the REC and the problem of GKN membership.

(4) In the Report to the 1989 General Assembly the delegates to RES Harare 1988 reported the following: "The Orthodox Presbyterian Church should be happy if it is proven to have acted prematurely. The Assembly should consider seriously having an observer at REC 1992."

(5) REC Athens 1992 will be another crucial meeting of the Council. REC Harare 1988 said that the Council was serious about the GKN and her deviations. The Council asked the Interim Committee "to present to the next Synod (Council) a recommendation regarding the continued membership of the GKN in the REC in the light of: a. the Basis and Purpose of the REC and b. the response of the GKN Synod to recommendations 1-5 [regarding the GKN] above." In recommendation 5 the REC requests the GKN Synod "to rescind its position on homosexual practice and the methods of interpretation of the Bible which lies behind it..."

(6) This would be an opportunity to meet with 25 or more churches with whom we have had close relationships over the years and to reestablish contact with them. This is especially true of churches that are isolated such as the Dutch Reformed Church in Sri Lanka and the two churches in Nigeria. It would also afford the opportunity to meet with the Reformed Church in Japan to discuss face-to-face the situation described in the Report.

Richard B. Gaffin, Jr.
Glenn D. Jerrell
Jack J. Peterson
Thomas E. Tyson
REPORT OF THE COMMITTEE ON
THE INVOLVEMENT OF UNORDAINED PERSONS IN
THE REGULAR WORSHIP SERVICES OF THE CHURCH

INTRODUCTION

Your Committee is composed of the Rev. Messrs. 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.

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.”

WORK

The Committee struggled with the questions involved and with the Scripture as it dealt with the answers to those questions. Out of those struggles three positions evolved. Those three positions are set forth in the appendix to this report. It is the intention of the Committee not to have the Appendix printed in the Minutes of this General Assembly.

The Committee has sent a copy of the final report to the Committee on Revisions to the Directory for the Public Worship of God as requested by the 55th General Assembly explaining that we have not come to unanimity.

Mr. Gaffin was appointed as a corresponding member of the Committee to the General Assembly.

RECOMMENDATIONS

1. that the General Assembly invite presbyteries, sessions and other interested parties to send responses to the Committee on Revisions to the Directory for the Public Worship of God.

2. that the Committee be dissolved.
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I THE INVOLVEMENT OF UNORDAINED PERSONS
(Gaffin, Jerrell, Peterson)

A. Mandate
1. Our Directory for the Public Worship of God [DPW] already makes provision for the involvement of unordained persons in public worship. As members of the assembled congregation, they are to be active participants in congregational singing, responsive reading, bringing offerings, and receiving the Lord’s Supper, as well as in giving undivided attention to the reading and preaching of Scripture, prayer, salutation, and benediction by the minister. Additionally, although it goes beyond the express provisions of the DPW, unordained involvement in reciting the Lord’s Prayer and the Apostles’ Creed, and in singing in choirs or even, on occasion, as soloists has become accepted, largely uncontroverted practice in our churches.

The DPW, however, also sets definite limits on the involvement of the unordained. Specifically, an individual role or individual expression, in distinction from the rest of the congregation, is limited to the minister; besides preaching, only he, for instance, may pray aloud and read Scripture to the congregation. Even ruling elders, by implication, are excluded from such individual expression.

2. The DPW, however, also sets definite limits on the involvement of the unordained. Specifically, an individual role or individual expression, in distinction from the rest of the congregation, is limited to the minister; besides preaching, only he, for instance, may pray aloud and read Scripture to the congregation. Even ruling elders, by implication, are excluded from such individual expression.

3. These restrictions have become the source of ongoing disagreement in the Church and have led, eventually, to the election of our Committee. Accordingly, the Committee has understood that its mandate is to evaluate the DPW and to consider whether changes are in order to provide for individual participation, in addition to the minister, by unordained persons (as well as ruling elders) in public worship. The undersigned offer the following considerations in support of their conviction that our Church ought to consider making such changes in the DPW.

B. The Regulative Principle
1. The so-called regulative principle is determinative for the worship and government of the OPC; this is part of the distinctive heritage we share as a Reformed church. To affirm that may well be to state the obvious and what is commonplace. But in fact it is not so obvious that there is a common mind on what the regulative principle is and entails. It appears necessary to clear away a certain amount of confusion and equivocation in its use and the appeal made to it.

2. a. The expression “regulative principle” is difficult to document before the 19th century, but its substance is expressed clearly enough, on its negative side, in the Westminster Confession, 20:2: believers are free from, and are therefore not to be bound by, “the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, if matters of faith, or worship.” The phrase “or beside it, if matters of faith, or worship” should not be taken to set worship apart from the rest of life. It does not intend to say that, in comparison with other areas of life, the authority of the Word is somehow another, or of a qualitatively different
order, for worship (and doctrine), as if there is a separate principle of authority for public worship. The thought, instead, is that in teaching comprehensively "what man is to believe concerning God, and what duty God requires of man" the Scriptures do so with such a fulness and sufficiency that in matters of doctrine and worship we are not left free to introduce our own inventions ("the imaginations and devices of men") "or any other way not prescribed in the holy Scripture" (21:1).

b. In other words, 20:2 does not go beyond but is a focussing of the more sweeping assertion of the all-inclusive authority of Scripture made already at 1:6: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture:...." The concern of the Reformed tradition especially, beginning with Calvin and John Knox, has been that the Reformation of the church should not stop short of its government and worship; the regulative principle is simply the sola scriptura carried through to worship. This principle is further expressed, in the handling of the Second Commandment, in Shorter Catechism, 50-52 and Larger Catechism, 108-110.

3. a. It is necessary to be precise about the regulative principle, to specify, as clearly as possible, its scope and provisions. In point, it is a principle (or guide), not a completely elaborated program or procedure. The regulative principle is misunderstood (and begins to be misapplied) when it is construed to mean that God has specified our worship "down to the last detail" or told us exactly how we are to worship him. Such a misconception is contradicted by the Confession when it goes on to say in 1:6, just beyond the passage quoted above, that "there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed."

b. True to this confessional insight, and building on it, is the distinction, absolutely essential for a proper conception of the regulative principle, between elements (or parts) of worship, on the one hand, and forms and circumstances of worship, on the other (see, e.g., J. Bannerman, THE CHURCH OF CHRIST (1869), volume 1, pp. 348-360, who builds on the earlier distinction of George Gillespie, made around the time of the Westminster Assembly, between matters necessary and proper in sacris [in worship] and circa sacris [about worship]). The regulative principle has reference to the former, the proper parts of worship, not the latter. Or better, it applies to formal and circumstantial matters as these are to be "ordered...according to the general rules of the Word." It is fair to say that no end of confusion has entered discussions of worship in Reformed churches, not to mention the bitterness and even unnecessary divisions that may have resulted, because of the failure to appreciate this distinction and carefully weigh its implications.

c. Admittedly, a "gray" area emerges here; it is not always possible to distinguish cleanly between the material and formal in worship, between the
elemental and the merely circumstantial. This accounts, at least in part, for the fact that issues of worship were among the most controverted at the Westminster Assembly, and that the Assembly did not undertake, as a few of its members initially desired, a thorough revision of the Anglican BOOK OF COMMON PRAYER. They produced a directory, rather than a fixed, prescribed liturgy. In so doing, although some continued to hold that an established liturgy of prayers was permissible, even preferable, it wisely adopted a kind of middle ground between the more strictly regulated liturgical approach of earlier Reformed worship in Scotland, Geneva and elsewhere on the continent, and some Puritan Independents who were opposed even to a directory. A clear and firm commitment to the notion of the regulative principle enabled them to achieve this balance.

d. To cite one other especially pertinent example from that time, Robert Baillie, one of the four Scottish commissioners to the Assembly (who distinguished themselves by exercising an influence all out of proportion to their small number), opposed the decision, urged largely by the English Presbyterian majority, to restrict the public reading of Scripture to the minister. Further, he registered his regret in writing and his judgment that this elimination of the existing practice, in Reformed worship in Scotland and elsewhere, of using lay readers (roughly equivalent in their function to what are currently called worship leaders) was unnecessary, and would prove unduly burdensome on ministers and detrimental in the life of the church in general (noted in T. Leishman, THE WESTMINSTER DIRECTORY [1901], pp. 92, 190f.; see also B. B. Warfield, THE WESTMINSTER ASSEMBLY AND ITS WORK [1931], p. 49).

e. Orthodox Presbyterians, standing as we do largely in an "Old School" tradition, especially need to ponder the fact that matters we now accept with virtual unanimity have in the past been rejected as clear, even flagrant violations of the regulative principle. The use of the Lord's Prayer, the Doxology, the Gloria Patri, the Apostles' Creed, hymns, instrumental music (especially the introduction of organs!), choirs, even responsive readings and offerings, have all been vigorously resisted, at one time or other and to a greater or lesser extent, sometimes even as "abominations."

f. If recounted accurately, there is something both admirable and pathetic about the practice of an aging Samuel Miller and his wife continuing week after week to stand alone, in protest, long after the congregation where they worshipped had changed to sitting for the long or pastoral prayer (reported in J. Melton, PRESBYTERIAN WORSHIP IN AMERICA [1967], p. 38). Their concern for principle is laudable, but their confusion of principle with a particular implementation is sad. Particularly in a time like our own, where, undeniably, the regulative principle is widely disregarded and grossly violated, there is need to be on guard against aggravating a bad situation by seeking to impose on others, in the name of principle, what in actuality is a matter of preference or even, in its own way, "will-worship." Too often in the history of Presbyterianism debates about worship have
run aground because on at least one side, sometimes both, formal/circumstantial matters have been escalated into an issue of (the regulative) principle.

g. It is certainly noteworthy that the most explicit statement of the regulative principle in the Confession is found in the chapter “Of Christian Liberty, and Liberty of Conscience.” At stake in the regulative principle is what is at the heart of the Reformation—in Luther’s words, “the freedom of the Christian man.” As James Bannerman, for one, demonstrates in great length (THE CHURCH OF CHRIST, 1:360-375), the regulative principle stipulates not only the extent but the limits of church power. Undoubtedly, the inveterate tendency of the human heart is toward idolatry, toward creating and imposing inventions of our own in worship. But in opposing that tendency we must not exceed Scripture in the restrictions we seek to impose. On (biblical) balance, the regulative principle makes ample provision for what Douglas Bannerman, in a useful, still timely survey, has called “the ideal of Presbyterian worship”: worship that is (1) “spiritual,” (2) “scriptural,” (3) where “the Word of God [is] central,” (4) “congregational” [in the sense of involving the congregation in all parts of worship, in both its entirety and its individuality], and (5) “simple and elastic” (THE WORSHIP OF THE PRESbyterian CHurch [1884], pp. 1-13).

h. If, then, the regulative principle is to function properly, that is, if our worship is to be truly biblical, it is essential not to confuse the elements (parts) of worship with the forms and circumstantial aspects of worship, but to keep that difference clear.

4. What are the elements or parts of worship stipulated by the regulative principle? In answer, it is useful, in identifying specifics, not to lose sight of a basic profile. Biblical worship, as reflected in our DPW, has an essentially dialogic structure: the address of God to his people and their response to him. Further, the substance of this pattern (reflecting the basic structure of the covenant) is readily identifiable. True worship is constituted in its parts by the “means of grace,” what the Catechisms call “the outward means whereby Christ communicates to us the benefits of redemption/his mediation” (SC, 88/LC, 154), namely, the word, sacraments, and prayer. But since the sacraments are a species of the word, basically there are only two elements in worship, corresponding to the covenantal, dialogic structure noted: the word of God and prayer.

a. All of the particular parts enumerated in our DPW reduce to either one of these two parts. From God’s side, his word comes in its reading and preaching, in the salutation, the benediction, and the sacraments. From our side, there is prayer, strictly speaking, in all its fulness, and what also, by extension, is fairly seen as prayer (our address to God): singing Psalms and hymns, responsive reading, and the offering. On biblical warrant, public worship consists of these (two basic) parts, of all of these and these alone. The regulative principle has a simple profile; it is not complicated or difficult to comprehend. In sum, worship of the
triune God is to consist of his word and our prayer/praise, in appropriate forms and ordered circumstances.

5. In this connection it is important to recognize that 1 Corinthians 14:40 ("Let all things be done decently and in order"; cf. verse 33: "God is not a God of disorder but of peace") is not a statement of the regulative principle, nor even of an aspect thereof. Better, it bears on the regulative principle only as it is an ordering principle; it belongs to the latter part of 1:6 of the Confession rather than to the first part or to 20:2 or chapter 21. It rightly enjoys prominence in discussions of worship because it is perhaps most explicit among "the general rules of the Word" that mold "Christian prudence" in ordering "some circumstances concerning the worship of God." It does not deal with the elements of worship but with circumstances and forms, the how of worship not the what. Worshipping, it says, is to be done "decently and in order" (KJV), "properly and in an orderly manner" (NASB), "in a fitting and orderly way" (NIV).

a. What is order in worship? What in its external forms and circumstances is fitting and proper? To ask such questions is already to bring to light that in worship, so delimited, the church has been granted a "large measure of liberty" (DPW, 2:7) and discretionary judgment; a dimension of worship has been left to Christian "common sense." What has been forbidden for the parts of worship (nothing in addition to Scripture; anything even "beside it" is strictly prohibited) is allowed for the circumstances and external forms of worship. Where in the one instance the church is bound only to administer, in the other it has some freedom to legislate. To put the point somewhat provocatively, the Lutheran and Anglican approach to worship (what is not necessarily taught in Scripture expressly but is not contrary is permissible), to be rejected resolutely so far as elements are concerned, finds approval with regard to formal and circumstantial aspects.

b. Calvin, in commenting on 1 Corinthians 14:40, makes a striking and perceptive observation in this respect, and one that is not always appreciated: "The Lord allows us freedom in regard to outward rites, in order that we may not think that His worship is confined to those things." If we have understood him correctly, Calvin is saying that the church has been given latitude in ordering worship to keep us from confusing (mandatory) elements and (discretionary) forms, from confounding what is essential with what is circumstantial, and he is reminding us that such confusion is a likely result when we are bound too strictly to particular forms or seek to enforce conformity in the church to a single pattern.

6. What is a responsible ordering of worship? How are we to determine the scope and legitimate exercise of the discretionary power granted to the church in 1 Corinthians 14:40? Three conditions, enunciated already by George Gillespie (in A DISPUTE AGAINST THE ENGLISH-POPISH CEREMONIES, cited in Bannerman, THE CHURCH OF CHRIST, 1:355-357), help to answer such questions. (Strictly speaking, Gillespie is concerned with distinguishing those matters the church has the right to legislate from those parts or elements it has no authority but to
administer. But what he has to say, on the one side, applies as well to the degree of latitude the church may decide to allow.) (1) "It [any matter legitimate for the church to legislate] must be only a circumstance of Divine worship, and no substantial part of it—no sacred, significant, and efficacious ceremony." It must not be an element in worship (in sacris), but something concerning worship (circa sacris). (2) It "must be such [as is] not determinable by Scripture." The Scriptures must be silent about it. (3) It must be something for which the church is "able to give a sufficient reason and warrant." The point of this last condition, in other words, is that, with the first two conditions met, it is not an "anything goes" situation. In the case of a merely circumstantial matter, about which Scripture is silent, the church is not free to do, or to permit, just anything it wishes; it must have a good reason. These three tests, Bannerman observes, are combined in "the singularly judicious and well-balanced statement" (already quoted above) at the close of 1:6 of the Confession.

7. The Regulative Principle and the DPW
   a. By now it should be clear that, taken as a whole, the DPW does not embody the regulative principle but represents an attempt to implement that principle. The regulative principle is at stake in the DPW only to the extent that the latter is concerned with the parts of worship. The regulative principle is of the essence of Reformed worship; the DPW is not. The regulative principle belongs to "the system of doctrine taught in Holy Scripture" (e.g., cf, 1:6; 20:20); the DPW does not.

   b. This difference is reflected in the fact that, though the OPC has had a Directory for Worship since 1939, it only began to require subscription to it in 1979, and the terms of that subscription are of a different, less binding order: "approve" for the DPW (along with the Form of Government and the Book of Discipline), "sincerely receive and adopt" for the Confession and Catechisms. Our history in this respect mirrors the earlier history of Presbyterianism in America, which, while widespread use was certainly made of the Westminster Directory from the beginning, did not adopt a directory for worship until 1788, long after the Adopting Act of 1729. (This was a revision of the Westminster Directory, on which, in turn, our own Directory is based.) Moreover, from the time of its adoption its status was ambiguous; it proved to be a largely "nondirective Directory" (Melton, PRESBYTERIAN WORSHIP, p. 27).

C. Unordained Persons and Public Worship
   1. The preceding discussion, though lengthy and preliminary, serves to put the Committee's mandate in proper perspective. For that mandate, though ostensibly focussed only on a question of detail in worship, in fact touches the total fabric of worship. The issue, then, has several dimensions: (1) Does the regulative principle exclude unordained persons from exercising individual roles in public worship? If it does, then the matter is settled; such expression is prohibited. (2) If, however, such roles are not a violation of the regulative principle, then the question
concerns their propriety; are they permissible in the light of 1 Corinthians 14:40 and other biblical and prudential considerations? More specifically, Scripture would have us ask, do they promote *edification* (1 Corinthians 14:12)? is their exercise “for the common good” (1 Corinthians 12:7)? (3) Both these questions must be addressed in terms of the dialogic (God to his people/his people to God, word/prayer) structure of worship.

2. In answering these questions it will be useful to keep in mind several additional considerations bearing on the nature and ordering of worship.

a. We must be careful not to compartmentalize corporate worship nor isolate it from the rest of life. We recognize that few, if any, would disagree with this statement. Nonetheless we do believe there is a tendency on the part of some, often in the name of the regulative principle, to highlight the importance of public worship by setting it apart from everything else believers do. Certainly, we must not slight the importance, even the uniqueness, of corporate worship; here, as believers with our children, we come to Mount Zion and are a part of the heavenly assembly (Hebrews 12:22f.), and in a way that is not true of anything else we do.

Still, we must not forget that Scripture sees things on a continuum. Without going into any length here, Romans 12:1 teaches that believers are to offer themselves, in all they do, as a “living sacrifice,” and that to do so is their “spiritual [= reasonable, appropriate] worship” (cf. Hebrews 13:15; 1 Peter 2:5). What is noteworthy is that among the various New Testament word groups for worship, the term used here is from one with the narrowest semantic range, referring almost always to the temple cultus and priestly duties (e.g., Romans 9:4; Hebrews 9:1, 6); Paul’s thought is that, for believers, life in its entirety is to be “your appropriate priestly activity.” Similarly, in a negative vein, the sin of covetousness is viewed in explicitly cultic terms; it is “idolatry,” a violation of the first commandment (Ephesians 5:5; cf. the cultic construal of the believer’s entire existence in verse 2). “The whole of life is worship”; surely that is the Reformed ideal (and not just as a loose metaphor).

b. (1) Similarly, looking at worship in the narrower, more direct sense, we must be careful not to set public worship at too great a distance from other kinds of worship. Certainly, there is a distinction; other types are not the church worshipping as the gathered messianic assembly. But, again, that is not really a fundamental, categorical difference, as if other kinds of worship have a less integral place in the life of the believer. In this connection, we would suggest that the formal-informal distinction applied to worship (cf. the structure of the original edition of the TRINITY HYMNAL) is not particularly helpful, since it seems to suggest that “formality” marks off public worship from other types.

(2) Our Confession (21:6) distinguishes three kinds of worship as to occasion: “in private families daily,” “in secret, each one by himself,” and “in the public assemblies.” The latter, it is true, is to be done “more solemnly,” but surely this does not mean that other, nonpublic worship may be “unsolemn,” that is,
unceremonious and lacking in dignity: the difference is only one of degree and circumstance. The regulative principle, we should not forget, applies to all worship. There are elements of public worship (e.g., preaching, the sacraments) that have no place in our other worship. On the other hand, however, there is no room in family or private worship for what is not permissible in public worship; irreverence, frivolity and undue familiarity are all just as reprehensible in the one as the other.

(3) What, then, constitutes the solemnity or dignity that ought to characterize all our worship to a greater or lesser degree? With this question, the Committee believes, we touch on the nub of the concerns that have given rise to our mandate. In answer, we suggest that much contemporary worship (and discussion thereof) is polarized by a false dilemma, one that may often be unrecognized, but is counterproductive because unbiblical.

(4) Within current evangelical Christianity, especially in the West, we have witnessed the widespread emergence of public worship that is marked by what is not unfairly described as “chatty informality,” worship which in fact verges dangerously close to or sometimes even crosses over into outright irreverence and flippancy. Others, particularly within Reformed churches, have rightly reacted against this trend, and have sought to maintain in worship a sense, above all, of the transcending holiness and awesome majesty of God.

(5) But this Reformed reaction, we submit, seems sometimes to be caught, perhaps without being fully aware of it, in a tension between approaching God as King and God as Father, between the church as Christ’s kingdom and the church as his family. To be sure, this tension is not made explicit or absolute, but, applied to worship, the impression is sometimes left that in private and family worship God may be approached as our Father in more familiar, affectionate, family terms (“informally”), but that in public worship, in contrast, such intimacy is out of place and God is to be approached in terms of his heavenly exaltedness and kingly transcendence (“formally”).

(6) But surely that is a false dilemma. Surely this pulls apart what belongs together. That can be seen, for instance, in the so-called Lord’s Prayer. Taken in context, that prayer is better designated the “Kingdom Prayer,” a prayer which, as such, has as its opening, controlling address, “Our Father ....” The God we worship is the “King of the universe” (a favorite designation of the deity in orthodox Judaism), but he is also, and at the same time, our “Abba” (what only Christians are free to call him). In its corporate worship the church is not, sociologically considered, an extended family (a fundamental misunderstanding in much contemporary Christianity); it is in fact the kingdom of Christ. But, at the same time (if the covenant means anything), it is families (believers and their children) in covenant with God; it is “God’s household” (1 Timothy 3:15). What God is seeking in his people is worship, both public and nonpublic, marked by a holy intimacy and loving reverence, by a sense both of his heavenly majesty and his fatherly concern, by the conviction that he is both our awe-inspiring creator and our trusted friend.
c. 1 Corinthians 14:40 (cf. verse 33), so frequently appealed to in Reformed discussions about worship, stands at the close of the longest and most detailed description of Christian worship found in the New Testament; this verse is in fact the concluding, capstone declaration of the passage. One noteworthy characteristic of the worship described here (and ordered by verse 40) is the presence, perhaps even prominence, of individual participation (see especially verse 26: “When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue, or an interpretation”; cf. verse 6).

d. How are we to assess this individual involvement?

(1) Some might want to argue that it was confined to those who exercised the revelatory gifts of prophecy and tongues (with interpretation), and that since these gifts, by God’s design, were unique to the apostolic era and are no longer present in the church, therefore individual involvement of any sort ought likewise to cease. Such reasoning would seem to rest on the assumption that individual participation was a function of inspiration. That is, other than those set apart by ordination, only those were permitted to speak (to prophesy or speak in tongues) who did so not by their own will or initiative but under the inspiring control of the Spirit; ultimately it was not really the individual but the Holy Spirit speaking.

(2) But that assumption, and the reasoning based on it, is almost surely wrong. It is not the case that prophets or tongues speakers (or apostles) were so possessed by the Spirit that they had no control over the exercise of their gift (although that is a frequent misunderstanding). The drift of the passage is definitely to the contrary: “the spirits of prophets are subject to the control of prophets” (verse 32). A large part of the teaching in this chapter proceeds on the assumption that those with revelatory word gifts were quite capable of taking personal, noninspired initiative in their proper exercise and even of abusing them (cf. Paul’s rebuke of Peter’s apostolic prostitution of the gospel in Galatians 2:11-14). The “ardor” of the Spirit’s (inspiring) presence does not exclude the need for order and responsible exercise. In 1 Corinthians 14, then, individual expression in public worship is not a function of (a safeguarding) inspiration.

(3) Further, this individual participation is not limited to those with revelatory gifts; verse 26 mentions as well those with a “hymn” or “a word of instruction.” Nor is anyone in the congregation excluded from such participation; “each one” (verse 26) is potentially involved, with the exception of the restriction placed on women (verses 33b-35). Nothing in the chapter suggests that individual expression is limited to the elders or the one presiding.

(4) These considerations are reinforced, and the restriction on women qualified, within the wider context (chapters 11-14, which for the most part treat issues relating to corporate worship). How are we to understand the references to women as well as men praying and prophesying in 11:4-5, 13? Some (e.g., Charles Hodge) maintain that, in the case of women, Paul is making a concession for the sake
Appendix

of his argument: although he really does not approve of women speaking in church meetings, as 14:33b-35 and 1 Timothy 2:11-14 plainly show, he grants that practice here in the interest of highlighting his main point, namely the impropriety of women praying and prophesying with uncovered heads. Others (e.g., B. B. Warfield) stress the lack of clarity in 11:4-5, 13, but hold, nonetheless, that there is certainly no reason to believe that praying and prophesying in public worship is meant.

(5) There are several substantial objections to either of these understandings. (1) If the passage is read on its own terms, its plain suggestion is that men and women praying and prophesying in public meetings of the church are recognized and accepted practices; nothing in the passage even intimates disapproval, and it is even more unlikely that the passage is concerned with private activities (see the third objection below). It seems fair to say that those who reject this suggestion do so only because of the resulting contradiction with what they believe 1 Corinthians 14 and 1 Timothy 2 plainly teach. (2) The fact that Paul repeats his reference to women praying at a different point in his argument (verse 13) counts against the idea that the reference is concessive and points instead to an established and accepted practice. (3) Verse 5 takes for granted that women receive and exercise the gift of prophecy. So, on the view that its public exercise is prohibited to them, presumably only a private exercise of some sort remains. But what can that mean? In the light of (a) the overriding emphasis in chapters 12-14 that all spiritual gifts are given “for the common good” (12:7) and “for the edification of the church” (14:12), as well as (b) the stress in chapter 14 on the special, heightened value of prophecy just in this respect, such a notion of “private prophecy” is a virtual contradiction in terms, and certainly an artificial abstraction.

(6) Our conclusion, then, is that 1 Corinthians 11:4-5, 13 plainly imply that in some form public prayer and prophecy, by both men and women, were accepted practices in the churches known to Paul (see verse 16; cf. the four daughters of Philip the evangelist who were known by the fact that they prophesied, Acts 21:9).

(7) Consequently, 1 Corinthians 11:3f. limit in some way the apparently absolute sweep of the command in 14:34 for women to be silent. How? Several explanations have been offered (see J. Hurley, Man and Woman In Biblical Perspective [1981], pp. 186-188). None is entirely convincing, but if we recognize that yielding to authority is the key issue (women “must be in submission”), most satisfying is the view, in the light of the immediately surrounding context, that 14:33f. prohibit women especially from participating in the (authoritative) judging or evaluation of prophetic utterances. How exactly the prohibition is limited may not be so easy to answer; that it is not absolute, however, seems clear in the light of 11:5, 13. (For a fuller treatment of both the 1 Corinthians 11 and 14 passages, see the “Report of the Committee on Women in Church Office,” Minutes, 55th [1988] GA, pp. 327-29.)

(8) Certainly, there are substantial differences between the worship described in 1 Corinthians 11-14 and worship today (the presence of
revelatory word gifts then, their absence now). But individual, unordained involvement is not one of these discontinuities. If we are to continue giving 1 Corinthians 14:40 its historic prominence as one of the "general rules" (Cf, 1:6) of Scripture for ordering our worship, then we must be careful not to lift it out of its immediate context. Nor should we fail to recognize that in that context, regulating individual involvement, without prohibiting it, is in fact the primary concern of its "decently and in order."

(9) With these considerations in view we can now draw some conclusions about the involvement of unordained persons in public worship.

3. a. We value our DPW as an effort to order the elements of worship in an edifying way; time has proven it (along with its predecessors) a worthy guide. Nonetheless we do question its restriction of individual involvement exclusively to the presiding minister. That restriction, we believe, is neither demanded by the regulative principle nor necessary for maintaining good order; it is a circumstantial matter.

b. So far as the people's approach to God is concerned, we can find no biblical consideration that excludes latitude for the session to provide opportunity for prayers and expressions of praise by individuals. To the contrary, as shown above, in addition to considerations drawn from 1 Corinthians 14, 11:4-5, 13 provide the precedent, with apostolic approval, for unordained persons, both men and women, praying in public worship. That is as we should expect in congregations where all share in the gift of the Holy Spirit (Acts 2:17-18; 1 Cor 12:13; Ephesians 4:3; Philippians 2:1).

c. Will not such latitude tend to be abused, and does it not threaten to displace the central place of preaching? That objection has weight. In fact, sessional direction must be clear, and particularly in situations where the level of congregational maturity is low, discretion may decide against this practice. But that does not mean that other congregations have to be deprived of the opportunity. Here as elsewhere, abusus non tollit usum (the abuse of a thing is not a valid argument against its proper use) ought to be writ large over our discussions of worship. On the other hand, the objection that prayer or praise by unordained individuals necessarily involves them in usurping leadership should be disposed of for what it is—specious at best. The authority of the minister is no more compromised by such activity than is the headship of the father when, during family worship, he asks his wife or children (or a guest) to "lead" in prayer.

d. So far as the address of God to the people is concerned, the exclusive prerogative of those ordained to preach (and of licentiates) to do so must be maintained; such official proclamation is mandated by Scripture (cf. Minutes, 55th GA, pp. 326-331). We do believe, however, that our Church ought to consider giving sessions the latitude, for instance, for unordained persons involved in the work of the church (e.g., missionaries) to encourage and challenge and otherwise report to the congregation concerning their work. Certainly an account of the magnalia Dei
(Acts 2:11) being done today, elsewhere as well as in the life of the local congregation, is appropriate in its public worship.

e. Such latitude needs to receive serious consideration in the light of 1 Corinthians 14 (see our comments above). Further, according to 1 Peter 4:10-11: 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 words 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.

These verses are unique in the New Testament for the overview they provide on the sum total of gifts and graces given to the church (“whatever gift,” “God’s grace in its various forms”).

f. Two observations are pertinent to our concern:

1. These verses almost certainly have in view the exercise of gifts variably distributed through the congregation at large. There is no contrary indication of any restriction. Further, in the immediate context, on either side (verses 7-9, 12-19), Peter is addressing the whole church, all believers without exception. It is highly unlikely, then, that in verses 10-11 only some within the congregation, a delimited group such as those holding special office, are in view (the elders, specifically, are addressed subsequently beginning at 5:1).

What verse 11 provides is a basic, dual profile on the full diversity of gifts given to the church (if anyone speaks, ...; if anyone serves, ...); each gift is a ministration of God’s grace, either in word or deed. This twofold structure likely reflects and is reflected in the twofold pattern of special office permanently established in the church; the elders correspond to the word-ministry of the general office, the deacons to its deed-ministry (cf. Ephesians 4:12). But in view here is not that special office arrangement itself but the functioning of the general office of all believers (which the special offices exist to facilitate).

2. It would obviously be wrong to limit the scope of verses 10-11 to what takes place in corporate worship. But there is no good reason to exclude such worship from their purview. Consequently, when Peter says, “If anyone speaks, ...,” we ought to hear in that a challenge to consider how, in the light of what we have seen in 1 Corinthians 11 and 14, we are to implement such general office speaking in our worship today.

Further, we question the stipulation that only the minister is to read Scripture (DPW, 3:2; cf. LC, 156). While the reading of Scripture is an elemental matter, who reads it is circumstantial (as at least one member of the Westminster Assembly argued in defense of the retention of lay readers; see above, B,3,d). The records of the Assembly are such that the argumentation on this issue (and others) is difficult to recover (although we, as a committee, have not made this a matter of extended historical research).

The texts appended to Larger Catechism 156 (Deuteronomy
31:9, 11-13 and Nehemiah 8:2-5) are directives for priests to read the law to the people. This makes a prescriptive appeal to these texts (and, implicitly, to the Levitical order), for New Testament worship, that is more than they can legitimately bear. We do not deny an analogy, in terms of office, between old covenant priest and new covenant minister (cf., e.g., Isaiah 66:21). In view of that analogy, among other considerations, it is surely *appropriate* for the minister to read the Scripture passage from which the text for his sermon is taken. But may that practice be made *mandatory*? To insist that it must or, further, that any other reading of Scripture is the exclusive prerogative of the presiding minister is unwarranted, and seems to rest on an overdrawn use of Scripture (and the levitical analogy). Also, it does not sufficiently appreciate that all (not just some) in the congregation, as Spirit-and-fire baptized (Luke 3:16; 1 Corinthians 12:13), are the refined and purified “sons of Levi” (Malachi 3:3).

4. It should be plain by now that the individual involvement we are advocating is not mandatory but a local, congregational option. Some may object that this will disrupt uniformity in worship across our Church as a whole. Maintaining a basic structure in common is certainly important, but is strict uniformity in worship really an ideal, or even desireable? The wise words of Douglas Bannerman over a century ago are applicable here and still worth quoting at length, for the basic point they make as well as the answer they give to objectors to that point (THE WORSHIP OF THE PRESBYTERIAN CHURCH, pp. 10-12, original italics):

> The individuality of a congregation in a purely mining district is quite distinct from that of a congregation in a pastoral one; and both of these, again are very different in history and character from a congregation in a fishing village, or from a West-end city charge.

> Given an equally high spiritual condition in all the four cases, the congregational individuality will and should develop itself differently in worship in each of them respectively.

> It will be objected, perhaps: “This is making class distinctions where none ought to be admitted.” But the answer is very plain. It is not making distinctions. It is simply recognizing facts in Providence, which are there, whether you recognise them or not, and seeking to act accordingly. In what is highest and deepest in their worship, in the great essentials of it, all Christian congregations, worshipping in a spiritual and Scriptural way, are one, and rejoice to know and feel that they are so. But, in the circumstantialss of their worship, there may be, and there ought to be, a good deal of difference.

> The whole “environment” of the members of a West-end congregation in Edinburgh or Glasgow is, by necessity of nature, very different from that of a congregation amid the mining “rows” of Ayrshire or the Lothians, or in the Highlands of the north or of the south of Scotland. No slight to the one nor exaltation of the other, in a moral or spiritual point
of view, is at all implied in our recognizing that fact. The members of the
city congregation and of the country one live in different sorts of houses;
they hear and join in a different kind of music during the week. If they
are to be themselves on the Lord's Day, it follows that the house which they
rear for the worship of God and the form in which they praise Him there
will, in some respects, be different also. What would be most creditable
to the one congregation, and would justly command the respect and
touch the heart of the most intelligent and cultured stranger worshipping
with them, would be most unworthy of the other. It would have quite a
different aspect and meaning there.

If these comments were pertinent to Presbyterianism in relatively
monolithic Scottish culture 100 years ago, how much more so are they to the OPC
in America today?

5. a. We are well aware that our advocating latitude for a measure of
individual involvement by unordained persons in public worship is an innovation
(though that is not really true for the actual worship of many Presbyterians past and
present, only for the directories of worship adopted by Presbyterians). We anticipate
that on that account some will reject our proposals out of hand, and others will view
them with suspicion. We can appreciate that still others will want to proceed with
cautions in considering them. We also expect that some will see in our report yet
another indication of the individualistic depreciation of special office and its
prerogatives that is on the increase in our spiritually self-centered and narcissistic
age. We regret that reaction, in our judgment unwarranted, and caution that in a
time when, beyond doubt, special office needs to be defended against populist
neglect and disparagement, it only makes a bad situation worse to deny to the
general office its prerogatives.

b. In this connection we believe the following observation deserves
pondering. In its desire to be faithful to Scripture, nothing has determined the
development of Reformed worship more than its reaction against Roman Catholic
perversions. In Great Britain, Presbyterians (and Independents) rejected the Anglican
BOOK OF COMMON PRAYER, despite its many fine qualities, because in it (and
especially in its use) reformation had not gone far enough, and prelatic and
sacerdotal tendencies were still too much in evidence. In contrast, Reformed
worship has taken on a strongly "prophetic" cast, with the preaching of the word
dominant. But where Reformed worship is so structured that the presiding minister
is the only participant with an individual role, and if in the solemn assembly the
people may address God only as the minister does so on their behalf and are not free,
on occasion, to do so individually, then the question has at least to be asked whether,
despite its intention, such worship does not betray its prophetic genius by leaving
an unmistakably sacerdotal impression.

c. Especially those with objections and reservations ought to
consider whether the innovations proposed, such as they are, do not present us as
a Church with a valuable opportunity. Could not their implementation in fact be "for the edification of the church" (1 Corinthians 14:12)?

II  ONLY THE MINISTER MAY LEAD IN WORSHIP (Dennison)

Introduction

1. Of late worship practices in the OPC and the church's Directory for the Public Worship of God (DPW) have been much discussed. A number of presbyteries have faced questions related to worship, and in at least two instances conflict over worship policies resulted in significant disruption. In some ways, the New Life "movement" could be described along the lines of its worship innovations, adding pressures to the denomination to address the subject. That pressure, according to some, is acute because of the decision of the 46th GA (1979) to add the words "...and worship..." to the ordination and installation vow that formerly called for approval only of the church's government and discipline.

2. Furthermore, the question about women and their role in worship has complicated an already complicated subject. A simplified presentation of the argument runs like this: women prophesied and prayed in public worship at Corinth (I Corinthians 11:5); women were not ordained; therefore, the unordained were permitted this liberty in the early church and so ought they to be now. Whatever Paul means in I Corinthians 14:34 and I Timothy 2:12 does not contradict this fundamental commitment.

3. Those within our circles who hold this position point out that they are not advocating reconsideration of the current availability of the prophetic gift. In the apostolic period temporary gifts and continuing gifts were granted both to the ordained and the unordained. The praying and prophesying women of Corinth prove the point; e.g., the prophetic gift ceased, the prayer gift continues.

4. However, prayer is only one of the continuing gifts among the unordained. In fact, in keeping with the doctrine of the general office of the believer, all in the church have been gifted in some way or other (I Peter 4:10). A number of these gifts, like prayer, rightly express themselves in the church when it gathers for public worship.

5. Those who hold this position contend that they remain committed to the DPW in its basic structure. However, they are suggesting that among those parts of worship in which the worshippers "are active," there may be individual expressions of prayer, reading, singing, testifying, confessing, etc. This carries them away from some of the explicit statements of the DPW and, as far as the regulative principle is concerned, places the question of who may lead public worship in a wider context.

6. We hear in what has just been reviewed an outline of the majority position in the Committee on the Involvement of the Unordained in Worship. It,
therefore, recommends “[t]hat the Assembly direct the Committee on Revisions to the Directory for Public Worship to propose revisions...that provide for individual involvement by unordained persons in public worship.”

7. A minority position is also recommending change. By way of extensive exegesis, it argues that leadership in public worship belongs to qualified men; i.e., elders whose prerogative is established by divine appointment. The regulative principle is understood to restrict leadership along these lines.

8. As far as redirection of the DPW is concerned, this position asserts that ruling elders as well as teaching elders are called to lead public worship. Therefore, it recommends “[t]hat the word ‘minister’ in the appropriate sections of Directory for Worship be changed to ‘qualified men’ or such word that expresses inclusively teaching elders, ruling elders and recognized would-be elders.”

9. Although appreciative of the exegetical work of the minority, this present report takes a different tack and comes to different conclusions. Its approach is historical. There is great ignorance in our church about what stands behind the current directory. Too often it is assumed that the directory together with its predecessors, particularly the directory of the Westminster Assembly, are more the product of cultural forces than a good hermeneutic. Therefore, in light of the need to make informed judgments, we would be well served if we better understood the directory in its historical frame.

A. The Ordained and the Unordained in the Directory

1. The Ordained
   a. The minister is the most visibly active ordained figure in the directory. To be sure, the session scrutinizes the ministry of the word (III.3) and the offerings made to the church (III.7). It also certifies exceptions to the regular location of the Lord’s Supper (IV.3) and examines candidates for public profession of faith (V.2). Each of these matters is important and outlines responsibilities for the ruling elders as they oversee the general order of the people in their worship. Leadership in worship, however, is assigned specifically to the minister.

   b. In providing the broad outline for public worship, the directory recognizes two kinds of activity: “those...performed on behalf of God” in which “the worshippers are receptive;” and “those...performed by the congregation” in which “[the worshippers] are active” (III.1). The former part is the province of the minister.

   c. What follows makes this clear. The next paragraph, for example, tells us, “The public reading of the Holy Scriptures is performed by the minister as God’s servant” (III.2). From the way in which the directory then describes the public reading, the minister exclusively is in view. The congregation is receptive as “God speaks most directly;” the reading by the minister speaks even more directly than his “interpretation of Holy Writ in the sermon”. He is “to refrain from interspersing the reading...with human comments.” The congregation, as distinct from the minister in his official role (i.e., that of performing specific parts of worship in God’s
stead), “should attend to the reading with deepest reverence.”

d. As for the sermon, in it “God [again] addresses the congregation by the mouth of his servant” (III.3). God’s servant here, as in III.2, is the minister. No one else but the ordained minister is recognized as an appropriate spokesman for God in public worship. Therefore, the minister is bound to “preach only the Word of God,” to prepare his sermons “with the utmost care,” to expound the text, to explain and apply, to join Christian duty to Christian truth, “to warn the congregation of prevalent soul-destroying teachings by enemies of the gospel,” “to perfect the saints by building them up in the most holy faith and in Christ’s stead...beseech the unconverted that they be reconciled to God.”

e. Thus far, the directory expresses its commitment to the distinction in worship between what God himself is actively doing in addressing his people and what the congregation corporately does in receiving his address. This distinction is further underscored by what we find in Chapter III, paragraph 4. The “welcome in God’s name” at the beginning of a service belongs to the minister. The salutation is understood as God’s address to the people. Similarly, the directory reserves the benediction for the minister. It states emphatically, “the salutation and benediction, as pronounced in God’s name, are properly used only by an ordained minister and in a gathering of Christ’s Church.”

f. Since God truly officiates in the sacraments they are not tied in their efficacy to the piety or intention of the minister. However, the directory prescribes administration by no private person “but only by a minister of Christ” (IV.A.4). God also presides in a public profession of faith (v.5) and in the ordination and installation of ruling elders and deacons (V.B.2/V.C.2).

g. The directory further grants prerogatives to the minister in two other respects. He leads God’s people through the responsive reading, in expressing “in the words of Scripture...their contrition, adoration, gratitude and other holy sentiments” (III.2). The directory sees a difference between the minister’s reading of Scripture and the responsive reading along objective and subjective lines. But because the responsive reading is still a reading of the word, the minister is given the lead. The combination of minister and congregation conveys a sense of the divine action in the Psalms particularly where God speaks through the mouth of his subject, often sorely tested and distressed.

h. The remaining area in which the minister has a unique place is public prayer. According to the directory, “the minister [in public prayer] is the voice of the congregation” (III.5). His responsibility in this regard is deliberately set over against that of each person who, before the service, engages in silent prayer. Consequently, according to a plain reading, the directory is not describing what is merely proper to the ministerial office but what is its exclusive prerogative. This prerogative extends to the duty of the minister to “either precede or immediately follow [the offering] with a brief prayer” (III.7).

i. Earlier we noted the unique role the minister plays in those parts
of worship in which God addresses his people. It now must be granted that, from
the directory's perspective, the minister leads even in those areas in which the
people are giving expression to their devotion to God: corporate reading, public
prayer, presentation of offering. While there have been changes to the Form of
Government, that document continues to uphold the general principles of the
directory when it states:

It is [the minister's] task to conduct the public worship of God; to pray for
and with Christ's flock as the mouth of the people unto God; to feed the
flock by the public reading and preaching of the Word of God...; to
administer the sacraments; to bless the people (VIII).

2. The Unordained

a. The directory is decidedly "three-office" in its formulations. Therefore, its distinctions are between the minister and the congregation. Ruling
elders and deacons are not, by their ordinations, welcomed to the prescribed
ministerial functions but in worship are understood as part of the congregation.

b. The directory reminds the people of God as a whole about the
sanctity of the Lord's Day (I). It lays before them generally the demand of Scripture
that they worship publicly on the Lord's Day. Its tone and content reenforce the
traditional Reformed outlook on the Christian life, namely that public worship is but
a focused, essential part of an entire life lived in service to (or worship of) God.

c. Therefore, the people are called to service that, in its broad
expression, finds them constantly active in their worship. The special activities of
public worship on the Christian Sabbath are prescribed for the corporate glorifying
of God and to the end that Christians learn better to serve God all the days of the
week in every activity (II.2).

d. According to the directory, public worship should find
worshippers meeting on the basis of Scripture, with the triune God, to his glory,
through the mediation of Christ, in spirit and truth, decently and in order, in
simplicity and humility, with thanksgiving (II.1-9). They are receptive to God's
ministry to them through his servant the minister by hearing the word read and
proclaimed by him, by being led by him in corporate prayer, by receiving from him
the sacraments and the divine salutation and benediction, and by being charged
through them in their vows. They are also actively engaged in the responsive reading
(III.2), silent prayer prior to the service and praying with the minister in corporate
prayer (III.5), prayer and praise in congregational singing (III.6), presentation of
offerings (III.7), participation in the sacraments (IV), and the taking of vows (V).

e. From this listing, it becomes clear that the axiom marked out in
Chapter III, paragraph 1 demands further explanation. When the directory identifies
the two parts of public worship, it has in view the corporate and dialogical nature
of such worship. Actually, the worshippers are to be engaged in all parts of the
service. For example, while receptive, they are not passive in those parts where God
is addressing them. There is an activity peculiar to their receptiveness. However,
such activity is distinguished from the corporate response to those parts of the service specifically performed on God's behalf by the minister. Thus, the directory calls attention to the alternating structure in which God addresses his people, then his people respond.

f. Some have pointed out that the provision in chapter 3, paragraph 6 introduces an exception to the overall scheme and that this exception opens the door to the general break-down of the directory's position. Here, provision is made for the "musical service" and the allowance for individual and group participation. No restriction is enjoined with respect to instrumental, choral, or solo involvement. Complicating things is the fact that singing is denominated "congregational" and defined as "prayer and praise".

g. The problem is this: How can the directory allow individual prayer and praise or prayer and praise by a restricted group when it is sung but not when it is spoken? In the judgment of some, the directory is guilty of obvious contradiction. Sides are taken. On the one side are those who reject solos, choirs, and all instrumental music beyond necessary accompaniment. On the other are those who encourage a wide expression of musical talent but then, beyond that, cultivate individual lay-leadership in worship through the giving of testimonies, the delivering of "messages," the offering of prayers and other activities that seem to violate the directory. Of course, there are also some not aware of the directory's apparent difficulty, nor are they especially sensitive to the directory generally, who have devised their own services in which the laity is given a very free rein.

h. The statement in the directory is itself a mediating position. It allows for special musical service which, in public worship, is under the rule of the session, the lead of the minister, and subject to the general principles of worship found in the directory. Described as "prayer and praise," and considered in the section devoted to congregational singing, the musical service must conform to the specific provisions of the directory. However, being in the medium of music, it is judged in no sense to trespass upon the prerogative of the minister and is the only form, because of its special category, in which the laity can then singly or in a restricted group participate in public worship.

