MINUTES

of the

SEVENTIETH
GENERAL ASSEMBLY

Meeting at Dordt College
Sioux Center, Iowa

June 25 – July 2, 2003

and

YEARBOOK

of

THE ORTHODOX PRESBYTERIAN CHURCH

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
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BOX P
Willow Grove, Pennsylvania 19090
USA
OFFICERS OF THE SEVENTIETH GENERAL ASSEMBLY

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Assistant Clerk
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FOREWORD

The three sections of this volume are the following:

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

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

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

ABBREVIATIONS

used in this volume for the Standards of the Church

BCO - The Book of Church Order
FG - Form of Government
BD - Book of Discipline
SR - Standing Rules
WCF - Westminster Confession of Faith
WLC - Westminster Larger Catechism
WSC - Westminster Shorter Catechism

The Clerk welcomes suggestions for the improvement of these annual volumes.
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of the
SEVENTIETH GENERAL ASSEMBLY
of the
ORTHODOX PRESBYTERIAN CHURCH
Meeting at
Dordt College
Sioux Center, Iowa
June 25–July 2, 2003

JOURNAL

Wednesday Evening, June 25, 2003

1. OPENING WORSHIP. The Seventieth General Assembly of The Orthodox Presbyterian Church was called to order at 8:00 p.m. by the Rev. Douglas B. Clawson, Moderator of the Sixty-Ninth General Assembly. Mr. Clawson constituted the meeting with prayer and led a worship service. He delivered a sermon on the subject, “Foundations for Displaying the Wisdom of God,” based on Ephesians 4:1-3.

The sacrament of the Lord’s Supper was administered by the Rev. W. Vernon Picknally, assisted by Ruling Elders Brian L. Gesch (Oostburg), Wilfred Gesch, Sr. (Cedar Grove), Clarence L. Hettinga (Volga), Lars R. Johnson (Hanover Park), Bruce J. Mulder (Janesville), Billie J. Papke (Winner) Jack W. Pluister (Orland Park), and Roger C. Raih (Cedar Grove).

The offering, which was designated for the Committee on Diaconal Ministries, Foreign Aid, amounted to $1,445.10.

2. RECESS. The Assembly recessed at 9:18 p.m. following the pronouncement of the benediction by Mr. Clawson

Thursday Morning, June 26, 2003

3. RECONVENE. Mr. Clawson reconvened the Assembly at 8:00 a.m., read Ezekiel 43:1-12, and led in prayer. The Assembly sang the hymn, “Glorious Things of Thee Are Spoken.”

4. COMMISSIONERS ROLL.

[Nos. (x/x) are (number listed/number apportioned).]

Presbytery of the Central United States (CUS)
Ministers (2/2) – Joseph A. Aukseka, Mark T. Harrington
Ruling Elders (1/1) – Robert L. Ayres (Caney)
Seventieth General Assembly

Presbytery of Connecticut and Southern New York (C&SNY)
Ministers (2/2) – Meindert Ploegman, William Shishko
Ruling Elders (2/2) – Karl A. Bacon (Hamden), Michael F. Montemarano (Franklin Square)

Presbytery of the Dakotas (DK)
Ministers (3/3) – Richard G. Hodgson, W. Vernon Picknally, Jr., D. Jason Wallace
Ruling Elders (2/2) – Clarence L. Hettinga (Volga), Billie J. Papke (Winner)

Presbytery of Michigan and Ontario (M&O)
Ministers (6/6) – K. Dale Collison, Brian L. De Jong, Frank J. Marsh, Kenneth A. Smith, Peter Stazen, II, Peter J. Wallace
Ruling Elders (2/4) – Douglas L. Bylsma (Sheffield, ON), James van’t Voort (London, ON)

Presbytery of the Mid-Atlantic (MA)
Ministers (5/5) – Richard N. Ellis, Bryan D. Estelle, Stuart R. Jones, Anthony A. Monaghan, S. Scott Willet
Ruling Elders (2/4) – L. Fred Baum, Jr. (Baltimore), Newman deHaas (Silver Spring)

Presbytery of the Midwest (MW)
Ministers (7/7) – William B. Acker, Victor B. Atallah, Bruce H. Hollister, Michael D. Knierim, Stephen J. Oharek, Alan D. Strange, David M. VanDrunen
Ruling Elders (6/7) – Brian L. Gesch (Oostburg), Wilfred Gesch, Sr. (Cedar Grove), Lars R. Johnson (Hanover Park), Bruce J. Mulder (Janesville), Jack W. Pluister (Orland Park), Roger C. Raih (Cedar Grove)

Presbytery of New Jersey (NJ)
Ruling Elders (5/5) – Richard A. Barker (Westfield), Murali Rao (West Collingswood), Bruce A. Stahl (Stratford), Jon W. Stevenson (Wildwood), Mark J. Williams (West Collingswood)

Presbytery of New York and New England (NY&NE)
Ministers (7/7) – Timothy H. Gregson, John R. Hilbelink, Daniel L. Korzep, Stephen A. Migotsky, Brian D. Nolder, Stephen L. Phillips, Thomas Trouwborst

Presbytery of Northern California (NC)
Ministers (3/3) – Michael L. Babcock, P. Michael DeLozier, Wayne K. Forkner,
Ruling Elders (3/3) – Bradley J. Kelly (Battle Mountain), George S. MacKenzie (Antioch), Melvin J. Mulder, M.D. (San Jose)

Presbytery of Northwest (NW)
Ministers (6/6) – Randall A. Bergquist, Jack D. Bradley, Larry D. Conard, Daniel J. Dillard, David J. Klein, John W. Mahaffy
Ruling Elders (3/4) – John P. Jambura, M.D. (Boise), Richard D. Mason (Lynnwood), William G. Swink (Grants Pass)

Presbytery of Ohio (OH)

Ministers (6/6) – Theodore Hard, L. Charles Jackson, R. Daniel Knox, Steven F. Miller, Danny E. Olinger, Larry E. Wilson

Ruling Elders (3/4) – James S. Gidley, Ph.D., (Sewickley), Joseph B. Stafford (Columbus), Paul H. Tavares (Grove City)

Presbytery of the South (SO)

Ministers (5/5) – Jeffrey K. Boer, Joseph Puglia, Chad C. Sadorf, Mark T. Smith, Eric B. Watkins

Ruling Elders (2/2) – John S. Deliyannides, Ph.D., (Lake Worth), Mark A. Winder (Pineville)

Presbytery of the Southeast (SE)

Ministers (6/6) – Sidney D. Dyer, Brenton C. Ferry, John V. Fesko, Ph.D., William J. Gorrell, D. Patrick Ramsey, T. Nathan Trice

Ruling Elders (2/3) – Robert A. Elder (Bristol), James Andrew Wortman (Greenville)

Presbytery of Southern California (SC)


Ruling Elders (6/6) – Robert M. Coie (Westminster), Kenneth D. Fields (Oxnard), Archibald M. Laurie (Goleta), Thomas M. McManus (Chula Vista), David Winslow, Jr. (Westminster), Richard T. Zuelch (Beverley)

Presbytery of the Southwest (SW)

Ministers (4/4) – Gary W. Davenport, Roger L. Gibbons, John R. Hunt, Jr., Christopher H. Wisdom,

Ruling Elders (2/2) – Daniel J. Fernandez (Fort Worth), Joe M. Moody, Jr. (San Antonio)

Ex Officio

Minister - Donald J. Duff (PH)
Minister – Douglas B. Clawson (MW)

Committee Representatives:
Commissioners: Richard A. Barker (Trustees), Luke E. Brown (Presbytery of Philadelphia), Mark T. Bube (Foreign Missions), Douglas B. Clawson (Foreign
Seventieth General Assembly

Missions), George R. Cottenden (Directory for Worship), John S. Deliyannides, Ph.D. (Committee for the Historian), Richard B. Gaffin (Foreign Missions), John P. Galbraith (Christian Education, Directory for Worship, Presbytery of Philadelphia), James S. Gidley, Ph.D. (Christian Education), Ross W. Graham (Home Missions), John R. Hilbelink (Home Missions), John W. Mahaffy (Foreign Missions), Danny E. Olinger (Committee for the Historian), Stephen L. Phillips (Coordination), Alan D. Strange (Christian Education), Paul H. Tavares and Bruce A. Stahl (Coordination), Larry E. Wilson (Christian Education, Directory for Worship), David Winslow, Jr. (Christian Education), Christopher H. Wisdom, (Chaplains)

Corresponding Members: Leonard J. Coppes (Diaconal), Garret A. Hoogerhyde (Home Missions, Pensions), Richard R. Gerber (Home Missions), David E. Haney (Date Place and Travel), Roger W. Huibregtse, (Committee on Pensions), Glenn D. Jerrell (Appeals and Complaints), John W. Mallin, III (Appeals and Complaints), John R. Muether (Historian), Jack J. Peterson (Ecumenicity), G. I. Williamson (Ecumenicity, Special Committee on the Work of Foreign Missions)

Fraternal Delegates: Jeffrey D. DeBoer and Robert Grossman (Reformed Church in the US), Timothy P. Diehl (Presbyterian Church in America), Kenneth MacLeod (Free Church of Scotland), John J. Murray (Free Church of Scotland, Continuing), Ralph A. Pontier, (United Reformed Churches), S. Dean Turbeville, (Associate Reformed Presbyterian Church), Roelf C. (Karlo) Janssen and Klaas Wezeman (Reformed Churches in the Netherlands [Liberated]), and Klaas Jonker and Art Poppe (Canadian Reformed Churches).

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

<table>
<thead>
<tr>
<th>Dates of Ordination</th>
<th>No. of Presbyters Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since Jan. 1, 2000</td>
<td></td>
</tr>
<tr>
<td>Jan. 1, 1990 through Dec. 31, 1999</td>
<td>38</td>
</tr>
<tr>
<td>Jan. 1, 1980 through Dec. 31, 1989</td>
<td>32</td>
</tr>
<tr>
<td>Jan. 1, 1950 through Dec. 31, 1959</td>
<td>8</td>
</tr>
<tr>
<td>Jan. 1, 1940 through Dec. 31, 1949</td>
<td>1</td>
</tr>
<tr>
<td>Before Jan. 1, 1940</td>
<td>1</td>
</tr>
<tr>
<td>Those attending the General Assembly for the first time</td>
<td>31</td>
</tr>
</tbody>
</table>

6. APPORTIONMENT OF COMMISSIONERS TO 70th GA. The apportionment of commissioners to the Seventieth General Assembly, in accordance with Chapter I of the Standing Rules of the General Assembly, and enrollment are as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Apport’d</td>
<td>Enrolled</td>
</tr>
<tr>
<td>Central United States</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Connecticut and S. New York</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>
7. **INTRODUCTION OF FRATERNAL DELEGATES.** The Stated Clerk introduced the Rev. Messrs. Jeffrey D. DeBoer and Robert Grossman (Reformed Church in the US), John J. Murray (Free Church of Scotland, Continuing), Ralph A. Pontier, (United Reformed Churches), S. Dean Turbeville, (Associate Reformed Presbyterian Church), Drs. Roelf C. (Karlo) Janssen and Prof. Drs. Klaas Wezeman (Reformed Churches in the Netherlands [liberated]). On motion they were seated as corresponding members.

8. **COMMITTEE ON ARRANGEMENTS.** Mr. David E. Haney reported for the Committee on Arrangements at this time and at other times during the Assembly.

9. **WELCOME BY DR. ZYLSTRA.** On motion Dr. Carl Zylstra, President of Dordt College, was granted the privilege of the floor to address the Assembly. Dr. Zylstra welcomed the commissioners.

10. **ELECTION OF MODERATOR.** The floor was declared open for nominations to the office of Moderator. Messrs. Coie and Strange were nominated. The Moderator later announced the election of Mr. Coie. Mr. Barker escorted Mr. Coie to the chair. Mr. Clawson welcomed Mr. Coie. Mr. Barker led in prayer for the Moderator.

11. **COMMITTEE ON ARRANGEMENTS.** Mr. Haney reported for the Committee on Arrangements.

12. **REQUEST TO ADDRESS THE ASSEMBLY.** A request from the Presbytery of New Jersey for a presentation of 15 minutes to the Assembly on behalf of the Boardwalk Chapel was referred to a committee consisting of Messrs. Phillips (convener), Conard, and Poundstone (Standing Rule V1.E) (See §50).

13. **OVERTURES, COMMUNICATIONS, AND APPEALS.** The Stated Clerk presented overtures, communications, and appeals addressed to the Assembly. They were referred as indicated in §16.

See: OVERTURES, pp 53-54.
14. DAILY SCHEDULE. On motion the times for convening, recessing, and reconvening were adopted in the following amended form:

<table>
<thead>
<tr>
<th></th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convene</td>
<td>8:00 a.m.</td>
<td>1:15 p.m.</td>
<td>6:45 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>12:20 p.m.</td>
<td>5:20 p.m.</td>
<td></td>
</tr>
</tbody>
</table>

Exceptions:
- a. Recess Thursday 6/26, after item 13 to permit Advisory Committees to begin work.
- b. Reconvene Friday 6/27, 12:00 noon or at the call of the Moderator.
- c. No session Saturday evening.

All sessions of the Assembly open with the singing of a hymn and prayer. A daily devotional service: 12:00 noon to 12:20 p.m., Thursday through Tuesday.

Leaders
- Friday – June 27, (CUS) Joseph A. Aukseka
- Saturday – June 28 (C&SNY) William Shishko
- Monday – June 30 (DK) W. Vernon Picknally
- Tuesday – July 1 (M&O) Brian L. De Jong

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

1. Assembly convenes 8:00 p.m., Wednesday June 25, 2003
2. Worship service conducted by the Rev. Douglas B. Clawson, Moderator of the 69th General Assembly
3. Assembly recess at conclusion of worship service, to reconvene at 8:00 a.m., Thursday, June 26, 2003
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 Arrangements
9. Presentation of overtures, communications, complaints, and appeals
10. Set times for convening, recessing, and reconvening
11. Adoption of docket

On motion the remainder of the docket presented by the Stated 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. Temporary Committee on Arrangements, three members
   c. Temporary Committee to Examine Presbyterial Records, sixteen members
   d. Temporary Committee to Examine Standing Committee Records, eight members (none to be a member of any Standing Committee)
14. Report of Stated Clerk
16. Appointment of Assistant Clerk
17. Action on Revisions to the Standing Rules proposed by the previous Assembly
19. Election of Statistician
20. Greetings and addresses by Fraternal Delegates from other bodies to be at times agreeable to them and to the Moderator
21. Report of the Committee on Christian Education
22. Report of the Committee on Foreign Missions
23. Report of the Special Committee on the Work of Foreign Missions
24. Report of the Committee on Home Missions and Church Extension
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. Report of the Committee on Appeals and Complaints
30. Consideration of all Overtures not already acted upon, 8:00 a.m., Monday, June 30
31. Report of the Committee on Chaplains
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 on the Committee on Views of Creation
36. Temporary Committees other than Presbyterial Records, Standing Committee Records, and those already completed in connection with earlier reports
37. Report of the Committee to Examine Presbyterial Records, 8:00 a.m. Tuesday, July 1
38. Report of the Committee to Examine Standing Committee Records, following item 37
39. Reports of the Temporary Committee on Date, Place, and Travel as appropriate during the Assembly
40. Set Budgets for General Assembly purposes
41. Resolution of thanks
42. Unfinished Advisory Committee Business
43. Miscellaneous business
44. Reading and approval of Minutes (Note: Minutes are presented for approval following the lunch recess beginning on Saturday, June 28)
45. Dissolution of the Assembly (not later than noon, Wednesday, July 2, 2003)

16. TEMPORARY COMMITTEES ERECTED. On motion it was determined that the following temporary committees be erected, with reports, overtures, communications, complaints, and appeals referred to them as indicated (cf. §13), and that the commissioners named below be appointed to these committees and the name given with each committee be the convener of the committee.

Advisory Committee 1
Members: Messrs. Bradley, Currie, Ellis, Ferry, Forkner, Moody, Pluister, Tavares, Wagner, Van Drunen
Report of the Committee on Foreign Missions
Report of the Committee on the Work of Foreign Missions
Seventieth General Assembly

Advisory Committee 2  Total-11  Conard (NW)
  Members: Messrs. Bacon, Brown, Collison, F. K. Elder, Nelson, Oharek, Puglia,
  Serven, D. J. Wallace, Willet
  Report of the Committee on Christian Education

Advisory Committee 3  Total-11  Trice (SE)
  Members: Messrs. Boer, Browne, Campbell, Estelle, Fernandez, Hettinga, Jambura,
  Marsh, Ploegman, Zuelch
  Report of the Committee on Home Missions and Church Extension

Advisory Committee 4  Total-9  Jackson (OH)
  Members: Messrs. Chanoux, Galbraith, B. L. Gesch, Lee, Migotsky, Swink, Sadorf,
  van't Voort
  Report of the Committee on Coordination

Advisory Committee 5  Total-9  K. A. Smith (M&O)
  Members: Messrs. Bond, Fields, B. J. Mulder, Olinger, Papke, Pontier, Stevenson,
  Winder
  Report of the Committee on Diaconal Ministries
  Report of the Committee on Pensions
  Report of the Committee on Chaplains

Advisory Committee 6  Total-8  Van Meerbeke (PH)
  Report of the Committee on Ecumenicity and Interchurch Relations
  Communications #1-7, 9-10, 13-15

Advisory Committee 7  Total-10  Poundstone (SC)
  Members: Messrs. Bancroft, Elder, R. A., Hard, Hodgson, Hollister, M. J. Mulder,
  Trouwbost, Tyson, Williams
  Report of the Historian
  Report of the Committee for the Historian
  Report of the Committee on Views of Creation
  Communications #8, 11

Advisory Committee 8  Total-9  Miller (OH)
  Members: Messrs. Barker, Gorrell, Hunt, Laurie, Strange, Troxel, P. J. Wallace,
  Watson,
  Report of the Committee on Revisions to the Directory for Public Worship

Advisory Committee 9  Total-9  Wisdom (SW)
  Members: Messrs. Ayres, Buchanan, Gregg, Klein, Knierim, MacKenzie,
  Mortensen, Ramsey
  Report of the Stated Clerk
  Report of the Statistician
  Report of the Trustees of the General Assembly
  General Assembly Budget
### Advisory Committee 10A

**Total:** 9  
*Fesko (SE)*

**Members:** Messrs. Auksela, Davenport, Deliyannides, Foh, W. Gesch, Mueller, Nolder, Stazen

Report of the Committee on Appeals and Complaints

- **Appeal #1**
  - C. Lee Irons
  - Complaint of Martin L. Dawson et al.

### Advisory Committee 10B

**Total:** 9  
*Gidley (OH)*

**Members:** Messrs. Bergquist, deHaas, Johnson, Jones, Korzep, Pearce, Shishko, Winslow

Report of the Committee on Appeals and Complaints (Can a Standing Committee Bring a Charge?)

- **Appeals #2**
  - John O. Kinnaird
- **Appeals #4**
  - Complaint of Bradford D. Freeman
- **Appeals #5**
  - Complaint of John P. Galbraith
- **Appeals #6**
  - Complaint of Paul M. Elliott
- **Communication #12**

### Temporary Committee on Arrangements (#11)

**Total:** 3  
*Watkins (SO)*

**Members:** Messrs. Copeland, Meeker

### Temporary Committee to Examine Presbyteryal Records (#12)

**Total:** 16  
*Sutton (NJ)*

**Members:** Messrs. Babcock, De Jong, Gibbons, Gregson, Harbman, Harrington, Mason, McManus, Monaghan, Montemarano, Picknally, Raih, M. T. Smith, Stafford, Wortman

### Temporary Committee to Examine Standing Committee Records (#13)

**Total:** 8  
*Dillard (NW)*

**Members:** Messrs. Acker, Baum, Kelley, Knox, Perkins, Rao, Shatzer

17. **RECESS.** Following prayer led by Mr. Phillips, the Assembly recessed at 9:32 a.m. for advisory committee meetings.

18. **DEVOTIONAL.** The order of the day having arrived at 12:00 noon, the Assembly reconvened for a devotional service. Mr. Hunt read 1 Corinthians 13 and delivered a message entitled "Debate in the Context of Love." He led in prayer. The Assembly sang the hymn "We Are God’s People."

19. **RECESS.** The Assembly recessed at 12:24 p.m.
20. **RECONVENE.** The Assembly reconvened at 12:00 noon. Mr. Auksela led in prayer.

21. **DEVOTIONAL.** Mr. Auksela delivered a message entitled "The Omnipotent God," based on Isaiah 46:1-4. The Assembly sang the hymn, "O Worship the King."

22. **RECESS.** The Assembly recessed at 12:23 p.m.

23. **RECONVENE AND MEMBERS EXCUSED.** The Assembly reconvened at 1:20 p.m. On motion, the Assembly excused Messrs. Bergquist, Pearce, and Shishko from the afternoon session of June 27, 2003, in order to perform a task to assist Advisory Committee 10B in its work. The Moderator read Psalm 119:137-143 and the Assembly sang the hymn, "God Is Our Refuge and Our Strength." Mr. Boer led in prayer.

24. **FRATERNAL DELEGATE ADDRESS.** Mr. Peterson introduced the Rev. Jeffrey D. DeBoer, fraternal delegate of the Reformed Church in the United States. Mr. DeBoer addressed the Assembly.

25. **STATED CLERK'S REPORT.** Mr. Duff presented the report of the Stated Clerk (see pp. 136-140), with the following recommendations:

**RECOMMENDATIONS**

1. Since a majority of the presbyteries (fifteen) have informed the Stated Clerk that they approve of the proposed amendments to the *Book of Discipline*, the moderator should declare that this will go into effect in accordance with FG XXXII:2, effective January 1, 2005 (see II.A., pp. 136-137).

2. That the proposed amendments to the *Standing Rules of the General Assembly* be adopted (See II.B., p. 137, and §35 below).

26. **ADVISORY COMMITTEE 9 (Stated Clerk).** Mr. Ayres reported that Advisory Committee 9 concurred with the recommendations of the Stated Clerk.

27. **DECLARATION OF AMENDMENT OF BOOK OF DISCIPLINE.** The Moderator made the declaration contained in Recommendation 1 of the Stated Clerk.

28. **TRUSTEES.** Mr. Barker presented the report of The Trustees (see pp. 141-145), with the following recommendations:

1. Nominate the Rev. Donald J. Duff for the position of Stated Clerk for the term running from the 2004 General Assembly to that in 2007 (Note: the *General Assembly Standing Rules* require that the election occur at this Assembly).

2. In regard to the Clerk of the General Assembly, the following listed remuneration package for the Stated Clerk of the General Assembly for 2004 be adopted:
### Journal

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$32,216</td>
</tr>
<tr>
<td>Housing Allowance</td>
<td>29,202</td>
</tr>
<tr>
<td>FICA Reimbursement (1/2)</td>
<td>4,698</td>
</tr>
<tr>
<td>Pension (6% of salary and housing plus $1027. See note below)</td>
<td>4,715</td>
</tr>
<tr>
<td>Disability Insurance</td>
<td>500 (est.)</td>
</tr>
<tr>
<td>Workers’ Compensation Insurance</td>
<td>400 (est.)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$71,731</td>
</tr>
</tbody>
</table>

(Including four weeks of paid vacation.)

Note: Since the Clerk is covered by his spouse’s medical insurance he decided to drop the OPC plan. An additional $1027 was added to the pension since there is no expense for health insurance.

3. The Trustees in accordance with the *Standing Rules* XI:2.e. ("propose to the General Assembly a budget for the General Assembly Operation Fund, and suggest a per capita contribution for payment of the assembly expenses") propose the following budget for the General Assembly Operation Fund for 2004 and request the churches of the denomination to contribute $14 per communicant member to the General Assembly Operation Fund in 2004: (see action on the GAOF Budget, §219).

29. ADVISORY COMMITTEE 9 (Trustees). Mr. Ayres reported for Advisory Committee 9 that it concurred with the recommendations of the Trustees.

30. ELECTION OF STATED CLERK. The Trustees placed the name of Mr. Duff in nomination for the position of Stated Clerk, for the term running from the 2004 General Assembly to that in 2007. In the absence of other nominations he was declared elected.

31. ACTION ON RECOMMENDATION 2. Recommendation 2 of The Trustees was adopted.

32. SECRETARIAL HELP. Mr. Ayres presented the following recommendation of Advisory Committee 9, which was adopted: that the 70th General Assembly encourage the Trustees and the Stated Clerk to employ secretarial help as budgeted in order to ease the clerical burdens of the Clerk’s office.

33. APPOINTMENT OF ASSISTANT CLERK. The Stated Clerk announced, pursuant to *Standing Rule* III.B.4.a., he had asked Mr. Mahaffy to serve as Assistant Clerk, and he consented.

34. TRUSTEES ELECTION. The floor was opened for nominations to The Trustees for the class of 2006. The following were nominated: *Minister*: Samuel H. Bacon; *Ruling elder*: Barker. In the absence of other nominations the Moderator declared them elected.

35. AMENDMENTS TO STANDING RULES. On separate motions the three amendments to the *Standing Rules* proposed by the 69th General Assembly were adopted as follows:
The 69th General Assembly proposed to the 70th General Assembly the following amendments to the Standing Rules. (Minutes of the Sixty-Ninth General Assembly, Journal §26, 28)

1. That Standing Rules X.4.a.(1) be changed as follows:
   a. Temporary Committees shall include the following:
      (1) To Examine Presbyterial Records, composed of as many twelve members with each member from a different presbytery, as there are presbyteries at the time the committee is appointed. The committee shall conduct an examination of presbyterial records in accordance with the Assembly’s Rules for Examining Presbyterial Minutes. Presbyterial minutes shall be kept according to the Assembly’s Rules for Keeping Presbyterial Minutes.

2. That Standing Rules X.2. and X.4. be changed as follows: (Minutes of the Sixty-Ninth General Assembly, Journal §107
   a. that “Date, Place and Travel” be replaced by “Arrangements” in sections X.2.a. and h., X.4.a.(3), and XII.5.
   b. that section X.2.h.(3) be replaced by “Be responsible for arrangements before and during the meetings of the General Assembly that will enable the work of the Assembly. In order to facilitate the exercise of this responsibility, presbyteries and committees authorized to send commissioners or corresponding members are requested to elect such persons and to communicate their selection, including name, address, and telephone number, to the Committee and the Stated Clerk by March 1.”
   c. that the phrase “and recommend the date and place of the next regular General Assembly” be removed from X.4.a.(3).

3. That Standing Rules X.2.j. be changed as follows: (Minutes of the Sixty-Ninth General Assembly, Journal §147)
   that the first sentence of Standing Rules X.2.j be changed to read: “The Committee on Chaplains shall consist of four members, arranged in one class of two members and two classes of one member each.”

36. STATISTICIAN’S REPORT. Mr. Brown presented his report as Statistician (see pp. 146-150).

37. ADVISORY COMMITTEE 9 (Statistician). Mr. Ayres reported the silence of Advisory Committee 9 concerning the report of the Statistician.

38. ELECTION. Nominations were opened for the office of Statistician for a one-year term. Mr. Brown was nominated. In the absence of other nominations he was declared elected.

39. CHRISTIAN EDUCATION. Dr. Gidley, President of the Committee on Christian Education, presented the report of the Committee (see pp. 151-172). He introduced the General Secretary, the Rev. Larry E. Wilson, who supplemented the report of the Committee. By general consent the Rev. Thomas R. Patete, Executive Director of Great Commission Publications, was seated as a corresponding member. Mr. Patete addressed the Assembly on behalf of Great Commission Publications. The report of the Committee included the following recommendation:

That the 70th General Assembly permit the CCE to continue the MTIOPC along its present lines (under the oversight of the Subcommittee on Ministerial Training), in accordance with the plan presented to the 66th (1999) General Assembly.
Journal

(Grounds, see pp. 169-170).

40. ADVISORY COMMITTEE 2. Mr. Conard reported the silence of Advisory Committee 2 concerning the work of the Committee on Christian Education.

41. ACTION ON RECOMMENDATION. The recommendation of the Committee on Christian Education was adopted.

42. ELECTION, MINISTERIAL TRAINING SUBCOMMITTEE. The floor was opened for nominations to the Subcommittee on Ministerial Training of the Committee on Christian Education for the class of 2006. The following were nominated: Ministers: Sidney D. Dyer and Tyson; Ruling elder: Winslow. At a later time the Moderator announced the election of Messrs. Tyson and Winslow.

43. ARRANGEMENTS. Mr. Watkins presented the following recommendations of the Committee on Arrangements, which were adopted:

1. That the deadline for submission of valid travel vouchers be set for 6:30 p.m. on Friday, June 27.
2. That Daniel Knox be excused from the session of the assembly on Friday, June 27 until noon on Saturday, June 28 to conduct a wedding, with the loss of half of his travel compensation per standing rule XII:5:a.
3. That Larry Conard be excused from the Wednesday, July 2 session of the assembly to conduct a wedding, with the loss of half of his travel compensation per standing rule XII:5:a.
4. That Richard Nelson be excused from the Saturday, June 28 session of the assembly, and possibly from the morning session on Monday, June 30 for family reasons, with the loss of half of his travel compensation per standing rule XII:5:a.
5. That John Kinnaird be excused from the Wednesday, July 2 session of the assembly at the morning break to catch a 1:00 p.m. flight as requested on March 31, without loss of travel compensation.

44. RECESS AND RECONVENE. The Assembly recessed at 3:13 p.m. and reconvened at 3:38 p.m.

45. ELECTION, COMMITTEE ON CHRISTIAN EDUCATION. The floor was opened for nominations to the Committee on Christian Education for the class of 2006. The following were nominated: Ministers: Dyer and Williamson; Ruling elders: Daryl G. Hart, Ph.D. (La Mesa) and Rao. The Moderator declared Messrs. Dyer and Williamson elected. At a later time the Moderator announced the election of Dr. Hart.

46. FOREIGN MISSIONS. Dr. Gaffin, President of the Committee on Foreign Missions, presented the report of the Committee (see pp. 173-213). He introduced the General Secretary, Mr. Mark T. Bube, who supplemented the report of the Committee. The Rev. Douglas B. Clawson, Associate General Secretary, also addressed the Assembly. By general consent the Assembly granted the Rev. Messrs. Stewart A. Lauer and Gerry J. Mynders the privilege of the floor to report to the Assembly. Mr. Bube introduced the Rev. Stewart A. Lauer, who addressed the Assembly on the work of the Japan Mission. Mr. Bube also introduced the Rev. Gerry J. Mynders, newly called and installed to serve as a missionary to Suriname. Mr. Mynders reported on the work he would be doing in Suriname.
47. ADVISORY COMMITTEE 1 (Committee on Foreign Missions). Mr. Phillips reported the silence of Advisory Committee 1 regarding the report of the Committee on Foreign Missions.

48. LAUER, PRIVILEGE OF FLOOR. On motion Mr. Lauer was granted the privilege of the floor during the discussion of the report of the Committee on Foreign Missions and the report of the Special Committee on the Work of Foreign Missions.

49. ELECTION. The floor was opened for nominations to the Committee on Foreign Missions for the class of 2006. The following were nominated: Ministers: Paul N. Browne, Campbell, Peterson, and Benjamin J. Snodgrass; Ruling elders: Gordon E. Kauffman (Calvary Phillipsburg), Swink, R. Arthur Thompson (Westfield), and Bradley Y. Winsted (Atlanta). At a later time the Moderator announced the election of Messrs. Browne, Peterson, Snodgrass, Thompson, and Winsted.

50. SPECIAL COMMITTEE ON REQUEST TO ADDRESS THE ASSEMBLY. Mr. Phillips reported for the Special Committee on Request to Address the Assembly (see §12). He presented the recommendation of the Committee, which was adopted as follows:

RECOMMENDATION:
That the request of the Presbytery of New Jersey be denied without prejudice.

Grounds:
(1) While the Boardwalk Chapel is a worthy cause to promote, opening Assembly time to one worthy OPC cause sets a precedent that the Assembly cannot afford to set because of the many worthy causes that might make similar requests.
(2) The Committee suggests that the Presbytery consider making a presentation of its work in a corner of the Commons, possibly during mealtime. While not specifically encouraging worthy presentations in informal settings, this, nonetheless, seems the only venue to accommodate the desire for presentations other than displays.

51. PRAYER. Mr. Ayres led in prayer for the work of the Stated Clerk, the Statistician, and The Trustees.

52. SPECIAL COMMITTEE ON THE WORK OF FOREIGN MISSIONS. Mr. Troxel presented the report of the Special Committee on the Work of Foreign Missions (see pp. 214-250)

53. RECESS. The Assembly recessed at 5:21 p.m. after Mr. Conard led in prayer for the work of the Committee on Christian Education.

Friday Evening, June 27, 2003

54. RECONVENE. The Assembly reconvened at 6:45 p.m. and sang the hymn “The Lord’s My Shepherd.” Mr. Monaghan led in prayer.

55. EXCUSE FROM ATTENDANCE GRANTED. On motion Messrs. Bergquist,
Journal

Pearce, and Shishko were excused from attending the evening session in order to assist Advisory Committee 10B in its work.

56. SPECIAL COMMITTEE ON THE WORK OF FOREIGN MISSIONS, Report of the Minority. Mr. Williamson presented the report of the Minority of the Special Committee on the Work of Foreign Missions (see pp. 251-268).

57. ADVISORY COMMITTEE 1 (Special Committee on the Work of Foreign Missions). Mr. Phillips presented the report of Advisory Committee 1 on the Special Committee on the Work of Foreign Missions as follows:

Advisory Committee 1 met with Messrs. Troxel and Williamson (members of the special committee), Messrs. Bube, Clawson, Gaffin, and Mahaffy (of the Committee on Foreign Missions), Mr. Jerrell, and Messrs. Atallah and Lauer.

As to the report of the Special Committee and the report of the minority, AC1 has endeavored to maintain focus on the mandate of the Special Committee as a matter distinct from its historical background.

RECOMMENDATIONS:
1. That the following be substituted for Recommendation 1 of the report of the minority: That the Assembly acknowledge the administrative authority of the Committee on Foreign Missions vis-à-vis the 5th Commandment (cf. WCF XXXI.II) to include:
   a. biblical prescriptions,
   b. inferences of good and necessary consequences, and
   c. circumstances requisite to effect in good order (1) or (2) above.

Ground:
In light of 1 Corinthians 14:40, our confession acknowledges that the administrative authority of the church appropriately extends to circumstantial matters (cf. WCF I.VI). Such circumstantial directives are included within the scope of the biblical injunctions to submission and obedience (e.g., Eph. 5:21, Rom. 13:7; cf. ordination vow #4; WCF XX.IV; WLC #124-132). Further, reciprocal respect and consideration are appropriate in the giving as well as the receiving of directives. For example, Paul appeals to Philemon when he could have commanded (Philemon 8-10; cf. for another example, 1 Peter 5:1).

2. That the Assembly not sustain Recommendations 2-4 of the report of the minority.

Grounds:
   a. The author has acknowledged to ADVISORY COMMITTEE 1 that most of these the Committee on Foreign Missions has already addressed or is addressing, and his main zeal is not in these recommendations, but in his Recommendation 1.
   b. While much of the work of the Committee on Foreign Missions should be open, Recommendation 3 is imprudent due to the differences in the nature of responsibilities of the Committee and the Assembly.

3. That the Assembly request the Committee on Foreign Missions to amend its Manual to include a procedure whereby a missionary or mission can communicate with the Committee on Foreign Missions concerning a directive, particularly a directive to which the missionary/mission has conscientious objection, and that the procedure in-
Seventieth General Assembly

clude time obligations on the Committee on Foreign Missions to respond.

Grounds:

a. Though there is provision in the Manual for missionaries to “appeal a decision of the Mission to the Committee, and a decision of the Committee to the General Assembly,” there is no provision or procedure in the Manual for appealing a Committee directive to the Committee (cf. 4.1.3).

b. This deficiency was acknowledged by the General Secretary.

Pastoral Footnote:

It has become evident to ADVISORY COMMITTEE 1 that the action of the 68th General Assembly (cf. Minutes, §188) has not been effective in promoting reconciliation between disagreeing parties. In noting this, ADVISORY COMMITTEE 1 encourages the members of the Assembly to continue in prayer for this matter, and to use their good offices to help brothers dwell together in unity (Ps. 133:1).

58. WHOLE MATTER REFERRED. Recommendation 1 of the Minority of the Special Committee on the Work of Foreign Missions was moved (see p. 253). Recommendation 1 of Advisory Committee 1 was moved as a substitute. On motion the whole matter was referred to Advisory Committee 1 (see §68).

59. ORDER OF THE DAY EXTENDED. On motion the order of the day was extended to the completion of the oral presentation of the Committee on Home Missions and Church Extension.

60. COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION. Mr. Hilbelink, President of the Committee on Home Missions and Church Extension, presented the report of the Committee (see pp. 269-282). He introduced home missionaries and regional home missionaries present at the Assembly. Mr. Hilbelink introduced the Committee’s General Secretary, the Rev. Ross W. Graham, who addressed the Assembly. He introduced Mr. Trice, who reported on his work as a home missions committee chairman and the planting of a daughter church in Charlotte, North Carolina. Mr. Ellis reported on the planting of a church in the Jessup Maximum Security Prison.

61. RECESS. The Assembly recessed at 9:22 p.m. after Mr. Phillips led in prayer for the work of Foreign Missions.

Saturday Morning, June 28, 2003

62. RECONVENE. The Assembly reconvened at 8:02 a.m. The Assembly sang the hymn, “When This Passing World Is Done,” and Mr. Shishko led in prayer. The Moderator read Joshua 1:1-9.

63. PROTEST #1. Mr. Duff read the following protest:

The undersigned protest the Assembly allowing statements to be made in the assembly that the Committee on Foreign Missions has made a mistake in a major matter for which the committee should repent. A man can have a personal opinion (even a strong opinion) that a mistake has been made, but he may not refer to a historical case and state
that such a major mistake has been made by the committee for which it should apologize and admit it was wrong, when, in his argumentation the alleged mistake is not identified and the body being addressed has next to none of the facts of the case but is being asked to accept the man's personal opinion as being an accurate description of the case. The committee, and members of the committee who are present, are not in a place to answer these unspecified allegations of error and are wrongly put in an unfavorable light.

If a man believes that such a terrible mistake has been made by the Committee on Foreign Missions, he should use the proper channels of confronting the committee with its error, and if not satisfied that the committee has admitted its error should seek redress by bringing the matter before the assembly in a way that a proper adjudication of the matter can be accomplished.

Donald J. Duff, Bond, Bradley, Brown, Gibbons, Harbman, Hilbelink, Laurie, Mahaffy, P. J. Wallace.

64. COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION (Continued). Mr. Graham continued the report of the Committee. Mr. Watkins reported to the Assembly on the planting of a new work in Oviedo, Florida. Mr. Gerber also reported on the work of the Committee.

65. ADVISORY COMMITTEE 3. Mr. Trice reported the silence of Advisory Committee 3 regarding the work of the Committee on Home Missions and Church Extension.

66. ELECTION. The floor was opened for nominations to the Committee on Home Missions and Church Extension for the class of 2006. The following were nominated: Ministers: Bergquist, Hilbelink, and Lawrence Semel; Ruling elders: Barker and Garrett A. Hoogerhyde (Nutley). In the absence of other nominations they were declared elected.

67. PRAYER. Mr. Trice led in prayer for the work of the Committee.

68. ADVISORY COMMITTEE 1 (Continued). Mr. Phillips presented the report of Advisory Committee 1 on matters referred to it ($58) in the following form, noting that the Advisory Committee's recommendation in the following modified form, was being presented in lieu of its earlier recommendations and the recommendations of the Minority of the Special Committee on the Work of Foreign Missions:

RECOMMENDATION:
That the Assembly request the Committee on Foreign Missions to amend its Manual to include a procedure whereby a missionary can communicate with the Committee on Foreign Missions, and if desired, also with his presbytery, concerning a directive, particularly a directive to which the missionary has conscientious objection, and that the procedure include time obligations on the Committee on Foreign Missions to respond.

Grounds:
1. Though there is provision in the Manual for missionaries to “appeal a decision of the Mission to the Committee, and a decision of the Committee to the General Assembly,” there is no provision or procedure in the Manual for appealing a Committee directive to the Committee (cf. 4.1.3) and the presbytery.
2. This deficiency was acknowledged by the General Secretary.
Seventieth General Assembly

69. **ACTION ON RECOMMENDATION.** The Recommendation of Advisory Committee 1 was adopted in the following amended form:

That the Assembly request the Committee on Foreign Missions to amend its *Manual* to include a procedure whereby a missionary can communicate with the Committee on Foreign Missions, and if he desires, also with his presbytery, concerning a directive, particularly a directive to which the missionary has conscientious objection, and that the procedure include time obligations on the Committee on Foreign Missions to respond.

The Moderator declared that the Special Committee on the Work of Foreign Missions was dissolved, thus disposing of Recommendation 2.

70. **RECESS AND RECONVENE.** The Assembly recessed at 10:02 a.m. and reconvened at 10:25 a.m.

71. **PRINTING REPORT OF THE MINORITY.** On motion it was determined that the report of the Minority of the Special Committee on the Work of Foreign Missions be printed in its entirety in the *Minutes* except for Appendix A, and that all personal names be removed from the portion printed.

72. **COMMITTEE ON COORDINATION.** Mr. Phillips presented the report of the Committee on Coordination (see pp. 283-300). Mr. David E. Haney, Director of Finance and Planned Giving, reported to the Assembly. The report of the Committee included the following recommendations:

1. The Committee recommends that the 70th General Assembly approve the following Worldwide Outreach program for 2004 (see III. A, above):

<table>
<thead>
<tr>
<th>Committee</th>
<th>Requests</th>
<th>COC Proposal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$317,000</td>
<td>$265,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>$910,000</td>
<td>$865,000</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$925,000</td>
<td>$825,000</td>
</tr>
<tr>
<td>Sub-total</td>
<td>$2,152,000</td>
<td>$1,955,000</td>
</tr>
</tbody>
</table>

   New Horizons       | $200,000  |              |
   Coordination       | $270,000  |              |
   Total 2004 WWO     | $2,622,000| $2,425,000   |

   Increase over 2003 approved budget | 9.25% | 1.04% |

2. The Committee recommends that if the Worldwide Outreach shortfall for 2003 be greater than $100,000 (ca. 4%), the Assembly authorize the Committee on Coordination to conduct a special offering in the spring of 2004.

73. **ADVISORY COMMITTEE 4.** Mr. Jackson presented the report of Advisory Committee 4 as follows:

   **RECOMMENDATION**

   That the General Assembly request the Committee on Coordination itemize the salaries and compensation packages of all the General Secretaries in the General Assem-
bly financial reports and to instruct the program committees to provide such budgetary information to the Committee on Coordination.

**Grounds:**
(1) Local churches follow this procedure
(2) Presbyteries require congregations to submit the pastor’s salary package to Presbytery
(3) GA follows this procedure in regards to the stated clerk’s budget
(4) Standard practice in many non-profit organizations
(5) Supports clear and prudent oversight

Advisory Committee #4 is silent on COC recommendation #1 and #2

A letter was sent to the Committee on Coordination expressing suggestions for communicating the needs of Worldwide Outreach to the churches and presbyteries.

**74. ACTION ON RECOMMENDATIONS.** The two recommendations of the Committee on Coordination were adopted. The recommendation of Advisory Committee 4 was lost.

**75. ELECTION.** The floor was opened for nominations to the Committee on Coordination for the class of 2006. The following were nominated: Minister: James L. Bosgraf; Ruling elders: Copeland, Gregory S. De Jong (Wheaton), Gregg, Ted A. Weber (Oklahoma City). In the absence of other nominations the Moderator declared Mr. Bosgraf elected. At a later time the Moderator announced the election of Mr. Weber. Mr. Jackson led in prayer for the work of the Committee on Coordination, and for Mrs. Janet Giandomenico.

**76. DIACONAL MINISTRIES.** Mr. Coppes presented the report of the Committee on Diaconal Ministries (see pp. 301-311), including the following recommendations:

**RECOMMENDATIONS**
1. That the General Assembly request the congregations to give at least half of their contributions by the end of May.
2. 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, and to make certain that the call includes a provision for adequate retirement and for payment of hospitalization, surgical, and major medical insurance.
3. That the General Assembly request the Presbyteries to investigate whether all their ministers have adequate medical insurance coverage and retirement provision including looking into the sufficiency of co-pay and other alternatives.
4. That for the year 2004 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested rate of $29.00 per communicant member.

**77. ADVISORY COMMITTEE 5.** Mr. K. A. Smith reported the silence of Advisory Committee 5 regarding the work of the Committee on Diaconal Ministries.

**78. ACTION ON RECOMMENDATIONS.** On separate motions Recommendations
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1-4 of the Committee were adopted, including Recommendation 3 in the following amended form:

3. That the General Assembly request the Presbyteries to ensure as much as possible that all their ministers have adequate medical insurance coverage and retirement provision, including looking into the sufficiency of co-pay and other alternatives.

79. ELECTION. The floor was opened for nominations to the Committee on Diaconal Ministries for the class of 2006. The following were nominated: Minister: Coppes; Deacons: Roy W. Ingelse (Oostburg) and Robert J. Wright (Pole Tavern). In the absence of other nominations they were declared elected.

80. ARRANGEMENTS. Mr. Watkins presented recommendations of the Committee on Arrangements, which were adopted as follows:

1. That Thomas Trouwborst be excused at 11:00 of the morning session of the Assembly on July 2 to make a flight out of Omaha, with the loss of $1.00 of his travel compensation.
2. That W. Wayne Mortensen be excused at 11:00 of the morning session of the Assembly on July 2 to take his pastor to Omaha, with the loss of $1.00 of his travel compensation.
3. That Timothy Gregson be excused, due to the death of his sister-in-law, from all sessions after the morning break on Friday, June 27, 2003, without loss of travel compensation.

81. DEVOTIONS. The order of the day having arrived, Mr. Shishko read 2 Corinthians 8:23 and delivered a message entitled, "Those Sent, the Glory of Christ." The Assembly sang the hymn, "Shine Thou upon Us, Lord."

82. RECESS. The Assembly recessed at 12:20 p.m. after Mr. Shishko led in prayer.

Saturday Afternoon, June 28, 2003

83. RECONVENE. The Assembly reconvened at 1:17 p.m. and sang the hymn, "Jesus, with Thy Church Abide." Mr. McManus led in prayer.

84. APPROVAL OF MINUTES. The Assistant Clerk presented the Minutes of the sessions of Wednesday night through Thursday morning (§1-16). They were approved as corrected.

85. FRATERNAL ADDRESS. Mr. Peterson introduced the Rev. Drs. R. C. (Karlo) Janssen and Prof. Drs. Klaas Wezeman, fraternal delegates of the Reformed Churches in the Netherlands (liberated). Mr. Janssen addressed the Assembly and reported the invitation of the Reformed Churches in the Netherlands, extended by the General Synod of Zuidhorn in 2002, to enter into a sister church relationship with them. Mr. Peterson responded.

86. PENSIONS. Mr. Huibregtse, Chairman of the Committee on Pensions, presented the report of the Committee (see pp. 312-330), including the following recommendations:
RECOMMENDATIONS
1. The Committee recommends that the 70th General Assembly continue the current self-insured health plan.
2. The Committee recommends that the 70th General Assembly request a contribution of $15.00 per communicant member from the churches in 2004 to aid in building an adequate reserve fund.

87. ADVISORY COMMITTEE 5. Mr. K. A. Smith reported the silence of Advisory Committee 5 concerning the report of the Committee on Pensions.

88. ELECTION. The floor was opened for nominations to the Committee on Pensions for the class of 2006. The following were nominated: Ruling elders: Huibregtse and Stahl. In the absence of other nominations the Moderator declared them elected.

89. ACTION ON RECOMMENDATIONS. The recommendations of the Committee were adopted. Mr. K. A. Smith led in prayer for the work of the Committee on Diaconal Ministries and the work of the Committee on Pensions.

90. ECUMENICITY AND INTERCHURCH RELATIONS. Mr. Tyson presented the report of the Committee on Ecumenicity and Interchurch Relations (see pp. 331-351). He introduced Mr. Peterson, the part-time Administrator, who reported to the Assembly. The report included the following recommendation:

RECOMMENDATION
Your Committee recommends that the 70th General Assembly of the Orthodox Presbyterian Church approve the Reformed Church of Quebec for membership in the North American Presbyterian and Reformed Council.

91. ADVISORY COMMITTEE 6. Mr. Van Meerbeke reported for Advisory Committee 6 on the Committee on Ecumenicity and Interchurch Relations as follows:

The Advisory Committee #6 met with committee members the Rev. Jack J. Peterson and Elder Richard A. Barker. It also met with the following fraternal delegates:

| Mr. Klaas Wezeman          | Reformed Church in the Netherlands, Liberated |
| The Rev. John Murray       | Free Church of Scotland, Continuing          |
| The Rev. Ralph A. Pontier  | United Reformed Churches                     |
| The Rev. S. Dean Turbeville| Associate Reformed Presbyterian Church       |

92. ACTION ON RECOMMENDATION. The recommendation of the Committee on Ecumenicity and Interchurch Relations was adopted.

93. ELECTION. The floor was opened for nominations to the Committee on Ecumenicity and Interchurch Relations for the class of 2006. The following were nominated: Messrs. Bube, George W. Knight, III, P. J. Wallace, and Williamson. At a later time the Moderator announced the election of Messrs. Bube, Knight, and Williamson.

94. RECESS AND RECONVENE. The Assembly recessed at 3:15 p.m. and reconvened at 3:38 p.m.
95. **REFERRAL OF COMMUNICATIONS.** On motion the recommendation of Advisory Committee 6, that communications 1-7, 9-10 and 13-15 be referred to the Committee on Ecumenicity and Interchurch Relations for the appropriate response to each communication, was adopted.

96. **OVERTURE 1, ADVISORY COMMITTEE 8.** Mr. Miller reported for Advisory Committee 8 on Overture 1 from the Presbytery of Connecticut and Southern New York as follows:

Your committee consulted with representatives of the Presbytery of Connecticut and Southern New York.

**RECOMMENDATION:**

That the overture be adopted, simply changing the last two words, “proposed action” to “decision.”

The recommendation was adopted in the following form, that the 70th General Assembly propose to the presbyteries the adoption of an amendment to the *Form of Government* as follows:

That the following sentence be added to Chapter XXIV, paragraph 3: “If the body is an agency of a presbytery or of the General Assembly, the agency shall at the same time notify the minister’s presbytery of its decision.”

**Grounds:**

1. Ministers’ calls are approved by and ministers are installed into their positions by presbyteries. It is reasonable that the presbytery ought at least to be informed beforehand of any intention to dissolve a ministerial relationship which the presbytery itself created by its installation.

2. An individual minister has a right to contest such dissolution under terms of chapter XXIV, but he must take the initiative to bring the presbytery into the matter. An individual facing such a decision may be hesitant to take such action. Notification of the presbytery at the same time that the minister himself is informed allows for better pastoral care for the minister and provides a way of assuring that his rights are protected.

97. **OVERTURE 2, ADVISORY COMMITTEE 8.** Mr. Miller reported for Advisory Committee 8 on Overture 2 from the Presbytery of Northern California as follows:

Your committee consulted with representatives of the Presbytery of Northern California.

**RECOMMENDATION**

That the overture be denied.

**Grounds:**

1. The proposal does not best promote the purity, peace and unity of the church.
   (a) It is procedurally burdensome.
   (b) It establishes an administrative procedure for what ought to be a case-by-case application of our constitutional standards.
   (c) It is potentially divisive in that it might create classes of officers based on
the number of recorded exceptions.

(d) The end result might well be a denominational catalog of acceptable and unacceptable exceptions to the standards of the church, which would have the unintended consequence of undermining confessionalism.

(2) The mechanism found in our present Form of Government (FG 21.4 and 23.6) is better designed to promote the purity, peace and unity of the church, because the presbytery already must determine whether a candidate's views are consistent with our confession. If his views are inconsistent with the system of doctrine taught in Holy Scripture, then it cannot license or ordain him.

The recommendation was adopted.

98. CHAPLAINS. Mr. Wisdom presented the Report of the Committee on Chaplains (see pp. 352-361), including the following recommendations:

RECOMMENDATIONS

1. That the 70th General Assembly encourage congregations located in areas near military installations or where significant numbers of military personnel live to reach out to active duty personnel and their dependents. Those desiring assistance in determining how to carry out such a ministry are invited to contact one of our OPC chaplains or a member of the Standing Committee on Chaplains.

2. That the 70th General Assembly change the name of this Committee to "The Standing Committee on Chaplains and Military Personnel." The recommended title would bring the Committee's name into closer conformity with that of the PRJC and would more accurately reflect concern for all military personnel from OPC congregations.

99. ADVISORY COMMITTEE 5. Mr. K. A. Smith presented the report of Advisory Committee 5 regarding the report of the Committee on Chaplains as follows:

With regard to the Report of the Committee on Chaplains Advisory Committee 5 moves as a substitute recommendation for the committee recommendation 2:

That the 70th General Assembly of the Orthodox Presbyterian Church proposes to the 71st General Assembly that the Standing Rules and Instruments of the General Assembly of the Orthodox Presbyterian Church be amended at the following places:

1. Chapter X.2.a. "The Committee on Chaplains" be changed to read "The Committee on Chaplains and Military Personnel."

2. Chapter X.2.j. "The Committee on Chaplains" be changed to read "The Committee on Chaplains and Military Personnel."

3. Chapter X.2.j.(1) "Persons in the Military" to "Military Personnel."

Grounds:

(1) The recommended title would bring the Committee's name into closer conformity with that of the PRJC and would more accurately reflect concern for all military personnel from OPC congregations.

(2) Proposed change #3 would bring Chapter X:2:j:(1) into conformity with other places in the Standing Rules and Instrument where the full title of the PRJC is given.

100. ACTION ON RECOMMENDATIONS. Recommendation 1 of the Committee on Chaplains was adopted. Recommendation 2 was adopted in the form proposed
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by Advisory Committee 5 (§99).

101. ELECTION. The floor was opened for nominations to the Committee on Chaplains for the class of 2006. The following were nominated: Messrs. Coie, Martin L. Dawson, Sr., and Lyman M. Smith. At a later time the Moderator announced the election of Mr. L. M. Smith. Mr. K. A. Smith led in prayer for the work of the Committee on Chaplains and for our military personnel.

102. HISTORIAN. Mr. Muether presented his report as Historian (see pp. 362).


104. COMMITTEE FOR THE HISTORIAN. Mr. Olinger presented the report of the Committee for the Historian (see pp. 363-365), including the following recommendation:

That the proposed budget for the fiscal year 2004, as outlined in section V above, be approved.

105. ACTION ON RECOMMENDATION. The recommendation of the Committee was adopted.

106. ELECTION. The floor was opened for nominations to the Committee for the Historian for the class of 2006. Mr. Douglas J. Smith (Moon Township) was nominated. In the absence of other nominations he was declared elected. Mr. Poundstone led in prayer for the work of the Historian and for the work of the Committee on the Historian.

107. COMMITTEE ON VIEWS OF CREATION. Mr. Strange presented the report of the Committee on Views of Creation (see pp. 366-367), including the following recommendation:

In light of the considerations in III (above), the Committee recommends that the 70th General Assembly grant an additional year to the Committee on Views of Creation to complete its final report. This would mean that the final report of the Committee would be presented to the 71st General Assembly (2004).

108. ADVISORY COMMITTEE 7. Mr. Poundstone presented the report of Advisory Committee 7 as follows:

Advisory Committee 7 concurs with the recommendation of the Committee on Views of Creation for the 70th General Assembly to grant an additional year for the committee to complete its final report.

109. ACTION ON RECOMMENDATION. The recommendation of the Committee was adopted.

110. RECESS. The Assembly recessed at 5:29 p.m. after Mr. Clawson led in prayer, praying particularly for Zecharias Abraham, who had been imprisoned in Eritrea, for Katherine VanDrunen, wife of David VanDrunen, who was beginning a treatment for
her cancer, and for the work of the Committee on Views of Creation.

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111. RECONVENE. The Assembly reconvened at 8:00 a.m. and sang the hymn, "There Is a Green Hill Far Away." The Moderator read Psalm 121 and Isaiah 32:1-2, 13-20. Mr. Tyson led in prayer.

112. FRATERNAL ADDRESS. Mr. Peterson introduced the Rev. Ralph A. Pontier, fraternal delegate of the United Reformed Churches. Mr. Pontier addressed the Assembly.

113. APPEALS AND COMPLAINTS (Irons' Appeal). Mr. Mallin presented the report of the Committee on Appeals and Complaints (see pp. 368-371), including the following recommendation:

That the appeal be found in order and properly before the Assembly.

At the request of the Moderator Mr. Clawson assumed the chair.

114. ADVISORY COMMITTEE 10A (Irons' Appeal). Mr. Fesko presented the report of Advisory Committee 10A on the appeal of Mr. Irons as follows:

The advisory committee met with the Rev. C. Lee Irons (appellant), Mr. Archibald Laurie (appellant’s defense counsel), the Rev. Dr. T. David Gordon (appellant’s expert witness), Mr. Roger Wagner (representative of the Judicial Committee for the Presbytery of Southern California), Messrs. Mallin and Jerrell (representatives of the Standing Committee on Appeals and Complaints), and with the Rev. Richard B. Gaffin, Th.D.

The advisory committee is silent with respect to the recommendation of the Committee on Appeals and Complaints.

The advisory committee believes that Mr. Irons’ teaching, having biblical weight and representing one stream of the Reformed tradition, is within the bounds of confessional orthodoxy. However, we are concerned that Mr. Irons proceeded to make public comments critical of the secondary standards without sufficiently bringing these matters to the attention of his fellow elders (FG XIV.5.). We are equally concerned that the Presbytery of Southern California proceeded to a judicial process prior to adequate discussion with Mr. Irons on these matters.

I. PROCEDURAL RECOMMENDATIONS

1. Presentation of the Report of the Committee on Appeals and Complaints pertaining to the appeal (for up to 10 minutes).
2. Presentation of the report of the advisory committee pertaining to the appeal (for up to 10 minutes).
3. Debate and action on the recommendation of the standing committee on Appeals and Complaints that the appeal be found in order and properly before the assembly.
4. Presentation by the appellant (for up to 30 minutes) followed by presentation by the presbytery from whose judgment appeal is taken (for up to 30 minutes).
5. Questions of clarification concerning the presentations of the appellant and of the presbytery, and concerning the recommendations of the advisory committee (for up
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to 30 minutes).

6. Final remarks by the presbytery (for up to 15 minutes) followed by final remarks by the appellant (for up to 15 minutes).

7. Debate and action on the recommendations of the advisory committee regarding consideration and disposition of each specification of error and of the appeal itself.

II. RECOMMENDATIONS:

1. That specification of error 1 be sustained.

Specification of error 1: "The Presbytery of Southern California erred in finding that Mr. Irons has called into question the teaching of the Westminster Standards regarding the moral law."

Ground: While Mr. Irons has scruples about the particular words used to describe the moral law (p.51, Ground C; p.57, Ground F), he affirms the substance of the Standards' teaching that both believers and unbelievers are obligated to obey the moral law.

2. That specification of error 2 be sustained.

Specification of error 2: "The Presbytery of Southern California erred in judging the teaching of Mr. Irons (viz, "that the Decalogue is no longer binding on believers as the standard of holy living") to be "a violation of the system of doctrine contained in the Holy Scriptures as that system of doctrine is set forth in our Confession of Faith and Catechisms" (BD III: 7.b paragraph 2).

Ground: Mr. Irons affirms that in Christ the moral content of the Decalogue is binding on new covenant believers, though he does not use typical terminology to express this teaching.

3. That if either specification is sustained, the assembly determine that the lower judicatory erred in its judgment and its error is of such importance as to require a reversal or modification of the judgment (BD 7.6).

Ground: Specifications of error 1 and 2 are so interrelated that to sustain one entails sustaining the other.

4. That if the error is judged to be of such importance to require a reversal or modification of judgment, that the assembly reverse the judgment (BD 7.6).

115. PROCEDURAL RECOMMENDATIONS ADOPTED. The procedural recommendations of Advisory Committee 10A were adopted.

116. PRESENTATION OF REPORTS. Mr. Jones presented the report of the Committee on Appeals and Complaints regarding the appeal of Mr. Irons. Mr. Fesko presented the report of Advisory Committee 10A.

117. APPEAL FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints regarding the appeal of Mr. Irons was adopted that the appeal be found in order and properly before the Assembly. The Moderator announced
the warning of the Book of Discipline IV.A.1.a.

118. PRESENTATIONS BY APPELLANT AND THE PRESBYTERY. Mr. Laurie, who was serving as counsel for Mr. Irons, and Mr. Irons, presented the appeal to the Assembly. Mr. Wagner delivered a presentation on behalf of the Presbytery of Southern California. The presentation was followed by a time of questions of clarification.

119. RECESS AND RECONVENE. The Assembly recessed at 10:00 a.m. and reconvened at 10:21 a.m.

120. FRATERNAL ADDRESS. Mr. Peterson introduced the Rev. John J. Murray, fraternal delegate of the Free Church of Scotland, Continuing. Mr. Murray addressed the Assembly.

121. WARNING AND QUESTIONS. The Moderator repeated the warning of the Book of Discipline IV.A.1.a. The time of questions continued. On motion the order of the day was extended to allow up to an additional 30 minutes for the time of questions.

122. FINAL REMARKS. Mr. Wagner presented final remarks on behalf of the Presbytery of Southern California. Mr. Laurie presented closing remarks on behalf of the appellant.

123. ACTION ON RECOMMENDATION 1. Mr. Fesko presented Recommendation 1 of Advisory Committee 10A (see §114). On motion the Assembly granted Mr. Williamson the privilege of the floor for the consideration of this appeal.

124. INTRODUCTION OF FRATERNAL DELEGATE. Mr. Peterson introduced the Rev. Timothy P. Diehl, fraternal delegate of the Presbyterian Church in America. On motion he was seated as a corresponding member.

125. DEVOTIONS. Mr. Picknally read Revelation 2:1-7, led in prayer, and delivered a devotional entitled “The Church that Abandoned Her First Love,” and led in prayer. The Assembly sang the hymn, “All People that on Earth Do Dwell.”

126. RECESS. The Assembly recessed at 12:23 p.m.

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127. RECONVENE. The Assembly reconvened at 1:16 p.m. Mr. van’t Voort led in prayer.

128. APPROVAL OF MINUTES. The Assistant Clerk presented the Minutes of the sessions of Thursday morning through Saturday morning (§17-67), which were approved as corrected.

129. INTRODUCTION OF FRATERNAL DELEGATES. Mr. Peterson introduced the Rev. Klaas Jonker and Mr. Art Poppe, fraternal delegates of the Canadian Reformed Churches. On motion they were seated as corresponding members.
130. **FRATERNAL DELEGATE ADDRESS.** Mr. Peterson introduced the Rev. S. Dean Turbeville, fraternal delegate of the Associate Reformed Presbyterian Church. Mr. Turbeville addressed the Assembly.

131. **DISCUSSION OF RECOMMENDATION 1 (Continued).** The Moderator repeated the warning of the *Book of Discipline* IV.A.1.a. Discussion of Recommendation 1 of Advisory Committee 10A continued.

132. **RECESS AND RECONVENE.** The Assembly recess at 3:17 p.m. and reconvened at 3:36 p.m. Mr. K. A. Smith led in prayer.

133. **INTRODUCTION OF FRATERNAL DELEGATE.** Mr. Peterson introduced the Rev. Kenneth MacLeod, fraternal delegate of the Free Church of Scotland. On motion he was seated as a corresponding member.

134. **DISCUSSION OF RECOMMENDATION 1 (Continued).** The Moderator repeated the warning of the *Book of Discipline* IV.A.1.a. Discussion of Recommendation 1 of Advisory Committee 10A continued. Appeal was taken from a ruling of the Moderator. The Moderator was sustained.

135. **RESOLUTION OF THANKS FOR MR. HEISE.** The Assembly without dissent adopted the following resolution of thanks:

> The 70th General Assembly sends its greetings in Christ to you, Mr. David R. Heise, together with its wish that all may go well for you both in body and soul (3 John 2), especially upon hearing of the recent bodily affliction which has prevented your presence at this Assembly, where your cheerful service is missed. Year after year your assistance as teller extraordinaire, sometime sergeant-at-arms, multi-competent navigator and encouraging friend has greatly expedited our meetings. Such faithful service causes us to thank God for you and renews our hope that we will see you again soon at a future assembly.

> Your brothers in Christ,
> The Commissioners of the 70th General Assembly of the OPC

136. **RECESS.** The Assembly recessed at 5:23 p.m. after Mr. Troxel led in prayer for Mr. Heise, for Mr. W. Gesch, who had returned home and was hospitalized because of ill health, for Mr. Pontier's mother, for Miss Seng Thong Phosaath, and gave thanks for the birth of Christian David Stoltzfus.

**Monday Evening, June 30, 2003**

137. **RECONVENE.** The Assembly reconvened at 6:45 p.m. Mr. Deliyannides led in prayer for Mr. Jones, who had been taken to the hospital because of illness.

138. **WARNING AND POSTPONEMENT.** The Moderator repeated the warning of the *Book of Discipline* IV.A.1.a. On motion consideration of Specification of Error
1 was postponed until the completion of action on Specification of Error 2.

139. CONSIDERATION OF SPECIFICATION OF ERROR 2. On motion it was determined that further debate concerning this appeal be limited to two speeches of five minutes each per person. Recommendation 2 of Advisory Committee 10A was moved (see §114).

On motion Mr. Shishko was granted his second speech immediately following his first.

The Moderator put the question, “Shall Specification of Error 2 be sustained?” The specification was not sustained.

The following commissioners requested that their affirmative votes be recorded: Messrs. Babcock, Bond, Deliyannides, Ellis, Estelle, Fernandez, Fesko, Forkner, Hodgson, Klein, Mahaffy, Meeker, Nolder, Troxel, VanDrunen, Van Meerbeke, P. J. Wallace, Wisdom.

Mr. Wilson led in prayer.

140. CONSIDERATION OF SPECIFICATION OF ERROR 1. Recommendation 1 of Advisory Committee 10A was again placed before the Assembly (see §114).

On separate motions at various times during the debate, second speeches, immediately following their first, were granted to Messrs. Laurie, Estelle, and Galbraith. On motion the order of the day was extended until the completion of the immediately pending item of business. On motion Mr. Laurie was granted an additional five-minute speech.

The Moderator put the question, “Shall Specification of Error 1 be sustained?” The specification was not sustained. The following commissioners requested that their affirmative votes be recorded: Messrs. Bond, Deliyannides, Duff, Ellis, Fernandez, Fesko, Klein, Nolder, Van Meerbeke, P. J. Wallace, Wisdom.

The Moderator declared that the judgment of the lower judicatory was affirmed.

141. RECESS. The Assembly recessed at 10:11 p.m. after Dr. Gidley led in prayer.

Tuesday Morning, July 1, 2003

142. RECONVENE. The Assembly reconvened at 8:00 a.m. The Moderator, Mr. Coie, resumed the chair and led in prayer.

143. PRESBYTERIAL RECORDS. Mr. M. T. Smith presented the report of the Committee on Presbyterial Records as follows:

1. That the responses of the following presbyteries to exceptions to their minutes taken by the 68th General Assembly be deemed sufficient: Midwest, Ohio and South.
2. That the responses of the following presbyteries to exceptions to their minutes taken by the 69th General Assembly be deemed sufficient: Central United States, Connecticut and Southern New York, Midwest, Ohio, South, Southeast and Southern California.
3. That the minutes of the following presbyteries be approved without exception and without notation: Connecticut and Southern New York and the Northwest.
4. That the minutes of the Presbytery of the South be approved with the single notation listed by the Committee and without exception.
5. That the minutes of the following presbyteries be approved with the notations
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listed by the Committee and without exception: Dakotas, New Jersey, and Ohio.

6. That the minutes of the Presbytery of the Central United States be approved with the notations listed by the Committee and with the following exception: page 02-59 #2, a special meeting of presbytery was held without a quorum, with only three presbyters being present (FG XIV.3.).

7. That the minutes of the Presbytery of Michigan and Ontario be approved with the notations listed by the Committee and with the following exceptions:
   pages 106 #56, 110 #8, 111 #5, 122 #76, 136 #79, 140 #24, minutes were not signed (Rule 18).

8. That the minutes of the Presbytery of the Mid-Atlantic be approved without notation and with the following exceptions:
   page 2 #9 and page 11 #9 previous actions are cited without giving the date (Rule 14),
   page 2 #10.c. & d. the declarations of the vacancy of two pulpits are not recorded (FG XXII:12.a.4).

9. That the minutes of the Presbytery of the Midwest be approved with the notations listed by the Committee and with the following exceptions:
   pages 1, 13, 30, 34, 39, no place of meeting recorded (Rule 3);
   pages 30, 34 no portion of the calls for the special meetings recorded verbatim (Rule 9).

10. That the minutes of the Presbytery of New York and New England be approved with the single notation listed by the Committee and with the following exception: 02-03 #27 there is no record of the minutes of one session ever being reviewed in the appropriate time frame (FG XIII:8.).

11. That the minutes of the Presbytery of Northern California be approved with the notations listed by the Committee and with the following exceptions:
    the minute book contains no copy of the rules for keeping minutes (Rule 20)
    and contains no copy of the bylaws of the presbytery (Rule 21).

12. That the minutes of the Presbytery of Philadelphia be approved without notation and with the following exceptions:
    page 432 (not included) failure to provide the last page of the signed minutes from the last General Assembly so that the Committee could verify that it had a complete set of minutes requiring review (Rule 19).
    page 449 #19.1.b. suspending the session of Bethany OPC without clarifying whether the action was a judicial censure (BD VI.B.3.) or a non-judicial action (an action which is also referred to on page 481 #18.d.).
    pages 448 #16 & 18,449 #19.1.a. & b., 489 communication 7.16, 500-502 #6 & 8 & 10 insufficient supporting data and lack of historical context related to numerous actions in the minutes of presbytery so that the motions adopted and business transacted are not sufficiently described (Rule 12.a.).

13. That the minutes of the Presbytery of the Southeast be approved with the notations listed by the Committee and with the following exceptions:
    pages 70 #17, 74 #50.a., 90 #46.a.A. & B. & D. no record of the substance of exceptions taken to sessional minutes (Rule 22).
    pages 52 #33.o, 70 #20 & #27, 86 #28.a.J., 87 #32.b.D no record of theological and/or exegetical papers approved in licentiate exams (FG XXI:5).
    page 88 #35, although the presbytery determined on motion to rescind and expunge #55-57 from the minutes of its April, 2001, meeting they did not expunge said paragraphs as required by Robert's Rules 36 p. 299.
    page 88 #35.a., rescinding and expunging an action of presbytery expresses
“the strongest disapproval” of said action (Robert’s Rules 36) and therefore, by their decision to rescind and expunge their previous action the presbytery has, by implication, permitted the teaching of paedocommunion, which is contrary to the standards of the church (WCF XXIX.VII, LC 177, DW IV.C.1,2).

14. That the minutes of the Presbytery of Southern California be approved without notations and with the following exceptions:
   - page 184 3rd paragraph from bottom and
   - page 196 3rd paragraph from bottom the accused was allowed to vote at the second meeting of his trial and his vote was recorded (BD IV:A.3.a.).

15. That the minutes of the Presbytery of the Southwest be approved without notation and with the following exception:
   - page 02-5 #36 terms of the call are not recorded.

144. ACTION ON RECOMMENDATIONS. On motion Recommendations 12 and 13 were divided from the rest of the recommendations. Recommendations 1-11, 14, and 15 were adopted. On separate motions Recommendations 12 and 13 were adopted.

145. MOTION REFERRED. It was moved that the form for reporting on the General Assembly’s examination of presbyterial minutes include a space for reporting the numbers of pages examined each year. The Moderator referred the motion to Temporary Committee 12 (see §205).

146. ACTION RECONSIDERED. On motion the Assembly determined to reconsider Recommendation 14 of the Committee on Presbyterial Records. A motion to amend Recommendation 14 failed, leaving it in its previously adopted form.

147. STANDING COMMITTEE RECORDS. Mr. Dillard presented the report of the Committee on Standing Committee Records. Its recommendations were adopted as follows:
   
   1. That the minutes of the following be approved without exception and without notations: Committee on Pensions, Committee on Christian Education, and Committee on Coordination.
   2. That the minutes of the following be approved with the single notation listed by the committee and without exception: Committee on Appeals and Complaints, Committee on Foreign Missions, and The Trustees of the Orthodox Presbyterian Church.
   3. That the minutes of the following be approved with the notations listed by the committee and without exception: Committee on Chaplains, Committee on Home Missions and Church Extension, Committee on Ecumenicity and Interchurch Relations, Committee on Diaconal Ministries.
   4. That the minutes of the Committee on Date, Place, and Travel be approved without notation and with the following exception: The minutes on pages 132, 133, and 134 failed to record that Mr. Flora was absent as required by the Rules for Recording Standing Committee Records #8.
   5. That the Committee on Diaconal Ministries be instructed to take note in their minutes of exceptions taken by the 69th General Assembly, together with the corrections or explanations adopted (see Rules for Examining Standing Committee Records, Rule 8).
   6. That the Committee on Ecumenicity and Interchurch Relations be reminded to sign the minutes of October 10-11, 2001, per their recorded response in the minutes of October 3-4, 2002, Item 9, page 386.
7. That the response of the Committee on Date, Place, and Travel to the exception taken by the 69th General Assembly to their minutes be accepted: "The Committee apologizes for failing to record in its minutes that Mr. Kramer was the Chairman."

148. **FRATERNAL ADDRESS.** Mr. Peterson introduced the Rev. Kenneth MacLeod, fraternal delegate of the Free Church of Scotland. Mr. MacLeod addressed the Assembly.

149. **APPEALS AND COMPLAINTS, KINNAIRD APPEAL.** Mr. Mallin reported for the Committee on Appeals and Complaints regarding the Kinnaird appeal. (See pp. 371-376)

150. **ADVISORY COMMITTEE 10B.** Dr. Gidley presented the report of Advisory Committee 10B as follows:

Report On: The Kinnaird Appeal (Appeal #2); The Galbraith Complaint (Complaint #5); The Elliott Complaint (Complaint #6); and Communication #12 (from the Presbytery of Philadelphia).

Advisory Committee 10B heard from representatives of the Presbytery of Philadelphia (John Galbraith, Luke Brown), members of the interim Session of Bethany OPC (Joel Kershner, Douglas Watson), the appellant (John Kinnaird) and his counsel (Thomas Tyson), other members of the Presbytery of Philadelphia (Richard Gaffin, John Van Meerbeke), a member of the Bethany Church in Oxford who assisted in the prosecution of the case (Carl Hayes), a member of the Committee on Appeals and Complaints (John Mallin), and a witness for the appellant (G.I. Williamson).

The advisory committee agrees with the Committee on Appeals and Complaints that the Kinnaird Appeal should be given priority over the Galbraith Complaint, the Elliott Complaint, and Communication #12 from the Presbytery of Philadelphia. Therefore, the advisory committee is recommending that the Assembly should act upon the Kinnaird Appeal first.

Nevertheless, the Assembly must deal with the complaints and communication #12 in some way. ADVISORY COMMITTEE 10B believes that the Assembly’s disposition of the Kinnaird Appeal will be, in effect, the Assembly’s response to the complaints and communication #12.

Each of the complaints asks, as one of its amends, that the 70th General Assembly should hear the Kinnaird Appeal. By hearing the appeal, the GA will be granting these amends. ADVISORY COMMITTEE 10B believes that by doing this the primary concern of the complaints will have been sufficiently addressed. Therefore, whatever might be the disposition of the appeal, the Assembly should declare the complaints to be moot.

In communication #12, the Presbytery of Philadelphia requests the Assembly “to remit the case of John O. Kinnaird ... to the Presbytery of Philadelphia (with the general assembly retaining jurisdiction).” The only place where the Book of Discipline mentions remitting a case to a lower judicatory is in BD VII:6.

An appellate judicatory which decides not to sustain the judgment of a lower judicatory may remit the case to the trial judicatory for a new trial.

The request of the Presbytery of Philadelphia differs from BD VII:6 in at least three ways:

1) BD VII:6 makes remitting the case dependent on a prior determination of the appellate judicatory (in this case the Assembly) not to sustain the judgment of the
lower judicatory (in this case the Presbytery). However, the Presbytery requests that the case be remitted without determining whether or not the Presbytery's judgment should be sustained.

2) BD VII.6 calls for remitting the case to the trial judicatory (in this case the Session of Bethany OPC, Oxford, Pennsylvania), while Communication 12 requests that the case be remitted to the Presbytery, the first appellate judicatory in this case.

3) BD VII.6 states that the purpose of remitting a case is for a new trial, while the Presbytery requests that the case be remitted for the purposes of formulating doctrinal statements and reporting findings regarding the specifications of error in the appeal.

Because of these differences between BD VII.6 and the request of Communication #12, ADVISORY COMMITTEE 10B believes that the request is extraordinary in that no specific provision is made for it in the Book of Discipline. ADVISORY COMMITTEE 10B does not believe that the circumstances surrounding the appeal warrant the adoption of an extraordinary procedure.

Therefore, in hearing the Kinnaird Appeal first, the closest that the Assembly could come to granting the request of Communication 12 would be to remit the case to the trial judicatory (the Session of Bethany OPC) for a new trial, which ADVISORY COMMITTEE 10B does not recommend. In effect, then, the recommendations of ADVISORY COMMITTEE 10B deny the request of the Presbytery, whatever may be the ultimate disposition of the Appeal.

RECOMMENDATIONS:

1. That the appeal be found in order and properly before the Assembly (concurring with the Committee on Appeals and Complaint's recommendation).

2. That the Assembly adopt the following procedures for hearing the appeal:
   1. Presentation of the report of the Standing Committee on Appeals and Complaints pertaining to the appeals (for up to 10 minutes).
   2. Presentation of the report of the advisory committee pertaining to the appeals (for up to 20 minutes).
   3. Questions about and discussion on portions of the reports pertaining to the appeals but not related to a recommendation (for up to 15 minutes).
   4. Debate and action on the recommendations of the Standing Committee on Appeals and Complaints that each appeal be found in order and properly before the assembly.

5. Placing before the assembly each specification of the Kinnaird Appeal in the form: "Shall the specification of error be sustained?"

6. For each specification:
   a. Presentation by the appellant (for up to 30 minutes) followed by presentation of the Presbytery of Philadelphia/Bethany OPC session (for up to 30 minutes).
   b. Questions of clarification concerning the presentation of the appellant (up to 15 minutes) followed by questions of clarification concerning the presentation of the presbytery/session (for up to 15 minutes).
   c. Final remarks by the presbytery/session (for up to 15 minutes) followed by final remarks by the appellant (for up to 15 minutes).
   d. Debate and action on the recommendations of the advisory committee regarding consideration and disposition of the specification.

3. That the Assembly grant the Rev. Joel Kershner (a ministerial member of the Presbytery of Philadelphia and a member of the Interim Session of Bethany OPC in Ox-
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ford, Pennsylvania which tried the Kinnaird case) the privilege of the floor for the Kinnaird Appeal.

4. That the Assembly grant Mr. Carl Hayes (a member of Bethany OPC who assisted in the prosecution of the Kinnaird case) privilege of the floor for the Kinnaird Appeal.

5. That the Assembly consider the specifications of the appeal in the following way, seriatim:

   Specification A: (1a, 1b, and 2b as found on p. 59 of the Appeal, combined and stated in the following way) The Session and the Presbytery erred in finding Mr. Kinnaird’s teaching to be contrary to the Church’s Standards.

   Specification B: (2a as found on p. 59 of the Appeal) The Presbytery of Philadelphia erred in defeating a motion that would have allowed both the appellant and presbyters time to analyze and respond to the report of the Interim Session (entitled: “REASONS for verdict of 1/25/03”), which report the Presbytery, as well as the appellant and his counsel, received only minutes before the hearing of the appeal.

   Specification C: (3 as found on p. 59 of the Appeal) The Interim Session of Bethany OPC committed numerous procedural errors.

6. If specification A is sustained:
   a. That the Assembly reverse the judgment of the trial judicatory.
   b. That the Assembly declare that specifications B and C have become moot.

7. If specification A is not sustained, that the Assembly consider specification B and C seriatim.

8. If Specification B or C is sustained, that the Assembly determine whether to remit the case to the trial judicatory for a new trial or to modify the judgment.

9. That the Assembly declare the Galbraith complaint and the Elliott Complaint to be moot.

10. That the Assembly inform the Presbytery of Philadelphia that its disposition of the Kinnaird Appeal is its answer to the request of communication #12.

Recommendation regarding the disposition of the Kinnaird Appeal, Specification A:

On a vote of 8/1 the advisory committee recommends that the Assembly sustain Specification A of the Kinnaird Appeal.

Preliminary Observations:

1. Mr. Kinnaird affirms his belief in the doctrine of justification on the ground of the righteousness of Christ alone and received by faith alone. He formally declared his teaching on the doctrine in a statement prepared for his session (Bethany, Oxford, PA), “A Proposal for the Session” (October 25, 2001), the same document from which the first specification of the charge was taken (roughly the first two-thirds of this statement appears on p. 4154 of the Agenda):

   JUSTIFICATION

   All those whom God calls he freely justifies, not by infusing righteousness into them but by imputing the righteousness of Christ to their account by virtue of the merit of the life and death of Christ. Neither faith, nor the act of believing, nor any other evangelical obedience, is credited to them, only the active and passive obedience of Christ. The Christian receives and rests upon Him and His righteousness alone, by faith alone, which is a gift alone of God and nothing of man. Faith is the alone instrument of justification. Yet faith is never alone in the person justified but is always and ever accompa-
nied with all other saving graces, and is no dead faith, but always works by love. WCF XI.1 and II, James 2:8-26, Galatians 5:5-6

2. The specifications in the charge are statements that Mr. Kinnaird made regarding sanctification, glorification, and the final judgment. It was incumbent on his accusers to prove that these statements contradict his explicit statement on the doctrine of justification. In defense, it was allowable for Mr. Kinnaird to argue that the statements in the specifications, reasonably construed in context, are in harmony with his statement on justification.

Grounds:

(1) In the Larger Catechism proof texts approved by the 68th (2001) General Assembly, one of the proof texts for the phrase "there openly acknowledged and acquitted" in LC 90 is Romans 2:6,7,13,16 (footnote 401). This is strong evidence that it is allowable in the OPC to interpret Romans 2:13 (as Mr. Kinnaird does) as a description of something that will be done to the righteous at the day of judgment.

(2) The charge accused Mr. Kinnaird of "teaching a doctrine of justification by faith and works" implying that this teaches that works have the same relationship to justification as faith does. But Mr. Kinnaird states that "Faith is the alone instrument of justification" (see preliminary observation #1) whereas of works he says, "God 'will give to each person [at the final judgment at the last day] according to what he has done.' According to not on the ground of— this point must be, and always has been, stressed." (Agenda, p. 72, emphasis original)

This distinction is well established in the history of Reformed theology. For example, John Owen says:

This proposition — that God pardons men their sins, gives them the adoption of children, with a right unto the heavenly inheritance, according to their works — is not only foreign to the gospel, but contradictory to it, and destructive of it, as contrary unto all express testimonies of the Scripture, both in the Old Testament and the New, where these things are spoken of; but that God judgeth all men, and rendereth unto all men, at the last judgment, according unto their works, is true, and affirmed in the Scripture. (The Works of John Owen, Volume V, The Doctrine of Justification by Faith, ed. by William H. Goold, Banner of Truth Trust, 1965, p. 161 emphasis original)

Concluding Observations

1. While Mr. Kinnaird’s teaching should not be judged to be out of accord with the Church’s Standards, his teaching has not been as clear as should be expected from an elder (cf. Titus 1:9).

2. Our standards typically use the word righteousness to refer to what is imputed in justification and the word holiness to refer to the fruit of the Spirit’s work in sanctification. While Scriptural usage does not invariably observe this distinction, and we are free to follow Scripture usage, it is well ordinarily to observe this distinction for pedagogical reasons and in deference to our Church’s doctrinal formulations. Mr. Kinnaird frequently uses the term righteousness to refer to the fruit of sanctification. While a careful reading of Mr. Kinnaird’s words leads to the conclusion that he is not combining justification and sanctification, his words are not as clear and helpful as they should be.

3. Our standards use the word justification to refer to the imputation of Christ’s
righteousness that occurs when a sinner first believes, while it uses the words *openly acknowledged and acquitted* to refer to the result of the judgment at the last day for the righteous. Mr. Kinnaird occasionally uses the word *justified* to refer to what happens to the righteous at the last judgment. While it is true that both concepts are forensic; and that some orthodox theologians use the word *justification* to refer to what happens at the last day; and that if Roman 2:13 speaks of the judgment of the righteous at the last day, it provides Scriptural precedent for using the word *justification* to refer to the last judgment; nevertheless it is highly desirable ordinarily to use the words of our Standards in speaking of these matters. Clarity in the defense of the essential Protestant doctrine of justification by faith alone requires that we use different words for different things.

4. In speaking of matters requiring precise definition, special care in teaching is required. A helpful pedagogical device is to state clearly what one does not mean in close juxtaposition to stating what one does mean. While officers of the Church have pedagogical freedom, and while no exact rules can be given regarding how close together mutually clarifying statements must be in a sermon or a theological essay, Mr. Kinnaird's teaching taken as a whole is less clear in this respect than is desirable for effective instruction.

151. ADOPTION OF PROCEDURAL RECOMMENDATIONS. The procedural recommendations of Advisory Committee 10B (Recommendation 2, with its six parts) were adopted, with 6.d. in the following form:

\[ d. \text{ Debate and action on the recommendations of the advisory committee regarding consideration and disposition of the specification, which shall consist of no more than two speeches of 10 minutes each per person.}\]

152. APPEALS AND COMPLAINTS, Kinnaird Appeal. Mr. Mallin presented the report of the Committee on Appeals and Complaints (see pp. 371-376), including the following recommendations:

1. That the appeal be found in order and properly before the Assembly.
2. That the Assembly first consider the question whether the case should be remanded to presbytery without prejudice to the case.
3. That if the Assembly determines to hear the appeal it begin by considering the question of substance raised in "sub-specifications 1b and 2b" as one question.
4. That if the Assembly adopts recommendation 3, it consider the first five grounds of the appeal as separate specifications of appeal.
5. That if the Assembly adopts recommendation 4, it determine the order in which the grounds (specifications) shall be considered.

153. ADVISORY COMMITTEE 10B. Dr. Gidley presented Communication 12 from the Presbytery of Philadelphia and Complaints 5 and 6. A time of questions of the Committee on Appeals and Complaints and of Advisory Committee 10B followed.

154. APPEAL FOUND IN ORDER. Recommendation 1 of the Committee on Appeals and Complaints was adopted, that the appeal be found in order and properly before the Assembly.

155. RECESS AND RECONVENE. The Assembly recessed at 10:01 a.m. and reconvened at 10:37 a.m. The Moderator announced that Messrs. Davenport and Dillard needed to leave the Assembly early due to illnesses or surgery of relatives.
156. PETERSON SEATED AS COMMISSIONER. The Moderator ruled that Mr. Peterson, first alternate from the Presbytery of the Southwest, was now a commissioner to this Assembly in view of Mr. Davenport's absence.

157. PRIVILEGE OF THE FLOOR. Recommendation 3 of Advisory Committee 10B (see §150) was adopted, granting the privilege of the floor to Mr. Kershner. Recommendation 4 failed. On motion Mr. Williamson was granted the privilege of the floor for the consideration of this appeal.

158. ORDER OF CONSIDERATION OF SPECIFICATIONS. Recommendation 5 of Advisory Committee 10B (see §150) was adopted:

That the Assembly consider the specifications of the appeal in the following way, seriatim:

Specification A: (1a, 1b, and 2b as found on p. 59 of the Appeal, combined and stated in the following way) The Session and the Presbytery erred in finding Mr. Kinnaird's teaching to be contrary to the Church's Standards.

Specification B: (2a as found on p. 59 of the Appeal) The Presbytery of Philadelphia erred in defeating a motion that would have allowed both the appellant and presbyters time to analyze and respond to the report of the Interim Session (entitled: "REASONS for verdict of 1/25/03"), which report the Presbytery, as well as the appellant and his counsel, received only minutes before the hearing of the appeal.

Specification C: (3 as found on p. 59 of the Appeal) The Interim Session of Bethany OPC committed numerous procedural errors.

159. PRESENTATIONS AND WARNING. Mr. Kinnaird and his counsel, Mr. Tyson, gave their presentation to the Assembly. During debate an additional 10 minutes were granted to both the appellant and to the presbytery for their presentations. The Moderator repeated the warning of the Book of Discipline IV.A.1.a. Mr. Kershner gave a presentation as a member of the Bethany session.

160. DEVOTIONS. The order of the day having arrived, Mr. De Jong read Galatians 6:7-10, led in prayer, and delivered a devotional entitled "Not Growing Weary," and led in prayer. The Assembly sang the hymn, "Guide Me, O Thou Great Jehovah."

161. RECESS. The Assembly recessed at 12:28 p.m. after Mr. Conard led in prayer.

Tuesday Afternoon, July 1, 2003

162. RECONVENE. The Assembly reconvened at 1:17 p.m. Mr. Wisdom led in prayer.

163. FRATERNAL ADDRESS. Mr. Peterson introduced the Rev. Timothy P. Diehl, fraternal delegate of the Presbyterian Church in America. Mr. Diehl addressed the Assembly. He led in prayer for the Assembly.

164. MINUTES APPROVED. The Assistant Clerk presented the Minutes of the sessions of Saturday morning through Saturday afternoon (§68-103), which were approved
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as corrected.

165. PRESENTATIONS (Continued), WARNING AND QUESTIONS. Mr. Kershner concluded his presentation. The Moderator repeated the warning of the Book of Discipline IV.A.1.a. Messrs. Brown and Galbraith gave the presentation on behalf of the Presbytery of Philadelphia. Questions were asked of the appellant. That time of questioning was extended by 15 minutes. Questions were asked of the representatives of presbytery.

166. FINAL REMARKS (Session and Presbytery). Representatives of the session and presbytery presented their final remarks.