3. a. In conclusion, the OP directory clearly reflects commitment to a specific doctrine of worship. The unity of the congregation is an obvious operating principle. Therefore, the assembly acts corporately in its response to the activity of God. If I Corinthians reflects a time in which some, by way of individual charismatic endowment, were given special roles in public worship, the assumption seems to be that the church has moved beyond the day.

b. In addition, the directory confronts us with a definite view of office. It operates on the basis of that traditional view of the minister; i.e. "The office of the minister is the first in the church for dignity and usefulness" (DPW, VI.A.2). As far as worship is concerned, the minister is specifically related to God and Christ. He is active on behalf of God as God addresses his people. He is engaged in
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Christlike fashion as the people direct their prayers and offerings Godward.

c. The overall simplicity of this doctrine of worship expresses itself in the words "...a service of public worship is in its essence a meeting of God and his people..." (III.1). What God does while addressing his people, the minister does on his behalf; what the people do in response to God's address, they do together.

B. The History Behind the Directory

In its basic theology the OP directory is a direct descendent of its 16th and 17th century ancestors. Individual members of the congregation "having the floor" in public worship is uniformly rejected by the tradition. For example, some Independents during the time of the Westminster Assembly divided the service between different members of the congregation, "one to pray, and another to preach, a third to prophesy, and a fourth to dismiss with a blessing" [Thomas Leishman quoting Baillie in The Westminster Directory (1901),97]. The participants may have had some official standing in the meeting. Still, the assembly in keeping with a particularly strong view of the ministerial office rejected the practice.

Granted, there were exceptions, such as the involvement of probationers and those who "lined-out" the psalms. The case of the reader is a study in its own right. Traditionally, the reader was given the responsibility to open the service. He read the Scriptures and often some of the read prayers, the creed and the commandments, and maintained a place in Reformed churches, especially on the continent. In England and Scotland, the Reformed church became increasingly sensitive to the Roman Catholic and Episcopal use of this "office". Cases of the reader overstepping his bounds led the general assembly of the Church of Scotland to outlaw the position in 1581. Neither this act nor the refusal of the assembly at Westminster to recognize the reader were able to diminish its popularity among the Scots who, in many places, honored it well into the 19th century [cf. Andrew Duncan, The Scottish Sanctuary (1883),45ff.; George W. Sprott, Worship and Offices of the Church of Scotland (1882),13,14; B. B. Warfield, The Westminster Assembly and its Works (1931),49].

1. The Reformation

a. Actually, when it came to the ministerial office, Luther was more the odd-man-out during the Reformation than is ordinarily recognized. He compactly states his case in The Babylonian Captivity of the Church (1520):

...everyone who knows...he is a Christian should be fully assured that all of us alike are priests, and that we all have the same authority in regard to the word and the sacraments, although no one has the right to administer them without the consent of the members of his church, or by call of the majority...[John Dillenberger,ed., Martin Luther: Selections from His Writings (1951),349].

b. Luther, in his devotion to the gospel and the word of God, subordinated the ministry to an individualism and congregationalism that
pragmatically designated the office to a particular person. He revered the office and reserved the Lord’s Supper for the clergy’s official administration. Still, the office was but a function of the Word; and, where the Word was present, there Christ was present in his authority. As was true in Catholicism, clergy were not essential to baptism; women could perform this rite. Heads of households were adequate worship leaders in certain situations.

c. Subsequent Lutheranism followed Melanchthon, not Luther. According to Melanchthon, the church was tied to and dependent upon office. He said, “Non est ecclesia, ubi non est verbum ministerium” [quoted in Paul D. L. Avis, The Church in the Theology of the Reformers (1981), 102]. Although his position was much stronger than Luther’s, both men adamantly rejected the obliteration of the distinction between clergy and laity. Together they stood against Karlstadt who, in the name of the priesthood of all believers, granted the laity “all duties normally reserved to the clergy” (Avis, 96).

d. Even the anabaptist did not go to this extreme. The Fifth Article of the Scheitheim Confession (1527) states:

The pastor in the church of God shall, as Paul has prescribed, be one who out-and-out has a good report of those who are the faith. This office shall be to read, to admonish and teach, to warn, to discipline, to ban in the church, to lead out in prayer for the advancement of all brethren and sisters, to lift up the bread when it is to be broken, and in all things to see to the care of the body of Christ, in order that it may be built up and developed, and the mouth of the slanderer be stopped [John Leith, ed., Creeds of the Churches (1963), 287].

e. Disagreement between the anabaptists and the other Reformers did not arise over the issues of the necessity and role of the ordained clergy in worship. With the exception of Karlstadt and certain anomalies in Luther, the Reformation spoke with one voice in maintaining a high view of office that effectively insured the prerogatives of the ordained ministry in the leadership of public worship.

f. Calvin’s position on office was as strong as Melanchthon’s. Not only did he recognize pastors and teachers as those “whom the church can never go without” [Institutes, IV,3,4] but the “human ministry [as] the chief sinew by which believers are held together in one body” [IV,3,2]. In line with these views, the minister’s leadership in public worship is nowhere contradicted and always assumed.

g. Today, many might judge the Reformers too clerical and restrictive. However, at the time, their vision for the church, its officers, and worship signalled extraordinary liberation. Worshipers no longer “viewed” a service in which “the choir sang incidental music of an intricate kind...[and]...the Mass was not even intelligible to the great majority of the people...“[Horton Davies, The Worship of the Puritans (1948), 14]. The Reformation meant direct involvement by the people in the government of the church. It meant respect of their rights of membership. In worship the people joined together in singing, in liturgical prayers and responses,
in recitations (sometimes in song) of the commandments and creed. They came together at the Table and partook of both elements, while being instructed, encouraged, and warned in language they understood. They became the objects of that service rendered on God’s behalf by the ordained minister.

2. The Westminster Directory

a. Two principles triumph in the Westminster Assembly: 1) the supremacy of God and his Son to Caesar and Pope; 2) the authority of the Scripture over all opinion public and private. These principles are as much at issue in worship and in the formation of the Directory for the Publick Worship of God (1644) as they are in matters of doctrine and government.

b. Reformation deepens and the road to later presbyterianism is cleared as the assembly strives to remove, in the words of one commentator, “[A]ll human inventions, all ritualistic addenda, all ceremonial pomp and pageantry, everything not warranted by the Word of God...” [Robert F. Coyle, “The Westminster Polity and Worship,” Addresses at the Celebration of the Two Hundred and Fiftieth Anniversary of the Westminster Assembly, ed. W. H. Roberts (1898),141]. This commentator continues:

The Church was so filled with ecclesiastical bric-a-brac that the Church’s Lord could not be seen. Under the mass of rubrics, and rites, and formularies imposed by prelacy, spirituality lay stifled, choked, dead. The burden became intolerable...[I]n the estimation of the prelates the Service Book was everything, the Word of God nothing. Man-made liturgies encouraged an idle and unedifying ministry....The people were fed on chaff blown in their faces from the prelatical mill, and the wretched fare maddened them [142].

c. The assembly craved freedom in this desperate situation. It advocated worship known for its simplicity and spirituality, where the people in their hearts would meet with the invisible God through the word and Spirit. Such worship, true to the Reformation, did not dispense with the ordained ministry because of the abuses. Instead, it sought to elevate the minister in dignity and duties according to the Scriptures’ reforming principles.

d. Thus, like positions before and after it, the Westminster directory insists on the prerogatives of the minister in leading public worship. It allows none but the minister to preach and read the word except “such as intend the ministry.” Only the minister leads public prayer, administers the sacraments, and dismisses the people with a blessing.

e. While the assembly elevated the minister even to the point, as was seen earlier, of dispensing with the office of the reader, it authorized the presenter whose task it was to “read the Psalm, line by line, before the singing thereof.” The practice was enjoined because of weaknesses among the worshippers; i.e. illiteracy, age, etc. This task was assigned to the minister or, in order to spare him, “to some other fit person appointed by him and the other ruling officers.” The
French Reformed called it a "childish custom" and threatened discipline against those who practiced it. The Scots, believe it or not, were originally insulted by its introduction but a century later rebelled at its removal [Leishman, 147, 148]. It constitutes the single exception to the minister's exclusive role in the leadership of worship.

f. The people's part is no different from what has already been noted except that the Puritan Sabbath is much in evidence and the congregation's disposition is regularly commented upon. As an example of the latter, all should "enter the assembly, not irreverently, but in grave and seemly manner... abstaining... from all private whispering, conferences, salutations or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behavior...." Much of this language was preserved in the old PCUSA directory (II) but with the addition of "smiling" to the list of indecent behavior.

g. But what about the scriptural justification for the assembly's position on office and worship? Actually testimony does not come from the directory itself but, rather, from The Form of Presbyterian Church Government published in the same year. Here, in the chapter on "Pastors," the assembly presents its "biblical theology" of office. If the Reformers seemed weak in their argumentation, hanging their position for the exclusive prerogatives of office solely on NT considerations or precariously on pragmatic constraints, the assembly does much better. It argues on the basis of the continuity of OT and NT and the unity of the church through both. Without batting an eye for fear of Catholic priest or Episcopal prelate, it appeals to an OT foundation to NT office, namely to the Jewish order of priests and Levites.

h. Regarding the public reading of the Word, the assembly posited two facts it judged irrefutable: 1) "that the priests and Levites of the Jewish Church were trusted with the publick reading...." The proof-texts appealed to were Deuteronomy 31:9-11 and Nehemiah 8:1-3/13. 2) "That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances, as the priests and Levites had under the law [is] proved...." Here, it cites Isaiah 66:21 and also Matthew 23:34 "where our Saviour entitleth the officers of the NT, whom he will send forth, by the same names of the teachers of the Old."

i. The assembly did not set forth its arguments for the pastor's responsibilities in preaching, catechising, administering the sacraments, caring for the poor, and ruling the flock. These it judged sufficiently plain without its case being woven into the text of the chapter. It did present, however, its case for blessing the people which, by the way, included both salutation and benediction. Numbers 6:23-26, together with Revelation 1:4, 5 and Isaiah 66:21, are woven into a defense binding OT and NT practice.

j. Interestingly, the argument about public prayer moves along different lines. Only NT texts are cited (Acts 6:2-4; 20:36). The defense takes these passages as proof that preaching and prayer belong to the same office. It then argues
that ministerial prayer is promised blessing when offered privately (James 5:14,15); even more, therefore, when the minister prays “in the publick exercise of his office.”

k. Admittedly, a stronger case could be offered in the last instance and possibly a better case could be presented at every step. The over-all effect of the assembly’s position, however, is striking. While alert to the change of administration and the falling away of the OT priesthood, the assembly was especially sensitive to the unity of the church and continuity of office in the history of redemption. The pastoral role is constant. In fact, as the assembly pointed out, the NT ministry is the fulfillment of OT prophecies regarding the shepherding of God’s people (Jeremiah 3:15-17; Isaiah 66:21). The perpetual office of the pastor has more than a NT starting point.

3. In America

a. Although it survived as a standard only among the Scots and that after much difficulty, the directory had remarkable influence. As Davies says: ...it formed the FreeChurch tradition of worship for almost three hundred years in Britain, the British Commonwealth, and the United States of America. This tradition would come to include the Baptists and Methodists, as well as the Presbyterians and Independents (or Congregationalists); in short, all who can be called a part of the Puritan-Pietist tradition [Worship and Theology in England: 1603-1690, I (1975), 406].

b. In colonial America the directory was “recommended” to the churches by the synod of 1729 “as near as circumstances will allow, and Christian prudence direct.” Debate still rages over the qualified language the synod used. Was there doubt about the contents of the directory? Were the unique American setting and the variety in American expressions of worship, as some including Hodge thought, the reasons for the synod’s reserved endorsement?

c. As significant a factor as any was the unwillingness of the synod to suffer through another debate similar to what it had just experienced in adopting the confession. That debate was not over whether the confession was scriptural, but whether the church needed anything beyond Scripture. Undoubtedly, the synod did not think Westminster’s government, discipline, and worship any less scriptural than its confession. However, after having prevailed by and large on the doctrinal question the subscriptionists did not press the other.

d. In 1786 the synod again adopted the confession and, this time, “received” the directory “as in substance agreeable to the New Testament.” Two years later it revised a proposed directory that remained the basis for worship among American presbyterians into the 20th century. Despite the tentativeness, the refocusing, the alterations, Hodge viewed the new document as a mere revision and correction of the Westminster directory. Others disagreed; for them, here was a clear replacement, setting the church on a new course. [cf. Louis F. Benson, “The Liturgical Position of the Presbyterian Church, etc.,” The Presbyterian and Reformed Review (1897),430].

e. Actually, both positions were correct. Much in the new directory
calls to mind the old one. For example, the insistence upon the role of the minister in worship is formally unchanged. At the same time, the synod moves away from the underlying rationale of the Westminster directory. Two years before, it made exclusive appeal to the NT in “receiving” the directory; now the “biblical theology” of office was nowhere explicitly stated. While many presbyterians at the end of the 18th century might have assumed the underlying biblical theology, subsequent generations were bound to lose it. In fact, through the 19th century, presbyterian claims for the ministerial office and its position in worship will increasingly hang on exclusive NT argumentation if not on natural law [In Scotland this approach is evidenced in James Bannerman, The Church of Christ, I (1868),421ff.; also Thomas Witherow, The Apostolic Church: Which is it? (1856)].

f. The new tone sounding from the presbyterians harmonized well with the spirit in the new nation in which the democratic ideal blended with the rising charismatic elements. The evangelicals traced themselves “straight back to the charismatic aspects of New Testament worship” [Ilion T. Jones, A Historical Approach to Evangelical Worship (1954),150]. Their perspective had been promoted in part by the Great Awakening and more conspicuously by the triumphs of Methodism. With some, so-called “gifts” were identified with NT endowments. With most, there “was a deliberate attempt to keep ministers and laymen on the same plane” [Jones, 155].

g. The evangelical movement made a deep impression upon and registered long-standing, if not permanent, gains in American presbyterian worship during the 18th and first half of the 19th century. Those opposed, such as Samuel Miller, responded with lists of unacceptable practices [“Worship of the Presbyterian Church,” A Series of Tracts on the Doctrines, Order, and Polity of the Presbyterian Church, Vol. X (Miller’s article originally published in 1835 in his book Presbyterianism, etc.)] and with advice on how to increase the severe gravity of the worship experience [Letters on Clerical Manners and Habits, etc. (revised ed., 1852)].

h. The evangelical mood idolized evangelism; therefore, worship was recast to that end. The clergy was still respected, but the services were opening up; e.g. lay preaching and evangelism, increased participation of members in leading worship, at times an almost camp-meeting spontaneity and informality [cf. Julius Melton, Presbyterian Worship in America (1967), 43-58]. Much was done to make worship an attractive and compelling experience for all, and one increasingly in which the distinction between the minister and the people was more a convenience than a principle.

i. If the prominence of a NT apologetic for worship practices led, in the judgment of some, to unbridled individualism, where might the church turn for a more sane approach? Certainly, they concluded, not to the historic presbyterianism of Miller and others. The appeal of the evangelical was admittedly animated but superficial; on the other hand, the appeal of historic presbyterianism was forced and unconvincing. No, the NT offers illustrative materials of the general
Appendix

habits of men in worship. A distinctive Christian cultus actually takes shape in the 2nd and 3rd centuries “when the practices, actions, procedures, materials, and the exact manner of their use and their position in the liturgy settled into traditions” [Jones, 161].

j. The liturgical revival utilized the abilities of Baird, Schaff, Nevin, Briggs, Hopkins, and DeWitt. It involved a number of influential laymen, who fought for more congregational involvement along liturgical lines. Not only did this lead to the formal adoption of the presbyterian Book of Common Worship in 1906 but to a position ironically similar to the evangelicals. Both the liturgists and the evangelicals defended more direct involvement of the laity in public worship: the evangelicals because of a view of spiritual gifts and the Holy Spirit’s universal endowment to believers; the liturgists because of a view of personal abilities that enhanced worship in terms of its over-all sensitivity to aesthetic and ecumenical values.

k. The 20th century has witnessed the collateral development of these two strains. In both, great emphasis is placed upon diversity. The liturgist side moves from its aesthetic concentration (ending in 1945) through an historicism period (1945-65) to the present era of the new ecumenicism [John F. White, ”Public Worship in Protestantism,” Altered Landscapes, ed. David W. Lotz (1989),106-124]. The evangelical side has witnessed the rise of the charismatic movement as well as the wide-spread success of the laity led enterprises inside and outside the institutional church, all in an environment that relativizes denominational distinctives and traditions.

l. Added to the picture are the complex social considerations; e.g., racial diversity, multiculturalism, disestablishmentarianism, feminism. Pressures mount in an era punctuated by folk masses, Jesus Movement extravaganzas, and experiments in laid-back worship styles. Increasingly difficult to accept is any justification for a position that claims a biblically based standard for uniform worship, let alone a position that, from a supposed biblical base, insists on exclusive ministerial prerogative.

m. For the presbyterians the Book of Common Worship was repeatedly revised while the 1788 directory remained in place. The incongruities, however, were becoming increasingly difficult to bear. In 1961 the PCUSA received its new directory which now officially opened the worship service to greater lay involvement in worship leadership.

n. The OP directory was received in 1939. It was produced in a day when general confidence in the 1788 directory had eroded, when evangelical practice and liturgical renovation were well entrenched. Still, given the opportunity to establish foundations for worship in the new church, the OPC actually tightened the basic commitments of the 1788 directory. Although structured and written differently, the OP directory explicitly maintains, as we have seen, the position on the roles of ministers and laity in worship that descended from 1644.
Presently, the OPC experiences pressures largely of an evangelical variety, although the liturgical orientation is not unknown. Worship practices even among the most conservative congregations are not strictly in line with the directory.

Undoubtedly, correspondence between practice in the churches and principles of the directory has never been consistent. This fact raises the question of the intentions of the directory. Obviously, it was an ideal standard meant, on the one hand, to restrict the church from flagrant abuse and, on the other, to encourage the church in the direction it proposed. Practice, by and large, did not determine principle; rather, principle beckoned practice.

It, of course, remains an open question whether the framers of the OP directory accepted the Westminster divines' specific understanding of the biblical grounds for the principles presented. However, knowing what we do about our OP forebears, how they wished to subject everything to the test of Scripture, it is impossible for us to think of them as consciously moving without adequate biblical warrant. As Ned B. Stonehouse said of the DPW when it was received:

It is faithful to the best traditions of historic Presbyterianism. Above all, the new Directory recognizes the supreme authority of the Bible, affirming that "the principles of public worship must be derived from the Bible, and from no other source"....[In it] the church seeks most effectually to honor and obey the Word of Christ its king. [The Presbyterian Guardian (June 1939), 188]

C. Conclusions

1. The original "Black Book" of the OPC could boast an internal consistency and a clear line to historic presbyterianism. Subsequent revisions have been compromise documents, increasingly showing the strains of the competing philosophies that lie beneath them. Certainly, we can find evidences of compromise in the "Black Book" and the Westminster standards. However, we are now facing difficulty on fundamental matters about which there was overwhelming consensus in historic constitutional documents. Not only do the new directions promise to bring greater pressure to bear upon the continuing cohesiveness of our standards, even our ties to a true catholic Christianity are threatened.

2. In hermeneutics we are approaching a position that breaks the bond between the Old and New Testaments on issues where formerly that bond was very strong. Historic presbyterianism's conviction about Old Testament roots for New Testament office has been greatly weakened if not largely removed. Also, in a specific instance, we are moving toward interpreting what have been traditionally thought the clear text (I Corinthians 14:34 and I Timothy 2:12) in light of what has been thought the particularly obscure (I Corinthians 11:5). These tendencies hold promise of grave consequences.

3. On the question of the gifts of believers, we hear especially disturbing things. It seems, in the language of some, that natural ability has been elevated to
the level of Spiritual giftedness. Musical and rhetorical ability, for example, are translated into categories of special endowment from the Holy Spirit. But beyond that, and possibly more seriously, demands are made upon the church that such giftedness must find expression within the public worship assembly or the Spirit will be quenched. Such thinking characterizes the charismatic communions, not historic presbyterianism.

4. As for ordination, we are moving in a functional direction. This is evident in our new FOG. Where our original statement said, “The ordinary and perpetual offices in the church are ministers, ruling elders, and deacons” (III.2); the new statement says, “The ordinary and perpetual offices in the church are those given for the ministry of the Word of God, of rule, and of mercy” (V.3). According to the latter definition, office could be interpreted in terms of its function. The tendency can be to think of the office as existing only when it is active. The office of ministry of the word has its distinctiveness only as the word is expressed.

5. Even more, there are those who would not tie the word to office in the worship setting; it may come to expression through a variety of people and not proceed from the man who has the office. Since the word has equal authority regardless of who speaks it, the uniqueness of the ministerial office, at least from historic presbyterianism’s point of view, is compromised.

6. We also face a reinterpretation of the regulative principle. Classically, the minister of the word was responsible by divine appointment for leading public worship and therefore bound by the regulative principle to read and preach the word, to lead in public prayer, to greet and bless the people, and to administer the sacraments. The majority position wishes to remove, in part, the restrictions and open some of these matters to others. The other minority position opens some of these matters to ruling elders, also subjecting the regulative principle to reinterpretation.

7. Furthermore, it is proper to point out that, although the worldwide church has had little appreciation for the Reformed doctrine of the regulative principle, historically speaking it has held, in its Catholic, Orthodox, Anglican, and Lutheran expressions, to the position we wish to uphold. In the matter of the leadership of public worship, all have been agreed; it is the task of the ordained clergy.

8. The position of this report is clear enough. It does not oppose revision, but asks for revision that maintains commitment to the stand of historic presbyterianism as regards ministerial leadership of public worship.

III ONLY QUALIFIED MEN MAY LEAD IN WORSHIP (Campbell)

A. Preamble

1. This study is sent to the Assembly with the earnest desire that it may
prove useful to the well-being of the church in her worship of the Triune God. It is the conviction of the undersigned that the conclusions drawn from the arguments presented do reflect the biblical foundations for involvement in worship by both ordained and unordained persons.

2. Time constraints have not permitted a more complete development of the subject at hand. The accompanying study paper by the undersigned, Appendix: “The Relationship of the General and Special Office Pertinent to Worship in the Light of the Old Testament,” serves to demonstrate that in Old Testament worship “special office” always acted as the voice of God and the representative voice of the congregation.

3. New Testament worship is a reflection of both fulfillment and foretaste, a realization of the Old Testament shadow and the beginning of the heavenly reality (Hebrews 12:22-24; Revelation 19:1-7). That the “church age” is the age of eschatological tension is a reminder that even in worship the heavenly reality has not been fully realized and will not be until the Lord’s return.

4. From an exegetical point of view the decisive passages of Scripture which most clearly answer the question of the committee’s mandate are I Corinthians 14 and I Timothy 2. While other passages, such as I Corinthians 11 and I Peter 4:10-11, have not been ignored, studies on them have not been presented. These passages do not affect the conclusions drawn in this paper, in fact, in the view of the undersigned they support the conclusions.

B. Introduction

1. 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...”

2. In essence this mandate is a call to review the appropriate sections of the Directory for Worship to determine whether or not the guidance given for the practice of corporate worship does accurately and fully reflect the requirements of the doctrine of corporate worship in the Scriptures as it affects the involvement of unordained persons (men and women) in that worship.

3. The purpose of a Directory for Worship is surely that of guiding the church into the practice of worship which most accurately conforms with the doctrines of worship for the glory of God and the edification of the church.

4. The Directory for Worship is not a statement of doctrine. It is a statement of the practice required by doctrine so as to guide the church in the exercise of worship.

5. The Directory for Worship assumes a doctrinal and therefore an exegetical base without necessarily or ordinarily stating that base.

6. When, therefore, the Directory for Worship is questioned or challenged, it, of itself, cannot defend itself. It is not a statement of doctrine, it is a statement of practice based on doctrine.
7. To question or challenge the Directory for Worship is therefore to question or challenge first its doctrinal assumptions, then the required practices of those doctrinal assumptions, and finally the accuracy of the reflection of those required practices in the statements of the Directory for Worship.

8. To be of a Reformed persuasion is to be open to such questioning or challenging. For the glory of God and the edification of His people such reviews of doctrine and practice ought to be undertaken through the courts of the church. Events in the life of the O.P.C. indicate that this appropriate course of action has not always been followed. The Directory for Worship has been compromised by prematurely published denials of its accuracy, and by the initiation and acceptance of practices in worship contrary to the stated guidance of the Directory for Worship. The pain and the disruption to the life of the O.P.C. because of such inappropriate action is an undeniable reality. The mandate given to the Committee is both timely and appropriate.

9. To address the mandate requires a review and reconsideration of the doctrinal assumptions of the appropriate sections of the Directory for Worship. Even more specifically what is required is a review of the exegetical base of those doctrinal assumptions. The burden of this paper is to provide that exegetical base for the doctrinal assumptions upon which the practices of corporate worship rest. The conclusion of this paper is that with very slight modification the Directory for Worship in its statements of practice concerning “the involvement of unordained persons (men and women) in the regular worship services of the church” does accurately reflect the requirements of its doctrinal assumptions and that those doctrinal assumptions have a clear and sound exegetical base all of which demonstrate that the stated practices of the Directory for Worship under review are in full conformity with and fully express corporate worship requirements of the Word of God.

C. Preliminary Considerations

1. The Directory for Worship

   a. The Directory for Worship speaks of corporate worship in the following way: II.2 “A service of public worship is not merely a gathering of God’s children with each other but before all else a meeting of the Triune God with his chosen people.” The two parties of worship are God and the corporate body of His people. The clear implication is that both parties participate in this meeting of worship.

   b. The Directory for Worship speaks of that participation in the following way: III.1 “As a service of public worship is in essence a meeting of God and his people, the parts of the service are two kinds: those which are performed on behalf of God, and those which are performed by the congregation. In the former the worshippers are receptive, in the latter they are active...”

   c. The two parts of worship amount to God speaking to His people
and His people speaking to Him. Involved in worship as defined by the Directory for Worship is the voice of God and the voice of the congregation. The question of the mandate given to the committee in essence therefore can be asked in the following way: "Who may act as the voice of God and who may act as the voice of the congregation?"

d. The answer given by the Directory for Worship to that question is as follows: the minister (teaching elder) may alone act as the voice of God. The congregation may act as its own voice when it speaks with one voice as a whole to God. The minister (teaching elder) may alone act as the voice of the congregation when it speaks extemporaneously.

e. That the minister (teaching elder) may alone act as the voice of God is indicated in the following sections of the Directory for Worship: III.2 "The public reading of the Holy Scriptures is performed by the minister as God's servant. Through it God speaks most directly to the congregation... The reading of the Scriptures by the minister is to be distinguished from the responsive reading of certain portions of Scripture by the minister and the congregation. In the former God addresses his people; in the latter God's people give expression in the words of Scripture to their contrition, adoration, gratitude and other holy sentiments." III.3 "In the sermon God addresses the congregation by the mouth of his servant. It is a matter of supreme importance that the minister preach only the Word of God, not the wisdom of men, that he declare the whole counsel of God and that he handle aright the Word of truth..." III.4 "It is proper that the minister at the beginning of the service extend a welcome in God's name to the congregation by the use of the apostolic salutation... At the conclusion of the service the minister may pronounce in God's name either the high priestly benediction... The salutation and benediction, as pronounced in God's name, are properly used only by an ordained minister and in the gathering of Christ's church."

f. That the congregation may act as its own voice when it speaks with one voice as a whole is indicated in the following sections of the Directory for Worship: III.2 "(In) the responsive reading... God's people give expression in the words of Scripture to their contrition, adoration, gratitude and other holy sentiments." III.6 "As it is the aim of public worship to glorify God, prayer and praise should predominate in congregational singing. Let every member of the church take part in this act of worship."

g. That the minister (teaching elder) may alone act as the voice of the congregation when it speaks to God extemporaneously is indicated in the following sections of the Directory for Worship: III.5 "In public prayer the minister is the voice of the congregation." III.7 "In order that the receiving of the offering may stand out as a specific act of worship it is well that the minister either precede or immediately follow it with a brief prayer."

h. The unambiguous position of the Directory for Worship is that only the minister (teaching elder) may act as the voice of God, and the voice of the
congregation when it speaks extemporaneously to God, and that the congregation may act as its own voice when it speaks with one voice as a whole. The only provision the Directory for Worship makes for the audible raising of unordained individual voices as individuals in corporate worship is that of the necessary responses of commitment in baptism, public profession of faith, and ordination.

i. The conclusion of this paper will be that in corporate worship only qualified men may act as the voice of God; only qualified men may act as the singular voice on behalf of the congregation in its extemporaneous speaking to God; and that only the congregation may act as its own voice when it speaks with one voice as a whole. By qualified men is meant those men recognized as possessing the gifts and qualifications for eldership. Ordinarily that would mean ordained elders, both ruling and teaching, but within the designation "qualified men" is the provision for men recognized as possessing the gifts and qualifications for eldership who have not yet been ordained. The Directory for Worship gives expression to this position except that it limits qualified men to teaching elders (ministers). The exegetical base of the Directory for Worship does not limit qualified men to teaching elders although ordinarily and primarily the teaching elder will be the one acting as the voice of God and the singular voice on behalf of the congregation in its extemporaneous speaking.

2. The Regulative Principle of Worship

a. The worship of God and the practice of that worship is dependent upon the determination of God and the regulation of His Word. This regulative principle of worship is expressed variously in the Westminster Confession of Faith. Chapter XXI:i: "...But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.” Chapter XX:ii: “God alone is lord of the 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 or worship.” Chapter I:vi: “The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men...there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.”

b. All that which constitutes corporate worship comes under the regulation of God’s Word, whether it be the elements of worship, the practice of worship or the circumstances of worship. Only those elements prescribed by God’s Word may form the substance of corporate worship. Only those practices necessary for the use of the prescribed elements of worship may be exercised as worship. Only
those circumstances demanded by the right practice of worship may be determined by the church.

c. The Directory for Worship is to reflect in its directions for the practice of corporate worship the regulative principle of worship. If it does not, then it is no longer an authoritative guide to the proper corporate worship of God. The Directory for Worship states: II.7 "The Lord Jesus Christ has prescribed no fixed forms for public worship but, in the interest of life and power in worship, has given his church a large measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God's Word are observed and the Spirit of the Lord is, that all things be done decently and in order, and that God's people should serve him with reverence and in the beauty of holiness."

d. The relevance of the regulative principle to the question of the mandate given to the Committee is found in the fact that the Word of God has determined who may act as the voice of God, and who may act as the voice of the congregation when it speaks extemporaneously. (When the congregation speaks extemporaneously confusion and chaos cannot be avoided if each of the many voices are all speaking their minds at the same time.) The Word of God has determined the qualifications necessary for a person to act as the voice of God or to act as the singular voice on behalf of the congregation. It has not been left to the freedom of the church to determine those qualifications. It has been left to the church to recognize and confirm by election and ordination those who meet the predetermined qualifications.

e. The determination of the Word of God, as will be demonstrated in the exegetical section of this paper, is first that only qualified men may act as the voice of God, and who may act as the voice of the congregation when it speaks extemporaneously. All other men are to remain silent. That is, all other men are not to act as the voice of God or the singular voice on behalf of the congregation. The ground for this silence is the matter of qualification. Unqualified men are to remain quiet.

f. The determination of the Word of God is, second, that all women are to be silent. That is, women are not to act as the voice of God or the singular voice on behalf of the congregation. The ground of this silence is not the matter of qualification as for men, but it is the matter of stated Law. The order of creation and the order of the fall have established and confirmed relational authority which, to be honored, requires the silence of women.

g. The determination of the Word of God is, third, that all children are to be silent. That is, children are not to act as the voice of God or the singular voice on behalf of the congregation. The role of submission belongs to children and therefore they are to remain quiet. When they come to adulthood the above criteria rule their activity in worship.

h. The determination of the Word of God is, fourth, that the whole congregation is to act as its own voice when it is able to speak with one voice as the whole. The Directory for Worship reflects a sensitivity to this determination of the
Word of God. III.6 "As it is the aim of public worship to glorify God, prayer and praise should predominate in congregational singing. Let every member of the church take part in this act of worship." II.8 "Public worship differs from private worship in that in public worship God is served by his saints unitedly as his covenant people, the body of Christ."

3. Corporate Worship
   a. The concern of the Directory for Worship is primarily, if not exclusively, corporate or public worship. The concern of the mandate given to the Committee centers on corporate or public worship, that concern being "Who may do what in corporate worship?" To answer the concern of the mandate it is necessary to define corporate worship and to distinguish it from all other forms of worship.
   b. Corporate or public worship is that divinely obligatory gathering of God's people on the Christian Sabbath, the Lord's Day, for the purpose of unitedly worshipping God as one body. As the Old Covenant people were obliged to assemble at the foot of Mt. Sinai around the presence of God (Exodus 19:17), so the New Covenant people are obliged to assemble together around the presence of God (Hebrews 10:25). There is an obligatory gathering or assembling of God's people, of the congregation. When is such an obligatory gathering to take place? The fourth commandment answers that question.
   c. The fourth commandment makes it plain that on six days of the week the activity of labor, as unto the Lord, has priority on the time of all people. There is a divine obligation that ordinary labor be performed within those six days. That such priority is given to labor on those six days means that there can be no obligatory gathering or assembling for God's people on those six days. If there was such an obligation, then there would be a divinely created conflict of requirements, the one demanding labor, the other demanding the gathering of the covenant community. The consciences of the people would be bound and enslaved to the impossibility of meeting at the same time two exclusive divine obligations! That priority is given by God to six days for labor indicates, by good and necessary consequence, that priority is given by God to the one remaining day for the assembling together for the changed activity of worship, corporate or public worship.
   d. That which distinguishes corporate worship from all other acts of worship is the obligatory character of the gathering or assembling of God's people for the purpose of worship. It is "The Assembly" of God's people on the Christian Sabbath which both reflects and anticipates the assembly of God's people in the reality of the eternal Sabbath. Non-obligatory gatherings fall into a different category. In other gatherings the whole body is not necessarily present and is under no obligation to be. Other gatherings do not reflect the assembly of God's people in the reality of the eternal Sabbath. These other gatherings are private and the individuals present participate as individuals, not as a corporate body. In these non-obligatory gatherings we have an equivalent of private or family worship where
individuals as individuals may speak, read, discuss the Word of God, sing and pray. In such non-obligatory gatherings, because they are private or family in their worship, the principle of family headship prevails if necessary. The Directory for Worship reflects a sensitivity to that which distinguishes corporate or public worship and all other worship occasions: I.6 “Although it is fitting and proper that the members of Christ’s church meet for worship on other occasions also, which are left to the discretion of the particular churches, it is the sacred duty and high privilege of God’s people everywhere to convene for public worship on the Lord’s Day. God has expressly enjoined them in his holy Word not to forsake the assembling of themselves together.” II.8 “Public worship differs from private worship in that in public worship God is served by his saints unitedly as his covenant people, the body of Christ…”

e. The question of the mandate as to who may act as the voice of God, who may act as the singular voice on behalf of the congregation, and who may act as the one voice of the congregation as a whole has its relevance within the confines of corporate or public worship as defined above. In corporate worship qualified men act as the voice of God and the singular representative voice of the congregation. All the gathered community are together the voice of the congregation when it speaks as a united whole.

4. The Silence of Worship

a. The involvement of unordained persons (men, women, and children) in worship is total. There is no part of worship in which they are not involved. The question of the mandate can appear to be suggesting that during worship there are times of non-participation by unordained persons. Unless one is being idle or neglectful, everyone ought to be fully employed in the exercise of worship. To think that non-participation is a part to be endured by unordained persons in corporate worship is to misconceive of the very nature of worship. Silence in worship is not the equivalent of non-participation. A large portion of worship is exercised in silence. Other than when it is speaking as a whole to God, the congregation, except the qualified man acting as the voice of God or the voice on behalf of the congregation, is in all its membership silent. Not just women, but men, and children are to worship in silence.

b. Silence is indicative of the internalized character of worship. Worship in the age of covenantal fulfillment is in “spirit and in truth” (John 4:23-24). With the church’s baptism in the Spirit (Acts 2:33, I Corinthians 12:13) a new dimension and a new dynamic was added to the exercise of worship. The impersonal externalism of the old covenant worship was replaced, because of the redemptive accomplishments of Christ, with the personal intimacy of the internalized new covenant worship. With access to the throne of grace opened by the high priestly work of Christ (Hebrews 10:19-22) and with the indwelling of the Holy Spirit (I Corinthians 3:16-17), a new interaction with God through His Word has been made possible (I Corinthians 2:12-13). The silence of worship involves this very active
interaction with God. As the voice of God is heard through the reading and the preaching of the Word or is seen through the elements of the sacraments, there is an expected internal consideration and response. The activity of worship is going on in silence in this meeting between God and His people. Indicative of this internalized worship are the words of I Corinthians 14:28, "but if there is no interpreter, let him keep silent in the church; and let him speak to himself and to God." The context of these words is corporate worship. The Directory for Worship addresses this matter of internalized worship: II.6 "Public worship must be performed in spirit and in truth. Externalism and hypocrisy stand condemned. The forms of public worship have value only when they serve to express the inner reverence of the worshipper and his sincere devotion to the true and living God. And only those whose hearts have been renewed by the Holy Spirit are capable of such reverence and devotion." III.6 "...Let every member of the church take part in this act of worship. It should be performed not merely with the lips but with the spirit and the understanding." It is helpful to notice that Ephesians 5:19 and Colossians 3:16 insofar as they are addressing worship (whether private or corporate) emphasize the internalized nature of worship. Even the outward form of worship, for instance singing, is of consequence only when it is from within, from the heart. The qualifications of these passages "making melody with your heart" and "with thankfulness in your hearts to God" demonstrate that the essence of worship is internal. Silence participates in this essence of worship just as much, if not more, than the audible expressions of worship.

c. The audible expressions of the congregation in corporate worship are not to be minimized in value whatsoever. The joy of voices raised in unison in praise and thanksgiving; the public confession of trust in the Triune God; the expressed repentance of the corporate heart; the joint cry of supplications; voices raised together to magnify the Lord are in every way part and parcel of corporate worship. But so is silence. Silence is an integral part of New Testament corporate worship. There is no deprivation in the silence of worship. There is no disadvantage in the silence of worship. That few act as the voice of God or the singular representative voice of the congregation in corporate worship is not a denial of opportunity to worship God more fully. Contrary to much careless and unbiblical thinking, the fact that few act as the voice of God or the singular representative voice of the congregation permits the majority to enter more fully into what is of the essence of worship. That women are to remain silent, that non-qualified men are to remain silent, that children are to remain silent in terms of not acting as the voice of God or the one voice on behalf of the whole congregation, is not a limitation on their involvement in worship, but rather gives them an "advantage" over the few and enhances their worship with greater opportunity to worshipfully and spiritually interact with God. The few who are called upon to act as the voice of God and the voice on behalf of the congregation are the ones whose worship opportunities are limited! Limited by being different.
5. The Priesthood of all Believers

a. A brief reflection on the doctrine of the "priesthood of all believers" is necessary as this doctrine is erroneously used by some to support the argument that all members may act as the voice of God or the single representative voice of the congregation in corporate worship. The doctrine will be reviewed under the four following heads: i) The Doctrine of the "Priesthood of all Believers" Scripturally Stated; ii) The Difference Between the Old Testament and New Testament Priesthood: iii) Erroneous Conclusions; iv) The Service of the New Testament Priesthood.

(1) The Doctrine of the Priesthood of All Believers Scripturally Stated

I Peter 2:5,9 refers to the church in its New Testament form as a "spiritual house," that house being a "holy priesthood," that priesthood given to "offering up spiritual sacrifices acceptable to God through Jesus Christ." The whole church a "royal priesthood," every member a royal priest! That every member of the New Testament church would be such a priest was clearly foretold in Old Testament prophecy. Isaiah 61:6, "But you will be called the priests of the Lord; you will be spoken of as ministers of God." The New Testament church is being spoken of. The prophecy of Isaiah here is messianic. Isaiah 61:1f. was fulfilled by Christ (Luke 4:17-21). It is in this fulfillment that the people of God, the followers of Christ, are called priests. In Isaiah 56:6-8, the prophetic word is that Gentiles would be included in the messianic kingdom and as members they would be priests! Israel assembled at the foot of Mt. Sinai, that foreshadowing of the church of Jesus Christ, received the promise that covenantal fulfillment would make them "a kingdom of priests." Revelation 1:6 speaks of that fulfillment in this way, "And He has made us to be a kingdom, priests to His God and Father." The whole church a priesthood, every member a royal priest!

(2) The Difference between the Old and New Testament Priesthoods

The primary task of the Old Testament priesthood was, by means of offerings and sacrifices, to open up access to God and to lead the people in worship to Him. Their offerings and sacrifices were to atone for the sins to the people and for their own sin, the very thing which separated them from God (Hebrews 5:1-3; 8:3; cf. Leviticus 9:7f.). The problem was that the Old Testament priesthood was not able to accomplish its task. It was inadequate (Hebrews 7:11). The inadequacy was in both the priests themselves, they were sinners, and in the sacrifices offered, these sacrifices were inadequate as substitutes for the people (Hebrews 9:6-10; 10:4,11). The result was, as Hebrews 9:6f. indicates, with sin not adequately dealt with, the people remained at a distance from God, there was not access opened up to Him for them, they could only worship from a distance. Further, the priests representing the people could enter only the holy place and so remained at a distance from God in their representations, and the high priest's entrance into
the holy of holies was flawed by his own sin and was only an entrance into a representation of God's presence and that only once a year. The Old Testament priesthood could not open the approach into the actual presence of God. The very priesthood itself signified its own inadequacy, Hebrews 9:8f, "The Holy Spirit is signifying this, that the way into the holy place (heaven itself) has not yet been disclosed, while the outer tabernacle is still standing; which is a symbol for the time now present, according to which both gifts and sacrifices are offered which cannot make the worshipper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation."

Hebrews 7:1-10:25 indicates that what the Old Testament priesthood could not do Jesus Christ has done. He was the perfect high priest without sin (Hebrews 7:26-27) and He was the perfect sacrifice because He was the perfect substitute (Hebrews 2:14-15). As such Jesus could and did atone for His people's sin and so cleanse their consciences (Hebrews 9:11-14). Jesus removed the barrier separating God from His people and His people from God. Jesus as the great high priest opened up access to heaven itself, to the actual presence of God. Through Him it was no longer to be worship at a distance, but now worship before the very throne of grace (Hebrews 10:19-25).

The difference between the Old and New Testament priesthoods is radical and substantial because of the high priestly accomplishments of Christ. The New Testament priesthood is not involved in seeking some way of access and approach to the presence of God. The offerings and sacrifices of the New Testament priesthood have nothing to do with any effort to atone for sin. The New Testament priesthood is not involved in bloody sacrifices, but as will be noted, the royal priests of the New Testament church are involved in offering sacrifices of praise and thanksgiving. The great difference between the Old and New Testament priesthoods is that the one was seeking (unsuccessfully) entrance into the presence of God, the other has that access and is able to utilize it every living moment of each day. And the further great difference is that the few priests of the Old Testament church have been replaced by the many priests of the New Testament Church, the many being every member!

(3) Erroneous Conclusions

Because all now are priests in the New Testament Church, because all have equal access to the presence of God, then all may rightly exercise any role involved in the life and worship of the church. That erroneous conclusion is the "great mother" of a variety of "daughter errors"!! On the base of the doctrine of the priesthood of believers it is suggested that all distinction in role responsibility has been removed. One such conclusion is that in corporate worship any member may act as the voice of God or the single representative voice of the congregation. That means any man, any woman, any child, may on God's behalf read, preach, teach the Word of God, announce His salutation and benediction. Further any member may exercise the role of being the one audible voice of the congregation in
its extemporaneous expressions. This use or misuse of the doctrine of the priesthood of believers is invalidated by the clear requirements of the Word of God. This misuse brings the doctrine of the priesthood of believers into conflict with the demands of God's Word with respect to the provisions for corporate worship. As will be demonstrated in Section D. (below), the Word of God draws distinctions and requires various qualifications for one to act as the voice of God in worship. The Word of God explicitly excludes by law some from acting as the voice of God or the voice of the congregation in its extemporaneous speaking to God. Having equal access to God as priests is not a ground for denying these regulations and the distinctions they make in the exercise of responsible roles in corporate worship.

(4) The Service of the New Testament Priesthood

The radical and substantial difference between the Old and New Testament priesthood is seen in the priestly service the New Testament priests are called to exercise. All New Testament priests are called to offer to God acceptable spiritual sacrifices. The nature of these sacrifices? Hebrews 13:15-16, "Through Him (Christ) then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased." The sacrifices required? Praise and thanksgiving. God delights in the offering of a thankful heart. As priests every member of the church is to make such an offering. "Doing good and sharing," that is, reflecting the attribute of God's goodness in one's life, the sharing with others in need the good things that God has blessed one with, that is a sacrifice of this new priesthood which is well pleasing to God. Romans 12:1, "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." The giving of one's body, that is, one's life to godliness on the one hand and so to godly practical service on the other hand in willing obedience to God is a sacrificial offering well pleasing to God. Using gifts and talents gratefully in devotion to God, for His glory and for the edification of His people including self, is an offering and a sacrifice urged upon all royal priests belonging to the spiritual house of God. As Romans 12:2 goes on to indicate these priestly activities are not to be exercised in "conformity to the world," but in "conformity to the will of God." For that very reason one's priesthood is to be exercised within the framework of the limitations, distinctions, and roles that God's Word defines even for corporate worship. A priesthood used in that right spirit of submissiveness to the proved will of God is a priesthood filled up with those sacrifices of thanksgiving and praise to God.