167. RECESS AND RECONVENE. The Assembly recessed at 3:15 p.m. and reconvened at 3:37 p.m.

168. FRATERNAL ADDRESS. Mr. Peterson introduced the Rev. Klaas Jonker, fraternal delegate of the Canadian Reformed Churches. Mr. Jonker addressed the Assembly.

169. FINAL REMARKS (Appellant). The Moderator repeated the warning of the Book of Discipline IV.A.1.a. The appellant and his counsel presented their final remarks.


171. RECESS. The Assembly recessed at 5:23 p.m. after Mr. Pontier led in prayer.

Tuesday Evening, July 1, 2003

172. RECONVENE. The Assembly reconvened at 6:45 p.m. and sang the hymn, "Fairest Lord Jesus." Mr. Buchanan led in prayer.

173. CONSIDERATION OF SPECIFICATION A (Continued). The Moderator repeated the warning of the Book of Discipline IV.A.1.a. The Assembly continued its consideration of Specification of Error A. The Moderator proposed that speeches be limited to five minutes for the first speech and five minutes for the second speech. The Assembly adopted the proposed time limitation. During debate Dr. Gaffin was granted a second speech immediately following his first.

174. ACTION ON SPECIFICATION A. The previous question was moved and carried. The Moderator put the question, "Shall Specification of Error A be sustained?" The specification of error was sustained. At their requests the negative votes of Messrs. Bancroft and Mueller were recorded.

175. JUDGMENT REVERSED. Recommendation 6.a of Advisory Committee 10B was adopted, that the Assembly reverse the judgment of the trial judicatory.
176. OTHER SPECIFICATIONS MOOT. Recommendation 6.b of Advisory Committee 10B was adopted, that the Assembly declare that Specifications B and C have become moot.

177. RESPONSE TO COMPLAINTS. Recommendation 9 of Advisory Committee 10B was adopted that the Assembly declare that the Galbraith and Elliott Complaints have become moot.

178. RESPONSE TO COMMUNICATION 12. Recommendation 10 of Advisory Committee 10B was adopted that the Assembly inform the Presbytery of Philadelphia that its disposition of the Kinnaird Appeal is its answer to the request of communication 12.

179. ORDER OF THE DAY EXTENDED. On motion the order of the day was extended until the completion of the Dawson appeal.

180. APPEALS AND COMPLAINTS, Dawson Complaint. Mr. Mallin presented the report of the Committee on Appeals and Complaints (see pp. 376-377), including the following recommendation:

That the complaint be found in order and properly before the Assembly.

181. ADVISORY COMMITTEE 10A, Dawson Complaint. Mr. Fesko presented the report of Advisory Committee 10A with respect to the Dawson Complaint as follows:

The advisory committee met with the Rev. George Bancroft, Mr. Bruce Stahl, and Mr. Mural Rao (the appellants), the Rev. Ross Graham and the Rev. Stanford Sutton (representatives of the Home Missions Committee for the Presbytery of New Jersey), and Mr. Mallin (representative of the Standing Committee on Appeals and Complaints). The advisory committee is silent with respect to the recommendation of the Committee on Appeals and Complaints.

I. PROCEDURAL RECOMMENDATIONS

1. Presentation of the Report of the Committee on Appeals and Complaints pertaining to the appeal (for up to 10 minutes).

2. Presentation of the report of the advisory committee pertaining to the appeal (for up to 10 minutes).

3. Debate and action on the recommendation of the standing committee on Appeals and Complaints that the appeal be found in order and properly before the assembly.

4. Presentation by the appellant (for up to 20 minutes) followed by presentation by the presbytery (for up to 20 minutes).

5. Questions of clarification concerning the presentations of the appellant and of the presbytery, and concerning the recommendations of the advisory committee (for up to 15 minutes).

6. Final remarks by the presbytery (for up to 5 minutes) followed by final remarks by the appellant (for up to 5 minutes).

7. Debate and action on the recommendations of the advisory committee regarding consideration and disposition of each specification of error and of the appeal itself, debate being limited to no more than two five-minute speeches per person.
II. RECOMMENDATIONS:

1. That when the moderator puts the question it be put in the form, “Shall the complaint be sustained?”
2. That the General Assembly not sustain the complaint.

Ground: The complainants did not demonstrate that the presbytery violated the Scriptures or the Constitution.

182. PROCEDURAL RECOMMENDATIONS. The procedural recommendations of Advisory Committee 10A were adopted.

183. COMPLAINT IN ORDER. The recommendation of the Committee on Appeals and Complaints was adopted that the Complaint be found in order and properly before the Assembly.

184. PRESENTATIONS AND QUESTIONS. Messrs. Stahl and Bancroft, representing the complainant, Mr. Dawson, who was not present at the Assembly, gave a presentation on behalf of the appellant. Messrs. Graham and Sutton gave a presentation on behalf of the Presbytery of New Jersey. A time of questions followed.

185. FINAL REMARKS. Mr. Graham, for the Presbytery, and Mr. Bancroft, for the complainant, presented final remarks.

186. ACTION ON COMPLAINT. Following debate the Moderator put the question, “Shall the complaint be sustained?” The complaint was not sustained.

187. RECESS. The Assembly sang the hymn, “How Vast the Benefits Divine,” and Mr. Gorrell led in prayer for Mr. Kinnaird, for the Oxford Church and for Mr. Jones. The Assembly recessed at 10:20 p.m.

Wednesday Morning, July 2, 2003

188. RECONVENE. The Assembly reconvened at 8:00 a.m. The Assembly sang the hymn, “Great Is Thy Faithfulness.” Mr. Gorrell led in prayer.

189. PROTEST #2. Mr. Fesko read the following protest:

We the undersigned protest the actions taken by the 70th General Assembly of the Orthodox Presbyterian Church with respect to the appeal of the Rev. C. Lee Irons. The Assembly failed to recognize the difference between his substantive agreement with our Standards, which contain the system of doctrine taught in Scripture, and his manner of expressing his views with regard to the unchanging and binding nature of the moral law. Not only has the assembly made an erroneous judgment in this matter but by this determination has also called into question the teaching of a significant and vital stream of Reformed, Presbyterian, and confessional thought.

John V. Fesko, Babcock, Bond, Browne, Deliyannides, Duff, Ellis,
190. COMMITTEE ON APPEALS AND COMPLAINTS, Freeman Complaint. Mr. Mallin presented the report of the Committee on Appeals and Complaints regarding the appeal of the Freeman Complaint (see pp. 377-378), including the following recommendation:

That the complaint of September 22, 2002 be found in order.

191. ADVISORY COMMITTEE 10B. Dr. Gidley presented the report of Advisory Committee 10B as follows:

The advisory committee met with representatives of the Presbytery of the Midwest (Stephen Oharek and Bruce Hollister). Mr. Freeman was not present to meet with the advisory committee; however Mr. George Bancroft spoke with the committee on his behalf. It is possible that Mr. Freeman will be present at some time during the Assembly.

In brief Mr. Freeman contends that the Presbytery, rather than dealing with him administratively, should have brought charges against him and thus given him the protection of judicial proceedings when it made its assessment of his gifts for ministry, which led to divestiture without censure. Although the complaint proper does not state the requested amends, the last sentence of Mr. Freeman's letter giving grounds to the Assembly for his appeal (Agenda p. 88) makes it clear that he believes the Presbytery should have reinstated him to the gospel ministry with a view to his transfer to the Presbyterian Reformed Church.

The Assembly should construe the error which Mr. Freeman alleges in the complaint to be the Presbytery's action of divesting him from the gospel ministry.

RECOMMENDATIONS
1 That the complaint be found in order and properly before the Assembly.

2 That the Assembly adopt following procedure for hearing Mr. Freeman's complaint:

1. Presentation of the report of the Standing Committee on Appeals and Complaints pertaining to the complaint (For up to 10 minutes).
2. Presentation of the report of the advisory committee pertaining to the complaint (for up to 10 minutes).
3. Questions about and discussion on portions of the reports pertaining to the complaint but not related to a recommendation (for up to 10 minutes).
4. Debate and action on the recommendations of the Standing Committee on Appeals and Complaints that the complaint be found in order and properly before the assembly.
5. Presentation by the complainant (for up to 15 minutes) followed by presentation of the Presbytery from whose judgment appeal is taken (up to 15 minutes).
6. Questions of clarification concerning the presentations of the appellant and of the presbytery, and concerning the recommendations of the advisory committee (for up to 15 minutes).
7. Final remarks by the presbytery (for up to 5 minutes) followed by final remarks by the complainant (for up to 5 minutes).
8. Debate and action on the recommendation of the advisory committee regarding consideration and disposition of the complaint, up to two speeches of five min-
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utes per commissioner.

3 That Mr. Freeman be granted the privilege of the floor during the hearing of the complaint.

4 That when the Assembly votes on the question “Shall the complaint be sustained” the Assembly vote “No”.

_Grounds:_

1 Presbytery is within its rights to “judge” a minister (FOG XIV:5), and to divest a man of office without censure (FOG XXVI).

2 The Presbytery representatives gave the advisory committee adequate testimony that the divestiture was not because of delinquency in the faith or life of the complainant, but rather because the Presbytery judged that the complainant did not possess the gifts requisite for the gospel ministry.

5 That when the complaint is published in the minutes of the General Assembly the use of personal names within the complaint that may be construed as accusatory be removed by the Stated Clerk.

192. ACTION ON PROCEDURAL RECOMMENDATIONS. The procedural recommendations of Advisory Committee 10B were adopted.

193. COMMITTEE ON APPEALS AND COMPLAINTS. Mr. Mallin reported for the Committee on Appeals and Complaints and presented the appeal of Mr. Freeman’s complaint.

194. APPEAL OF COMPLAINT FOUND IN ORDER. The recommendation of the Committee on Appeals and Complaints was adopted that the complaint be found in order and properly before the Assembly.

195. PRIVILEGE OF FLOOR FOR MR. FREEMAN. Recommendation 3 of Advisory Committee 10B was adopted and Mr. Freeman was granted the privilege of the floor during the hearing of the complaint.

196. PRESENTATION BY COMPLAINANT. Mr. Freeman gave his presentation as complainant.

197. PRESENTATION BY THE PRESBYTERY. Messrs. Oharek and Hollister gave the presentation of the Presbytery of the Midwest. A time of questions followed.

198. FINAL REMARKS. Mr. Oharek presented final remarks for the presbytery and Mr. Freeman presented his final remarks.

199. ACTION ON COMPLAINT. Following debate the Moderator put the question, “Shall the complaint be sustained?” The complaint was not sustained. At their requests the affirmative votes of Messrs. Bancroft, Boer, and Laurie were recorded.

200. ACTION ON RECOMMENDATION 5. Recommendation 5 of Advisory Committee 10B was adopted.
201. DOCKET AMENDED. On motion the docket was amended to eliminate the recess.

202. COMMITTEE ON APPEALS AND COMPLAINTS, TRANSFERRED MANDATE. Mr. Mallin reported for the Committee on Appeals and Complaints regarding the Transferred Mandate (see pp. 381-399)

203. ADVISORY COMMITTEE 10B. Dr. Gidley presented the report of Advisory Committee 10B as follows.

The advisory committee discussed the report of the Committee on Appeals and Complaints and the minority report with members of the Committee on Appeals and Complaints (John Mallin, Stuart Jones, and Glenn Jerrell).

RECOMMENDATION: That the reports of the Committee on Appeals and Complaints and the Minority Report be referred to the Sessions and Presbyteries via the General Assembly’s published minutes.

The recommendation was adopted.

204. ELECTION. The floor was opened for nominations to the Committee on Appeals and Complaints for the Class of 2006. Mr. Jerrell was nominated. In the absence of other nominations he was declared elected. The floor was opened for nominations for an alternate to the Committee. Mr. Foh was nominated. In the absence of other nominations he was declared elected.

Dr. Gidley led in prayer for the work of the Committee on Appeals and Complaints and for Mr. Freeman.

205. COMMITTEE ON STANDING COMMITTEE RECORDS. Mr. Sutton presented the report of the Committee on Standing Committee Records on the motion referred to it (see §145), and presented the recommendation that the form for reporting on the General Assembly’s examination of presbyterial records and standing committee records include a space for reporting the page numbers examined each year.

The recommendation was adopted.

206. ADVISORY COMMITTEE 7, COMMUNICATION 8. Mr. Poundstone presented the report of Advisory Committee 7 regarding Communication 8 as follows:

With regard to Communication 8, after reviewing the communication and consulting with the Rev. Daniel J. Dillard, commissioner from the Presbytery of the Northwest, AC7 recommends that the 70th General Assembly advise the presbytery that the assembly does not object to presbytery’s granting the exception to the educational requirements (FG XXI:3) for the licensure of Mr. Mike Arnaud.

The recommendation was adopted.

207. ADVISORY COMMITTEE 7, COMMUNICATION 11. Mr. Poundstone presented the report of Advisory Committee 7 regarding Communication 11 as follows:

With regard to Communication 11, after reviewing the communication and consulting with the Rev. Danny Olinger, commissioner from the Presbytery of Ohio, AC 7 recommends that the 70th General Assembly advise the presbytery that the assembly does not object to presbytery’s granting the exception to the educational requirements
Seventieth General Assembly

(FG XXIII:3) for receiving the Rev. Mark Melton, a minister of another denomination, into the presbytery, provided that presbytery is satisfied as to his knowledge of the Bible, apologetics, and ecclesiastical history.

The recommendation was adopted.

208. PROTEST #3. Mr. Galbraith read the following protest:

The undersigned respectfully protest the action of the General Assembly in sustaining Specification A of the Appeal of John O. Kinnaird as presented by Advisory Committee 10B, namely, “that the Session and the Presbytery erred in finding Mr. Kinnaird’s teaching to be contrary to the Church’s Standards,” for the following reasons:

1. The decision did not demonstrate that the specifications of error in the verdict of the Session of Bethany Church, Oxford, Pa., were false, namely, that “it is those who obey the law who will be declared righteous on that Day of Judgement [sic],” “those inside the city are those who have kept the law of God and those only,” and “these good works are a required condition if we would stand in the Day of Judgement [sic]. . . . Who are those people who thus benefit—who stand in the Day of Judgement [sic]? They are those who obey the law who will be declared righteous.”

2. The failure of the Assembly to adopt reasons for deciding that the session and presbytery were in error in finding Mr. Kinnaird’s teaching to be contrary to the Church’s Standards, leaves the decision open to the impression that the entire content of the Kinnaird “Declaration” is fully acceptable in the Church, which the undersigned denies. In the opinion of the undersigned the “Declaration” is an untrustworthy document.

3. The decision of the Assembly to sustain the appeal opens the gate, in the judgment of the undersigned, to use throughout the Orthodox Presbyterian Church of a hermeneutic that allows interpretations of Scripture that are out of accord with the whole body of the Word.


209. RESOLUTION OF THANKS. Mr. Boer presented the following resolution of thanks, which the Assembly adopted:

The 70th General Assembly of the Orthodox Presbyterian Church extends to Dordt College our most grateful thanks, praising our God & Savior for the warmth and readiness of your hospitality and for your overwhelming helpfulness to us while sharing your majestic facilities. Surely God’s love and grace have been manifested in rich measure in your selfless labors on our behalf.

Special thanks go to Mrs. Judy Hagey, Director of Alumni & Church Relations, who served as a cheerful and helpful liaison to our Committee on Arrangements and who oversaw the bulk of the arrangements for our stay at Dordt College. Mrs. Hagey personally assisted and served in numerous ways to make our stay most comfortable and pleasant.

Additional thanks go to the following Dordt College personnel for their labors of love on our behalf: Mrs. Bonnie Deckers helped with housing arrangements and did the lion’s share of our own registration process as well.

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Mrs. Cindy Groeneweg oversaw the task of transporting us between the Sioux Falls airport and our meeting. Dr. Carl Zylstra, the President of Dordt College, welcomed us heartily with the right hand of fellowship. Mr. Stan Oordt, the Head of Maintenance, worked tirelessly, prior to and during our Assembly, to see that the buildings were in excellent condition and that our assembly hall could accommodate all of our needs. Network Administrator, Mr. Frank Bulk, served as our “technology guru,” enabling us with computer setups and other technological services. Mr. Jim Calkhoven, at Carrie Foods, served us with delicious and nourishing meals throughout our meeting schedule. Mr. Fred Haan provided print services for the Assembly. Mr. Jim Van Ry, the Chapel Technician, and his assistant, Corey Kempers, helped us with the sound system and multi-media programs during our meeting. Messrs. Ken Boersma, head of Security Issues, and Curtis Taylor, Assistant to the President, contributed their own distinctive services, while also providing “back-up” on many of the above areas of need.

We express our appreciation to Dr. Joan Ringerwole for providing such inspiring organ accompaniment to our opening worship service, enabling us to bring a joyful noise unto our God in hymns of thanks and praise.

Let it be said that there were numerous commissioners who have been attending Orthodox Presbyterian General Assemblies for over 25 years who cannot remember a host who has served us with such willing sacrifice or who has generated such a scarcity of complaints as our hosts at Dordt College. From the immaculate campus and well-kept gardens, to the live flowers, even in the men’s bathrooms, the attention to detail has not gone unnoticed by this Assembly.

We, the Assembly, extend our gratitude as well, of course, to our own Committee on Arrangements, Messrs. David Haney and Russell Copeland, who oversaw all of the arrangements for this year’s General Assembly, both before and during the Assembly, joyfully assisted by the efforts of Mr. Matthew Furlane who helped with various tasks of balloting preparations, copying, and other “behind the scenes” tasks. Sam Allison and Sean Estelle were also very helpful in balloting.

The Assembly gives thanks for the worthy expertise of its gifted Moderator, Mr. Robert Coie, who faithfully followed the four F’s of good moderating: “Be fair, Be fast, Be firm, and Be funny.” The Assembly also extends its gratitude to its dedicated Stated Clerk, Mr. Donald Duff, backed up by the meticulous work of the Assistant Clerk, Mr. John Mahaffy, both of whose attention to detail have provided for us an accurate record of God’s work in this Assembly.

To this the Assembly adds its heartfelt appreciation and brotherly love towards the City of Sioux Center, the members of its community and its churches, along with the Dordt College community, many of whom served as our hosts between meetings and on Sundays, enabling our worship, as well as supplementing our meals and refreshments, entertaining us, and providing to us their Christian fellowship. Your kindness to us throughout our stay at Dordt College will ever bring us joyous memories of our visit.

We pray that our God may richly reward all of those, whether named or unnamed, who have served the Lord Jesus Christ in their sacrificial service to this Assembly, laboring in all things with the attitude of, “Soli Deo Gloria!” “To God, Alone, Be The Glory!”
210. ARRANGEMENTS. Mr. Watkins presented the following recommendations, which were adopted:

1. That W. Gesh, Sr. and Stuart Jones be excused from the Assembly early without loss of travel compensation due to illness.
2. That Daniel Dillard and Gary Davenport be excused from the Assembly early without loss of travel compensation due to illness.
3. That the following be excused early on Wednesday, July 2, from the Assembly to catch a flight with the loss of $2 travel compensation: Ross Graham and Paul Browne.
4. That the Assembly approve the following rules for travel compensation:
   That commissioners who submitted valid travel vouchers by 6:30 p.m. on Friday, June 27, 2003, be reimbursed for their expenses for one round trip to the General Assembly, room and meals in the amount calculated by the following schedule:
   a. Those traveling by public conveyance be reimbursed the cost of their fare as reported to the nearest dollar up to the maximum of $500.
   b. Those traveling by private conveyance as drivers be reimbursed to the nearest dollar at the rate of $0.27 per mile for the first 500 miles and $0.12 per mile thereafter, plus $0.12 per mile for each passenger who is eligible to receive travel compensation, plus tolls and parking fees, with the exception that the driver and passengers not receive a combined amount greater than the combined costs of economy airfares for the drive and his passengers.
   c. Those traveling by private conveyance as passengers be reimbursed at the rate of $0.12 per mile.
   d. Commissioners who apply for it be reimbursed up to $234.50 for room and meal expenses incurred in conjunction with the Assembly.
5. That the General Assembly request that the churches contribute to the General Assembly Travel Fund for 2004 at the rate of $10 per communicant member.
6. That the General Assembly request presbyteries and committees to notify the Stated Clerk of names, addresses, and telephone numbers of representatives to the Assembly by March 1, 2004.

211. ARRANGEMENTS, FINANCIAL REPORT. Mr. Watkins presented the following financial report:

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<th>Description</th>
<th>Amount</th>
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<tr>
<td>Balance at end of 69th GA</td>
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<td>Net Receipts</td>
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<tr>
<td>Balance available to 70th GA</td>
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Estimated expenses for the 2003 General Assembly, $80,000, leaving approximately $68,000 for future Assemblies.

212. ELECTION. Nominations were opened for election to the Committee on Arrangements to the class of 2006. Mr. Meeker was nominated. In the absence of other nominations he was declared elected.

213. 72nd (2005) GA. Mr. Watkins presented the recommendation of the Committee on Arrangements, which was adopted as follows:

That the 72nd General Assembly convene at Reformed Bible College, Grand Rapids, Michigan, beginning at 8:00 p.m., June 1, 2005, with a projected terminus no later
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than noon, Wednesday, June 8, 2005.

214. REVISIONS TO THE DIRECTORY FOR PUBLIC WORSHIP. Mr. Cottenden reported for the Committee on Revisions to the Directory for Worship (see pp. 400-402), including the following recommendation:

That the 70th General Assembly elect an alternate member to the Committee to serve until the 71st General Assembly.

215. REPORT OF THE MINORITY OF THE COMMITTEE ON REVISIONS.

Mr. Wilson presented his report as the minority of the Committee on Revisions for the Directory for Public Worship. (See pp. 403-405)

216. ADVISORY COMMITTEE 8. Mr. Miller presented the report of Advisory Committee 8 as follows:

REVISION TO THE DIRECTORY FOR PUBLIC WORSHIP

Your committee met with the Rev. George Cottenden, chairman of the Committee on Revisions to the Directory for Public Worship, and with the Rev. Larry Wilson, the author of the Alternative Proposal, and invited them to remain during our discussions.

We urge the Assembly to refrain from discussion of details of any of the versions of the DIRECTORY FOR PUBLIC WORSHIP attributable to the Committee itself, any member of the Committee, or any other source, and to confine discussion to guiding principles for the revision of the DIRECTORY FOR PUBLIC WORSHIP.

Ground: Consideration of details of the DIRECTORY FOR PUBLIC WORSHIP might involve the Assembly in a fruitless discussion of matters that neither the Committee nor its minority consider to be settled.

AC 8 is silent with respect to the committee report.

Recommendations:

1. That the Assembly refer the Alternative Proposal to the committee on Revision to the DIRECTORY FOR PUBLIC WORSHIP for further consideration.

2. That the Assembly request the presbyteries to erect special committees to guide them in making a serious, brotherly study of the issues of biblically reformed worship this coming year. (Cf. FG 14.5—“the presbytery has power...to resolve questions of doctrine or discipline seriously and reasonably proposed.”)

3. That parts I and II of the Alternative Proposal of the committee on Revisions to the DIRECTORY FOR PUBLIC WORSHIP not be included in the Minutes of the 70th General Assembly, but that the presbyteries be informed that they should all have three or more copies of Parts I and II available to them from their commissioners to the 70th General Assembly, together with one copy sent by the Stated Clerk of the General Assembly.

4. That the Alternative Proposal be placed on the webpage in addition to the draft that is presently there, with a caveat that the documents on the webpage are provisional drafts.

Grounds:

1. The Alternative Proposal is itself a provisional draft and thus does not belong in the Minutes.

2. Inclusion of Parts I and II in the Minutes would be inordinately expensive.
3. Parts I and II will be available to the presbyteries from their commissioners to the 70th General Assembly and from the Stated Clerk of the General Assembly sooner than they would via the Minutes.

217. RECOMMENDATION AND ELECTION. The recommendation of the Committee on Revisions to the Directory for Public Worship was adopted. (see §214) Mr. Olinger was nominated. In the absence of other nominations he was declared elected.

218. ACTION ON RECOMMENDATIONS. On separate motions Recommendations 1-4 of Advisory Committee 8 were adopted in the following amended form:

1. That the Assembly refer the Alternative Proposal to the committee on Revision to the DIRECTORY FOR PUBLIC WORSHIP for further consideration.

2. That the Assembly request the presbyteries to erect special committees to guide them in preparation for the 71st General Assembly, in making a serious, brotherly study of the issues of biblically reformed worship. (Cf. Form of Government 14.5—“the presbytery has power...to resolve questions of doctrine or discipline seriously and reasonably proposed.”)

3. That parts I and II of the Report of the Minority of the Committee on Revisions to the Directory for Public Worship not be included in the Minutes of the 70th General Assembly, but that the presbyteries be informed that they should all have three or more copies of Parts I and II available to them from their commissioners to the 70th General Assembly, together with one copy sent by the Stated Clerk of the General Assembly.

4. That the Alternative Proposal be placed on the webpage in addition to the draft that is presently there, with a caveat that the documents on the webpage are provisional drafts.

219. GENERAL ASSEMBLY OPERATING FUND BUDGET AND REQUEST OF THE CHURCHES. Mr. Ayres reported for Advisory Committee 9 and presented the General Assembly Operating Fund Budget and the recommendation of the Trustees regarding the request of the churches for giving, which were adopted:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
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<td>GAOF request per comm.</td>
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Receipts

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<td>$-</td>
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<td>$166,538</td>
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### Expenses

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<tr>
<th>Honoraria</th>
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<th>$59,629</th>
<th>$61,418</th>
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<tbody>
<tr>
<td>Hospit/Pension etc.</td>
<td>$9,828</td>
<td>$10,067</td>
<td>$10,313</td>
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<td>Assistant Clerk</td>
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<td>$1,500</td>
<td>$1,500</td>
<td>$1,500</td>
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<tr>
<td>Statistician</td>
<td>$1,000</td>
<td>$1,000</td>
<td>$1,500</td>
<td>$1,500</td>
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<tr>
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<td>$75,587</td>
<td>$78,576</td>
<td>$82,711</td>
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</table>

| Staff/Office              | Secretary    | $18,700 | $1,122  | $18,700 | $18,700 | $18,700 |
|                          | Total Staff/Office |        |         |         |         |         |

| Office                    | Rent         | $8,250  | $8,250  | $8,250  | $8,250  | $8,250  |
|                          | Directory    | $8,000  | $9,318  | $8,000  | $8,000  | $8,000  |
|                          | Equip/Post/Supplies | $7,000 | $2,801  | $7,000  | $7,000  | $7,000  |
|                          | Total Office | $23,250 | $20,369 | $23,250 | $23,250 | $23,250 |

| Insurance                 | $5,000       | $ -     | $5,000  | $5,000  | $5,000  |

| General Assembly          | Minutes print/Distrib. | $10,500 | $9,171  | $10,500 | $10,500 | $10,500 |
|                          | Agenda print/Distrib.  | $2,100  | $2,412  | $2,600  | $2,600  | $2,600  |
|                          | Committee Arrangement  | $2,000  | $1,187  | $2,150  | $2,000  | $2,000  |
|                          | Fraternal Delegates    | $8,000  | $467    | $5,500  | $5,500  | $5,500  |
|                          | Total GA               | $22,600 | $13,237 | $20,750 | $20,600 | $20,600 |

| Assessments               | NAPARC       | $300    | $500    | $300    | $500    | $500    |
|                          | ICRC         | $2,500  | $2,284  | $2,500  | $2,500  | $2,500  |
|                          | Joint Chaplains Commission | $2,400 | $2,400  | $4,000  | $5,000  | $5,000  |
|                          | Total Assessments | $5,200 | $5,184  | $6,800  | $6,800  | $6,800  |

| Committee Expenses        | Arrangements  | $1,500  | $500    | $2,500  | $2,000  | $2,000  |
|                          | Chaplains     | $3,000  | $1,770  | $5,000  | $5,000  | $5,000  |
|                          | Committee for Historian | $14,300 | $8,057  | $14,110 | $12,000 | $12,000 |
|                          | CEIR          | $22,000 | $12,242 | $22,000 | $22,600 | $22,600 |
|                          | Revision DPW  | $1,000  | $1,569  | $1,000  | $1,000  | $1,500  |
|                          | Trustees of The OPC | $100   | $-      | $100    | $100    | $100    |
|                          | C. on The Days of Creation | $5,000 | $1,549  | $5,000  | $5,000  | $5,000  |
|                          | C. on CoFM Practices | $5,000 | $3,903  | $5,000  |         |         |
|                          | C. for Rules for Historian | $2,000 | $910    |         |         |         |
|                          | Total Committee | $53,900 | $30,501 | $54,710 | $47,700 | $48,200 |
Seventieth General Assembly

Total Expenses  $204,536  $145,999  $207,786  $204,761  $205,261
Receipts minus Expenses  $(45,036)  $20,538  $(30,286)  $(27,761)  $(28,261)
Ending Balance  $146,593  $212,167  $181,881  $153,770  $153,770

The Trustees in accordance with the Standing Rules XI:2.e. ("propose to the General Assembly a budget for the General Assembly Operation Fund, and suggest a per capita contribution for payment of the assembly expenses") propose the following budget for the General Assembly Operation Fund for 2004 and request the churches of the denomination to contribute $14 per communicant member to the General Assembly Operation Fund in 2004: (see §28).

220. ELDER RESOLUTION. On motion the Assembly adopted the following resolution.

That this Assembly take note of the following concerning ruling elder F. Kingsley Elder, Jr.:
Dr. Elder was a commissioner to the General Assembly for the first time in 1952;
2. Dr. Elder became the first ruling elder to serve as an officer of the General Assembly when he became Assistant Clerk of the 20th General Assembly in 1953, a role he filled again in the 35th General Assembly in 1968; and
3. Dr. Elder, by his presence at this 70th General Assembly has attended most of our General Assemblies over a span of fifty-one years and has rendered distinguished service to the OPC, for which we thank and praise God.

The Assembly gave Dr. Elder a standing ovation.

221. RECESS AND RECONVENE. The Assembly recessed at 11:43 am to allow time for the printing of minutes and reconvened at 11:52 a.m.

222. APPROVAL OF MINUTES. The Moderator called for the presentation of the remaining minutes of the Assembly (from §103, Saturday afternoon, on). They were approved as corrected.

223. MINUTES AS A WHOLE. The Stated Clerk presented the minutes. On motion the minutes of the Assembly as a whole were approved.

224. PRAYER AND BENEDICTION. The Assembly sang the hymn, "When I Survey the Wondrous Cross." The Moderator led the Assembly in prayer and Mr. Wagner pronounced the Apostolic Benediction.

225. DISSOLUTION AND NEXT ASSEMBLY. On motion the Assembly was dissolved. Mr. Coie 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, beginning at 8:00 p.m., Wednesday, June 2, 2004, with a terminus no later than noon, Wednesday, June 9, 2004.” The 70th General Assembly closed at 12:18 p.m.
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OVERTURES

Overture 1

The Presbytery of Connecticut and Southern New York October 11, 2002

The Presbytery of Connecticut and Southern New York overtures the 70th (2002) General Assembly of the Orthodox Presbyterian Church to amend the Form of Government, Chapter XXIV, section 3 to read as follows (new wording in italics):

“If a presbytery, or an agency of a presbytery or of the General Assembly, decides to dissolve its relationship with a minister who is serving it under terms of a call it shall inform him of its decision and of the date on which the dissolution is to take place. It shall also provide adequate care of his needs to permit him to find another field of service. If the body is an agency of a presbytery or of the General Assembly, the agency shall at the same time notify the minister’s presbytery of its proposed action.”

Grounds:

(1) Minister’s calls are approved by and ministers are installed into their positions by presbyteries. It is reasonable that the presbytery ought at least to be informed beforehand of any intention to dissolve a ministerial relationship which the presbytery itself created by its installation.

(2) An individual minister has a right to contest such dissolution under terms of Chapter XXIV, but he must take the initiative to bring the presbytery into the matter. An individual facing such a decision may be hesitant to take such action. Notification of the presbytery at the same time that the minister himself is informed allows for better pastoral care for the minister and provides a way of assuring that his rights are protected.

Yours in the service of the Head of the Church,
John W. Mallin
Stated Clerk

Overture 2

The Presbytery of Northern California March 21, 2003

The Presbytery of Northern California overtures the General Assembly to modify the Form of Government to add the following sections, either as a new chapter, or to FG XXIII, inserting a new paragraph 7, and renumbering paragraph 7 and subsequent paragraphs in that chapter, and making a reference to this new paragraph 7 in FG XXI.4.

7. The Presbytery shall oversee the matter of exceptions to and theological positions deemed to be out of accord with the Confession of Faith and Catechisms of this Church using the following procedures.

a. The Presbytery, after examining a candidate for licensure or ordination, may, if in its opinion he is in significant disagreement with a portion of
the Confession of Faith and Catechisms of this Church, by majority vote, declare his position to be out of accord with the constitution, and record it as such in the minutes before proceeding to license or ordain. Such vote may be taken before the vote to sustain the examination. The record in the minutes shall indicate the nature of his non-conforming view in a brief but clear way so that anyone reading the minutes (or an extract therefrom) will be able to understand why the Presbytery regards his position as out of accord with the constitution.

b. If a minister or licentiate later reports that he has brought his thinking into harmony with the Confession of Faith and Catechisms of this Church, after appropriate examination the Presbytery may, by majority vote, remove its notation of non-conformity and record such in the minutes.

c. If a minister or licentiate who has had such a notation recorded shall transfer to another presbytery or denomination, the letter of transfer shall indicate the notation by quoting the minute that recorded the same, but not if the notation was removed as per paragraph (b) above.

d. Presbytery shall follow a similar procedure if a ministerial member reports that he has adopted or is found to have adopted a view it regards as out of accord with the Confession of Faith and Catechisms of this Church.

e. If a session believes that a ruling elder or deacon in its congregation holds a position not in harmony with the Confession of Faith and Catechisms of this Church, it may request advice from presbytery.

Grounds:

(1) There is no formal means by which candidates for licensure or ordination may take exceptions to the Westminster Confession of Faith and Catechisms as adopted by this denomination. Historically, in the Presbytery of Northern California, exceptions taken by various candidates may be stated during their theology examination on the floor of presbytery. No permanent record of exceptions taken is recorded. Based on the testimony of some in our presbytery who previously have been members of other presbyteries, the practice of the Presbytery of Northern California is similar to other presbyteries in the denomination.

(2) It is the belief of this presbytery that the formalizing of the system of the taking of exceptions in our denomination will promote the purity and the unity of the church by ensuring that in this aspect of the examination process, a standard procedure is applied by every Presbytery.

(3) Advisory Committee 10 to the 68th General Assembly dealt with a complaint brought against a Bylaw adopted by this presbytery. That advisory committee made the following observation: "In the view of AC 10, if a system of recording exceptions is desirable, it would better promote the unity of the church to apply it uniformly in all presbyteries by amending the Form of Government.”
COMUNICATIONS

Communication 1

The International Conference of Reformed Churches September 27, 2002

Thank you for your communication of August 31, 2002, conveying to us the motion passed at your General Assembly concerning the Free Church of Scotland (Continuing) and their membership in the ICRC.

We will keep it on record and certainly the matter will be revisited at the next meeting of the ICRC.

Yours in the Lord’s service,
Cornelius Van Spronsen
Corresponding Sec. of the ICRC

Communication 2

Église Réformée du Québec December 4, 2002

I am pleased to inform you that the meeting of the Synod of the Église Réformée du Québec, held 20-21 September 2002 in Montreal, passed the following recommendation to the Interchurch Relations Committee of the Église Réformée du Québec.

1. That the Église Réformée du Québec (ERQ) mandate the InterChurch relations Committee to pursue correspondence relations with the Orthodox Presbyterian Church (OPC) (8.4.2. 1).

   Grounds:
   (1) The official expression of beliefs of the OPC, to which all office bearers must adhere, are the Westminster standards.
   (2) The invitation of the OPC to enter into corresponding relations as per the decision of the 69th General Assembly of the OPC.
   (3) The OPC already supports the work of the ERQ through its support of Rev. Ben Westerveld.

As a result of this decision, I am sending you a copy of the “Rules for Ecclesiastical Fellowship of the Église Réformée du Québec “ and the “Ecclesiastical Order and Discipline of the Reformed Church of Quebec”. You can also access a history of the ERQ on the following web site: http://www.spindieworks.com/library/erq/erq_focus.htm. We would also request that you send us a copy of your rules for ecclesiastical fellowship. Once we have had an opportunity to review your rules, discussions can begin between the ERQ and the OPC.

With Christian Greetings,
Philippe deBlois,
Secretary of the InterChurch Relations Committee
Communication 3

The Presbyterian Church in Japan, Office of the General Assembly

January 23, 2003

We, the Presbyterian Church in Japan, esteemed it a great honor and pleasure to receive your letter of August 24, 2002 informing us that the Sixty-Ninth General Assembly of the Orthodox Presbyterian Church passed the recommendation of the Committee on Ecumenicity and Interchurch concerning initiating mutual relationship.

I am very pleased to inform you that the Eleventh General Assembly of the Presbyterian Church in Japan, upon the recommendation of our Interchurch Relations Committee, unanimously accepted your invitation to enter into “Corresponding Relations”.

We sincerely hope that our relationship may be used to glorify our sovereign God and to spread His Gospel to the whole world. The chairman of our Interchurch Relations Committee is Rev. Susumu Uda (graduated from Westminster with Th.D in 1965), His address is 2-10, 1 chome, Gakuen-Higashicho, Kodaira, Tokyo 187-0043, JAPAN. Please follow up with him concerning the matters to be handled further.

Yours in Christ,
Futoshi Abe, Stated Clerk
Hikawadai, Higashikurume, Tokyo, 203-0004, JAPAN
Phone (Fax) 0424-76-3305
E-mail pcj@minos.ocn.ne.jp

Communication 4

Committee on Relations with Churches Abroad
The Reformed Churches in the Netherlands (BBK)

February 14, 2003

The last time there was official contact between the OPC and the GKV was in 2001 at the ICRC held in Philadelphia and hosted by yourself. We thank you once again for your hospitality and fellowship we could experience together. We also thank you for the fact that we continue to receive copies of the Minutes of your General Assemblies.

This letter is written with a view to the future of our bilateral relationship. General Synod Zuidhorn 2002 gave deputies for Relations with Foreign Churches the following mandate:

(a) to offer the Orthodox Presbyterian Church (OPC) an official sisterchurch relationship and to come to a concrete agreement concerning the substance thereof,

(b) to take up contact with the Canadian Reformed Churches and the Reformed Church in the United States concerning this relationship;

(c) to visit the General Assembly of the OPC in 2003 to discuss the sisterchurch relationship and to invite the OPC to send a delegation to the General Synod of the GKV to be held in 2005;

(d) to maintain contact with the OPC with respect to the work in Surinam, missions and aid to the churches in Kenya and other African countries, the ecclesiastical situation in North America, and other matters that are of mutual concern.

General Synod based this decision on the following grounds:
1. now that the Canadian Reformed Churches and the OPC have entered into a sisterchurch relationship, we consider the way to be free for us to give shape to our relationship;
2. the brotherhood in Surinam are substantially involved with the mission work of the OPC there; moreover the OPC is involved with church building in Kenya and Benin through mission and aid;
3. according to the rules for correspondence we ought to involve the OPC in establishing and maintaining relations with churches in North America.

At this moment the OPC and GKV share, from the point of view of the OPC, a Corresponding Relation (Minutes GA 2002, p. 230). From the point of view of the GKV there is at this moment a contact which has not been further specified. This disparity in our relationship is due to the fact that we have different rules for ecumenical relations and the fact that we as GKV decided to postpone developing our relationship further until the OPC and the Canadian Reformed Churches, with whom we have very close ties, had reached a stage where we felt we could proceed.

As the decision of GS Zuidhorn 2002 indicates, that stage has now been reached. The GKV would, however, like to proceed beyond a Corresponding Relationship and establish a sisterchurch relationship. This level of relationship corresponds approximately to your ecclesiastical fellowship. Though the Atlantic Ocean may separate us we note that you have already established ecclesiastical fellowship with the Christian Reformed Churches in The Netherlands, a bond of churches with which we have close ties and are actively pursuing federative unity. We have delegated two brothers from Section 3 of BBK (equivalent of your CEIR) to attend your General Assembly in 2003 to invite you, the OPC, officially to enter into a sisterchurch relationship ecclesiastical fellowship with us, the GKV.

Prior to our attending your General Assembly we would like to come to an understanding as to what such a relationship would entail between our two bonds of churches. We have appended our own rules for sisterchurch relationship and would appreciate it if you could indicate to us whether there are differences between your and our rules that need to be discussed. We point out (1) that these rules are similar though not entirely identical to those of the Canadian Reformed Churches and (2) that the rules as appended are a new translation of the rules (the old translation proved to be faulty on some crucial points). Finally we note that we as deputies do not consider it absolutely necessary that the final details of our future relationship be ironed out prior to our attending your General Assembly.

We wish you the Lord's blessings in your labors and pray that the Chief Shepherd will continue to gather His flock around the world into the one fold.

On behalf of BBK,  
Dr. J.A. Boersema  
Secretary General

Rules for sister church relations

A sister church relation with a foreign church, once entered into, will be conducted according to certain rules, which serve to maintain the common commitment of Reformed churches to the Word of God and to assist, encourage, and stimulate each other in bearing witness to the Lord Jesus Christ in this world by word and deed.
From our side in the Netherlands the following rules will apply:

(1) The churches shall, as much as possible, assist each other in the maintenance, defense, and promotion of the Reformed confession in accordance with Scripture in doctrine, church polity, discipline, and liturgy.

(2) The churches shall inform each other of the decisions of their major assemblies, if possible by sending each other their Acts (or: Minutes) or otherwise at least by sending those decisions which are relevant to the respective church (where possible, in translation.)

(3) The churches shall inform each other with respect to the initiation of third party sister church relationships.

(4) The churches shall accept one another’s attestations (or: Certificates of Good Standing); they shall also admit members of the respective churches to the sacraments upon presentation of an adequate ecclesiastical testimonial.

(5) The churches shall in principle open the pulpit to each other’s ministers, subject to the regulations which apply in the receiving federation.

In the exercise of the sister church relation, we shall strive to have also the following rules implemented:

(6) Should alterations or additions, which would be in substance of confessional nature, be considered to the church standards, church order or liturgical forms, such intent shall be drawn to the particular notice of the sister churches, in order to permit as much consultation as possible before a final decision is taken.

(7) The churches shall receive each other’s delegates at their major assemblies and invite them to participate - where possible - in an advisory capacity.

Should a foreign church already operate under its own rules for ecclesiastical relations, this need not hamper the initiation or exercise of a sister church relation, as long as these rules do not conflict with those of the Reformed Churches in the Netherlands.

Communication 5

From the Reformed Churches of New Zealand 1st April 2003

Thank you for your letter of March 3 inviting us to send a fraternal delegate to your forthcoming Assembly.

Sadly, we are not able to send a delegate this time, but do wish to extend our warm greetings to the OPC. We pray that the Lord would bless your deliberations and that the outcome might be for the furtherance of the Lord’s kingdom in your part of the world and further afield.

We much appreciate the relationship that we sustain with you and the growing cooperation between us. In particular, we mention the partnership we have enjoyed in your mission work in Uganda. It has been a blessing for us to send itinerant teachers to the Westminster Seminary in Uganda and if the way opens for further involvement on our part, we would be glad of the opportunity to serve with you.

Yours in Christ,

Rev. Dr. Michael A. Flinn
Secretary: Interchurch Relations Committee
Communication 6

From The Reformed Church In Japan, Liaison Committee

April 5, 2003

Fraternal greetings to you in the name of our Lord, Jesus Christ!
May our God the Father be praised for his wonderful love of us in his Son through his Spirit because of which we have been made his children and heirs of his kingdom.

Thank you very much for your kind invitation of us to the 70th General Assembly of the Orthodox Presbyterian Church to be held on June 25 to July 2, 2003, at Dordt College, Sioux Center, Iowa 51250, U. S. A. On behalf of the Rev. Takashi Yokota, new Stated Clerk of the Reformed Church in Japan, I express our many thanks to God for our fruitful mission-cooperation relations over the decades. We truly praise the name of our Lord of harvest, and continually pray for his further blessings on our mission cooperation especially in the Tohoku (or Northwest) Presbytery. We also appreciate very much the Rev. S. E. Lauer’s work for Kobe Reformed Theological Seminary as professor in Biblical studies. We hope that, his doctoral studies being completed as soon as possible, he will get ‘involved more fully in teaching and ministering in the seminary.

Now, very unfortunately, we are not able to send our fraternal delegate to your Assembly this year on behalf of our denomination. However, we are one body and one spirit, sharing one hope, faith and baptism in the one Lord and in one God (Eph. 4: 4-5). We earnestly pray for the Holy Spirit’s guidance and wisdom on all of you as you will go through all the proceedings and deliberations in the General Assembly so that both those who are for and those who are against what are to be decided may glorify the name of the Lord of the church.

May God richly bless all the delegates at the coming General Assembly meeting. May both of us faithfully walk on the way that has been paved by the Apostolic and historic Reformed churches by the strength and wisdom of the Holy Spirit.