The doctrine of the priesthood of believers does not, as claimed by some, provide a biblical rationale for the denial of distinctive and exclusive roles in corporate worship. The doctrine does allow all to worship God in spirit and in truth before His glorious throne of grace in the heavenlies. The doctrine also calls all those in Christ to give themselves as priests to a life of God-centered service and worship.
Appendix

D. Exegetical Considerations: The Voice of God in Corporate or Public Worship and the Voice on Behalf of the Congregation (I Corinthians 14)

1. As has been indicated in the “Preliminary Considerations” the conclusion of this paper is that only qualified men are to act as the voice of God in corporate or public worship. An exegetical study of the fourteenth chapter of Paul’s first letter to the Corinthians confirms the correctness and validity of that conclusion.

2. Arrival at this conclusion comes through a consideration of chapter 14 under three major heads: i) Corporate or Public Worship is the Context of the Apostle’s Instructions; ii) Order in Corporate Worship for Edification’s Sake is the Concern of the Apostle’s Instructions; iii) The Orderliness Required in Corporate Worship for Edification’s Sake is the Content of the Apostle’s Instructions.

3. A due consideration of I Corinthians 14 and the surrounding context, under these three heads, will demonstrate that the apostle intended the church to understand that corporate worship was to be exercised in a careful manner as determined by God Himself, and has not been left to the imaginations of men, and that for the sake of the corporate body’s edification and God’s own glory.

a. Corporate or Public Worship is the Context of the Apostle’s Instructions: The key passage to all that the apostle says in chapter fourteen is verse forty, “But let all things be done properly and in an orderly manner.”

(1) Since the beginning of chapter 12 the apostle has been speaking about the use of spiritual gifts. He has made it plain that, while various individuals have been given various spiritual gifts, the primary purpose of those gifts is not for private or individual edification, but for the edification and common good of the whole body of believers, the fellowship of God’s people. I Corinthians 12:7, “But to each one is given the manifestation of the Spirit (spiritual gifts) for the common good.” The context of the apostle’s remarks is indicated to be the corporate gathering of the covenant community.

(2) In I Corinthians 14:4, the apostle is concerned to show the preeminence of prophecy over uninterpreted tongues. Why this concern? Why the claim that prophecy is more useful than uninterpreted tongues? The answer the apostle gives is that the gift of prophecy (the proclaiming of God’s revelation whether or not that revelation is new or old) edifies the church! “One who speaks in a tongue edifies himself, but one who prophesies edifies the church.” The apostle’s remarks here clearly have in mind the gathering of God’s people for corporate worship. He is saying that uninterpreted tongues in such circumstances are of no value to the corporate body. The individual using the gift may be edified, but certainly not the body of worshippers.

(3) There can be no doubt that the apostle’s instructions here on the use of spiritual gifts have in mind the context of the people being assembled in worship. I Corinthians 14:12, “So also you, since you are zealous of spiritual gifts, seek to abound...,” for what reason? for self? No! “...for the edification of the church.” I Corinthians 14:16 indicates that a gathering of worshippers is in the mind
of the apostle, "Otherwise if you bless in spirit only, how will the one who fills the place of the ungifted say the 'Amen' at your giving of thanks, since he does not know what you are saying?"

(4) To speak in uninterpreted tongues, to use that spiritual gift, is useless to the rest of the body is the sentiment expressed by the apostle. The rest of the body cannot understand, therefore they cannot enter into that act of worship. The reference clearly is to the assembly of worship.

(5) The fact is that the apostle from chapter 11 on has been speaking with the context of corporate worship in mind. His concern has been how the Corinthians should be conducting themselves in that context. I Corinthians 11:17, "But in giving this instruction, I do not praise you, because you come together not for the better but for the worse." The problem? A loss of sense of the proper relational order which should have prevailed among the gathered body of believers in corporate worship. That was the apostle's concern in the first half of the chapter and his concern in the second half was the misuse and abuse of the Lord's Supper in worship. The Lord's Supper had been turned into a gluttonous and drunken orgy on various occasions. I Corinthians 11:20-21, "Therefore when you meet together, it is not to eat the Lord's Supper, for in your eating each one takes his own supper first, and one is hungry and another is drunk." Corporate worship the context!

(6) This context of corporate worship continues through chapter 14. I Corinthians 14:23, "If therefore the whole church should assemble together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?" The assembly of worship! I Corinthians 14:26, "What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification." The instructions for good and proper order and the instructions for the right use of spiritual gifts have in mind the context of corporate worship. That is the context. In that context the apostle wants the Corinthians to conduct themselves in a way which glorifies God and edifies His church.

b. Order in Corporate Worship for Edification's Sake is the Concern of the Apostle's Instructions: I Corinthians 14:40, "But let all things be done properly and in an orderly manner." I Corinthians 14:26, "Let all things be done for edification." The concern of the apostle with respect to spiritual gifts is not so much as to whether or not they should be used, but how they should be used in corporate worship. The question of the cessation of the extra-ordinary spiritual gifts the apostle hints at in I Corinthians 13:8 and material relevant to that question appears in chapter 14. But, the apostle's concern in chapter 14 is not about the longevity of spiritual gifts; it is about the proper place and the proper use of these gifts in the corporate or public worship of God. His concern is how corporate worship is to be conducted, what order ought to prevail when Christ's body comes together in worship. His concern is to show that the order in corporate worship ought to reflect
the order that God Himself gives expression to, I Corinthians 14:33, “for God is not a God of confusion, but of peace.”

As indicated in the verse just quoted there is an orderliness in God’s relation with His world and with His people. There is an orderly procession of relationship, there is logical order, there is sensible order, there is an on flow of activity and relationship which can be understood. Understanding and knowing what is going on is of utmost importance. God is not a God of chaos and confusion as has been noted. God has created and maintains a harmonious order for His world. That harmony of order is to be reflected in the corporate worship of God. For then the people are edified and God is glorified (I Corinthians 10:31; 14:26). The apostle’s reminder as to the significance of tongues and therefore the careful and proper use of this gift (I Corinthians 14:20-25) emphasizes that his concern is for order in corporate worship. That is the concern of chapter 14 and the previous three chapters of this letter.

c. The Orderliness Required in Corporate Worship for Edification’s Sake is the Content of the Apostle’s Instructions: What in substance does the apostle have to say in this fourteenth chapter? The first point the apostle makes is that only those spiritual gifts suitable for corporate worship are to be used in worship. He indicates this requirement when he points out the suitability of the use of prophecy over against the unsuitability of the use of uninterpreted tongues. Prophecy brings a sensible word of consolation, exhortation and edification, I Corinthians 14:3, “But one who prophesies speaks to men for edification and exhortation and consolation.” Prophecy builds up the body of Christ. But uninterpreted tongues has no sensible communication for the body of worshippers, cannot build them up, and therefore is not to be used. I Corinthians 14:2, “For one who speaks in a tongue does not speak to men, but to God; for no one understands but in his spirit he speaks mysteries.” Uninterpreted tongues are unsuitable for use in corporate worship.

(1) On the other hand, interpreted tongues, because it is equivalent to prophecy, was suitable for use in corporate worship, I Corinthians 14:5, “Now I wish that you all spoke in tongues, but even more that you would prophesy; and greater is the one who prophesies than the one who speaks in tongues, unless he interprets, so that the church may receive edifying.” The spiritual gift of interpreted tongues was in order and could be properly used in corporate worship (in the apostolic age). That is the emphasis of I Corinthians 14:13, “Therefore let one who speaks in a tongue pray that he may interpret.” If there was no interpretation, there was to be no speaking, I Corinthians 14:28, “but if there is no interpreter, let him keep silent in the church.” Only when there is a voice of understanding can there be a voice of edification and only such a voice is appropriate in corporate worship. That is the point the apostle stresses in I Corinthians 14:18-19, “I thank God, I speak in tongues more than you all; however, in the church I desire to speak five words with my mind, that I might instruct others also, rather than ten thousand words in a tongue.”
(2) Only those spiritual gifts suitable to the instruction and edification of the church are to be used in corporate worship. As prophecy, interpreted tongues, revelations, knowledge, etc., in terms of bringing new revelation have ceased to exist as spiritual gifts in the post-apostolic church, the suitable spiritual gifts which may be used in corporate worship are primarily preaching and teaching.

(3) The second point the apostle makes is an insistence upon the singularity of voice in worship. Orderliness in worship demands such. Only one voice was to be heard at a time in corporate worship (whether or not that one voice was the many speaking as one voice, or the one voice speaking on behalf of the whole congregation, or the one speaking as the voice of God). There was to be no confusion of voices.

(4) It may be assumed, as it is throughout chapters 11 through 14 inclusive by the apostle, that in worship there is the voice of God speaking to His assembled people, and there is the voice of the congregation responding to God. It is evident that God speaks through the spiritual gifts that He is pleased to give to certain of His people. People so gifted speak, as it were, on God's behalf. They are His instruments through which He speaks audibly to His gathered community. In 1 Corinthians 14:26 it is indicated that a number of people are spiritually gifted variously, "when you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation..." All the gifts mentioned are revelatory. They have the purpose of bringing God's revelation to His people in the context of worship. They are word gifts having the purpose of bringing God's Word to the worshipping body for the sake of edification. As verse 26 continues, "...Let all things be done for edification." Remembering that not all are gifted in the same way and with the same gifts (1 Corinthians 12:4-11), and remembering that there are the ungifted in the household of God (1 Corinthians 14:16,23), it can be concluded (in anticipation of the third point to come in this study) that not all are gifted to act as the voice of God. But some are gifted to exercise the responsibility of acting as the audible voice of God in corporate worship. What is important to note at this juncture is the demand by the apostle that there be a clarity and a singularity in the speaking of those gifted to act as the voice of God.

(5) This clarity and singularity of voice in corporate worship is addressed in 1 Corinthians 14:27, "If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and let one interpret." What is the apostle saying? First there is to be a limitation on the number who may actually speak as the voice of God in any given worship service. Clearly not everyone is to act as the voice of God. More pointedly, perhaps, there is not to be an endless procession of speakers. Such a procession would surely aggravate any bodily discomfort which in turn can close the mind to the Word spoken and so the end of edification would not accomplished. The limitation of prophets speaking, 1 Corinthians 14:29, "let two or three prophets speak," indicates this limitation as a general rule for corporate
worship. There are not to be many speakers at all, contrary to the desire of some to have numerous ones rising in worship to speak. But second what is of equal significance is the reference "and each in turn." Here is the stress on the oneness of voice, the singularity of voice. God is not a God of confusion. His voice, when spoken on His behalf, is to be clear and singular. As I Corinthians 14:30-31 also stresses with respect to those prophesying: "But if a revelation is made to another who is seated, let the first keep silent. For you can all prophesy one by one, so that all may learn and all may be exhorted." Those who act as the voice of God, who speak on His behalf, for them there is not to be the chaos of them all seeking to speak at once. Instead it is to be "one by one," one voice at a time, the rest remaining silent. Only when there is singularity of voice and singular clarity of voice can the body of worshippers be exhorted, consoled, encouraged, and edified with understanding. (It should be noted that when it is said "For you all can prophesy" the reference must of necessity refer, first, to those possessing the gift of prophecy, not to every worshipper, and, second, to those permitted to act as the voice of God in corporate worship. The apostle assumes these limitations either because he has already noted them or is about to speak further on them.)

(6) An important rule for the conduct of corporate worship has been established by the apostle in his demand for the singularity of voice in corporate worship. The importance of this rule is not only that the voice of God is to be singular, clear, unconfused with other voices for the sake of understanding and therefore edification, but also that the voice of the corporate body is to be singular, clear, and unconfused. To adhere to this rule, the corporate body in speaking must speak with one voice, that is, the many members are to speak together as one voice, all saying the same thing, hence the prepared prayers (hymns, Scripture, memorized prayers and confessions), or one must speak on behalf of the whole body in its extemporaneous expressions. While the apostle does not here emphasize the voice of the corporate body, because here he is dealing primarily with those spiritual gifts relating to the voice of God, he does allude to the voice of the corporate body (I Corinthians 14:16) where a response to the voice of God is called for - on this occasion a thanksgiving amen. The apostle's instructions concerning the voice of the corporate body are found primarily in I Timothy 2. (See below, E. The Voice of the Congregation in Worship [I Timothy 2:8]: An Additional Argument.)

(7) There is another aspect attached by the apostle to this rule of singularity of voice in corporate worship. It has to do with attitude. The call to singularity of voice included a call to a spirit of mutual submission. I Corinthians 14:28 "but if there is no interpreter, let him keep silent in the church," and I Corinthians 14:30, "But if a revelation is made to another who is seated, let the first keep silent." The apostle prohibits the arrogant, self-embellishing use of spiritual gifts. Instead there was to be submission exercised appropriately one to another. A submissive spirit was to rule even among those qualified to speak. This same spirit is indicated in I Corinthians 14:29, "And let two or three prophets speak, and let the
others pass judgment." The word of the prophets had to be subjected to the judgment of the other prophets present. It had to be subjected to a process of confirmation that indeed it was the Word of God. Each prophet had to humbly submit to his colleagues and this in the midst of corporate worship! As I Corinthians 14:32 repeats, "and the spirits of prophets are subject to prophets." A spirit of submission was to mark the utterances, the raising of the voice in corporate worship. There was not to be the many wanting to raise their voices individually all at once. There was not to be that confusion born of arrogance. In a spirit of submission and for good order one qualified voice at a time was to be raised whether the one voice of God, the one voice on behalf of the congregation, or the one voice of the congregation. Why this submissive spirit and the good order in the assembly of worship? I Corinthians 14:31b, "so that all may learn and all may be exhorted."

(8) It is not without significance that immediately following the call for a submissive spirit the apostle goes on in this fourteenth chapter to speak of the role of women in corporate worship. That role is to be one of submissiveness. I Corinthians 14:33a-35, "As in all the churches of the saints 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." This leads us to the third point under the rubric of the orderliness required in corporate worship.

(9) The third point the apostle makes is the answer to the question "who may speak as the voice of God?" and as a corollary "who may speak as the one voice on behalf of the whole congregation?" The apostle in answer defines by exclusion who may not act as the voice of God and the voice on behalf of the congregation in corporate worship. As noted above the role of all in corporate worship is to be marked by a spirit of submissiveness. In the case of women (and non-qualified men and children) that submissiveness is to manifest itself as quietness when it comes to the articulating the voice of God and the representative voice of the congregation.

(10) The apostle begins an explanation of the nature of the woman's submissive role in corporate worship with the stating of a universal rule, I Corinthians 14:33b-34a, "As in all the churches, let the women keep silent in the churches." Although not crucial to any argument, most commentators agree that 14:33b is more suitably attached to the beginning of 14:34. What needs to be noticed is the use of the plural "churches." The submissive role for women in corporate worship was a requirement in all the churches. It was not restricted just to the women of the Corinthian church. It was required of all the churches making up the whole church of Jesus Christ. The plural reference establishes the role of women in corporate worship as a universal rule. It is clear (I Corinthians 11:2-17) that in Corinth there was a difficulty being experienced in sorting out the role of women in worship. But the answer given by the apostle was such that it went beyond Corinth
in its application. In fact, the way the apostle answers the problem "as in all the churches" so it was to be for the church in Corinth! The Corinthian church had to get itself in line with the universal rule as practiced in and as applying to all the other churches.

(11) The specific rule applied by the apostle? I Corinthians 14:34, "let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves." Three statements are made: women are to keep silent in corporate worship; women are not permitted to speak in corporate worship; women are to be submissive in corporate worship. Taken at face value the words of the apostle would appear to be saying that women may not participate in worship. Is that the case? The obvious answer is "No." If the apostle meant non-participation, then his words would be in conflict with the call to all in Christ to worship God. They would make nonsense of the divine obligation placed on all members of the Body of Christ to assemble themselves together on the Lord's Day for corporate worship. They would be in conflict with the requirements of the fourth commandment. What then is the meaning of the apostle's words in verse 34? In the context of the whole fourteenth chapter and its surrounds it means that women were not to act as the voice of God in corporate worship, nor were they to act as the singular representative voice of the congregation. In their context the words of the apostle can mean no less or else they are vacated of any meaning. This conclusion as to the meaning of the apostle's words does not mean that women could not be a part of the congregation's voice when it speaks with one voice as a whole. There is no denial here of women being a part of the whole body and of actively participating as a part of the whole, their individual voices raised in unison with the rest of the voices creating the worshipping voice of the whole fellowship. But, the apostle's words also make it clear that when it comes to individual participation, apart from being part of the united voice, for the women (as for the non-qualified men and the children) it is to be the participation of silence.

(12) Silence in worship does not mean non-participation (see The Silence of Worship, above). The peculiarity of New Testament worship is that it has in essence been internalized. So there is much participation in silence, There is participation in the mind, in the heart. There is an ongoing inaudible exercise of worship. The apostle was most sensitive of this reality. I Corinthians 14:28, "but if there is no interpreter, let him keep silent in the church, and let him speak to himself and to God." Here is reference to a very active and very worshipful silence. In corporate worship non-speaking does not mean non-worshipping. Active internal participation ought to be constant for every individual present in corporate worship. Silence is a natural and important part of worship. As the Word of God is read or preached all are silent except the one acting as the voice of God. But, in that silence, hearing is going on; a response to what God says is going on; there is an inward working of the Holy Spirit going on in each participant; there is response to that inward working of God's Spirit; there is the individual's spirit responding to the
Holy Spirit's illumination and application of God's Word. In extemporaneous prayer there is the one voice on behalf of the many, but the silence of the many is taken up in communication with God. There is then a very active silent participation in worship in which all present are involved at one time or another. The rule, according to the apostle, is that for women this silence in worship is to prevail in so far as women are not to act as the voice of God, or as the voice on behalf of the corporate body. A women's individual voice is not to be raised audibly except when it is a part of the whole body speaking in harmony. But, it needs to be stressed that this is normally the case for every other participant - non-qualified men, children, inactive qualified men - excepting those qualified men who are officiating the worship. Almost all within a given body of corporate worship exercise the role of submissiveness and so silence in the sense explained.

(13) The apostle has set down a universal rule for the participation of women in worship. He has also given the ground for that rule, I Corinthians 14:34, "...but let them subject themselves, just as the Law also says." The Law is the reason for the submissiveness required of women in corporate worship. It ought to be noticed that the rule for women to be silent was not based on some cultural habit or tradition of the day which may have made it inappropriate for women to take the role of acting as the voice of God or as the corporate body's voice. Nor was the rule based on the peculiarities of social conditions in Corinth which may somehow have necessitated women's silence in worship. The rule applied to all the "churches" in all places. The rule was based on or grounded in the "Law." What Law? Is there anything in the context which would indicate the Law being referred to? I Corinthians 14:21 answers the question, "In the Law it is written, By men of strange tongues and by lips of strangers..." This is a quotation from the prophecy of Isaiah 28:11f. The term "Law" is used in a broad sense to refer to the Old Testament Scriptures. As Isaiah 28:11f. reflects upon Deuteronomy 28:49, the term "Law" could be narrowed down to refer to the Pentateuch. Whether the reference be taken to mean the Old Testament Scriptures as a whole or to mean the Scriptures of the first five books of the Old Testament, what can be concluded is that somewhere in the Old Testament Scriptures there is a law which requires women to take a submissive and silent role in corporate worship. The particular Law in mind, the apostle indicates in the other major passage in which he deals with the rules for proper conduct in corporate worship, namely, I Timothy 2 and verses 11 through 15 in particular. The particular matter at hand in I Timothy 2 is "who may act as the representative voice of the congregation in its extemporaneous expressions (see The Voice of the Congregation in Worship [I Timothy 2:8]: An Additional Argument, below). In this matter the apostle again points to the exclusion of women from that role and appoints to them again the role of submissiveness, I Timothy 2:11-12, "Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet." The apostle then gives the ground for this rule, I Timothy 2:13-15, "For it was Adam who was first
created, and then Eve. And it was not Adam who was first deceived, but the woman being quite deceived, fell into transgression. But she shall be preserved through the bearing of children if the women continue in faith and love and sanctity with self-restraint." Here is the Law the apostle was referring to as the ground for the universal rule regulating the role of women in corporate worship. The Law? The order of creation. In that order is found the God-given structure for relational authority. Man has been given the role of headship. Women have been given the role of submission. In I Corinthians 11 where the apostle begins his instructions on the proper conduct in corporate worship he begins with this "Law" as foundational to all that he is to say, I Corinthians 11:2, "But I want you to understand that Christ is the head of every man, and the man is the head of the woman, and God is head of Christ." That the apostle is talking about the created order of authority between men and women is confirmed in I Corinthians 11:8-9, "For man does not originate from woman, but woman from man, for indeed man was not created for woman's sake, but woman for man's sake." What then is the divine rationale for the role of submission for women in corporate worship? The Law of the order of created authority demands it. Also the Law of the order of the fall of humankind into sin demands it. The fall resulted from Eve's failure to exercise her role of submission in relation to her husband and to God. That failure brought the chaos and confusion of sin to the world of mankind. The lesson of the order of the fall is the demand that the created order of roles be respected, the role of authority for men, the role of submission for women. If they are not respected how can God be glorified in worship? How can the worshipping church be edified by that which is against the purpose and patterns that God Himself has established? The judgment which followed the fall confirmed that the submissive role of women was to continue even in the fallen state of mankind. How much more in the restored, redeemed Body of Christ and especially in its one divinely obligated manifestation of itself, namely, the Lord's Day corporate worship! Here then is the Law which is the ground for the universal rule regulating the role of women in corporate worship. On that ground women are to be silent in worship. They are not to act as the voice of God, nor are they to act as the one voice on behalf of the whole body of worship.

(14) To be certain that there be no misunderstanding of what he was saying the apostle re-emphasizes by repetition in I Corinthians 14:35 what he had stated in the previous verse, "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." The reality of the quietness required in the submissive role means that the individual voice of a woman is not to be raised individually either as the voice of God or the representative voice of the congregation in worship. The emphasis is on the individual raising of an individual voice. That is what can happen at home but not in corporate worship. The individual's voice as a part of the corporate body's voice can, however, be raised. There is no prohibition on that activity. But to go beyond that is "improper" or, as it literally means, shameful or disgraceful.
(15) The apostle has answered the question, who may speak as the voice of God and who may speak as the voice on behalf of the congregation when the congregation and God meet in worship. The apostle has indicated that only those with spiritual gifts that edify the church may act as the voice of God. With the cessation of the extra-ordinary word gifts, the word gifts of teaching and preaching are those necessary to be possessed for acting as the voice of God. All lacking those gifts are excluded from acting as the voice of God. But the exclusion is more. All women, no matter their giftedness, are excluded from acting as the voice of God and the voice of the congregation when it speaks extemporaneously. The ground for this exclusion being no less than the Law of God. This exclusion by divine command is not be considered negatively. It prevents a woman from compromising her created womanliness. It allows a woman to enter fully into the blessings of the silence of internalized corporate worship.

E. The Voice of the Congregation in Worship [I Timothy 2:8]: An Additional Argument

1. The voice of the congregation in worship may be raised in two ways. The congregation may speak with a collective voice, all the member voices raised in unison. Or, the congregation's voice may be that of one on behalf of the many. The question of the committee’s mandate is, “Who may be the one voice on behalf of the many?”

2. The speaking of the congregation can in all its parts be subsumed under the heading of prayer. Singing and responsive readings are expressions of praise, thanksgiving, contrition, confession, supplication, all of which are parts of prayer. The voice of the congregation, broadly speaking, is the voice of prayer.

3. As has been noted in the previous pages, a biblical principle of worship set forth in particular in the fourteenth chapter of I Corinthians is that there is to be no confusion or chaos of voices in corporate worship. A clear and singular sound is to come from the mouth of the congregation. The ground for this principle is stated in I Corinthians 14:33a. “for God is not a God of confusion but of peace.”

4. To abide by this principle prohibiting confusion it is necessary for the congregation to predetermine the contents of its prayers so that the many can speak with one unconfused voice. Scripture, hymns, memorized prayers and confessions recited enable the congregation as a whole to speak with one voice. However, if the congregation is to speak extemporaneously then to abide by the principle prohibiting confusion the congregation must have one who would speak on behalf of the many. The question is, “Who may be that one?” The answer of Scripture is that only qualified men may act as that one voice on behalf of the many in the extemporaneous utterances of the congregation in corporate worship.

5. I Timothy 2:8, “Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.” Within this verse and in its relation to its immediate context there is distinction. Men with certain necessary qualities are
called to pray. The clear implication is that men without these stated qualities are not to pray. Within the context it appears women are also not to pray, but are to remain quiet. How is this distinction to be understood? Does it mean that only certain men are permitted to pray and all others including women and children are not to pray? Or, does it mean that only certain qualified men may act as the voice on behalf of the many, on behalf of the congregation, when the congregation prays extemporaneously in corporate worship?

6. It would seem strange and contrary to the general scriptural exhortations to prayer if the distinction was taken as permitting only certain men to pray and prohibiting all others from communicating with God. This understanding of the intent of the verse can be dismissed on the grounds that such a prohibition to prayer brings this verse into conflict with the clear exhortations throughout Scripture to prayer for all to pray.

7. What must be concluded at the outset is that the distinction of who may pray has to do with who may pray audibly in corporate worship on behalf of the congregation when it prays extemporaneously. The distinction would have qualified men only exercising that responsibility.

8. In that conclusion there is the assumption that the context for the exercise of these instructions is corporate worship. Can that assumption be sustained? The answer is in the affirmative. “Therefore I want men in every place to pray...”

9. “in every place” (en panti topw). At first glance this phrase may well appear to have a very broad designation. It could appear to be saying, “wherever men are, let them pray.” However the phrase can have a very specific reference and in the case at hand it does so. The use of this phrase on other occasions assists in that conclusion.

10. In I Thessalonians 1:8-9, “in every place” (en panti topw) appears: “The word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God.”

11. An important question is, “Where were these ‘in every place’?” The answer is, where “they themselves report about us.” The reference of the phrase “in every place” is to the gathering of fellow believers, to fellowships raised up in faith. The phrase is more than a mere geographical reference. It has a people reference. But it is a specific people reference. Clearly the Thessalonian church was not known to all the populace of the many areas the apostle passed through. More especially the general populace would not have had knowledge of the intimacies of the relationship between the apostle and the Thessalonian church. What is clear from this Thessalonian passage is that as the apostle visited the various churches, the various gatherings of God’s people, the “in every place,” they reported to him and his colleagues what the
church in Thessalonica had said about his work and ministry in their midst. The phrase “in every place” had as its reference point the gathered Christian communities, the congregations God had raised up.

12. I Corinthians 1:2 uses the phrase in the same way, “to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours.” The church of God in Corinth, the fellowship of the saints, likened to all those who “in every place” call upon the name of the Lord. The church at Corinth is being compared with what? with the churches, the gathered community of believers, in every place. Again the phrase “in every place” is given a definite reference. It here refers to like churches.

13. In I Timothy 2:8 the reference is the same. The phrase has reference to the various churches under Timothy’s oversight. Timothy is receiving instructions from the apostle which he is to implement in the life of those churches. Compare I Timothy 3:15, “but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.” When the apostle says, “Therefore I want men in every place to pray...” then it can be concluded that he is saying that he wants men (qualified men) to pray in the churches. He wants men to pray in those gathered communities of God’s people.

14. It is proper to conclude then that corporate prayer in the household of faith is in mind in I Timothy 2:8. More specifically it can be concluded that wherever the church comes together, gathers for worship, then men are to pray. The distinction made, that men “lifting up holy hands, without wrath and dissension” only are to pray indicates the presence of others not so qualified, and so further indicates a gathering of people, the gathering of the church. Corporate or public worship cannot be excluded from the context of the words of I Timothy 2:8. Every indication is that corporate worship is the context of this text. Having previously concluded that the apostles words are not a prohibition against all praying, then it can be further concluded that the praying referred to is that of the congregation made audible on behalf of the congregation by men qualified to do so. Men distinguished from others are called to pray. Others must be conceived of as present in this exercise of prayer or there would have been no need to make the distinction between those who may and those who may not so pray.

15. The reference to the church, the gathered body of God’s people in the phrase “in every place”; the proper conclusion that this call to “exclusive” prayer is not a prohibition against others praying but only against others audibly praying; and the distinction between those who may and may not (audibly) pray indicating the presence of others besides those audibly praying, leads to the conclusion that the context of the apostle’s remarks in I Timothy 2:8 and the surrounding verses is that of corporate or public worship.

16. The call of the text is for men to pray in corporate worship. The call
of the text is for men to act as the singular voice of the congregation in corporate worship in extemporaneous prayer. It should be noticed that the reference to men (tous androus) is a reference specifically to men as opposed to women or boys and girls. The term for man is not a reference to “mankind” in general. But the call to men to be that singular voice on behalf of the congregation is not a call to all men. It is a call to men possessing certain stated qualifications. There is distinction. Only those men qualified may act as the one voice on behalf of the congregation. What is the distinction? What are the qualifications?

17. There are two limiting qualifications. First there is the “lifting up of holy hands.” Second there is the lifting up of holy hands “without wrath and dissension.”

18. What are “holy hands”? As there is distinction here between those who have such hands and those who do not, what are “unholy hands”? Literal hands cannot be referred to here. All things in and of themselves are clean (Romans 14:14). If nothing is unclean in and of itself then all hands no matter whose they are would come under the category of being clean. The apostle’s reference here to holy hands must be taken figuratively. The word used for “holy” (osious) has the meaning of “devout,” “pious,” “pleasing to God.” What are devout or pleasing to God hands? The reference can only be to the spiritual condition and maturity of men in their relation to God. Men “lifting up holy hands” must be men seen to be in a pleasing relationship with God, must be men seen to be devoted to God. To be devoted to God is to make God the object of one’s interest. Men “lifting up holy hands” are men seen to be living God-centered lives, are men seen to be living their lives for God.

19. What is it to be “lifting up holy hands without wrath and dissension” (choris orgys kai dialogismou)? This added qualification would appear superfluous if it was intended as a further explanation of the relationship between men and God. To have “holy hands” to lift up to God means that one is already in a wholesome and pleasing relationship with God. What then is the significance of this added qualification? It centers upon a right and proper relationship with others. For a man to qualify to act as the voice on the congregation’s behalf he must not only be in a pleasing relationship with God, but he must also have a right relationship with his fellowmen especially those on whose behalf he would act in worship.

20. Men marked by a pleasing relationship with God and a right relationship with his fellowman; only such men as these may act as the voice on behalf of the congregation. These qualifications, however, are more general than specific. The men so qualified must be recognizable to the congregation. The congregation must have the responsibility of confirming such qualified eligibility if there is to this distinction among christian men. If the distinguishing marks were not further elaborated upon, the task of the congregation would be most difficult indeed. These qualifications are elaborated on. It is not without significance that the only other New Testament use of “holy” (osios) is found in the list of qualifications
necessary for eldership in Titus 1:8. The apostle himself is not unaware of the need for further elucidation on the distinguishing marks that make a man recognizable to the congregation as one able to act in worship on their behalf. As a continuation of the text, the apostle goes on in I Timothy 3 to explain in some detail the distinguishing qualifying characteristics of a man who could act on behalf of the congregation in corporate worship. These distinguishing marks are listed as the necessary qualifications for a man to be elected and confirmed as an elder. A review of I Timothy 3:1-7 clearly shows what a man with a pleasing relationship with God and a right relationship with his fellowman is to be like.

21. Those who would act as the representative voice of the corporate body in worship, must reflect in their lives the qualifications necessary for a man to be an elder in the church of Jesus Christ. To act as that representative voice, a man must have been recognized by the congregation to be so qualified. Ordinarily then the one called upon to act as the voice of the congregation in its extemporaneous utterances will be an elder (either ruling or teaching). However, this does not rule out the possibility of a man not yet ordained to office from being the representative voice of the congregation in corporate worship. But such a man must have been recognized as being qualified for eldership by the church.

22. To further impress this truth and to avoid any misunderstanding, the apostle explicitly points out that this role of acting as the representative voice of the congregation has not been given to women. I Timothy 2:9-15 makes clear that a role of humble submission has been given to women which excludes them from the responsibility of being the audible voice on behalf of the body of worship (see 3:26, above). Women, like non-qualified men and children, are not excluded from praying. They may pray audibly as a part of the united voice of the whole congregation when it speaks as one. They may pray inaudibly with the one who speaks on behalf of the whole. They are not to be the audible voice of the one on behalf of the whole. In corporate worship women are to be adorned with a modest and submissive spirit. There is to be a quietness attached to the participation of women in corporate worship and that quietness is by demand of the law of the created order of relationship and the order of the fall into sin (I Timothy 2:13-15, cf. I Corinthians 14:34). In the corporate worship of the household of God, authority is attached to the position of acting as the one voice on behalf of the whole body. An element of headship is exercised which is stated as one of the reasons forbidding women from exercising that position. Women, along with children and the non-qualified men, are not burdened with the call to be the singular representative voice of the congregation. Unhindered by this responsibility, the unordained members (men and women and children) may give themselves to the blessing of the silence of worship.

23. According to I Timothy 2:8 and its context, only qualified men (ordinarily elders, occasionally recognized would-be elders) may act as the voice of the congregation when, to avoid confusion, one must speak on behalf of the whole.
F. Conclusion

1. Both the Preliminary and the Exegetical Considerations lead to the conclusion that the teaching of Scripture is that in the meeting of God with His people in corporate or public worship only qualified men (ordinarily elders, particularly teaching elders, and occasionally recognized would-be elders) may act as the voice of God and the single representative voice of the congregation. These provisions are by divine appointment. They are not restrictive to the involvement of unordained people in the worship of God. Rather they enhance the opportunity for the mass of the congregation to enter, unhindered, fully into the worship of God. These provisions do not deprive, but rather serve the congregation in its corporate worship. They allow for God’s authoritative speaking in the midst of His assembled people. They allow for the exclusion of confusion and chaos and the presence of peace in the worship of God. They allow for the full experience of the silence of worship by the congregation. They demand the presence of a submissive spirit in the activity of corporate worship. They demand mature and godly leadership in worship. These provisions of God for His own worship serve the very purpose of worship, namely, the magnifying of God’s name in the beauty of holiness and the edification of His assembled people.

2. The undersigned would humbly encourage the Assembly to make the appropriate modifications to the Directory for Worship in order that it would more adequately reflect the biblical provision for qualified men (teaching elders, ruling elders, recognized would-be elders) to act as the voice of God and the singular representative voice of the congregation in corporate worship. Further, the undersigned would humbly urge the Assembly to continue to resist the pressures of the day to have biblically unqualified persons (whether through lack of gifts and qualifications, or, through the requirements of the Law of God) acting as the voice of God or the one voice of the congregation in corporate worship. Finally, the undersigned would humbly encourage the Assembly to strengthen the saints through their sessions by sending copies of the above study to all sessions for their information and consideration.

G. Appendix to the Campbell Report: The Relationship of the General and Special Office Pertinent to Worship in the Light of the Old Testament

1. Preliminary remarks
   a. Nature of Assignment
      This particular assignment is conceived of as a working report and is therefore prepared as such a paper.
   b. Foundations
      There are three foundational exegetical and biblical theological principles or presuppositions which must be taken into account and which must rule the consideration of worship in the Old Testament:

      (1) The progressive nature of Old Testament revelation
The worship of God is revelational in the sense that both the principles and practices of divine worship are derived from the written revelation of God and not from the reason of men. The worship which the Lord has ordained and which He solicits from His people in this N.T. age is that which He has set forth in the maturity of revelation disclosed by His incarnate Son, Jesus Christ, in the fullness of time (Hebrews 1:1-3). However, that maturity of revelation is the fruit born of the progressive unfolding of the divine will concerning the worship of Himself. This progressive or unfolding nature of Old Testament revelation and of Old Testament worship is demonstrated, as an instance, in the fact that the Church of Jesus Christ does not build altars of unhewn stone, but “we have an altar,” even Jesus Christ (Hebrews 13:10). Worship, therefore, in the fullness of time is not typological but spiritual (John 4:24). Again, the N.T. church does not offer sacrifices for sin as the Old Testament church did through the Levitical priesthood. The once for all sacrifice of Jesus Christ on Calvary’s cross put an end to such sacrificial offerings (Hebrews 9:11-14; 10:1-4, 8-14). The N.T. church as a royal priesthood (1 Peter 2:5,9) now offers up spiritual sacrifices of praise and thanksgiving and compassionate service to others (Hebrews 13:15-16; 12:28; Romans 12:1-2). The consideration of the relationship of the general and special office pertinent to worship in the light of the Old Testament must take into account this progressive nature of Old Testament revelation.

(2) The incomplete nature of the covenant in the Old Testament age

The worship of God is covenantal in the sense that those granted the privilege and the ability to worship God are those with whom God has made covenant. The unfolding of revelation was also the unfolding of the covenant relationship. In the Old Testament dispensation there was attached to the covenant an incompleteness. Christ Jesus by means of His incarnation and death on the cross made the covenant complete (Hebrews 8:1-9:28). Throughout the Old Testament age the covenant was repeatedly renewed. With renewal came also development, a development which was to climax with perfection through the blood of Jesus. With that periodic development of the covenant came also a development in the practice of worship. From the simplicity of post-Edenic and patriarchal worship (Genesis 4,8, etc.) there was movement to the complexity of the Mosaic system (Exodus, Leviticus, etc.) with its multifarious ceremonies and the further psalmodic additions of the Davidic period (1 Chronicles 6:31; 25:1f., 2 Chronicles 29:25f.). The consideration of the relationship of the general and special office pertinent to worship in the light of the Old Testament must take into account this incompleteness and continuing development of the covenant.

(3) The principal nature of worship

Because of the progressive nature of revelation and the incomplete nature of the covenant the practice of worship in the Old Testament dispensation was provisional. Only in the fullness of the Messianic age were the
ongoing practices of worship confirmed or established (John 4:20-26). However, the principle upon which the provisional practice of Old Testament worship rested is an abiding principle for acceptable worship in all ages. For man to have any confidence that his worship is acceptable to God then his worship must be and can only be as God has prescribed. God, as God, alone has the right to determine how He should be worshipped. From the beginning this principle of divine prescription (the Regulative Principle of Worship) has been the foundation of acceptable worship. Abel’s worship over against that of Cain’s (Genesis 4:1-8) was acceptable because it was according to the divine prescription while Cain’s was not. The centralized and complex Mosaic system of ceremonial worship very evidently rests upon the regulative principle. The introduction of worship not commanded by God received severe retribution (Leviticus 10:1-3). The Reformation aided the church to a return to this abiding principle of acceptable worship (see Westminster Confession of Faith XXI:1; I:6; XX:2; Belgic Confession, Article XXXII; Heidelberg Catechism, Question 96).

It is this one great principle of worship which stands out throughout the history of redemption. It received its confirmation and seal when the incarnate Son, Jesus Christ, declared that God was to be worshipped no longer falsely as the Samaritans had in their rejection of this principle, nor provisionally as the Jews had in the incompleteness of the Old Testament age, but now in the fullness of God’s revelation and the perfection of the covenant, in Spirit and in Truth (John 4:20-26). It is then in the outworking of this principle in the fullness of God’s revelation that the practice of worship in the age of covenantal completeness is to be discovered. The consideration of the relationship of the general and special office pertinent to worship in the light of the Old Testament must rest upon this abiding principle of worship.

c. The Christocentric nature of Old Testament worship

All worship of the Triune God in all ages is Christocentric. Because worship is covenantal then it is also Christocentric. Fallen man’s hope of restoration of fellowship with God and of resumed worship of God from the beginning rested on the covenantal promise of Genesis 3:15. The unfolding of revelation is essentially the unfolding of that covenant promise, and its various consequences, until it reached the climax of fulfillment in the blood of the covenant, even the blood of Jesus Christ (Hebrews 1:1-3; 9:11-28, Luke 22:20; 1 Corinthians 11:25). Old covenant worship was by faith in that covenant promise in anticipation of its Messianic fulfillment (Romans 4:16-25; Hebrews 11). New covenant worship is by faith in that covenant promise as Messianically fulfilled (Hebrews 10:19-25). Worship in all ages then was in Christ, through Christ, and for Christ (Colossians 1:13-23; Ephesians 1:3-14; Galatians 3:6-29). Christ Jesus enables His people to worship. Christ Jesus leads His people in worship. Christ Jesus is worshipped. All worship being in and through and for Christ then the focus of worship in the Old Testament dispensation is centered in Christ and cannot be conceived of or properly
understood apart from Christ. Apart from Christ Old Testament worship is vacated of sensible meaning. Participation in worship and leadership in worship are vitally connected and essentially directed by the Christocentric nature of worship. Special office in its leadership of worship exists because of the Christocentric nature of worship. Special office is no less than Christ being present in worship leading His people in worship by His Word and Spirit, that being in either an anticipatory or a fulfilled sense.

   a. Post-Edenic Worship:
      (1) There is a simplicity attached to the worship of God following the Adamic fall into sin. Abel offered acceptable worship to God (Genesis 4:4). There is no indication that this worship was other than the singular worship of Abel. Yet it is to be recognized that Abel offered his worship in the capacity of special office. Abel was a prophet. This fact is testified to by Jesus Himself (Luke 11:49-52). Hence the acceptability of Abel's worship. As a prophet he was an agent of divine revelation and his worship therefore was by divine prescription. Abel's worship was acceptable also because it was from the heart. Abel was a man of faith (Hebrews 11:4). Again by the testimony of Jesus Abel is spoken of as "righteous" (Matthew 23:35).

      (2) While the Cainite community interested itself in the building of the Kingdom of this world (Genesis 4:16-24), the Sethite community, which succeeded righteous Abel, interested itself in the worship of God (Genesis 4:26) and therefore in the building of the Kingdom of God. The leadership of such worship is indicated to be prophetic, that is, belonging to special office. Enoch is spoken of as "walking with God" (Genesis 5:22-24). The phrase "to walk with God" denotes at least intercourse with God. This intercourse was of a prophetic nature. Enoch is called a prophet (Jude 14-15). By revelation and thus by prescription the Sethites "called upon the name of God". As was Abel so was Enoch, a man of faith (Hebrews 11:5-6). Sethite worship by revelation had right form and by covenantal grace had right heart and thus was pleasing to God.

      (3) The division of the communities of men as seen between the Cainites and Sethites reflects the division of Genesis 3:15. Even though simple and undeveloped the Sethite worship was covenantal being centered upon the promise of the "seed of the woman." The Sethite worship therefore can be said to have been Christocentric even in its primitive form. It anticipates Christ's redemptive work of perfecting the covenant through the victory of the cross (Hebrews 11:4-5, 13-16). The prophetic leadership of this worship exemplified in Enoch, exalted in his ascension, anticipates the leadership of the exalted Christ in the worship of covenantal maturity in the church of Jesus Christ.

   b. Noahic Worship:
      (1) The first recorded postdiluvian activity of man was the worship of God. In grateful response to God's deliverance of him and his family
from the judgment of the flood Noah worshipped God. He is the first recorded builder of an altar to the Lord (Genesis 8:20). His worship was explicitly covenantal (Genesis 8:21-22; 9:9). His worship, with the appearance of innovation which was in fact real development, was by divine prescription for Noah was an agent of revelation, a prophet of God (Genesis 6:8-9,13,22; 7:1,5,9,16; 8:15). Noah was also a man of faith and obedience (Genesis 7:1; Ezekiel 14:14; Hebrews 11:7). His worship was acceptable on the two counts that it had both right form and right heart.

(2) Leadership in this Noahic worship was again given to the one holding special office. Although not explicitly stated it could be fairly concluded that Noah’s family was present during the exercise of worship. The family was included in God’s address to Noah (Genesis 9:1), and this would seem to confirm their presence and indicate participation in the thanksgiving even if only as observers of the actions of the worship. Whether or not corporate worship did take place at this time the clear indications are that not general office but special office lead in the worship which occurred.

(3) This singular and prophetic leadership of Noah in worship is not without Christocentric significance. It is anticipatory of the singular and prophetic leadership of Jesus Christ in the worship of His church in the fullness of time. Noah is referred to as a preacher of righteousness (2 Peter 2:5). Jesus Christ is spoken of as having made proclamation in the spirit to those of Noah’s day (1 Peter 3:19-20). A direct link is thus established between Noah and Jesus in the area of prophetic leadership in worship. Noah was the instrument through which Christ preached to His people and lead them in the worship of God. All this in anticipation of Messianic fulfillment of the promises of God.

(4) The universal character of the covenant made with Noah in the midst of his worship anticipated the universal proclamation of the gospel and call to worship God. Out of preserved humanity (Noahic covenant - the covenant of common grace) people were to be called to the redeemed community (Messianic covenant - covenant of grace) to worship God through the only mediator Jesus Christ. Jesus in singular fashion leads His people before the throne of God in worship. Leadership in worship belongs exclusively to Jesus Christ and therefore to special office. The exalted Jesus as the Great Shepherd of His sheep ministers to His people and leads them in worship through the agency of His undershepherds (Acts 20:28). Noah was such an undershepherd through whom Christ ministered to His people and lead them before the throne of God. The aroma of Noah’s burnt offering (Genesis 8:21) was the aroma of God’s Son (Ephesians 5:2) leading His people in worship before the throne of God.

c. Patriarchal Worship:

(1) Abraham, Isaac, and Jacob worshipped God as those specially called and authorized to do so. Abraham, by the favor of God, was set apart to prophetic office and to leadership in worship (Genesis 12:1,7, 13:14; 15:1). With him God established His covenant of grace (Genesis 17). Isaac, as the child or
promise, also received the favor of God and was set apart to special office even as had been Abraham. With Isaac also God continued His covenant (Genesis 26:2-5, 24-25). Jacob too was blessed with the prophetic office and granted leadership in the worship of God. With him the promise of the covenant was renewed (Genesis 28:10-22; 46:1-4; 49:1ff.).