In Christ and in His service together with you
Yasunori Ichikawa
Chairman
The Reformed Church in Japan, Liaison Committee

Communication 7

From Free Church in South Africa

April 10, 2003

Thank you for your letter of 3rd March 2003 inviting, a fraternal delegate from the Free Church in Southern Africa to attend the 70th General Assembly of the Orthodox Presbyterian Church at Dordt College, Sioux center, Iowa on June 25 – July 2, 2003.

Although we would very much like to accept your most kind invitation we fear that the distance between our countries and also financial considerations preclude us from sending a delegate to be with you for that occasion.

Please be so kind to pass on to the Assembly the following words of greeting:

On behalf of the Free Church in Southern Africa we extend to the 70th General Assembly of the Orthodox Presbyterian Church our greetings and best wishes for a successful gathering filled with a sense of the Lord’s presence, and conscious of His leading in all that is done.
May God who commanded the light to shine out of darkness and has shined in our hearts to give the light of the knowledge of then Glory of God in the face of Jesus Christ cause us to shine for Him in our respective spheres of service that the people who sit in darkness may see the great light of Christ and come to rejoice in His salvation.

May He also bless the bond of faith that ties your churches and ours together in true love and fellowship.

Thank you,

With brotherly greetings,
Yours most sincerely,
T. D. M. Mnqaba
Clerk of Assembly

Communication 8

From the Presbytery of the Northwest

Greetings in the Name which is above every name. The Presbytery of the Northwest is seeking the advice of the Assembly concerning the licensure of a candidate for the ministry. At its stated April meeting last week, having approved the trials for licensure for Mr. Mike Arnaud, the presbytery adopted the following:

That in view of Mr. Arnaud’s satisfactory completion of his licensure exams, including the floor exam in theology, his having received an M. Div. degree with honors, and for 2 years has been serving as pastor of an independent church, the Presbytery of the Northwest seek the advice of General Assembly concerning his licensure because he has not completed his studies for a bachelor's degree according to Form of Government (XXI: 3).

Our minutes also record:

On motion Mr. Dillard, with Mr. Bergquist as alternate, were appointed to represent the Presbytery of the Northwest at the General Assembly concerning this matter.

Thank you for considering our request. May the Lord give you grace and wisdom in your deliberations concerning this and the many other matters on your agenda.

Cordially in Christ,

John W. Mahaffy
Stated Clerk

Communication 9

From Presbyterian Church of Eastern Australia

Cordially in Christ,

John W. Mahaffy
Stated Clerk
We were pleased to receive your kind invitation to commission a fraternal delegate to attend the forthcoming meeting of the General Assembly in June-July. Thank you sincerely for it.

Regrettably, once again we find ourselves unable to be represented at the Assembly. Please accept our apology, and also our prayerful good wishes for a meeting that will both glorify our Risen Lord and God, and also serve the best interests of his Church on earth.

We send our warm fraternal greetings to you as a fellow-member of the ICRC, and trust that the Lord will continue to use us 'earthen vessels' to carry the inestimable treasure of his Word to a dark and dying world.

May he richly bless you.

Yours sincerely in Christ,
W. Peter Gadsby
Convener
ICR Committee on behalf of the Presbyterian Church of Eastern Australia

Communication 10

From Reformed Presbyterian Church of Ireland April 22, 2003

Your letter of March 3, 2003 addressed to Rev. C. K. Hyndman, inviting our denomination to send a fraternal delegate to attend the meeting of your General Assembly June 25 - July 2, 2003, has been passed to me.

We are grateful for your kind invitation but it does not appear that we will be able to send a 'representative. We are pleased to send our greetings to your Assembly. We pray that God will continue to bless your Church in all its work and witness.

Our own Synod is due to meet in Drimbolg, Northern Ireland 9 - 11 June 2003. Visiting delegates are asked to give a ten-minute address at the Tuesday evening session. Representatives are welcome to be present for the whole Synod which begins on Monday (9th) at 7.30 p.m. and continues until the Wednesday afternoon, followed by a Missionary Rally on the Wednesday evening. We would want you to understand that there is a standing invitation to your denomination to be represented at our Synod which usually meets in the second week of June each year. We arrange travel in Ireland, overnight accommodation and meals for visiting delegates.

Yours in Christ,
A.C. Gregg
Clerk of Synod

Communication 11

From Presbytery of Ohio May 9, 2003

At our April 4, 2003 meeting, the Presbytery of Ohio voted to petition the General Assembly for their advice concerning the educational deficiencies of the Rev. Mark Melton in accord with FG XXIII:3. Mr. Melton is currently a minister in another within the bounds of the POH.

Four testimonials were read concerning the present ministry of Mr. Melton and
he was sustained in his examinations on the floor of Presbytery, in Theology and Church Polity.

The Presbytery deemed Mr. Melton to have given sufficient evidence of possessing the qualifications in regard to piety, faith, and learning, that are demanded of candidates for ordination in accordance with FG XXIII:18. Three negative votes were recorded.

In addition the presbytery determined that the requirements for the Hebrew and Greek languages will be waived following the procedures outlined in FG XXIII:18. There were no dissenting votes.

Mr. Melton was asked the question regarding his willingness to do those items required in FG XXIII:18 to which he answered in the affirmative.

Mr. Melton was urged to take a course in ecclesiastical history, take the MTI OPC course in OPC History, take a course in apologetics (such as the MTI OPC course in presuppositional apologetics), take the MTI OPC courses in polity, Reformed worship, the Westminster Confession of Faith and catechisms, and that he report back to the presbytery on his progress.

Everett C. DeVelde,
Stated Clerk
The Presbytery of Ohio

Communication 12

From Presbytery of Philadelphia June 3, 2003

This is to inform you of the actions which the Presbytery of Philadelphia took at its meetings on May 3, 10, and 31, 2003, regarding the Appeal of John O. Kinnaird.

On May 3, 2003, the Presbytery of Philadelphia sustained Mr. Gaffin’s Complaint against the process followed in hearing Mr. Kinnaird’s Appeal. The Presbytery adopted the first of the requested Amends:

“That presbytery declare that it has failed to exercise the requisite sound and appropriate judicial review in its disposition of the Kinnaird appeal.”


On May 31, 2003 the Presbytery of Philadelphia took the following actions:

1. That the Presbytery request the 70th (2003) General Assembly to remit the case of Elder John O. Kinnaird, presently on appeal before the general assembly, to the Presbytery of Philadelphia (with the general assembly retaining jurisdiction), in order that the Presbytery:

   (1) develop and supply to the 71st (2004) General Assembly a statement(s), in propositional format, of what the Presbytery believes to be the essential doctrinal issues(s) involved; and
   (2) report to the 71st (2004) General Assembly the Presbytery’s finding(s), with grounds, as to whether any of the specifications of error in the appeal should be sustained.
2. On motion, Presbytery appointed the Messrs. Michael Obel, Luke Brown, and John Galbraith to represent it at the 70th (2003) General Assembly in the matter of the appeal of Mr. Kinnaird to the Assembly, and that the presbytery pay any un-reimbursed expenses of Mr. Obel for his attendance at the General Assembly as its representative.

Thomas A. Foh,
Assistant Clerk
Presbytery of Philadelphia

Communication 13

Église Réformée du Québec       May 31, 2003

Greetings in the name of our Lord and Savior Jesus Christ, the Head of the Church, who continues to prepare his bride for the wedding banquet of the Lamb.

We extend to you greetings on behalf of the Église Réformée du Québec (Reformed Church of Quebec, ERQ). Our small communion of six churches in the French-speaking province of Quebec rejoices to share with you faith in Jesus Christ and love for God and all the saints. We also rejoice to share the heritage of Reformed confession and practice.

We only regret that we cannot extend this greeting in person. The long traveling distance and unavailability of a representative to send prohibited a more personal participation.

With thanksgiving to our heavenly Father we acknowledge your love and concern for us. Many of your local churches and members have expressed an active interest in the mission work of the ERQ among French-speaking Canadians, whom historically have embraced the Roman Catholic faith and more recently have rejected almost all biblical teaching. We humbly express our gratitude for your financial support and especially your prayers.

Recently our Synod voted to enter into corresponding ecumenical relations with your federation. We pray that this desire to dialogue may express the unity of the Church of Jesus Christ, regardless of what language in which we may worship our Lord God. We pray that the Lord will prosper this ecumenical endeavor for the glory of His name and for the coming of His kingdom throughout North America.

May the Lord richly bless your federation with grace, wisdom and love. May you hold firmly to the truth of the whole counsel of God, and may you express that truth in deeds of righteousness and love. During the time of your synodal deliberations, may our Lord grant you much wisdom, patience and humility.

In the fellowship of Christ our Lord,
Philippe deBlois
Secretary, InterChurch Relations Committee

Communication 14

The Presbyterian Church in America       June 14, 2003

TO: The General Synod of the Associate Reformed Presbyterian Church
The General Assembly of the Orthodox Presbyterian Church
The General Synod of the Reformed Presbyterian Church of North America
The General Assembly of the Korean American Presbyterian Church
The General Synod of the Reformed Church in the United States

Dear Fathers and Brothers:

Greetings in the name of our Sovereign Lord!

The Thirtieth General Assembly of the Presbyterian Church in America met June 10 through 13, 2003 in Charlotte, NC. Among the actions taken by the Assembly was to deal with two overtures regarding Church Union, Overture 24, from Ascension Presbytery, “Church Union,” and Overture 25, from Philadelphia Presbytery, “Begin Church Union Conversations.” Enclosed are copies of the text of both overtures. The Assembly answered Overture 25 in the affirmative and answered overture 24 by reference to the Assembly’s action on Overture 24.

Therefore, in behalf of the General Assembly of the Presbyterian Church in America, I am informing you that the PCA is desirous of entering into conversations with each member denomination within the National Presbyterian and Reformed Council with a view toward Church union. Our Interchurch Relations Committee is the committee designated to carry on the conversations.

May the Lord bless our respective labors for the advancement of the Gospel and the propagation of the Reformed Faith. May He give us wisdom as we discuss the possibilities of Church union.

Cordially in Christ,
L. Roy Taylor
Stated Clerk of the PCA

Enc. - Overtures 24 and 25

Overture 24, “Church Union”

Whereas, one of the major proposals at the establishment of the North American Presbyterian and Reformed Council in 1974 was organic union between the Presbyterian and Reformed Churches; and

Whereas, some success was achieved in this between the Reformed Presbyterian Church of North America and the American Presbyterian Church, and between the Presbyterian Church in America and the Reformed Presbyterian Church (Evangelical Synod); and

Whereas, this goal has fallen into abeyance due to many disappointments in relation to the failure of the union of the Orthodox Presbyterian Church and the Presbyterian Church in America, and the energy expended in dealing with the posture of the Christian Reformed Church in North America; and

Whereas, a subcommittee of NAPARC has now defined organic union as two or more the Churches which constitute NAPARC joining their diverse gifts, heritage and call-
Appendix

ing on the basis of the Scriptural mandate (John 17, Acts 15-16:5, 1 Cor. 12:12-31, Ephesians 4:1-16), to form one Church by uniting together in theology, polity and ministry; and

Whereas, this mandate remains in force for us.

Therefore, be it resolved that the 30th General Assembly of the PCA urge its Interchurch Relations Committee make conscientious and good faith efforts to fulfill organic union between the Presbyterian and Reformed Churches which are members of NAPARC as defined by the subcommittee of NAPARC.

Adopted by Ascension Presbytery at the stated meeting on April 26, 2003
Attested by: js/ Frederick R. Neikirk, Stated Clerk

Overture 25, “Begin Church Union Conversations”

Whereas, the Holy Scriptures set before us the visible unity of the Church (John 17:1-26, Acts 15:1-16:5, 1 Cor. 12:12-31, Eph. 4:1-16); and

Whereas, the Holy Scriptures set before us a diversity of gifts, ethnicity, gender, and socio-economic status within the unity of the Church (Mat. 28:16-20, John 10:16, 17; 1-26, Acts 15:1-16:5, 1 Cor. 12:12-31, Gal. 2:7-10, 3:28-29, Eph. 4:1-16, Col. 3:9-11, James 2:1-9); and

Whereas, while some separations within the Church may be justified by the need to preserve and protect the purity of the Faith, some ongoing divisions do not appear to be justified; and

Whereas, there is much biblical data, as above, to move us to seek visible unity with other branches of the Church of like faith and order, but no biblical data may be adduced to prohibit us to seek visible unity -with other branches of the Church of like faith and order; and

Whereas, the Westminster Standards teach the unity of the Church (WCF XXV, WLC Qq. 62-63); and

Whereas, the National Presbyterian and Reformed Fellowship was formed in 1971 to promote fellowship among conservatives within several Presbyterian and Reformed denominations and was instrumental in the formation of the PCA and the North America Presbyterian and Reformed Council; and

Whereas, the North America Presbyterian and Reformed Council was formed in 1975 with an adopted basis of fellowship “as warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enables the constituent Churches to advise counsel, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of Churches that are of like faith and practice,”; and

Whereas, discussions among constituent Churches of NAPARC effected the joining of the Presbyterian Church in America and the Reformed Presbyterian Church, Evangeli-
Seventieth General Assembly

Whereas, there have been no official discussions of Church union among NAPARC Churches since the ending of conversations between the PCA and the Orthodox Presbyterian Church in 1986; and

Whereas, NAPARC Churches were distracted from Church union discussions due, in part, to controversy regarding developments within the Christian Reformed Church until 2002; and

Whereas, the Korean American Presbyterian Church, the Reformed Church in the United States, and the Associate Reformed Presbyterian Church have joined NAPARC subsequent to the prior round of Church union discussions within NAPARC; and

Whereas, Église Réformée du Québec (Reformed Church of Quebec), a Church born of missions ministry of several NAPARC Churches, is now seeking membership in NAPARC; and

Whereas, the present constituent Churches of NAPARC (the Associate Reformed the Presbyterian Church, Korean American Presbyterian Church, the Orthodox Presbyterian Church, Presbyterian Church in America, the Reformed Church in the United States, the Reformed Presbyterian Church of North America) all hold to the inerrancy of Scripture, the Reformed Faith, and Presbyterian polity; and

Whereas, the proposed member of NAPARC, Église Réformée du Québec (Reformed, Church of Quebec), holds to the inerrancy of Scripture, the Reformed Faith, and Presbyterian polity, and

Whereas, there is unusual opportunity in North America and throughout the world for the spread of the Gospel of Christ which is the only way of salvation, the propagation of the Reformed Faith which is "biblical Christianity in its most consistent expression" (B. B. Warfield), and expansion of the Church "out of which there is no ordinary possibility of salvation" (WCF XXV-2);

Therefore, the Presbytery of Philadelphia overtures the Thirty-first General Assembly of the Presbyterian Church in America—

1. To direct the stated clerk of the General Assembly to communicate to the General Assemblies and General Synods of the constituent NAPARC Churches that the PCA is desirous of entering into conversations with each of them with a view toward Church union;

2. To direct the Interchurch Relations Committee to initiate conversations with equivalent NAPARC Churches' committees with a view toward Church union.

Adopted at stated meeting of Philadelphia Presbytery on May 10, 2003
Attested by: Is/ Frank D. Moser, Stated Clerk
Communication 15

Presbyterian Church in Korea (Kosin) 

We are sorry that we are not able to send our delegate to your assembly meeting. Our Moderator and Rev. Lee are not available to attend.

Please we ask your understanding that we PCK are in trouble because of the University Hospital. You, OPC, are in our priority in a fraternal relationship with the churches in a fraternal relationship with the churches.

May God bless your assembly meeting.

Ho Jin Jun, General Secretary of PCK
APPEALS

APPEAL 1

Irons Appeal

To the Rev. Donald J. Duff, Stated Clerk of the General Assembly of the Orthodox Presbyterian Church:

And now, this tenth day of February, A.D. 2003, comes the Rev. C. Lee Irons and appeals from the judgment of the Presbytery of Southern California in his case, and in support of said appeal sets forth the following specifications of error.

Specification of Error 1

The Presbytery of Southern California erred in finding that Mr. Irons has called into question the teaching of the Westminster Standards regarding the moral law.

Note: That the Presbytery so found is evident from the fact that it sustained the following specification in support of the charge: "That you [Mr. Irons] have, on numerous occasions, publicly called into question the teaching of the Westminster Standards regarding the moral law" (Specification 1).

Grounds: The evidence as established by Mr. Irons' defense paper ("Response to Charge Two") distributed to the members of Presbytery on September 4, 2002, and by the sworn testimony taken during the course of the trial (December 13-14, 2002 and January 10, 2003), proves the opposite, namely, that Mr. Irons affirms the substantive teaching of the Westminster Standards concerning the moral law. The following quotations are from the evidence as established in the course of the trial, and are given here to illustrate the Presbytery's error in sustaining Specification 1 of the charge:

A. Mr. Irons testified that "he agrees the Decalogue is preeminent in the Mosaic Covenant as over against the ceremonial law. But he continues to believe the Decalogue as presented is confined to the Mosaic era, while the moral will of God, which it represents, is what is binding on believers. The New Covenant is not on tablets of stone ... The Decalogue is not binding on the Christian believer, but the moral law is binding." (From the Trial Record – Clerk’s summary of the testimony of Mr. Irons on December 14, 2002)

B. Mr. Irons testified that "he has been concerned about the matter of application in his preaching and has begun to make adjustments to provide more application. He has preached through the Decalogue using the Shorter Catechism. He wants his congregation to know their responsibilities. But he would not tell them they are under the Mosaic Covenant. Rather he would show them the 'moral requirement' contained in a particular commandment and show them how this is brought over into the New Covenant in Christ. He would do this for passages outside the Decalogue as well." (From the Trial Record – Clerk’s summary of the testimony of Mr. Irons on January 10, 2003)

C. In his defense paper, Mr. Irons wrote: "What chapter XIX intends to affirm is that the moral law (not the Decalogue per se) continues to have binding authority over the
new covenant believer. If you strip away the details and the imperfect formulations of chapter XIX, what the Confession is really getting at – the primary burden and thrust of that chapter taken as a whole – is to affirm the doctrine that there is an unchanging moral standard governing human behavior that is binding on all men, both believers and unbelievers. And that is a doctrinal affirmation that I am in wholehearted agreement with. As I've said, my preferred label is 'the moral will of God,' just to make it clear that we're not equating it with the Decalogue. When it comes to the substantive issue itself, I agree with the doctrine of the moral law as an eternal standard of righteousness, rooted in God's unchanging nature, and binding on all men. The Standards refer to that doctrine using the linguistic label 'the moral law.' I refer to that very same doctrine using the linguistic label, 'the moral will of God.'” (From Mr. Irons' paper, “Response to Charge Two,” p. 20)

D. In his defense paper, Mr. Irons quoted WCF XIX.5: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation.'’

Mr. Irons then added this comment: “This paragraph is arguably the most important theological affirmation in chapter XIX, and it is one with which I am in complete agreement. The moral will of God forever binds all – both believers and unbelievers – to the obedience thereof, and it does so not only in regard to the substantial obedience it requires ('the matter') but also with respect to the authority of God the Creator, upon whose nature that moral will is founded. Christ in the gospel does not dissolve man’s obligation to the moral will of God in the slightest, but rather strengthens that obligation. Since the demands of the moral will come to all believers from the hands of their Redeemer, those demands are now placed on the highest conceivable level of ethical obligation and moral authority.” (“Response to Charge Two,” p. 21)

E. In his defense paper, Mr. Irons quoted from one of his sermons (preached on March 4, 2001): “Paul has already stated in Ephesians 2:15 that Christ abolished in his flesh the Law with its commandments and regulations. Now of course we have to understand that by 'the Law' there Paul is referring to the Mosaic Law, the Mosaic covenant, with its regulations and commandments. That Mosaic covenant has been rendered inoperative for the new covenant people of God. And therefore Paul cannot very well now say, 'Let's go back to that covenant. Let's go back to that code to find out how we may live.' Jesus has rendered inoperative the Law in his flesh. Now this does not mean that the requirements of the moral law have been abolished, for the moral law itself is holy and just and good. The moral law simply requires that we love God with our whole heart and that we love our neighbor as ourselves. That moral law was established at creation by virtue of the fact that man was made in the image of God. The very definition of man's identity is that he is made in God's image, and therefore he must reflect that image, and he reflects that image by loving God. And if he is to love God he must also love his neighbor who is made in that same image. The requirements of the moral law are still in effect. They cannot be changed any more than God's nature can be changed.” (Quoted in “Response to Charge Two,” p. 24)

F. In his defense paper, Mr. Irons quoted from a sermon (preached April 18, 1999) introducing a series of 21 sermons on the Shorter Catechism exposition of the ten commandments: “The ten commandments continue to be authoritatively binding on the new covenant church, but only insofar as they have been fulfilled in Christ … So how does this all work out in practice in terms of each of the ten commandments? Well, that's what
we’re going to deal with next, when we go through each of the ten commandments in the Shorter Catechism over the next few months. I’m going to attempt to show you how each commandment has to be filtered through the prism of Christological fulfillment, and only then can we apply it to ourselves today. This is the Law of Christ.” (Quoted in “Response to Charge Two,” p. 25)

G. In his defense paper, Mr. Irons quoted WLC # 97: “Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.”

He then added this comment: “This is a glorious Christ-centered formulation, and is to my mind the best statement in the Standards regarding the third use of the law (i.e., the use of the law as a standard for holy living). Having established the truth that we are ‘delivered from the law as a covenant of works,’ the divines go on to state that we are now ‘bound to Christ for his fulfilling it, and enduring the curse thereof in [our] stead.’ Note: we are ‘bound to Christ,’ not to the Mosaic Law. Our continuing obligation to obedience to the moral will of God is now mediated to us through Christ. This Christocentric qualification is placed before the concluding statement: ‘and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.’ By means of the logical placement of ‘bound to Christ’ prior to this statement concerning the moral law ‘as the rule of their obedience,’ the Larger Catechism teaches the view I hold that new covenant believers are bound to ‘the law of Christ.’ This is the heart of my whole teaching on the Law.” (“Response to Charge Two,” p. 26)

H. In a sermon, Mr. Irons said, “[Paul and Jesus] both strive immediately to follow up that strong emphasis on discontinuity with a qualification to avoid misunderstanding: ‘Do not think that I came to abolish the Law,’ Jesus says. Paul puts it like this: ‘... although not without the law of God, but under the Law of Christ.’ Having denied that the Law has been abolished in that sense, Jesus and Paul then clarify the sense in which the Law remains in force. It remains in force, not as Law, not as commandment, but rather it remains in force in terms of the redemptive historical reality that has dawned in the coming of the kingdom of Jesus Christ.

“To summarize. First, the New Testament teaches that believers have been set free from the Law by means of their union with Christ in his death. We are not under the Law. Paul uses that phrase ten times in his writings. This means that we are free from the condemnation of the Law, and we are freed from the commanding authority of the Law as the old covenant.

“Secondly, this freedom from the Law does not mean that believers have been set free from all ethical standards. For not only have they been crucified with Christ and made dead to the Law, but they have also been raised with Christ, and are thus under a new commanding authority - the commanding authority of Christ himself. They are under the Law of Christ.

“Third, although the Law of Christ is not identical with the Law of Moses, it does reach back to the Law of Moses in order to bring over much of its teaching. But it brings over the teaching of the Mosaic Law into the new covenant indirectly. Any aspect of the Law of Moses that is brought over into the Law of Christ must first pass through the
prism of the death, burial, and resurrection of Jesus Christ, so that every law and every commandment that Jesus gives to us, comes to us in view of our union with Christ. Jesus tells us the same things that Moses tells us in many instances. He tells us that we must love our neighbor as ourselves. Moses taught that in Leviticus. But when Jesus tells us to love our neighbor, he doesn't leave it in its old covenant form. He takes away the old wine skin and pours the content of the command of love into the new wine skins of the new covenant. He tells us we are to love one another even as I have loved you. And the cross therefore colors and conditions every single commandment that is brought over from Moses to Christ. The Law must not be abandoned, we must not stop studying the Mosaic Law, we must not stop teaching the Mosaic Law. But, after the cross, the Law of Moses no longer stands as the immediate standard of conduct for God's people. After the cross, the Law of Moses must always be studied and applied through the lens of the death and resurrection of the Messiah...

"...Is the Law abolished? Yes and no. We are free from it as an external authority. We're released from that Law. But we are not free from law. We are under the Law of Jesus Christ." (Quoted in "Response to Charge Two," p. 47. Note: the sections highlighted in bold were taken out of context and quoted as evidence in the Presbytery's charge and specifications.)

I. In his defense paper, Mr. Irons reproduced the following diagram printed in a Sunday bulletin, together with selections from the sermon he preached that Sunday (January 27, 2002):

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God's Eternal Moral Will

Three covenantal enshrinements

Covenant of Works

Mosaic Covenant

New Covenant

(republication) → (The Mosaic Law) → (The Law of Christ)
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"The old covenant was an important enshrinement of God's eternal moral will. But it was given in the form of a covenant of works, and it was given only to Israel. Now that Christ has come, and was born under the Law, the old covenant has been fulfilled, and the Law has been brought to an end. Ephesians 2:15: 'He abolished in his flesh the Law with its commandments and regulations.' Again, if you take the word nomos there and define it as the moral will, that statement results in theological confusion. But if you understand the Law there as the Mosaic Law itself, then we understand what it means. The Law then is no longer the immediate standard of conduct for the new covenant people of God.

"Where then do we now learn the content of God's moral will for us today? It is objectively revealed in the New Testament. It includes all of the teaching of Jesus himself – the Sermon on the Mount, the two great commandments, the new commandment to love one another 'even as I have loved you.' It includes all of the teachings of the apostles – the extensive exhortations of Paul and the other apostles in their epistles, those exhorta-
tions that are grounded in the indicative-imperative dynamic of new covenant obedience. The New Testament itself also reaches back into the Old Testament to draw out the ethical implications of the Mosaic Law, now interpreted in light of its fulfilment in Christ. The Mosaic Law then is not directly binding upon us, but... the substance of the righteousness demanded in the Mosaic Law finds expression in new covenant form in the Law of Christ.” (Quoted in “Response to Charge Two,” pp. 52-53)

Specification of error 2:

The Presbytery of Southern California erred in judging the teaching of Mr. Irons (viz., “that the Decalogue is no longer binding on believers as the standard of holy living”) to be “a violation of the system of doctrine contained in the Holy Scriptures as that system of doctrine is set forth in our Confession of Faith and Catechisms” (BD III.7.b paragraph 2).

Note: That the Presbytery so judged is evident from the fact it found Mr. Irons guilty of the charge, which states: “The Presbytery of Southern California of The Orthodox Presbyterian Church charges you, the Rev. C. Lee Irons, with violating your ordination vows by teaching, contrary to the Scriptures and the Westminster Standards, that the Decalogue is no longer binding on believers as the standard of holy living.” In the charge and specifications, the Presbytery further argues: “This is an offense serious enough to warrant a trial in that it not only disturbs the peace, purity and unity of the church, but violates the system of doctrine contained in the Holy Scriptures as set forth in our Confession of Faith and Catechisms (BD, III.7.b para.2; cf. XXIII.8(2) and (6), second and sixth ordination vows)” (emphasis added).

Grounds:

In support of specification of error # 2, the appellant sets forth the following grounds. These are not to be interpreted as three separate grounds, but must be taken together in light of the definition of an offense serious enough to warrant a trial given at BD III.7.b paragraph 2 (quoted above).

1. The teaching of Mr. Irons “that the Decalogue is no longer binding on believers as the standard of holy living” is not contrary to the system of doctrine contained in the Holy Scriptures.

A. In the proof texts cited by the Presbytery in the charge, there are many references to “the Law,” and in some cases specific commandments from the Decalogue are cited. But none of these texts teach that the Decalogue per se is binding on New Testament believers as “the” standard of holy living. If a specific Mosaic commandment is cited as binding, it is binding only as a command that has been taken up within the law of Christ. (For the appellant’s counter-exegesis of the Presbytery’s proof texts, see “Response to Charge Two,” pp. 2-18)

B. Scripture identifies the Decalogue, not as a timeless list of moral duties, but as “the tablets of the [old] covenant” that the LORD made with Israel (Deut. 9:9, 11, 15; Heb. 9:4).

C. Hebrews 8:13 states that the old covenant is obsolete: “By calling this covenant ‘new,’ he has made the first one obsolete; and what is obsolete and aging will soon
disappear." Immediately after establishing this important theological truth concerning the obsolescence of the first covenant, the author of Hebrews goes on to describe some of the elements that characterized the first covenant. Notice the repetition of the phrase "the first covenant," which provides a verbal linkage between Hebrew 8:13 and 9:1:

**Hebrews 9:1** Now even the first covenant had regulations of divine worship and the earthly sanctuary. 2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. 3 Behind the second veil there was a tabernacle which is called the Holy of Holies, 4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tablets of the covenant [hai plakes tes diathekes]; 5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

In Hebrews 8:13, we are told that the first covenant has been made obsolete by the inauguration of a new covenant. A few verses later, in 9:4, we are reminded that one of the most important aspects of the first covenant was that it had an earthly sanctuary, and that in the Holy of Holies of that sanctuary there was the ark of the covenant, and within the ark was placed "the tablets of the covenant." The Greek phrase used by the author of Hebrews is taken from the LXX (Deut. 9:9; 1 Kings 8:9). Furthermore, as the following text makes clear, "the tablets of the covenant" are the same thing as the ten commandments:

**Exodus 34:28** [LXX] And Moses was there before the Lord forty days, and forty nights; he did not eat bread, and he did not drink water; and he wrote these words upon the tablets of the covenant [hai plakes tes diathekes], the ten commandments [tous deka logous].

Notice that the LXX phrase for "the ten commandments" is tous deka logous, which is where we get the word Decalogue in English. Notice as well, that this phrase is in grammatical apposition to the preceding phrase, "the tablets of the covenant." The tablets of the covenant and the Decalogue are one and the same.

Therefore, returning to Hebrews 8 and 9, when the author of Hebrews states that "the first covenant" has been made obsolete by the inauguration of a new covenant, and when he goes on to state that at the very heart of the first covenant stood the ark of the covenant, within which were placed "the tablets of the covenant" (i.e., the Decalogue), we have no option but to conclude that, for the author of Hebrews, the Decalogue per se has also been made obsolete along with the first covenant of which it was an integral part, even though the unchanging moral content contained in the Decalogue remains in force.

**D.** In spite of its "divers ways of administration" (WLC #43), the moral will of God remains the same in all ages. Yet the New Testament teaches that believers are not under the moral will of God as administered by Moses, but under the moral will of God as administered by Christ (the Law of Christ). Here are some proof texts:

**John 1:17** For the Law was given through Moses; grace and truth were realized through Jesus Christ ... 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one
another ... 14:15 If you love Me, you will keep My commandments ... 15:12 This is My commandment, that you love one another, just as I have loved you.

Romans 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under Law but under grace.

Romans 7:1 Or do you not know, brethren (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. 4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. 5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter ... 8:1 Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Galatians 4:1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 2 but he is under guardians and managers until the date set by the father. 3 So also we, while we were children, were held in bondage under the elemental things of the world. 4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God ... 21 Tell me, you who want to be under the Law, do you not listen to the Law? ... 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery ... 13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is fulfilled in one word, in the statement, “You shall love your neighbor as yourself” ... 18 But if you are led by the Spirit, you are not under the Law ... 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law ... 6:1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too
will not be tempted. 2 Bear one another’s burdens, and thereby fulfill the law of Christ.

1 Corinthians 9:20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.

II. The teaching of Mr. Irons “that the Decalogue is no longer binding on believers as the standard of holy living” is not contrary to the teaching of the Confession of Faith and Catechisms taken as a whole.

A. Nowhere do the Confession of Faith and Catechisms teach that the Decalogue per se is binding on New Testament believers as the standard of holy living.

B. Rather than teaching that the Decalogue is the standard of holy living for believers, the Larger Catechism teaches that our duty is defined in relation to the whole revealed will of God, with special reference to “the moral law.”

WLC #3: What is the Word of God? A. The Holy Scriptures of the Old and New Testaments are the word of God, the only rule of faith and practice.

WLC #43: How doth Christ execute the office of a prophet? A. Christ executeth the office of a prophet, in his revealing to the church, in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.

WLC #91: What is the duty which God requireth of man? A. The duty which God requireth of man, is obedience to his revealed will.

WLC #92: What did God at first reveal unto man as the rule of his obedience? A. The rule of obedience revealed to Adam in the state of innocence, and to all mankind in him ... was the moral law.

WLC #95: What use is the moral law to all men? A. The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly ... 

WLC #97: What special use is there of the moral law to the regenerate? A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

C. While there is a close relationship between the Decalogue and the unchanging moral law, our Catechisms carefully define that relationship by affirming that “the moral law is summarily comprehended in the ten commandments” (WLC #98; WSC #41). This
formulation, which Mr. Irons affirms, makes allowance for aspects of the Decalogue that are unique to Israel (e.g., the historical prologue; the sanctions attached to the second and third commandments; the seventh-day Sabbath; the promise of long life in the land, etc.). Thus, the Catechisms do not affirm that the Decalogue is pure moral law, unmixed with positive elements pertaining to Israel's specific circumstances under the old covenant in the land of Canaan.

D. In keeping with such considerations, the Larger Catechism's exposition of the historical prologue (WLC #101) interprets the redemption of Israel out of Egypt as being analogous to ("as ... so ..."), but not identical with, our deliverance "from our spiritual thraldom," concluding that "therefore we are bound to take him for our God alone, and to keep all his commandments." In this way, the Catechism distinguishes the moral content of the Decalogue, which is unchanging and eternal, from the specific historical circumstances of God's covenant "with Israel of old" in which it was enshrined.

E. Furthermore, in stating that the moral law is summarily comprehended in the ten commandments, the Catechisms do not affirm that the moral law is exhaustively comprehended in the Decalogue, since a summary is necessarily not exhaustive. Many other passages of Scripture are cited by the divines in the proof texts of their exposition of the ten commandments, thus showing that the whole of Scripture is necessary for our developing a full grasp of the moral will of God. But the Presbytery's charge implies that the Decalogue is exhaustive when it refers to the Decalogue as "the" standard of holy living.

F. While WCF XIX.2, taken literally, could be interpreted as teaching that the Decalogue and the moral law are equivalent, WCF XIX.3 refers to the ten commandments as "commonly called moral." This language indicates that the divines recognized that such an identification is not necessary and is only a common manner of expression.

G. Many notable Reformed theologians have historically recognized that the Decalogue and the moral law are not equivalent. E.g., Patrick Fairbairn argued that the near equation of the moral law and the Decalogue at WCF XIX.2 is "quite intelligible and proper, though certainly capable of being misapplied (if too literally taken)" (The Revelation of Law in Scripture, pp. 46-48).
H. The Confession of Faith and Catechisms contain teaching which implies that the Decalogue *per se is not* binding on New Testament believers as the standard of holy living. Consider the following argument:

1. The Larger Catechism defines the Decalogue as the ten commandments, "which were delivered by the voice of God upon Mount Sinai ... and are recorded in the 20th chapter of Exodus" (WLC #98).

2. The fourth commandment of the Decalogue, *as delivered by the voice of God upon Mount Sinai and as recorded in the 20th chapter of Exodus*, requires that the seventh day be kept holy as the day of Sabbath rest. (Exodus 20:11: "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the seventh day and made it holy.")

3. If the Confession of Faith and Catechisms taught that the Decalogue, *as delivered by the voice of God upon Mount Sinai and recorded in the 20th chapter of Exodus*, is binding on believers as the standard of holy living, then they would also teach that the Sabbath must be observed by Christians on the *seventh* day of the week.

4. But the Confession of Faith and Catechisms do not so teach. On the contrary, they teach that the sabbath, "from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week" (WCF XXI.7).

5. Therefore, the Confession of Faith and Catechisms do not teach that the Decalogue, *as delivered by the voice of God upon Mount Sinai and recorded in the 20th chapter of Exodus*, is binding on believers as the standard of holy living.

III. In the historical context of the Westminster Assembly, the teaching of Mr. Irons "that the Decalogue is no longer binding on believers as the standard of holy living" is consistent with the system of doctrine set forth in the Confession of Faith and Catechisms.

The following is a condensed version of the historical argument presented by Mr. Irons in "Response to Charge Two" (pp. 28-38):

According to Samuel Bolton (who was a commissioner to the Westminster Assembly), there were at least four views among Reformed divines at the time of the Westminster Assembly over the nature of the Mosaic covenant. Only two were considered to be orthodox. The first, held by the majority of orthodox divines, was that the Mosaic covenant was a covenant of grace administered in the form of a covenant of works. The second was that the Mosaic covenant was a subservient covenant of works pertaining to the temporal blessings and curses in the land of Canaan.

Given the testimony of Bolton, published right at the time of the Assembly, it would appear that the divines refrained from deciding between these two views and determined to allow room for both. This was accomplished in the Westminster Standards by means of the ambiguous phrase "the law, as a covenant of works" which occurs four times in the Standards:
WCFXIX.1: God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it. (Cp. WLC #92-93)

WCFXIX.6: Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly ... It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God’s approbation of obedience, and what blessings they may expect upon the performance thereof: although not as due to them by the law as a covenant of works.

WLC #97. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves therunto as the rule of their obedience.

The Mosaic Law was thus understood to be in some sense a covenant of works that included blessings and curses. It is from this aspect of the Law that the new covenant believer has been delivered by virtue of Christ’s “fulfilling the Law, and enduring the curse thereof in our stead” (WLC #97).

Those divines who held the “subservient covenant” view went on to argue, as an extension of that view, that the moral law is not given to the new covenant people of God as promulgated by Moses, but as renewed and handed to us by Christ. This view influenced the formulation of the third use of the Law given at WCF XIX.5b (“Neither doth Christ, in the gospel, any way dissolve but much strengthen this obligation”) and WLC #97 (which affirms that believers have been “delivered from the moral law as a covenant of works” and are now “bound to Christ”). Bolton’s work and another popular treatise titled The Marrow of Modern Divinity both advocated this view in the year 1645:

We are freed from the law, as given by Moses, and are only tied to the obedience of it, as it is given in Christ: and though ... we are subject to those commands and that law which Moses gave, yet not as he gave it, but as Christ renews it, and as it comes out of His hand and from His authority: “A new commandment I give you, that ye love one another” (John 13:34) (Bolton, The True Bounds of Christian Freedom, p. 57).

[Since you are now in Christ, beware that you receive not the ten commandments at the hand of God out of Christ, nor yet at the hands of Moses, but only at the hands of Christ; and so shall you be sure to receive them as the law of Christ (Edward Fisher, The Marrow of Modern Divinity with notes by Thomas Boston, pp. 173-75).]
Without knowledge of this historical background, it would be easy to fail to perceive the way in which the Marrow tradition on the Law is not only permitted by the Confession, but in some areas has even left its mark upon the Confession's language. Although the Marrow tradition was never confessionally enshrined as the only orthodox view, it is consistent with the Confession's system of doctrine. Bolton's contemporary testimony concerning the various views held by orthodox divines in his day, sheds light on the Confession's character as a consensus document embracing more than one strand of Reformed orthodoxy. The "system of doctrine" set forth in the Standards—the essential core of Reformed orthodoxy required of all ordained officers in the OPC—is ascertained, not only by examining the Standards, but by examining the language of the Standards in light of the historical context in which they were written.

Since Mr. Irons' view of the moral law ("the law of Christ" view) was regarded as orthodox by the Westminster divines, was held by some of the Westminster divines themselves (e.g., Bolton), and is actually embraced in the Standards at several points (e.g., WCF XIX.5b; WLC #97), Mr. Irons' teaching is consistent with the system of doctrine set forth in the Standards.

C. Lee Irons
Date: February 10, 2003

APPEAL 2

Kinnaird Appeal

And now, this 18th day of March, A.D. 2003, comes Elder John O. Kinnaird and appeals from the judgment of the Interim Session of Bethany OPC in Oxford, Pennsylvania, sitting as a trial judicatory, in the case of John O. Kinnaird, and from the decision of the Presbytery of Philadelphia, sitting as an appellate judicatory, in the same case, to not sustain the appeal of Elder John O. Kinnaird, and in support of said appeal sets forth the following specifications of error:

Specification of Error 1—The Interim Session of Bethany OPC erred in
(a) Failing to dismiss the charge, despite the fact that the specifications presented in support of the charge do not support the charge of teaching a doctrine of justification by faith and works, and do not, in and of themselves, constitute an offense in any doctrine, and
(b) Finding him guilty of teaching serious doctrinal error, despite the fact that the teaching judged to be erroneous is not contrary to the Church's standards.

Specification of Error 2—The Presbytery of Philadelphia (hereafter, "the Presbytery") of the OPC erred in
(a) Defeating a motion that would have allowed both the appellant and presbyters time to analyze and respond to the report of the Interim Session (entitled: "REASONS for verdict of 1/25/03"), which report the Presbytery, as well as the appellant and his counsel, received only minutes before the hearing of the appeal, and
(b) Upholding the decision of the Interim Session finding Mr. Kinnaird guilty of teaching serious doctrinal error, despite the fact that the teaching judged to be erroneous is not contrary to the Church's Standards.
Specification of Error 3—The Interim Session of Bethany OPC also committed numerous procedural errors. As permitted by the Book of Church Order, objections were entered on the record of the Interim Session and these objections were filed with the Presbytery as additional specifications of error. While not of as major a concern as the above specifications of error, they are indeed very grievous and they are set forth here in support of this appeal. A complete list of these objections, as filed with the Session on January 25, 2003 and with the Presbytery on February 22, 2003, and which are required to be forwarded by the Clerk of Presbytery to the General Assembly (hereafter, "the GA"), are incorporated herein by reference.

In support of this appeal, I set forth the following grounds, as prepared by my counsel, the Rev. Thomas E. Tyson:

Grounds
A. Preface:
An Abbreviated Chronology of The Case (a full chronology is available):
• March 18, 2002—Arlyn A. Wilkening and Wanda J. Wilkening, members of Bethany OPC, charge Elder Kinnaird with heresy
• April 1, 2002—the Oxford Session appoints an Investigative Committee (IC)
• April 29, 2002—the Oxford Session, upon hearing a report of the IC (to which was appended a minority report), does not admit the charge on the grounds that the specifications did not support the charge, and, by separate action on that same night, determines to find the doctrine expressed in Elder Kinnaird's "Declaration and Theological Statements" to be acceptable for teaching in Bethany Church
• June 17, 2002—Mr. and Mrs. Wilkening complain against the Oxford Session's failure to admit the charge
• July 8, 2002—the Presbytery replaces the Oxford Session with an Interim Session
• July 15, 2002—the Oxford Session holds its last meeting in conjunction with the
• Interim session and postpones the Wilkening complaint to the August meeting
• August 26, 2002—the Interim Session sustains the complaint, determines that the Oxford Session erred on April 29th and approves the charge to move to trial
• January 25, 2003—Interim Session renders a verdict of guilty and proposes a censure of indefinite suspension from office; notice of intent to appeal is filed
• February 22, 2003—Presbytery does not sustain the appeal; notice of intent to appeal to GA is filed

B. The Issue before The GA
The guilty verdict was appealed to Presbytery on the basis of one aforesaid specification of error [#1 above], but with additional specifications of error appended. This appeal constitutes the removal of the case to the GA, asking that it reverse the judgment of the Interim Session (hereafter, "the Session"), which judgment was upheld by Presbytery, on the ground that the Session erred in that it did not find the appellant innocent of the charge.
Since the case involves solely a charge of heresy, promoting the cause of justice would best be served if the GA, as appellate judiciary, were to focus its attention upon a concern that was in dispute throughout the trial, namely: is the appellant guilty of teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards? Both the appellant and the prosecution declare that justification, grounded in the perfect righteous active and passive obedience of Christ, and received by faith alone and not by works, results in people being both constituted and declared righteous in God’s sight. The real question is: does regeneration + sanctification + glorification produce, as well, people that are personally righteous (possessors of personal holiness), and thus, their sins having been atoned for, are fit to enter heaven?

Elder Kinnaird answers that question with an unqualified “yes.” The following grounds will demonstrate that he is correct in his affirmation by showing that his statements, identified in the Specifications, conform with the Bible and our Standards, and provide no support whatsoever for the charge that he teaches a doctrine of justification by faith and works. Thus, we appeal to the GA to reverse the guilty verdict.

C. Index to the Grounds
One: Elder Kinnaird does not teach a doctrine of justification by faith and works (p. 3)
Two: Elder Kinnaird presents a systematic, well-balanced teaching that addresses, as does the Bible and the Westminster Standards, all of our needs before God (p. 4)
Three: The six statements, set forth as the three specifications in support of the charge, do not support the charge (p. 7)
Four: The six statements, set forth as the three specifications in support of the charge, are in complete harmony with the Standards of the OPC (p. 11)
Five: Explanation of the reasons for the Session’s decision is faulty and totally inadequate as grounds for the conviction (p. 23)
Six: Specifications of Procedural Error (p. 32)

Ground 1:

Elder Kinnaird does not teach a doctrine of justification by faith and works.