(2) The Patriarchal period was marked by the building of altars, often at the locality of theophanies, and these became places of worship (Genesis 12:7; 13:4, 18; 22:9; 33:20). With the administration of the covenant of grace and the establishment of a covenant community clearer indications appear of corporate worship. The cutting of the covenant (circumcision) was a corporate act of worship involving the eligible male members of Abraham’s household (Genesis 17:23-27). Jacob worshipped God by means of sacrifice following a meeting with Laban his father-in-law. Jacob invited his kinsmen to join in the eating of the sacrifice. Participation in a corporate act of worship is indicated (Genesis 31:54). The command for Jacob’s family to put away all the foreign gods amongst them (Genesis 35:2, 4) and the building of an altar to God (Genesis 35:3-7) suggests not only the exclusivity of divine worship but also a participation in worship by Jacob’s family. Leadership in all worship remained the province of those called to special office. In their worship the patriarchs followed the prescription of God (Genesis 15:9f.; 22:1f.). Their worship was of the heart for they were men of faith (Genesis 15:6; Hebrews 11:17-21). Their worship was acceptable to God.

(3) With the testing of Abraham in the almost sacrifice of Isaac, who had the seed of the Redeemer in him, God introduced into worship the idea of sacrificial substitution (Genesis 22:1-19). This symbolism of substitution was to be developed in the Mosaic sacrificial system of worship as it typified the vicarious atonement of Christ on the cross of Calvary.

(4) While there was development in the worship of God throughout the Patriarchal period and corporate worship by the covenant community was in an initiatory sense instituted, leadership in worship remained within the precincts of the special office. A significant indicator of where leadership in worship belonged is found in the mention of Melchizedek “the King of Salem” and “Priest of the Most High God” (Genesis 14:18-24). He was a type of Christ (Psalm 110:4; Hebrews 5:5-10; 7:17). Abraham acknowledged Melchizedek’s authority and leadership and rendered service to Him. In the One who Melchizedek typified rests all authority to lead in worship (Matthew 28:18-20). He leads in worship through the agency of those called and set apart for such service.

d. Mosaic Worship:

(1) Mosaic worship was marked by covenantal renewal and covenantal development. Simplicity of worship gave way to complexity as worship emerged as an explicitly pre-figurative expression of the redemptive work of Jesus Christ. For the covenant community promise became deliverance in typological experience. In covenant renewal, through Moses, God promised deliverance out of
bondage to Egypt and promised to lead His people into the promised land (Exodus 6:2-9). That deliverance was memorialized in the Passover Feast (Exodus 12:21-28), and celebrated in the worship of praise and thanksgiving (Exodus 15:1-21) and in the renewal of the covenant at Mt. Sinai (Exodus 19). In anticipation of entrance into the promised land the stipulations for covenant life and worship were specifically revealed and prescribed (Exodus 20, etc.).

(2) Mosaic worship is marked by a number of significant features. A clearer indication is given of a more general participation in worship. The people of Israel are spoken of as “bowing low and worshipping” God in response to His revealed concern for them (Exodus 4:31). “All the congregation of Israel” (Exodus 12:3) were called to participate in the worship of the Passover. “Moses, the sons of Israel, Miriam, and all the women,” celebrated the deliverance from Egypt in the worship of thanksgiving and praise (Exodus 15:1-21). The whole congregation of Israel was assembled at the foot of Mt. Sinai when God came down into their midst upon that mountain to renew His covenant with them (Exodus 19). This gathering of the covenant community in worship (Exodus 19:5-6) anticipated the corporate worship of the new covenant community (1 Peter 2:9-10). The redeemed community of God is called to assemble itself (Hebrews 10:25) for the purpose of worship and mutual edification (Colossians 3:16, Hebrews 10:24). The centralization of Mosaic worship (Exodus 25:8-9) with the building of a sanctuary (temple) and God manifesting His presence there as the place of His dwelling and the calling of the people to worship God there anticipated the corporate nature of new covenant worship. The assembled new covenant people is that place of God’s dwelling (Ephesians 2:21-22, cf. I Corinthians 3:16-17; II Corinthians 6:16) where worship in Spirit and Truth (John 4:24) is offered by all baptized and filled with the Spirit (Acts 2:33; I Corinthians 12:13; Ephesians 5:18-20).

(3) While the Mosaic worship was marked by an evident increased participation by the members of the covenant community, leadership in worship remained the province of special office. Moses and Aaron are called to special office (prophet and priest) to lead the people of God (Exodus 4:10-17). That leadership is extended to the elders of Israel (Exodus 4:29; 12:21; 18:21-27) and with respect to worship to the Levitical priesthood (Numbers 1:47-53). The Levitical priesthood was superseded by Christ’s priesthood (Hebrews 7:11-28). The new covenant people, as those united to Jesus Christ by faith, in the completeness of that new covenant have become priests (1 Peter 2:5,9). Does that mean that all members of the new covenant have been given a leadership role in the corporate worship of the covenant community? No it does not! As priests the calling is that of offering up spiritual sacrifices of praise to God and compassionate service to others (Hebrews 13:15-16; 12:28; Romans 12:1). Leadership in the corporate worship of the new covenant community remains, as it did for the old, in special office. Jesus Christ of whom Moses was a type as prophet (Deuteronomy 18:15,18; Acts 3:20-26), Aaron a type as high priest (Hebrews 7:28), and David a type as King (Acts 2:25-36), is the one
who leads His church, the new covenant community in worship. His people draw near to God through Him (Hebrews 7:25). Jesus Christ, the Great Shepherd of His sheep (Hebrews 13:20), by His Spirit reads, teaches, preaches His Word, brings that Word of salutation and benediction, administers the sacraments to His worshipping flock, and leads His people in prayer, through the agency and instrumentality of His undershepherds, the elders of the church of Jesus Christ (Acts 20:17,28). To the elders has been given the ministry of the Word and prayer (Titus 1:5-9; 1 Timothy 5:17; 2 Timothy 4:2). The mantle of Christ’s apostles (Acts 6:4) in terms of these gifts of ministry fell upon the elders, for those gifted and called to special ministry (Ephesians 4:8, 11-13) are called “God’s fellow workers” (1 Corinthians 3:9) and “Ambassadors for Christ” (2 Corinthians 5:20; 6:1) and the fellowship of God’s people is their field of labor. Leadership in worship in both the Old Testament and New Testament economies belongs to Christ and therefore to special office.

(4) The Mosaic system of worship with its multitude of ceremonial laws was overwhelmingly sacrificial. But this sacrificial system of worship was typical because it was not an end in itself for it could not meet the need which it exposed and that was the need for atonement, the removal of sins’ guilt and the wrath of God and so the cleansing of the conscience (Hebrews 9:1-10; 10:4,11). The Levitical sacrifices were not offered to that end for they were given as “reminders” of the reality of sin and the need of a Savior (Hebrews 9:8-10; 10:3). The sacrificial system of worship pointed to the need of a perfect sacrifice, to the sacrifice of the Son of God (Hebrews 2:9,14; 10:12,14,17-18). The substitutionary nature of the sin offerings and sacrifices of the Levitical system enhanced the typical nature of this sacrificial worship emphasizing the Christocentric character of the worship (Isaiah 53). The entire sacrificial system of worship pointed to Jesus Christ. In Him it was to find its fulfillment (Matthew 4:15; 5:17-18; Hebrews 8-10). Christ is the one who alone adequately deals with sin, and cleanses the conscience, and removes the separation and distance from God, and gives entrance into His holy presence (Hebrews 9:11-10:18). Being Christocentrically typical necessitated the preciseness of regulation evident in the ceremonial law and demanded that leadership be that of special office. Christ Jesus is represented as leading His people to God through sacrifice. Special office stood as it were in the place of Christ in this typical representation. There were therefore activities which belonged to the people as they offered their sacrificial worship, but it was limited participation. Leadership belonged to special office.

e. Davidic Worship:

(1) Leadership in Davidic worship remained within the bounds of special office. The primary concern of the Kingship of David was to see the full implementation of the Mosaic system of worship within the centralized confines of the temple in Jerusalem. This concern found its outworking during the reign of Solomon. Progressive revelation and covenant renewal brought additionally to the Mosaic worship a consistent pattern and practice of singing and music (1 Chronicles

(2) David himself as King led the people of God in worship (1 Chronicles 15:29; 16:1-3). Jesus Christ as David's son but also as David's Lord, crowned as King, leads and directs His people in worship by His ever present Spirit (Matthew 28:18-20), and through His Word (Colossians 3:16).

(3) The corporate worship of the old covenant people following divine prescription progressively revealed was clearly to be under the leadership of special office.

f. Exilic and Post-Exilic Worship:

(1) Exilic worship suffered the limitations of the deprivations of captivity. Temple worship ceased for the old covenant people in exile. The judgment of God brought this just retribution upon a people of unfaithfulness and disobedience who had ignored His prescription for worship, both in form and heart (Daniel 9:7-14). Amongst the exiles there did remain a faithful remnant. Shadrach, Meshach, and Abednego (Daniel 1:6-7; 3:12,16-18; 28-30) demonstrated a faithful personal commitment to God. Daniel, the prophet, offered private worship to God (Daniel 6:10-28) and was known for his piety. He prophetically sought the favor of God upon Jerusalem afresh that the covenant people might be restored to faithful worship (Daniel 9:2-19).

(2) Post-exilic worship was marked by a sincere effort to return to the full practice of Mosaic worship (Ezra 1:1-7; 2:68, 3:1-7, 5:1-2). The Temple was rebuilt (Ezra 6:14) and the various sacrifices and feast days were kept (Ezra 6:16-22). The Davidic singing and music was taken up again (Ezra 3:10-13, Nehemiah 12:45-47). The Law of Moses was read to the people (Ezra 7:10; Nehemiah 8:1f.; Exodus 24:7-8) as they were given in worship to God (Nehemiah 9:3). The people committed themselves to a renewed submissiveness to the Law of God (Nehemiah 10:28-29). At the dedication of the wall of Jerusalem the whole of the city was drawn into active worship of God (Nehemiah 12:27-43). This full participation in the worship of God anticipated the universal character of participation in worship by the gathered new covenant community in the fullness of time ushered in by the exalted Christ when He poured out His Spirit upon His church (Acts 2:14-21, 33). Leadership in worship in the post-exilic age consistent with the prescription of God and the Christocentric nature of revealed worship continued to be exercised by special office (Nehemiah 8:1-9).

3. Conclusion: Because of the covenantal and therefore Christocentric nature of worship leadership in worship belongs to special office. Consistently, throughout the Old Testament age, even with the development and growth in general participation in worship — from the singular worship of Abel in Genesis 4 to the inclusive worship of the whole of Jerusalem in Nehemiah 12 — leadership in worship was the province of special office. Only those authorized and qualified for special office were given leadership roles in worship. The headship and leadership
of Christ in worship was in an anticipatory sense and by faith honored. That headship and leadership of Christ in His church and in worship is surely enhanced, not diminished, in the age of Messianic fullness and therefore would be all the more reflected in the special office of His undershepherds as He exclusively, through them, leads His redeemed covenant people in that worship which is in Spirit and Truth.
REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

I THE APPEALS OF ELDERS NIGHTENGALE, PETRIE, AND SAMIRAN

A. Preliminary Report for The Agenda, April 17, 1991

1. Three elders from the Park Hill Orthodox Presbyterian Church of Denver, Colorado (Elders Cyril T. Nightengale, LeRoy H. Petrie, and Arthur R. Samiran) have appealed to the General Assembly against the judgment of the Presbytery of the Dakotas that they are guilty as charged in a judicial trial. The Presbytery has stated the censures of suspension and deposition but has not imposed those censures, awaiting the outcome of the appeal. The Presbytery assumed original jurisdiction. The three elders were tried together.

2. Immediately following this report will be found those four documents of this case which will be presented to the entire Assembly.

a. First is the appeal. The three appeals are identical except for the names of the appellants; they can be dealt with as one appeal since there was one trial with identical judgments. The appeals cites eight specifications of error, that is to say, errors which the appeal says were committed by the trial judicatory.

b. Second is the charge and four specifications, on which the trial judicatory found the three elders to be guilty (five specifications were listed with the charge, but number three was dropped by the trial judicatory as “not true”).

c. Third and fourth are the two briefs, or summary arguments, of the counsel for the trial judicatory and the counsel for the appellants. Each brief supports its argument with statements of evidence in the form of quotations from the records of the case, with reference to the location of each quotation in the records. Each brief deals, seriatim, with the eight specifications of error brought to the Assembly by the appeal.

3. The Book of Discipline speaks of two kinds of specifications, both of which figure prominently in this case. There are the “specifications” which are listed with the charge and are relied upon to support the charge (III:3,7,8 and IV:B:3), and on the basis of which the trial court found the three elders guilty. On the other hand, there are the “specifications of error” attached to the appeal, errors which the appeal says were made by the trial court, and on the grounds of which the appeal seeks to reverse or to modify the judgment of the trial court. The two kinds of specifications are opposed; the first is intended to support the charge and to lead to the judgment of guilty, whereas the second seeks to reverse that judgment.

4. In the appeal of a judicial case, the appeal’s specifications of error are before the Assembly as the prescribed form in which an appeal should be expressed and by which an appeal is to be decided. As each specification of error is considered, in turn, the question put to the Assembly is, “Shall the specification of error be sustained?” Thus the Book of Discipline says, “the appellant must lodge the appeal
and the specifications of error with the clerk of the appellate judicatory (VII:4) and "if the appellate judicatory does not sustain any of the specifications of error, the judgment of the lower judicatory shall be affirmed. If the appellate judicatory sustains any specification of error, it shall determine whether the error is of such importance as to require a reversal or modification of the judgment" (VII:6).

5. But this prescribed form does not displace those other specifications, the specifications of the charge. Since four of the appeal's specifications of error deal directly with the charge's specifications and challenge the trial court's judgment on those specifications, the two kinds of specifications come into opposition on precisely the same substantive issues and the appellate court's decision applies to both kinds of specifications at once. The Assembly, in deciding upon each specification of error, is also deciding at the same time upon the trial court's judgment on the corresponding specification of the charge. The two correspond as follows (the numbers are not the same in every case):

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<tr>
<th>&quot;the appeal's specifications of error&quot;</th>
<th>&quot;the charge's specifications&quot;</th>
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<tr>
<td>Section II</td>
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<td>Section III</td>
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6. Thus the four "specifications of error" in the appeal bring under scrutiny the trial judicatory's judgment on the four specifications of the charge. The appellate court must then inquire whether each specification of the charge does, indeed, support the charge itself, which in this case is, "violation of their ordination vows 3, 4, and 5 (FG XXV, 6), thereby breaking the ninth commandment (Deut. 5:20) and constituting the dereliction of their duty to conscientiously exercise discipline, uphold the good order and peace of the church and abide by the Form of Government and Book of Discipline of the Orthodox Presbyterian Church." If so, the appellate court would vote against sustaining the specification of error which is under consideration. If not, the appellate court would vote to sustain the appeal's specification of error.

7. In addition to these four specifications of error in the appeal that directly challenge the four specifications of the charge, the appeal gives four other specification of error which also must be examined by the Assembly. These others are 1) Section I of the appeal, 2) the next to last paragraph of the appeal, 3) the first sentence in the last paragraph of the appeal, and 4) the second sentence in the last paragraph of the appeal. It is probably best that the eight specifications of error be taken up seriatim as they appear in the appeal.

8. Affecting this case is the definition of an "offense." By not distinguishing between law and offense, and by naming the alleged offenses in specifications rather than in charges, the trial judicatory failed to adhere to the Book
of Discipline and this failure had a bearing upon the structure and outcome of the trial.

9. Each commissioner will have in his hands the four documents which appear in the Agenda; but, not the entire record, which is too voluminous to be printed or to be read and digested. The minutes of the trial judicatory and other records of the case have been submitted to the Clerk of the General Assembly. These are available to the Committee on Appeals and Complaints and to the Assembly’s Advisory Committee. Quotations from these and other pertinent records or documents may be cited by the counsel for the trial judicatory and the counsel for the appellants.


1. In the Preliminary Report of April 17 attention was called (I.A.8) to the problem of the definition of an “offense.” Prior to that report counsel on both sides had been informed of the problem. It is now appropriate to explain the matter further, in order to fulfill the committee’s mandate to recommend the whole order of proceedings in this case.

The Book of Discipline (1.3) defines an offense as “anything in the doctrine or practice of a member of the church which is contrary to the law of God.” It follows that a charge of an offense must state the alleged offense, and also state that part of God’s law which the alleged offense is said to violate. Both the offense and the law violated must be part of the charge (compare III.3). It is not enough for the charge to state only the law violated. For example, in a charge of an offense violating the commandment “Thou shalt not steal,” it would not be enough for the charge to say “violation of the eighth commandment.” The charge would also have to state the particular offense (let us say, a particular embezzlement) whereby that commandment was violated.

But in the case before the Assembly the charge against the three elders states only the laws allegedly violated (ordination vows, etc.). At first glance it may seem that these laws violated are the offense charged. It appears that both sides in the trial so considered them. The minutes of the trial (1990, p. 25) show that the Presbytery found “the charges to be correctly formulated.” But no offense is stated in the charge.

The specifications, as distinct from the charge (Book of Discipline, III.3) should give evidence—circumstances, witnesses, documents—evidence that the offense stated in the charge did in fact occur. However, in the case before the Assembly, the alleged offenses, along with the evidence for them, are to be found in the specifications.

It may be asked what difference this makes, if the alleged offenses are named in the specifications rather than in the charge; offenses, law and evidence can all be located within the charge and specifications. Why should there be any problem? The problem is one of identification. If the laws violated are identified as
the offenses committed, or if the alleged offenses are identified as specifications of evidence, then certain safeguards in the Book of Discipline will fail to take effect.

For example, there is the safeguard that a judicatory, during its preliminary investigation as to whether a judicial trial should be undertaken, must ask the question, Is this “offense serious enough to warrant a trial?” These words occur seven times in chapter III. They require the judicatory to decide, or to rule, that the alleged offense is a “chargeable offense.” The words also assume that there are some offenses not serious enough to warrant a trial.

No doubt the trial judicatory in this case did believe that the alleged offense was a chargeable offense. But if the trial judicatory thought that the offense was stated in the charge, and that the offense was violation of three ordination vows, then they might well have considered the offense to be serious indeed; and, therefore, that the answer to the question, “Is this offense serious enough to warrant a trial?” would be “Yes.”

On the other hand, if the trial judicatory had asked, “Does requesting a pastor to resign constitute an offense serious enough to warrant a trial,” the answer might well have been, “No.”

Similar questions arise in connection with the final decisions of the trial judicatory. At the conclusion of the trial the judicatory “shall vote on each charge and each specification separately” (IV.3.2). So the trial judicatory in this case first voted on each of five specifications, finding four to be “true” and one “not true” (Minutes, 1990, pp. 98ff.). Next it voted on the charge, against each of the three elders, and by separate motions found each of them to be “guilty.” The question arises, did the trial judicatory mean that each was guilty of the offense as charged? If so, what was that offense as charged, of which they were guilty?

Likewise in voting on the specifications did the judicatory mean by the word “true,” true as evidence, as proving that each alleged offense was an event that took place? The point is pertinent, because it is possible that among the alleged offenses there were events which did take place (“true”) but were not offenses, or were not offenses serious enough to warrant a trial.

Such considerations, arising from the misformulation of the charge and specifications, cannot be avoided in the Assembly’s hearing of this appeal.

2. But the appeal should be dealt with also on the basis of the actual concerns which found expression in the trial, in order to terminate this case, if possible, with this Assembly. It is therefore proposed to identify the four alleged offenses which both sides can agree were of the substance of the trial and to test out the appeal’s specifications of error in regard to them, on the basis of the evidence presented to the Assembly. The four alleged offenses are:

a. Suspension on or about July 14, 1990 of all judicial proceedings against Elder Michael Nunley
b. Refusal to act on the concerns raised by the Sunday school superintendent
Appendix

3. Basic documents of the case
   a. Preliminary report of the Committee on Appeals and Complaints, April 17, 1991
   b. Further report of the Committee on Appeals and Complaints, May 15, 1991
   d. The charge and specifications, in the final form adopted by the trial judicatory
   e. Brief of counsel for the trial judicatory
   f. Brief of counsel for the appellants
   g. Minutes of the trial judicatory, August 21, 1990 to December 5, 1990
   h. Minutes of the Session of the Park Hill OPC, November 12, 1988 to August 3, 1990 (Document A)
   i. Collections of papers distributed on or about August 2, 1990 (Document B)
   j. Notices of appeal to the General Assembly, December 6, 1990

C. Recommendations

[Note: Recommendations 1 & 2 accompanied part I, A. of this report; Recommendations 3 & 4 accompanied part I, B. of the report.]

1. That the General Assembly find the three appeals to be in order and properly before the Assembly.

2. That the Assembly, in hearing the appeals, consider seriatim and vote upon separately each of the eight specifications of error which the appeals cite, and bring each specification to a vote with the question, “Shall this specification of error be sustained?”

3. That in hearing the appeal the Assembly take cognizance of the fact that the alleged offenses are stated not in the charge but in the specifications, and that this error in formulation had a bearing upon the operation of the trial.

4. That in hearing the appeal the Assembly identify the particular offenses with which the trial was concerned and test these offenses by the appeal’s specifications of error in regard to them, on the basis of the evidence sent to the Assembly.
II COMPLAINTS OF THE REV. T. JEFFREY TAYLOR, ET AL., JANUARY 29, 
1991 AGAINST THE ACTIONS OF THE PRESBYTERY OF THE DAKOTAS IN 
DISMISSING CHARGES AGAINST THE REV. JACK K. UNANGST

A. There are two complaints, one against dismissing the first charge in the 
trial of Mr. Unangst, and the second against dismissing "all charges (#2-5)." The 
second complaint repeats much of the language of the first. The two complaints 
should be considered separately.

B. Documents
1. The charges and specifications in the trial of Mr. Unangst, from the 
Minutes of the Presbytery of the Dakotas, 1990, pages 67-70, #244
2. Actions of the Presbytery during the trial, pages 103-109, #476-539
3. The two complaints of Mr. Taylor
4. Actions of the Presbytery in denying the two complaints, March, 

C. Recommendation: that the General Assembly find the complaints to be in 
order and properly before the Assembly

III COMPLAINT OF THE REV. T. JEFFREY TAYLOR, ET AL., JANUARY 29, 
1991, AGAINST THE ACTION OF THE PRESBYTERY OF THE DAKOTAS IN 
DENYING THE REQUEST OF THE PARK HILL OPC TO DISSOLVE ITS PASTORAL 
RELATIONSHIP WITH THE REV. JACK K. UNANGST

A. Documents
1. Request of the congregation of the Park Hill OPC
2. Actions of the Presbytery of the Dakotas in response to the request
3. The complaint of Mr. Taylor

B. Recommendation: that the General Assembly find the complaint to be in 
order and properly before the Assembly

IV COMPLAINT OF THE REV. RICHARD WYNJA, MARCH 7, 1991, AGAINST 
THE ACTION OF THE PRESBYTERY OF THE DAKOTAS DENYING HIS REQUEST 
TO SERVE OUTSIDE THE BOUNDS OF THE PRESBYTERY IN ORDER TO 
MINISTER TO A GROUP OF PEOPLE WHO WERE FORMERLY MEMBERS OF 
THE PARK HILL OPC
Appendix

A. Documents
1. Request of Mr. Wynja to the Presbytery, December 26, 1990
2. Action of the Presbytery denying the request, from the Minutes of the
   Presbytery, March, 1991, #128
3. The complaint of Mr. Wynja
4. Action of the Presbytery in response to the complaint, March, 1991,
   #166

B. Recommendation: that the General Assembly find the complaint in order
   and properly before the Assembly

V ELECTION

The term of the Rev. Arthur W. Kuschke expires at this Assembly

[Per the request of the Committee on Appeals and Complaints the following
documents are included at this point, in the order given.]

1. Appeal of Cyril T. Nightengale. (Note: The appeals of LeRoy H. Petrie
   and Arthur R. Samiran are identical to that of Mr. Nightengale.)
2. Charge and Specifications brought against Messrs. Nightengale, Petrie,
   and Samiran
3. Brief of the Counsel for the Trial Judicatory
4. Brief of the Counsel for the Appellants

APPEAL

To Richard A. Barker, Stated Clerk of the General Assembly of the Orthodox
Presbyterian Church:

And now, this 6th day of December, A.D. 1990, comes Cyril T. Nightengale,
appellant, and appeals from the judgment of guilty in the case of Cyril T. Nightengale,
and in support of said appeal sets forth the following specifications of error:

I. The Presbytery of the Dakotas of the Orthodox Presbyterian Church erred
   in that the charge against the Appellant contains more than one chargeable offense.

II. The Presbytery of the Dakotas of the Orthodox Presbyterian Church erred
   in its finding the appellant guilty as to matters set forth in specification number one
Fifty-Eighth General Assembly

of the charge in that the Sessional Minutes of the Park Hill Orthodox Presbyterian Church (hereinafter referred to as PHOPC) of July 14, 1990, do not support this specification and do not state that there was, in fact, a Sessional vote to suspend the judicial proceedings, but show that the motion passed at the July 14, 1990, Sessional Meeting of the PHOPC was only to first deal with a procedural question contained in a complaint previously filed with the Session. A copy of PHOPC Session minutes dated November 12, 1988, through August 3, 1990, are enclosed in this Appeal as Exhibit "A."

Further, that the PHOPC Session was not derelict or negligent in their duties as charged, but rather, were diligent as is abundantly shown in the PHOPC Sessional Minutes where the said Session met on May 26, 1990, for three and one-half hours; met on June 18, 1990, for one hour; met on June 23, 1990, for three hours and nineteen minutes; met on June 27, 1990 for twenty-two minutes; met on July 9, 1990, for thirty-six minutes; and met on July 14, 1990 for six hours.

The above Sessional record of meetings clearly shows that the Session of which the appellant was a member were proceeding as a judicatory concerning the charges before it.

That the trial judicatory of the Presbytery of the Dakotas further erred as to its finding of guilt on specification number one of the charge in that the said trial judicatory based its finding of guilt on events which fell outside the statute of limitations and which events, the appellant was never charged or found guilty of at time the referenced events allegedly occurred.

Further error was committed by the trial judicatory in that the PHOPC Sessional Minutes show that the elders of said session of which the appellant was a member were active in disciplining the congregation during the relevant time period and do further show that the charges against Elder Michael D. Nunley were still pending and had not been suspended, namely, see PHOPC Sessional Minutes of June 18, 1990, June 23, 1990, June 27, 1990, July 9, 1990, and July 14, 1990.

III. The Presbytery of the Dakotas erred in its finding the appellant guilty as to those matters set forth in Specification Number Two of the charge in that the appellant did not refuse to deal with the accusations and concerns raised by a Deacon and Sunday School Superintendent against Elder Michael D. Nunley. These accusations should not come within the context of a Sunday School report as was stated by the Session of the PHOPC of which the appellant was a member.

Further, Elder Michael D. Nunley was already being dealt with by the Session in judicial process and the concern of the appellant, as well as the other members of the PHOPC Session, was not to disclose confidential matters to the Deacon and Sunday School Superintendent.

IV. The Presbytery of the Dakotas of the Orthodox Presbyterian Church erred in its finding the appellant guilty as to matters set forth in Specification Number Four
of the charge in that there was nothing improper or otherwise wrong in asking the Rev. Jack K. Unangst, Jr. to resign.

The three accused elders of the PHOPC (of which this appellant is one) did not meet as the Session of the PHOPC prior to August 1, 1990, nor did the accused elders meet as the Session of the PHOPC on August 1, 1990, and in fact, the accused elders felt and believed that they could not act as the Session of PHOPC with regard to these matters, since the accused elders were a majority of the Session at PHOPC.

That in compliance with the Form of Government of the Orthodox Presbyterian Church, the accused elders did properly call a meeting of the Session of the PHOPC and the Sessional Meeting of August 3, 1990, did call for a congregational meeting of the PHOPC in accord with the Form of Government of the Orthodox Presbyterian Church for the purpose of asking the Presbytery of the Dakotas to dissolve the pastoral relationship between the congregation of the PHOPC and the Rev. Jack K. Unangst, Jr.

V. That the Presbytery of the Dakotas of the Orthodox Presbyterian Church erred in its finding the appellant guilty of those matters set forth in Specification Number Five of the charge in that the document circulated by the appellant and other accused members of the PHOPC Session consisted of non-confidential materials. A copy of the referenced document in support is hereby enclosed as Exhibit “B.”

Copies of the enclosed document were circulated to the members of the congregation of the PHOPC merely for the purpose of establishing and setting forth to the congregation the historical background in support of seeking the dissolution of the pastoral relationship.

The accused elders did not accuse Rev. Jack Unangst of any chargeable offenses in any of the above listed documents, nor was it their intent to do so.

The contents of the enclosed documents with the exception of certain explanatory comments on pages 4, 9, 10, 12, 14, 16, 18, 21, 23, 26, 31, 33, 35, 38, 41, 54, 60, 63, 65, 67, 82, 84, 96, and 99 (Ed. note: these documents are not included in the Agenda) were previously known to Mr. Unangst and there was no intent to keep the contents of the substantial documents from him.

The Presbytery of the Dakotas did further err herein in that the guilt of the appellant was based upon the improper practice of the said judicatory by its improperly disallowing any testimony in the proceedings that related to or touched upon, in any manner, the separate charges which were previously brought by the accused against Rev. Unangst.

The trial judicatory in its procedure erred in continuing to allow a presumption or aura of guilt to be painted against the accused notwithstanding the strong and persistent objections of Jeffrey Taylor, counsel for the accused. Mr. Taylor also strenuously objected to the trial judicatory allowing the prosecution to
ask many lines of questions totally unrelated to the charges or specifications.

Cyril T. Nightengale,
Appellant

December 7, 1990

CHARGE

We, the Rev. Jack K. Unangst, Jr., Deacon Vincent Lewis, Deacon Gregorio Nightengale, and Mr. Samuel Bridgeman of the Park Hill Orthodox Presbyterian Church charge Mr. Cyril Nightengale, Mr. LeRoy Petrie and Mr. Arthur Samiran, ruling elders, with violation of their ordination vows 3, 4, and 5 (FG XXV,6), thereby breaking the 9th commandment (Deut. 5:20) and constituting the dereliction of their duty to conscientiously exercise discipline, uphold the good order and peace of the church and abide by the Form of Government and Book of Discipline of the Orthodox Presbyterian Church. These members constitute the majority of the Park Hill Orthodox Presbyterian Church Session.

SPECIFICATIONS

1. That on or about 14 July 1990 the accused as the majority of the PHOPC Session at a regular meeting by vote did suspend all judicial proceedings regarding the charges filed 1 June 1990 on ruling elder Michael Nunley (PHOPC minutes 14 July 1990), therefore resulting in failure to diligently promote the faithfulness required of ruling elders in earnestly exercising discipline over the flock, including brother elders, which the Holy Spirit has made them overseers (Acts 20:28; Heb. 13:7, 17, 24; 1 Thess. 5:12; 1 Tim. 5:17; 1 Pet. 5:2; and complaint 4 July 1990, and convening letter of 6 June, 28 June, and 3 July 1990). This appears to be part of a continuing pattern of failure to diligently promote the exercise of Biblical discipline (Presbytery of the Dakotas, Committee of Three report, Feb. 1987).

2. The accused as the majority of the Session refused to act on the concerns raised by a Deacon and Sunday School Superintendent. His reports to the Session were refused. Part of one report (26 May 1990) was refused when attention was given to problems with ruling elder, Michael Nunley, that were not resolved by personal contact, one on one. All of the second report (10 July 1990), a letter to the Session, was refused (PHOPC minutes 26 May 1990; 14 July 1990 and Report 26 May 1990, Letter 10 July 1990).

Witnesses: (signed) Rev. Jack K. Unangst, Jr. and Mr. Gregorio Nightengale

3. That on or about 28 June 1990 the session was requested via letter by Pastor Unangst to list the perceived defects in his pastoral ministry or conduct. This requested oversight was never given (FG X,3, DW VI.B.2) and has denied the pastor the ecclesiastical discipline allowed all members of the church (BD I.1-4) and the Biblical process outlined in Matthew 18:15-17. This process the said elders have vowed to uphold (FG XXV,6,b,3,5).

_Witnesses:_ Cyril Nightengale, LeRoy Petrie, Arthur Samiran, Jack Unangst


4. That on or about 1 August 1990 at 8:15 p.m., after prayer meeting at PHOPC, the said elders did ask Pastor Unangst to meet with them and summarily requested the pastor’s resignation. The pastor refused. He was then handed a letter (dated 1 August 1990) convening the session for 3 August 1990, 7:30 p.m., for the purpose of calling a congregational meeting to request that Pastor Unangst resign and that Presbytery be petitioned to dissolve the pastoral relationship. That on or about 3 August 1990, 7:30 p.m., Pastor Unangst met with said elders. Pastor Unangst asked the said elders if they had met prior to the meeting on 1 August 1990, at 8:15 p.m., privately, without his knowledge or without conferring with him, and decided that he should resign. This they answered affirmatively. It was publicly admitted by the said elders that they had met together privately without giving the pastor prior notice, nor conferring with him as moderator. The session then decided that the pastor was to announce on 5 August 1990 the call for a congregational meeting stating that elders Petrie, Nightengale, and Samiran had met together, decided to ask the pastor to resign on 1 August 1990, and drawn up a letter calling for a special meeting of the session on 3 August 1990 if the pastor refused to resign. The congregational meeting is called to vote on 1) whether or not the congregation wishes the pastor to resign, 2) if so, whether it wishes to petition presbytery to dissolve the pastoral relationship. That on or about 2 August 1990 the said elders did circulate a letter to certain members of PHOPC falsely stating that “the session requested...”, when in fact, the pastor was not present at the first, private meeting nor conferred with regarding the drafting of the letter 1 August 1990, whereas according to FG XIII,5 the pastor is part of the makeup of the quorum of a convening session.

_Witnesses:_ Samuel Bridgeman, Vincent Lewis, Michael Nunley, Cyril Nightengale, Gregorio Nightengale, LeRoy Petrie, Arthur Samiran, Jack Unangst

_Documents:_ Letter, 1 August 1990; 3 August 1990 Convening Letter; Letter 1 August 1990

5. That on or about 2 August 1990 the said elders did circulate a document to certain members of PHOPC charging the pastor with various failures, including various editorial comments, thus failing to uphold the good order and peace of the church without ever giving this document to Pastor Unangst or conferring with him.

_Witnesses:_ Vincent Lewis, Cyril Nightengale, Gregorio Nightengale, LeRoy
PRESBYTERY OF THE DAKOTAS

Brief In Answer to The Appeal of
Messrs. Nightengale, Petrie, and Samiran

Appeal Roman Numeral I:
This ground for the appeal cannot be sustained, since there is only one charge, "violation of their ordination vows 3, 4, and 5 (FG XXV. 6)," and this form of the charge was agreed to by the appellant's counsel. Violation of these vows led to violation of the ninth commandment, dereliction of duty, failure to uphold the good order and peace of the church, etc. That there is only one charge is made clear by the use of "thereby" to introduce all the subordinate clauses that follow.

Second-guessing these past events, it might have been wise in the interests of stewardship of time to have recast the charge, or entered multiple charges; a good deal of time was spent weaving the evidence into the complex fabric of the case. In the providence of God, however, this gave the appellants ample time and opportunity—over the seven days of the trial, with thirty-six hours of actual testimony recorded—to fully present their side of the case, and to receive an all-embracing, complete, full and fair trial.

A. The final form of the charge brought against the appellants, and the specifications under that one charge, were originally presented to the Presbytery at a special meeting [90-23-11], but were later revised and combined in answer to a complaint from the defense counsel: "On motion, Presbytery determined that the Presbytery erred in accepting specifications #3 and #4 as separate specifications but does not grant the amends sought. The Presbytery corrects its error by integrating specifications #3 and #4 into specification #6 and then renumbering." [90-81-305] "On motion, Presbytery determined to copy and distribute the charges and specifications as currently numbered and worded before our session tomorrow." [90-84-326] The final form of the charge and specifications was typed into a computer using the original charges and specifications as the foundation. Counsel for the accused and for the prosecution read the printout, corrections were red-penned onto it, and the stated clerk made those corrections. This final form was read
Appendix

and agreed to by both sides as being accurate before it was distributed to the other presbyters by the stated clerk [90-84-326] (the stated clerk still has the red-penned copy in his files). This action of the Presbytery was taken so that when it came time to vote, the exact matters being voted upon would be clearly before everyone and available for study and prayer.

The moderator for Presbytery, Rev. Craig Rowe, took every pastoral regard for the appellants at every stage of the trial. He always went more than the extra mile in their behalf—even volunteering to serve as a witness for them—and before the trial began, he ruled as moderator that the specifications under the document labeled “Charge Two” (originally there were two charges) “actually should be listed as specifications under the first charge” [90-37-48]. The appellants did not object to this ruling.

B. The elders were aware of the exact charges against them. [PLEASE NOTE THAT TESTIMONY IS IN THE CONDENSED SUMMARY OF THE OFFICIAL MINUTES OF PRESBYTERY, AND USUALLY APPEARS IN THE THIRD PERSON]:

Petrie testimony: “Messrs. Samiran, Nightengale, and Petrie had met subsequent to the filing of charges against them, we met as individuals to work out the defense, possible witnesses, evidence, our defense strategy, and review the actual charges.” [90-54-152]

The divisions within the session and the congregation were public knowledge, and were known to the Presbytery. Rowe testimony: “There was tension at that meeting [of the Sessional Oversight Committee, of which Mr. Rowe, the moderator of the Presbytery, was the convener] and there was an apparent division between pastor and session and remarks led to the conclusion there was a division among the members. By the time the report [of SOC Committee] was done, they had heard the results of the vote [for the dissolution of the pastoral relationship at Park Hill], which they felt substantiated their report that the congregation was divided. The elders felt the pastor proceeded without their support. There was tension between the parties and a focus on petty items, a lack of trust. He [Mr. Rowe] did rebuke an individual and the elder did respond to the rebuke receptively. He did not perceive the same pettiness on the part of the pastor.” [90-60-187] Vosler testimony [Cheyenne RE Vosler, member of SOC committee]: “Some elders were not cooperative and spoke under their breath.” [90-60-186] Unangst testimony: “There has been enough discussion in session for him to believe that there are problems in each area of the three elders’ ordination vows. They have not sought the purity, peace, and unity of the church. They have not kept the vow to uphold the government, discipline, and worship of the OPC. The 7/14 minutes [of Park Hill Session; appellant Exhibit B, p. 108] show they did not diligently pursue discipline.” [90-82-323] C. Nightengale testimony: “He did not know if one of the elders under discipline signed the petition for the congregational meeting [to vote for withdrawal from the OPC]. He refused to answer who brought the petition to him.” [90-92-367]

One of the signers of the charges was an ordained deacon in the congrega-
tion, and the son of one of the accused, Gregorio Nightengale; his testimony: “He presently sees a lot of disruption in the church, there is little church unity. He has seen a session member angry vocally with present pastor—shouting, yelling at a session meeting; Elders were grumbling during worship service about what is being preached so he moved his family to sit at the front of the church for more peace.” [90-40-58]

Appeal Roman Numeral II, par. 1:

This ground for the appeal is dealing with delicacies of language instead of actions taken, or rather lack of action, and has no substance.

A. An examination of the Park Hill Minutes for July 14 (appellant Exhibit A, p. 108) reveals that although the moderator, Rev. Unangst, moved that the docket include BD III 7a-d, so that a preliminary investigation could begin on the charges against elder Nunley, the motion was defeated. Later, under “Unfinished Business (c)” [p. 109], it is moved that the complaint of Elder Petrie, which is not even read, “be answered before we deal with any further judicial process.” Whatever language is used, action has been suspended. The complaint of appellant Petrie, which questions the fairness of the Book of Discipline of the OPC (see also p. 85 to the end of appellant Exhibit B), in allowing an accuser to sit in judgment on a case, etc., was later withdrawn by Mr. Petrie. It was, however, included in the 60+ page document (appellant Exhibit B) that was made public.

B. A further look at the minutes for July 14, under “Elders Report,” reveals that it was moved and carried that “elder Nunley divide the names of the members of the congregation amongst the members of the session to better fulfill our obligations as elders.” This was the first such division made since Rev. Unangst began serving as pastor of Park Hill, and the action is taken as if the charges filed by J. Unangst and G. Nightengale against elder Nunley are not the main reason for this meeting.

Appeal Roman numeral II, par. 2:

Frequency or length of session meetings does not insure diligence, or prove lack of dereliction, as the appellants contend.

A. Another look at the Park Hill minutes for motions made and carried discloses three for May 26 [Exhibit A, p. 100], one of which was to tell Mr. G. Nightengale, the superintendent of Sunday School, that his report on Mr. Nunley’s absences as a Sunday School teacher was out of order.

B. There are two majority votes on June 18 [p. 102], both blocking the moderator’s attempts to deal with the charges against Mr. Nunley. On June 23 [p. 104], under “New Business,” again the efforts to move on the charges against Mr. Nunley are overruled. On June 27 [p. 106], the warnings against the accusers bringing the complaint are at last read, then the meeting is adjourned. On July 9 [p. 107], a motion that two of the appellants be appointed to conduct a preliminary
investigation into the charges against Mr. Nunley is defeated, and a motion that a committee of the whole be formed to seek reconciliation is carried. July 14 has been discussed, with all judicial action left hanging until the complaint of appellant Petrie is answered. It is yet to be.

Appeal Roman numeral II, par 3:

The above sessional records prove, rather, that whenever the session, on which the appellants were a majority, began to proceed as a judicatory on the charges against elder Nunley, they stopped.

A. The concern about elder Nunley was not abrupt or new. Park Hill minutes for Feb 6 [p. 91] register that this special meeting was held “to review the ordination vows and qualification for office for elder Michael D. Nunley.” Unangst testimony: “On 2/90, he and Elder Nightengale visited the Nunleys; they had been under counsel with the pastor and it stopped. When the two men visited... there was tenseness and anger especially in Mrs. Nunley. They talked about observance of the Lord’s Day, and told him [Mr. Nunley] he was not in accord with the session and this would have to be discussed. The session met with him [appellant Exhibit A, p. 91] and they all discussed the Confession of Faith. Nunley left that session agitated, but later came back to the session and acquiesced to the pastor’s view. He said he would tell his family he had been wrong. The pastor brought charges when Nunley did not do as he had promised.” [90-83-323]

B. Nightengale testimony: “He never talked with Mr. Nunley concerning the Sabbath outside of a session meeting, but he did talk to him about his attendance. When an elder is not in regular attendance, draw it to his attention first, and then bring it to the session. When an elder is not submissive to the session, the elder should be charged.” [90-90-355] “The record shows that on 2/6/90, the matter of Mr. Nunley was dealt with. On 3/22/90, Mr. Nunley agreed to conform to the standards of the OPC and he was urged to read a book and meet with the pastor before the end of June.” [90-50-126] “He was aware of deficiencies concerning Mr. Nunley in February.” [90-50-127]

Unangst: “He and session had worked and known about Mr. Nunley’s problems for more than a year. The history with Mr. Nunley and his lack of attendance goes back more than five years. Mr. Nunley was dealt with about the meaning of repentance. Session wanted to reactivate him as soon as he said he agreed with the pastor’s view of the Sabbath instead of waiting to see if there was a change.” [90-87-335]

C. With this record established, appellant Exhibit A [p. 93] records the pastor reporting on his meeting with Mr. Nunley in the March 17 meeting, and during the March 22 meeting [p. 93], when Mr. Unangst resists the motion that Mr. Nunley be removed from his leave of absence and be reinstated to the office of elder, effective immediately, he is overruled.
Appeal Roman numeral II, par. 4:

Specification #1 clearly is dated “14 July 1990,” with the citation from the Park Hill minutes of that same date.

The only item that could be construed as lying beyond the statute of limitations is a report of the Presbytery “Committee of Three,” dated February, 1987. This report is not foundational to the support of the specification, and is not a charge against the appellants, but serves as supporting documentation, as does the Sessional Oversight Committee “Park Hill Visitation Report,” dated August 18, 1990 [90-76-275]; this also refers to the 1987 document. What specification #1 addresses is the elders’ suspension of judicial proceedings against Mr. Nunley. For the appellants to say the Committee of Three Report is the basis for Presbytery voting to uphold this specification is pure speculation—conjecture. The report was referred to for historical information.

A. Unangst testimony: “The statute of limitations is two years. Mr. Unangst filed the charges on July 16, 1990.” [90-82-323]. “The weight of a charge cannot rest on items occurring before the statute of limitations.” [90-88-341]

B. Historical information was introduced into the trial by the accusers. C. Nightengale testimony: “Mr. Nightengale who read communication N, dated 8/12/88 [from the September 1988 stated meeting of POD; a letter that assures Presbytery that Park Hill session, now wishing to call J. Unangst, has dealt with and corrected the problems that the Committee of Three has been dealing with (88-56-132)], and certified that he had signed it.” [90-40-55] Historical information was also brought out by witnesses questioned by the accused. Bridgeman testimony: “He saw the charges in the 60+ p document against Michael Nunley and also saw the background information.” [90-42-73] Samiran testimony: “In the past five years the problems the session has had in exercising discipline over its members has been rectified.” [90-47-110] “Over the past five years they had to deal with concerns of the Presbytery, the session had been involved with discipline of a deacon at that time. That deacon demitted his office.” [Mr. Samiran] “has been a member since 1958, and was ordained an elder in the late 1960’s. Since that time, PHOPC has had five pastors. The session has been absolutely faithful in discipline over this time, in their way.” [90-47-111] “Mr. Burkett was under discipline when erased. According to the 5/26/90 minutes, Mr. Swimley did not appear and has not been followed up.” [90-47-113]

C. Nightengale: “The charges brought 6/1/90 against Mr. Nunley are still in process. There has been no difficulty in the past five years in session members dealing promptly with discipline of officers.” [90-49-123] “After Presbytery admonished the session, they examined their procedures of discipline; they do move prudently. The session has never written charges, but they have carried out exhortation and rebuke.” [90-50-127] “PHOPC has dealt with discipline cases about one per year; they have never gone all the way through a disciplinary process.” [90-52-142]

Vosler: “Since the last time they dealt with the session, the problems have not yet been resolved. He feels the Presbytery has shirked its duty in discipline of
the Park Hill session." [90-58-175] "One elder visits with a family who has not
attended for more than a year, but the session has done nothing else." [90-60-183]
Rowe: "The sessional visitation committee didn't discuss any cases with charges
pending; we did discuss discipline, and the committee sensed that they seem to
move a little slower than the committee felt was prudent." [90-61-196] "One of the
elders indicated that he conceived of working for years with delinquent members."
[90-62-198]

Unangst: "The 7/14 minutes show they did not diligently pursue
discipline." [90-82-323] "Session refused to set up a preliminary investigatory
committee on 6/27. Session met as committee of the whole on 7/14 and he and G.
Nightengale asked Mr. Nunley if he would resign from the eldership. Mr. Unangst
would not have charged Mr. Nunley at this time if he wasn't then an elder." [90-85-
325] "An attempt was made by him and Mr. Samiran to resolve the Hanson's lack
of attendance. Elders Nunley and Petrie later visited the Hansons and came back
with another story, glossing over their ten-year history of poor attendance. Session
had sent a letter in 1986 to the Hansons and nothing was done in later years. Mr.
Unangst and Mr. Samiran saw that the Hansons needed to decide where they
wanted to be members. Mr. Nunley and Mr. Petrie saw a lot of extenuating
circumstances and they were willing to let it go on indefinitely." [90-86-334]
"Concerning Doc. PP1 [criticizing the fairness of the OPC Book of Discipline],
the session wanted this complaint dealt with and, if necessary, Mr. Petrie said it would
go to General Assembly. Session had stopped work on the Nunley charges to deal
with the Petrie complaint." [90-87-335]

Appeal Roman numeral II, par. 5:
The appellants were not carrying out discipline during this period, particularly
against Mr. Nunley, as the above testimony proves. The discipline being sought
was defined. Unangst testimony: "Discipline is to seek the restoration of a
brother, the promotion of the honor of Christ. The session had an open discussion
on if this was done in love. Mr. Unangst loves the three men as brothers."

Appeal Roman numeral III, par. 1:
Deacon and Sunday School Superintendent, G. Nightengale submitted a
report and two revised reports (appellant Exhibit B, p. 2 [17, 18, 19]) to the session
which, according to testimony, pointed out that Mr. Nunley was absent from his
teaching duties and did not make arrangements for someone to teach his Sunday
School class during his absences. Noting a Sunday School class without a teacher—a
matter any church member can publicly observe—certainly is within the scope of
a Sunday School superintendent's report to his session. The elders might have sat
down in a session meeting (if necessary, behind closed doors) and gone over the
Sunday School report and attempted to resolve some of the problems expressed in
it; it would not have been a breech of confidentiality to do this. The session instead asked G. Nightengale rewrite it.

A. **The point of the specification is the refusal of the elders to take any action on the report itself.** "The document circulated 2 August 1990 (hereafter called the 60+ page document [appellant Exhibit B]) for reference purposes during the trial will have its contents labeled as follows:

   - AA Sunday School Reports dated 5/26/90 from Greg Nightengale to the Session.
   - BB Meeting request of M. Nunley (5/27/90) with G. Nightengale and J. Unangst...
   - QQ Letter from Greg Nightengale to Session dated 7/10/90
   - RR Letter from Greg Nightengale to Session dated 7/12/90
   - SS Revised 5/26/90 S.S. report from G. Nightengale to Session. Revision dated 7/14/90 [etc., through XX]"

**B. G. Nightengale testimony:** "They [the PH Session] do not exercise oversight over him as Sunday School superintendent." [90-40-58] "The letter he wrote to the session was not answered." [90-40-60] "His letter dated 5/26 was responded to verbally by C. Nightengale, and his response was that the items in the letter were brought up at the wrong time. The session asked him to remove the last few paragraphs from his letter and he did it. He had spoken two times with Mr. Nunley and his wife before writing the letter." [90-43-82] "The witness says the session did not seek to help him, but only told him what to remove from his report. He feels the session never oversaw his work as S.S. superintendent." [90-44-93]

Some of the testimony about G. Nightengale’s letter was contradictory. Samiran: "Document AA was not accepted by the session since the last paragraph contained matters that concerned a family and should not be part of a S.S. report. A deacon can express what he perceives as spiritual problems to the session." [90-47-110] "He did not have the S.S. superintendent bring his concerns about Mr. Nunley to session to be dealt with. Session would have acted if Mr. G. Nightengale had brought them personally to the meeting; the session would have acted on them. **The other elders had talked it over informally.**" [90-48-115]

Appeal Roman numeral III, par. 2:

It now stands as a curious matter of record that the appellants claim, as they do in their appeal, that they did not want “to disclose confidential matters to the Deacon and Sunday School Superintendent,” an officer of the church, but spread these same matters abroad in public in their own 60+ page document—not only these matters, but all of the material in the specific charges filed against Mr. Nunley (appellant Exhibit B, pp. 5, 6, and 11 through 22).

Bridgeman testimony: "He saw the charges in the 60+ p document against Michael Nunley and also saw the background information. He is aware of the absences of Mr. Nunley from evening worship, and he talked to Mr. Nunley [about
this] before the 60+p document was passed out. Mr. Nunley indicated that the 60+p document would answer his questions why the pastor should resign.” [90-42-73] C. Nightengale: “The 5/26/90 report (AA) contained items concerning Mr. Nunley and they were serious, but not presented properly. On 6/1/90, Mr. G. Nightengale filed charges, but did not talk to the session.” [90-49-125] “The comments and information he gave to Mr. G. Nightengale were limited because the case concerning Mr. Nunley was in process within the session and Mr. G. Nightengale was not a session member.” [90-52-142]

Appeal Roman numeral IV, par. 1:

To note the first mention of the phrase echoed throughout the trial, see the appellants’ own Exhibit A, p. 110, after the clerk’s signature, under ‘NOTE’: “...the charges against session is evidence that he no longer want[s] to continue to work with us...” C. Nightengale testimony: “The charges filed by Rev. Unangst made Cyril feel the pastor was uncooperative. On 7/14, they tabled the three letters.” [90-50-142] “Charges by Unangst brought about the division, they would have continued to work with the pastor; the charges were the key to the call for the congregational meeting.” [90-53-143]

At nearly this moment, the turning point in the trial came when a presbyter asked from the floor if this witness didn’t view biblical discipline as love. The session wanted J. Unangst to resign because he brought charges against their lack of action in carrying out discipline—the charge in itself a step toward discipline, an act of love. To ask for the pastor’s resignation on the basis of his instituting discipline is indeed improper.

A. V. Lewis [deacon PHOPC] testimony: “C. Nightengale’s statements for the motion for the pastor to resign were because charges were brought against the session and the pastor will not work with the session.” [90-41-65] “Mr. Lewis spoke against the motion for the pastor’s resignation because there was no scriptural grounds given for the pastor to resign. He was not answered.” [90-41-70] C. Nightengale: “At the congregational meeting of 8/3/90, he spoke for the motion for the pastor to resign... The pastor did not want to work with the session any more, as evidenced by the charges he brought against the session.” [90-50-126] Bridgeman: “Mr. Lewis’ statement at the congregational meeting concerning biblical grounds precluded him saying it. He remembers no response to Mr. Lewis’ question.” [90-42-73]

Petrie: “These charges were the last straw; there would be no resolution. The division in the congregation was growing worse, and was caused by the pastor.” [90-54-152] Samiran: “He had not read their report [Sessional Oversight Committee], but he feels the preaching was all right, but he doesn’t surely remember. The statement in the report that the pastor and his family have had a positive testimony to those with whom they came in contact; he guesses must be right since it is in the report.” [90-47-110] C. Nightengale: “Without the charges, he would have continued
to work with the pastor. Asked if the Presbytery sessional visitation team advised them that the congregational meeting was premature—he doesn’t remember that.” [90-53-143] Lewis: “Members were at the meeting [to vote on dissolution of the pastoral relationship] who aren’t regular attenders.” [90-41-65]

B. Note that the appellants’ testimony about the pastor’s complaint is usually couched in terms of “the session,” not as it affected them individually.

Appeal Roman numeral IV, par. 2:

Again, whether the appellants met as a session or not before 3 August, 1990 seems a matter of semantics; testimony proved that the three did meet together.

A. G. Nightengale: “In regard to specification 4 [of the charge, whether the elders had met prior to 1 August, without Unangst’s knowledge or conferring with him, to decide to ask him to resign], he heard the pastor ask this question, the three elders affirmed they had met privately concerning the pastor’s resignation; two said it—Petrie and Nightengale and the other elder nodded in assent.” Unangst: “‘Session’ on the cover letter [appellant Exhibit B, p. 1] means it was a properly called meeting; Mr. Unangst believes they thought they met as a session, and they asked for his resignation as a session.” [90-43-82]

B. Petrie testimony: “Why does it [appellant Exhibit B, p. 1] say leading to ‘the request by the session [that Jack Unangst resign]’?; this was an error. He doesn’t know if the congregation would assume this document was from the session.” [90-55-156] “In three days, they assembled the 60+p document and did not confer with the pastor.” [90-94-381] Unangst: “Mr. Nightengale said they wanted him to resign as pastor because he had brought charges and did not want to work with them; and the session did not want him to be the pastor. It was a quick and factual statement they made to him and the session minutes show that.” [90-84-327] See appellant Exhibit A, p. 110, to note this statement in sessional minutes.

C. Petrie: “He would not assume when three members who are elders and on the session asked the pastor to resign that it was not the session asking. The session exists when it acts as a session.” [90-94-381] C. Nightengale: “He doesn’t know how the pastor was to know if they acted as a session.” [90-91-358] “It took them ten days to decide to ask the pastor to resign.” [90-50-127]

Appeal Roman numeral IV, par. 2:

That the session at this point finally may have called a meeting that was in order is moot, since they already had met enough to prepare the 60+ page document and had set their course.

Appeal Roman numeral V, par. 1:

This document circulated by the appellants is the most eloquent witness against them. In direct questioning from the floor, the troubling nature of the document kept growing. The cover letter distributed with the document used the
word “session” (so testified above), as pages of the interleaved commentary did, despite denials by the appellants that it was a sessional document. They testified that the inclusion of the word “session” was an oversight and that they neglected to notice this until the trial.

A. **Lewis testimony:** “It [the 60+p document] was handed out in the church parking lot by Mr. Samiran. He saw other people carrying copies.” [90-41-65] “He saw Mr. Samiran give out at least two copies of the 60+p document in the parking lot that day.” [90-41-66] **Bridgeman testimony:** “He received the 60+p document from Mr. Nunley. Mr. Nunley did not sign the 60+p document.” [90-42-75] Mr. Nunley indicated that the 60+p document would answer his questions why the pastor should resign. Mr. Nunley said the 60+p document would be given to all the members.” [90-42-73] **Samiran:** “He gave the 60+p document to Vincent Lewis in the parking lot; all the members were given the 60+p document.” [90-47-110]

B. **C. Nightengale testimony:** “The session put together the 60+p document because they wanted the members to see the facts from the session giving the ‘right side’ contrary to statements publicly made by the pastor.” [90-52-142] “The 60+p document was not an official sessional document adopted or approved at any meeting, they were ‘official’ in that they were on file with the session; and he was mistaken when he used the term ‘right side.’” [90-53-143] **Petrie:** “He is familiar with the 60+p document. He typed the index and the interstitial pages. Mr. Nunley’s name is absent from the cover letter to the 60+p document.” [90-53-144] “Messrs. Samiran, Nightengale, and Petrie had met subsequent to the filing of charges against them, we met as individuals to work out the defense, possible witnesses, evidence, our defense strategy, and review the actual charges. This was the origin of the 60+p document.” [90-54-152] “Responses to complaints are not usually passed out to members.” [90-56-156] “The session believes it has acted biblically and prudently’ [p. 33, appellant Exhibit B] is a statement by the accused, not the entire session. The statements in Doc. LL are not necessarily against the pastor. Doc. PP was composed by him after consultation and review by the other session members.” [90-56-156]

Appeal Roman numeral V, par. 2:

The 60+ page document, with its cover letter, was distributed to the congregation. The appellants testified they used a list of communicant members as their guide in handing it out, but all appellants overlooked the pastor’s wife, and the pastor. The two people that the appellants, acting in good faith, should have made sure received the document were the pastor and his wife.

A. **C. Nightengale testimony:** “He handed out one 60+p report.” [90-49-123] “It was an oversight that the pastor or his wife didn’t get the 60+p document.” [90-52-142] “The 60+p document was compiled by Nightengale, Samiran, and Petrie. No one person oversaw that each member got a copy.” [90-53-143] **Samiran:** “The accused had not given the 60+p document to the pastor since they felt he had a copy already. He is not sure if Mrs. Unangst got a copy.” [90-47-112] **Petrie:** “He did not
give a copy of the 60+p document to the pastor or his wife, but it was done without intent." [90-54-152]

B. **Unangst testimony:** "He was not given the 60+p document... The document was passed out to build up the session's case to ask him to resign and get the people to support the session so he would have no support for his ministry. The men were persuading the congregation he should go as pastor and undermining the preaching of the Word of God from the pulpit. On 7/16, the charges were filed against the elders and on 8/2, the 60+p document was distributed. He had asked the congregation to pray for the pastor's and the session's problems. Mr. Nunley did not sign the cover letter to the 60+p document because he was under charges. Mr. Unangst has read the 60+p document. Mr. Unangst was surprised at the way it was developed, the editorial notes, and the way it was addressed to the congregation; as if the pastor had been a part of it." [90-85-333]

Appeal Roman numeral V, par. 3:

The 60+ page document, which included complaints filed by Rev. Unangst against actions of the session, contained at least one accusation written in the margin of a complaint. There were pages of commentary giving the session's side of things. None of this was taken to the session officially or shown to Mr. Unangst before public distribution. Again, the appellants testified that all three missed the handwritten marginal note—although one appellant confessed that he wrote it and composed the interspersed commentary between official session documents.

Further, document PP (as named by Presbytery, see pp. 55 ff. of appellant Exhibit B), which is an answer by session to a complaint by Rev. Unangst, was never received by session, since session did not meet from the date of July 14, when an appellant was assigned to answer the complaint, until August 3, after the 60+ page document was being distributed. Rev. Unangst was not given the opportunity to see this answer to his complaint until after it had been distributed publicly. The marginal notation and pages of commentary, combined with the public distribution of sessional documents without the action of the session or the knowledge of Rev. Unangst, moderator of session, amount to accusations against the pastor in a public forum, in violation of Matthew 18. Indeed, the 60+ page document can be seen as a means of trying him in absentia, only days before a congregation meeting was called to vote on dissolving his pastoral relationship with Park Hill.

A. **Testimony about the 60+ page document:** Petrie: "He can't say yes or no if this document represents the facts. It doesn't relate to the Nunley charges, but is designed to give the congregation an overview and some information. He is familiar with Doc. PP." [90-54-152] "This document PP was included with others in support of the congregational meeting to ask the pastor to resign... Not giving the pastor 60+p document deprived the pastor of knowledge concerning his case?—he doesn't know. Doesn't know if pastor had it before the congregational meeting." [90-56-156]

Unangst: "He had received the 60+p document sometime after the
congregational meeting." [90-46-105] "The session never gave to him a copy of 60+p document. He saw Doc. AA prior to the call for the meeting. He was familiar with [here follows a list of materials in the document] but had not seen the cover sheet, the index, or the annotations. Document TT on the third page has the handwritten word "Lie" in the margin. The response to the complaint had an error in a week of time. It said '5/23' instead of '5/30'. The cover sheet on the 60+p document surprised him." [90-46-108] "Doc. PP surprised him. He hadn't seen it before." [90-47-109]

Petrie: "He handed out a few of the 60+p documents and he mailed one. He typed the interstitial material in the 60+p document. All three saw the finished product, all three collated and bound the document, all were involved in the photocopying. The cost of photocopying was borne by Mr. Petrie using the machine at his office. All three men helped cover the total costs involved. He doesn't know how many copies were made." [90-55-156] "He believed the 60+p document was public material when it was passed out. Any members could come and ask for session documents." "Mr. Petrie wrote the word 'lie' in the margin of Doc. TT." [90-93-370] "Regarding the word 'lie,' he doesn't recall speaking about this being a lie to Mr. Unangst." [90-95-382] "The three did not realize the word 'lie' was in the margin and they would have taken it out if they had seen it since it raised another question. He still believes it is a lie." [90-93-372]

C. Nightengale: "The elders were not charging Mr. Unangst before the congregation. The 60+p document was to explain things to the congregation. Some things from pulpit were not clear. It was not a sin to ask for dissolution. The session has oversight over the pastor. The elders can lead in giving reasons for dissolution. The three accused men did not meet as a session prior to August 1. On August 1 when they asked for Mr. Unangst's resignation, they did not do it as a session. The word 'session' on the cover of the 60+p document was an oversight. In Doc. TT, paragraph 3. is a notation in the margin of the word 'lie'; and Cyril did not know that word was there or who wrote it." [90-90-355] "The majority of the 60+p document are letters that came from session files." "A judicatory should not normally make its files public. The judicatory has the right and authority to make its files public. PHOPC session never met and authorized the use of session files in the 60+p document. The three men took files from the session without authorization and made them public." [90-91-359]

Petrie: "The 60+p document was not accusing the pastor before the members of Park Hill. Any member has access to sessional documents and they can be seen by members and copied. The documents of Park Hill session are not the private documents of any individual." [90-94-381]

Appeal Roman numeral V, par. 3:

It was not the duty of the judicatory to discern 'intent' or lack of intent in the appellants, but to establish as fact the series of actions listed above.
Appeal Roman numeral V, par. 4:

The many pages listed by the appellants themselves is an admission of only a part of what was kept from the pastor; and, again, it is not a matter of the appellants' intentions; it is the public actions that were testified to on the witness stand, and the public distribution of the document itself.

Appeal Roman numeral V, par. 5:

The Presbytery did not improperly disallow testimony relating to charges brought by the appellants at a later date against Rev. Unangst. In the good order of the church, charges against party A are not to be adjudicated by bringing up charges against party B. Though the judicatory did not permit counsel for the defense to play a section of one of Rev. Unangst’s sermon tapes, the defense counsel did, on more than one occasion question witnesses about the content of this tape. In defense counsel’s cross examination of one of the accuser’s witness, Rev. Wynja (who was questioned about a specific meeting of Presbytery), defense moves straight into the subject of the sermon tape—cited by the appellants in one of the charges brought against Rev. Unangst [90-51-134]. Note also this line of questioning in 90-58-175, 90-59-177, 90-61-187, etc.

So even though it is not in the best form of proper church order for such charges to intermingle, the appellants cannot claim that testimony which “related to, or touched upon, in any manner,” their separate charges against Rev. Unangst, was never brought up. It was. In the desire of the Presbytery to be pastoral, and let the accused speak their minds wholly, few objections were raised to a manner of answering in long answers, and two separate sessions of nearly seven days in total were given over to testimony.

Approximately two months after Rev. J. Unangst had filed charges against the appellants, the following occurred: “The moderator read the call to the meeting and declared it to be in order. In accordance with the Form of Government, Chapter XIV, Section 7, and in consultation with the moderator, Pastor C. Rowe, a special meeting of the Presbytery of the Dakotas of the Orthodox Presbyterian Church is called for Saturday, September 15, 1990 at the building of the Park Hill Orthodox Presbyterian Church, 3411 Albion Street, Denver, Colorado and the meeting is to convene at 2:00 p.m. MDT. The meeting is called to consider the charge and/or charges of Elder Cyril T. Nightengale, Elder Arthur H. Samiran, Elder Michael D. Nunley, and Elder LeRoy H. Petrie against Pastor Jack K. Unangst and all items germane. The call to this meeting is signed by Rev. Craig R. Rowe (Cheyenne), Elder Clint Beaver (Cheyenne), Rev. Jeff Taylor (Overland Park) and Elder Cyril T. Nightengale (Denver).” [90-27-3]

“Communication D1, Park Hill OPC, resignation of pastor, SOC” [90-31-8] “The Committee met on September 20, 1990 via conference call to examine anew the charges [Exhibit A] brought by certain members of the session of Park Hill Orthodox
Presbyterian Church against the congregation's pastor, the Rev. Jack K. Unangst, Jr.” [90-64-210]

The following are a few examples of the latitudes that were allowed, including counter-charges by the appellants:

**Petrie testimony:** “He has been an elder about five years. He has devotions daily if possible, and is held in good reputation.” [90-53-144] “He signed to petition [for Park Hill to withdraw from the OPC] as a member to allow the congregation to have a meeting to vote to withdraw from the OPC. He plans to remain under the jurisdiction of the OPC in whatever way the Presbytery permits. He is now a member in good standing in the church.” [90-95-381]

**C. Nightengale testimony:** “On August 1, he asked for the pastor's resignation. He did not believe he was sinning when he did that. The session had tried to work with the pastor and the pastor had filed charges and so did not want to work with the session any more. The pastor was dividing the congregation and did not bring items to the session. The session got either no response or a non-satisfactory response. He spoke to Mr. Unangst many times about this. A variety of things in session showed that the pastor did not want to work with the session. Mr. Unangst was destroying the flock and something had to be done.” [90-90-355] “Mr. Unangst would preach a sermon on unity and then pray about the division and hard hearts and those who are true worshipers. Mr. Unangst has been separating groups in the church.” [90-90-356] “Mr. Unangst was having a prayer meeting at the church with a separate group, not the whole congregation. Any member can make request of the session. The request by the three accused to ask the pastor to resign was not a wrong request. Anyone can ask for a resignation, but it has to come to the session. A person simply shouldn’t ask the pastor to resign.” [90-92-368]

**Petrie:** “Mr. Unangst's charges were not consistent with love because the session opposed his viewpoints and this was his way to get new session members.” “Any member can ask the pastor to resign. The member can pursue the matter through the session.” “They did not ask as a session for the pastor to resign. The congregation was divided by 18 months of dismantling community outreach, youth programs, special music, VBS, and a polarizing by a majority of the people being excluded by the pastor fellowshipping with only certain individuals. The 60+p document did not heal the division. Mr. Petrie apologized if anything he said sounded like he was bringing verbal charges against Mr. Unangst or anyone else. Mr. Petrie wrote the word 'lie' in the margin of Doc. TT.” [90-93-370] “He was reluctant to bring charges against the pastor, but things were not getting better. The best route was to ask for a congregational meeting to dissolve the pastoral relationship; it was the most efficient and also best for the congregation.” [90-95-382]

**Vosler:** “The visitation team talked on the way home and at a two hour informal meeting of the visitation team. He believes they did a thorough report. In the report it says the elders were happy with sermon preparation and the preparation he did for his job as pastor; and his family was well received and great witnesses
to church and community. He believed the session was satisfied with Mr. Unangst in sermon preparation and presentation and ministry to the flock. The tension was that the pastor was preaching and teaching from the pulpit things the session did not agree with. The tension is almost cuttable, you can feel it.” [90-58-175] “The elders disagreed with what the pastor had said in relation to choirs in a worship service, he had stated his views without the permission of the elders. The pastor and the session are saying opposite things without first discussing them. The session felt the pastor is trying to change things acceptable to the OPC.” [90-59-181] “The pastor need not have session permission before he preaches. Many OPC churches have choirs so they must be all right. The pastor did not really cancel all youth programs, but only spoke against them. 2/90 session minutes show the pastor’s six-month plan, including youth activities. Doc. RR shows the S.S. superintendent recommending that there not be VBS this year. Session and people seemed to want a choir from past practice, but no one said it was canceled due to the pastor.” [90-59-182] “Before asking him to resign, the elders should have come to Presbytery. The heart of the problem in the church according to the pastor is the difference in levels of sanctification between elders and members. The positions on special music and choirs were expressed in the sermons. The elders disagreed on sermon length also.” [90-60-183]

Rowe: “The 8/19 meeting [of PH congregation about dissolving the pastoral relationship] was premature because there were pending charges to resolve. Nothing there was irreconcilable if those differences were addressed. There were no grounds for the 8/19 meeting at that point. He was not aware that the previous pastor had complained because of the way they were running the youth group was detrimental to the ministry of the church. He was not aware that PHOPC had music booklets which Mr. Coppes felt had unscriptural songs. He was aware of that music booklet and did not police it properly when he was ministerial advisor. He was not aware in the past that the choir and youth groups had sung unbiblical music with people clapping for some and not for others. He was aware of past tensions in the area of how the session governed the youth committee. The gentleman he gently rebuked was Mr. Samiran over comments that there had been differences over a lady’s understanding of one of the sermons. The lady later apologized to the pastor. Samiran’s comments were just not helpful. Rev. Unangst has not prohibited or attempted to prohibit choirs, special music, and he was not sure about the area of youth groups. Mr. Rowe cannot bring together the elders’ agreement that Unangst performed his pastoral duties faithfully and their dissatisfaction.” [90-62-198]

Appeal Roman numeral V, par. 6:

That a “presumption or aura of guilt” was allowed indicts the integrity of Presbytery, and is entirely unsupported by fact. Any “aura” the appellants represent as feeling may have been painted by their own document.
The counsel for the defense, who delved into the charges against Rev. Unangst, as pointed out, also did not, when asking his questions, always relate them to a specific specification—not to mention the necessary questions of detail, such as what photocopier was used, who punched holes in the papers to bind them, etc.

Though there was sensational potential present, with an officer of the church, a deacon, bringing charges against his father, another officer, an elder, this potential was not exploited, but the evidence supporting each specification adhered to. It may be more relevant to note that there were outbursts from the appellants during the trial, usually when they were questioned from the floor, along with outright refusals to answer questions, as if the fifth amendment applied to the courts of Jesus Christ.

A. Wynja testimony: “He remembers certain portions of the report of the Committee of Three: 87-22 #2 he does not remember, but 87-22 #4 he does remember, in the minutes his negative vote recorded. [88-56-133] He does not remember Woiwode or himself questioning Mr. Nightengale at that time. He did not believe that Mr. Nightengale’s answer at that time was a true one.” [90-51-133] Sessional Oversight Committee report: “This is a deeply divided congregation. There is evident tension between the pastor and the ruling elders. Several particular issues mentioned such as the carrying out of discipline were not addressed because they are presently the subject of charges being brought by the pastor and several members. We did not believe it appropriate to attempt to resolve issues presently before the Presbytery.

“There also appeared to be unresolved differences between the pastor and at least three of the four elders’ wives.

“Differences between the elders and the pastor have lead to the virtual cessation of youth activities.

“There is a considerable difference between the elders’ and pastor’s view of what level of sanctification should be required, not only for elders, but also for members and membership. This manifests itself particularly in attendance at stated meetings.” “There appears to be a hesitancy on the part of the elders to follow discipline through to a conclusion. This is an old standing problem as evidenced by the Committee of Three’s report [87-23].” “This division has spread to the congregation as evidenced by a congregational meeting scheduled for the day following our visit for the purpose of voting on whether or not to request Presbytery to dissolve the pastoral relationship. The session was advised that this was premature.” [90-77-275]

B. Testimony proved that if some present problems at Park Hill have their roots in history, they are nevertheless alive in the present. Unangst testimony: “Mr. Unangst filed the charges on July 16, 1990. Under specification #1, he refers to a report of 2/87 as relevant information and history.” [90-82-323] “The Hansons have been in the church many years, but were attending an Evangelical Free church nearby while tithing to Park Hill. Unangst believes they didn’t understand that they were part of a body and the elders had to account for them, they saw no necessity
of going to Park Hill only. The session had written letters years ago to the Hansons (maybe 5-10 years). On 2/90, he and Elder Nightengale visited the Nunleys; they had been under counsel with pastor and it stopped... The pastor wanted him suspended, and wanted Nunley to read a book and study his position on the Sabbath for three months. Nunley's son was traveling and playing soccer on the Lord's Day. The session did not vote to suspend him. Mr. Nunley was still letting his son travel on Sunday and play soccer. The pastor filed charges against Mr. Nunley on 6/1/90 (Doc PP).” [90-83-323]

"Church records would establish a history of what is covered in the charges. An attempt was made by him and Mr. Samiran to resolve the Hanson's lack of attendance."... "Mr. Nunley and Mr. Petrie saw a lot of extenuating circumstances and they were willing to let it go on indefinitely. Any follow-up was indefinite. The Hansons were there to vote to dissolve the pastoral relationship and leave the OPC, so they must have been contacted. They believe the only responsibility Christians have is to the universal church and not to a particular congregation.” [90-86-334]

Rowe: “During the past five years he has served on a committee to meet with Park Hill to investigate and was also ministerial advisor.” [90-88-344] “There was a polarization in the church or a division from some time past.” [90-95-382]

Vosler: “Since the last time they dealt with the session, the problems have not yet been resolved.” [90-58-175]

What was taking place at the Park Hill Church was testified to in facts from the witness stand. These facts indeed have roots in history, but have grown into present-day problems that the appellants, even now, do not appear to wish to face.

BRIEF IN DEFENSE OF THE APPEAL
OF MESSRS. SAMIRAN, PETRIE, NIGHTENGALE

I. The presbytery erred in its approval of the form of the charge.

A. The charge contains more than one chargeable offense (BD III:3 “(c) set forth only one alleged offense”). The charge reads “violation of their ordination vows 3, 4, and 5... thereby breaking the 9th commandment... and constituting the dereliction of their duty to conscientiously exercise discipline, uphold the good order and peace of the church and abide by the FG and BD of the Orthodox Presbyterian Church.” Presbytery of the Dakotas (POD) minutes 90-87-340 say that Mr. Unangst testified that “Half of the specifications deal with the good order and peace of the church.” As the specifications show there were at least two charges — failure to discipline, and disturbing the peace and good order of the church.

B. The formulation of the charge cites the law broken rather than the violation of the law (BD III:3 “(b) set forth the alleged offense”). Rather than stating the alleged violation of the law, the charge states the law allegedly violated. The
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charge sets forth the law, not the violation. This is like stating that someone has not kept the first commandment. Rather the charge should have stated how someone has violated the first commandment — "the alleged offense."

C. Therefore the specifications did not function to "declare as far as possible, the time, place, and circumstances of the alleged offense..." (BD III:3). The specifications themselves alleged offenses.

D. This problem with the charge is not a mere technical failure.

1. When the judicatory determined "(6) ...whether the charge, if proved true, would constitute an offense serious enough to warrant a trial" (BD III:7:b), the judicatory was saying that violation of the law was serious enough to warrant a trial, rather than establishing that the alleged offense was serious enough to warrant a trial. This is like saying that breaking the first commandment is serious enough to warrant a trial rather than establishing that the alleged offense itself was serious enough for a trial.

2. The presbytery voted that four of the specifications were "true" (POD minutes 90-96-398 "On motion, Presbytery determined that Specification #1 be found to be true," 90-97-404, 406, 410). Since there was no alleged offense stated in the charge, only the law allegedly violated, it was not possible for the specifications to give the evidence of violation. To say that it is "true" as to the time, place and circumstances of certain actions without stating the alleged offense in the charge is immaterial. An example would be that someone is charged with breaking the first commandment, but offense itself is not stated. Then the specifications give the time, place, and circumstances. The person went into the home of someone who owns an idol on such and such a date, and stayed for three hours. The two persons were seen in the living room with the idol. These details may indeed be found true and yet not show a violation of the first commandment. The person may have been calling the owner of the idol to repentance. The presbytery voted that the specifications were true. This is different from voting that they support the alleged offense.

3. Because of the problem with the formulation of the charge and the absence of a stated alleged offense, the judicatory did not consider "(5) whether the specifications, if true, would support the charge" (BD III:7:b).

II. The elders did not "vote to suspend all judicial proceedings regarding the charges" against Mr. Nunley. The accused elders were faithful in their oversight of Mr. Nunley.

A. PHOPC minutes 7/14/90 reads "Complaint of elder LeRoy H. Petrie against the action and error committed by Park Hill Orthodox Presbyterian Church Session in its regular session meeting held on June 23, 1990. This complaint was not read at this meeting. Motion that this complaint be answered before we deal with any further judicial process, carried." The session did not "suspend all judicial proceedings," but voted to answer the complaint that dealt with judicial procedure first. According to the PHOPC minutes 8/22/90 the charges were still pending.
B. Mr. Nunley was an elder on leave of absence for health reasons. On February 6, 1990 Mr. Nunley was questioned by the session. The session then "decided that the Pastor should meet with elder Nunley privately to discuss the 4th commandment and his ordination vows regarding religious worship and the Sabbath day" (PHOPC minutes on 2/6/90). At the March 17th meeting Mr. Unangst "reported on his meeting with elder Nunley in regards to his understanding of the fourth commandment and the observance of the Lord's day" (PHOPC minutes 3/17/90). At the March 22 meeting of session a motion was passed to urge Mr. Nunley to read the book "The Lord's Day" by Dr. Wilson and meet with the pastor regarding its instructions. This was to be done before the end of June 1990. Then the session voted to remove Mr. Nunley from "leave of absence" status effective immediately (PHOPC minutes 3/22/90). At the April 23rd meeting, Mr. Unangst informed the session that Mr. Nunley received the book "The Lord's Day" for their review and discussion (PHOPC minutes 4/23/90). At the session meeting of May 26th, it was agreed that Mr. Nunley and Mr. Unangst would meet before the next regular session meeting to discuss concerns and the understanding of the book "The Lord's Day" (5/26/90). An envelope with charges was given to the clerk of session of June 3rd, but the charges were not seen by the session until the session meeting June 18th. The session began the preliminary investigation of charges filed against elder Michael D. Nunley. The moderator read from the BD IV:3:a and informed the session that Mr. Nunley had not been invited to the meeting. The session voted down this ruling by the moderator. The moderator attempted to proceed with BD III, but the session disallowed proceeding without the accused (PHOPC minutes 6/18/90).

C. At the session meeting of June 23, the session passed a motion that "pastor Unangst and Greg Nightengale (persons bringing the charge) be present at our next (special) meeting on Wed., June 27, 1990 at 8:00 p.m. to be warned according to Book of Discipline Chapter III, section 6, page 173" (PHOPC minutes 6/23/90). At the June 27th meeting the session proceeded with BD III:6 and Mr. Unangst read section 6 and Mr. Nightengale read scriptures and gave the solemn warning to both men (PHOPC minutes 6/27/90). July 9th the session met to proceed with BD III:7:a-d. Motion was made to appoint a committee to conduct a preliminary investigation to determine whether judicial process shall be instituted. As a substitute motion the session decided to become a "Committee of the Whole" (PHOPC minutes 7/9/90). July 14th the session met as a committee of the whole to seek reconciliation. The committee deliberated 45 minutes, the session voted to rise from committee because the attempts at a reconciliation were futile. Mr. Unangst reported that he and Mr. Nunley "did not meet in regards to the study of the book 'The Lord's Day.' They met on July 13th, 1990, but had no deliberation due to the pastor's objection to Mr. Nunley's tape recorder to tape the meeting." The session then passed a motion "that both parties meet on or before August 11, 1990 with their respective tape recorders" (PHOPC minutes 7/14/90). Mr. Unangst filed charges against the three elders 7/16/90.
D. The session spent c. 14 hours at 6 session meetings from 5/26/90 to 7/14/90 (PHOPC minutes 5/26, 6/18, 6/23, 6/27, 7/9, 7/14). Also during this period Mr. Unangst was out of town 6/1-2, 7/6-7, 7/16-28. Mr. Nightengale was gone to GA the beginning of June.

E. The elders have never been found guilty by a judicatory of the OPC prior to 1990. References to the Committee of Three Report (POD 87-22) fell outside the statute of limitations.

III. The session was in the midst of dealing with concerns regarding Mr. Nunley and did not believe that it was proper to talk to Mr. Greg Nightengale about the details of the situation.

A. Mr. Greg Nightengale was the Superintendent of the Sunday School and brought accusations against Mr. Nunley in the Sunday School Report of 5/26/90. The session did not believe it was proper for these statements to come in the form of a Sunday School report. According to the PHOPC minutes 5/26/90 “A written report was forwarded from the superintendent of Sunday School, Greg Nightengale. By motion Session found report out of order and returned it to superintendent for correction.” Then on 7/14/90 the session received the revised Sunday School Report (PHOPC minutes 7/14/90). According to the minutes of that same meeting, the session read a letter from Mr. Greg Nightengale dated July 10, 1990 that questioned the continuance of elder Nunley as Sunday School teacher. The session voted to “refuse this report since portion of it is in regards to the charge against Mr. Nunley, now before the Session.”

B. Mr. Nightengale, according to the POD minutes 90-52-142, testified that “the comments and information he gave to Mr. G. Nightengale were limited because the case concerning Mr. Nunley was in process within the session and Mr. G. Nightengale was not a session member.”

IV. The three elders asked pastor Unangst to resign because of the division in the congregation (POD 90-51-129). Mr. Unangst refused. The elders in accord with the FG called a session meeting for August 3. The session met August 3rd and “By common consent it was accepted to call a special congregation meeting on Sunday, August 19, 1990...to inquire if the congregation should ask the pastor to resign and to ask the Presbytery of the Dakotas to dissolve the pastoral relationship between pastor Unangst and Park Hill Orthodox Presbyterian Church congregation” (PHOPC minutes 8/3/90). The congregation voted 25-15 to seek the dissolution, according to testimony by Mr. Petrie (POD 90-55-156).

A. The three men did not meet as a session of August 1. Mr. Unangst testified that no minutes were taken, no roll call, no prayers offered (POD 90-46-106).

B. The three elders circulated a document on August 2nd with a cover letter that included “events leading to the request by the session that Jack Unangst resign.” The three elders testified that they inadvertently used “session” in this cover letter,
inasmuch as this was not an official letter from the session. This mistake is easy to understand. We talk about the President playing golf, but certainly there is no official capacity to his golf. So the three men wrote inaccurately.

C. Mr. Lewis testified that the congregational meeting was duly called (POD 90-41-66). Mr. Bridgeman testified that the purpose of the 8/19 meeting was clearly stated (POD 90-42-75).

D. The session had made regular comments to Mr. Unangst concerning his ministry. Mr. Unangst testified (POD 90-46-108) there were regular comments at session meetings concerning Mr. Unangst’s preaching. The elders had made continual comments concerning his pulpit ministry in session meetings concerning philosophy of pastoral ministry and preaching... They talked of his sermons saying that he should preach only 25-30 minutes instead of an hour or more. The comments got more frequent during 1990. Mr. Wynja, pastor of Immanuel OPC, testified according to the POD summary record of the trial, “Mr. Unangst has contributed to the disunity and he feels that things mentioned in public may be personal convictions not held by the OPC — emphasis on no special music or choirs” (POD 90-51-134; cf. too Mr. Vosler’s testimony 90-59-177).

V. Given the deep division in the congregation and the public statements Mr. Unangst was making (Mr. Nightengale’s testimony POD 90-91-359), the three elders believed that the congregation needed to ask that the presbytery dissolve the relationship. In support of that action the three men put together a lengthy document (referred to in testimony as the “60+ document,” though it was closer to 100 pages). The document consisted of minutes of the PHOPC session, correspondence, complaints, etc. and explanatory comments by the three. The document does not charge Mr. Unangst with sin. Its function was to give reason to the congregation for a vote to seek dissolution.

A. The three elders did not systematically distribute the document. They did fail to give a copy to Mr. and Mrs. Unangst. The three testified that they believed that Mr. Unangst was well familiar with the substance of the document, since it was primarily sessional material (POD 90-48-114; 90-54-152). Mr. Unangst testified that “he had received most of the documents beforehand, but it surprised him that this packet was put together this way” (POD 90-86-333).

B. Since it was publicly distributed, the three had no reason to attempt to keep its contents from Mr. Unangst. The three gave it to people on both sides of the congregational division (cf. Mr. Lewis’ testimony POD 90-41-65). Mr. Koger, member of the congregation, testified that he believed it was not a sessional document, because it said nothing about the session and sessional documents say they are from the session and would be signed by the clerk (POD 90-89-350, 351).

C. The cover letter to the document says “Finally, our intent in sending these documents to members of Park Hill OPC is to provide accurate information concerning these unhappy events, to prevent gossip and misinformation concerning these matters so that each of you will be able to pray concerning these matters
with more knowledge and understanding” (cover letter of August 2, 1990, to the 60+ document).

VI. The presbytery repeatedly disallowed and hindered the defense counsel from asking questions that related to or touched upon the separate charges which were previously brought by the accused against Mr. Unangst (90-61-188).

A. Because there is not a transcript of the trial, this is more difficult to substantiate, and the extent is not reflected in the POD minutes.

B. POD minutes 90-92-369 say, “The defense counsel tried to introduce a 9/2/90 sermon tape of Mr. Unangst. The moderator ruled that the tape could be used to show problems in the preaching as testified to by the witnesses. He was challenged. The moderator was overruled.”

C. Though procedurally it is understandable that one trial would follow another, the disallowing of any facts from the case against Mr. Unangst to be entered into the testimony and deliberation of the presbytery kept the presbytery from considering the full picture. This would be, as the defense counsel argued to the presbytery, like finding a man with a smoking gun in his hand standing over a dead body, and trying him for murder without also considering that the dead man had broken into the man’s house and was posing serious threat to the man and his family.

VII. and VIII. (should be one specification of error). The presbytery allowed such broad latitude in questions completely unrelated to the specifications that much material was introduced that allowed an aura of guilt to be painted.

A. Questions were asked of Mr. Greg Nightengale concerning his training for the office of deacon (POD 90-40-56), the session’s oversight over him as Sunday School Superintendent, the unity of the church, session members’ deportment at session meetings and during sermons, the session’s lack of approval of guidelines for the Sunday School, attendance of church officers (POD 90-40-56,58,60).

B. Mr. Petrie was questioned concerning the cost of photocopying the 60+ document, whose machine he used, where they did it, etc. (POD 90-55-156).

C. The defense counsel strenuously objected to the procedure of allowing questions not related to the specific specifications. POD minutes 90-40-57 says, “An objection was raised that the counsel was not establishing relevancy of the testimony...related to a particular specification. Presbytery voted to overrule the objection.”

D. Mr. Taylor, the defense counsel, objected concerning questions about the meeting of PHOPC to withdraw from the OPC. POD minutes 90-91-360 say, “The moderator ruled that the question does not pertain to the specifications, and the moderator was challenged. The moderator reversed his ruling...” These questions continued (90-91-361, 381) with the presumption that these had bearing on the congregation’s possible withdrawal. The defense counsel objected, but the objection was not sustained (POD 90-91-361, 367).
REPORT OF THE CHAPLAINS COMMISSION

The Chaplains Commission met during 1990-91 only in conjunction with the meeting of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel of which the Orthodox Presbyterian Church is a constituent member. The meeting took place in Atlanta, GA on February 26, 1991. Other member churches represented at the meeting were the Presbyterian Church in America and the Reformed Presbyterian Church of North America. The Commission continues to serve as the endorsing agency for the Korean American Presbyterian Church. Present at the meeting were commission members Robert Needham and Lyman Smith. William Acker was unable to attend.

There are ten ministerial members currently serving on active duty as chaplains from the denomination. They are: Jonathan Gibbs, III (Army), Chester H. Laniou (Army), Robert C. Marsh (Army), William A. Miller (Navy), Robert B. Needham (Navy), James W. Reber (Army), Lyman M. Smith (Navy), Bryan J. Weaver (Navy), Christopher H. Wisdom (Army), and Douglas M. Withington (Navy). Additional chaplains continue their service in the Reserve Forces and in the Civil Air Patrol.

Four of our chaplains served directly in Operations Desert Shield/Storm. They were Chaplains Laniou, Marsh, Wisdom, and Jack Unangst who was ordered to active duty and deployed with a Marine Expeditionary Brigade. All our chaplains have now returned from Southwest Asia.

A major topic of the annual meeting of the Joint Commission was the continuing activities of the Executive Director, the Rev. William B. Leonard. Mr. Leonard has served faithfully for several years but due to maturity is unable to continue for more than one or two years. The senior members of the Commission have been asked to form a temporary committee to explore the options available to the Commission for a new Executive Director.

Another action of the Joint Commission was to enact a policy whereby a chaplain’s Presbytery will be contacted if the chaplain consistently fails to file a quarterly report. His presbytery will be notified after the third missed quarter.

The build-down of the nation’s Armed Services has affected the sizes of the various Chaplain Corps. As a result, opportunities for men to enter on active duty or gain a position in the Reserve Forces are not nearly as available as they were a few years ago. Applicants are still being accepted but the competition is much greater. Men thinking of pursuing the chaplaincy should still be encouraged to investigate the Chaplain Candidate programs while in their seminary training.

The term of William Acker expires with this General Assembly.

Respectfully submitted,
Lyman M. Smith, 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 that Assembly the Rev. Messrs. George R. Cottenden and John P. Galbraith have served on the Committee. The 57th General Assembly elected the Rev. Gregory E. Reynolds to the Committee and the Rev. Bernard J. Stonehouse as alternate.

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 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

The Committee met for full day meetings approximately once a month, beginning in October. Revisions of the outline and first chapter of the Directory were developed after consideration of documents in the files of the original committee, published and unpublished works in the area of worship, relevant Scriptures, and relevant sections of the Westminster Assembly's *Directory for the Publick Worship of God*.