He has clearly set forth his teaching on how one becomes justified before God in two principal places available to the Session, the Presbytery, and the GA:

(a) Attachment #3 (appended to this appeal) was submitted as evidence with the charge, being the appellant’s “Theological Statements,” in which his views on justification are set forth and from which also Specification 1 was drawn. In this document one may discover his teaching on the subject of justification:

“All those whom God calls he freely justifies, not by infusing righteousness into them but by imputing the righteousness of Christ to their account by virtue of the merit of the life and death of Christ. Neither faith, nor the act of believing, nor any other evangelical obedience, is credited to them, only the righteous active and passive obedience of Christ. The Christian receives and rests upon Him and His righteousness alone, by faith alone, which is a gift alone of God and nothing of man. Faith is the alone instrument of justification. Yet, faith is never alone in the person justified but is always and ever accompanied with all other saving graces, and is no dead faith, but always works by love. WCF XI.1 and II James 2:8-26, Galatians 5:5-6”
(b) Attachment #5 (appended), an e-mail of 01/06/02, was submitted as evidence with the charge, being one of a series of five e-mails together forming one message. In these e-mails (the first four are found in Attachment #6), the appellant writes:

"Now the justification spoken of in chapter XI [of the WCF] is a once in time event. Logically there are about four things that happen one after the other. Temporally, they pretty much happen at one time. These are calling, repentance, faith, and justification. In this justification, we who had been under condemnation, due to the three problems mentioned [Adam's guilt and our consequent loss of communion with God, original corruption, and actual transgressions—WCF VI], are declared to be righteous AND our legal status before God is changed from condemned to justified. That new legal status can NEVER be reversed." 12/18/01

"The principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. WCF XIV. Note that the Christian rests on Christ for the answer to all three problems. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love. WCF XI. Note again the resting on Christ and note that the Grace of Justification is ALWAYS accompanied by all other Saving Graces, most notably, the Grace of Sanctification." 12/18/01

"The phrase ongoing justification, which I however hear others using, troubles me no little bit because it implies an ongoing process, whereas justification is a forensic act. You... and I... understand the profound difference between act and process. That the act of forensically declaring a man righteous could occur more than once is no problem. The thought of an ongoing process called justification is just plain false. And as I said, that justification by God consequent to effectual calling not only declares the man righteous, it constitutes him or moves him into the category of those justified. Since this can never be reversed or denied, he is forever there. I don’t like to even say that that justification continues. Rather I would say that the status of justified continues." 12/19/01

Ground 2:

Elder Kinnaird presents a systematic, well-balanced teaching that addresses, as does the Bible and the Westminster Standards, all of our needs before God

As mentioned in Ground One, Scripture and our Creeds tell us that we, as natural man, have three basic problems before God. They are: (1) guilt—of Adam’s sin, our original corruption, and our actual trespasses; (2) loss of communion with God—sons of Adam and Satin, we have no legal right to the Kingdom of God nor access to communion with God; (3) total depravity—we are wholly defiled in all parts and faculties of soul and body. There are certain overlaps in these problems, but all boil down to one thing: short of the grace of God to solve all three problems, we will not see God. Now, Scripture reveals, and our Creeds agree:

"It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of his church, the Heir of all things, and Judge of the world:
unto whom he did from all eternity give a people, to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified...The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him” (WCF VIII.1, 5).

In saying this, the Confession is declaring not only redemption for God’s people, but also restoration. Elder Kinnaird, with our Standards, believes and teaches both. The Confession continues (X.1):

“All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.”

In these words we again hear redemption and restoration, what the appellant teaches. God redeems and restores His people with but one instrument, faith—a very specific faith placed in one objective reality alone. As WCF XIV states:

“The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts... By this faith, a Christian believeth to be true whatsoever is revealed in the Word... embracing the promises of God for this life, and for that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.”

It is to be noted that all three of the aforementioned problems are addressed and solved by God, by grace through faith in the Lord Jesus Christ. We observe that this passage, as well, promises both redemption and restoration, which the appellant teaches.

There are three chapters in the WCF that specifically address these three problems both redemptively and restoratively. They are in turn titled: Of Justification, Of Adoption, and Of Sanctification. Our Confession faithfully echoes Scripture, and the teaching of the appellant faithfully echoes both:

“Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ’s sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love” (WCF XI.1,2).
The appellant teaches this. Herein he sees principally redemption and the solution to our problem of guilt. But he also sees the promise of all other saving graces and thus, the promise of the restoration of righteousness and the re-establishment of fellowship.

Then:

"All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation" (WCF XII).

The appellant teaches that, in adoption, fellowship and communion and a legal right to the Kingdom of God are restored. He sees here also the promise of restoration to righteousness of soul and body, surely the promise to those who are heirs of salvation.

Then:

"They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord. This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh. In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God" (WCF XIII).

Here we read principally of restoration to righteousness. All will note, and the appellant teaches, that this restoration begins with regeneration and is continued in this life through the process of sanctification, in fulfillment of the promise of Ezekiel 36 (a new heart and a new spirit, the Word and Spirit dwelling in them) and, while it does not grow to perfection in this life, they are more and more quickened and strengthened in this life to the actual practice of true holiness without which no man shall see the Lord. In this life the saints enjoy this grace of sanctification, growing in that grace, perfecting holiness in the fear of God.

Our Confession says little or nothing about the final step of restoration. But both of our Catechisms speak of the Christian being crowned at death with glory whereby our souls are made perfect in holiness. Our bodies must await the resurrection, at which time they will be raised in power and righteousness. Our souls, thus rejoined with our bodies, we shall reign in Heaven, crowned with righteousness, incorruptible, enjoying life in full communion, face to face with God alongside our brother Jesus Christ. The goal of our salvation, namely, that we might "be conformed to the likeness of his Son, that he might be the firstborn among many brothers," has been realized. The appellant teaches these things faithfully.

Sanctification leads to good works in this life:
"Good works are only such as God hath commanded in his holy Word....These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers...glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will, and to do, of his good pleasure...They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblamable and unreprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections" (WCF XVI).

This the appellant teaches.

Further:

"God hath appointed a day, wherein he will judge the world, in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord..." (WCF XXXIII).

And:

"At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment" (LC Q&A 90).

The appellant, Elder John O. Kinnaird, teaches these things and makes no apology for it.
Why then is he on trial for heresy? Because those who brought the charge, together with those who helped in both the preparation and prosecution of the charge, appear to believe otherwise. For example, one writes that there will be no Christians present at the last judgement, another denies the efficacy of sanctification and declares that we remain sinners by nature (albeit justified sinners) throughout eternity future. Still another teaches that the promises of Ezekiel 36 are only for a future golden millenium. And, finally, we're told that the crown of righteousness, life and incorruptibility, is not for all Christians, but is rather a special reward to be earned(!) by only a certain few Christians. Thus, the appellant's teaching, which is but the teaching of our Standards, is naturally offensive to such.

Why did the Session find Elder Kinnaird guilty and why did the Presbytery uphold that conviction? These are questions difficult to answer. Perhaps Grounds Five and Six (below) will suggest an answer to the first part of the question. As for the Presbytery, it scarcely took the time to consider the matter, as demonstrated by the attached protests and a complaint. What the appellant, together with his counsel, do not expect to see is the OPC, acting through its GA, upholding his conviction, especially in the face of his categorical endorsement of the doctrine set forth in the Standards of the OPC. He teaches that which Scripture reveals and which our Standards declare. He cannot, and will not, teach otherwise.

**Ground 3:**

The six statements, set forth as the three specifications in support of the charge, do not support the charge.

The charge is that Elder Kinnaird "teaches a doctrine of justification by faith and works." We have already, in Ground One, shown that he does not teach this, and in Ground Two, given a summary of what he does teach. Now we turn to the question: Do the Specifications support the charge? and answer decidedly in the negative. (*The specifications are six statements quoted from three documents; the statements are underlined in the following presentations.*)

(1) The first statement in Specification One:

**GOD'S PURPOSE AND PLAN** (from Elder Kinnaird's Theological Statements, Attachment No. 3. This section followed sections on God the Father's Covenant with His Son, The Fall of Mankind, and God's Answer to Mankind's Problems, and should be read and understood in that context. The underlined portion is the first statement:

"God had a purpose and a plan for all of creation and history, including the fall of Adam, before he brought any of it to pass. Insight into this purpose and plan is received from Scripture, one notable place being Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." It is to be noted from this text that God's stated purpose here is to establish His Son as "the firstborn among many brethren." To that end he had to create people who would "be conformed to the image of his Son." It is not possible that any could be a brother to Jesus Christ and enjoy with Christ, in the Kingdom of Heaven, the presence of God the Father except that one be fully conformed to the image of Christ in true and personal righteousness and holiness. Neither the imputation of the righteousness of Christ, which all Christians receive at justification, nor the infusion of the righteousness of Christ (a false and non-
existetn concept taught by the Roman Catholic Church)—can suffice for that purpose. Christ does not have an imputed righteousness; His righteousness is real and personal. If we are to be conformed to his image, we too must have a real and personal righteousness. Furthermore, it is to be noted that this passage does not say that we are predestinated to Heaven. It says we are predestinated to be conformed to the image of His Son. Heaven is consequent to that which follows upon the predestination. It is to be noticed in this passage that there is an unbreakable chain of events starting with God having a love beforehand for certain people (“whom He did foreknow”). Each and every one, with no exception, who was foreknown, was then predestined, called, justified, and glorified. Not one of those who were foreknown failed to be glorified. This glorification of which Paul speaks is the final step in the process of conforming them to the image of Christ. “Those glorified are conformed in righteousness and holiness (the word I use is conformed, not confirmed). They cannot die because they are brothers to Christ, inheriting the Kingdom with Christ. They are crowned with Glory (I Peter 5:4), Righteousness (II Timothy 4:8), and Immortality (James 1:12). This Glory, this Righteousness, this Immortality, will not fade away (I Peter 5:4), and they are incorruptible (I Corinthians 9:25). They will last forever. Those who share in the glory will be righteous and immortal; these three are inseparable because he who has one will have the others; it is not possible to have one without the others.”

In this statement Elder Kinnaird is speaking of God’s plan as set forth in Romans 8:28-30 and he points out that God’s plan is that we might be fully conformed to the image of his son. To accomplish this goal, God foreknows, predestinates to conformance to the image of Christ, calls, justifies, and glorifies each of his own. In the underlined portion, He is not addressing the question of how one becomes justified. He is addressing the need to be conformed to the image of Christ, what it means to be conformed to the image of Christ, and to a limited extent, the question of how one becomes conformed. As is more fully developed elsewhere in the paper, this conformance in a real and personal righteousness, comes through regeneration, sanctification, and glorification. It was not his purpose here to discuss how one becomes justified. That comes in a section set aside for that purpose. He makes the same distinctions as does LC Q&A 77:

Q. 77. Wherein do justification and sanctification differ?
A. Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection. 1 Cor. 6:11; Rom.4:6-8; Ezek. 36:27; Heb. 9:13-14; Rom. 3:24-25; Rom. 6:6,14

The first statement of Specification One does not support the charge.

(2) The second statement of Specification One through the second statement of Specification Three

(a) THE FINAL JUDGEMENT (Theological Statements, Attachment #3):

God has appointed a day when he will judge the world in righteousness. All persons who have lived upon the earth shall appear before the tribunal of Christ to
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give account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or bad. On That Great Day, the Day of Judgement, God's righteous judgement will be revealed. God will then give to each person according to what he has done. To those who by persistence in doing good (we Presbyterians call this perseverance) seek glory, honor, and immortality, he will give eternal life. For those who are self-seeking and who reject the truth and follow evil, there will be eternal wrath and anger and destruction from before the face of the Lord. It is those who obey the law who will be declared righteous on that Day of Judgement. WCF XXXIII.I and II, Romans 2:1-16

"Those who teach that the purpose of the Day of Judgement is not to reveal God's righteousness in His judgements (judgements that will be unto eternal life or death in accord with what men have done on this earth), but rather only to determine types and degrees of rewards to be given to Christians, are in error. When Scripture says that the judgement will be "in accord with" what they have done, it is saying that the judgement will be consistent with what they have done. The Scriptures ascribe no merit to the works of a Christian, nor do I. The Scriptures do not lie when they declare that God's righteous judgements will be revealed."

(b) (Taken from the sermon, "Though the Waters Roar and the Mountains Quake," Attachment #4):

"Who is inside the city? Verse 14 of Revelation 22 puts it very succinctly, 'Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.' The question may be, what does 'those who wash their robes' mean? In chapter 7, verse 14 there is a similar phrase, 'they have washed their robes and made them white in the blood of the Lamb.' However there is a difference. In chapter 7 the word is in the aorist tense while in chapter 22 it is in the present tense, suggesting a continual ongoing action. And from Revelation 19:7-8 we learn that the robes, which are variously described as 'white' or as 'fine linen' are the righteous deeds of the saints. 'Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.' (Fine linen stands for the righteous acts of the saints.') is the way the NIV puts it. The King James puts it somewhat differently, 'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his bride hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.' And at our passage in chapter 22, verse 14, the King James Version catches the true idea with, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Thus we rightly conclude that those inside the city are those who have kept the law of God and those only. So we have a pretty simple answer to our last two questions. Inside the city are those who do righteousness and outside are those who do evil.

"But perhaps, in your mind, there is still a little question here; namely, when? Is the Scripture talking about what they do in the future after the city of God arrives; after Christ returns? Or, are we talking about what they do in this life? Is being in the city coincident with or consequential to the doing of righteousness? Our passage in Revelation 22 answers this question quite clearly for us. Look at verses 10 and 11. When that day is at hand; when Christ returns; it will no longer be called 'today'. At
that point in time a great determination will be made; a judgement that will forever determine your destiny. 'And he saith unto me, 'Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' Those who were acting sinfully prior to the return of Christ will remain sinful; those who were acting righteously and with holiness before the return of Christ will continue to do so. Romans 2:6-13 puts it this way, 'God will give to each person according to what he has done. To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.' Now we know: the decision, the judgement, as to who enters the city and who stays outside (for eternity), will be made, on that Great Day of Judgement, in accordance with what you have done in this life. In fact our Scripture lesson says the same thing at verse 12, "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done." (Note: In the delivery of the sermon, Elder Kinnaird had meant to read all of the cited passage, but failed to read verses 9-13)

(c) (Taken from the e-mail of 01/06/02, Attachment No. 5):

"Now as to Works and Judgement. The good works of a Christian are in fact good. That is not to say that they are not tainted with sin. It is to say they are the work of God's Holy Spirit in us and they are thereby good. They merit nothing. They are but our duty. We who rest in faith in Christ are the beneficiaries of His grace whereby He again supplies that which he requires for our salvation. We are God's workmanship, created to do the good works which He has before ordained that we should do. By these good works we glorify God, something the Old Testament Jews did not do. They claimed before the world to be God's people, but they disobeyed God just like those around them who had no part in the covenant. They brought dishonor to God's name. But God said, no more. I will cause my people to glorify my name by giving them the Holy Spirit in their hearts causing them to walk in righteousness obeying the law of God which I will write in their hearts. Read about it in Jeremiah 31 and Ezekiel 36. That's the new covenant of which Jesus Christ is the mediator in this day and age – as opposed to those who teach that these promises are for, or mostly for, a future messianic golden age. They are for us, now and here. Read of it in Hebrews 8 through 10, noting especially 8:6 through 8:13. God has provided not only justification from the guilt of sin, he has also, for all those begotten from above by the seed of God, provided that holiness without which no one will see the Lord. Hebrews 12:14. These good works are a required condition if we would stand in the Day of Judgement and they are supplied by God to all His people. Every description of the Judgement events speak of these good works. Without them, no one will see God. Our God is not unjust. His judgements are always righteous and in accordance with the facts of the case. On the past two Lord's Days I shared over 25 texts and passages of Scripture with my Sunday School class on just these two concepts. They were about evenly divided between the concept that our God's judgements are always righteous and in accord with the facts of the case and the concept that the final judgement will be in accord with what we have done in this life."

"Just to look at one Scriptural description of the Judgement Day events, turn to Romans 2:1-16. Paul begins the book of Romans speaking to a general audience
of believers. Note 1:7. Then he changes his subject matter and begins to address a more specific audience, you, meaning the Jews, in 2:1. Note also 2:17. Verses 2:1 through 2:16 are bracketed by the salutation to the Jews in 2:1 and the declaration in 2:16 that everything in verses 1-16 is according to the Gospel that Paul preaches. In other words, the Day of Judgement and the events of That Day are good news; good news to those who are on That Day found to be in Christ Jesus. Not so good news for others. The Gospel declares that there will be a Day of Judgement and That Day, and its events, will be as described in verses 1-16. The basic premise is that God is fair and judges impartially. vs. 5, 6, and 11. To those who by persistence in doing good seek glory, honor, and immortality, he will give eternal life. v.7. That's our good old point five - perseverance of the saints. But to those who are self-seeking He will give wrath and anger - that, my brother, is hell. v.8. This judgement to heaven or hell will be in accordance with what you have done in this life. v.6. Check out the WCF XXXIII.1 also where it declares that the judgement will be according to what they have done in the body. And that the judgement is unto life or death, heaven or hell, we see from WCF XXXIII.2 That's the Word of God; don't fight it. It's good news. There will be glory, honor, and peace on the Day of Judgement for everyone who does good. v.10. Who are these people who thus benefit? They are those who obey the law who will be declared righteous. V.13. When God declares them righteous that is a forensic declaration of righteousness. In fact it is hard to find a significant translation of Scripture, other than the NIV, that doesn't here translate, shall be justified. This is a judicial scene, the Day of Judgement. It is an act of God sitting as Judge. It is justification - a forensic act of God whereby he declares a person righteous. God is able to make this declaration on That Day because it is a truth. Something has happened to change those who were once sinful. What is it? Our confession, which so many of my readers profess, says that we who are in Christ Jesus, are sanctified really and personally by the Spirit and Word of Christ to the practice, in this life, of true holiness without which no man shall see the Lord. WCF XII.1. This paragraph of our confession, which we confess to be according to the system of doctrine taught in the Scripture, says this happens to all who are effectually called and regenerated by a process described here as having a new heart and a new spirit created in them. Those are the words and the promise of Jeremiah 31 and Ezekiel 36.

These 5 statements, from which 5 quotations (the underlined words) used in the Specifications were taken, all speak of the same thing: the Day of Judgement. They in no way speak of how one becomes constituted as justified. It is true, as our Confession and catechism teach, that God will on That Day declare his people righteous, or acquitted, or justified. But they will, every last one of them, have been constituted as forever justified on the day of their regeneration, calling, repentance, and faith—Day One of their Christian pilgrimage. Not one who is justified on Day One will fail to stand on that Great Final Day. The words in the cited specifications do not teach a doctrine of justification by faith and works. They are not even speaking of that subject. The three specifications offered in support of the charge are true statements of the teaching of Scripture pertaining to God's Plan for the Ages (that Christ might be the first born of many brothers, all of whom will be fully conformed to his image in righteousness and holiness) and to the Last Judgement (where God is shown to be both just and the justifier of the unjust). The events of the Last Judgement verify the success of the plan, and the righteousness and justice, of God.

The charge, on the other hand, has nothing to do either with declaring what is God's Plan for the Ages, nor with events on the Day of Judgement. The charge has to do with how
one becomes justified before God. Christians are justified by grace through faith in the atoning work of Jesus Christ on that very first day of their new life. At that time the merits of the life and death of Jesus Christ are imputed to them. Then their journey through life begins. In that journey they are sanctified by the work of the Holy Spirit (Christ in them, the hope of Glory) and at death they are glorified (crowned with the crown of life, the crown of righteousness, and the crown of glory—in corruptible and immortal). That journey culminates in and on the Day of Judgement. None of those good works, that are the product of the journey of sanctification, are the cause of the justification that came far back at the beginning of the journey—nor could they be. That which comes after cannot be said to be the cause of that which comes first. Such would be nonsense.

To allege, as the accusers do, that, because elder Kinnaird believes in and teaches the Biblical and Confessional doctrines of the plan of God, of regeneration and sanctification and glorification bringing us into conformance to the image of Christ, and of the Last Judgement, he therefore believes and teaches a doctrine of justification by faith and works is utter nonsense. What he teaches on these subjects is what every faithful teacher from Peter and Paul to Calvin and the Reformers and on to today have taught.

The charge says he teaches a doctrine of justification by faith and works. The operative word in the charge is the word "by." It reaches to the concepts of "how, by means, because, on the grounds, of..." His teaching on how one becomes justified is found in his theological paper under the section titled "Justification"—cf. Ground One.

These specifications do not support the charge.

Ground 4:

The six statements, set forth as the three specifications in support of the charge, are in complete harmony with the primary and secondary Standards of the OPC

The following brief, entered into evidence while the appellant was under oath before the Session on January 25, 2003, and appended to the appeal to the Presbytery on February 22, 2003, demonstrates the truth of Ground One of the appeal to Presbytery. It was originally prepared by Elder John O. Kinnaird and is reproduced here with slight stylistic and linguistic editing, with a brief discussion of Romans 2:13 inserted (and appropriately identified), and with Heidelberg Catechism Q. & A. 86 deleted.

Brief: Are Mr. Kinnaird’s statements in the Specifications in accord with the standards of the OPC?

Before we begin to answer the question, we wish first to note the following: On November 23, 2002, the Trial Judiciary refused the request of the defense that the charge, Mr. Wilkening having refused to reformulate it, be properly formulated by the court. Then, the court having refused to reformulate the charge, the Moderator went on to rule that, "The question is whether or not what he [Mr. Kinnaird] says [in the specifications] is in accord with the Standards of the Church and the Scriptures." He continued, advising that if the six statements are shown to be in accord with the Standards and the Scripture, then the charge drops. The defense objected to this ruling because of its several defects:

1. It is in fact a reformulation of the charge made shortly after the court determined to not reformulate;
2. It broadens the charge from a specific, though poorly defined, error, namely, "teaching a doctrine of justification by faith and works", to any contradiction in the statements quoted in the specifications with anything stated in the Standards;
(3) It lacks the specificity required of charges;

(4) It shifts the burden of proof such that instead of the accuser being required to prove the charge, as in all fair due process procedures, it becomes the defendant who is required to prove that he committed no offense of any nature whatsoever, against the Standards of the Church or against the Scriptures, in these six statements.

However, the defense is now willing to undertake to show that in fact there is nothing in the six statements that is not in accord with the Standards of the Orthodox Presbyterian Church and the Scriptures. We do this without prejudice to our objection to the ruling. This brief is offered as argument and citation proving that the six statements conform to the Church’s Standards and the Scriptures. Hereafter, we will simply refer to “the Standards” meaning the Church’s primary and secondary standards—the Scriptures and the Westminster Confessional Documents.

We turn now to an answer to the question, “Are Mr. Kinnaird’s statements in the Specifications in accord with the Standards of the Orthodox Presbyterian Church?” We start by reproducing the charge for purposes of providing background information. The statements used in the specifications were selected from three different sources. Both the charge and the specifications are in bold typeface, as they appeared in the original. Our comments are in regular typeface. Underlining of words and phrases in the citations from the Standards and elsewhere is added for emphasis.

**The Charge:** teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards.

**First Specification** (source: Kinnaird’s Theological Statements): “It is not possible that any could be a brother to Jesus Christ and enjoy with Christ, in the Kingdom of Heaven, the presence of God the Father except that one be fully conformed to the image of Christ in true and personal righteousness and holiness. Neither the imputation of the righteousness of Christ, which all Christians receive at justification, nor the infusion of the righteousness of Christ (a false and non-existent concept taught by the Roman Catholic Church), can suffice for that purpose. Christ does not have an imputed righteousness; His righteousness is real and personal. If we are to be conformed to his image, we too must have a real and personal righteousness.”

It is to be noted that the venue in the above statement, as found in the first specification, is said to be “with Christ, in the Kingdom of Heaven, [in] the presence of God the Father.” It is not talking of the last judgement or of anything in this present life, but rather of the eternal hereafter, a time yet future when the redeemed of Christ expect to enjoy full communion, face-to-face, with the Father. One objection to my statement appears to be that I am saying “one [must] be fully conformed to the image of Christ in true and personal righteousness and holiness” in order to enter into that communion. Another objection seems to be that I state, “the imputation of the righteousness of Christ, which all Christians receive at justification, can[not] suffice for that purpose.” “Purpose” here clearly refers to God’s intent that His people should have full communion, face-to-face, with God in the eternal hereafter. We believe it is these objections, in particular, as well as the broader issue established by the Moderator’s ruling, that we must address in our defense. Other objections that we think we have heard expressed seem to be based on inferences that others appear to have drawn; not on something the accused has said or holds to be true. We do not think we have to answer these inferred objections in this brief for two reasons: (1) the accuser has not proven that the inferences are arrived at by “good and necessary consequence.” They are merely inferences drawn by the accuser as to what he thinks I may mean
in spite of my many statements to the contrary of his inferences. (2) what the Moderator has ruled is that what we must prove is that the statements the accused has made, as reported in the specifications, conform with our Standards.

We will show that the Westminster Standards teach, in conformity with the Scriptures, that the imparting of a real and personal righteousness is of the substance of sanctification, though imperfect in this life, and that such a righteousness is the goal toward which sanctification moves us. The Standards teach us that in sanctification "the dominion of the whole body of sin is destroyed" (WCF XIII.1). Further, they teach us that the works arising out of sanctification have the purpose of glorifying God. And finally, they teach us that in the final glorification our nature is finally and irreversibly changed into one that has perfect righteousness and thus, our sins having been atoned for by the blood of Christ, we can enter into face-to-face communion with God.

The Standards teach us that all saving graces are bestowed on us due to the meritorious work of Christ, the sole ground of salvation. They further teach that being conformed to the image of Christ in righteousness is not achieved by the imputation of the righteous active and passive obedience of Christ. Rather it is accomplished by an infusion of grace, changing us from our present sinful self to a future self that is really and personally righteous. Note: the "infusion of grace," of which both we and our Standards (LC Q&A 77) speak, is not the infusion of righteousness of which the Roman Catholic Church speaks, and which is denied as a means of justification in WCF XI.1.

We start by showing that the Westminster Standards teach that we will receive a real and personal righteousness imparted in us by the Spirit of the Living God as He applies the salvation wrought for us by the Lord Jesus Christ. "Real and personal" should be understood as meaning that it is not an alien righteousness, belonging to another and credited to us, but rather one that becomes our very own. The phase "real and personal," as used in the Confession in the section on sanctification and by myself when speaking of the same subject (including glorification), does not mean that the Christian is to be credited with the attainment of such, but rather, the Christian is to be seen as the recipient of a gracious gift, a gift of which he becomes the possessor. The fact that neither I nor the Confession use the phrase "real and personal" to describe the imputed righteousness upon which justification is based does not mean that either the Confession or I question the reality of the imputation to the person justified personally.

Now we move to a proof that the statements of the accused conform to the Standards. Throughout this Brief, the proof texts cited from Scripture for the Confessional statements are those approved by the General Assemblies of the OPC.

The Confession, chapter III, section 6, tells us that God in His Eternal Decree, "hath appointed the elect unto glory...[and] foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called..., justified, adopted, sanctified, and kept..., through faith, unto salvation" 1 Pet. 1:2; Eph. 2:10; 2 Thess. 2:13; 1 Thess. 5:9,10; Titus 2:14; Rom. 8:30; 1 Pet. 1:5.

We point to the fact that all who are elect in Christ are, through faith, sanctified unto salvation. Note the word unto—the purpose of sanctification is that we might have salvation. Note also that sanctification is said to be one of the means God has foreordained unto the glory of the elect. Still, the question might yet be raised, "Why do we need sanctification?"

Chapter VIII, section 1, adds to the above by declaring,
“It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of his church, the Heir of all things, and Judge of the world: unto whom he did from all eternity give a people, to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.” 1 Tim. 2:6; Isa. 55:4,5; 1 Cor. 1:30; Rom. 8:30.

Why, we again ask, in expanded form, “Do we need sanctification and (now we add additionally) glorification?”

Chapter VI, section 2, speaking of the sin of Adam, says,

“By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body” Gen. 3:6-8; Rom. 3:23; Gen. 2:17; Eph. 2:1-3; Gen. 6:5; Jer. 17:9; Titus 1:15; Rom. 3:10-19.

We have herein a solid indication of the answer to our question, “Why do the people of God need to be sanctified and glorified?” The answer is that when Adam sinned, he and all descending from him (WCF VI.3) lost the righteousness wherein mankind was created and, thereby, mankind also lost communion with God. If communion with God is to be restored, righteousness of a real and personal nature must be restored.

The Confession, chapter IX, section 5, says,

“The will of man is made perfectly and immutably free to good alone, in the state of glory only” Heb. 12:23; 1 John 3:2; Jude 24; Rev. 21:27.

We point to the fact that the final state of the redeemed is that of having a will that is perfectly and immutably free to good alone. This final condition, sometimes called the fourth state of mankind, is to be compared to the state of redeemed mankind in this life, the third state. The third state, although based on the imputation of the perfect righteousness of Christ, is said to be less than perfectly righteous, as seen in the following quote from our confession (IX.4):

“When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin; and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil” Col.1:13; John 8:34,36; Rom. 6:6,7; Phil. 2:13; Rom. 6:14, 17, 18, 22; Gal. 5:17; Rom. 7:14-25; 1 John 1:8 10.

Clearly, the final perfected state of man, the fourth state described in WCF IX.5, while based on the merits of Christ, comes via sanctification and glorification, not imputation.

The process involved in the application of redemption, moving us from a state of sin and death (as described in chapter IX. 3) to a state of perfection, one of grace and salvation (as described in IX. 5), is set forth in chapter X, section 1, which reads,

“All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus
Appendix

Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace" Acts 13:48; Rom. 8:28, 30; Rom. 11:7; Eph. 1:5, 11; 2 Tim. 1:9, 10; 2 Thess. 2:13, 14; James 1:18; 2 Cor. 3:3, 6; 1 Cor. 2:12; 2 Tim. 1:9, 10; 1 Pet. 2:9; Rom. 8:2; Eph 2:1-10; Acts 26:18, 1 Cor. 2:10, 12; Eph. 1:17, 18; 2 Cor. 4:6; Ezek. 36:26; Ezek. 11:19; Deut. 30:6; Ezek. 36:27; 1 John 3:5; Titus 3:5; 1 Pet. 1:23; John 6:44, 45; Acts 16:14; Psa. 110:3; John 6:37; Matt. 11:28; Rev. 22:17; Rom. 6:16-18; Eph. 2:8; Phil. 1:29.

The permanent and irreversible condition of those who have been transformed from the second state of man (IX.3, “dead in sin”) through a new birth, union with Christ, and justification unto the third state of man (IX.4, a “state of grace”) is set forth in Chapter XI, section 5, in these words:

"God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God’s fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance” Rom. 5:1-5; Rom. 8:30-39; Heb. 10:14.

Chapter XIII, section 1, reads,

“They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ’s death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord” 1 Thess. 5:23,24; 2 Thess. 2:13,14; Ezek. 36:22-28; Titus 3:5; Acts 20:32; Phil. 3:10; Rom. 6:5,6; John 17:17,19; Eph. 5:26; Rom. 8:13,14; 2 Thess. 2:13; Rom. 6:6,14; Gal.5:24; Rom. 8:13; Col.1:10,11; Eph. 3:16-19; 2 Cor. 7:1; Col. 1:28; Col. 4:12; Heb. 12:14.

The process of imparting a real and personal righteousness, as opposed to an alien righteousness imputed from another, begins with regeneration, is furthered through sanctification, and is culminated at glorification. See below (WCF XXXII:1 and LC Q&A 82 & 86), where the Confessional Standards speak of being made perfect in holiness at glorification.

This is followed by section 3 of chapter XIII, saying,

“"In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God” Rom. 7:23; Rom. 6:14; 1 John 5:4; Eph. 4:15, 16; II Pet. 3:18; II Cor. 3:18; II Cor. 7:1.

An important distinction is made, in LC Q&A 77, between the means God uses to bring a person into a state of justification (note the language of WCF XI:5— "God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification...") and the means He uses to sanctify them. Of course, to those
who do not believe in the reality of sanctification or to those who do not believe in the necessity of sanctification, this may be unimportant. But to those who are committed by oath to the system of doctrine found in the Creeds and revealed in the Scripture, this is vitally important. In justification, God imputes the perfect righteous active and passive obedience of Christ. In sanctification, God's Spirit infuses or imparts grace and enables the one already justified to exercise the grace infused. In justification sin is pardoned. In sanctification sin is subdued. God has ordained a wonderful and complete salvation.

**LC Q&A 77. Wherein do justification and sanctification differ?**

A. Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection 1 Cor. 6:11; Rom 4:6-8; Ezek 36:27; Heb. 9:13-14; Rom. 3:24-25; Rom. 6:6,14.

That this is all accomplished by God, using the Holy Spirit of Christ, through the alone instrument of faith, is set forth in chapter XIV, sections 1 and 2, in these words:

"The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace" Titus 1:1; Heb. 10:39; 1 Cor. 12:3; John 3:5; Titus 3:5; John 6:44,45,65; Eph. 2:8; Phil. 1:29; 2 Pet. 1:1; 1 Pet. 1:2; Matt. 28:19, 20; Rom. 10:14,17; 1 Cor. 1:21; 2 Pet. 2:2; Acts 20:32; Rom. 1:16, 17; Matt. 28:19; 2 Pet. 1:20-21; John 4:42; 1 Thess 2:13; 1 John 5:9,10; Acts 24:14; Psa. 119:10, 11, 48, 97, 98, 167, 168; John 14:15; Ezra 9:4; Isa. 66:2; Heb. 4:1; Heb. 11:13; 1 Tim. 4:8; John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11; 2 Tim. 1:9, 10.

Chapter XXXII, section 1, declares,

"The bodies of men, after death, return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies" Heb. 12:23; 2 Cor. 5:1,6,8; Phil. 1:23; Acts 3:21; Eph. 4:10; Rom.8:23.

Thus we again see from our Standards the absolute necessity of our souls—our very basic nature—being made perfect in holiness if we would see God face to face. The Confession speaks of our seeing God face-to-face only after we are perfected in holiness through glorification at death, completing what regeneration and sanctification began. The imputation of the righteous active and passive obedience of Christ did not accomplish this. Regeneration, sanctification, and glorification did, according to God's intent and plan that we be fully conformed to the image of Christ in perfect righteousness. And, the entirety of this
wondrous salvation is based solely on the merits of the Lord Jesus Christ.

We rest our case on this point with the following quotations from the LC:

Q. 20. What was the providence of God toward man in the estate in which he was created? A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself; instituting the Sabbath; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell? A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.

Q. 27. What misery did the fall bring upon mankind? A. The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

Q. 29. What are the punishments of sin in the world to come? A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire forever.

Q. 32. How is the grace of God manifested in the second covenant? A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promiseth and giveth his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation.

Q. 65. What special benefits do the members of the invisible church enjoy by Christ? A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.

Q. 69. What is the communion in grace which the members of the invisible church have with Christ? A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and whatever else, in this life, manifests their union with him.

Q. 75. What is sanctification? A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God; having the seeds of repentance unto life, and all other saving graces, put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.

Q. 78. Whence ariseth the imperfection of sanctification in believers? A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.
Q. 79. May not true believers, by reason of their imperfections, and the many
temptations and sins they are overtaken with, fall away from the state of grace? A. True
believers, by reason of the unchangeable love of God, and his decree and covenant to give
them perseverance, their inseparable union with Christ, his continual intercession for
them, and the Spirit and seed of God abiding in them, can neither totally nor finally fall
away from the state of grace, but are kept by the power of God through faith unto salvation.

Q. 80. Can true believers be infallibly assured that they are in the estate of grace,
and that they shall persevere therein unto salvation? A. Such as truly believe in Christ,
and endeavor to walk in all good conscience before him, may, without extraordinary
revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling
them to discern in themselves those graces to which the promises of life are made, and
bearing witness with their spirits that they are the children of God, be infallibly assured
that they are in the estate of grace, and shall persevere therein unto salvation.

Q. 81. Are all true believers at all times assured of their present being in the estate
of grace, and that they shall be saved? A. Assurance of grace and salvation not being of
the essence of faith, true believers may wait long before they obtain it; and, after the
enjoyment thereof, may have it weakened and intermitted, through manifold distempers,
sins, temptations, and desertions; yet are they never left without such a presence and
support of the Spirit of God as keeps them from sinking into utter despair.

Q. 82. What is the communion in glory which the members of the invisible church
have with Christ? A. The communion in glory which the members of the invisible church
have with Christ, is in this life, immediately after death, and at last perfected at the
resurrection and day of judgment.

Q. 83. What is the communion in glory with Christ which the members of the invisible
church enjoy in this life? A. The members of the invisible church have communicated to
them in this life the firstfruits of glory with Christ, as they are members of him their head,
and so in him are interested in that glory which he is fully possessed of; and, as an earnest
thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost, and
hope of glory; as, on the contrary, sense of God's revenging wrath, horror of conscience,
and a fearful expectation of judgment, are to the wicked the beginning of their torments
which they shall endure after death.

Q. 86. What is the communion in glory with Christ which the members of the invisible
church enjoy immediately after death? A. The communion in glory with Christ which the
members of the invisible church enjoy immediately after death, is, in that their souls are
then made perfect in holiness, and received into the highest heavens, where they behold
the face of God in light and glory, waiting for the full redemption of their bodies, which
even in death continue united to Christ, and rest in their graves as in their beds, till at the
last day they be again united to their souls. Whereas the souls of the wicked are at their
death cast into hell, where they remain in torments and utter darkness, and their bodies
kept in their graves, as in their prisons, till the resurrection and judgment of the great
day.

We move now to the second statement in the first specification: It is those who obey
the law who will be declared righteous on that Day of Judgment.

This statement is a quotation of Romans 2:13 set in its venue of the Day of Judgment.
Romans 2:5-16 is bracketed by verses that clearly state the venue to be that of the Day of
Judgment. Verses 5 and 6 open the section by saying, "you are storing up wrath against
yourself for the day of God's wrath, when his righteous judgment will be revealed. God
will give to each person according to what he has done." Verse 6 is apparently quoting
Psa. 62:12 and/or Prov. 24:12. The section is closed out with Romans 2:16, likewise saying,
"This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares." The pronoun "this" has as its antecedent verses 5-15. Our Standards agree with this understanding, using Romans 2:5, 6, and 16 as proof text for the fact that there will be a Day of Judgment, that the judgment will be in accord with what we have done in this life, that the final judgment will be of all persons that ever have lived, and that the judgment will be unto eternal life or eternal damnation. Our Standards clearly understand the phrase "through Jesus Christ" in verse 16 to mean "by Jesus Christ," when we appear "before the tribunal of Christ" (WCF XXXIII.1). I will show that this statement is both the teaching of Scripture and of our Reformation forefathers (in the persons of the Westminster Divines). As I have already pointed out, the words in the specification are a direct quotation of Romans 2:13, but with the venue added. I have demonstrated that Romans 2:13 occurs in a venue of the Last Judgment, as indicated by Paul who bracketed the passage with verses 5 and 6 before, and verse 16 after, all attesting to the fact that Paul was speaking of the Last Judgment. Further, the subject matter and discussion within the context lying between these defining verses is also appropriate to and indicative of the subject of the Last Judgment.

WCF XXXIII.1 declares,

"God hath appointed a day, wherein he will judge the world, in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil" Acts 17:31; John 5:22,27; Jude 6; 2 Pet. 2:4; 2 Cor.5:10; Eccles. 12:14; Rom. 2:16; Rom. 14:10,12; Matt. 12:36,37.

WCF XXXIII.2 follows, stating,

"The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" Matt. 25:31-46; Rom. 2:5,6; Rom. 9:22,23; Matt.25:21; Acts 3:19; 2 Thess. 1:7-10; Mark 9:48.

*[The following was not part of the original Brief, but is herewith appended]*
We must view Rom. 2:13 as falling within a context that:

(1) fixes the venue in view as the final judgment at the last day,
(2) insists upon both believers and unbelievers being present at that final judgment, and there either acquitted or condemned, and
(3) affirms that God's positive judgment ("glory and honor and peace") will be according to works and "for everyone who does good."

What, then, shall be done with Rom. 2:13, which, in that context, states that it is "the doers of the law who will be justified," especially when later, in Rom. 3:20, the apostle warns that no one may expect to be justified "by works of the law"? Some, sensing this apparent contradiction, conclude that Rom. 2:13 must be understood as setting forth a hypothetical and, as a matter of fact, unreal situation.

But such is not necessary, for this reason: Rom. 2:13 can also be under-
stood as indicating that the works that God the Holy Spirit produces in every believer (cf. Phil. 2:13) as the indispensable fruit of faith that is itself a gift of God, will be acknowledged by Him on the Day of Judgment, according to which (not on the ground of which) He will render his positive acquittal. Those works will have been done by believers, who may thus be properly termed "doers of the law," but their works will not have been done by themselves. They will always and ever be the product of the Holy Spirit and, though much defiled by the Christian's remaining sin, will be acceptable solely and only by virtue of the Christian's being united to Christ. Further, those works will be found acceptable as proofs of God's righteousness in ushering the Christian into eternal life. Thus Romans 2:6 can likewise declare, "But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God will give to each person according to what he has done." According to, not on the ground of—this point must be, and always has been, stressed. *[end of added material]*

The language of condemnation and justification likewise, as in WCF XXXIII, occurs in the Larger Catechism's descriptions (Q&A 56, 82, 88—90) of the Day of Judgement. Here the Catechism teaches that there will be a Day of Judgement, that the judgement will be in accord with what we have done in this life, that it will be of all persons that ever have lived, and that it will be unto eternal life or eternal damnation:

Q. 56. How is Christ to be exalted in his coming again to judge the world? A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

Q. 82. What is the communion in glory which the members of the invisible church have with Christ? A. The communion in glory which the members of the invisible church have with Christ, is in this life, immediately after death, and at last perfected at the resurrection and day of judgment.

Q. 88. What shall immediately follow after the resurrection? A. Immediately after the resurrection shall follow the general and final judgment of angels and men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. 89. What shall be done to the wicked at the day of judgment? A. At the day of judgment, the wicked shall be set on Christ's left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.

Q. 90. What shall be done to the righteous at the day of judgment? A. At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly
holy and happy both in body and soul; in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

How the good works of a Christian come into play is set forth in chapter XVI, sections 1-6 of the Confession, which declares:

"Good works are only such as God hath commanded in his holy Word... These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers... glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will, and to do, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them... We cannot by our best works merit pardon of sin, or eternal life at the hand of God... by them, we can neither profit, nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. Nevertheless, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblamable and unreprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections."

[Heidelberg Catechism Q&A 86, left out here, was quoted in the original brief]

The role of the Law in the Christian's life is set forth in WCF XIX.5:

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof... Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them... as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly... although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law; and, not under grace. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requireth to be done."

We believe that we have demonstrated that the second statement of the first Specification—"It is those who obey the law who will be declared righteous on that Day of Judgement"—fully accords with our Standards. That the same is true of the statements from the second and third specifications follows automatically from all that has been said, together
Second Specification (source – Kinnaird’s sermon, “Though the Waters Roar...”)

"Thus we rightly conclude that those inside the city are those who have kept the law of God and those only. So we have a pretty simple answer to our last two questions. Inside the city are those who do righteousness and outside are those who do evil.”

The most clear references for this, in addition to those stated both above and below, would be Revelation 21:1-4, 6-8, 10, 16, 27 and 22:10-15:

“I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away’. He said to me: ‘It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death’. And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life... Then he told me, ‘Do not seal up the words of the prophecy of this book, because the time is near. Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy. Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End.’ Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.”

We move now to the 2nd statement in the 2nd specification: “Romans 2:6-13 puts it this way, ‘God will give to each person according to what he has done. To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.’ Now we know; the decision, the judgement, as to who enters the city and who stays outside (for eternity), will be made, on that Great Day of Judgement, in accordance with what you have done in this life. In fact our Scripture lesson says the same thing at verse 12, ‘Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.”

We have already, under the most immediately above statement, as well as many passages cited earlier in this document, reproduced the scriptural proofs which apply here. We ought also to reproduce Romans 2:1-16 and Rev. 22:12, once more to emphasize the teaching of Scripture for which, having believed and taught it, I am now on trial:
“You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. Now we know that God’s judgment against those who do such things is based on truth. So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God’s judgment? Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God’s kindness leads you toward repentance? But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed. God will give to each person according to what he has done. To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. For God does not show favoritism. All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous. (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) This will take place on the day when God will judge men’s secrets through Jesus Christ, as my gospel declares” (Rom. 2:1-16). “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done” (Rev. 22:12).

Third Specification (source – Kinnaird’s presbyterians-opc posting of 1/6/03): “These good works are a required condition if we would stand in the Day of Judgement and they are supplied by God to all His people. Every description of the Judgement events speaks of these good works. Without them, no one will see God. Our God is not unjust. His judgements are always righteous and in accordance with the facts of the case. On the past two Lord’s Days I shared over 25 texts and passages of Scripture with my Sunday School class on just these two concepts. They were about evenly divided between the concept that our God’s judgements are always righteous and in accord with the facts of the case and the concept that the final judgement will be in accord with what we have done in this life.”

References for this would be all those cited above and many others that could be added, including the following: Gen. 18:25; Psa. 62:11-12, 85:7-13; Prov. 24:12; Eccl. 12:13-14; Isa. 3:10-11; Jer. 17:10; Hos. 12:2; Matt. 7:15-23, 12:33-37, 16:24-28, 25:31-46; John 5:19-30; Acts 17:29-31; Rom. 2:1-16, 3:3-8, 3:19-26; 1 Cor. 15:42-58; 2 Cor. 5:10; Gal. 6:7-19; Eph. 6:7-8; Col. 3:23-24; 2 Thess. 1:4-12; Heb. 9:27-28; 1 John 3:2-10; Rev. 20:11-15, 21:5-8, 21:27 and 22:12.