B. Proposed Outline for the Directory

Chapter One - Public Worship and The Lord's Day
   A. Principles of Public Worship
   B. The Sanctification of the Lord's Day

Chapter Two - Usual Elements of Public Worship
   A. Call to Worship
   B. Salutation and Benediction
   C. Confessing the Faith
   D. Singing
   E. Prayer
   F. Reading the Scripture
   G. Preaching the Word
   H. The Offering

Chapter Three - Occasional Elements of Public Worship
   A. Baptism
      2. The Form of Service
   B. The Lord's Supper
      2. The Form of Service
   C. Profession of Faith
      2. The Form of Service
   D. Prayer and Fasting
   E. Special Thanksgiving

Suggested Forms for Particular Services
   A. Marriage
   B. Funerals
   C. Dedication of a Building

C. Proposed Chapter I of the Directory
THE DIRECTORY FOR THE PUBLIC WORSHIP OF GOD

Chapter I
Public Worship and the Lord’s Day

A. Principles of Public Worship

1. The worship of God rests upon the covenant that he has established with his people. It is both general and specific. The general worship of God is the totality of life lived before God as a sacrifice of thanksgiving to him. The specific worship of God is the giving of praise and glory to him.

The specific worship of God is either private or public. Private worship is done individually or as a family or in a small group. Public worship is done collectively when the elders call the people of God together to worship him.

2. Since the Holy Scriptures are the only infallible rule of faith and practice, the principles of public worship must be derived from the Bible, and from no other source. Thus God may not be worshipped according to the inclinations of men or in any way not prescribed in the Word of God. What the Scripture does not command in worship is forbidden. Only when worship is regulated by the revealed will of God is there true freedom and flexibility.

3. Public worship is not merely a gathering of God’s children for fellowship with each other but is a corporate meeting of God’s covenant people with him when called together 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 the almighty and holy God, their loving and gracious Father, 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.

4. Public worship is doxological. The worship of God is praise to the triune God for who he is and for what he has done. It is rejoicing in the God who has revealed himself in his creative and redemptive actions, in the incarnate Word, and in the written Word. In worship the church declares that God is worthy of all praise.

5. Public worship is covenantal. In his covenant, God has promised to his people that he will be their God and that they will be his people, and that he will dwell among them. It is in Christ as the mediator of the covenant that God’s people worship. By the Spirit of the exalted Christ God is present among his people who
are his holy temple. In public worship they meet with their God and celebrate together the redemption that he has accomplished through Jesus Christ.

The glory of the living God calls his people to worship him in reverence and awe. They enter the most holy place by the blood of Jesus, the new and living way opened up for them. They draw near through him as their great high priest who has entered not a man-made sanctuary but heaven itself, now to appear for them in God’s presence. They draw near to God with a sincere heart in full assurance of faith, having their hearts sprinkled to cleanse them from a guilty conscience. They draw near with unswerving hope in the promise of the faithful covenant God who is just and avenges his holy name, who is a consuming fire. Therefore, they are to be thankful and so worship God acceptably with godly fear.

6. Public worship must be offered in spirit and in truth. Externalism and hypocrisy stand condemned. The forms of public worship have value only when they serve to express the inner reverence of the worshipper and his sincere devotion to the living God. Only those whose hearts have been renewed by the Holy Spirit are capable of such reverence and devotion.

7. The Lord Jesus Christ has prescribed no fixed forms for public worship but, in the interest of life and power in worship, he has given his church a large measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God’s Word are observed and the Spirit of the Lord is, that all things must be done decently and in order, and that God’s people should serve him with reverence and in the beauty of holiness. From its beginning to its end a service of public worship should be characterized by that simplicity which is an evidence of sincerity and by that beauty and dignity which are a manifestation of holiness.

8. The unity of the church finds concrete expression through the gathering of God’s people in public worship. All of the members of the church as part of the covenant community - parents and children, old and young, men and women, poor and rich, educated and uneducated, healthy and infirm, people from every race and nation - are called to worship God together. For this reason no favoritism may be shown nor may any member of the church presume to exalt himself above others as though he were more spiritual, but each shall esteem others better than himself.

9. In public worship the people of God fellowship directly with the triune God. The Lord comes to his people in the call to worship, in the salutation and benediction, in the reading and preaching of the Word, and in the sacraments. His people, enabled by the Holy Spirit, are to respond in prayer, in song, in offerings, in hearing, in confession, and in receiving and partaking of the sacraments.
10. In public worship all the people of God participate actively. They are not spectators waiting to be entertained, but they are active participants in the celebration of praise to God in which God himself is the spectator, and also an active participant. They receive the blessing of the Lord in the salutation and benediction; they pray with the one who prays, the prayer being uttered aloud becoming their prayer; in the reading of God’s Word they eagerly listen to what God reveals of himself, of his redeeming actions for them, and of his will for their lives; they confess together with all the people the faith of the church; they listen with joyful anticipation to the preached Word as God through his servant explains and applies the Word of truth; they sing the praise of God; they offer themselves and their money to the Lord.

11. Public worship is under the direct oversight of the elders of the church.

B. The Sanctification of the Lord’s Day

1. God in his Word has given a perpetual moral commandment, binding all men in all ages, to keep one day in seven to remember and celebrate God’s works of creation and redemption. The sabbath is a sign between the Lord and his people that it is the Lord who makes them holy. From the beginning the weekly sabbath was the seventh day, celebrating the completion of six days of work. That sabbath found its completion and fulfillment in Jesus Christ and his work because he secured the sabbath rest for the people of God. Therefore, the Christian sabbath is also a memorial and celebration of the new creation, the redemption that has been completed by the work of Jesus Christ. The Christian sabbath or the Lord’s Day is the first day of the week, on which the church remembers and celebrates the day of Christ’s resurrection. The weekly cycle of the people of God now begins with their resting in Christ in the worship of his name. Their work during the remainder of the week is offered to the Lord as a sacrifice of thanksgiving for his completed work.

The weekly sabbath anticipates a sabbath that yet remains for the people of God, the eternal rest of his sons and daughters in the new heavens and the new earth.

2. It is the privilege and solemn duty of all of God’s covenant people to remember the Lord’s Day and to prepare for it beforehand. On the preceding day all of the daily business of one’s ordinary calling should be properly ordered and set aside so that no person may be hindered from setting apart the sabbath, but that all may be more free to prepare their hearts to keep the sabbath as the Holy Scriptures require.

3. The whole day is to be celebrated as holy to the Lord, making it a delight to spend the time primarily in the public and private exercises of religion. Therefore it is required that there should be a holy resting throughout the day and freedom from all ordinary and unnecessary thoughts, conversations and activities which,
though lawful on other days, detract from the holy purposes of the sabbath.

Let works of necessity on that day be so ordered that no person be improperly
detained from public worship or otherwise hindered from sanctifying the sabbath
unto the Lord.

It is proper that a portion of the time not spent in public worship be devoted
to works of mercy such as visiting the sick and relieving the poor, and other religious
activities such as catechizing, fellowship, singing of psalms and hymns, reading and
meditation.

4. It is well for families and individuals to prepare for their communion with
God in public worship by reading Scriptures, holy meditation and prayer. Prayer
should be offered for God's blessing on the services of public worship, especially in
the ministry of the word, for God to be glorified, and each worshipper to be edified.

5. Although it is fitting and proper that the members of Christ's church meet
for worship on other occasions also, which are left to the discretion of the particular
churches, the Lord has called the whole congregation of each local church to the
sacred duty and high privilege of convening for worship at the stated services each
Lord's Day. God has expressly commanded them in his holy Word not to forsake
the assembling of themselves together.

III PLANS FOR COMPLETION OF THE TASK

Having completed its foundational studies of the nature of worship and of
Lord's Day observance, the Committee is now in a position to revise the chapter on
"The Usual Parts of Public Worship" as requested by the 56th General Assembly.
There are several questions that will need to be dealt with in connection with this
revision, among them the matter of the role of non-ordained persons in public
worship. As was noted in last year's report, the Assembly had already given this
matter to another committee. It did not, and does not, appear to us that it would be
helpful to the Assembly to present the requested revision until we and the Assembly
have had the benefit of the report of that other committee. In the event that they are
not able to bring a final report to this Assembly, the Assembly might find it advisable
to consider consolidating the work of the two committees in one committee.

IV BUDGET

The Committee requests a budget for 1991-2 of:
### Appendix

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Gregory E. Reynolds  
John P. Galbraith  
George R. Cottenden, Chairman
REPORT OF THE HISTORIAN

Over the last ten years I have received requests for a working bibliography on the history of the OPC. Some of these requests have come from presbytery candidates and credentials committees because of their great concern that candidates for the ministry and those entering the church from other denominations be acquainted as well as possible with our history. What follows is my work to date. First comes a chronological bibliography and then an alphabetized listing according to author. Others may have additions I have overlooked and should not hesitate to submit those suggestions in writing. Works still in print are marked with an asterisk.

I  A CHRONOLOGICAL (BY DATE OF PUBLICATION) AND ANNOTATED BIBLIOGRAPHY ON THE HISTORY OF THE OPC

*J. Gresham Machen, CHRISTIANITY AND LIBERALISM, New York: Macmillan, 1923. (Reprinted many times and available from Eerdmans.) The battle begins in earnest. Indispensable reading for anyone who wants to understand the struggle for Protestant and Calvinistic orthodoxy in this century. In liberalism, says Machen, we are faced not with an aberration of Christianity but an entirely different religion.

AN AFFIRMATION, 1924. The anonymous and infamous Auburn Affirmation arising out of liberal and moderate presbyterian circles, claiming it was "designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America." This document, signed by 1300 presbyterian ministers, was a reaction to the 1923 GA's reaffirmation of the so-called "five points of fundamentalism," produced by the 1910 GA. It declared these points to be extra-constitutional and extra-biblical and saw them committing the church to "certain theories" on such doctrines as Christ's virgin birth, his substitutionary death, and his bodily resurrection. The text is found in *THE PRESBYTERIAN ENTERPRISE: SOURCES OF AMERICAN PREBETRINIAN HISTORY, ed. Maurice W. Armstrong, et al. (Philadelphia: Westminster, 1956), 284-88; and also in Rian's THE PRESBYTERIAN CONFLICT, 291-97 (see below).


J. Gresham Machen, THE ATTACK UPON PRINCETON SEMINARY: A PLEA FOR FAIR PLAY, Princeton: Privately Published, 1927. Machen's analysis of the
ecclesiastical hijinx that was leading to the reorganization of Princeton Seminary, his appointment to the chair of apologetics resting in the balance. The church actions that he describes anticipate what was coming. He looked at the loss of Princeton as determining the future of evangelicalism in the PCUSA. His plea went unheeded, and the seminary was reorganized in 1929 with Auburn Affirmationists on the new unified board. Machen withdrew, and Westminster Seminary began.

William Ernest Hocking, et al., RE-THINKING MISSIONS, New York: Harpers & Brothers, 1932. Liberalism's vision for missions. Its view of Christianity is stated as "what was essential and brought...to brief and forceful expression" in the teaching of Jesus. According to liberalism, Jesus states "the essence of the law...in the two great commandments; the essence of right conduct in the Golden Rule; the essence of prayer in the Lord's Prayer; the essence of theology in the picture of God as Father; the essence of the social ideal in the vision of the Kingdom of Heaven among men" (pp. 49-50).


Carl McIntire, DR. ROBERT E. SPEER, THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A. AND MODERNISM, Collingswood: Privately Published, 1935. Laying anti-fundamentalist sentiments aside, this is a remarkable document. Not only does McIntire present his case cogently, he also exposes the weaknesses of Robert Speer, a man who lived above criticism most of his professional life but who, at its end and while in the grip of profound duplicity, participated in a massive ecclesiastical cover-up.

John P. Galbraith, WHY THE ORTHODOX PRESBYTERIAN CHURCH? Philadelphia: The Committee on Christian Education, 1940. For many years the standard popular introduction to the OPC. A fine piece of work that was updated following the union of the PCUSA and the UPCNA in 1958, it finally gave way to a shorter piece written by Edward Kellogg (see below).

Edwin H. Rian, THE PRESBYTERIAN CONFLICT, Grand Rapids: Eerdmans, 1940. This book provides a classic description of the formation of the OPC. Its simple, direct style is reminiscent of Machen. In fact, there is some evidence that Machen's efforts lay beneath this work. He was writing a manuscript entitled "The Conflict" the summer before his death. The description of Machen's trial is especially helpful.
Reprint of this work has been hampered by Rian's defection from the OPC and the ambivalence many felt toward him. A paperback edition will appear this year from the Committee for the Historian.

Paul Woolley, "Discontent!" THE PRESBYTERIAN GUARDIAN, 13(July 25, 1944):213,214. A powerful article that sets out the debate within the OPC in the '40s. Woolley put the issue this way: "Does the Orthodox Presbyterian Church want to have a growing revival of the preaching, teaching and application of the Biblical and Reformed Faith in these United States...? Or does the Orthodox Presbyterian Church want to have many members and much money and read about itself often in the newspapers?" Woolley was convinced the OPC could not choose both. Many disagreed with this analysis then and some still do.

R. B. Kuiper, "What's Right with the Orthodox Presbyterian Church?" THE PRESBYTERIAN GUARDIAN, 15(November 25, 1946):323-24,333; (December 10, 1946):341-43. Recently this article appeared in NEW HORIZONS, 12(March 1991):17-19; and (April 1991):16-18. The substance of an address Kuiper gave on the OPC's 10th anniversary. Its significance is great because, at that time, the OPC was going through severe difficulties and being subjected to bitter attack. The battles over Gordon Clark's ordination, Floyd Hamilton's appointment to foreign mission service, and the relationship of the OPC to an emerging neo-evangelical consensus were indicative of the strains of those times. Kuiper's speech was an attempt to help the church get her footing by calling her attention to her catholic, as opposed to a provincial, identity. For an analysis of this period that focuses on the Clark controversy, see Michael A. Hakkenberg's "The Battle over the Ordination of Gordon H. Clark, 1943-1948," PRESSING TOWARD THE MARK (listed below), 329-50.

Robert S. Marsden, ed., THE FIRST TEN YEARS, Philadelphia: The Committee on Home Missions and Church Extension of the OPC, 1946. Very helpful for understanding the early years. Marsden's introduction is exceptional and complements well Kuiper's above article.


*Cornelius Van Til, THE NEW MODERNISM: AN APPRAISAL OF THE THEOLOGY
OF BARTH AND BRUNNER, Philadelphia: Presbyterian and Reformed, 1946. A bombshell, and no more welcome than one among most theologians at the time. In this most difficult of his books, Van Til provides a critical and incisive analysis of neo-orthodoxy and carries the discussion begun by Machen further and deeper. Many in the mainline church looked to neo-orthodoxy as the theological salvation from liberalism. According to Van Til, who penetrates to the philosophical roots of the new system, liberalism’s grip has not been relaxed but strengthened. Compare his 1962 book CHRISTIANITY AND BARTHIANISM.

*Ned B. Stonehouse, J. GRESHAM MACHEN: A BIOGRAPHICAL MEMOIR, Grand Rapids: Eerdmans, 1954. (Available from Banner of Truth). For all of its faults, it remains the standard reference for Machen’s life. Every Orthodox Presbyterian should read this book, and there is no excuse for any OP minister or elder who has not.

Lefferts A. Loetscher, THE BROADENING CHURCH: A STUDY OF THEOLOGICAL ISSUES IN THE PRESBYTERIAN CHURCH SINCE 1869, Philadelphia: The University of Pennsylvania, 1954. In many ways church history for American Christians comes of age with this book. Still, it is an “opinion piece” in which Loetscher treats us to a clipped, almost shorthand, account of American presbyterianism’s most difficult times. In the end he presents us with a church whose distinctiveness is administrative, not doctrinal. Why this is any more presbyterian than the alleged anabaptist point of view with which he charges Machen remains a mystery (cf. p.117). This is not to say, however, that Loetscher does not raise valid questions about Machen’s doctrine of the church.

William Holdern, A LAYMAN’S GUIDE TO PROTESTANT THEOLOGY, New York: Macmillan, 1955. A well-written overview of what happened doctrinally in the church in the first 50 years of this century. Although a liberal himself, Holdern has no trouble congratulating Machen as a man with something well worth saying (cf. pp.64-82). “In a world of change and upheaval, [the religion of Machen] is a force that draws upon the treasures of the past. It has something to teach us” (p.82). Here Holdern anticipates something of William Hutchinson’s position (see below).

*Cornelius Van Til, DEFENSE OF THE FAITH, Philadelphia: Presbyterian and Reformed, 1955. Van Til’s masterpiece. Many reacted against it not just for its apologetical stance but for its fierce assault upon the Arminianizing tendencies of evangelicalism. In some ways, the divisions within the OPC continue to be between those who essentially accept Van Til’s assessment of evangelicalism and those who do not.

Paul Woolley, “American Calvinism in the Twentieth Century,” AMERICAN
CALVINISM: A SURVEY, ed. Jacob T. Hoogstra, 40-63. Grand Rapids: Baker, 1957. Woolley at his best. He describes the mainline presbyterian terrain as hopeless. From 1870 on, presbyterians have lived with little concern for their own internal “doctrinal contradiction.” The 20th century has witnessed among them pervasive theological indifference and decline. In 1936 “the General Council did an effective job of suppressing [doctrinal discussion].” Classical Reformed theology and a church that would espouse it are at a severe disadvantage in such an environment.

Edmund P. Clowney, ANOTHER FOUNDATION: THE PRESBYTERIAN CONFESSIONAL CRISIS, Philadelphia: Presbyterian and Reformed, 1965. A thoughtful tract and appeal to evangelical UPCUSA loyalists. It faults the confessional revision efforts in the UPCUSA for the damage it does doctrinally in the proposed Confession of ’67. Also at risk are the Bible’s place as the church’s sole authority and the conscience of any who might seek to minister with integrity in that denomination. The tone of this work was more conciliatory than some may have wished, but it positively presents the need for continued address to those in the mainline church.

Carl McIntire, THE DEATH OF A CHURCH, Collingswood: Christian Beacon, 1967. A fundamentalist tour de force, not all that complimentary to the OPC. McIntire presents his version of the decline of the PCUSA (UPCUSA) with typical fundamentalist verve and emphasis. Focus is on presbyterianism’s defection from the confession’s view of scripture and its adoption of a socialist political point of view.

Cornelius Van Til, THE CONFESSION OF 1967: ITS THEOLOGICAL BACKGROUND AND ECUMENICAL SIGNIFICANCE, Philadelphia: Presbyterian and Reformed, 1967. A remarkable book. Van Til ventures into the world of presbyterian history and delivers a devastating critique. Particularly interesting is his “prophecy” about successive confessions in ’77, ’87, and ’97. Frightening is just how accurate these forecasts are. If anything the church seems to be declining at an even faster rate than Van Til envisioned.

George M. Marsden, THE EVANGELICAL MIND AND THE NEW SCHOOL PRESBYTERIAN EXPERIENCE, New Haven: Yale, 1970. A landmark work. Marsden subjects the history of American presbyterianism to profound analysis and finds that, while the 1837 split bears similarity to the 1936 split, many new school elements were alive and well in Machen’s separatist movement. The split of 1937 between the OP forces and Bible Presbyterians reflected these strains, as have other continuing struggles in the OPC. See also Marsden’s articles in PRESSING TOWARD THE MARK (listed below).

John H. Skilton, ed., SCRIPTURE AND CONFESSION: A BOOK ABOUT

George P. Hutchinson, THE HISTORY BEHIND THE REFORMED PRESBYTERIAN CHURCH EVANGELICAL SYNOD, Cherry Hill: Mack, 1974. A fine piece of work. Its weakness may be parts of its interpretation of 18th and 19th century presbyterianism. However, Hutchinson is sympathetic to Machen and in such a way so as not always to flatter a BP or RPCES reading of things. In other words, there is much here to cheer the OP heart.

*William R. Hutchinson, THE MODERNIST IMPULSE IN AMERICAN PROTESTANTISM, Cambridge: Harvard, 1976. An important book that sets out very well the tone for current study of church history, even among evangelicals. The method is reminiscent of Hegel; i.e., it marks out a course that delights in drawing together antithetical strains in pursuit of further synthesis. Caricaturing things, the position seems to be saying: What is, is right — sort of. Therefore, Hutchinson cannot dismiss even fundamentalism or its critique of liberalism, especially when it comes from someone like Machen. In fact, from this perspective Machen works well into the critique of liberalism that increasingly came to expression in the existentialist, neo-orthodox, and post-liberal assessments. But neither can liberalism be dismissed. Worth study is just how much evangelical historians like George Marsden, Mark Noll, and Harry Stout have been influenced by this method [cf. Marsden's "Understanding J. Gresham Machen," *UNDERSTANDING FUNDAMENTALISM AND EVANGELICALISM, Grand Rapids: Eerdmans, 1991, 182-201; and Harry Stout's "Soundings from New England: Mainline Protestants Today," THE REFORMED JOURNAL 37(August 1987):7-12].

Paul Woolley, THE SIGNIFICANCE OF J. GRESHAM MACHEN TODAY, Nutley: Presbyterian and Reformed, 1977. Not all are happy with this book, since part of its burden is to present Machen in light of his social commitments. Woolley saw Machen as a champion of social liberty and not out of step with his own politically liberal attitudes. This interpretation puts Machen somewhat at odds with certain politically conservative philosophies that claim him. Still, Woolley is most helpful when dealing with aspects of Machen's life otherwise ignored and when analyzing matters like pietism and orthodoxy (pp. 75-84). According to Woolley, Machen's great contribution was that he began "...to [put] into practice the proper definition of a church" (p.84).
William White, Jr., VAN TIL: DEFENDER OF THE FAITH, Nashville: Thomas Nelson, 1979. (Available from the author.) Meant to be a popular treatment, this book unfortunately was misunderstood by some reviewers. Despite the problems with a few historical details and the sidestepping of certain difficulties in Van Til’s thought, the book remains a highly readable biography that intersects the progress of the OPC at many points.

*George M. Marsden, FUNDAMENTALISM AND AMERICAN CULTURE: THE SHAPING OF TWENTIETH CENTURY EVANGELICALISM 1870-1925, New York: Oxford, 1980. A profound work. Marsden charts the course of evangelicalism’s cultural decline. By 1925 being an evangelical had become a costly affair and culturally embarrassing. Machen was something of an exception to this since he and old Princeton fought for Christianity’s respectability and the intellectual defense of the faith. Still, neither the man nor the institution could avoid being “trashed.” But picking up things from this point, we cannot help but note that the history of evangelicalism since 1925 has been a suit for re-entrance into the cultural mainstream. It is the history of a quest for acceptance. Machen and old Princeton are attractive because they are symbols of former success. To the degree that Machen and his movement became “counter-culture” and antithetically Calvinist, they were dismissed as a liability to evangelicalism’s cultural interest.

Robert L. Atwell, “The Heritage of the Orthodox Presbyterian Church,” NEW HORIZONS, 2(May/June 1981):1,4. A nice overview of the church written for the 45th anniversary. In keeping with Kuiper’s insight (see above), Atwell sees the OPC as a church with a “Reformed and catholic heritage,” not one narrowly defined by her provincial American context. She has not always lived up to her identity and, thus, has discredited her calling.


Charles G. Dennison, “Machen, the OPC and American Culture: A Personal Interpretation,” NEW HORIZONS, 2(May/June 1981):15,16. Written for the 100th anniversary of Machen’s birth, this piece suggests a wider cultural index for understanding the man and the movement. Machen’s defrocking meant disenfranchisement from the culture of which the PCUSA was an integral part. As a result, both Machen and OPC became counter-culture in a way Presbyterians historically have not been. This accounts for OPC distinctiveness as much as her rigorous Calvinism.

*Louis Praamsma, THE CHURCH IN THE TWENTIETH CENTURY, Jordan Station:
Appendix

Paideia, 1981. Truly the best treatment of the 20th century church from a Reformed perspective, and maybe the best period. A plus is the fact that Machen and the OPC are treated so favorably.

*Iain Murray, THE LIFE OF JOHN MURRAY, Edinburgh: Banner of Truth, 1982. (Although published separately, this work appears in the third volume of Murray’s COLLECTED WRITINGS, pp. 3-158). A careful and credible work that could have been enhanced by deeper treatment of some of the controversy Murray encountered over his life as well as a better appreciation of his biblical theological interest. There is a tendency for Iain Murray to be hagiographic. See also the article by Lawrence Eyres, “Reflections on Professor John Murray,” PRESSING TOWARD THE MARK (listed below), 435-43.

*Edward L. Kellogg, THERE IS GOOD REASON: AN ACCOUNT OF THE EVENTS LEADING TO THE FORMATION OF THE ORTHODOX PRESBYTERIAN CHURCH, Philadelphia: Great Commission Publication, 1985. A short and very useful tract that can be placed into the hands of inquirers. This work is a reworking of Kellogg’s 1940 pamphlet LEST WE FORGET (not to be confused with Churchill’s 1986 title).

*David F. Wells, ed., REFORMED THEOLOGY IN AMERICA: A HISTORY OF ITS MODERN DEVELOPMENT, Grand Rapids: Eerdmans, 1985. An uneven and in some ways disappointing book, often providing analysis that is quite thin. At the same time, it does supply a convenient overview of the various Reformed traditions, including the “Westminster School.”

*Robert K. Churchill, LEST WE FORGET: A PERSONAL REFLECTION ON THE FORMATION OF THE ORTHODOX PRESBYTERIAN CHURCH, Philadelphia, Committee for the Historian of the OPC, 1986. An excellent introduction to the beginnings of the OPC from a man who lived through the traumatic events of its formative years. A bonus is the brief, clear presentation of Van Til’s position (pp. 53-58).

*Charles G. Dennison, ed., THE ORTHODOX PRESBYTERIAN CHURCH: 1936-1986, Philadelphia: Committee for the Historian of the OPC, 1986. Panoramic and very helpful for gaining a wide-angle perspective on the OPC. Virtually all the churches are reviewed and that, by and large, through material they have submitted. The presbyteries and the standing committees have also surveyed their own histories. As valuable as any feature is the Ministerial Register, containing biographical information on all the more than 600 ministers that have served the church. An update of this register will be available by 1992.
*Charles G. Dennison and Richard C. Gamble, eds., PRESSING TOWARD THE MARK: ESSAYS COMMEMORATING FIFTY YEARS OF THE ORTHODOX PRESBYTERIAN CHURCH, Philadelphia: Committee for the Historian of the OPC, 1986. A well received collection prepared for the 50th anniversary. It offers a survey of presbyterianism that comes to bear on the OPC. One outstanding feature is the bibliography of Machen’s writings. Now available in paperback.

*Edward Heerema, R. B.: A PROPHET IN THE LAND, Jordan Station: Paideia, 1986. A popular treatment of R. B. Kuiper’s life. This Dutchman, in the mind of many a graduate of Westminster Seminary, was most responsible for them becoming Reformed. Undoubtedly, such an influence made a great difference to the OPC.

Mark A. Noll, “The Pea Beneath the Mattress—Orthodox Presbyterians in America,” THE REFORMED JOURNAL, 36(October 1986):11-16. Noll’s semicentennial address. A masterful presentation that places the OPC in the continuum of American Reformed development. Definitely an appreciative piece, it does, however, suggest what Noll considers weaknesses. His attitude is expressed a bit mischievously by his title and by his concluding illustration in which he likens the OPC to Balaam’s ass. He says, “…[T]hough a thing of naught and the humblest of all God’s creatures, it has seen the angel of God and tried to heed his word.” Compare Noll’s essay, “The Spirit of Old Princeton and the Spirit of the OPC,” PRESSING TOWARD THE MARK, 235-46.

Charles G. Dennison, “Machen, Culture, and the Church,” BANNER OF TRUTH, Issue 286(July 1987):20-27,32. A more thorough presentation of the thesis stated in the 1981 article (above). Its burden is to prove that Machen developed in his position over the course of his career. He moved from an enculturated broad-based evangelical to an articulate proponent of a strong and insistent Calvinism. His position left him a true pilgrim in a world where Presbyterians are invariably establishmentarian. The OPC begins where Machen ends; and here, as much as any place, is found the key to her identity.

*George M. Marsden, REFORMING FUNDAMENTALISM: FULLER SEMINARY AND THE NEW EVANGELICALISM, Grand Rapids: Eerdmans, 1987. This book charts the course followed by those evangelicals who wished to divest themselves of their fundamentalist roots and maintain a mainline agenda. In many ways, it seems that they had the OPC and Westminster Seminary in mind as they chose their path. They longed for the academic reputation of these institutions but not the stigma. They could not accept a rigorous Calvinism. It remains a puzzle how anyone could read a book like this, or write it for that matter, and not be sobered by what Fuller and the new evangelicalism have become, even to the point of taking another, more appreciative, look at the Westminster heritage and the OPC.
Appendix

*Harvie M. Conn, ed., INERRANCY AND HERMENEUTIC: A TRADITION, A CHALLENGE, A DEBATE, Grand Rapids: Baker, 1988. A collection from Westminster Seminary professors following in the line of the earlier INFALLIBLE WORD. Its importance arises from the fact that the essays are organized around the theme of the arrival of the "new Westminster." According to editor Conn, the old Westminster ended in 1974 with the publication of Van Til’s THE NEW HERMENEUTIC (pp. 17,18). Not only does this thesis need a thorough review but, if true, it demands mature reflection by the OPC since the tie historically between the denomination and Westminster has been so strong. In other words, does the change at Westminster bring change in its relationship to the church?

*Rolf Lundén, BUSINESS AND RELIGION IN THE AMERICAN 1920S, New York: Greenwood, 1988. An extraordinary inquiry into a very unattractive side of the church's life at a time when the forces shaping the fundamentalist-modernist controversy were at their peak. Lundén's analysis reaches back to roots in the last century and forward into our present circumstance. The tragic commercializing of Christianity was generally overlooked by Machen and his followers. However, it proves to be as dangerous as liberalism, if not more so, since it is often veiled with such claims of orthodoxy (cf. Paul H. Heidebrecht’s "Chicago Presbyterians and the Businessman's Religion, 1900-1920," PRESSING TOWARD THE MARK, 201-220).

Darryl G. Hart, "DOCTOR FUNDAMENTALIST": AN INTELLECTUAL BIOGRAPHY OF J. GRESHAM MACHEN. Ph.D. dissertation, Johns Hopkins University, 1988. A thorough study that represents an advance on the work of Stonehouse. Hart is much more objective and, therefore, in some ways more satisfying. He contends that what Westminster and OPC became in the '40s is precisely what Machen would have wanted. Not a very popular thesis, but undoubtedly correct. Hopefully this work will some day become available to the public.

*Bradley J. Longfield, THE PRESBYTERIAN CONTROVERSY: FUNDAMENTALISTS, MODERNISTS, AND MODERATES, New York: Oxford, 1991. A work destined to generate response. Longfield labors for mainline interests but in the line that sees Machen as something of a prophet. The cost to the mainline church in choosing unity above doctrine has been great. The subsequent doctrinal pluralism spells loss of identity, leaving the mainline church adrift. But will such an admission simply bring adjustment, or will it bring repentance? History seems to favor the former.

II A LISTING OF THE ABOVE BIBLIOGRAPHY ALPHABETICALLY BY AUTHOR
Robert L. Atwell, “The Heritage of the Orthodox Presbyterian Church” (1981)
Edmund P. Clowney, ANOTHER FOUNDATION: THE PRESBYTERIAN CONFESSIONAL CRISIS (1965)
Charles G. Dennison, “Machen, the OPC and American Culture” (1981)
Charles G. Dennison, “Machen, Culture, and the Church” (1987)
Harry Emerson Fosdick, THE MODERN USE OF THE BIBLE (1924)
John P. Galbraith, WHY THE ORTHODOX PRESBYTERIAN CHURCH? (1940)
William Ernest Hocking, et al., RE-THINKING MISSIONS (1932)
William Holdern, A LAYMAN’S GUIDE TO PROTESTANT THEOLOGY (1955)
William R. Hutchinson, THE MODERNIST IMPULSE IN AMERICAN PROTESTANTISM (1976)
Edward L. Kellogg, THERE IS GOOD REASON (1985)
R. B. Kuiper, “What’s Right With the Orthodox Presbyterian Church?” (1946)
Jefferts A. Loetscher, THE BROADENING CHURCH (1954)
Rolf Lundén, BUSINESS AND RELIGION IN THE AMERICAN 1920S (1988)
J. Gresham Machen, CHRISTIANITY AND LIBERALISM (1923)
J. Gresham Machen, THE ATTACK UPON PRINCETON SEMINARY (1927)
J. Gresham Machen, MODERNISM AND THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A. (1933)
George M. Marsden, REFORMING FUNDAMENTALISM: FULLER SEMINARY AND THE NEW EVANGELICALISM (1987)
Robert S. Marsden, ed., THE FIRST TEN YEARS (1946)
Carl McIntire, THE DEATH OF A CHURCH (1967)
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Ned B. Stonehouse, J. GRESHAM MACHEN: A BIOGRAPHICAL MEMOIR (1954)
Cornelius Van Til, THE NEW MODERNISM (1946)
Cornelius Van Til, DEFENSE OF THE FAITH (1955)
David F. Wells, ed., REFORMED THEOLOGY IN AMERICA (1985)
William White, Jr., VAN TIL: DEFENDER OF THE FAITH (1979)
Paul Woolley, “Discontent!” (1944)
Paul Woolley, ed., THE INfallIBLE WORD (1946)
Paul Woolley, “American Calvinism in the Twentieth Century” (1957)
Paul Woolley, THE SIGNIFICANCE OF J. GRESHAM MACHEN TODAY (1977)

Respectfully submitted,
Charles G. Dennison
REPORT OF THE COMMITTEE FOR THE HISTORIAN

During the past year of 1990-91, 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. The Committee met four times — twice in person and twice by teleconferencing. The Historian's activities are described in his report. Some of the activities and decisions of the Committee are summarized below.

I COMMITTEE'S ACTIVITIES AND DECISIONS

A. We continued to sell the books through the Presbyterian and Reformed Publishing Company, Great Christian Books, and directly through the Committee. We sold the following number of books during 1990-91:

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B. Arrangements were made for a second printing by BookCrafters, Inc. of 1000 copies of PRESSING TOWARD THE MARK in paperback form. The book, which had been out of print, was made available again in April, 1991. This project will be financed by loans from the Christian Education, Home Missions, and Foreign Missions Committees of $1,500 each, to be repaid from proceeds from the sale of the book.

C. Arrangements are also in progress for the reprinting of Edwin Rian's THE PRESBYTERIAN CONFLICT which has been out of print for many years.

D. The Committee authorized the updating of the O.P.C. Ministerial Register. The work is being done by Mr. James T. Dennison, librarian of Westminster West, and is almost complete. The updated Ministerial Register should be printed in the minutes of the General Assembly.

E. A special History Project Committee was established as a joint project of the Christian Education Committee and the Committee for the Historian. This Committee is supervising the Historian's efforts to capture on audio tapes the reminiscences of ministers and ruling elders acquainted with the history of the O.P.C., and to produce a video presentation of the Church's history and character.

F. In connection with the History Project mentioned above, Mr. John Muether
has been commissioned to write a short history of the O.P.C. The book will be in such a format that it can be used as the text for a 13-week adult Sunday School course.

G. Large quantities of archival material were moved from the old O.P.C. Headquarters to the Westminster Seminary library. Miss Grace Mullen has agreed to assist the Historian in organizing and maintaining these archives.

II  STATUS OF BOOK ACCOUNTS (As of 3/8/91)

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<td>$514.56</td>
<td>$15,692.32</td>
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<tr>
<td>2. Expenses:</td>
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<tr>
<td>Production Costs</td>
<td>$12,842.62</td>
<td>$</td>
<td>$12,842.62</td>
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<tr>
<td>Mailing</td>
<td>442.71</td>
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Transfer to PRESB.
CONFLICT Project

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<tbody>
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<td>$13,285.33</td>
<td>$ 590.18</td>
<td>$13,875.51</td>
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3. Balance: 1,892.43 (75.62) 1,816.81
4. Outstanding Liabilities: None None None
5. Total Volumes Sold: 1,039 49 1,088

C. LEST WE FORGET

<table>
<thead>
<tr>
<th></th>
<th>Previous Balance</th>
<th>1990-1991 Yearly</th>
<th>New Balance</th>
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<td>1. Income:</td>
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<td>$11,804.89</td>
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2. Expenses:
|                      |                  |                  |             |
| Production Costs     | $ 8,502.61       | $                | $ 8,502.61  |
| Mailing              | 465.53           | 76.23            | 541.76      |
| Transfer to “PRESSING” Account | 600.00 |                  | 600.00      |
|                      | $ 9,568.14       | $ 76.23          | $ 9,644.37  |

3. Balance: 1,164.46 996.06 2,160.52
4. Outstanding Liabilities: None None None
5. Total Volumes Sold: 4,149 313 4,462

D. COMBINED ACCOUNT BALANCE

1. 50TH ANNIVERSARY VOLUME $ 843.49
2. PRESSING TOWARD THE MARK 1,816.81
3. LEST WE FORGET 2,160.52
   $4,820.82

III 1990-91 BUDGET EXPENSES

A. Budget: $4,500.00
B. Expenses:
   1. Travel $ 295.34
   2. Promotion 0.00
   3. Administrative 861.04
   4. Archival 1,758.10
   $2,914.48
C. Historian’s Honorarium: $4,500.00
IV PROPOSED 1991-92 BUDGET

A. Travel: $1,000.00
B. Promotion: 1,500.00
C. Administrative: 1,200.00
D. Archival: 1,300.00

$5,000.00

Notes:
1. Travel Expenses were low in 1990-91 because Historian's travel was covered by joint CEC/Historian's Committee "History Project."
2. The republication of PRESSING TOWARD THE MARK, and the reprint of THE PRESBYTERIAN CONFLICT will require promotional funds.

V RECOMMENDATIONS

The Committee recommends the following:
1. That the Historian continue receiving an honorarium of $4,500 per year for 1991-92.
2. That the proposed budget of the Committee for the Historian, itemized in section IV above, be adopted.
3. That the General Assembly print the updated Ministerial Register in its minutes, and that 250 additional copies of the Register be produced.

Respectfully submitted,
John S. Deliyanides, Chairman
REPORT OF THE COMMITTEE TO VISIT
THE PRESBYTERY OF SOUTHERN CALIFORNIA

The Moderator of the 57th General Assembly appointed the following to this Committee: Theodore J. Georgian, Richard M. Lewis, Thomas E. Tyson, and Edward L. Kellogg (Alt.). Mr. Georgian has served as chairman.

The Committee had available to it Minutes of the Presbytery going back more than three years. The Committee also read a considerable volume of reports and correspondence generated within the Presbytery on various judicial cases and other important business of the Presbytery during this period.

Two Committee members, Messrs. Lewis and Kellogg, attended the stated meeting of the Presbytery on October 19-20, 1990. Their report to the Committee was favorable in terms of the spirit and tone observed at the meeting.

Subsequently the Committee decided to attend the Presbytery's stated meeting on February 1-2, 1991. Messrs. Georgian and Tyson represented the Committee at that meeting. Mr. Kellogg was also present.

Participating in these meetings gave the Committee valuable insights into the workings of the Presbytery.

Doubtless even more valuable were several conferences arranged over several days following the February meeting. These informal meetings were held at five locations ranging from Goleta to San Diego, CA. As Messrs. Georgian and Tyson met with a total of eighteen ministers and elders, it was evident that an opportunity had been given our brothers to talk freely and face to face with gratifying candor.

It is also evident that to a large extent members of the Presbytery have functioned - personally, in Presbytery meeting, and in committee - under the low visibility of a lack of mutual trust. This matter of trust appears to us to be key to the vision and work of the Presbytery. In a separate and fuller report to the Presbytery, the Committee on Visitation has drawn attention to this situation and offered its counsel.

The Committee recommends that it be dissolved.

Respectfully submitted,
Theodore J. Georgian, Chairman
Richard M. Lewis
Thomas E. Tyson
Edward L. Kellogg (Alt.)
REPORT OF THE COMMITTEE ON A
DENOMINATIONAL COMPUTER SYSTEM

[Ed. Note: This report was prepared for the 57th (1990) General Assembly, but its consideration was postponed by that Assembly to the 58th (1991) General Assembly. In the interim certain changes took place that are not reflected in the report.]

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 computers or 3 1/2" or 5 1/4" floppies of 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.
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statistical Reports of Congregations and Regional Churches</td>
<td>393</td>
</tr>
<tr>
<td>Recapitulation of Membership Statistics 1938-1990</td>
<td>434</td>
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<tr>
<td>Apportionment of Commissioners to the 59th General Assembly</td>
<td>435</td>
</tr>
<tr>
<td>Standing Committees of the General Assembly</td>
<td>436</td>
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<tr>
<td>Special Committees of the 58th General Assembly</td>
<td>440</td>
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<td>Clerks of Sessions</td>
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<td>Ministers of the Orthodox Presbyterian Church</td>
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STATISTICAL REPORTS OF THE CHURCHES
For the Year Ending December 31, 1990
### Regional Church of the Dakotas

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#### Colorado

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<th>Church Officers</th>
<th>Contrib. in 1990 ($)</th>
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<th>Church Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bridgewater, Trinity</td>
<td>C.M.</td>
<td>AM Worship,</td>
<td>R.E. Dea</td>
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<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Sun School</td>
<td>hw</td>
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<tr>
<td></td>
<td>49</td>
<td></td>
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<td>2,826</td>
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</table>
### SOUTH DAKOTA, Continued

<table>
<thead>
<tr>
<th>Location</th>
<th>Membership Roll Statistics for the Year 1990</th>
<th>Attendance</th>
<th>Contributions in 1990 ($)</th>
<th>Church Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamill, WESTMINSTER</td>
<td>41 2 0 1 1 1 1 0 42 62 60 30,919 38,509 34 22 24 1050 22 38 36 7,670 919 2</td>
<td>Mark J. Larson 22 24 1 5 0 22 38 36 7,670 919 2 63 64 0 300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Volga, CALVARY</td>
<td>73 0 0 0 0 2 0 71 75 75 31,484 35,929 33 119 3rd St. at Astrachan 27 1 0 0 0 0 28 48 50 2,946 506 6</td>
<td>Donald F. Ritsman 100 99 1,500 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winner, WINNER OPC</td>
<td>53 2 0 0 1 5 0 49 57 53 25,884 33,952 33 5th &amp; Lincoln St. 24 0 0 2 0 3 0 19 38 34 7,758 693 1</td>
<td>Arthur J. Fox 77 68 309 0</td>
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### WYOMING

<table>
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<tr>
<th>Location</th>
<th>Membership Roll Statistics for the Year 1990</th>
<th>Attendance</th>
<th>Contributions in 1990 ($)</th>
<th>Church Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheyenne, NORTHWOODS COMMUNITY</td>
<td>46 0 2 2 0 4 2 44 50 52 54,865 57,876 2 0</td>
<td>4723 Griffith Ave. 16 1 3 0 0 0 1 19 45 52 1,786 1,315</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Craig R. Rowe</td>
<td>62 63 1,225</td>
<td></td>
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</tr>
<tr>
<td>Remaining members of former</td>
<td>14* 0 0 0 0 4 9 1</td>
<td>22* 0 0 0 0 0 7 0</td>
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</tr>
<tr>
<td>congregations, others (A)</td>
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<td></td>
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<tr>
<td>Remaining members of PARK HILL</td>
<td></td>
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<tr>
<td>Denver, congregation (B)</td>
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<tr>
<td>TOTALS</td>
<td>581* 16 10 29 6 39 63 528 719 721 482,803 568,412 32 18</td>
<td>266 13 33 5 1 23 28 255 534 554 61,744 1,077 17</td>
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<tr>
<td></td>
<td>847* 783</td>
<td>23,867 3,380</td>
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</tr>
</tbody>
</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.
(B) As of 12/31/90 these members, desiring to remain in the OPC, were awaiting presbytery and/or session action to enroll them.

### PRESBYTERY:

<table>
<thead>
<tr>
<th>Stated Meetings:</th>
<th>March (1st Tuesday) September (4th Tuesday)</th>
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<tbody>
<tr>
<td>Moderator:</td>
<td>Craig R. Rowe Term Expires: 3/91</td>
</tr>
<tr>
<td>Clerk:</td>
<td>Edward A. Eppinger Term Expires: 3/93</td>
</tr>
</tbody>
</table>
REGIONAL CHURCH OF THE DAKOTAS, Continued

Licenses: None

Ordinations: Mark J. Larson, 10/21/90

Ministers Received: None

Ministers Installed: Mark J. Larson, 10/21/90, pastor, WESTMINSTER, Hamill, SD

Ministers Removed: David W. King, 1/90, dismissed to the Presbytery of the Midwest
Lawrence R. Eyres, 3/90, dismissed to the Presbytery of the Midwest

Roll of Ministers: Leonard J. Coppes
Arthur J. Fox
Mark J. Larson
Craig R. Rowe
Richard Wynja

Stephen D. Doe
Mark T. Harrington
LeRoy E. Miller
T. Jeffrey Taylor

Carl A. P. Durham
Richard G. Hodgson
V. Robert Nilson
Jack K. Unangst, Jr.