Philippians 2:9-16 is most instructive. What God requires of us, He provides. God asks nothing that He does not freely, for the sake of His Son, give to His people:

“Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation
with fear and trembling, for it is God who works in you to will and to act according to his good purpose. Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life—in order that I may boast on the day of Christ that I did not run or labor for nothing."

We move now to the 2nd statement in the 3rd specification: "Who are these people who thus benefit; who stand on the Day of Judgement? They are those who obey the law who will be declared righteous.”

References for this would be all that cited above; to which more could be added. But certainly Romans 2:13 is most appropriate:

“For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous.”

In conclusion, we again say: we believe that we have proven by this brief that I am innocent of the charge, based solely on the provisions of the Word of God and of the subordinate Standards of the OPC. No judicatory of this Church may deprive an officer of this Church the right to be found innocent by virtue of being in conformity with Scripture and Standards in his belief and teaching.

*[end of Brief]*

**Ground 5:** The Session’s explanation of the reasons for its decision is faulty and totally inadequate as grounds for the conviction.

In support of Ground Five, the appellant and his counsel offer the following analysis of the Session’s document, "REASONS for verdict of 1/25/03," submitted to Presbytery:

(1) The Session quotes WLC #77, and then says:

(A) "...The judicatory concluded that there was error, as well as confusion, in the statements of Elder Kinnaird that inadequately differentiated justification and sanctification. Specifically, the judicatory noted that Elder Kinnaird’s words taught that:

justification was not conclusive at conversion, and thus inadequate; and

(B) sanctification, by the believer’s law-keeping or good works or holiness (or some combination of these), finished the acceptance that God requires for entrance to heaven..."

Analysis:

a. Since when did “confusion” and “inadequate differentiation” become chargeable offenses? Would anyone be free of offense if these were the bar? But even more importantly, where are the words by which the appellant allegedly “taught... [A) and B]]”?

Such simply are not quoted, documented or identified. Could it be that they are not there? The fact is that such words or teaching are not to be found in the writings of the appellant. The Session asks the Church to take its word for it that the appellant teaches these admittedly egregious and manifestly heretical teachings without any proof whatsoever, and then to consider such to be a compelling reason for its finding the appellant guilty of heresy.

b. The problem created by this assertion, made without proof having been offered, has been a recurring one. Throughout the trial, the prosecution team was permitted
to make false assertions while not under oath and subject to cross-examination. They did this without offering proof by way of quotation from Elder Kinnaird’s writings, showing that he had actually said such-and-such things. Since they were not under oath and subject to cross-examination, the defense could not demand that they show proof of their assertions from the writings of Elder Kinnaird. The defense then is saddled with the task of proving the negative. The only way we can prove that such words, statements, and teachings are not present is to offer to the GA the complete documents upon which the case is based—therefore these documents are appended to this appeal.

(2) The Session quotes the appellant:

“...Neither the imputation of the righteousness of Christ, which all Christians receive at justification... can suffice for that purpose [i.e., the ‘purpose’ is stated to be ‘fully conformed to the image of Christ in true and personal righteousness and holiness,”...]”

Then the Session complains:

“This statement the judicatory found very troubling, as the statement on face value is denigrating the finished work of the Lord Jesus Christ on behalf of His people.”

Analysis:

a. The appellant is thus accused of denigrating the finished work of the Lord Jesus Christ on behalf of His people, presumably by saying that it cannot suffice for the purpose of making Christians fully conformed to the image of Christ in true and personal righteousness and holiness. The truth of the matter, however, is that he does no such thing. He most certainly does not say that the finished work of the Lord Jesus Christ on behalf of his people cannot suffice for that purpose. What he does say is that the imputation of such cannot suffice for that purpose—and that critical difference must not be missed. His teaching, rather, fully accords with that of WCF XIII.1:

“They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ’s death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.”

As well, it fully accords with L. Cat, Q. 77:

"Wherein do justification and sanctification differ? A. Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.”

The appellant teaches that this sanctification, which with glorification leads to a real and personal righteousness wherein we are fully conformed to the image of Christ and while grounded in the finished work of Christ, does not take place by imputation, but by infusion (cf. L.Cat. # 77, “…God in justification imputeth the righteousness of Christ; in sanctification his Spirit infuseth grace...”).

b. We must ask a question at this point, one that goes right to the heart of the issue
between Mr. Wilkening (the accuser), together with those helping him develop and prosecute the case, and Elder Kinnaird, the defendant: Is it an end result of the gift of salvation that we become actually righteous, delivered from our sinful nature and fully conformed to the image of Christ in righteousness and holiness? Or, do we not? Mr. Hayes, a member of the prosecution team, wrote to the Bethany Session on June 22, 2002 (which letter was forwarded to Presbytery on July 2, 2002 and became a matter before the Interim Session when they took over). In it he took issue with the literalness of the new man created after the image of God, as set forth in 1 John 3 (regeneration). He wrote “that the dominion of sin is not destroyed in sanctification,” thus denying the teaching of our Confession that “They, who are once effectually called, and regenerated...are further sanctified, really and personally...the dominion of the whole body of sin is destroyed...,” and claimed further that we remain sinners throughout eternity future, as opposed to LC Q&A 86 which declares that at death we are glorified and made perfect in righteousness. In this way he denied the end result of regeneration, sanctification, and glorification: the restoration of the Christian to possession of a real and personal righteousness, and the total destruction of original sin and its corruption. Elder Kinnaird, however, in conformity with Scripture and our creeds, teaches just that. The question we must ask is: “Does the Session agree with Mr. Hayes or with Mr. Kinnaird?”

c. Further, we must ask: Is it proper to convict someone of heresy because a judicatory finds a statement to be “very troubling, as the statement on face value” appeared to say this or that, when, had they read more objectively, they would have discovered that the statement was not troubling at all and did not teach that which they initially had thought, at face value, it might teach?

3. The Session says of the appellant’s words, “If we are to be conformed to his [Christ’s] image, we too must have a real and personal righteousness”:

“This statement gives the impression that Christ’s work and death are insufficient, since His work cannot ‘suffice’ to pay for His people’s salvation.”

Analysis:

This is an outrageous assertion!

a. The appellant, once more, is condemned because he “gives the impression...” Not that he says something, but that he gives some impression or other. Such an accusation is unworthy of consideration by an OPC judicatory. The appellant is not responsible for impressions formed in the minds of some folks; he is responsible for what he tells them.

b. But, more importantly, he simply does not say anywhere in his writings that Christ’s work cannot “suffice” to pay for His people’s salvation. What he says, in submission to Scripture and our Standards, is that sanctification, while based on Christ’s work, is not accomplished by imputation but by an infusion of grace, as set forth in LC Q&A 77. It is the imputation of the work of Christ whereby we are justified. Elder Kinnaird says that it (the imputation) does not suffice to sanctify and glorify us. Christ’s work suffices for all of our salvation because it earned Christ the right to send the Holy Spirit to sanctify His Church.

4. The Session says:

“The judicatory considered it a great error in teaching that Christ’s work for our salvation does not ‘suffice’ in a particular area. To make the statement is then to countenance the law-abiding works of believers as making up, by their own efforts, what is lacking in Christ’s work for their salvation and thereby securing their own salvation.”
Analysis:

a. The first sentence of the above quotation has already been answered above. But, to allege that the appellant teaches the admitted heresy contained in the second sentence defies comprehension. If the appellant teaches *that*, he ought to be *excommunicated*, not suspended from office! For, if he taught that, he would by that teaching deny the very gospel itself. But, thanks be to God, he doesn't teach it, and it escapes credulity to understand where the Session ever got the idea that he does.

b. One has only to read the writings of Elder Kinnaird to see that over and again he teaches the very opposite of that which the Session says he countenances. He never "countenance[s] the law-abiding works of believers as making up, by their own efforts, what is lacking in Christ's work." He teaches *ever* the very opposite. Sadly, the Session declares white to mean black.

c. Furthermore, the "grace infused" in Sanctification (L. Cat. # 77) results, according to the Session, in a righteousness that is not real and personal, but only "as if" it were real and personal? Wherever does the Session get *that* idea? It appears that it is the teaching of the Session, and not that of Elder Kinnaird, that needs to be examined for conformity to our Church's standards.

6. The Session quotes the appellant: "It is those who obey the law who will be declared righteous on that Day of Judgment." They say:

"Elder Kinnaird's statement appears to attribute the Christian's sanctification ('doing good' and 'perseverance') as the deciding factor [for entrance into everlasting life], thus gravely confusing justification and sanctification; AND to teach, effectively, a doctrine of justification by faith and works."

Analysis:

a. Once more the Session complains that the appellant appears to teach something or other, not that he does so teach

b. And, whatever he teaches, the Session says that it gravely confuses justification and sanctification. However, the accusation is actually leveled against the Bible, because the appellant, in the second statement of the first specification, quotes Rom. 2:13 (with the added venue, "on the Day of Judgment," plainly found in the context of vv. 5-16).
c. The appellant simply does not say anywhere that sanctification is the deciding factor for entrance into everlasting life. Rather, he affirms, with WCF XXXIII, that at the Last Judgment all persons will "receive according to what they have done in the body, whether good or evil" and, with LC Q&A 88-90, that that judgment will be one unto condemnation or acquittal:

Q. 90. What shall be done to the righteous at the day of judgment? A. At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted... 

d. The appellant exegetes Rom. 2:13 as setting forth an actual, not a theoretical, hypothetical, figurative, or non-existent, acquittal at the Day of Judgment. Will all those who embrace the same exegesis likewise suffer the same condemnation? The theology of OPC officers is not to be scrutinized as to its conformity to the exegeses of even a majority of scholars. What it must conform to is the theology set forth in the Standards (cf. the exegesis of Rom. 2:13 found above, and added to the "Brief").

e. Further, if it disagrees with this understanding of Romans 2:13, what does the Session do with other passages, such as the following (or does the Session agree with the testimony of the accuser, Mr. Wilkening, given before the court on November 23, 2002, that there will be no Christians present at the last judgment, a viewpoint that is patently contrary to our Creeds and Scripture?):

"But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds," Romans 2:5-6.

"Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" 2 Cor. 5:9-10.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" Rom. 14:10-12.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. 12:36-37.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then
shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal;" Matt. 25:31-46.

Would the Session say that these passages of Scripture “appear to attribute the Christian’s sanctification (‘doing good’ and ‘perseverance’) as the deciding factor [for entrance into everlasting life], thus gravely confusing justification and sanctification; AND to teach, effectively, a doctrine of justification of faith and works?”

7. The Session writes:
“Colossians 1:12-14 speaks of how the Father ‘has qualified’ believers to share in a heavenly inheritance. How? Through the Son, in whom we have redemption, the forgiveness of sins. Our ‘qualification’ is by the Son’s redemptive-forgiving work on the Cross (cf. vss. 20-22), not the sanctifying work of the Spirit. To use John Murray’s words, it is the ‘redemption accomplished’ part of our salvation through Christ which qualifies us for Judgment Day — NOT the ‘redemption applied’ part of our salvation through the Holy Spirit. [note chapter 3, ‘The Perfection of the Atonement,’ in his Redemption Accomplished and Applied]"

Analysis:

a. We raise the question whether these remarks of the Session are in conformity with the Scriptures and our Standards! The Session is saying that we are qualified for Judgment Day by “the Son’s redemptive-forgiving work on the Cross,” (“redemption accomplished”) and not by the “sanctifying work of the Spirit (“redemption applied”). How can such be the case? That construction means that not even faith is required, let alone works! No application of redemption at all—just its accomplishment? We suggest that if the appellant needs instruction, he will not be helped by this explanation.

b. Indeed, the Session, by looking only at verses 12-14 in Colossians 1, misses the point put forth so well in verses 10-14:

“And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.”

Indeed, we are qualified by regeneration, adoption, justification, sanctification, glorification, and all other saving graces by virtue of the covenant of grace, based wholly on the meritorious life and death of Jesus Christ and His resurrection. Furthermore, the Session rightly points us to verses 20-22, but in doing so misses the purpose of the redemption that is in Christ, namely that we might be qualified by becoming holy and blameless.
"But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation" (Col. 1:22).

In passing, we mention that we find nothing in Murray's chapter 3, "The Perfection of the Atonement," to support this strange view proclaimed by the Session.

8. The Session quotes the appellant:

"Thus we rightly conclude that those inside the city are those who have kept the law of God and those only." (referring to Revelation 19:8) and "...the decision...made on that great day of judgement [is] in accordance with what you have done in this life." (referring to Romans 2:6-8 and Revelation 22:12.)

Then the Session goes on to remark:

"These statements are contrary to the statements made in WCF VIII.5, which speaks "Of Christ the Mediator...[and Heb. 10:4]...Yes, Elder Kinnaird's sermon later says salvation is found in no one else than Christ (here he quotes Acts 4:12, and Romans 10:9, 11, 13). However, the statements in question appear wholly gratuitous and without a needed Scriptural balance..."

Analysis:

a. The appellant affirms the sole Mediatorship of Christ, but his affirmation is termed "wholly gratuitous." Outrageous! To discover whether or not it is proper to call Elder Kinnaird's affirmation "wholly gratuitous," all one need do is read the paragraph from his sermon, reproduced below, beginning with: "So, if you would come...." The appellant teaches the truth of all the passages of Scripture cited by the Session and of WCF VIII.5, and still the Session dares to say that "his teaching is without a needed Scriptural balance." So, was every sermon that has ever been preached perfectly balanced? Furthermore, even if it were true that the appellant has evidenced gratuitousness and lack of balance—which we do not grant—does that equate to teaching a doctrine of justification by faith and works?

b. Webster defines a gratuitous affirmation as one "not required, called for, or warranted by the circumstances; made or done without sufficient cause or reason." We judge that proclaiming to sinners, in an invitation to come to Christ and to partake of the righteousness that He has promised to those who come to Him, is anything but gratuitous. Again, we think it would be helpful if the members of the GA would read for themselves the sermon (Attachment No. 4) in question in order to see just how grotesque is this representation by the Session that Elder Kinnaird's statement is gratuitous. (Incidentally, he cites Acts 2:21, in addition to the passages listed by the Session, but he does not cite Romans 10:13, though well he could have).

c. We recognize that often the evidence in a case is not made available to the members of the appellant judicatory. Yet we judge it so important that each member read the relevant portion of this sermon, that we reproduce it here. Having discussed Jeremiah 31:33-34, Elder Kinnaird then preaches:

"A companion passage, Ezekiel 36:25-28 records, 'I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh."
Appendix

And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God.

Both of these passages are speaking of the gift of the Holy Spirit and of the change in the human heart that occurs in this life. Mark that I said, "In this life". This is not something that is put off until some future golden age when you may no longer be alive. Neither is it something put off until eternity. These passages speak of God's law being written in your heart now in this day. And they speak of the resulting walk before the Lord in righteousness of God's people - all those who inherit the eternal City of God. Even as Peter told his audience that they could receive the promise right then and there on the Day of Pentecost, so I tell you that you can partake of the promised righteousness here; now.

So, if you would come and drink of that life-giving stream, I will give you this instruction, all in the words of Scripture: 'Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved' (Acts 4:12); 'And everyone who calls on the name of the Lord will be saved' (Acts 2:21); 'That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, Anyone who trusts in him will never be put to shame' (Romans 10:9-11).

And if you have made that profession, then I would comfort you with these words from the first ten verses of Ephesians chapter 2: 'As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions- it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God - not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.' And so I invite you, 'Come and drink!'

9. The Session goes on to complain: "Without this balance that continually points us to Christ's perfect work on behalf of his people, Elder Kinnaird's statements confound and confuse the doctrines of justification and sanctification: thus effectively teaching a doctrine of faith and works.

Analysis:

a. What in the world is "a doctrine of faith and works?" Both Paul and James teach "a doctrine of faith and works!" Are they to be condemned with the appellant? Perhaps the Session's document contains a typo here, but we cannot be sure. Maybe the Session is actually condemning "a doctrine of faith and works." The
words say as much.

b. Further, we must ask, did the Session pay attention when Elder Kinnaird, during the course of the trial, pointed them to LC Q&A 77 as a place where justification and sanctification are set side-by-side, and their position of being inseparable but different is fully defined?

10. The Session quotes the appellant:

“These good works are a required condition if we would stand in the Day of Judgment and they are supplied by God to all His people. Every description of the Judgment events speak of these good works. Without them, no one will see God. Our God is not unjust...” and “Who are these people who thus benefit—who stand on the Day of Judgment? They are those who obey the law who will be declared righteous.”

Then, the Session complains:

“How could imperfect sanctification (imperfect because of our remaining sin), with its attempts at good works and law-keeping, be how we “stand on Judgment Day? Elder Kinnaird’s words suggest: what is done by man (notwithstanding the gratuitous phrase that ‘they are supplied by God to all His people’) is what enables one to enter heaven. Thus again Christ’s work is improperly detracted from by glaring omission. This leads to the erroneous conclusion that believers’ own works are required for being declared righteous at the Last Day.”

Analysis:

a. The appellant does not say that the acquittal of Christians on the Day of Judgment will be on the basis of their good works that will provide the ground for them to enter heaven. He says, agreeable to Rom. 2:6, Rev. 20:13, WCF XXXIII.1 and LC 90, that the acquittal of Christians on the Day of Judgment will be “according to what they have done.”

b. The quote used by the Session appears at the end of a paragraph found in the appellant’s e-mail that begins with these words:

“Now as to Works and Judgement. The good works of a Christian are in fact good. That is not to say that they are not tainted with sin. It is to say they are the work of God’s Holy Spirit in us and they are thereby good. They merit nothing. They are but our duty. We who rest in faith in Christ are the beneficiaries of His grace whereby He again supplies that which he requires for our salvation. We are God’s workmanship, created to do the good works which He has before ordained that we should do. By these good works we glorify God...”

We ask the GA: “Does that sound like Elder Kinnaird is claiming perfection in our good works such that they merit our standing on the Day of Judgement?”

c. When the Session writes,

“Elder Kinnaird’s words suggest: what is done by man (notwithstanding the gratuitous phrase that ‘they are supplied by God to all His people’) is what enables one to enter heaven”, are they aware of Philippians 2:12-13, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good
pleasure.” Is Paul suggesting that what is done by man enables one to enter heaven? Is Paul being gratuitous when he adds, “For it is God which worketh in you...?”

d. When the appellant gives glory to God for his gracious provision of good works in the Christian’s life, following Eph. 2:10, he is again accused of authoring a “gratuitous phrase.”

e. The appellant is once more condemned by what he doesn’t say.

f. Why is it an “erroneous conclusion” to affirm “that believers’ own works are required for being declared righteous at the Last Day?” Is not that the very teaching of Rev. 20:13, WCF XXXIII.1 and LC 90? Neither our primary nor subordinate standards, and certainly not the appellant, teach that the believers’ own works are the ground or basis of their acquittal on the Day of Judgment. They are not “how we stand on Judgment Day.” But they must be there, nonetheless. The Bible and our subordinate Standards say so. And so should we.

g. We note further that the Session again puts words in Elder Kinnaird’s mouth. He does not speak of the Christian’s works as being the believer’s own works; rather, he ever speaks of the believer’s works as being the work of God. For saying this, he is charged with being gratuitous.

Ground 6: Specifications of Procedural Error

The appeal presented to Presbytery was based on one specification of error only, an error of principle and not of procedure, in order to direct Presbytery’s attention to the substance of the case. However, as permitted, additional specifications of error of a procedural nature were appended. In removing the case to the GA, therefore, the appellant now highlights the following procedural errors (decisions, rulings and omissions of the court during the trial), without prejudice to the other appended objections to procedural errors not highlighted, as further grounds of appeal.

1. The Session, during the course of the trial and in violation of BD IV.A.1.b., sat behind closed doors during its deliberation, vote, and arrival at a final judgment, on the charge and specifications. As a result, no one (including the appellant), other than the Session, knew what it judged to be heretical in the appellant’s teaching. The Session did, at last, present a written report giving reasons for its verdict in the case, but not until the very day, in fact, just before the appeal was heard by Presbytery (giving the appellant no prior opportunity to consider those reasons in preparation for a response in his defense).

The Presbytery, for its part, defeated a motion that would have allowed the defendant time to prepare a response to the Session’s written report and that would have allowed the presbyters time to review the Session’s report in the light of the written documentation and testimony of Elder Kinnaird, as given under oath.

2. The Session, during the course of the trial, did permit the appellant to exercise his right, assured by the Book of Discipline (IV.A.1.c.), “to set forth, plead, or offer in evidence in any judicatory of the church the provisions of the Word of God or of the subordinate standards.” Indeed, the exercise of that right constituted the cornerstone of the appellant’s defense. The Moderator, at the beginning of the trial, had ruled: “The question is whether or not what he says is in accord with the Standards of the Church and the Scriptures.” In his written brief, admitted by the court at the fourth meeting of the trial on January 25, 2003 and having been mailed to all trial parties three weeks previously, the appellant presented his defense. Based solely on the provisions of the Word of God and extensive
quotations from the Standards of the OPC, he showed that his teaching as set forth in the six passages selected by his accusers from his writings (and presented as three specifications), was precisely that of "the Standards of the Church and the Scriptures." However, the Session was not dissuaded by that proffered defense from subsequently finding him guilty of teaching heresy.

3. The charge, "teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards," was sustained by the Session. However, what particular doctrine of justification by faith and works that was adjudged heretical was not identified by the Session. The only deliverance offered, prior to the conclusion of the trial, was the Session's verdict that the charge was sustained by the specifications (containing certain statements of the appellant) and that the appellant was thus guilty as charged. Apparently, then, those statements form the body of evidence that demonstrates that the specifications sustain the charge of heresy. That being the case, it follows that those statements contain the heresy. But the question will not down: how can such be the case when, as proven by the appellant, those statements present the teaching found also in the Bible and our Standards?

4. The proposed censure, indefinite suspension from office, requires the appellant, if he hopes ever to see the suspension lifted, to repent of the sin of teaching the heretical doctrine of justification by faith and works. The appellant clearly dare not, yea cannot, repent of teaching any part of that system of doctrine contained in the Scriptures and our subordinate Standards, to which he committed himself in his ordination vows. Furthermore, he cannot repent of teaching a doctrine of justification by faith and works, for which he was convicted, because he never has held or taught, nor does he now hold or teach, any such doctrine. He categorically and without evasion or mental reservation declares he does not teach a doctrine of justification by faith and works.

5. The Session, on August 26, 2002, while considering a complaint challenging the earlier decision of the regular Bethany Session that the case should not go to trial because in their judgment the specifications did not support the charge, reversed that decision. They did this without allowing the regular Bethany Session to respond to the complaint, without examining the relevant documents in the case, without finding any compelling point of merit in the complaint, and without citing any specifications as supporting the charge. They merely substituted their judgment, that there ought to be a trial, for the judgment of the Bethany Session. Subsequently, the counsel for Elder Kinnaird wrote the Session, complaining of this action, but received no reply whatsoever.

6. On two successive Lord's Days, following August 26, 2002, the Session announced to the congregation that Elder Kinnaird was to go on trial for heresy, without identifying the name of the accusers and without stating the nature of the charge against him, other than to say it was heresy, thus creating an impression in the minds of some in the congregation that he might in fact be guilty. Had they stated the charge, that he "teaches a doctrine of justification by faith and works," and named the accusers, any in the congregation who had sat under his teaching would have recognized the charge to be false. They declined to thus inform the congregation, even after he pled for such. Thus, they did great and unnecessary damage to his reputation.

7. At the second meeting of the trial on November 23, 2002 the Session refused the appellant's request that the charge ("teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards") be clarified before proceeding. The charge was unclear both as to the meaning imparted by the comma and as to the meaning of the phrase "by faith and works." The Session ruled that the combined effect of the indefinite article and the comma was to render the meaning: "a [particular] doctrine...that is contrary...," words that are clearly definite. Without a doubt, however, the language does
not say that, even though such might be what the accusers meant to say. What particular and definite doctrine, adjudged to have been taught by the appellant, was never specified by the Session to be in view.

8. At the second meeting of the trial, having refused the request for clarification of the charge, and having ruled that the effect of the indefinite article and the comma was to render the meaning “a doctrine...that is contrary...”, the Moderator further ruled that “The question is whether or not what he [Elder Kinnaird] says [in the specifications] is in accord with the Standards of the Church and the Scriptures.” The Moderator went on to say that if the defense can demonstrate this, then the charge drops. The defense objected to this ruling because of its several defects: (1) it is in fact a reformulation of the charge made immediately after the court determined to not reformulate; (2) it broadens the charge from a more or less specific error, namely, “believing and teaching a doctrine of justification by faith and works”, to any contradiction in the statements quoted in the specifications with anything stated in the Standards or the Scriptures: (3) it lacks the specificity required of charges; (4) it shifts the burden of proof such that instead of the accuser being required to prove the charge, as in all fair due process procedures, it becomes the defendant who is required to prove that he committed no offense, of any nature whatsoever, against the Standards of the Church or the Scriptures, in the six statements cited as specifications.

9. At the second meeting of the trial, the Session imposed time limits on the presentations of both the prosecution and the appellant without any authorization by the Book of Discipline and over the objection of the appellant, with the explanation that it would take too much time if they followed the due process procedures of the Book of Discipline.

10. At the second meeting of the trial, the Session allowed spectators, who had no identified status as participants in the trial procedure, to simply rise, address the Moderator, and, upon being recognized, make speeches, without provision for such being given by the Book of Discipline. Further, the Session allowed unauthorized testimony of witnesses, without putting them under oath and without allowing the appellant or his counsel to cross-examine. By way of contrast, the witness for the appellant was both put under oath and cross-examined. The appellant’s witness at the third meeting of the trial was likewise required to be put under oath and to submit to cross-examination.

11. At the second and third meetings of the trial, having ruled that the appellant had only to prove that the six statements in the specifications were in accord with the Standards and the Scriptures, when the defense through its witnesses did just that and then sought to have the appellant found innocent, requesting that the charge be dismissed, the Session refused the request upon both occasions.

12. At the third meeting of the trial, after the appellant’s witness demonstrated that the appellant’s teaching was in conformity with our Standards, the Moderator then called a lunch break. During the break, he inquired of counsel for the appellant as to what his plans were for the afternoon. Counsel advised that he would put the appellant on the stand, following which, without presenting the balance of the appellant’s case, he would seek to have him declared innocent on the ground that the specifications do not support the charge, or that the statements in the specifications are in conformity with our Standards. Upon returning from lunch, the appellant was put on the stand and examined by his counsel and by the Session for several hours. The appellant made a clear presentation, showing that the statements in the specifications were in conformity with the Bible and the Westminster Standards. The prosecution declined to cross-examine. Counsel then put the above motion to the Session. The Moderator promptly denied it, without polling the members of the Session, but simply by announcing the decision.

13. At the third meeting of the trial, after the motion to dismiss was denied, the appellant’s counsel moved for continuance to allow time to obtain transcripts of early speeches
by the prosecution, so that the appellant might prepare a response. This request was granted, but with the qualification that the appellant would be allowed but one day to finish presenting his defense. Such a limitation, however, is not permitted by our Book of Discipline.

14. At the third meeting of the trial, following a ruling favorable to the appellant’s request for continuance (until January 25, 2003), the Moderator then required that the appellant immediately proceed with his defense, something that he was not prepared to do, and that is contrary to the very nature and purpose of a continuance.

Documentation for Grounds Offered in Support of the Appeal

*attached supporting documentation consists of the following:*

1. Transcript of Testimony of Elder Kinnaird under oath on November 30, 2002
2. Transcript of Testimony of Elder Kinnaird under oath on January 25, 2003
3. Elder Kinnaird’s “Proposal for the Session”, containing his Theological Statements, from which Specification 1 was drawn
4. Elder Kinnaird’s sermon, “Though the Waters Roar and the Mountains Quake”, from which Specification 2 was drawn
5. Elder Kinnaird’s e-mail posting of 01/06/02, from which Specification 3 was drawn
6. Elder Kinnaird’s four other e-mail postings which provide the context of the e-mail posting of 01/06/02 and which, if not included, would leave the posting of 01/06/02 incomplete since together they were one statement issued over time
   a. Posting of 12/14/01
   b. Posting of 12/18/01
   c. Posting of 12/19/01
   d. Posting of 12/24/01
7. The letter of January 25, 2003, with its attachments, given to the Session and appended to the appeal to the presbytery on February 22, listing the objections as entered into the record
8. The Session’s report, “REASONS for verdict of 1/25/03”, as submitted to the Presbytery on February 22, 2003
9. Excerpts from the Draft of the Presbytery of Philadelphia’s Minutes of February 22, 2003 pertaining to the record of Elder Kinnaird’s appeal:
   a. Items 6 through 10—Action on the appeal
   b. Item 27—Protest No. 1 by Robert Letham
   c. Item 28—Protest No. 2 by Robert Letham and S. Edd Cathey
10. Complaint of Richard Gaffin “against the action and delinquency of the Presbytery of Philadelphia in its disposition of the appeal of Ruling Elder John O. Kinnaird”
11. Elder Kinnaird’s “Reaction to the report, ‘REASONS for verdict of 1/25/03’”

[Date:] [signed:] John O. Kinnaird, Appellant

**APPEAL 3**

**Dawson et al Appeal**

To Rev. Donald Duff, Stated Clerk of the General Assembly of the Orthodox Presbyterian...
Church:

And now, this 8th day of January, a.d. 2003, come the undersigned and appeal from the decision of the Presbytery of New Jersey on the enclosed complaint of October 28, 2002 against actions of the Presbytery at the September 28, 2002 Meeting and the December 3, 2002 Meeting of the Presbytery of New Jersey, in order to bring that complaint to General Assembly for adjudication.

Reasons:

1. In the original complaint, ground one stated that “the Presbytery erred when they accepted the Home Missions Committee proposal to create an unconstitutional position called an ‘Administrator’ to represent the whole Presbytery in church planting.” Being considered unconstitutional, the motion that passed concerning the position of Administrator, at the September 28, 2002, should have been declared null and void at the December 3, 2002 Presbytery Meeting, in accordance with the current rules of order, Robert’s Rules of Order, Newly Revised (10th ed.), p. 332, lines 15-18.

2. As cited in ground two of the complaint, the motion to create the position of an “Administrator” passed by a mere 60% majority at the September 28, 2002 Presbytery Meeting. At the December 3, 2002 Presbytery Meeting, the complaint was not sustained by a 24 to 19 vote, decreasing and not increasing the majority support for the position of an “Administrator.” The Home Missions Committee has tried to make the comparison with the use of ruling elders in other Presbyteries as Regional Home Missionaries, yet without the normal required two-thirds vote for any related church call or position. Moreover, a licentiate, called to be a Regional Home Missionary, would need more than 3/4 vote to be called and ordained.

3. Following the defeat of the complaint, the Home Missions Committee proceeded with a motion to authorize the Committee, itself, to proceed with employing the “Administrator,” without placing the name of the ruling elder in the motion and without requiring an appropriate examination before the Presbytery. A given licentiate or transfer minister would be required to sustain the appropriate ministerial examinations before Presbytery to be approved and called. The Home Missions Committee has been proposing the position of Administrator together with granting the Committee executive and commissioned authority to employ an “Administrator.” The actions of the Home Missions Committee and the Presbytery concerning the attempted employment of an “Administrator” have been unconstitutional.

Appellants (with Dates): Martin L. Dawson (1/15/03), James Garcia (01/15/03), Bruce A. Stahl (01/15/03), George W. Bancroft (01/31-03), James Paterson (02/02/03), Stephen M. Loreti (02/22/03), David F. Elmer, Albert Salmon (02/22/03), Brian M. Hanley (02/22/03), Jeffrey Fartro (02/22/03), Mark J. Williams (02-22-03), Mural Rao (02/22/03)

THE COMPLAINT

October 28, 2002

Mr. Richard A. Barker, Clerk of Presbytery
Presbytery of New Jersey
639 Shadowlawn Drive
Westfield NJ 07090-3357
To Mr. Richard A. Barker, Stated Clerk of the Presbytery of New Jersey of the Orthodox Presbyterian Church,

And now, this 28th day of October, a.d. 2002, come the undersigned and complain against the action of Presbytery creating the employed position of Administrator for the Home Missions Committee, in connection with setting aside Presbytery funds to pay a financial package, in the context of a definite proposed ruling elder for the position, at the September 28, 2002 Meeting of the Presbytery of New Jersey.

In bringing this complaint we, the undersigned, affirm that we believe that the presbytery has erred and that this error is serious; that we have tried to understand the presbytery's point of view; that we have seriously examined, in prayer before the Lord, our willingness to be in subjection to our brothers in Christ; and that we have made a serious effort to correct the error short of entering a complaint.

In support of this complaint we set forth the following grounds:

1. The Presbytery erred when they accepted the Home Missions Committee proposal to create an unconstitutional position called an "Administrator" to represent the whole Presbytery in church planting. The Form of Government already has an official called position to do this function, namely, an Evangelist, who is a minister of the Word. The Presbytery has no authority to alter in practice the Form of Government of the church. An Evangelist is to preach, teach the Word, catechize (sometimes labeled Bible studies), for the express purpose of proclaiming the gospel, gathering the saints, and facilitating public worship in a mission setting; and the minister of the Word must be called, examined, and approved to represent the whole Presbytery. These proposed Presbytery "Bible" studies may not be compared with Sunday school teaching, under the immediate and direct authority of the session. When the Presbytery accepted the new position of "Administrator," to perform the work of an Evangelist or Teacher, the Presbytery essentially treated the proposed ruling elder as a student for the ministry, without requiring seminary education, examination, and ministerial ordination. It is unconstitutional to change the title 'Evangelist' to an "Administrator," alter the term 'preaching' to exhorting, and catechize to Bible study, side stepping the procedure to call a church planter.

2. The Presbytery erred when they accepted the Home Missions Committee proposal to create the paid position of an "Administrator," to do the work of an Evangelist. In accordance with the Form of Government, the Presbytery should reserve pooled tithes and offerings for ministers of the Word in church planting. The Home Missions Committee argued at the February 23, 2002 Presbytery meeting that the Presbytery could not afford to pay the Evangelist in the Camden mission a higher and more appropriate financial package, being short of funds. Yet at the April 23, 2002 Presbytery meeting, the Home Missions Committee proposed to spend the limited funds of the Presbytery to hire a ruling elder. These proposed funds could be used for the Camden mission, granting the Presbytery Evangelist a more appropriate ministerial financial package.

3. The Presbytery erred when they failed to heed the warnings of numerous ministers of the Word and ruling elders regarding the peculiar and confused presentation to employ an "Administrator." The Home Missions Committee was allowed to present the proposed ruling elder before the Presbytery, April 23, 2002. Then at the September 28, 2002 Presbytery meeting, the motion that passed created the position of "Administrator" and set aside funds for that position, with the proposed ruling elder in mind. The Home Missions Committee also spoke of the ability of this proposed ruling elder to accept a lower financial package than a licentiate or minister of the Word would be able to accept.

4. The Presbytery was delinquent when they accepted a mere 60% vote, with dis-
sents, in favor of creating the position of the "Administrator" and setting aside funds for the same. It would be construed as divisive for a licentiate or minister of the Word to accept a call at less than 67% majority vote to represent the whole Presbytery. Moreover, a particular member of a congregation or former ruling elder could not be elected as a ruling elder in a given congregation with less than 67% of the vote. It is not sufficient to simply counter argue that the actual vote for the given ruling elder has not been taken. The motion for the new proposed position included the setting aside of funds for a particular ruling elder. The ruling elder was presented before the Presbytery at two Presbytery meetings (April 23 & Sept. 28), together with biographical information. Considering the confusing presentation of the Home Missions Committee, some may consider the vote at the September 28, 2002 Presbytery meeting to be the "Presbytery having spoken," thereby affecting the outcome of the vote at the December 3, 2002 meeting.

5. The Presbytery erred when they accepted the Home Missions Committee proposal to create the position of an "Administrator" arguing that a ruling elder can better represent the whole Presbytery, as a teacher, in church planting. The Home Missions Committee argued for a comparison between ruling elders of other Presbyteries "called" as Regional Home Missionaries. They thereby not only linked this newly created "Administrator" with the definite position of a Regional Home Missionary, they argued from Presbytery precedent, i.e., error, rather than from the Church Standards. The Presbyteries may not make synodical decrees, nor may they make determinations contrary to the Church Standards. The OPC Church Standards advocate that the minister of the Word is sent forth officially to represent the whole church to preach and to teach in church planting. The OPC Church Standards interpret the Scriptures (see e.g., Eph. 4:11-14; 11 Cor. 5:18-20), related to the sending of official representatives of the whole church to do the work of initial or advanced church planting, as referring to the work of the ministry (see WCF XIV.1; WCF XXV.3; Lar. Cate. QA 63, 155; FOG VII. 1-2; IX. 1-2; DPW VI.A2). To argue that a ruling elder may better represent the church as ambassadors of Christ in church planting directly contradicts our Church Standards. The OPC Directory for Worship interprets 11 Cor. 5:18-20 to be referring to ministers of the Word: "As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador" (DPW VI.A2).

Complainants (with dates): George W. Bancroft (11/01/02), Martin L. Dawson (11/01/02), Richard Anderson, Bruce A. Stahl (11/01/02), James Allay (11/05/02), James A. Zozzaro (11/01/05), James Garcia (11/08/02), David Elmer (11/12/02), Brian M. Hanley (11/14/02)

APPEAL 4

Freeman Appeal  April 19, 2003

To Rev. Donald Duff, Stated Clerk of the General Assembly of the Orthodox Presbyterian Church:

And now, this 19th day of April, a.d. 2003, comes Bradford C. Freeman and appeals from the decision of the Presbytery of the Midwest on the enclosed complaint of September 23, 2002 against actions of the Presbytery of the Midwest, in order to bring that complaint to the General Assembly for adjudication.
In support of this appeal of the complaint, I set forth the following reasons.

1. The Presbytery’s interpretation of FG XXVI directly contravenes the OPC Book of Discipline (e.g., III.1-8) and LC 144 and LC 145. In the original complaint, ground 5 concludes with the following words: “It was improper for the committee to argue that the Presbytery hearing on September 14, 2002 was not a trial, when accusations of offenses require a trial in accordance with the provisions of the Book of Discipline (FG XXVI.1). The Presbytery insists on extracting and isolating FG XXVI.3.a.(2),(3): “However, Presbytery divested Mr. Freeman without censure (FG XXVI.2), thereby rendering it unnecessary to follow the procedure for a trial since the Presbytery did not conduct a trial” (Letter Presbytery Stated Clerk, Ground 1, Mar. 28, 2003). Nonetheless, an action is not always moral, right, or just merely because it may be justified by extracting a section out of the church’s constitution. It is not only contrary to LC 144 and LC 145 and the legislative intent of the OPC Book of Discipline, but it is certainly unscriptural (see Lev. 19:15; Matt. 7:1-5; James 4:11). The implications for such an erroneous interpretation are potentially prejudicial to all church officers and members of the OPC. As a result of the erroneous interpretation, the Presbytery procedure was unintentionally changed into something like unto “Napoleonic code” rather than common, moral law code and justice, placing the burden of proof upon the accused. Therefore, the accused is judged guilty until the accused proves the accusations are thoroughly unfounded. Various elders and ministers introduced speculative information and unsubstantiated accusations in the form of hearsay testimony (See examples in the complaint, grounds 4 through 8). The Presbytery is constitutionally bound to abide by ‘the general rules of the Word’ (See FG 1.3). According to 1 Tim. 5:19, an accusation against an elder must be made by two or more witnesses to specific actions or instances. Ground 1 of the Presbytery to deny the complaint depicts this slide into something like unto “Napoleonic code”: “For example, Mr. Freeman refers to ‘testimony’ which the Presbytery received out of order. However, Presbytery divested Mr. Freeman without censure (FG XXVI.2), thereby rendering it unnecessary to follow the procedure for a trial since the Presbytery did not conduct a trial. While some matters introduced during Presbytery’s deliberation may not have been most material to its contemplation of divestiture, the weighing of such matters in its deliberations is still within the constitutional warrant of Presbytery” (Presbytery Stated Clerk letter, Mar. 28, 2003). The committee’s faulty interpretation of FG XXVI.2 serves to change, alter, or otherwise countermand the checks and balances provided in LC 144 and LC 145 and the OPC Book of Discipline. Therefore, the Presbytery did not follow the provisions of FG XXVI (e.g., see Section 1), when it divested Bradford Freeman for the reason given in the motion: ‘because he does not possess the gifts requisite for the gospel ministry’ (FG XXVI.3.a(2)).” Being unconstitutional, the motion that passed, divesting Mr. Brad Freeman of the office of the gospel minister at the September 13-14, 2002 meeting of the Presbytery of the Midwest, should have been declared null and void at the March 21-22, 2003 Presbytery meeting, in accordance with the current rules of order, Robert’s Rules of Order, Newly Revised (10th ed.), p. 332, lines 15-18.

2. The Presbytery’s slide into something like unto “Napoleonic code”, in which Mr. Freeman was required to disprove assumed guilt apart from due process in the context of an unwarranted exercise of authority, is displayed in Ground 2 and 3 of the Presbytery letter (March 28, 2003): “Mr. Freeman complains (Ground 2) regarding the regularity and appropriateness of Presbytery’s procedure through appointed committees such as Candidates and Credentials and a special subcommittee. However, Presbytery has the right in this matter to operate through committee (FG XII.3).” (Presbytery Stated Clerk letter, March 28, 2003). Mr. Freeman did not question the constitutionality and the right of the Presbytery in this
matter or any matter to utilize an advisory committee or even an officially appointed “com-
mmission.” Mr. Freeman, in accordance with common, moral code, questioned in letters to
Presbytery (in 2002) only the EXTENT of the oversight of the Candidates and Credentials
Committee. The Presbytery is made up of ministers, with or without a call, and ruling elder
commissioners, wherein there is to be parity and mutual respect between the church officers
in the church courts. Therefore, the Presbytery and the Committee acted out of accord with
FG 1:3, by “making laws on the basis of its own authority”, even not allowing for the
question of the extent of the oversight of the committee. Neither the Book of Church Order
nor the Presbytery’s own standing rules allow for this extensive and absolute power in pas-
toral oversight. In Ground 3 the Presbytery further stated that, “The subcommittee report
does, however, affirm its ‘concern over Mr. Freeman’s resistance toward dealing with the
Committee.’ This ‘resistance’ is only part of a large web of matters that, together, substanc-
tiate the evaluation of Presbytery that Mr. Freeman ‘does not possess the gifts requisite for
the gospel ministry’” (Presbytery Stated Clerk letter, March 28, 2003). The Presbytery
Clerk letter goes on to mention in vague terms this “large web of matters” without due
process. The Presbytery continues to follow some other code than common, moral law
code, wherein the burden of proof remains upon the accused. The Larger Catechism, e.g.,
131, 132, 144-145, is very clear with reference to moral law code, “especially in public
judicature” (see LC 145). One of the Presbytery’s accusations is even historically inaccu-
rate. The Presbytery Clerk’s letter states, “early attempts by the committee and subcommit-
tee to meet with Mr. Freeman were met with resistance by Mr. Freeman, thus pushing the
eventual meeting to only two weeks prior to the meeting of Presbytery.” First, Mr. Freeman
stated in a letter to Presbytery and the Committee (dated May 27, 2002) that he was cer-
tainly willing to meet with the Committee to discuss the pursuit of a call. However, Mr.
Freeman was reluctant to meet for a ‘judicial’ investigation and questioned the extent of
oversight in view by the Candidates and Credentials Committee following the reception of
the file of correspondence directly from the Grace Reformed OPC Session, immediately
after the March 2002 spring stated meeting of Presbytery. Second, upon clarification by the
Presbytery, without Presbytery reference to Mr. Freeman’s concern regarding an investiga-
tive inquiry, Mr. Freeman made himself available to the Committee between mid-May to
August 31, 2002 (see letter to the Rev. D. King May 10, 2002). Mr. Freeman agreed to meet
the Committee, fully expecting it to be a ‘judicial’ investigation and questioned the extent of
oversight in view by the Candidates and Credentials Committee following the receipt of
the file of correspondence directly from the Grace Reformed OPC Session, immediately
after the March 2002 spring stated meeting of Presbytery. Second, upon clarification by the
Presbytery, without Presbytery reference to Mr. Freeman’s concern regarding an investiga-
tive inquiry, Mr. Freeman made himself available to the Committee between mid-May to
August 31, 2002 (see letter to the Rev. D. King May 10, 2002). Mr. Freeman agreed to meet
the Committee, fully expecting it to be a ‘judicial’ investigation, which indeed proved to be
an investigation in preparation to move toward divestiture. The Candidates and Credentials
Committee’s own e-mails (dated June 10, 2002, June 11, 2002, and June 20, 1002) to Mr.
Freeman reveal that the committee asked Mr. Freeman to finally meet with them much later,
not until August, to discuss his continuance in office. *

3. The Presbytery’s slide into something like unto “Napoleonic code” regarding the con-
tinuing presumption of guilt rather than innocence is displayed in Ground 4 of the Presbytery
letter: “Mr. Freeman complains that Presbytery ‘failed in the September 14, 2002 fall stated
meeting to consider seriously the letters of the minister in question presented to the Presbytery’
(Ground 2, see also Grounds 10 and 12). The Clerk of the Presbytery and the Candidates
and Credentials Committee sent out to each member of Presbytery regular installments of
correspondence pertaining to the matter of divestiture, so that there was ample time for each
member of Presbytery to read these letters carefully prior to the action of divestiture”
(Presbytery Stated Clerk letter, March 28, 2003). The Presbytery, however, considers these
letters evidence of “difficulties in his interactions with Presbytery,” rather than legitimate
questions regarding EXTENT of oversight (See Complaint, Ground 3).