Edward A. Eppinger
Roswell R. Ramrath
Donald F. Ritsman
Gerald I. Williamson

Roll of Licentiates: None

Membership: Ministers: 17
Ruling Elders: 49

Changes in Congregations: PARK HILL, Denver, CO, 12/16/90, withdrew from the OPC

Total Congregations: Churches: 11
Mission Works: 1
## REGIONAL CHURCH OF THE MID-ATLANTIC

### CHURCH or Mission Work Location (nm = no mail) Pastor Associate(a), Teacher(t) Evangelist(e), Other (_,))

### MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>BEGIN <em><strong>--ADDED---</strong></em> *<em><strong>--REMOVED---</strong></em> END</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Baltimore, FIRST</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>3455 Erdman Ave.</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Stuart R. Jones</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Bowie, TRINITY REFORMED</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>7701 Laurel-Bowie Rd.</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Lyman Smith (supply)</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Burtonsville, COVENANT</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>4515 Sandy Spring Rd.</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Robert L. Myers</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Columbia, COLUMBIA</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Smith Theater, Howard C.C.</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Allen H. Harris (nm)</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Elmer M. Dortsch (a)</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Stephen Green (a)</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Frederick, NEW HOPE</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>216 Carroll Parkway</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Richard N. Ellis</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Lenoir City, PURITAN</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>6325 Griffith Rd. (nm)</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Robert M. Lucas (supply)</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td><strong>Silver Spring, KNOX</strong></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>410 Granville Dr.</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
</tr>
<tr>
<td>Thomas A. Martin (pastor-elect)</td>
<td><strong>Pastor C.H. P/F R/P L/T Dth Dml DLE C.H.</strong></td>
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</tbody>
</table>

### ATTENDANCE CONTRIBUTIONS IN 1990 ($)

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>Attendance</th>
<th>Contributions</th>
<th>ATTENDANCE CONTRIBUTIONS IN 1990 ($)</th>
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</thead>
<tbody>
<tr>
<td><strong>Baltimore, FIRST</strong></td>
<td>36</td>
<td>43,968</td>
<td>43,223</td>
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<tr>
<td>3455 Erdman Ave.</td>
<td>46</td>
<td>1,513</td>
<td>940</td>
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<tr>
<td><strong>Stuart R. Jones</strong></td>
<td>55</td>
<td>1,742</td>
<td></td>
</tr>
<tr>
<td><strong>Bowie, TRINITY REFORMED</strong></td>
<td>18</td>
<td>16,800</td>
<td>18,000</td>
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<tr>
<td>7701 Laurel-Bowie Rd.</td>
<td>13</td>
<td>1,200</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Lyman Smith (supply)</strong></td>
<td>13</td>
<td>51,861</td>
<td>43,820</td>
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<tr>
<td></td>
<td>13</td>
<td>51,861</td>
<td>43,820</td>
</tr>
<tr>
<td><strong>Burtonsville, COVENANT</strong></td>
<td>13</td>
<td>134,723</td>
<td>229,966</td>
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<tr>
<td>4515 Sandy Spring Rd.</td>
<td>18</td>
<td>51,861</td>
<td>43,820</td>
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<tr>
<td><strong>Robert L. Myers</strong></td>
<td>18</td>
<td>51,861</td>
<td>43,820</td>
</tr>
<tr>
<td><strong>Columbia, COLUMBIA</strong></td>
<td>113</td>
<td>213,230</td>
<td>355,558</td>
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<tr>
<td>Smith Theater, Howard C.C.</td>
<td>113</td>
<td>90,348</td>
<td>1,417</td>
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<tr>
<td><strong>Allen H. Harris (nm)</strong></td>
<td>113</td>
<td>90,348</td>
<td>1,417</td>
</tr>
<tr>
<td><strong>Elmer M. Dortsch (a)</strong></td>
<td>113</td>
<td>90,348</td>
<td>1,417</td>
</tr>
<tr>
<td><strong>Stephen Green (a)</strong></td>
<td>113</td>
<td>90,348</td>
<td>1,417</td>
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<td><strong>Frederick, NEW HOPE</strong></td>
<td>13</td>
<td>12,211</td>
<td>1,264</td>
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<tr>
<td>216 Carroll Parkway</td>
<td>13</td>
<td>12,211</td>
<td>1,264</td>
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<tr>
<td><strong>Richard N. Ellis</strong></td>
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<td>3,048</td>
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<td>4,523</td>
<td>8,023</td>
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<tr>
<td>6325 Griffith Rd. (nm)</td>
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<td>8,023</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>4,523</td>
<td>8,023</td>
</tr>
<tr>
<td><strong>Robert M. Lucas (supply)</strong></td>
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<td>4,523</td>
<td>8,023</td>
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<tr>
<td></td>
<td>7</td>
<td>4,523</td>
<td>8,023</td>
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<tr>
<td><strong>Silver Spring, KNOX</strong></td>
<td>172</td>
<td>102,751</td>
<td>164,953</td>
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<tr>
<td>410 Granville Dr.</td>
<td>172</td>
<td>102,751</td>
<td>164,953</td>
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<tr>
<td><strong>Thomas A. Martin</strong></td>
<td>231</td>
<td>62,020</td>
<td>1,031</td>
</tr>
<tr>
<td>(pastor-elect)</td>
<td>231</td>
<td>62,020</td>
<td>1,031</td>
</tr>
</tbody>
</table>

### NORTH CAROLINA

**Etowah, Christ (B)**
- Jeffries Rd. (nm)
- Roy Davenport (a)
- Greensboro, Providence (C)
- Greensboro
- Matthews, OP FELLOWSHIP
- 2701 Rice Rd.
- Robert Y. Eckardt

**Yearbook**

---

### REGIONAL CHURCH OF THE MID-ATLANTIC, Continued

<table>
<thead>
<tr>
<th>CHURCH or Mission Work Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990 BEGIN ---ADDED--- ---REMOVED--- END</th>
<th>ATTENDANCE at CATEGORIES: SUMMARY:</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<tbody>
<tr>
<td></td>
<td>C.M.</td>
<td>P/F</td>
<td>R/F</td>
<td>L/T</td>
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<td>8</td>
<td>1</td>
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</tr>
<tr>
<td>10</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>10</td>
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</tbody>
</table>

### NORTH CAROLINA

#### Raleigh, PILGRIM
- YMCA, 1012 Oberlin Rd. (nm)
- Cromwell G. Roskamp

#### VIRGINIA

#### Dayton, BEREA
- Main St. (nm)
- Timothy H. Gregson

#### Leesburg, BETHEL
- Rt. 621, South (nm)
- Douglas A. Felch

#### Lynchburg, GRACE
- 1723 Ward's Ferry Rd.
- Richard E. Knodel, Jr.

#### Manassas, DASPRING
- Seven Oaks, 8858 Sudley (nm)
- George W. Hall, Jr.

#### Roanoke, GART MILL
- 3739 Willetta Dr. (nm)
- Richard L. Horner

#### Sterling, STERLING OPC
- Conf. Ctr. Algonkin Pk. (nm)
- Edwin C. Urban

#### Vienna, GRACE
- 2381 Cedar Lane
- Vacant

### WASHINGTON, D.C.

#### Washington, Kidane-Hiwot
- (See Note D below)
- Hailu Mekonnen

#### Remaining members of former congregations, others (A)
### Regional Church of the Mid-Atlantic, Continued

#### Church or Mission Work
- **Location**: (nm = no mail)
- **Pastor**
- **Associate(a), Teacher(t)**
- **Evangelist(e), Other(_)**

#### Membership Roll Statistics for the Year 1990

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>BEGIN</th>
<th>---</th>
<th>---</th>
<th>---</th>
<th>END</th>
<th>ATTENDANCE</th>
<th>CATEGORIES: SUMMARY (€)</th>
<th>CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C.M.</td>
<td>P/F</td>
<td>R/F</td>
<td>B.C.</td>
<td>Dth Ddl &amp;E</td>
<td>C.M.</td>
<td>AM Worship,</td>
<td>General</td>
</tr>
<tr>
<td></td>
<td>B.C.</td>
<td>Bap Par</td>
<td>P/F</td>
<td>Dth Dal Ddl E</td>
<td>B.C.</td>
<td>(May)</td>
<td>Sun. School</td>
<td>Benevolence</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>(+)</td>
<td>(-)</td>
<td>Total</td>
<td></td>
<td></td>
<td>(Nov)</td>
<td>Capital Imp</td>
</tr>
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<tr>
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<td>1130*</td>
<td>45</td>
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<td>28</td>
<td>5</td>
<td>65</td>
<td>35</td>
<td>1180</td>
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<td>496</td>
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<td>1626*</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Totals
- **Total Congregations**: Churches: 16, Mission Works: 2
- **Attendance**: 1,514,308
- **Contributions in 1990**: 1,283
- **Notes**: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.

#### Presbytery:
- **Moderator**: Robert Y. Eckardt, Term Expires: 9/91
- **Clerk**: Stuart R. Jones, Term Expires: 9/92
- **Licensures**: Thomas Martin, 9/22/90
- **Ordinations**: Stephen Green, 10/7/90
- **Ministers Received**: Lyman M. Smith, 7/1/90, from the Presbytery of Northern California
- **Ministers Installed**: Lyman M. Smith, 7/1/90, evangelist, chaplain U.S. Navy, Washington, D.C.
- **Ministers Removed**: None
- **Roll of Ministers**:
  - Roy Davenport
  - Richard H. Ellis
  - Timothy H. Gregson
  - Allen H. Harris
  - Edward L. Kellogg
  - David M. Moore
  - Lyman M. Smith

- **Roll of Licentiates**:
  - Mark Hartzell

- **Membership**:
  - Ministers: 28

- **Changes in Congregations**:
  - TRINITY REFORMED, Bowie, MD, 4/20/90, received as a new and separate church
## Regional Church of the Midwest

### Membership Roll Statistics for the Year 1990

**Location (nm = no mail) BEGIN --- ADDED --- --- REMOVED --- END**

**Pastor**

- **C.M.**
- **P/F**
- **B/C.**
- **Bap Par**
- **D/F**
- **Dml**
- **D/E**
- **B.C.**
- **Sun School**

**Total (+)**

**Attendance**

<table>
<thead>
<tr>
<th>Location</th>
<th>Total (-)</th>
<th>May</th>
<th>Nov</th>
<th>Total (May)</th>
<th>Total (Nov)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago, TRINITY</td>
<td>14</td>
<td>34</td>
<td>30</td>
<td>20,379</td>
<td>22,194</td>
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<td>24</td>
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<tr>
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<tr>
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<td>58</td>
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<td>54,800</td>
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<td>7</td>
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<td>839</td>
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<td>147,992</td>
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<tr>
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<td>51</td>
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<tr>
<td>HILLS COMMUNITY CHURCH</td>
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<td>23</td>
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<tr>
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<td>141</td>
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<td>101,868</td>
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<tr>
<td>17 Mile &amp; Lincoln Lake Rds.</td>
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<td>84</td>
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<td>47,530</td>
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<tr>
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### Contributions in 1990 ($)

**Categories:**

- **SUMMARY:**
  - **General**
  - **Total Rcvd**
  - **R.E. Dea n/s**

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<thead>
<tr>
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<th>General</th>
<th>Total Rcvd</th>
<th>R.E. Dea n/s</th>
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</thead>
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<td>Chicago, TRINITY</td>
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<td>22,194</td>
<td>2</td>
</tr>
<tr>
<td>Hanover Park, GRACE</td>
<td>47,800</td>
<td>54,800</td>
<td>2</td>
</tr>
<tr>
<td>Libertyville, HOPE</td>
<td>15,387</td>
<td>15,950</td>
<td>1</td>
</tr>
<tr>
<td>Mechanics Grove Elem. Sch., Mundelein</td>
<td>563</td>
<td>839</td>
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<td>53,046</td>
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<tr>
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<tr>
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<td>1,050</td>
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<tr>
<td>Cedar Falls, COVENANT</td>
<td>36,000</td>
<td>40,000</td>
<td>2</td>
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<tr>
<td>Farmington Hills, OAKLAND</td>
<td>50,086</td>
<td>54,560</td>
<td>2</td>
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<tr>
<td>Gowen, SPENCER MILLS</td>
<td>89,120</td>
<td>101,868</td>
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</tr>
<tr>
<td>Grand Rapids, HARVEST</td>
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<td>47,530</td>
<td>3</td>
</tr>
<tr>
<td>Calvin R. Malcor</td>
<td>9,556</td>
<td>914</td>
<td>1</td>
</tr>
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</table>

**Note:**

- **Total (+)**
- **Total (-)**
- **SUMMARY:**
  - **General**
  - **Total Rcvd**
  - **R.E. Dea n/s**
### CHURCH or Mission Work Location (n.m. = no mail)

<table>
<thead>
<tr>
<th>Location</th>
<th>Membership Roll Statistics for the Year 1990</th>
<th>Attendance at AM Worship, Sun School (May) (Nov)</th>
<th>Contributions in 1990 ($)</th>
<th>Church Officers</th>
</tr>
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<tbody>
<tr>
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<td>Begin ---ADDED--- ----REMOVED--- END</td>
<td>C.M. General Total Received</td>
<td>Categories: Summary: Total Rwcd R.E. Dea</td>
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<td>C.M. P/F B/F L/T Dth Dal D&amp;E C.M. B.C. Bap Par P/F Dth Dal D&amp;E B.C. Bap Par</td>
<td></td>
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<td></td>
<td>Total (+) (-) Total (+) (-)</td>
<td>Total (May) (Nov)</td>
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#### MICHIGAN, Continued

<table>
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<th>Attendance</th>
<th>Contributions</th>
<th>Church Officers</th>
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</thead>
<tbody>
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<td>Kalamazoo, COMMUNITY</td>
<td>27 3 0 2 1 0 0 3 1 43 40</td>
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<td>14 2 4 0 0 0 0 0 20 36 36</td>
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<td>Kenneth A. Smith</td>
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<tr>
<td>Kentwood, Meadow Springs Comm.</td>
<td>- - - - - - - - 0</td>
<td>- - - -</td>
<td>- - -</td>
<td>(A) P.O. Box 8852</td>
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<tr>
<td></td>
<td></td>
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<td></td>
<td>(n.s)</td>
</tr>
<tr>
<td>Lansing, Grace Chapel (B)</td>
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<td>14,305/14,702</td>
<td>- -</td>
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<tr>
<td>5525 S. Pennsylvania Ave.</td>
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<tr>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Metamora, PILGRIM</td>
<td>46 2 6 4 0 0 0 3 55 60 59</td>
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<tr>
<td>58 W. High St.</td>
<td>18 1 8 0 0 0 0 27 39 39</td>
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<td>Peter Stazen II</td>
<td>64</td>
<td>260</td>
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#### WISCONSIN

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<th>Church Officers</th>
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</thead>
<tbody>
<tr>
<td>Appleton, Apple Valley (C)</td>
<td>11 0 0 0 0 0 0 0 11 47 44</td>
<td>14,739/18,615</td>
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<tr>
<td>3375 W. Brewster</td>
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<td>30/35</td>
<td>3,304/1,592</td>
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<tr>
<td>William B. Acker (e)</td>
<td>22*</td>
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<tr>
<td>Cedar Grove, CALVARY</td>
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<td>136 W. Union Ave.</td>
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<td>Henry H. Fikker</td>
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<tr>
<td>Green Bay, NEW HOPE</td>
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<tr>
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<td>Jonathan P. Peters</td>
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<td>243</td>
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<td>Gresham, OLD STOCKBRIDGE</td>
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<td>Michael D. Knierim</td>
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<tr>
<td>Janesville, CHRIST</td>
<td>54* 0 0 1 0 0 0 50 80 90</td>
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<tr>
<td>530 N. Wright Rd.</td>
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<tr>
<td>David W. King</td>
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<tr>
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<td>5 8</td>
<td>(n.s)</td>
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<tr>
<td>W156 N7356 Pilgrim Rd.</td>
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</table>
## Regional Church of the Midwest, Continued

### Church or Mission Work Location (nm = no mail)  
**Pastor**  
Oostburg, BETHEL  
C.M.  
Associate(a), Teacher(t)  
Evangelist(e), Other(_)  
---ADDED---  
---REMOVED---  
END  
BEGIN  
Coordinating Church  
**CONTRIBUTIONS IN 1990 ($) CHURCH OFFICERS**  
**TOTALS**  

### Wisconsin, Continued  

<table>
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<tr>
<th>Location</th>
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<th>Members</th>
<th>Males</th>
<th>Females</th>
<th>Members</th>
<th>Males</th>
<th>Females</th>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>James T. Hoekstra</td>
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<td></td>
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<tr>
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<td>0</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.  
* Members are on the roll of the regional church.  
* Under the oversight of the session, SPENCER MILLS, Gowen, MI, but not included in their statistics.  
* Under the oversight of the session, NEW HOPE, Green Bay, WI, but not included in their statistics.  
* Under the oversight of the session, BETHEL, Oostburg, WI, but not included in their statistics.  

### Presbytery:  
**Stated Meetings:**  
March (3rd Friday and Saturday)  
September (3rd Tuesday and Wednesday)  
**Moderator:**  
James L. Bosgraf  
Term Expires: 3/92  
**Clerk:**  
Douglas B. Clawson  
Term Expires: 3/92  
**Licensure:**  
Carl Christian Baker, 11/2/90  
**Ordination:**  
David L. Melvin, 3/28/90  
Frank J. Marsh, 5/11/90
Ministers Received:
Lawrence R. Eyres, 3/16/90, from the Presbytery of the Dakotas
Gordon E. Peterson, 3/16/90, definite suspension lifted (see below for subsequent removal)
David W. King, 4/5/90, from the Presbytery of the Dakotas

Ministers Installed:
David L. Melvin, 3/28/90, evangelist, Presbytery of the Midwest
David W. King, 4/5/90, pastor, CHRIST, Janesville, WI
Frank J. Marsh, 5/11/90, associate pastor, SPENCER MILLS, Gowen, MI

Ministers Removed:
William A. Anderson, 3/16/90, dismissed to Pacific Presbytery, PCA
William H. Laun, 3/16/90, dismissed to the Philadelphia Presbytery, PCA
Karl G. Dortzbach, 4/10/90, dismissed to Central Georgia Presbytery, PCA
Gordon E. Peterson, 11/3/90, deposed from office

Roll of Ministers:
William B. Acker
Douglas B. Clawson
Leslie A. Dunn
John M. Fikkert
David W. King
Frank J. Marsh
Ralph A. Rebandt II
Peter Stazen II

Victor B. Atallah
David W. Cole
Abe W. Ediger
James M. Garretson
Michael D. Knierim
David L. Melvin
William O. Rudolph, Jr.
Cornelius Tolsma

J. Anthony Blair
Karl T. Cooper
Lawrence R. Eyres
James T. Hoekstra
LeRoy Leach
Jonathan F. Peters
Kenneth A. Smith
John R. Wiers

James L. Bosgraf
Dennis L. Disselkoen
Henry H. Fikkert
Ronald J. Hoekstra
Calvin R. Malcor
Stephen A. Pribble
Donald F. Stanton

Roll of Licentiates:
John Auksela
Carl Christian Baker
William D. Dennison

John Aukse1a
Carl Christian Baker
William D. Dennison

Car1 Christian Baker

Membership:
Ministers: 31
Ruling Elders: 143

Changes in Congregations:
None

Total Congregations:
Churches: 18
Mission Works: 4
4
1

0
0

5
5

47
38
85

62*
27*
89'

Pair Lawn, GRACE
E. Amsterdam Ave at Ryan Rd
Kenneth J. Campbell

Frenchtown, NEW LIFE
1 9 Trenton Ave.
William 0. Slack (supply)

Hackettstown, CHURCH OF THE
94*
COVENANT, SDA Ch., Rt. 5 1 7
20
Ronald E. Pearce
(nm)
114'
Albert J. Tricarico, Jr. ( e )

Phillipsburg, CALVARY COHHUN.
4 Old Church Rd.
Donald H. Taws

Neptune, GOOD SHEPHERD
3 5 0 8 Asbury Ave.
Vacant

4
3

13
32

220
127
347

0
0

5
1

-,

-

19

Marlton, Greentree
Rice Elem School, Kings Grant
Gerald Malkus (org pas.) ( n m )

Hanmonton, NEW LIFE
215 Central Ave. ( n m )
Vacant

1
0

4
1

37
18f
55

Cherry Bill, CHERRY H I L L OPC
3 7 S . Coles Ave.
Peter J. Puliatti
(formerly MERCHANTVILLE
GARDENS COMMUNITY)

20
30
50

3
5

65
20
85

Bridgeton, CALVARY
6 5 Ritchner Ave.
Glenn P. Evans

(nn)

1
1

Bellmawr, IFWANUEL
Park Dr. & Market St.
Thomas D. Church

66
28
94

NEW JERSEY

0
4

0
0

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5

2

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8

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BEGXOHAL CHURCH OF

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338

245
135

245
135

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1,165

183,177
872
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0

22,000
917

22,000
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24
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0

0

17
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100 ,6 1 8

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9,000
4,277

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1,366

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700
30

52,156
22,272
700

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3,250
2,400

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25,000

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28,674
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48
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48
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86
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67
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42
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96
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59
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23
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53

97
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80

49
37
86

43
21
64

72
21
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JERSEY

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<th>ATTENDANCE at CATEGORIES: SUMMARY:</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>General Total Rcvd Benevolence Avg per CM</td>
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**CHURCH or Mission Work Location (nm = no mail)**

**MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990**

**ATTENDANCE at CATEGORIES: SUMMARY:**

**CONTRIBUTIONS IN 1990 ($)**

**CHURCH OFFICERS**
REGIONAL CHURCH OF NEW JERSEY, Continued

CHURCH or Mission Work
Location (nm = no mail) -
Pastor
Associate(a), Teacher(t)
Evangelist(e), Other(_)
  Remaining members of former congregations, others (A)

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TOTALS

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662* 36 38 20 0 18 28 670 866 906 951 14 292,469
2110* 2113

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:
- David B. Cummings
  Term Expires: 9/28/91

Clerk:
- Richard A. Barker
  Term Expires: 9/28/91

Licensures:
- H. Jeffrey Lawson, 4/24/90

Ordinations:
- Alan D. Strange, 1/21/90

Ministers Received:
- Gordon S. Miller, 2/24/90, from the Presbytery of the Northwest
- Gerald P. Malkus, 10/25/90, from Palmetto Presbytery, PCA

Ministers Installed:
- Alan D. Strange, 1/21/90, pastor, CROSS KEYS FELLOWSHIP, Turnersville, NJ
- Gerald P. Malkus, 11/90, organizing pastor, Greentree, Marlton, NJ
- Ross W. Graham, 12/4/90, general secretary, Committee on Home Missions and Church Extension

Ministers Removed:
- Calvin A. Busch, 3/11/90, deceased
- Craig T. Lins, 7/31/90, dismissed to Heritage Presbytery, PCA

Roll of Ministers:
- W. Lee Benson
- Kenneth J. Campbell
- Leonard F. Chanoux
- George S. Christian
- Thomas D. Church
- Harvie M. Conn
- David B. Cummings
- Howard Currie
- Allen D. Curry
- Ivan R. Davis
- Martin L. Dawson
- David P. Elmer
- Glenn F. Evans
- Richard B. Gaffin, Sr.
- Ross W. Graham
- Theodore Hard
- L. Kenneth Hash
- Meredith G. Kline
- George S. Kostas
- Gerald P. Malkus
### Roll of Ministers, cont'd.
- Robert L. Marshall
- Ronald E. Pearce
- Douglas Rogers
- Donald H. Taws

### Roll of Licentiates:
- Daniel E. Anthony

### Membership:
- Ministers: 36
- Ruling Elders: 71

### Changes in Congregations:
- None

### Total Congregations:
- Churches: 19
- Mission Works: 1
### REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

**CHURCH or Mission Work**  
**Location (nm = no mail)**  
**Pastor**  
**Associate(a), Teacher(t)**  
**Evangelist(e), Other(_)**  

---

**MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990**  
**BEGIN ---ADDED--- ----REMOVED--- END**  
**C.M.**  
**P/F**  
**E/F**  
**L/T**  
**Dth Dml D&E**  
**B.C.**  
**Bap Par**  
**P/F**  
**Dth Dml D&E**  
**B.C.**  
**Total (+)**  
**Total (-)**  
**Total**  

---

**ATTENDANCE**  
**at**  
**AM Worship,**  
**Sun. School**  
**Total**  
**May**  
**Nov**  

---

**CONTRIBUTIONS IN 1990 ($)**  
**CATEGORIES:**  
**SUMMARY:**  
**OFFICERS**  
**General**  
**Total Rcvd**  
**R.E. Dea**  
**Capital Imp**  
**Bequests**  

---

**CONNECTICUT**

- **Danbury (see Newtown)**
  - 67 3 2 0 1 5 0 66 57 68 65,632 105,144 4 6
  - 22 2 0 1 0 6 0 17 42 54 29,855 1,593 1
  - 89 83 9,657 0

- 20 7 1 0 0 2 1 25 27 32 41,870 41,170 2 0
  - 7 1 0 0 0 0 0 8 12 22 0 1,175
  - 27 33 0 0

**MAINE**

- **Bangor, PILGRIM**
  - 96 4 1 2 0 6 4 93 135 135 64,938 84,703 4 4
  - 55 2 2 1 0 5 2 51 66 66 19,765 911 2
  - 151 144 0 0

- **Lewiston, TRINITY**
  - 78 7 6 9 0 0 2 98 100 100 55,599 76,183 6 3
  - 38 4 13 4 0 0 1 50 70 70 16,249 779

- **Portland, SECOND PARISH**
  - 191 2 3 1 3 0 17 177 140 125 76,133 107,536 6 5
  - 86 3 2 1 0 0 15 75 59 55 30,009 608 3

- **Rockport, LAKEVIEW**
  - 50* 4 3 4 0 2 2 57 45 47 39,567 42,166 2 1
  - 36* 2 4 3 0 6 0 33 30 35 1,499 743

- **Skowhegan, SKOWHEGAN OPC**
  - 19 0 0 0 0 0 0 19 18 19 12,080 13,130 1 0
  - 11 0 0 0 0 0 0 11 16 15 1,250 70 1

**MASSACHUSETTS**

- **Boston, Peace (A)**
  - 14 3 1 4 0 0 0 22 26 27 22,675 25,100

- **Fall River, GRACE**
  - 10 0 0 0 0 0 0 8 6 6 4,046 4,046

**SUMMARY:**

- **General**
- **Total Rcvd**
- **R.E. Dea**
- **Capital Imp**
- **Bequests**

---

**Fifty-Eighth General Assembly**
<table>
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<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
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<td>R/F</td>
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<td>B.C.</td>
<td>Bap Par</td>
<td>P/F</td>
<td>Dth Dal D &amp;E</td>
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<td>(+)</td>
<td>(-)</td>
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### REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND, Continued

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<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
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<td>C.M.</td>
<td>P/F</td>
<td>R/F</td>
<td>L/T</td>
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<td>Associate(a), Teacher(t)</td>
<td>B.C.</td>
<td>Sap Par</td>
<td>P/F</td>
<td>Dth</td>
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<td>Total</td>
<td>(+)</td>
<td>(-)</td>
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**NEW YORK, Continued**

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<th>Attendance (Nov)</th>
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<td>John W. Mallin, III</td>
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<td>Remaining members of former congregations, others (A)</td>
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<td><strong>73</strong></td>
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<td>* The value indicated is revised from the previous year's report.</td>
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<tr>
<td>(A) Members are on the roll of the regional church.</td>
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### PRESBYTERY:

**Stated Meetings:**
- April (1st Friday, Saturday)
- October (1st Tuesday)

**Moderator:**
- Robert W. Eckardt
- Term Expires: 10/91

**Clerk:**
- Stephen L. Phillips
- Term Expires: 10/91

**Licensures:**
- None

**Ordinations:**
- None
Ministers Received: Karl A. Hubenthal, 10/2/90, from the Presbytery of Philadelphia

Ministers Installed: Karl A. Hubenthal, 10/2/90, evangelist, Surinam

Ministers Removed: Theodore J. Georgian, 3/4/90, dismissed to the Presbytery of Philadelphia
H. Carl Shank, 10/2/90, erased - renounced OPC jurisdiction
Malcolm L. Wright, 11/17/90, erased - demitted the ministry

Karl A. Hubenthal, 10/2/90, evangelist, Surinam
Theodore J. Georgian, 3/4/90, dismissed to the Presbytery of Philadelphia
H. Carl Shank, 10/2/90, erased - renounced OPC jurisdiction
Malcolm L. Wright, 11/17/90, erased - demitted the ministry

Roll of Ministers:
David G. Barker
Raymond E. Commeret
Robert W. Eckardt
Burton L. Goddard
William B. Kessler
Randolph H. Patterson
Robert S. Rienstra
William Shishko
Robert H. Tanzie

Michael W. Bobick
Gordon H. Cook, Jr.
Charles H. Ellis
John R. Hilbelink
Samuel T. Logan, Jr.
John K. Pederson
David W. Robinson
Laurence C. Sibley, Jr.
John D. Van Meerbeke

James W. Campbell
Richard M. Dickinson
Jonathan B. Falk
Karl A. Hubenthal
John W. Mallin, III
Stephen L. Phillips
Wendell L. Rockey, Jr.
John H. Skilton
Laurence W. Veinott

Kenneth M. Campbell
Harold L. Dorman
Richard R. Gerber
James P. Kern
Donald R. Miller
Gregory E. Reynolds
Andrew H. Selle
Charles E. Stanton
Richard J. Wirth

Roll of Licentiates:
Michael G. Fettus
Jude J. Rearden

Membership:
Ministers: 36
Ruling Elders: 91

Changes in Congregations: None

Total Congregations:
Churches: 21
Mission Works: 2
<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location (nm = no mail)</td>
<td>BEGIN --ADDED-- ----REMOVED---- END C.M. F/F R/F L/T Dth Dal D&amp;E C.M. B.C. Bap Par P/F Dth Dal D&amp;E B.C. Total (+) (-) Total</td>
<td>at General AM Worship, Benevolence Total Rcvd Capital Imp Bequests</td>
<td>CATEGORIES: SUMMARY: R.E. Dea</td>
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<td>Pastor Associate(a), Teacher(t) Evangelist(e), Other(_)</td>
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<td>Antioch, Delta Oaks (A)</td>
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<td>Livermore, Faith (A) (terminated)</td>
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<td>Modesto, GRACE</td>
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<tr>
<td>C. Tom Fincher</td>
<td>26 0 7 1 0 2 0</td>
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<td>5,617</td>
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<td>Novato, TRINITY</td>
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<td>Richard C. Miller</td>
<td>12 2 3 2 0 0 0</td>
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<td>1,399</td>
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<td>San Francisco, FIRST</td>
<td>1350 Lawton St.</td>
<td>41 1 3 1 0 2 0 44 45 50 44,408 52,146 1 1</td>
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<tr>
<td>Charles A. McIlhenny</td>
<td>11 0 4 0 0 0 0</td>
<td>15 35 40</td>
<td>7,438</td>
<td>1,101</td>
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<tr>
<td>San Jose, COVENANT</td>
<td>3980 Williams Rd.</td>
<td>37 4 1 26 0 1 1 66 65 85 58,233 64,287 5 0</td>
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<td>Jeffery A. Landis</td>
<td>27 3 11 1 0 2 0</td>
<td>38 40 55</td>
<td>4,127</td>
<td>378</td>
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<td>San Jose, SOUTH VALLEY (merged into COVENANT, San Jose, 7/1/90)</td>
<td>18 0 0 0 0</td>
<td>18 0 0</td>
<td>-</td>
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<td>San Jose, WESTMINSTER</td>
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<td>Vacant</td>
<td>6 0 0 0 0 0 6</td>
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<td>1,243</td>
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<tr>
<td>Vacant</td>
<td>37</td>
<td>34</td>
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<td>Sonora, CALVARY</td>
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<td>Vacant</td>
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### REGIONAL CHURCH OF NORTHERN CALIFORNIA, Continued

<table>
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<th>Location (nm = no mail)</th>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<tr>
<td>South San Francisco,</td>
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<td>NEW COVENANT</td>
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<td>Carl E. Erickson</td>
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<td>Donald G. Buchanan</td>
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<td>NEVADA</td>
<td></td>
<td>![Membership Roll Statistics Table]</td>
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<tr>
<td>Battle Mountain, Grace (B)</td>
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<td>![Membership Roll Statistics Table]</td>
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<td>4th St., between Broad and Reese (nm)</td>
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<tr>
<td>Remaining members of former congregations</td>
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<tr>
<td>TOTALS</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.
- (B) Members are on the roll of COVENANT, Berkeley CA

**PRESBYTERY:**

- **Stated Meetings:** February (3rd Friday and Saturday) September (3rd Friday and Saturday)
- **Moderator:** Donald G. Buchanan Term Expires: 2/21/92
- **Clerk:** William J. Fredericks Term Expires: 2/20/93
- **Licensure:** None
- **Ordination:** None

---

**CALIFORNIA, Continued**

**PRESBYTERY:**

- **Stated Meetings:** February (3rd Friday and Saturday) September (3rd Friday and Saturday)
- **Moderator:** Donald G. Buchanan Term Expires: 2/21/92
- **Clerk:** William J. Fredericks Term Expires: 2/20/93
- **Licensure:** None
- **Ordination:** None
Ministers Received: William A. Miller, Jr., 9/21/90, from the Presbytery of Southern California

Ministers Installed: Brian H. Nicholson, 7/1/90, associate pastor, COVENANT, Berkeley, serving in Battle Mountain, NV

Ministers Removed: Arthur G. Riffel, 4/1/90, dismissed to the Presbytery of the Southwest
Lyman M. Smith, 7/1/90, dismissed to the Presbytery of the Mid-Atlantic

Roll of Ministers:
- Martin Ban
- William J. Fredericks
- Chong Y. Lee
- Richard C. Miller
- Brian H. Nicholson
- Donald G. Buchanan, Jr.
- Robert H. Graham
- Richard M. Lewis
- William A. Miller, Jr.
- Salvador M. Solis
- Carl E. Erickson
- Jeffery A. Landis
- Jonathan D. Male
- Allen P. Moran
- C. Tom Fincher
- Gerald G. Latal
- Charles A. McIlhenny
- Gerald J. Neumair

Roll of Licentiate:
None

Membership:
- Ministers: 18
- Ruling Elders: 33

Changes in Congregations:
- SOUTH VALLEY, San Jose united with COVENANT, San Jose, 7/1/90
- Faith, Livermore, mission work, terminated

Total Congregations:
- Churches: 9
- Mission Works: 2
### Regional CBDabCB of the Northwest

#### Membership Roll Statistics for the Year 1990

**Attendance**

**Pastor (C.M.)**

**Associate (A.), Teacher (T.)**
- B.C., Bap, Par, P.P., D.M., D.E. Total

<table>
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<tr>
<th>Location (nm= no mail)</th>
<th>Attendance</th>
<th>B.C.</th>
<th>Bap</th>
<th>Par</th>
<th>P.P.</th>
<th>D.M.</th>
<th>D.E.</th>
<th>Sun. School</th>
<th>Evang.</th>
<th>Other (-)</th>
<th>Total</th>
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<tr>
<td><strong>Alaska</strong></td>
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<tr>
<td>Wasilla, New Life (B)</td>
<td>137</td>
<td>80</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>137</td>
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<tr>
<td>1451 E. Parks Hwy (am)</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>137</td>
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<tr>
<td>Mark Sumpter (supply)</td>
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</table>

**Contributions in 1989($)**

**Summary**

- Total Recvd.
- Benevolence Avg.
- Other Inq.
- BEquests

### Notes

- ALASKA...
- MONTANA...
- OREGON...

---

**Pastor C.M. P/F R/F L/T Dth Dml DCE C.M.**

**Worship, Associate (A.), Teacher (T.)**

- B.C., Bap, Par, P/P, D.M., D.E.

**Total**

- (+) (-) Total

**Location (nm= no mail)**

<table>
<thead>
<tr>
<th>Location (nm= no mail)</th>
<th>Attendance</th>
<th>B.C.</th>
<th>Bap</th>
<th>Par</th>
<th>P.P.</th>
<th>D.M.</th>
<th>D.E.</th>
<th>Sun. School</th>
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</thead>
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<td>0</td>
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<td>137</td>
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<tr>
<td>Mark Sumpter (supply)</td>
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<td><strong>Montana</strong></td>
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**Contributions in 1989($)**

**Summary**

- Total Recvd.
- Benevolence Avg.
- Other Inq.
- BEquests

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**Pastor C.M. P/F R/F L/T Dth Dml DCE C.M.**

**Worship, Associate (A.), Teacher (T.)**

- B.C., Bap, Par, P/P, D.M., D.E.

**Total**

- (+) (-) Total

**Location (nm= no mail)**

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**Contributions in 1989($)**

**Summary**

- Total Recvd.
- Benevolence Avg.
- Other Inq.
- BEquests
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**TOTALS**  

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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.  
(B) Under the oversight of OAK HILL, Eugene OR, but not included in their statistics.  
(C) Members are on the roll of TRINITY, Newberg OR.
PRESBYTERY:

Stated Meetings: April (4th Friday and Saturday)
September (4th Friday and Saturday)

Moderator: Daniel J. Dillard Term Expires: 9/91

Clerk: Donald M. Poundstone Term Expires: 9/92

Licensures: None

Ordinations: None

Ministers Received: Daniel J. Dillard, 3/23/90, from the Presbytery of the South

Ministers Installed: Daniel J. Dillard, 3/23/90, pastor, GRACE COMMUNITY, Bend, OR

Ministers Removed: Edward L. Volz, 1/27/90, dismissed to the Presbytery of the Pacific Northwest, PCA
Gordon S. Miller, 4/24/90, dismissed to the Presbytery of New Jersey
Ted P. Gray, 4/29/90, dismissed to the Presbytery of the South

Roll of Ministers:
- Harold L. Bauer
- Harold S. Kellam
- Patrick H. Morison
- John R. Spain

Roll of Licentiates:
- Randall A. Bergquist
- John Karas

Membership:
- Ministers: 16
- Ruling Elders: 41

Changes in Congregations: HOPE, Yakima, WA, 11/1/90, dissolved

Total Congregations:
- Churches: 11
- Mission Works: 3
<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE at</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<tr>
<td>Location (nm = no mail)</td>
<td>BEGIN ---ADDED--- -----REMOVED--- END</td>
<td>AM Worship,</td>
<td>General Total Revd Benevolence Avg per CM</td>
<td>R.E. Dea</td>
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<tr>
<td>Pastor</td>
<td>C.M. P/F R/F L/T Dth Dml D&amp;E C.M.</td>
<td>Sun. School</td>
<td>Capital Imp</td>
<td>n/s</td>
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<tr>
<td>Associate(a), Teacher(t)</td>
<td>R.C. Bap Par P/F Dth Dml D&amp;E</td>
<td>(May) (Nov)</td>
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<tr>
<td>Evangelist(e), Other(_)</td>
<td>Total (+)</td>
<td>Total</td>
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<tr>
<td>Columbus, GRACE</td>
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<tr>
<td>5099 Postlewaite Rd.</td>
</tr>
<tr>
<td>Larry E. Wilson</td>
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<tr>
<td>Dayton, REDEEMER</td>
</tr>
<tr>
<td>3020 Indian Ripple Rd.</td>
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<tr>
<td>Michael F. Frangipane</td>
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<tr>
<td>Pataskala, JERSEY REFORMED</td>
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<tr>
<td>12239 Morse Rd.</td>
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<td>Luis A. Ortega</td>
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<th>PENNSYLVANIA</th>
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<tr>
<td>Edinburg, NASHUA</td>
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<tr>
<td>Rt. 551, R. D. 1</td>
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<tr>
<td>Richard C. Sovder</td>
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<tr>
<td>Grove City, COVENANT</td>
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<tr>
<td>140 E. Pophar St. (nm)</td>
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<td>Daniel G. Osborne</td>
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<td>Everett C. DeVelde, Jr. (a)</td>
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<tr>
<td>Harrisville, CALVARY</td>
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<tr>
<td>Rt. 8, North</td>
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<tr>
<td>Louis F. Wislocki</td>
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<td>David W. Kiester (a)</td>
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<td>Hermitage, Shenango Valley (A)</td>
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<td>YMCA on Pa Rt. 18 (nm)</td>
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<td>David W. Kiester</td>
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<td>Hollidaysburg, WESTMINSTER</td>
</tr>
<tr>
<td>Frankstown Rd., Box 104</td>
</tr>
<tr>
<td>Mark R. Brown</td>
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<tr>
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<tr>
<td>1604 Graham Blvd.</td>
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<td>John W. Wilson</td>
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<tr>
<td>Sewickley, GRACE</td>
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<tr>
<td>1419 Beaver Rd.</td>
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<tr>
<td>Charles G. Dennison</td>
</tr>
<tr>
<td>R. Daniel Knox (e)</td>
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418

Fifty-Eighth General Assembly
REGIONAL CHURCH OF OHIO, Continued

CHURCH or Mission Work
Location (nm = no mail)
Pastor
Associate(a), Teacher(t)
Evangelist(e), Other( )

WEST VIRGINIA
Morgantown, REFORMATION
450 Arch St.
Lawrence Semel

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<tr>
<th>BEGIN</th>
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<th>----</th>
<th>REMOVED</th>
<th>END</th>
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<tbody>
<tr>
<td>C.M.</td>
<td>P/F</td>
<td>R/F</td>
<td>L/T</td>
<td>B.C. Bap Par</td>
<td>P/F</td>
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TOTALS

|        | 33  | 19  | 25  | 2  | 32  | 34  | 851  | 966  | 966  | 652,349 | 885,613 | 30  | 37  |
|        | 42  | 32  | 12  | 0  | 17  | 11  | 379  | 658  | 682  | 180,871 | 1,041  | 6   |
| 1187   |     |     |     |    |     |     |      |      |      | 52,393  | 378    |     |

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) Under the oversight of the session, CALVARY, Harrisville, PA, but not included in their statistics.

Presbytery:

Stated Meetings:
April (1st Friday and Saturday)
October (3rd Friday and Saturday)

Moderator:
Lawrence Semel
Term Expires: 10/91

Clerk:
William H. Kiester
Term Expires: 10/91

Licensures:
None

Ordinations:
Douglas Snyder, 1/13/90

Ministers Received:
Richard C. Sowder, 5/19/90, from Orthodox CRC, Bowmanville, Ontario, Canada
John W. Wilson, 9/8/90, from Ascension Presbytery, PCA

Ministers Installed:
Richard C. Sowder, 9/7/90, pastor, NASHUA, Edinburg, PA
John W. Wilson, 9/8/90, pastor, COVENANT, Pittsburg, PA

Ministers Removed:
None

Roll of Ministers:
Marvin O. Bowman
Everett C. DeVelde, Jr.
R. Daniel Knox
Lawrence Semel
John W. Wilson

Membership:
Ministers: 20
Ruling Elders: 46

Changes in Congregations:
None

Total Congregations:
Churches: 10
Mission Works: 1
### Regional Church of Philadelphia

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<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
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<td>C.M. P/F B/P D/T Dth Dml D&amp;E C.M. B.C. Bap Par P/F Dth Dml D&amp;E B.C.</td>
<td>AM Worship, Sun. School Benevolence Avg per CM</td>
<td>General Total Rcvd R.E. Dea</td>
<td>n/s</td>
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<td>CHURCH OFFICERS</td>
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<td>C.M. P/F R/F L/T Dth Dml D&amp;E C.M. B.C. Rap Par P/F Dth Dml D&amp;E B.C. Total (+) (-) Total</td>
<td>(May) (Nov)</td>
<td>General Total Rcdw Benevolence Avg per CM Capital Imp Bequests</td>
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<tr>
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<td>91 0</td>
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### Regional Church of Philadelphia, Continued

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<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>Capital Imp Bequests</td>
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<td>Barry A. Traver (t)</td>
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<td>2 0 0 0 0 0 0 2 16</td>
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<td>2993* 2324</td>
<td>28,524</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.
### Regional Church of Philadelphia, Continued

#### Stated Meetings:
- February (1st Saturday)
- May (1st Saturday)
- September (3rd Saturday)
- November (3rd Saturday)

#### Moderator:
Douglas C. Winward, Jr.  
Term Expires: 9/91

#### Clerk:
A. LeRoy Greer  
Term Expires: 9/92

#### Licensures:
- Paul Archbald, 5/5/90, received from the Reformed Churches of Australia
- Daryl Daniels, 5/5/90

#### Ordinations:
- Jeff Sheely, 12/9/90

#### Ministers Received:
- Theodore J. Georgian, 2/22/90, from the Presbytery of New York and New England
- Edward N. Gross, 5/11/90, from the Bible Presbyterian Church

#### Ministers Installed:
- Theodore J. Georgian, 3/4/90, organizing pastor, New Life, Williamsport, PA
- Edward N. Gross, 5/11/90, organizing pastor, Grace Fellowship, Philadelphia, PA
- Laurence N. Vail, 10/7/90, pastor, NEW LIFE, Lampeter, PA
- Jeff Sheely, 12/9/90, pastor, GRACE, Hanover, PA

#### Ministers Removed:
- John V. Yenchko, 5/5/90, dismissed to Philadelphia Presbytery, PCA

#### Roll of Ministers:
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<th>Name</th>
<th>Date</th>
<th>Name</th>
<th>Date</th>
<th>Name</th>
<th>Date</th>
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<td>Lester R. Bachman</td>
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<td>Samuel H. Bacon</td>
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<td>John P. Bettler</td>
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<td>Richard C. Craven</td>
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<td>Calvin K. Cummings, Jr.</td>
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<td>George R. Cottenden</td>
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<td>W. Scott Emery</td>
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<td>F. Clarke Evans</td>
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<td>James D. Day</td>
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<td>A. LeRoy Greer</td>
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<td>Edward N. Gross</td>
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<td>Jonathan C. Gibbs</td>
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<td>Mark W. Holler</td>
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<td>Bruce F. Hunt</td>
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<td>Robert P. Harting</td>
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<td>Jack D. Kinneer</td>
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<td>Robert D. Knudsen</td>
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<td>William A. Laverty</td>
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<td>Alan Lee</td>
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<td>Arthur W. Kuschke</td>
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<td>Robert C. Marsh</td>
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<td>L. Craig Long</td>
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<td>Noises Silva</td>
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<td>Tim W. Young</td>
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<td>Laurence N. Vail</td>
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#### Roll of Licentiates:
- Paul Archbald                 |             | Douglas E. Bond               |             |                        |
- Barry Hofstetter              |             | Jonathan B. Rockey            |             |                        |
- Jesse R. Cowell               |             | Daryl Daniels                 |             |                        |

#### Membership:
- Ministers: 50  
- Ruling Elders: 93

#### Changes in Congregations:
- NEW LIFE, Glenside, PA, 2/11/90, withdrew and joined the PCA
- KIRKWOOD OPC, Kirkwood, PA, 10/2/90, withdrew and joined the PCA
- NEW LIFE, Lampeter, PA, 10/7/90, organized as a new and separate church
- GRACE, Hanover, PA, 12/9/90, received as a new and separate church

#### Total Congregations:
- Churches: 20  
- Mission Works: 4
<table>
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<th>Location or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH</th>
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<td>CATEGORIES: SUMMARY: OFFICERS</td>
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<tr>
<td>Location (na = no mail)</td>
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<td>Pastor</td>
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<tr>
<td>(-)</td>
<td>2800 N. 19th St. Jon Smith (supply)</td>
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<td>Total (May) (Nov)</td>
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## Regional Church of the South, Continued

### Florida

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<th>Location</th>
<th>Members</th>
<th>Added</th>
<th>Removed</th>
<th>Total</th>
<th>Attendance at Sun School</th>
<th>Contributions in 1990 ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tallahassee, CALVARY</td>
<td>106*</td>
<td>4</td>
<td>0</td>
<td>113</td>
<td>129</td>
<td>76,000</td>
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<td>814 N. Gadsden St.</td>
<td>41*</td>
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<td>40</td>
<td>93</td>
<td>21,400</td>
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<td>Robert S. Evans</td>
<td>147*</td>
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<td>153</td>
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### Georgia

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<th>Removed</th>
<th>Total</th>
<th>Attendance at Sun School</th>
<th>Contributions in 1990 ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta, REDEEMER</td>
<td>89</td>
<td>4</td>
<td>5</td>
<td>92</td>
<td>118</td>
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<tr>
<td>3930 Chamblee-Tucker Rd., Doraville</td>
<td>51</td>
<td>7</td>
<td>0</td>
<td>53</td>
<td>70</td>
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<tr>
<td>Thomas S. Champness, Jr.</td>
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<td>Lagrange, Covenant (A)</td>
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<td>816 New Franklin Rd.</td>
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<td>Timothy J. Power (org. p)</td>
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### Louisiana

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<th>Attendance at Sun School</th>
<th>Contributions in 1990 ($)</th>
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<tbody>
<tr>
<td>Pineville, PINEVILLE OPC</td>
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<td>Robert D. Haebl</td>
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<td>Remaining members of former congregations, others (A)</td>
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<td>84,100</td>
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<td>TOTALS</td>
<td>615*</td>
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<td>77</td>
<td>45</td>
<td>9</td>
<td>713</td>
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<td>84,410</td>
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</tbody>
</table>

### Notes:
- Headings 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) At the end of 1990, First Pres. Church, Hueytown, AL had left the PCA, but not yet been received by Presbytery of the South. Their pastor, Jon Smith, is listed a supply pending his being received as a member of presbytery.

### Officers
- Stated Meetings: April and October
- Moderator: Thomas S. Champness, Jr. Term Expires: 10/92
- Clerk: Ted F. Gray Term Expires: 10/92
REGIONAL CHURCH OF THE SOUTH, Continued

Licenses:
Orlando Rivera, 4/20/90

Ordinations:
Timothy J. Power, 6/8/90

Ministers Received:
Ted F. Gray, 4/29/90, from the Presbytery of the Northwest
William V. Welzien, 11/11/90, from the Conservative Congregational Church

Ministers Installed:
Ted F. Gray, 4/29/90, pastor, FAITH, Ocala, FL
Donald M. Parker, 5/6/90, pastor, COASTAL COMMUNITY, Melbourne, FL
Timothy J. Power, 6/8/90, organizing pastor, Covenant, LaGrange, GA
William V. Welzien, 11/11/90, evangelist and church planter, Key West, FL

Ministers Removed:
Daniel J. Dillard, 4/3/90, dismissed to the Presbytery of the Northwest

Roll of Ministers:
Jeffrey K. Boer
W. Ralph English
Paul J. Hill
Martin A. Hovak
Harold E. Thomas
William V. Welzien

Henry Buikema
Robert S. Evans
Hendrick Krabbendam
Donald M. Parker
John H. Thompson, Jr.
Gordon T. Woolard

Thomas S. Champness, Jr.
Ted F. Gray
R. Heber McIlwaine
Timothy J. Power
Jose Vera
Robert L. Vining

Ivan J. DeMaster
Robert D. Haehl
Larry G. Mininger
Roger W. Schmurr
Robert L. Vining

Roll of Licentiates:
Orlando Rivera

Membership:
Ministers: 22
Ruling Elders: 49

Changes in Congregations:
COASTAL COMMUNITY, Melbourne, FL, 5/6/90, organized as a new and separate church

Total Congregations:
Churches: 11
Mission Works: 3
### REGIONAL CHURCH OF SOUTHERN CALIFORNIA

**CHURCH or Mission Work**

<table>
<thead>
<tr>
<th>Location (nm = no mail)</th>
<th>Associate(a), Teacher(t)</th>
<th>Evangelist(e), Other(_)</th>
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**BEGIN ---ADDED---- ---REMOVED---- END**

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<tr>
<th>C.M.</th>
<th>P/F</th>
<th>B/P</th>
<th>L/T</th>
<th>Dch Dal D&amp;I</th>
<th>C.M.</th>
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</thead>
<tbody>
<tr>
<td>B.C.</td>
<td>Bap</td>
<td>Par</td>
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**Total (+) (-) (May) (Nov)**

<table>
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<tr>
<th>Pastor</th>
<th>C.M. P/F B/P L/T</th>
<th>B.C. Bap Par</th>
<th>P/F Dth Dal D&amp;I</th>
<th>C.M.</th>
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<tbody>
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**ATTENDANCE**

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<th>AM Worship, Sun. School</th>
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<tr>
<td></td>
<td>(May)</td>
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<td>(Nov)</td>
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**CONTRIBUTIONS IN 1990 ($)**

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<table>
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<th>CATEGORIES: SUMMARY:</th>
<th>General Total Rcvd</th>
<th>R.E. Dea</th>
<th>Benevolence Avg per CM</th>
<th>Capital Imp Bequests</th>
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**CONTRIBUTIONS IN 1990 ($)**

<table>
<thead>
<tr>
<th>($)</th>
<th>CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
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</tbody>
</table>

**Summary:**

- **CALIFORNIA**
  - Bonita, BONITA OPC
  - 5111 Central Ave.
  - Edward L. Kellogg (supply)
  - Carson, GRACE
  - 22511 S. Figueroa St.
  - Rollin P. Keller
  - Costa Mesa (see Newport Beach)
    - Chula Vista, BAYVIEW
      - 505 E. Naples St.
        - Roger Wagner
    - Garden Grove, GARDEN GROVE OPC
      - 9881 Trask Ave.
        - William E. Warren
        - Stephen A. Larsen (a)
    - Goleta, EL CAMINO
      - 7526 Calle Real
        - Robert W. Newsom
    - Irvine, CHURCH OF THE SERVANT
      - 4050 Barranca Pkwy (nm)
        - Jack L. Smith
    - La Mirada, CALVARY
      - 12120 La Mirada Blvd.
        - Jay E. Fluck
    - Long Beach, FAITH
      - 500 E. San Antonio Dr.
        - Daniell H. Overduin
    - Los Angeles, BEVERLY
      - 345 S. Woods Ave.
        - Alan R. Pontier

**Contributions in 1990 ($)**

<table>
<thead>
<tr>
<th>CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

- **Pastor:**
- **Associate(a):**
- **Evangelist(e):**

**Yearbook**

427
<table>
<thead>
<tr>
<th>CHURCH or Mission Work</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH</th>
<th>OFFICERS</th>
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<tbody>
<tr>
<td>Location (nm = no mail)</td>
<td>BEGIN</td>
<td>---ADDED---</td>
<td>---REMOVED---</td>
<td>END</td>
<td>CATEGORIES: SUMMARY:</td>
</tr>
<tr>
<td>Pastor</td>
<td>C.M.</td>
<td>P/F</td>
<td>R/E/L/T</td>
<td>Dth</td>
<td>Dal</td>
</tr>
<tr>
<td>Associate(a), Teacher(t)</td>
<td>B.C.</td>
<td>Bap</td>
<td>Par</td>
<td>P/F</td>
<td>Dth</td>
</tr>
<tr>
<td>Evangelist(e), Other(_)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>CALIFORNIA, Continued</td>
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<tr>
<td>Newport Beach, COVENANT COMM.</td>
<td>128</td>
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<td>0</td>
<td>1</td>
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<tr>
<td>Baker &amp; Roma Verde Dr E (nm)</td>
<td>31*</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>L. Anthony Curto</td>
<td>159*</td>
<td>152</td>
<td></td>
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<tr>
<td>Gregory L. Bahnsen</td>
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<td></td>
</tr>
<tr>
<td>Oxnard, COVENANT OF GRACE</td>
<td>31</td>
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<td>0</td>
<td>0</td>
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<tr>
<td>Gonzales Rd. &amp; Gallatin (nm)</td>
<td>15</td>
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<td>Donald J. Duff</td>
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<td>San Diego, NEW LIFE</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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<tr>
<td>San Marcos, Presby. Chapel (B)</td>
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<td>380 Mulberry Dr. (nm)</td>
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<tr>
<td>Gregory L. Price (e)</td>
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<tr>
<td>Santee, Santee OPC</td>
<td>36</td>
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<td>10333 Mast Blvd.</td>
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<td>Kenneth J. Mitlahn</td>
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<tr>
<td>TOTALS</td>
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<td>1681*</td>
<td>1662</td>
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</tr>
</tbody>
</table>

Notes: Reading 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 BAYVIEW, Chula Vista.
(C) Presbytery conducts a mission work in Baja California, Mexico. Its members are not on the roll of the OPC.
REGIONAL CHURCH OF SOUTHERN CALIFORNIA, Continued

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: 12/31/91
Clerk: Donald J. Duff Term Expires: 12/31/92

Licenses:
Mark C. Mueller, 10/19/90

Ordinations:
None

Ministers Received:
None

Ministers Installed:
Stephen A. Larson, 11/18/90, assistant pastor, GARDEN GROVE OPC, Garden Grove, CA, to work in Hispanic work

Ministers Removed:
William A. Miller, Jr., 9/21/90, dismissed to the Presbytery of Northern California

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. Miladin
Robert A. Needham
Bill W. Newsom
Robert E. Nicholas
Daniel H. Overduin
Alan R. Pontier
Dwight H. Poundstone
Gregory L. Price
Mark A. Schroeder
George C. Scipione
Michael D. Pasarilla
Michael D. Stingley
Robert B. Strimple
Roger Wagner
Andrew E. Wikholm

Roll of Licentiates:
Gerard Marinucci
Mark C. Mueller
Michael D. Pasarilla

Membership:
Ministers: 33
Ruling Elders: 54

Changes in Congregations:
None

Total Congregations:
Churches: 13
Mission Works: 2
## REGIONAL CHURCH OF THE SOUTHWEST

<table>
<thead>
<tr>
<th>CHURCH or Mission Work Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor, Associate Teacher, Evangelist, Other</td>
<td>BEGIN --------ADDED-------- -------REMOVED-------- END</td>
<td></td>
<td>CATEGORIES: SUMMARY:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>C.M. P/F P/F L/T Dth DmL D&amp;L B.C. Bap Par P/F Dth DmL D&amp;E B.C. AM Worship, Sun. School (May) (Nov)</td>
<td></td>
<td>General Total Revd Benevolence Avg per CM Capital Imp Bequests</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total (+) (-) Total</td>
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<tr>
<td>NEW MEXICO</td>
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<tr>
<td></td>
<td>Albuquerque, COVENANT OF GRACE 20 0 2 3 0 1 0 24 35 29 25,400 32,250 1 0</td>
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<td></td>
<td>4901 Indian School Rd, NE 24 0 3 0 0 0 0 27 16 9 6,850 1,344</td>
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<td>Vacant 44 51</td>
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<td>Roswell, ROSWELL OPC 30 0 0 0 0 2 0 28 28 28 18,026 20,051 1 0</td>
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<td></td>
<td>Glenn D. Jerrell 35</td>
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<td>OKLAHOMA</td>
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<td>Bartlesville, WESTMINSTER 39 1 3 1 1 2 2 39 52 54 47,228 54,671 1 0</td>
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<td>Richard A. Shaw 61 62</td>
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<td>Norman, TWELFTH AVE. 19 1 0 0 0 0 0 20 26 25 23,239 23,436 1 0</td>
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<td>Roger L. Gibbons 67 68</td>
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<td>Roger A. Ramsey</td>
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<td>TEXAS</td>
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<td>Abilene, COVENANT 59 1 1 1 0 0 9 53 41 41 54,162 101,684 3 4</td>
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<td>2742 Buffalo Gap Rd. 28 1 0 1 0 0 3 25 38 38 47,522 1,919 1</td>
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<td>Neil J. Lodge 87 78</td>
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<td></td>
<td>Amarillo, CHRIST COVENANT 50 3 2 0 2 5 0 48 85 95 41,629 70,520 4 3</td>
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<tr>
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<td>3617 E. 29th (nm) 47 2 0 1 0 4 5 39 70 80 22,953 1,469</td>
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<td></td>
<td>K. Scott Oliphint 97 87</td>
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<tr>
<td></td>
<td>R. Steven Cairns (e) (formerly GRACE)</td>
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<td></td>
<td>Austin, PROVIDENCE 54 7 0 4 0 10 4 51 79 68 42,011 67,328 3 1</td>
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<tr>
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<td>2200 Berkeley 42 5 1 2 0 11 6 29 79 68 14,274 1,320</td>
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<td>Gerald S. Taylor 96</td>
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<tr>
<td></td>
<td>Arthur G. Riffel (a)</td>
<td></td>
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<tr>
<td></td>
<td>Lubbock, LIBERTY CHRIST. FELL. 14 0 4 1 0 0 0 19 20 17 14,266 15,133 2 0</td>
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<td>3710 Quaker Ave. 4 0 1 3 0 0 0 33</td>
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<td></td>
<td>R. Scott Maclaren 14 20</td>
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REGIONAL CHURCH OF THE SOUTHWEST, Continued

<table>
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<tr>
<th>CHURCH or Mission Work Location (nm = no mail)</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE at END</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<tbody>
<tr>
<td>Pastor</td>
<td>C.M. P/F R/F L/T Dth Dml D&amp;E C.M. AM Worship, General Total Rcvd E. Dea n/s</td>
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<td>Associate(a), Teacher(t), Evangelist(e), Other(_)</td>
<td>B.C. Bap Par P/F Dth Dml D&amp;E B.C. Sun. School (May) (Nov)</td>
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<td>Total (+) (-) Total</td>
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<tr>
<td>San Antonio, GRACE 5602 UTEX Blvd.</td>
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<tr>
<td>Jack J. Peterson</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christopher H. Wisdom (a)</td>
<td></td>
<td></td>
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<tr>
<td>Tyler, TYLER OPC 4554 FM 2813 (hm)</td>
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<tr>
<td>John H. Johnson, Jr.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>TOTALS</td>
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| Notes: Heading abbreviations are defined in the Summary of Statistics table at the end of the report.

PRESBYTERY:

<table>
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<tr>
<th>Stated Meetings:</th>
<th>March and September</th>
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<tr>
<td>Moderator:</td>
<td>Roger A. Ramsey</td>
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<tr>
<td>Clerk:</td>
<td>John H. Johnson, Jr.</td>
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<td>Licensures:</td>
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<td>Ordinations:</td>
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<td>Ministers Received:</td>
<td>Arthur G. Riffel, 4/1/90, from the Presbytery of Northern California</td>
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<td>Ministers Installed:</td>
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<td>Roll of Ministers:</td>
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<td>Chester H. Lanious</td>
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<td>William H. Doerfel</td>
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<td>K. Scott Oliphint</td>
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<td>Jack J. Peterson</td>
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<td>Richard A. Shaw</td>
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<td>C. Herbert Swanson</td>
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<td>Ministers: 18 Ruling Elders: 30</td>
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<td>LUBBOCK, Lubbock, TX changed name to LIBERTY CHRISTIAN FELLOWSHIP</td>
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<td>Total Congregations:</td>
<td>Churches: 11 Mission Works: 0</td>
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San Antonio, GRACE 5602 UTEX Blvd.
Jack J. Peterson 95
Christopher H. Wisdom (a)
San Antonio, GRACE 5602 UTEX Blvd.
Jack J. Peterson 95
Christopher H. Wisdom (a)
San Antonio, GRACE 5602 UTEX Blvd.
Jack J. Peterson 95
Christopher H. Wisdom (a)
San Antonio, GRACE 5602 UTEX Blvd.
Jack J. Peterson 95
Christopher H. Wisdom (a)
<table>
<thead>
<tr>
<th>REGIONAL CHURCH</th>
<th>Number of Churches, Mission Works &amp; Ministers</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE AT CHURCH OF BEGIN ---ADDED--- -----REMOVED----- END</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
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<td>DAKOTAS 11</td>
<td>1</td>
<td>581* 16 10 29 6 39 63 528 719 721 482,803 568,412 32 18</td>
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<td>25,867 3,380</td>
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<tr>
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<td>103,856 0</td>
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<tr>
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<tr>
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<td>1626* 1710 1,170 1,170 1,050,527 1,436,042 65 52</td>
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<tr>
<td>MIDWEST 18</td>
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<td>1846* 32 41 37 21 54 44 1837 2129 2125 1,040,431 1,371,836 57 38</td>
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<td>316,642 782</td>
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<td>31</td>
<td>929 36 49 18 1 28 34 933 1153 1144 292,469 951 14</td>
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<tr>
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<td>36</td>
<td>2775* 2770 2770 2770 292,469 951 14</td>
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<td>196,743 2,273</td>
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<td>36</td>
<td>662 36 38 20 0 18 28 670 866 906 310,166 1,217 21</td>
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<tr>
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<td>1985*</td>
<td>2110* 2113 2113 2113 310,166 1,217 21</td>
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<td>196,743 2,273</td>
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<tr>
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<td>36</td>
<td>647 46 59 17 0 37 39 659 956 1001 310,166 1,217 21</td>
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<tr>
<td></td>
<td>1985*</td>
<td>1999 1999 1999 1999 310,166 1,217 21</td>
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<tr>
<td>NO. CALIF. 9</td>
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<td>16</td>
<td>42,221 0</td>
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<td></td>
<td>16</td>
<td>350* 20 10 10 0 25 14 331 448 489 42,221 0</td>
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<tr>
<td></td>
<td>955*</td>
<td>937 937 937 937 42,221 0</td>
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<tr>
<td>OHIO 10</td>
<td>1</td>
<td>842 33 19 25 2 32 34 851 966 966 652,349 885,613 40 37</td>
<td>20</td>
<td>52,393 378</td>
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<td></td>
<td>1345 42 32 12 0 17 11 379 658 682 180,871 1,041 6</td>
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<td>1857 1230 1230 1230 180,871 1,041 6</td>
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<td>PHILADELPHIA 20</td>
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<td>414,098 1,080 21</td>
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<tr>
<td></td>
<td>494* 47 19 17 0 31 297 755 1,115 1,128 414,098 1,080 21</td>
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<td>2993*</td>
<td>2324 2324 2324 2324 414,098 1,080 21</td>
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</tbody>
</table>

SUMMARY OF STATISTICS - 1990

- **Total (+)**: 482,803 568,412 32 18
- **Total (-)**: 25,867 3,380
- **Total (May)**: 1,083,023 1,514,308 48 38
- **Total (Nov)**: 103,856 0
- **TOTAL ATTENDANCE**: 470,809 593,195 30 22
- **TOTAL CONTRIBUTIONS**: 652,349 885,613 40 37
- **TOTAL PHILADELPHIA**: 414,098 1,080 21
- **TOTAL PHILADELPHIA**: 414,098 1,080 21
## SUMMARY OF STATISTICS - 1990

<table>
<thead>
<tr>
<th>REGIONAL CHURCH</th>
<th>Number of Churches, Mission Works &amp; Ministers</th>
<th>MEMBERSHIP ROLL STATISTICS FOR THE YEAR 1990</th>
<th>ATTENDANCE</th>
<th>CONTRIBUTIONS IN 1990 ($)</th>
<th>CHURCH OFFICERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BEGNN ---ADDED--- ----REMOVED---- END</td>
<td>C.M. P/F B/F Dth Dml D&amp;E C.M. AM Worship, Sun. School (May) (Nov)</td>
<td>CATEGORIES: SUMMARY:</td>
<td>General Total Rcvd R.E. Dea n/s</td>
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<td>Total (+) (-) Total</td>
<td>AM C.H. Worship, Sun. School</td>
<td>-capital Imp. Begquests</td>
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<td>841*</td>
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<td>1990</td>
<td>325</td>
<td>18387*</td>
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<tr>
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<td>-152 +213 +166 -51,132 -5 -2</td>
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<td>-548 -238,583 -24,750</td>
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</tbody>
</table>

* 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
- P/F - profession of faith
- Bap - received by baptism, noncommunicants
- Dml - dismissal (transfer)
- R/F - reaffirmation of faith
- Par - received with parents, noncommunicants
- L/T - letter of transfer, received
- D&E - discipline or erasure
- R.E. - ruling elders on session
- n/s - ruling elders not on session
- Dea - deacons

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### RECAPITULATION OF MEMBERSHIP STATISTICS
### 1938-1990

As of December 31, 1990

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<th>Year</th>
<th>Ministers*</th>
<th>Comm. Members</th>
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*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.

**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.
In accordance with the Standing Rules of the General Assembly, Chapter I, commissioners to the Fifty-ninth General Assembly are apportioned as follows:

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<th>Presbytery</th>
<th>Ministers</th>
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<td>Moderator, 58th G. A.</td>
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<td>Total</td>
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STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

APPEALS AND COMPLAINTS

Class of 1994 - Arthur W. Kuschke, Jr. (Chairman)
Class of 1993 - Thomas E. Tyson
Class of 1992 - Gregory E. Reynolds

CHRISTIAN EDUCATION

Class of 1994 - MINISTERS: Douglas A. Felch, David W. Kiester, G. I. Williamson*
RULING ELDERS: J. Donald Phillips*, Robert J. Ream, Ph.D.

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.*

General Secretary: The Rev. Thomas E. Tyson, 303 Horsham Road, Suite G, Horsham, PA 19044

*Member of Subcommittee on Ministerial Training

COORDINATION

Class of 1994 - MINISTER: Steven F. Miller
RULING ELDER: Peyton H. Gardner

Class of 1993 - MINISTER: Everett C. DeVelde, Jr.
RULING ELDER: Gordon H. Singer

Class of 1992 - MINISTER: Roger L. Gibbons
RULING ELDER: Russell W. Copeland, Jr.
Representative, Christian Education: J. Donald Phillips (Chairman)
  Thomas E. Tyson, Gen. Sec., ex officio
Representative, Foreign Missions: John O. Kinnaird
  Mark T. Bube, 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 1994 - Donald R. Miller (Chairman)
Class of 1993 - Lyman M. Smith
Class of 1992 - Douglas A. Watson

DIACONAL MINISTRIES

Class of 1994 - MINISTER: Leonard J. Coppes, Th.D.
  DEACONS: Roy Ingelse, Gregorio R. Nightengale
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

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1994 - Donald J. Duff, John R. Hilbelink, G. I Williamson
Class of 1993 - John P. Galbraith (Chairman), Glenn D. Jerrell,
  Jack J. Peterson
Class of 1992 - Richard A. Barker, Richard B. Gaffin, Jr., Th.D.,
  Thomas E. Tyson

FOREIGN MISSIONS

Class of 1994 - MINISTERS: George R. Cottenden, Hendrik
  Krabbendam, Th.D., Hailu Mekonnen
RULING ELDERS: Herbert R. Meuther, Ph.D.,
    R. Arthur Thompson
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

General Secretary:  Mr. Mark T. Bube, 303 Horsham Road, Suite G,
                      Horsham, PA 19044

HOME MISSIONS AND CHURCH EXTENSION

CLASS OF 1994 -
MINISTERS: John R. Hilbelink (President), Lyman M. Smith,
       William E. Warren
RULING ELDERS: Kenneth L. Bosgraf, Garret A. Hoogerhyde

CLASS OF 1993 -
MINISTERS: Glenn T. Black, David J. O'Leary,
       Richard R. Gerber
RULING ELDERS: Richard L. Hake, Jack H. Julien, D.D.S.

CLASS OF 1992 -
MINISTERS: Mark R. Brown, Salvador M. Solis,
       Gerald S. Taylor
RULING ELDERS: Robert A. Kramm, Leonard W.
    Schmurr

General Secretary:  The Rev. Ross W. Graham, 303 Horsham Road, Suite G,
                      Horsham, PA 19044

PENSIONS

CLASS OF 1994 -
MINISTER: Marven O. Bowman, Jr.
RULING ELDERS: Roger W. Huibregtse, Earl Voskuil

CLASS OF 1993 -
MINISTER: John P. Galbraith
RULING ELDERS: Garret A. Hoogerhyde (President),
    Harold R. Keenan

CLASS OF 1992 -
MINISTER: Douglas A. Watson
RULING ELDERS: David F. Guild, Gordon H. Singer
TRUSTEES OF THE GENERAL ASSEMBLY

RULING ELDER: William R. Haden, Jr.

Class of 1993 - MINISTER: Steven F. Miller (President)
RULING ELDER: Willard E. Neel

Class of 1992 - MINISTER: Martin L. Dawson, Sr.
RULING ELDER: Howard A. Porter
SPECIAL COMMITTEES OF THE FIFTY-EIGHTH GENERAL ASSEMBLY

COMMITTEE ON ARRANGEMENTS FOR THE FIFTY-NINTH GENERAL ASSEMBLY
David R. Heise, Luis A. Orteza, Lawrence Semel (Convener)

CHAPLAINS COMMISSION

Class of 1994 - William E. Warren
Class of 1993 - Lyman M. Smith
Class of 1992 - Robert B. Needham

HISTORIAN
Charles G. Dennison

COMMITTEE FOR THE HISTORIAN
James F. Alexander, John S. Deliyannides (Chairman), Charles G. Dennison

COMMITTEE ON REVISIONS TO THE DIRECTORY FOR PUBLIC WORSHIP
George R. Cottenden, John P. Galbraith, Gregory E. Reynolds
Alternate: Bernard J. Stonehouse

COMMITTEE TO STUDY THE METHOD OF ADMISSION TO THE LORD’S SUPPER
Richard B. Gaffin, Jr., Th.D. (Convener), Robert D. Knudsen, Ph.D.,
Thomas E. Tyson
Alternate: Robert B. Strimple, Th.D.

COMMITTEE TO VISIT PARK HILL CHURCH
David W. Kiester, Thomas E. Tyson
### MODERATORS OF GENERAL ASSEMBLY

<table>
<thead>
<tr>
<th>ASSEMBLY</th>
<th>YEAR</th>
<th>MODERATOR</th>
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<td>Paul Woolley</td>
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<td>W. Collingswood, N.J.</td>
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STATED CLERKS OF PRESbyteries

DAKOTAS
The Rev. Edward A. Eppinger
202 W. Fifth St., Box 22
Bancroft, SD 57316

MID-ATLANTIC
The Rev. Stuart R. Jones
3846 Elmley Avenue
Baltimore, MD 21213

MIDWEST
The Rev. Douglas B. Clawson
7602 D Bristol Lane
Hanover Park, IL 60103-2543

NEW JERSEY
Mr. Richard A. Barker
639 Shadowlawn Drive
Westfield, NJ 07090-3557

NEW YORK AND NEW ENGLAND
The Rev. Stephen L. Phillips
42 Beresford Road
Rochester, NY 14610

NORTHERN CALIFORNIA
The Rev. William J. Fredericks
1004 Colonial Court
Modesto, CA 95350

NORTHWEST
The Rev. Donald M. Poundstone
624 N.E. 63rd Avenue
Portland, OR 97213

OHIO
Mr. James F. Alexander
33 Morrison St.
Westover, WV 26505

PHILADELPHIA
The Rev. A. LeRoy Greer
113 Chestnut Ave.
Elsmere
Wilmington, DE 19805

SOUTH
The Rev. Ted F. Gray
600 S.E. 58th Ave.
Ocala, FL 32671
Fifty-Eighth General Assembly

SOUTHERN CALIFORNIA
The Rev. Rollin P. Keller
1040 East Jay St.
Carson, CA 90745

SOUTHWEST
P. O. Box 131573
Tyler, TX 75713-1573
CLERKS OF SESSION
(revised to 3/19/92)

Number of
Ruling Elders
On
Total Session

REGIONAL CHURCH OF THE DAKOTAS

COLORADO

8 3 Denver, Providence—LaVerne DeWolf, 775 Mobile, Aurora 80011
3 3 Thornton, Immanuel—The Rev. Richard Wynja, 2891 E. 100th Ave.,
     Denver 80229

KANSAS

2 2 Caney, OPC—Robert L. Ayres, Rt. 1, Box 190-D, 67333-9801

NEBRASKA

3 2 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
3 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 3 Winner, OPC—Wesley Frantz, H.C.R. 57, Box 79, Ideal 57541

WYOMING

2 2 Cheyenne, OPC—Dale Vosler, 2924 Iron Mountain Rd., 82009

REGIONAL CHURCH OF THE MID-ATLANTIC

MARYLAND

3 2 Baltimore, First—L. Fred Baum, Jr., 425 Haslett Rd., Joppa 21085
Fifty-Eighth General Assembly

3 3 Bowie, *Trinity Reformed*—Jeff Dobson, 9905 Woodbury St., Seabrook 20706

5 4 Burtonsville, *Covenant*—Richard L. Hake, 8495 Murphy Rd., Laurel 20707

10 9 Columbia, *Columbia*—L. E. Clifford, 7534 Summer Leave, 21046

1 1 Frederick, *New Hope*—Spencer Higgins, 13 Maple Ave., Walkersville 21793

1 1 Laytonsville, *Puritan*—Edward L. Gummel, 1016 Neal Dr., Rockville 20850-1436

14 7 Silver Spring, *Knox*—Leonard E. Miller, Ph.D., 4310 Puller Dr., Kensington 20895

NORTH CAROLINA

4 4 Matthews, *OP Fellowship*—Chris Williams, 5026 Allison Ave., Charlotte 28226

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 1 Leesburg, *Bethel*—Steven Rogers, Rt. 1 Box 308-D, 22075-8717

4 4 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

6 5 Vienna, *Grace*—Burton Mullins, Jr., 5224 Ampthill 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

1 1 Libertyville, *Hope*—Fred J. Hayden, 1211 Briar Lane, Round Lake Beach 60073
Yearbook

5  4  Westchester, Westminster—Ralph Lubben, 41 N. Lind, Hillside 60162-0153
6  6  Wheaton, Bethel—Donald A. Brinks, 28W308 Indian Knoll Trail, West Chicago 60185

IOWA

7  2  Cedar Falls, Covenant—Roger Derksen, 450 Kingbard Blvd., Waterloo 50701

MICHIGAN

2  2  Farmington Hills, Oakland Hills—Richard Wagner, 215 Milford Meadows Dr., Milford 48042
12  6  Gowen, Spencer Mills—David Raih, 9415 Lincoln Lake Ave., Greenville 48838
4  3  Grand Rapids, Harvest—Terry M. Gray, Ph.D., 1747 Woodward SE, 49506
0  0  Holt, Grace Community—Earl E. Zetterholm, Box 306, 48842
3  2  Kalamazoo, Community—Henry Mejeur, 8889 Angling Rd., Portage 49002
2  2  Metamora, Pilgrim—Martin Diercks, 951 Hilberg, Oxford 48051

ONTARIO, CANADA

St. Thomas, Orthodox Reformed—James vanVoorst, Box 2, Iona Station, ON Canada N0L 1P0

WISCONSIN

0  0  Appleton, Apple Valley—Richard Irwin, 119 Lexington Ct., Neenah 54956
37 10  Cedar Grove, Calvary—Allan Risseeuw, 116 Ramaker Ave., 53013
  5  Green Bay, New Hope—Daniel L. Pierce, 1410 Ponderosa Ave., 54303
  2  1  Gresham, Old Stockbridge—Wayne L. Hapke, Rt.2, Box 139, Wittenberg 54499
  5  2  Janesville, Christ—Bruce Mulder, 1613 Burbank Ave. E., 53546
  7  5  Menomonee Falls, Falls—Donald A. Kernwein, 2957 Rolaine Pkwy., Hartford 53027
36  8  Oostburg, Bethel—Ellwood A. Klompenhouwer, 529 S. 10th St., 53070
  0  0  Sheboygan, Grace—Ronald L. DeMaster, 412 N. 13th St., Oostburg 53070
Regional Church of New Jersey

New Jersey

4 2 Bellmawr, Immanuel—Terry L. Fogg, 428 Baeder Rd., Jenkintown, PA 19046

3 3 Bridgeton, Calvary—Russell S. Lodge, 28 Institute Pl., 08302

2 2 Cherry Hill, OPC—John I. Beauchamp, II, 18 Hartford Rd., Mt. Laurel 08054

1 1 Fair Lawn, Grace—Robert A. Reith, 40 N. 17th St., Prospect Park 07508

3 3 Frenchtown, New Life—Robert Prushinski, 311 Harrison St., 08825

4 3 Hackettsstown, Church of the Covenant—Edward O. Lewis, 88 Countryside Apts., 07840

2 2 Hammonton, New Life—Michael G. Evangelista, 335 Pleasant Mills Rd., Nesco 08037

0 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

6 6 Stratford, OPC—Gordon H. Singer, 107 Parkview Rd., 08084

3 3 Trenton, Grace—Perley J. Allen, 452 Lehigh Ave., 08619

2 2 Turnersville, Cross Keys Fellowship—Robert L. Ridgway, 867 Millbridge Apts., Clementon 08201

7 5 Vineland, Covenant—John C. Shepherd, 1773 Magnolia Rd., 08360

3 0 W. Collingswood, Immanuel—John I. Beauchamp, II, 18 Hartford Rd., Mt. Laurel 08054

4 3 Westfield, Grace—Richard A. Barker, 639 Shadowlawn Dr., 07090

6 4 Whippany, Emmanuel—The Rev. Harry W. Warner, 22 Conger St., Dover 07801

4 3 Wildwood, Calvary—Thomas A. Jorgensen, 136 W. Lavender Rd., 08260
# REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

## CONNECTICUT

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<tr>
<td>Hamden</td>
<td>Westminster</td>
<td>Frank Emley, 79 Squire Lane, 06518</td>
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<td>Newtown</td>
<td>Community</td>
<td>The Rev. William B. Kessler, 22 Culvert City Rd., New Milford 06776</td>
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## MAINE

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<td>Bangor</td>
<td>Pilgrim</td>
<td>Paul S. MacDonald, RFD 1, Box 182, Carmel 04419</td>
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<tr>
<td>Lewiston</td>
<td>Trinity</td>
<td>Steven W. Anderson, 113 College St., #3, 04240-6807</td>
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<td>Portland</td>
<td>Second Parish</td>
<td>Stephen A. MacDonald, Ph.D., 85 South St., Gorham 04038</td>
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<td>Rockport</td>
<td>Lakeview</td>
<td>Donald R. Richards, RR1, Box 1338, Rockland 04841</td>
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<td>Skowhegan</td>
<td>OPC</td>
<td>Fremont A. Moody, RFD 4, Box 8860, Skowhegan 04976</td>
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## MASSACHUSETTS

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<tr>
<td>Boston</td>
<td>Peace</td>
<td>The Rev. James P. Kern, 612 Columbus Ave. #8, 02118</td>
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<tr>
<td>Fall River</td>
<td>Grace</td>
<td>The Rev. Robert W. Eckardt, 13 Heritage Drive, Box 13, Whitinsville 01588</td>
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<td>Ipswich</td>
<td>First</td>
<td>Richard Wright, 7 Whipple Rd., S. Hamilton 01982</td>
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<td>North Andover</td>
<td>Merrimack Valley Community</td>
<td>Richard A. Mulley, 86 Second St., North Andover 01845</td>
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<td>South Hadley</td>
<td>New Life</td>
<td>B. Robert Robinson, Jr., 274 Franklin St., Holyoke, 01040</td>
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<tr>
<td>West Barnstable</td>
<td>Presbyterian of Cape Cod</td>
<td>Fred Buhler, 3 Farmedge La., Harwich 02645-3109</td>
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## NEW YORK

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<td>Amsterdam</td>
<td>Covenant</td>
<td>R. Alfred Hanna, 320 Locust Ave., Amsterdam 12010</td>
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<tr>
<td>Franklin Square</td>
<td>OPC</td>
<td>Herbert R. Muether, Ph.D., 25 Blinker Light Rd., Stony Brook 11790</td>
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Fifty-Eighth General Assembly

4 4 Lisbon, OPC—Delmer C. Putney, Rt.2, Box 374, 13658
2 2 Mount Vernon, Westchester—Donald S. Swanson, 247 Lincoln Ave.,
      New Rochelle, 10801
5 5 Rochester, Covenant—Carl N. Schauffele, 60 Evergreen Dr., 14624
12 7 Rochester, Memorial—David L. Terpstra, 1285 York St.,
      Lima 14485
6 6 Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St.,
      12304-4402
0 0 Staten Island (New York), Hope—The Rev. Michael W. Bobick,
      42 Peare Pl., 10312

VERMONT

2 2 Barre, Covenant—Ronald J. Regan, 55 Allen St., 05641
2 1 Burlington, Church of the Servant—Robert A. Fales,
      85 Oakwood Dr., So. Burlington, 05403

REGIONAL CHURCH OF NORTHERN CALIFORNIA

CALIFORNIA

5 4 Berkeley, Covenant—David L. Neilands, 1601 Cedar St., 94703
4 3 Modesto, Grace—Richard Nielson, 3324 John Lee Lane, 95350
2 2 Novato, Trinity—Jeffrey A. Hibbitts, 75 Hickox Rd., 94947
1 1 San Francisco, First—J. Scott Cox, 2445 Lincoln Way, 94122
5 5 San Jose, Covenant—James Huizinga, 5935 Hosta Lane, 95124
3 2 Santa Cruz, Westminster—Dr. Michael H. Powell, 235 Grove St.,
      Boulder Creek 95006
4 3 Sonora, Calvary—Jerry Hayenga, P.O. Box 4743, 95370
3 3 South San Francisco, New Covenant—Dennis J. Fullalove,
      427 Heathcliff Dr., Pacifica 94044
6 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  5  Billings, Rocky Mtn. Community—Rexford J. Clark, 4507 Palisades Park Dr., 59106
3  3  Kalispell, Faith Covenant—The Rev. Harold S. Kellam, 28 Dale Dr., 59901
1  1  Missoula, Cornerstone—Jerry P. Bicha, 631 Speedway, 59801

OREGON

4  4  Bend, Grace Community—The Rev. Daniel J. Dillard, 118 NW Newport, 97701
2  1  Eugene, Oak Hill—The Rev. Alfred J. Poirier, P.O. Box 5524, 97045
5  2  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—David Kerrigan, 18019 Ashworth Ave. N. Seattle 98133

REGIONAL CHURCH OF OHIO

OHIO

7  5  Columbus, Grace—John L. Gerwig, 864 Old Coach Rd., Westerville 43081
2  2  Dayton, Redeemer—T. Andrew Demana, 1237 Carlisle, 45420
2  1  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
6  6  Grove City, Covenant—Richard C. McGill, 1354 S. Center St. Ext., 16127
Fifty-Eighth General Assembly

9  8  Harrisville, Calvary—William H. Kiester, RD1, Box 102, Boyers 16020
6  4  Hollidaysburg, Westminster—Donald B. Shumaker, 2314 11th Ave., Altoona 16601
4  4  Pittsburgh, Covenant—Stephen E. Gabrielse, 11811 Joan Dr., 15235
2  2  Sewickley, Grace—Jonathan Stark, 1419 Beaver Rd., 15143

WEST VIRGINIA

3  3  Morgantown, Reformation—James F. Alexander, 33 Morrison Ave., Westover 26505

REGIONAL CHURCH OF PHILADELPHIA

DELWARE

2  2  Middletown, Grace—Larry Stewart, 911 Blackbird Landing Rd., Townsend 19734
13  7  Wilmington, Emmanuel—Peter Veenema, 1211 Norbee Dr., 19803

PENNSYLVANIA

5  2  Easton, New Life—Lawrence Jarrett, 1368 Jacobsburg Rd., Windgap 18091
4  4  Fawn Grove, Faith—William Harold Brown, RD3, Box 70, Delta 17314
7  3  Gettysburg, Living Hope—Thomas L. Boven, 228 Ewell Ave., 17325
6  5  Glenside, Calvary—Howard A. Porter, 329 Oak Road, 19038
5  5  Hanover, Grace—Richard Mitchell, 6041 Mountain Rd., Dover 17315
8  8  Hatboro, Trinity—George A. Vonhof, 1615 Jill Rd., Willow Grove 19090
2  2  Lampeter, New Life—David Mueller, 714 South West End Ave., Lancaster 17603
5  5  Lansdowne, Knox—Robert H. English, 116 W. Hillcrest Ave., Havertown 19083
2  2  Madisonville, Covenant—Douglas Batzel, RR #1, Box 1681, Moscow 18444
0  0  Mansfield, Grace Fellowship—Peter C. McLelland, RD 2, Box 59-C, 16933
4 3  Mechanicsville, Covenant—Bruce McMordie, 105 Chelsea Court, Perkasie 18944
11 7  Middletown, Calvary—David J. Gregg, Spruce & Emaus Sts., 17057
 7 7  Oxford, Bethany—Mark E. Whiteman, 7 Meri Leigh Way, 19363
 2 1  Philadelphia, Emmanuel Chapel—The Rev. Wilson L. Cummings, 1127 S. Broad St., 19147
 0 0  Philadelphia (Germantown), Grace—Howard A. Porter, 329 Oak Rd., Glenside 19038
 5 5  Philadelphia (Roxborough), Pilgrim—Ralph T. Angstadt, 4542 Manayunk Ave., 19128
 2 2  Philadelphia, Grace—William Brasch, 1412 Parkside Dr., Havertown 19083
 2 1  Phoenixville, Trinity—The Rev. Mark W. Holler, 110 S. Main St., 19460
 3 2  Reading, Covenant—John Sallade, 36 Lawndale Rd., Wyomissing 19610
 2 2  Stroudsburg, Pocono—The Rev. William Laverty, P.O. Box 292, Bartonsville 18321 [UPS Lot 6 Helene Terrace, Reeder, PA 18352]
 0 0  Williamsport, New Life—John K. Hogg, Jr., 460 Market St., Suite 303, 17701

REGIONAL CHURCH OF THE SOUTH

FLORIDA

4 1  Hialeah, Sharon—John Q. Bishop, 17680 NW 78th Ave., 33015
 2 2  Hialeah Gardens, Iglesia Presbiteriana Internacional—Jaime Fernandez, 121 N.E. 187th St., Apt. 21, Miami, FL 33179
 3 2  Lake Worth, Fellowship—Timothy Cummings, 980 Sage Ave., Wellington 33414
 4 4  Lauderhill, Bethel—Seaton Salkey, 1106 NW 16th St., 33311
 1 1  Melbourne, Coastal—Wayne J. Stevenson, 1303 S. Lakemont Dr., Cocoa 32922
 2 2  Niceville, Grace—Robert L. Grete, 1039 Forest Rd., 32578
 5 4  Ocala, Faith—Paul E. Heritage, 6321 N.W. 63rd Terrace, 32675
 5 4  Orlando, Lake Sherwood—James D. Phillips, 12436 Summerport Beach Way, Windermere 32786
 8 3  Tallahassee, Calvary—Michael L. Andrews, 100 Hoffman Dr., 32312-2702
GEORGIA

7 5 Atlanta, Redeemer—George Johnson, 1986 Crescent Dr., Snellville 30278

LOUISIANA

8 5 Pineville, Pineville—Larkin B. Agnew, 401 Idlewild Dr., Alexandria 71303

REGIONAL CHURCH OF SOUTHERN CALIFORNIA

CALIFORNIA

0 0 Bonita, OPC—Michael Steege, 5111 Central Ave., 91902
2 2 Carson, Grace—Robert E. Lee, II, 20836 Halldale Ave., Torrance 90501
5 5 Chula Vista, Bayview—Garry R. Postma, 1525 Melrose Ave., 92011
5 4 Garden Grove, OPC—David Winslow, Jr., 10130 Stilbite Ave., Fountain Valley 92708
4 4 Goleta, El Camino—Archibald M. Laurie, 909 Chelam Way, Santa Barbara 93108
2 1 Irvine, Church of the Servant—Henry R. Jones, 1612 E. Turin Ave., Anaheim 92805
7 5 La Mirada, Calvary—Thomas R. Gault, 16024 E. Janine Dr., Whittier 90603
8 5 Long Beach, Faith—Willard C. Gekler, 500 E. San Antonio Dr., 90807
5 5 Los Angeles, Beverly—Herbert F. Pink, 1272 La Loma Rd., Pasadena 91105
4 4 Newport Beach, Covenant Community—Robert M. Coie, P. O. Box 4258, Cerritos, 90701
3 3 Oxnard, Covenant of Grace—Wilbert J. Suwyn, 1753 7th St., Port Hueneme 93041
6 2 San Diego, New Life—Dr. Thomas W. Ziegler, 930 Gage St., 92106
0 0 San Marcos, San Marcos—The Rev. Gregory L. Price, 432 Richland Rd., 92069
3 2 Santee, Valley—c/o The Rev. Kenneth J. Meilahn, 10443 Nate Way, 92071
### REGIONAL CHURCH OF THE SOUTHWEST

**NEW MEXICO**

| 1 | 1 | Albuquerque, *Covenant of Grace*—Gary W. Davenport, 6404 Avenida La Costa NE, 87109 |
| 1 | 1 | Roswell, *OPC*—The Rev. Glenn D. Jerrell, 1603 W. McGaffey St., 88201 |

**OKLAHOMA**

| 1 | 1 | Bartlesville, *Westminster*—Jerold W. Barnett, 4101 SE Lakeview Dr., 74006 |
| 3 | 3 | Oklahoma City, *Knox*—The Rev. Roger A. Ramsey, 1201 NW 105th Terrace, 73114-5201 |

**TEXAS**

| 4 | 3 | Abilene, *Covenant*—Virgil T. Seaberry, 2742 Buffalo Gap Rd., 79605 |
| 4 | 4 | Amarillo, *Christ Covenant*—Mike T. Mahon, 5510 Everett Ave., 79106 |
| 3 | 3 | Austin, *OPC*—James W. Van Dam, Ph.D., 11102 Henge Dr., 78759 |
| 4 | 4 | San Antonio, *Grace*—Fred D. Klatt, 12902 Waynesboro, 78233 |
| 6 | 3 | Tyler, *Grace*—Kenneth Turman, 2225 Susanne, 75701 |
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