4. The Presbytery’s slide into something like unto “Napoleonic code” regarding the un-
warranted exercise of power in a church court is displayed in Ground 3 of the Presbytery letter (March 28, 2003): “Part of the web of matters includes the fact that Mr. Freeman was without a pastoral call for more than two years (FG XXVI.3.a.(2)).” Though Mr. Freeman had taken a season of rest for the period of about fourteen months with the full knowledge and blessing of the Candidates and Credentials Committee, the Presbytery aggressively pursued immediate divestiture beginning the consideration for divestiture at the 2002 Spring Meeting of Presbytery. This consideration to divest began prior to Mr. Freeman’s completing two full years of actively pursuing a call (beginning August 2000, including a letter to be considered for vacant charges to the Presbyterian Reformed Church (PRC) in July; 2001). Moreover, the consideration to divest (March 2002) and immediate ‘judicial’ inquiry forced Mr. Freeman to obtain a new list of references, placed him under an investigative cloud with suspicion, and forced him to unnecessarily defend himself to third parties. Furthermore, at the November 1-2, 2002 Presbytery meeting of the PRC, all ministerial transfer exams were sustained, including the sermon before the Presbytery, and Mr. Freeman was authorized to preach throughout the denomination in order to evaluate his gifts; but the PRC was unable to make the motion for the transfer of ministerial credentials from the OPC Presbytery of the Midwest because of the divestiture. It should be noted that the PRC has been careful to uphold the actions of the OPC during the complaint and appeal process, reflected in the fact that Mr. Freeman is authorized to preach, but not to administer the sacraments, tabling the motion to transfer pending the outcome of this appeal. Also, the complaint was denied at the same Presbytery of the Midwest meeting with reference letter in hand from the Des Moines PRC Session as well as a letter from the PRC Presbytery Clerk (dated February 7, 2003, February 8, 2003, March 19, 2003), informing them of steps taken towards a possible transfer of credentials. As of the date of this appeal, the Presbyterian Reformed Church (PRC) in Columbus, IN has voted to call Mr. Freeman. This call from the Columbus, IN congregation is to be handled by the PRC Presbytery at its annual meeting on August 20-23, 2003.

5. The Presbytery of the Midwest erred when it followed the view of the Subcommittee Report of the Candidates and Credentials Committee regarding transfer of credentials to the Presbyterian Reformed Church (PRC) and pursuit of divestiture: “Mr. [David] King indicated that it would probably not be possible for there to be any transfer of credentials since the OPC has no ecclesiastical relationship with the PRC” (Report, page 1). In response to a letter from the Rev. David King of the Candidates and Credentials Committee, the Rev. Douglas Gebbie, Convener of the Training of the Ministry and Admissions Committee (PRC) responded on March 19, 2003 with the following:

Thank you for your letter of September 28, 2002. In it, you raise two issues which are of continuing concern to us. They are relations between the OPC and the PRC in general and the subject of ministerial transfer in particular.

It had been hoped that your response would have been discussed informally at the 2002 NAPARC meeting last November between the PRC observer and the OPC delegation. Unfortunately, they were unable to have such a discussion; and so we must approach the issues raised more formally.

The Training of the Ministry and Admissions Committee, recognizing that the matters raised are beyond its remit, intends at the PRC’s next ordinary meeting of Presbytery to ask the Presbytery to pass this correspondence into the hands of its Church Relations Committee for further attention.

Having said that, we are no less saddened after reading your letter than we were before. On the subject of the description given of the PRC in the Sub-committee’s report
accuracy, brevity, and respectfulness would have been well satisfied by citing the description given in the Report of the Committee on Ecumenical and Interchurch Relation to the Sixty-Eighth General Assembly of the OPC, III B.5.

On the subject of "formal ecclesiastical fellowship", we see a more fundamental issue: that of churches of like faith and practice. In every situation but one, PRC congregations and their OPC neighbors conduct their relationship on the basis of being churches of like faith and practice. The one exception being the session of a congregation in the Presbytery of the Midwest which has deemed a PRC congregation to fall under the anathema of OPC Book of Discipline II.B.3.d.1. Thus, even as we accept your kind assurances, we are unable to separate completely the actions of the Grace [Reformed] OPC Session and the statement of the Candidates and Credentials Committee.

It is to be noted that the Presbytery of the Midwest (OPC) made no response to the above-mentioned letter in the Clerk's letter with the grounds for denial of the complaint. It should be further noted that the Grace Reformed OPC Session (whose Moderator is also the Clerk of Presbytery) did not transfer the membership of Mr. Freeman's family to Trinity PRC in Johnston, IA, but instead merely sent a certificate of standing (See undated letter adopted April 2002 but received May 2002).

6. The Presbytery of the Midwest was delinquent throughout this gift reconsideration-judicial case toward Rev. Bradford Freeman, a minister of the Gospel in good standing. When Mr. Freeman wrote requesting the Presbytery to assist in reconciliation between Mr. Freeman and Westminster OPC Western Springs, IL, the Presbytery instructed the Visitation Committee to "communicate to Mr. Freeman that no further action will be taken regarding his request for reconciliation with Westminster Church." (See letter dated May 16, 2002). The term used, 'no further action', is inaccurate as no action was taken to assist in reconciliation. When Mr. Freeman wrote numerous letters to the Presbytery of the Midwest concerned over the extent of the oversight of the Candidates and Credentials Committee (dated March 14, 2002, March 23, 2002, April 1, 2002, April 8, 2002, and April 20, 2002), the Presbytery did not respond to Mr. Freeman's concerns and instead passed the motion to follow a procedure for divestiture (dated May 4, 2002). Moreover, the Presbytery was not moved by the transfer application of Rev. Freeman into the Presbyterian Reformed Church (PRC), in process, when it divested Mr. Freeman from office on September 14, 2002. The Presbytery was further unmoved when Mr. Freeman sustained examinations in the PRC on November 1-2, 2002, while divested from office in the OPC. The Presbytery denied the complaint and upheld the divestiture of Mr. Freeman, disregarding the Trinity PRC Session letter of reference and information indicating that Mr. Freeman was preaching with a view to a call in the PRC. Finally, as of the date of this appeal, Mr. Freeman has still not received the Minutes of September 14, 2003 Presbytery meeting, as officially requested by letter (dated February 22, 2003).

7. The Presbytery's slide into something like unto "Napoleonic code" in neglecting the supremacy of the moral law in public judicature is displayed in Ground 5 of the Presbytery letter (March 28, 2003): "Some points of Mr. Freeman's complaint focus upon the wisdom and merit of Presbytery's decision (e.g., 'the Presbytery severely erred when it acted in poor judgment' [Ground 1]; see also Grounds 10 and 12). However, a complaint properly addresses the constitutionality of the actions of the body against which it is made, not the wisdom and merit of its decision" (Presbytery Stated Clerk letter, March 28, 2003). According to common, moral code a complaint may certainly deal with church court errors of judgment and delinquency (see OPC Forms: Book of Discipline; WCF XXXI.IV). The
terms 'error of judgment' and 'delinquency in duties' are quite respectful of a church court. It does not charge the collective individuals with presumptuous or scandalous sin; but it does indicate 'unintentional' sin, even falling short of duties: e.g., 'false opinions', 'freely acknowledging of their gifts and graces', 'passing unjust sentence,' 'aggravating smaller faults', and 'neglecting such things as are of a good report' (see LC 105, 145, 149-150). On March 22, 2003, the Presbytery should have sustained the complaint and reinstated Mr. Bradford Freeman to the gospel ministry, with a view to transfer of credentials to the Presbyterian Reformed Church.

* All pertinent letters are listed in the Appendix.

Bradford C. Freeman, Appellant
Date: April 19, 2003

THE COMPLIANT

To Rev. Rodney King, Stated Clerk of the Presbytery of the Midwest of the Orthodox Presbyterian Church:

And now, this 23d day of September, a.d. 2002, comes Bradford C. Freeman and complains against the action of divestiture in connection with the September 14, 2002 Fall Stated Meeting of the Presbytery of the Midwest.

In bringing this complaint, I affirm that I believe that the presbytery has erred and that this error is serious; that I have tried to understand the presbytery’s point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I have made a serious effort to correct the error short of entering a complaint.

In support of this complaint I set forth the following grounds:

1. At the September 14, 2002 fall stated Presbytery meeting, the Presbytery severely erred when it acted in poor judgment, misinterpreted FG XXVI.1-3, and even isolated it from the Westminster Standards and Book of Discipline as seen below. In so doing, the Presbytery in effect suspended the rules for a trial. Failing to follow the requirements of BD III “Steps in the Judicial Process” and IV “The Trial of Judicial Cases,” the Presbytery denied the accused minister, namely, Bradford Freeman, the right to a fair trial and the right to appeal.

2. The Presbytery erred when the Presbytery failed in the September 14, 2002 fall stated meeting to consider seriously the letters of the minister in question presented to the Presbytery (e.g., dated March 14, 2002, March 23, 2002, April 1, 2002, April 8, 2002, April 20, 2002, May 27, 2002, and September 14, 2002) with intimation that the minister had been placed in jeopardy by the Presbytery. The minister, Bradford Freeman, had requested general and regular oversight of the Presbytery at the March 15 Presbytery meeting, rather than committee oversight. The minister in question also requested clarification in committee oversight, intimating concern over “an official preliminary investigation in accordance with the BD (III.8).” The minister in question had requested that the presbytery investigate the Candidates and Credentials Committee for receiving the correspondence file from the Grace Reformed OPC Session prior to action by the Presbytery and had questioned the presbytery
concerning the purpose of a meeting with the Candidates and Credentials Committee. Having rejected the repeated warnings of the minister, the Presbytery's action to consider divestiture, on May 4, 2002, encouraged the Candidates and Credentials Committee to function as an investigative committee and eventually a prosecuting committee on September 14, 2002. The Sub-committee report of the Candidates and Credentials Committee, presented to Presbytery on September 14, 2002, displays that the meeting between the minister in question and the Sub-committee on August 29, 2002 was in essence an investigative inquiry (referenced in Bradford Freeman's letter dated March 23, 2002), i.e., a commission of inquiry, to gather "evidence" for divestiture.

3. The Presbytery erred on September 14, 2002 in allowing the Candidates and Credentials Sub-committee to enter into Presbytery record the inference that the differences indicated in the related correspondence (see Ground 2) in doctrine, worship, discipline, and practice were indications of a lack or absence of requisite gifts and examples of the minister in question displaying a difficult spirit and even a lack of submission to the brethren. The differences between the minister in question and the committee over "excessive oversight" and "legitimate debate" are serious differences that should have been addressed by the Presbytery: "There is concern over Mr. Freeman's resistance toward dealing with the Committee" (see Candidates and Credential Committee, Sub-committee report, p. 2). The implication of the inference was that the minister in question might be in violation of the fourth ministerial vow (FG XXIII.17). This is a very serious inference reflecting on the 5th Commandment. When the Committee inferred lack of submission to the brethren, rather than charging the minister, it made it difficult for the minister to properly defend himself.

4. Presbytery erred on September 14, 2002 when the Presbytery received the Sub-committee report of the Candidates and Credentials Committee, allowing the entrance into public judicature accusations without proof against the minister, Bradford Freeman. In so doing, the Presbytery placed the burden of disproving the accusations upon the minister in question. In effect, the Presbytery suspended Larger Catechism QA 127, 128, 131, 132, 144-145. The committee report implies that the minister in question might have violated the seventh ministerial vow (see FG XXIII.17). This inference of a difficult spirit displayed in the pastorate is one and the same with intimation that the minister in question violated the 5th Commandment, i.e., "indiscreet, rigorous, or remiss behaviour" (LC QA 130). "The difficulties that Mr. Freeman experienced in his first two pastoral charges and the shortness of duration of those charges." (see Candidates and Credential Committee, Subcommittee report, p. 2) "Clearly this is so if a man goes for some period of time without receiving a call (FG XXVI.3.a.(2)), and if this has been accompanied by repeated difficulties with those congregations he has served, and if those tenures of service have been of short duration." (see Candidates and Credential Committee, Subcommittee report, p. 2-3) The words of the sub-committee report appear neutral, but the committee sought to prove in public judicature that the minister in question displayed a difficult spirit with definite alleged offenses. The committee encouraged church officers to speak against his character with alleged offenses, i.e. sins, of the minister in question: "Your committee is of the conviction that the concerns raised with regard to Mr. Freeman's giftedness are of serious enough nature to warrant the Presbytery's review and careful deliberation. That deliberation should properly include the evaluation and input of those elders with whom Mr. Freeman as served in pastoral ministry." (see Candidates and Credential Committee, Sub-committee report, p. 2) Grounds number 5, 6, and 7 reference a selection of the public accusations of alleged offenses encouraged by the committee in public judicature. It should be noted that only one church officer who testified, namely elder M. Austin, ever served with the minister in question and
that for only one month; and that the testimony of this elder of alleged offense was beyond
the two-year limit for such an accusation (see BD III.2). Therefore, the committee found no
testimony to prove the allegations against the minister in question.

5. The Presbytery erred, on September 14, 2002, when the Presbytery allowed the Sub-
committee report of the Candidates and Credentials Committee to redefine in essence “req-
uisite gifts” for the work of the ministry [see XXVI.3.a(3)]. The “requisite gifts” refer
to those gifts that are in addition to the gifts required of a ruling elder or an ordinary church
member and are peculiar to the work of the ministry, e.g., preaching, wisdom in doctrine
and procedure as a pastor and moderator, etc. Alleged offenses repeatedly mentioned in
Presbytery, for example, unloving spirit, uncompassionate, belligerent, difficult and critical
spirit, etc., may not speak most clearly to the of lack of gifts. The Rev. Richard Edwards
stated publicly that to him Mr. Freeman’s letters written to Presbytery “seemed belligerent.”
Mr. Mike Austin, ruling elder at Westminster OPC, Westchester, IL, stated that the minister
in question “lacked compassion.” These unsubstantiated accusations or alleged offenses
are one and the same as accusing a minister of the Word with lack of love, care and mercy,
(LC QA 129) and “an indiscreet, rigorous, or remiss behaviour” (see LC QA 130). Such
alleged sins are alleged offenses in life. In the context of FG XXVI.3.a.(3), the “requisite
gifts” do not refer to conduct in life. Alleged offenses in life are mentioned in section 1. It
was improper for the committee to argue that the Presbytery hearing on September 14, 2002
was not a trial, when accusations of offenses require a trial in accordance with the provi-
sions of the Book of Discipline (FG XXVI.1). Therefore, the Presbytery did not follow the
provisions of FG XXVI, when it divested Bradford Freeman for the reason given in the
motion: ‘because he does not possess the gifts requisite for the gospel ministry’ [FG
XXVI.3.a(2)].

6. The Presbytery erred when it allowed Rev. Douglas Clawson and Rev. Charles Telfer
to make unsubstantiated accusations at the September 14, 2002 meeting against the minis-
ter in question in public judicature and failed to rule them out of order and inadmissible.
The testimonies of these ministers regarding alleged offenses were well beyond the two-
year limit for such an accusation; and the testimonies were based on hearsay and third party
opinions (see BD III.1-2). The following are two examples:

a. The Rev. Clawson was a member of the Church Visitation Committee, which
visited the Westminster OPC congregation during the pastoral ministry of the minister in
question March 13, 1999. The Church Visitation Committee had an ‘ unofficial, improperly
called congregational meeting’ to allow members to air grievances against the minister in
question without his presence and right of reply. A summary of these unsubstantiated accu-
sations were recounted by the Rev. Clawson at the September 14, 2002 Presbytery meeting
without a proper trial. The Rev. Clawson also offered his concurrence with those unsub-
stantiated accusations. The minister in question was not given the right of reply nor allowed
to cross-examine the witnesses. It should also be noted that the Presbytery, at the March 15,
2002 meeting, had taken no action on the letter of request from the minister in question
dated September 12, 2001 to the Presbytery of the Midwest. In the letter, the minister had
requested assistance in reconciling with the congregation of Westminster OPC, Westchester,
IL, where the minister, Bradford Freeman, was the former pastor.

b. The Presbytery allowed Rev. Charles Telfer, the current pastor of Westminster
OPC, Westchester, IL, to make unsubstantiated accusations against the minister in question
in public judicature on September 14, 2002. The Rev. Telfer indicated that he inquired from
the members of the congregation about the character of the minister in question, prior to the
Presbytery meeting. He recounted the substance of those serious unsubstantiated accusa-
tions along with his concurrence in public judicature. The minister in question was not
given the right of reply nor allowed to cross-examine the witnesses.

7. Presbytery severely erred on September 14, 2002, when the Presbytery failed to cau-
tion the minister, Bradford Freeman, in regard to his manner of defense; and, instead the
Presbytery allowed numerous church officers to press him repeatedly to confess sin pub-
licly, when no accusations had been properly proven to be offenses worthy of public confes-
sion. The OPC Confession of Faith does not allow for such “an absolute and blind obed-
ience” to a Presbytery (see WCF XX.2). Moreover, the Presbytery chose not to assist the
minister in attempted reconciliation with the Westminster OPC, Westchester, IL congrega-
tion (see Ground 9). In pulpit supply, the minister in question would regularly acknowledge
and confess daily failings in public prayer, besides general confession in private and family
worship (see LC QA #55). The pressing for confession of sin in public judicature further
proves that the Presbytery did not follow FG XXVI in that the issue was alleged sins, i.e.,
offenses (FG XXVI.1), rather than “requisite gifts for the ministry.”

8. The Presbytery erred by allowing the accusation in public judicature, on September
14, 2002, that the minister in question was “defensive”. The LC QA #144 includes the duty
to “love and care of our own good name, and defending it when need requireth”; and FG
XXVI.3.b. requires that the minister be given the opportunity to indeed defend himself.
When the action was taken to contemplate divestiture, the minister in question was there to
defend his continuance in accordance with the FG XXVI.3.b and not to demit.

9. The Presbytery erred when the Presbytery allowed in public church judicature, on
September 14, 2002, the testimony of Mr. Jerry Hilton of the Grace Reformed Session, in
regard to “requisite gifts” for the work of the Ministry. The ruling elder was allowed to
testify that when the minister in question was a guest preacher at Grace Reformed OPC and
preached out of the Psalms, the sermons “seemed legalistic”. Mr. Hilton presented no evi-
dence, only giving his personal opinion by recollection. It is important to note that this
ruling elder had been involved with the debate between the minister in question and the
Grace Reformed Session over psalmody (see Grace Reformed Session correspondence file
re Bradford Freeman). It should be noted that Elder Hilton as well as Elder Mazunik serve
on both the Grace Reformed Session and the Candidates and Credentials Committee.

10. The Presbytery erred on September 14, 2002 when it failed to take note of the com-
mittee acting in haste to move to divest the minister in question. The minister received the
sub-committee report four days prior to the Presbytery meeting. The sub-committee report
became the committee report on Friday night, September 13, 2002, and the minister in
question was informed of the final report at 8:00 the morning of the presbytery meeting.
The chairman of the committee informed the minister in question Saturday morning Sep-
tember 14, 2002 that they had attempted to invite him to the committee meeting by e-mail,
which the minister never received. Moreover, the Presbytery was extended the order of the
day over four hours. In the interest of time more than one church officer suggested that the
discussion be tabled until a subsequent presbytery meeting. Given the extension of debate
beyond the earlier appointed hour of adjournment, several church officers found it neces-
sary to leave prior to the vote.

11. Presbytery erred on September 14, 2002 in stating in the motion for divestiture, “ex-
plicitly that his view on exclusive psalmody had no bearing on this action.” The Candidates and Credentials Committee Sub-committee report offered that it would probably not be possible to transfer credentials of the minister in question, since the OPC did not have ecclesiastical relations with the Presbyterian Reformed Church (PRC). This unwarranted statement displays the bias of the Sub-committee against the denominational distinctives of the PRC, which include exclusive psalmody. The OPC lists the PRC in the same category as the other churches not having ecclesiastical fellowship with the OPC, e.g., the Bible Presbyterian Church and the Free Reformed Church of North America. Furthermore, the Presbyterian Church in America (PCA) North Carolina Presbytery transferred the credentials of the Rev. Michael Ericson to the PRC in 2001, in order for the Rev. Ericson to accept an intent to call from the Trinity Presbyterian Reformed Church in Johnston, IA. Moreover, the Grace Reformed OPC correspondence file with Bradford Freeman, which was transferred via the presbytery clerk (i.e., the pastor of the Grace Reformed OPC) to the committee, clearly documents the debate over the regulative principle of worship, even exclusive psalmody.

12. The Presbytery erred in public judicature when the Presbytery failed to recognize the serious nature of divestiture. To borrow a term from historic Presbyterianism, the act of divestiture of a gospel minister means a gospel minister is “defrocked,” his credentials are removed, and he is no longer a gospel minister. On September 14, 2002, the Presbytery of the Mid-West “defrocked,” i.e. deposed, a minister of the gospel in good standing, namely, Bradford Freeman, without a fair trial and denied him the right of appeal.

Respectfully submitted,
Bradford C. Freeman, Complainant
Date: September 23, 2002

APPEAL 5
Galbraith Appeal

I filed a Complaint with the Presbytery of Philadelphia under date of May 8, 2003, which was considered at the meeting of the Presbytery on May 10, 2003, against an action of the Presbytery on May 3, 2003. The Complaint was denied and I gave notice to the Presbytery of intention to appeal the decision to the 70th (2003) General Assembly.

Herewith is a copy of the Complaint that I submitted to the Presbytery, and I respectfully request you to place it before the General Assembly by way of my appeal.

It is my understanding that the clerk of the presbytery is to provide you with any relevant papers. If there is anything further that I must do in the case, please inform me.

Yours sincerely in Christ,
John P. Galbraith

THE COMPLAINT

To the Rev. Robert P. Harting, Jr., Stated Clerk, The Presbytery of Philadelphia of The Orthodox Presbyterian Church:

And now, this 8th day of April, A.D. 2003, comes John P. Galbraith and complains
against the action of The Presbytery of Philadelphia at its adjourned meeting on May 3, 2003, namely, charging that the Presbytery erred when it found in order a complaint submitted by Richard B. Gaffin, Jr., under date of April 30, 2003, against an action of the Presbytery in its disposition of the appeal of Ruling Elder John O. Kinnaird at its meeting on February 22, 2003.

In bringing this complaint I affirm that I believe that this is a serious error; that I have tried to understand the presbytery’s action; that I have tried seriously to examine, in prayer before the Lord, my willingness to be in submission to my brothers in Christ; and that I know of no other way to seek to correct this error, short of entering this complaint.

I. Background

A. The (Interim) session of Bethany Orthodox Presbyterian Church, Oxford, Pa., had convicted Mr. Kinnaird on three specifications of heresy, from which judgment he appealed to the Presbytery for relief. The Presbytery (February 22, 2003, Minutes, Art. 6) considered the appeal by the following procedure which gave all parties opportunity to present their cases, to obtain information by question, and to debate:

- Presentation by the Session, up to 30 minutes
- Presentation by the Appellant, up to 30 minutes
- Questions of Clarification, up to 15 minutes
- Final remarks by the Session, up to 15 minutes
- Final remarks by the Appellant, up to 15 minutes
- Debate and vote on the question, “Shall the Appeal be sustained?”

A member of the session reviewed the position of the session to the Presbytery and the Appellant and his Counsel (the Rev. Thomas E. Tyson) addressed the Appeal. A time of questioning ensued, after which final remarks were made by the Rev. Messrs. Kershner and Obel for the session, and by Messrs. Tyson and Kinnaird for the Appeal. The floor was opened for continued review in debate. When, after some time of no one seeking the floor, the Moderator asked if anyone wished to debate the question. After waiting further for response, and hearing none he then warned the Presbytery that he was about to put the question for vote. Still hearing no response he put the question and the decision of the session was sustained. Several members asked that their negative votes be recorded. Later, one member filed a Protest, and he and another member filed a different Protest. As will be seen below the Gaffin complaint notes specifically that “the moderator is not to be faulted for putting the question on the vote too quickly.” Lack of opportunity in the debate/review process thus cannot be claimed.

B. The Gaffin Complaint

The text of the Gaffin complaint follows:

To the Rev. Robert P. Harting, Jr., Clerk of The Presbytery of Philadelphia of The Orthodox Presbyterian Church:

And now, this 30th day of April, A.D. 2003, comes Richard B. Gaffin, Jr. and complains against the action and delinquency of The Presbytery of Philadelphia in failing to exercise sound and appropriate judicial review in its disposition of the appeal of Ruling Elder John O. Kinnaird at its February 22nd meeting.
In bringing this complaint I affirm that I believe that the presbytery has erred and that, especially given the gravity of the doctrinal issues involved, this error is serious; that I have tried to understand the presbytery’s action; that I have tried seriously to examine, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ; and that I know of no other effort to seek to correct this error, short of entering this complaint.

In support of this complaint I set forth the following considerations:

1. The complaint is against the process followed by presbytery in reaching its decision, not the decision itself. The substance of the complaint is such, I believe, that all, regardless of how they voted or did not vote (on the question: “Shall the specification of error be sustained?”), should be prepared to support it.

2. Presbytery was sitting as an appellate judicatory; that is, its responsibility in this instance was to review and then render a judgment on the decision as reached by the interim session. Presbytery failed to discharge this responsibility.

3. That failure is evidenced by the following two matters of incontrovertible fact: 1) Debate on the decisive question before presbytery (“Shall the specification of error be sustained?”) consisted entirely of but a single brief speech. 2) I am aware of several people (exactly how many I am unable to say) who when the vote on the question was put to presbytery did not vote, because they were not yet prepared to vote. By itself 1) could be construed as evidence that there was no need for debate because the presbytery as a whole was ready to vote, but in light of 2) that construal ceases to be a plausible explanation for the lack of debate.

In this regard, the moderator is not to be faulted for putting the question on the vote too quickly. The debate that ought to have taken place did not, not because presbytery was rushed to a vote but because presbytery was trapped by the procedure it had adopted, a procedure that was inappropriate and inadequate, because it had the effect, as I will show next, of hampering debate appropriate to the verdict as rendered by the interim session and to the appeal.

4. The decision reached by the interim session did not consist of a single vote but of three votes seriatim, one vote on each of the three specifications offered in support of the single charge; there was no separate vote on the charge itself. The guilty verdict rendered by the interim session was constituted by these three votes, as just described.

Sitting as it was in judicial review, sound and reasonable order dictates that presbytery should have considered the verdict being appealed as it was in fact rendered by the interim session; that is, presbytery should have reviewed, one by one, each of the three votes taken by the interim session. It should also be noted in this regard that the document presented to presbytery by the interim session in support of its verdict (“Reasons for verdict of 1/25/03”) is essentially structured by providing the rationale, in turn, for each of its three votes.

Presbytery, however, reduced its deliberations to voting on a single motion (“Shall the specification of error be sustained?”). That had the effect of directing the debate on the verdict and the appeal to everything in general but nothing in particular, and thus undercutting the sound and effective judicial review incumbent on presbytery. That also explains why there was virtually no debate; I, for one (and I believe I speak for others), was at a loss where to begin in speaking to the motion.

5. I remind the presbytery that it considered and so had the opportunity of passing but instead rejected a motion that would have had the effect of structuring debate on the appeal in terms of the three separate votes taken by the interim session. In retrospect, that rejection is particularly regrettable, because its result, as I have pointed out, proved injurious to sound judicial review.

6. I remind the presbytery also that the document presented to presbytery by
the interim session in support of its verdict was not sent to presbyters in advance of the meeting. That precluded careful reading of it and so made difficult thoughtful assessment of its contents in debate.

7. All told, however one may agree or disagree with the preceding considerations, the situation as it now stands is such that, as the appeal goes to the general assembly, the general assembly has not been well served by our presbytery.

Can anyone of us deny that? The general assembly, both in terms of its full docket and limited time, is not in a position to enter into extensive judicial deliberation. As the final court of appeal in our judicial structure, it necessarily and properly expects that cases appealed to it have been thoroughly adjudicated by the judicatory whose decision is being appealed. That is so particularly in cases where doctrine is at issue. The general assembly has every right to expect that the doctrinal issues in dispute have been thoroughly addressed in debate by the lower judicatory. Is there any one of us prepared to deny that presbytery’s handling of the Kinnaird appeal on February 22 falls far short of meeting that expectation?

As amends the complainant asks presbytery to adopt the following motions:

1. That presbytery declare that it has failed to exercise the requisite sound and appropriate judicial review in its disposition of the Kinnaird appeal.

2. That, contingent upon Mr. Kinnaird withdrawing his appeal to the general assembly, presbytery announce its intention to rescind its action on the Kinnaird appeal at its February 22nd meeting.

3. That, following Mr. Kinnaird’s withdrawal of his appeal to the general assembly, presbytery a) reconsider and dispose of the Kinnaird appeal at the earliest feasible time, but by no later than June 14, 2003; and b), in so doing, discuss and vote seriatim on each of the three specifications in the Wilkening charge, as to whether each supports the charge.

(s) Richard B. Gaffin, Jr.

II Grounds For Galbraith Complaint

Whereas the Book of Discipline, Chapter IX, Section 1, requires that a complaint is a document “charging a judicatory with delinquency or error,”

The Gaffin Complaint of April 30, 2003, on the other hand

1. Although claiming that the presbytery was guilty of delinquency and error the complaint does not cite how the Presbytery violated any rule or rules of the Constitution of the Orthodox Presbyterian Church, whether of the subordinate Standards or of Scripture itself; such a citation is an absolute essential for a church that claims to be ruled by law, first by Scripture and then by its derivative Standards. Without such law a majority rules by whatever its whims may be at any given time, and from those whims there is no ground for recourse or appeal. There is no right or wrong, just opinions against which there is no definitive answer as there is when rule is by law. The majority carries the day and the matter ends there.

2. Not having made a charge that the Presbytery violated the Constitution the Complaint gave no place for grounds on which the Presbytery would have been able to review
and measure claims over against the Constitution for substantiation of unconstitutional behavior on the part of the Presbytery;

3. Instead of making charges that the presbytery violated the Church’s rules as indicated by BD IX.1, which would allow verification or refutation from the Church’s own objective criteria (its Standards), the Complainant substitutes his own subjective criteria for what he thinks constitute charges of delinquency or error. He calls them “considerations.” The Book of Discipline makes no provision for such criteria as a basis for a complaint.

III Amends

The Complainant pleads, therefore, that the Presbytery

1. Sustain the complaint, i.e., declare that the Presbytery erred in finding the Gaffin complaint in order and properly before the Presbytery;

2. Declare that any actions that have been taken by the Presbytery on the understanding that the complaint was properly before the body are null and void; and Do whatever may be necessary to allow the Kinnaird Appeal to proceed to the 70th (2003) General Assembly.

s/ John P. Galbraith

APPEAL 6

Elliott Appeal May 14, 2003

Accompanying this letter is my Complaint of May 8th, 2003. This Complaint was heard, but not sustained, by the Presbytery of Philadelphia on May 10th, 2003.

I hereby appeal this decision to the 70th General Assembly. The error cited in my Complaint remains uncorrected, and the seriousness of the error persists, as a result of the Presbytery’s failure to sustain the Complaint.

This Complaint is part of a chain of events. It complains against the actions of the Presbytery of Philadelphia at its stated meeting of May 3rd, 2003, related to the Complaint of Richard B. Gaffin, Jr. dated April 30th, 2003. Dr. Gaffin’s Complaint petitioned the Presbytery to rescind its disposition of the appeal of Ruling Elder John O. Kinnaird at its February 22nd, 2003 meeting, and to reconsider Mr. Kinnaird’s appeal. Mr. Kinnaird was found guilty of “teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards” by the Interim Session of Bethany OPC, Oxford, Pennsylvania, on January 25th, 2003.

It is noteworthy that the vote not to sustain my Complaint was 16 to 14. Before the vote, at least three individuals informed me that they agreed with my Complaint on its merits. But they told me they were voting against sustaining it because they wished to see the John Kinnaird appeal re-opened, and the trial specifications voted upon by the appellate judicatory seriatim, contrary to BD VII.4 and VII.6 – one of the grounds of my Complaint. If, at a minimum, these three individuals had voted based on their stated agreement with the merits of my Complaint rather than opposing it for a very questionable reason, my Complaint would have been sustained by at least 17 to 13.

Because my Complaint is part of a chain of events, I am also providing basic relevant documents in that chain, listed below.
Also please note that the copy of my Complaint accompanying this letter contains the correction of a typographical error in Amend One, that was pointed out by Dr. Gaffin during the Presbytery’s deliberations. The typographical error made reference to BD IX.2, instead of to BD IX.1, as was correctly cited the first specification of the Complaint.

Because my ability to travel is medically restricted, another member of the Presbytery of Philadelphia (to be determined) will likely present this appeal to the General Assembly on my behalf. I will advise the Stated Clerk as soon as I know that person’s name.

Sincerely in Christ,
(s) Paul M. Elliott, Ruling Elder, Grace Presbyterian Church, Hanover, PA
1315 Crestwood Drive
Westminster, Maryland 21157
E-mail: pelliott@711online.net

Attachments:

Charge & Specifications against John O. Kinnaird – March 18, 2002
Reasons for Verdict of Bethany Interim Session on January 25, 2003
John O. Kinnaird’s Appeal of Bethany Interim Session’s verdict – January 30, 2003
Minutes of Adjourned Meeting of Presbytery of Philadelphia (appeal hearing) – February 22, 2003
Minutes of the Presbytery of Philadelphia (action on Gaffin Complaint) – May 3, 2003

COMPLAINT

(Note: This is an amended version of a complaint originally submitted on May 5th, 2003. The changes from the original are underlined.)

To the Rev. Robert P. Harting, Jr., Clerk of the Presbytery of Philadelphia of The Orthodox Presbyterian Church:

And now, this eighth day of May, A. D. 2003, comes Paul M. Elliott and complains against the actions of the Presbytery of Philadelphia at its stated meeting of May 3rd, 2003 related to the Complaint of Richard B. Gaffin, Jr. dated the 30th day of April, 2003. Dr. Gaffin’s complaint petitioned the Presbytery to take certain actions regarding its disposition of the appeal of Ruling Elder John O. Kinnaird at its February 22nd, 2003 meeting.

In bringing this complaint I affirm that I believe that the Presbytery has erred in:
1. Finding Dr. Gaffin’s Complaint in order and properly before the presbytery in the absence of any citation of error or delinquency either from Scripture or the subordinate standards of the Church, as required by the Book of Discipline IX.1, and
2. Has further erred in passing a motion declaring “that it has failed to exercise the requisite sound and appropriate judicial review in its disposition of the Kinnaird appeal.”

In bringing this Complaint, I affirm that I believe that this error is serious; that I have tried to understand the Presbytery’s point of view; that I have seriously examined, in prayer before the Lord, my willingness to be in subjection to my brothers in Christ. Because of the short interval between the stated meeting of May 3rd, 2003 and the adjourned meeting sched-
uled for May 10th, 2003, and because the meeting of May 3rd adjourned with a motion on the floor to take further action on Dr. Gaffin’s Complaint, I believe there is no practical way to initiate a conscientious effort to correct the Presbytery’s errors, short of entering a Complaint.

In support of this Complaint, I set forth the following grounds:

1. The Book of Discipline states that at the conclusion of the trial of a judicial case, “When the trial judicatory has concluded its deliberations, the moderator shall announce its decision on each charge and each specification” (IV.C.3.b). The original trial judicatory considered a single charge of “teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards,” and three (3) accompanying specifications of error. In accordance with BD IV.C.3.b, the trial judicatory rendered its verdict on each specification individually, finding the accused guilty on each.

2. At its adjourned stated meeting of February 22nd, 2003 the Presbytery sat as an appellate judicatory to hear the accused’s appeal of the trial verdict. BD VII.4 states that “the appellant must lodge the appeal and the specifications of error.” Mr. Kinnaird’s appeal dated January 30th, 2003 set forth one specification of error stated in two numbered clauses. This specification, as the appeal itself stated, asked the appellate judicatory to “focus its attention upon the concern in the dispute: is the appellant guilty as charged.” BD VII.6 states that the appellate judicatory shall render judgment on the specifications of error— not on the specifications of the accuser(s). To do the latter would amount to a re-trial of the case by the higher court. The minutes of the adjourned stated meeting of February 22nd record that, “On motion, the Presbytery determined that the two parts of the specification of error in the Appeal be considered as one specification of error” (item 10.d.). Those present at the meeting will recall (as was also mentioned at the May 3rd meeting) that this action was taken with the approbation of the defense. During the discussion of this motion the counsel for the defense stated that he and the appellant had expected the specification of error, despite the fact that it was stated in two clauses, to be considered as a single specification of error.

3. BD VII.6 states that the appellate judicatory shall render judgment on the specifications of error—not on the specifications of the accuser(s). To do the latter would amount to a re-trial of the case by the higher court. The minutes of the adjourned stated meeting of February 22nd record that, “On motion, the Presbytery determined that the two parts of the specification of error in the Appeal be considered as one specification of error” (item 10.d.). Those present at the meeting will recall (as was also mentioned at the May 3rd meeting) that this action was taken with the approbation of the defense. During the discussion of this motion the counsel for the defense stated that he and the appellant had expected the specification of error, despite the fact that it was stated in two clauses, to be considered as a single specification of error.

4. After subsequent presentations by both the original trial judicatory and the defense, and periods for questions and debate, the appellate judicatory voted not to sustain the single specification of error, and the Moderator ruled that the judgment of the lower judicatory had been affirmed (minutes 10.e and 10.f).

5. These steps were taken with painstaking deliberation. In so doing, the Presbytery followed with the utmost care a process fully in accord with the requirements of the Book of Discipline for an appellate judicatory.

6. But Dr. Gaffin’s Complaint of April 30th states that it is a complaint “against the process followed by Presbytery in reaching its decision, not the decision itself” (emphases in the original). The Complaint, however, cites no violation of due process, the Book of Discipline, or any other standard of authority in our church. In fact, it complains against the Presbytery for doing what the Book of Discipline directs it to do: it complains that the Presbytery “reduced its deliberations to voting on a single motion (‘Shall the specification of error be sustained?’”).

7. At the May 3rd meeting, Dr. Gaffin himself agreed with the description of his Complaint as “a series of laments.” It laments that some individuals did not rise to speak at the time in the proceedings designated for debate. It laments that some individuals chose not to vote on the question of sustaining the specification of error. It laments that there was not a vote on each of the original trial specifications, rather than the single vote on the specification of error in the appeal. But these mere laments form no lawful basis for a Complaint. In fact, BD VII.4 and VII.6 specifically state that the appellate judicatory shall
render its judgement on the specifications of the appeal, not the specifications of the original charge.

8. By using these laments as its justification for reconsidering the verdict of an appellate judicatory, the Presbytery has set precedents which, if left to stand, are exceedingly harmful:
   a. In the future, anyone who neglects the opportunity to speak during the debate period of an appeal proceeding, or chooses not to vote on the question, will have a basis to bring a Complaint, and will be able to point to the Presbytery’s action on May 3rd, 2003 as precedent.
   b. The Presbytery has put itself in the untenable position of stating that it “failed to exercise the requisite sound and appropriate judicial review” by conducting an appeal precisely in the manner required by the Book of Discipline. This sets a very unhealthy, and in fact antinomian, precedent for the conduct of future appeal hearings. The way has been opened for the Presbytery, anytime it wishes when sitting as an appellate judicatory, to consider and render judgement on the specifications of an original charge, rather than on the specifications of an appeal, contrary to BD VII.4 and VII.6.
   c. The Presbytery’s action sets the stage for it to substantially re-try the case while sitting as an appellate judicatory, in violation of the clear intent of the Book of Discipline, rather than acting in a properly constituted manner.

9. In doing these things the Presbytery has acted in a manner that resembles the dissolute state of many of our civil courts, where laws and rules of procedure are arbitrarily re-written from the bench and in the jury room, much more than it resembles the righteous dealings to which we are called by the Judge before whom we shall stand.

The Presbytery’s action has additional harmful effects, coming as it does so close to the convening of the 70th General Assembly (June 25th, 2003), and if the pace of the Presbytery’s deliberations to date are any indication of what may be expected in future meetings on this matter:
   a. It creates the real possibility of obstructing the hearing of the accused’s already-filed appeal of the February 22nd verdict, at the upcoming General Assembly.
   b. It potentially obstructs the hearing of appeals at the upcoming General Assembly, by any parties to the case who might wish to appeal a decision rendered by the Presbytery in taking further action pursuant to Dr. Gaffin’s Complaint.
   c. It unfairly places the members of the original trial judicatory, if aggrieved, in the position of likely having to wait until June 2004 for the General Assembly to hear any appeal they may wish to make.

As amends, the complainant asks the Presbytery to adopt the following motions:

1. That the Presbytery sustain the complaint that the Presbytery erred in not fulfilling the requirements of the Book of Discipline IX.1 by finding Dr. Gaffin’s Complaint of April 30th 2003, in order and properly before the court;
2. That the Presbytery sustain the complaint that the Presbytery erred in passing a motion declaring “that it has failed to exercise the requisite sound and appropriate judicial review in its disposition of the Kinnaird appeal”;
3. That the Presbytery take no further action in this case, and do nothing else that would obstruct consideration of Mr. Kinnaird’s appeal at the 70th General Assembly.

(s) Paul M. Elliott,
Complainant
REPORT OF THE STATED CLERK

This is the eleventh year in which the present Clerk has been in the office and the eighth year in which he has been in the office building on Easton Road. Things have been very busy at 607 N. Easton Road in Willow Grove this past year.

I GENERAL ASSEMBLY DOCKET

A. Appeals
   The Clerk has received six appeals. They have been distributed to the Committee on Appeals and Complaints. The Clerk has relied on the Committee on Appeals and Complaints to advise him on how much to print in the Agenda.

B. Time Schedule
   The time schedule in the proposed docket is much like the one followed in 2002. Assuming three hours of business on Thursday and not counting time assigned to devotions and recesses (three hours), there are forty-one and a half hours of time for assembly business in the proposed docket.

C. Agenda
   The Agenda for the 70th General Assembly has ballooned this year to over 550 pages of material. This means that each commissioner is going to receive over a half ream of paper. There are three minority reports this year and two appeals of the decisions in trials as well as four complaints, which have been appealed. Under III below, the Clerk is asking at least the advisory committee to give some consideration to this glut of paper.

II AMENDMENTS PROPOSED TO THIS ASSEMBLY

A. Book of Church Order (BCO)
   The 69th General Assembly (Minutes of the Sixty-Ninth General Assembly, Journal §94) determined to propose to the presbyteries the adoption of an amendment to the Book of Discipline VI.C as follows:
   There would be a new BD VI.C. 2 and 3 to replace BD VI.C. 2 by: Adding bold heading to VI.C. 1, adopting a new VI.C.2 with bold heading, and adding VI.C.3 with bold heading as follows:

   1. Pronouncement of Censure
      [The rest of section 1 remains unchanged]

   2. Review of Suspension
      a. In case of indefinite suspension, the judicatory of original jurisdiction shall review the suspension, not later than twelve months of imposition of censure, to determine whether or not the offender has shown repentance and may be restored.
      b. When, in its review of suspension, the judicatory of original jurisdiction is not satisfied that the offender has shown repentance, the judicatory shall determine whether the suspension should be continued or increased to deposition or to excommunication or to both.
      c. Continued suspension for an indefinite time shall be reviewed again within twelve months of the conclusion of the previous review.
3. Increase of Censure
   a. No further trial is necessary to increase the censure of indefinite suspension from office to deposition or the censure of indefinite suspension from the privileges of church membership to excommunication.
   b. If increase of censure is imposed, without further trial, it shall be the duty of the judicatory so acting to record the circumstances in its minutes.
   c. The judgment to increase censure shall in any case be subject to appeal.

Since a majority of the presbyteries (fourteen) have informed the Stated Clerk that they approve of these amendments to the Book of Discipline, the moderator should declare that this will go into effect in accordance with FG XXXII:2, effective January 1, 2005.

B. Standing Rules (SR)
   The 69th General Assembly proposed to the 70th General Assembly the following amendments to the Standing Rules. (Minutes of the Sixty-Ninth General Assembly, Journal §26, 28)

1. That Standing Rules X.4.a.(1) be changed as follows:
   a. Temporary Committees shall include the following:
      (1) To Examine Presbyterial Records, composed of as many
twelve members with each member from a different presbytery. as there are
presbyteries at the time the committee is appointed: The committee shall con-
duct an examination of presbyterial records in accordance with the Assembly's
Rules for Examining Presbyterial Minutes. Presbyterial minutes shall be kept
according to the Assembly's Rules for Keeping Presbyterial Minutes.

2. That Standing Rules X.2 and X.4 be changed as follows: (Minutes of
   the Sixty-Ninth General Assembly, Journal §107
   a. that “Date, Place and Travel” be replaced by “Arrangements” in
   sections X.2.a and h, X.4.a.(3), and XII.5.
   b. that section X.2.h.(3) be replaced by “Be responsible for arrange-
ments before and during the meetings of the General Assembly that will enable
the work of the Assembly. In order to facilitate the exercise of this responsibil-
ity, presbyteries and committees authorized to send commissioners or corre-
ponding members are requested to elect such persons and to communicate
their selection, including name, address, and telephone number, to the Commit-
tee and the Stated Clerk by March 1.”
   c. that the phrase “and recommend the date and place of the next
regular General Assembly” be removed from X.4.a.(3).

3. That Standing Rules X.2.j be changed as follows: (Minutes of the
   Sixty-Ninth General Assembly, Journal §147)
   that the first sentence of Standing Rules X.2.j be changed to read:
   “The Committee on Chaplains shall consist of four members, arranged in one
class of two members and two classes of one member each.”

C. Instruments
   There are no proposed amendments to the Instruments to be considered.

III WORK OF THE STATED CLERK
A. Overview

The Clerk has endeavored to keep up with the correspondence this past year. Letters were written soon after the General Assembly in connection with the work and actions of the Assembly. The editing and publication of the Minutes and the Directory, along with the preparation of the Agenda, require a great deal of time.

The Clerk receives requests from all over the country and the world for information about the Orthodox Presbyterian Church. There are those, both within the church and outside, who request information about various study papers which are found in the Minutes of the general assemblies. It has helped to have many of these reports on the website, but there are still reports that must be looked up and copied for those who ask for them. Increasingly there are more reports on the website.

Something reported on six years ago has been the advent of an OPC webpage (http://www.opc.org). There is more reported on this matter in the report of the Committee on Christian Education. The 63rd General Assembly adopted the following:

That the General Assembly request the Stated Clerk to include annually in his report to the GA a brief evaluation of his involvement in the OPC webpage, in such terms as the amount of his time that is spent providing and/or processing materials for the Web, the time spent in responding to inquiries precipitated by the Web, and other factors he may consider relevant.

The Clerk has not spent a lot of time during the year with regard to the webpage. The Rev. Stephen A. Pribble has taken on the task of webmaster and is doing an excellent job. The Clerk has spent some time supplying papers for the web and the Orthodox Presbyterian Church Directory, but over all this is minimal. The Clerk does do a lot of his work using e-mail. Every day questions are asked of the Clerk through e-mail, or he in turn uses e-mail to ask others questions. Several reports for the General Assembly have been received by e-mail, and a lot of the notification concerning commissioners and data for the assembly has been received through this means.

One thing that the Clerk is considering is the matter of putting many of the reports to the General Assembly on the web. Recently the Clerk has purchased Adobe Acrobat and could put files on the web in pdf form. They could be put in a place where they could only be opened with a password. The clerk would like to have the advisory committee at the General Assembly give him some input on this matter.

One thing that the Clerk has done from time to time is send out notices by e-mail of what seems to him to be significant matters of interest or concern to people in the church. The Website Subcommittee of the Committee on Christian Education has asked the Clerk to use his judgment concerning what is to be sent out. This task is not in the job description of the Stated Clerk and there are no particular guidelines to be followed. The Clerk tries to be careful not to send a lot of things and to be very careful that what is sent is significant. It must be kept in mind that the Clerk only hears of many events in a round about way and, if someone thinks a matter should have gone out it may well be that the Clerk was unaware of it.

In working out of the office in Willow Grove, the Clerk seeks to serve the committees of the church, such as the Committee on Ecumenicity and Interchurch Relations or the Committee on Appeals and Complaints, in the flow of information and in support of their work.

The Clerk is very appreciative of the many busy men (pastors, stated clerks of sessions or presbyteries, general secretaries, writers of reports, the Historian, and the Statistician) who give of their time and effort to make the Clerk's job possible. The Clerk also
must acknowledge the helpful support of the staff in the office in Willow Grove. There has also been volunteer help from members of Trinity OPC in Hatboro in mailing out the directories.

The Clerk is responsible ultimately to the General Assembly for his work, but he recognizes that the Trustees of The Orthodox Presbyterian Church are charged by the Standing Rules with the task of reviewing his performance as the Stated Clerk. The Clerk has submitted reports on his labors and a job description to the Trustees of the General Assembly. He has attended the meetings of the Trustees to report in person. The Clerk will make his report to the Trustees available to the advisory committee, which considers this report. One of the things that was discussed with the Trustees and was new in the budget for the GAOF for 2002, is increased funding for secretarial work for the Stated Clerk. Mr. Marcus A. Mininger was a big help in formatting the Minutes for publication.

B. Publications

1. Minutes
   a. The Minutes of the 69th General Assembly were 379 pages compared to 392 pages for the Minutes of the previous year. The Minutes were delivered on November 11, 2002.
   b. Cost: The printing of 750 copies of the Minutes cost $8,451. One needs to realize that there is a good deal more expense in editing, copying, and postage. The 62nd General Assembly set the policy that the Stated Clerk has been following for the distribution of the Minutes, namely, that the Minutes are sent to all ministers and sessions of the church with a request to contribute $15 per copy to cover the cost of printing. The Minutes were sent out as directed. Many sent in a contribution of $15, which has been a big help. Contributions and sale of the Minutes amounted to $3,305 in 2002. The Minutes are mailed to churches with which the Orthodox Presbyterian Church has ecclesiastical relations and are sold to some twenty libraries, that have requested them.
   c. The Clerk had a great amount of help from his wife as well as others in getting out the Minutes.

2. OPC Directory
   a. The 2003 OPC Directory was printed in a 6 inch by 9-inch booklet form with double columns. It was sent in final form to the printer on January 15, 2003 and copies were received on February 5, 2003. They were distributed to the churches. The cost of printing them was $5,056.
   b. PLEASE NOTE: It is imperative that, when there are changes to be made to the Directory, those changes be sent to the Stated Clerk. The Clerk collects changes throughout the year and often gets them only because he has heard of a possible change by word of mouth.

3. Book of Church Order (BCO)
   A new edition of the Book of Church Order was prepared with all the amendments that took place in accordance with FG XXXII: 2 on January 1, 2000. The book was published in hardback and includes an index. 3000 copies were printed and received on March 9, 2000. The Committee on Christian Education has taken on the task of publishing the book, which is a great help to the Clerk's office. The BCO can be ordered through the Committee on Christian Education or through Great Commission Publications for $10.00. Do note that the BCO can also be found on the OPC web page (see above).

4. Certificates for licensure and ordination are available to stated clerks of the presbyteries for their use.

C. Finances
1. The Clerk has sent out notices to all the churches concerning the amount requested from each church for the General Assembly Operation Fund. A letter was sent to all the sessions on August 14, 2001, concerning the actions of the General Assembly, including the request for funds for the General Assembly Operation Fund. Along with that letter, forms were sent to help in determining what each church should contribute to the General Assembly Operation Fund. The churches supported the fund very well. (See the Report of the Trustees.)

2. The Clerk prepared vouchers in 2002 for expenses charged to the General Assembly Operation Fund. Since the early part of the year 2000 the system of paying expenses has changed. With a new computer, which is hooked into the accounting system on the interoffice network, expenses can be posted right into the accounting system instead of having someone fill out vouchers for someone else to enter and post. The actual invoices are still attached to copies of the checks and filed by Janet Giandomenico.

3. 2004 GAOF Budget: Under the provisions of the Standing Rules, the Clerk has met with the Trustees of the General Assembly and has prepared with them a proposed budget for the General Assembly Operation Fund for 2004. This proposed budget is to be found in the Report of the Trustees.

4. Expenses for the General Assembly Operation Fund in 2002 were $59,536.60 less than had been budgeted for 2002. Receipts in 2002 exceeded expenses by $20,538.39. (Please note: For 2002 the General Assembly asked for $14 per communicant member.)

D. THE TEXT OF THE OPC CONFESSION OF FAITH

The Seventeenth General Assembly requested the Committee on Texts and Proof Texts “to make a definite recommendation to the Eighteenth General Assembly regarding the text and proof texts for the Confession of Faith.” At the Twenty-second General Assembly there was a report of the Committee on Accuracy of the Text of the Confession of Faith. This committee consisted of John P. Galbraith and John Murray. Their report is to be found on page 24 of the Minutes of the Twenty-second General Assembly. The report was basically adopted by the Twenty-third General Assembly. (See pages 40-41 of the Minutes of the Twenty-third General Assembly.) Mr. Galbraith has given the Clerk a copy of the Confession of Faith that was used by him to prepare for report of the Committee on Accuracy of the Text of the Confession of Faith. This copy is available from the Clerk to those who are interested in this matter.

IV RECOMMENDATIONS

1. Since a majority of the presbyteries (fifteen) have informed the Stated Clerk that they approve of the proposed amendments to the Book of Discipline, the moderator should declare that this will go into effect in accordance with FG XXXII:2, effective January 1, 2005. (See II.A. above.)

2. That the proposed amendments to the Standing Rules of the General Assembly be adopted. (See II.B. above.)

Respectfully submitted,
Donald J. Duff
THE REPORT OF THE TRUSTEES OF
THE ORTHODOX PRESBYTERIAN CHURCH

SYNOPSIS

I Meeting
II Internal Revenue Service
   A. EIN number
   B. Things to remember in regard to tax-exempt status
      1. Tax-exempt status of the OPC and member churches under EIN
      2. Tax-exempt status and EIN have no relationship to state tax-exempt status
      3. Congregations must not use the OPC’s EIN for payroll purposes
III EIN/TIN Numbers for Congregations
IV Insurance
V Stated Clerk – evaluation and nomination
VI Representative to the 70th GA
VII Elections
VIII Recommendations
   1. Nomination of the Rev. Donald J. Duff as Stated Clerk of the General Assembly
   2. Clerks salary and nomination
   3. Proposed 2004 Budget
IX Estimated expense for 2004

I MEETING

The Trustees of The Orthodox Presbyterian Church met for the regular annual meeting on March 11, 2003. The elected officers of the Trustees are: Martin L. Dawson, Sr., President; Richard A. Barker, Vice-president; Samuel H. Bacon, Secretary; Howard A. Porter, Treasurer.

II INTERNAL REVENUE SERVICE

A. The Employer Identification Number (EIN) of The Orthodox Presbyterian Church is 23-7001990. This number is to be used only by the Trustees for matters related to the denomination and the tax-exempt status of the corporation.

B. It should be remembered that:
   1. The Orthodox Presbyterian Church and its member churches are certified by the Internal Revenue Service as exempt from filing Federal income tax returns under sections 501(c)(3) of the Internal Revenue Code. The Orthodox Presbyterian Church was assigned an IRS Identification Number 23-7001990 for this purpose. 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 to any member church in obtaining permission to mail through the U. S. Postal Service at special third-class rates. A certificate of a church’s membership in the denomination and/or a copy of the IRS certification letter may be obtained from the Secretary of the Trustees of The Orthodox Presbyterian Church.
2. The tax-exempt status detailed above has no relationship with exemption from state sales taxes. Each state that has a sales tax has its own rules for making tax-exempt purchases for the church's use. For these details write to the Department of Revenue of the state.

3. Under no circumstances may any congregation or agency of The Orthodox Presbyterian Church use the reference number stated in Sections “A” and “B-1” above as its Employer Identification Number (EIN) or Tax Identification Number (TIN) in its dealings with the Internal Revenue Service with regard to payrolls, social security taxes, withheld Federal income taxes, etc. This reference number is exclusively for the Trustees of The Orthodox Presbyterian Church for the purposes stated in Sections “A” and “B-1” above. If advice to the contrary is received, please do nothing before contacting the Secretary of the Trustees.

III EIN/TIN NUMBERS FOR CONGREGATIONS

To receive an EIN for a congregation, call 1-800-TAX-FORMS (829-3676) and request Form SS-4, Application for Employer Identification Number. After sending the executed form, the IRS will send the congregation a postcard with the EIN on it. There are additional instructions with Form SS-4 that explain how you can get a number assigned over the phone if the number is needed quickly. The Trustees urge each congregation and mission work of the denomination to apply for an EIN.

IV INSURANCE

After a civil lawsuit was filed in 2000 against several ministers, a Presbytery and the Trustees, the Trustees became aware of the need for insurance coverage for protection should such a situation arise again. The Trustees approved the purchase of coverage for directors and officers of the OPC and error and omissions coverage that would include the general secretaries and committees of the OPC up to a cost of $5000 for 2002. $5000 has been included in the budget for 2002 and 2003. Mr. David Haney, Director of Finance and Planned Giving, has investigated the options available for this kind of insurance. At the meeting of the Trustees on March 11, 2003 the Trustees approved the purchase of insurance from the company Guide One. This policy includes coverage for spiritual counseling, directors, officers and trustees, employment practices and sexual misconduct and molestation liability. This same policy also includes building and personal property, general liability and hired and non-owned automobile coverage that the Administration and Building Committee is responsible for. The total premium for all of this coverage is just under $4000. The cost of the policy will be allocated between the Trustees and the Administration and Building Committee.

V STATED CLERK

The Stated Clerk of the General Assembly, the Rev. Donald J. Duff, submitted his report to the Trustees per the Job Description and Form for Performance Evaluation previously adopted. Mr. Duff was evaluated on the basis of these documents and the evaluation was deemed to be "superior."
VI TRUSTEES' REPRESENTATIVE TO THE 70TH GENERAL ASSEMBLY

Trustee Barker was delegated to present the Trustees' Report to the 70th General Assembly.

VII ELECTIONS

The present Trustees are:

Class of 2005: Stephen L. Phillips and Bruce A. Stahl
Class of 2004: Martin L. Dawson, Sr. and Howard A. Porter
Class of 2003: Samuel H. Bacon and Richard A. Barker

The terms of the following trustees expire at this assembly: Class of 2003: Samuel H. Bacon (minister), and Richard A. Barker (ruling elder). One minister and one ruling elder or deacon are to be elected to the class of 2006.

VIII RECOMMENDATIONS

Nominate the Rev. Donald J. Duff for the position of Stated Clerk for the term running from the 2004 General Assembly to that in 2007 (Note: the General Assembly Standing Rules require that the election occur at this Assembly).

In regard to the Clerk of the General Assembly, the following listed remuneration package for the Stated Clerk of the General Assembly for 2004 be adopted:

<table>
<thead>
<tr>
<th>Salary</th>
<th>$32,216</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing Allowance</td>
<td>29,202</td>
</tr>
<tr>
<td>FICA Reimbursement</td>
<td>4,698</td>
</tr>
<tr>
<td>(1/2)</td>
<td></td>
</tr>
<tr>
<td>Pension (6% of salary</td>
<td>4,715</td>
</tr>
<tr>
<td>and housing plus</td>
<td></td>
</tr>
<tr>
<td>$1027. See note</td>
<td></td>
</tr>
<tr>
<td>below)</td>
<td></td>
</tr>
<tr>
<td>Disability Insurance</td>
<td>500 (est.)</td>
</tr>
<tr>
<td>Worker's Compensation</td>
<td>400 (est.)</td>
</tr>
<tr>
<td>Insurance</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>$71,731</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Including four weeks</td>
<td></td>
</tr>
<tr>
<td>of paid vacation.</td>
<td></td>
</tr>
</tbody>
</table>

3. The Trustees in accordance with the Standing Rules XI:2.e ("propose to the General Assembly a budget for the General Assembly Operation Fund, and suggest a per capita contribution for payment of the assembly expenses") propose the following budget for the General Assembly Operation Fund for 2004 and request the churches of the denomination to contribute $14 per communicant member to the General Assembly Operation Fund in 2004:

PROPOSED BUDGET FOR GAOF FOR 2002

<table>
<thead>
<tr>
<th>2002</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUDGET</td>
<td>ACTUAL</td>
<td>BUDGET</td>
<td>Requested</td>
<td>BUDGET</td>
</tr>
<tr>
<td>GAOF request per comm.</td>
<td>$16.00</td>
<td>$16.00</td>
<td>$14.00</td>
<td>$14.00</td>
</tr>
<tr>
<td>Beginning Balance</td>
<td>191,629</td>
<td>191,629</td>
<td>212,167</td>
<td>182,031</td>
</tr>
</tbody>
</table>
### Receipts

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>154,000</td>
<td>155,465</td>
<td>170,000</td>
<td>170,000</td>
</tr>
<tr>
<td>Directory Ads</td>
<td>3,500</td>
<td>5,775</td>
<td>3,500</td>
<td>3,500</td>
</tr>
<tr>
<td>Sale of Minutes</td>
<td>1,000</td>
<td>3,925</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Interest</td>
<td>1,000</td>
<td>1,357</td>
<td>2,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Misc.</td>
<td></td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>159,500</td>
<td>166,537</td>
<td>177,500</td>
<td>177,000</td>
</tr>
</tbody>
</table>

### Expenses

#### 1. Honoraria

<table>
<thead>
<tr>
<th>Position</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stated Clerk</td>
<td>57,888</td>
<td>67,417</td>
<td>59,629</td>
<td>61,418</td>
</tr>
<tr>
<td>Pension, etc.</td>
<td>9,828</td>
<td>10,067</td>
<td>10,313</td>
<td>10,313</td>
</tr>
<tr>
<td>Assistant Clerk</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Statistician</td>
<td>1,000</td>
<td>1,000</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Historian</td>
<td>5,670</td>
<td>5,670</td>
<td>5,880</td>
<td>6,000</td>
</tr>
<tr>
<td>Book Manager</td>
<td></td>
<td></td>
<td>1,980</td>
<td>1,980</td>
</tr>
<tr>
<td><strong>Total Honoraria</strong></td>
<td>75,886</td>
<td>75,587</td>
<td>78,576</td>
<td>82,711</td>
</tr>
</tbody>
</table>

#### 2. Staff/Office

<table>
<thead>
<tr>
<th>Position</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secretary</td>
<td>18,700</td>
<td>1,122</td>
<td>18,700</td>
<td>18,700</td>
</tr>
<tr>
<td><strong>Total Staff/Office</strong></td>
<td>18,700</td>
<td>1,122</td>
<td>18,700</td>
<td>18,700</td>
</tr>
</tbody>
</table>

#### 3. Office

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent</td>
<td>8,250</td>
<td>8,250</td>
<td>8,250</td>
<td>8,250</td>
</tr>
<tr>
<td>Directory</td>
<td>8,000</td>
<td>9,318</td>
<td>8,000</td>
<td>8,000</td>
</tr>
<tr>
<td>Equip/Post/Supplies</td>
<td>7,000</td>
<td>2,801</td>
<td>7,000</td>
<td>7,000</td>
</tr>
<tr>
<td><strong>Total Office</strong></td>
<td>23,250</td>
<td>20,369</td>
<td>23,250</td>
<td>23,250</td>
</tr>
</tbody>
</table>

#### 4. Insurance

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Insurance</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
</tr>
</tbody>
</table>

#### 5. General Assembly

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minutes print/Distrib.</td>
<td>10,500</td>
<td>9,171</td>
<td>10,500</td>
<td>10,500</td>
</tr>
<tr>
<td>Agenda print/Distrib.</td>
<td>2,100</td>
<td>2,412</td>
<td>2,600</td>
<td>2,600</td>
</tr>
<tr>
<td>Committee Arrangement</td>
<td>2,000</td>
<td>1,187</td>
<td>2,150</td>
<td>2,000</td>
</tr>
<tr>
<td>Fraternal Delegates</td>
<td>8,000</td>
<td>467</td>
<td>5,500</td>
<td>5,500</td>
</tr>
<tr>
<td><strong>Total GA</strong></td>
<td>22,600</td>
<td>13,237</td>
<td>20,750</td>
<td>20,600</td>
</tr>
</tbody>
</table>

#### 6. Assessments

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>NAPARC</td>
<td>300</td>
<td>500</td>
<td>300</td>
<td>500</td>
</tr>
<tr>
<td>ICRC</td>
<td>2,500</td>
<td>2,284</td>
<td>2,500</td>
<td>2,500</td>
</tr>
<tr>
<td>Joint Chaplains Commission</td>
<td>2,400</td>
<td>2,400</td>
<td>4,000</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total Assessments</strong></td>
<td>5,200</td>
<td>5,184</td>
<td>6,800</td>
<td>6,800</td>
</tr>
</tbody>
</table>

#### 7. Committee Expenses

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount 1</th>
<th>Amount 2</th>
<th>Amount 3</th>
<th>Amount 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appeals and Complaints</td>
<td>1,500</td>
<td>500</td>
<td>2,500</td>
<td>2,000</td>
</tr>
<tr>
<td>Chaplains</td>
<td>3,000</td>
<td>1,770</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Committee for Historian</td>
<td>14,300</td>
<td>8,057</td>
<td>14,110</td>
<td>12,000</td>
</tr>
<tr>
<td>CEIR</td>
<td>22,000</td>
<td>12,242</td>
<td>22,000</td>
<td>22,600</td>
</tr>
<tr>
<td>Revision DPW</td>
<td>1,000</td>
<td>1,569</td>
<td>1,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Trustees of The OPC</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
### Appendix

<table>
<thead>
<tr>
<th></th>
<th>5,000</th>
<th>1,549</th>
<th>5,000</th>
<th>5,000</th>
<th>5,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. on Days of Creation</td>
<td>5,000</td>
<td>3,903</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>C. on CoFM Practices</td>
<td>2,000</td>
<td>910</td>
<td>54,710</td>
<td>48,200</td>
<td>48,200</td>
</tr>
<tr>
<td>Total Committee</td>
<td>53,900</td>
<td>30,500</td>
<td>207,786</td>
<td>205,261</td>
<td>205,261</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>204,536</th>
<th>145,999</th>
<th>207,786</th>
<th>205,261</th>
<th>205,261</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Expenses</td>
<td>(45,036)</td>
<td>20,538</td>
<td>(30,286)</td>
<td>(28,261)</td>
<td>(28,261)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>120,288</th>
<th>212,167</th>
<th>181,881</th>
<th>153,770</th>
<th>153,770</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ending Balance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ESTIMATED EXPENSE**

The Trustees estimate their costs for the next year to be $100.

Respectfully Submitted,
Martin L. Dawson, Sr.
President
REPORT OF THE STATISTICIAN

This report provides a summary of statistics for the Orthodox Presbyterian Church for the year 2002. The Yearbook contains a tabulated summary of statistics for the whole church, the regional churches, and local congregations, the statistical reports of the presbyteries, and a recapitulation of membership totals since 1938.

I SUMMARY

During the year 2002 the number of local churches in the OPC grew by thirteen to 237, while the number of unorganized mission works declined by seven to 58. Thus, the total number of congregations reached 295 at the end of the year, compared to 289 the previous year. This increase in the number of congregations was matched by an increase in church membership. Total membership reached 26,873 by the end of 2002 with an increase of 563 members (2.14 percent) for the year. This membership growth compares to the following adjusted growth rates of recent years: 1.05 percent (2001), 3.36 percent (2000), 3.48 percent (1999), 4.43 percent (1998), and 5.66 percent (1997). Morning worship attendance in 2002 grew by 415 persons (1.84 percent) to 22,920 as measured in November. Sunday school attendance, on the other hand, declined for the first time in years, falling by 240 persons (-1.86 percent) to 12,701 in November. In the area of giving, total offerings were $34.47 million — nearly equal to the previous year’s $34.34 million. Considered by categories, general offerings increased by 4.9 percent, while benevolence giving declined by 14.2 percent, and contributions for capital improvements declined by 13.5 percent from 2001. Overall, 2002 was a year of modest gains and some losses. The high growth rates experienced in the mid-1990s are no longer evident, and total giving has remained flat for two years, perhaps reflecting recent economic uncertainties.

II CHURCHES AND MISSION WORKS

The total number of local churches at the end of 2002 stood at a record 237, representing a net increase of thirteen churches during the year. Thirteen mission works were organized as new and separate churches, and two congregations were received into the OPC as organized churches, while two churches were dissolved. The total number of unorganized mission works stood at 58 at year’s end, with eight new ones started, less the 13 organized as churches and two that were terminated. The changes that occurred in 2002 are listed below with their respective regional churches.

Church Additions (15)
Organized as new and separate churches from mission works
- Reformation, Parker, Colo.
- Broomfield, Broomfield, Colo.
- Chain-O-Lakes, Central Lake, Mich.
- Covenant, Brighton, Mich.
- Covenant, London, Ontario
- Reformation, Rocklin, Cal.
- Sovereign Grace Community, Hughson, Cal.
- New Geneva, Idaho Falls, Id.

Regional Church
- Dakotas
- Dakotas
- Mich. & Ontario
- Mich. & Ontario
- Mich. & Ontario
- No. California
- No. California
- Northwest
Appendix

Providence, Pickerington, Ohio
Redeemer, Birmingham, Ala.
Christ, London, Ky.
Covenant, New Bern, N.C.
Covenant, Fort Worth, Tex.

Received into the OPC
Bethlehem Reformed, Freeman, S.D., from independency
Central Bible Church, North Wildwood, N.J., from independency

Church Reductions (2)
Dissolved
Immanuel, Thornton, Colo.
Living Hope, Santa Cruz, Cal.

Mission Work Additions (8)
Started or received into the OPC as mission works
Ketoctin Covenant, Purcellville, Va.
Highland Meadows, La Cross, Wis.
Tabernaculo de Gracia, Camden, N.J.
Elkhorn, Helena, Mont.
Covenant Community, Port Angeles, Wash.
Yardley Pres., Yardley, Pa.
Westminster, Carrollton, Ga.
Dallas Northeast, Garland, Tex.

Mission Work Reductions (15)
Organized as new and separate churches
(See thirteen churches listed above)
Terminated
Benton County, Ark.
Trinity, Delaware, Ohio

III MEMBERSHIP AND ATTENDANCE

The total membership of 26,873 persons at year’s end consisted of 425 ministers, 18,746 communicant members, and 7,702 baptized children (non-communicants). This represents an increase of 563 persons (2.14 percent) from 2001’s adjusted total of 26,310 members. This membership increase is comprised of the gain of 9 ministers, 453 communicant members, and 101 baptized children. Communicant membership growth included 581 professions of faith and 772 re-affirmations of faith. Offsetting these gains were losses from deaths (143), net transfers (134), and discipline & erasures (623). The gain in non-communicants (baptized children) came as the result of additions by 501 baptisms and 570 children received with parents, and of reductions by professions of faith (269), deaths (2), children dismissed with parents (431), and erasures (268).

Attendance at morning worship in November 2002 averaged 22,920, which is 85.3 percent of total membership. This is an increase of 415 persons (1.84 percent) from a year earlier. Sunday school attendance averaged 12,701 in November 2002. This is 240 persons fewer (-1.86 percent) than in 2001.

Appended to this report is a chart that depicts OPC total membership by regional
church from 1937 (the first year that statistics were recorded) to the present. Originally there were seven presbyteries in the church. Over the years as the church has grown these were subdivided to form new presbyteries, to the point where there are now 16 presbyteries and regional churches. Periods of rapid growth (late '50s and mid '90s) are apparent, as are times of great loss ('48 and '89-'90). Through it all the Lord in great mercy has sustained His church.

IV CONTRIBUTIONS

Total giving remained essentially constant in 2002 at $34,468,300. Average giving per communicant member (per capita giving) decreased slightly (1.4 percent) to $1,839 per communicant member. The $34.5 million contributed to support all aspects of the ministry of the OPC in 2002 is divided into three categories for the statistical report. General offerings for local church expenses grew by 4.9 percent to $27,315,800 or 79.2 percent of giving. Benevolence offerings (for missions, outreach, and diaconal ministry) decreased by 14.2 percent to $5,216,600, representing 15.1 percent of total contributions. Offerings designated or used for capital improvements totaled $1,935,800, or 5.6 percent of total giving. Finally, bequests totaled $607,800.

V ORDAINED OFFICERS

There were 425 ministers in the OPC at the end of 2002, representing a net increase of nine ministers on the rolls of OPC presbyteries. Fourteen men were ordained as ministers and four other ministers were received into the OPC, while one minister died and eight others were removed from the rolls of presbyteries for reasons summarized below. Dates and details are reported in the Yearbook.

Ministers Added to the Roll (18)

<table>
<thead>
<tr>
<th>Ordained</th>
<th>Presbytery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charles R. Biggs</td>
<td>Mid-Atlantic</td>
</tr>
<tr>
<td>David P. Bush</td>
<td>No. California</td>
</tr>
<tr>
<td>John A. Carter</td>
<td>So. California</td>
</tr>
<tr>
<td>James J. Cassidy</td>
<td>Ohio</td>
</tr>
<tr>
<td>Jeffrey T. Fartro</td>
<td>New Jersey</td>
</tr>
<tr>
<td>Graham C. Harbman</td>
<td>Philadelphia</td>
</tr>
<tr>
<td>David J. Harr</td>
<td>New Jersey</td>
</tr>
<tr>
<td>William P. Holiday</td>
<td>South</td>
</tr>
<tr>
<td>Anthony A. Monaghan</td>
<td>Mid-Atlantic</td>
</tr>
<tr>
<td>Lloyd G. Pierson</td>
<td>Northwest</td>
</tr>
<tr>
<td>Joel C. Robbins</td>
<td>No. California</td>
</tr>
<tr>
<td>Kevin P. Swanson</td>
<td>Dakotas</td>
</tr>
<tr>
<td>Larry J. Westerveld</td>
<td>Philadelphia</td>
</tr>
<tr>
<td>Adam A. York</td>
<td>Southwest</td>
</tr>
</tbody>
</table>

Received into the OPC

| Brad A. Anderson, from PCA | Northwest   |
| Brian S. Lee, from Korean American Pres. Church | NY & NE     |
| Stephen L. Parker, from PCA | So. California |
| Gonzalo Salinas, from Independent Pres. Church (Mexico) | So. California |
Ministers Removed from the Roll (9)

Deceased
- Henry W. Coray
- Kenneth L. Gentry, Jr., to PCA
- Robert D. McCurley, to Free Church of Scotland

(Continuing)
- Robert L. Myers, to PCA
- Alfred J. Poirier, to PCA

Dismissed from the OPC
- So. California
- Southeast

Divested
- Bradford C. Freeman
- Central U.S.

Deposed
- Midwest

Erased
- Midwest

In addition to these changes, sixteen ministers transferred between OPC presbyteries in 2002.

<table>
<thead>
<tr>
<th>Minister</th>
<th>From</th>
<th>To</th>
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<tbody>
<tr>
<td>Sam M. Allison</td>
<td>Dakotas</td>
<td>Midwest</td>
</tr>
<tr>
<td>Benjamin Elvira</td>
<td>Philadelphia</td>
<td>New Jersey</td>
</tr>
<tr>
<td>Hank L. Belfield</td>
<td>Mich. &amp; Ontario</td>
<td>Southeast</td>
</tr>
<tr>
<td>Michael D. Dengerink</td>
<td>So. California</td>
<td>No. California</td>
</tr>
<tr>
<td>Stephen D. Doe</td>
<td>N.Y. &amp; New England</td>
<td>Mid-Atlantic</td>
</tr>
<tr>
<td>Timothy H. Gregson</td>
<td>Mid-Atlantic</td>
<td>NY &amp; NE</td>
</tr>
<tr>
<td>Stephen W. Igo</td>
<td>Ohio</td>
<td>Mich. &amp; Ontario</td>
</tr>
<tr>
<td>Bruce P. Jarvis</td>
<td>Philadelphia</td>
<td>So. California</td>
</tr>
<tr>
<td>Joseph A. Keller</td>
<td>Ohio</td>
<td>Southwest</td>
</tr>
<tr>
<td>William B. Kessler</td>
<td>Conn. &amp; So. N.Y.</td>
<td>Ohio</td>
</tr>
<tr>
<td>Michael D. Knierim</td>
<td>Midwest</td>
<td>Mich. &amp; Ontario</td>
</tr>
<tr>
<td>David J. O'Leary</td>
<td>Philadelphia</td>
<td>NY &amp; NE</td>
</tr>
<tr>
<td>G. Mark Sumter</td>
<td>Mid-Atlantic</td>
<td>Northwest</td>
</tr>
<tr>
<td>Vincent J. Tauriello</td>
<td>Conn. &amp; So. N.Y.</td>
<td>Mid-Atlantic</td>
</tr>
<tr>
<td>Charles K. Telfer</td>
<td>Southeast</td>
<td>Midwest</td>
</tr>
<tr>
<td>Douglas A. Watson</td>
<td>New Jersey</td>
<td>Philadelphia</td>
</tr>
</tbody>
</table>

The number of ruling elders in the church increased by 43 to 998, with 759 (76 percent) currently serving on sessions. The total number of deacons increased by 25 to 707, with 537 (76 percent) actively serving. In all, with ministers included, there are 2,130 ordained officers in the church.

VI CONCLUSION

Although 2002 will not be remembered as a year of outstanding growth for the OPC, it was nevertheless a period of advancement in a number of areas. The number of congregations continued to grow at a rapid pace as 15 new churches were added and eight new mission works were begun. Total membership and worship attendance both increased about
two percent, however Sunday school attendance, which usually keeps up with membership changes, fell behind. While total giving remained constant, benevolence giving declined substantially in the face of pressures to maintain support for local church expenses. The Lord continues to pour out His blessings on the church, and we have the privilege of being a part of the greatest enterprise in history. Praise the Lord!

Respectfully submitted,
Luke E. Brown, Statistician
REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

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I INTRODUCTION

As God, speaking through the author of Hebrews, is about to explicate Christ's heavenly high priesthood, he abruptly expresses reservations:

About this we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food… (Heb. 5:11-12)

"You ought to be teachers…" but "you need milk, not solid food…” Milk is for babies; solid food is for grown-ups.

God's people do have to start as spiritual babies — "You must be born again" (Jn. 3:7). But God doesn't want them to stay babies. God does call his people to be childlike— "Unless you turn and become like children, you will never enter the kingdom of heaven" (Mt. 18:4). But he does not want them to be childish. God urges, "do not be children in your thinking. Be infants in evil, but in your thinking be mature" (1 Cor. 14:20). God calls his people to "go on to maturity" (Heb. 6:1). The Lord wants his people to grow up as Christians. And for that to happen, Christian education is absolutely necessary.

Christians never outgrow their need of the ABCs of the gospel of God's free grace in Christ Jesus. They had better plant their feet firmly on that foundation and keep them there. But they mustn't stop there. They must never leave that foundation; but at the same time, they must build on it!
This is why there is such an urgent need for ongoing ministries of covenant discipleship and instruction for all ages. When it comes to Christian living, ignorance is not bliss. The living God says, "My people are destroyed for lack of knowledge" (Hos. 4:6). There's a necessity for vital Christian education. This is also why the Orthodox Presbyterian Church has insisted that the work of Christian education is a key component of biblical missions. Moreover, it is why the men on the Committee on Christian Education so earnestly endeavor to serve the church in this consequential ministry.

The exhortation still comes to us, "Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right and the upright walk in them, but transgressors stumble in them" (Hos. 14:9).

II PROFILE OF THE COMMITTEE ON CHRISTIAN EDUCATION (CCE)

A. Officers (at the end of 2002):
1. President — James S. Gidley
2. Vice-President — Thomas E. Tyson
3. Secretary — Paul S. MacDonald
4. Treasurer — David Winslow, Jr.

B. Staff (at the end of 2002):
1. General Secretary — the Rev. Larry E. Wilson (full-time)
2. Publications Coordinator and Managing Editor of New Horizons — Dr. James W. Scott (full-time [part of Mr. Scott's responsibilities include coordinating publications for the other program committees])
3. Secretary — Mrs. Vickie L. Swann (part-time)
4. Website Manager — the Rev. Stephen A. Pribble (part-time)
5. Editor of Ordained Servant — the Rev. G. I. Williamson (part-time)
6. Administrator of the MTIOPC — Dr. James H. Thomas, Jr. (part-time)

C. A Growing Challenge

The CCE faces a growing challenge. Earlier in our history the General Assembly took its Committee on Ministerial Training and reconstituted it as a subcommittee of the CCE. At the same time, the General Assembly set the procedure of directly electing the members of this one subcommittee. This has occasioned a deepening tension within the CCE.

Thanks be to God, the work of ministerial training has grown and is bearing increasing fruit for the development of our ministers. The growth of the work continues to become more and more demanding, and to open up new needs, both for the CCE and for the General Secretary of the CCE. As the CCE has reported to previous general assemblies, it is considering — in regard to its Subcommittee on Ministerial Training (SMT) — whether it should request that the GA divide the SMT from the CCE and reconstitute it a distinct standing Committee on Ministerial Training; or whether it should request that the GA stop electing the members of this one subcommittee and thus permit the CCE to configure its own subcommittee structure as the other standing committees may do. The CCE has come to regard this matter as of such importance for the development of both its ministry of providing resources to the churches and that of training men for the ministry of the gospel that it has determined to endeavor to resolve this question for the foreseeable future. To that
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end the CCE is taking steps to prepare a concrete recommendation on the matter to the 71st (2004) General Assembly.

D. The Position of General Secretary
1. The duties of the General Secretary of the CCE:
   a. Assist the CCE in carrying on its work
      • guide strategic planning for the CCE
      • serve as liaison with the CCE subcommittees
      • draft the annual budget for the CCE
      • draft the annual report to General Assembly for the CCE
   b. Represent the work & interests of the CCE
      • serve as an ex officio member of the Committee on Coordination
      • foster communication to the presbyteries and the congregations of the OPC
   c. Execute the work of the CCE
      i. Resources for the churches
         • edit New Horizons — gather feature articles, supervise
         • supervise the OPC website
         • supervise Ordained Servant
         • develop and deliver seminars in the Church
         • develop and promote catechetical instruction for the Church
         • coordinate special projects of the CCE
      ii. Ministerial Training
         • direct the OPC Ministerial Internship Program
         • direct the MTIOPC
         • teach for the MTIOPC
         • other duties as assigned by SMT
      iii. Great Commission Publications
         • serve as liaison to GCP and to the PCA CE/P
         • serve as an ex officio member of the Board of Trustees
         • serve on the Administration Committee
         • serve (with the PCA Coordinator of CE/P) as consultant to the Executive Director
   d. Other
      • supervise the staff employees of the CCE
      • other duties as assigned by the CCE

2. The request of Larry E. Wilson
   The Rev. Larry E. Wilson began serving as the General Secretary of the CCE on September 1, 2000. At the Spring Stated Meeting of the CCE, Mr. Wilson requested permission to candidate in order to return to pastoral ministry. On motion, the committee granted him that permission "at his discretion."

III MINISTRIES OF THE CCE
A. The Aim of These Ministries
   The CCE engages in the following ministries in pursuit of its overarching purpose:

   To provide biblically Reformed resources and training in order to assist the
Orthodox Presbyterian Church in its service toward bringing God's people to maturity in Christ

In pursuing this purpose, the CCE is guided by the following objectives:

1. To help encourage, equip, and assist the members of the OPC to grow in grace and in the knowledge of our Lord Jesus Christ—as individuals, as families, and as congregations.
2. To help encourage, equip, and assist ministers and prospective ministers of the gospel for faithful and effective ministry.
3. To help encourage, equip, and assist the officers and prospective officers of the church for the faithful and effective discharge of their responsibilities.
4. To help encourage, equip, and assist the OPC to reach out to unbelievers with sound, Biblically Reformed evangelism.
5. To help encourage, equip, and assist the OPC to serve uninstructed and misinformed believers in the church catholic.

B. Resources for the Churches

1. New Horizons

The CCE produces and supplies New Horizons free of charge for all OPC member households ($15/yr. is requested of other interested parties). The CCE seeks to focus New Horizons especially on informing members about OPC ministries, and on instructing and propagating central matters which reflect the position of the OPC standards concerning Christian faith and life. The current circulation of New Horizons is approximately 14,000.

Accordingly, New Horizons cycles through themes prompted by the four membership vows:

<table>
<thead>
<tr>
<th>Commitment to:</th>
<th>(In other words, confessing Christ as:)</th>
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<tbody>
<tr>
<td>(1) Scripture</td>
<td>(Prophet)</td>
</tr>
<tr>
<td>(2) Salvation</td>
<td>(Priest)</td>
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<tr>
<td>(3) Christian living</td>
<td>(King)</td>
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<tr>
<td>(4) Church involvement</td>
<td>(Head of the church)</td>
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</table>

In addition, New Horizons emphasizes Christ’s incarnation (and related themes) in December and his resurrection (and related themes) in March or April.

The CCE is investigating a redesign of the magazine. In addition, the committee approved changing the default translation of the magazine from the NIV to the ESV. That is, if it is not otherwise indicated, the Scripture used will be taken from the ESV. However, we will continue our practice of honoring the translation preferences of the authors.

The CCE again points out that it is entirely dependent on clerks of sessions or pastors in order to keep our mailing list current. The CCE earnestly pleads with these parties to be more diligent in this easily overlooked but nevertheless important task. This is a matter of the faithful stewardship of our Lord’s resources.

2. Internet ministries

The CCE maintains and develops the OPC.ORG website. The website provides information about the OPC and its ministries, and includes a directory of all OPC congregations with links to their individual websites. In addition, it provides an e-mail "alias" address system for all OPC ministers. The Rev. Stephen A. Pribble serves very
Appendix

competently as Website Manager, a part-time position. We have recently added a second part-time position, Website Design and Technical Associate, filled by the Rev. Barry A. Traver.

Another very effective "behind the scenes" CCE ministry is that of the Doctrinal Respondent. There is a place on the website where one can "click" to send email if he has any biblical or doctrinal questions. We get hundreds of questions from all sorts of persons. The late Rev. Lawrence R. Eyres served very faithfully and effectively for several years as our "doctrinal respondent." He spent hours composing sound, pastoral answers to various questions. Indeed, he was able to carry on this ministry until one week before his death. Since then we have recruited the Rev. David W. King to carry on this fruitful ministry.

Two new ongoing ministries which we implemented this year are:

1. Questions and Answers, updated weekly to draw return visits. The Rev. Barry A. Traver is taking questions and answers drawn from the hundreds answered by Pastor Eyres and others, editing them for more general use, posting two new Q & A's a week, and building an archive on our website. Here is an example:

   SPEAKING IN TONGUES
   
   Question: I was looking at the decisions of the General Assembly and I noticed this quote on speaking in tongues: "In 1976 the Assembly upheld a presbytery's decision to discipline a pastor who practiced the private exercise of speaking in tongues." I would like to know, based on the Bible, how and why this pastor was disciplined for speaking in tongues. Note carefully that St. Paul said, "Forbid not speaking in tongues." Furthermore, there is no Scripture that says that the gifts and manifestations of the Holy Spirit are not for the church of today. Can you please tell me how the Assembly made that decision to discipline that pastor? Thanks.

   Answer: I can speak from experience in the appeal of a minister who announced that he spoke in tongues. I was one of those prosecuting the case before General Assembly and Presbytery. You are right in saying that the Bible doesn't forbid speaking in tongues, and even commends it (1 Corinthians 14:39), but not very highly.

   Why our action in 1976? Because the SPECIAL gifts listed in 1 Corinthians 12) were limited to the times of the apostles which ceased at the end of the apostolic age. Hebrews 2:1 & 2 says "God has ... in these last days spoken to us in His Son ..." He IS the living Word (John 1:1, 14). It is noteworthy that, after Jesus ascended, the apostles did the same miracles that Jesus did (e.g. Acts 3:1-9; 9:33-42). These miracles in the name of Jesus demonstrated that the power of Christ was given to the apostles and to some, not apostles, on whom they laid their hands.

   But the main reason for the OPC's 1976 action was that 1 Corinthians 14 teaches that tongues could be interpreted by another special gift. So, when genuine tongues were interpreted to the edifying of the church, they became prophecy.

   Now the New Testament gift of prophecy was for the purpose of guiding the infant Christian church while the N.T. Scriptures were non-existent or incomplete. It is interesting that there were two kinds of N.T. prophecy: those writings that were Holy Spirit inspired which made up the New Testament and those which were "ad hoc" revelations (referred to in 1 Corinthians 14). The latter were as inspired, and therefore without error, as any N.T. book, but they were not recorded because their purpose was temporary and therefore not preserved for posterity.

   Now the New Testament brought to the final conclusion the revelations of God to His people throughout previous ages. With the death of the last apostle, there was no more prophecy, including tongues (which were prophecy in another language). We still get illumination from the Spirit through the Word, but no new revelations
of the Spirit (see the Westminster Confession of Faith chapter I, paragraph 6).

Just one more reference to Scripture: Revelation 22:18, 19 is almost at the end of the Bible. And it was probably written somewhere near 95 AD. With the death of John shortly thereafter, the age of the apostles ended. These words warning of plagues to those who added to “this book” and damnation to those who took away from it are exceedingly solemn. I do not say that these literally apply to those who profess to speak in tongues (they are not intentionally adding to the Word of God), but the passage does speak to the absolute sufficiency of Scripture as we have it.

Just one more thing: we should not expect that, to satisfy us on a particular question, God must in His Word oblige us by spelling it out explicitly in plain words. There is such a thing as good and necessary inference which must apply to such questions as, “should we baptize infants, or only adults?” There’s plenty by way of inference, yet no specific command or prohibition. It’s this sort of reasoning that I have advanced in the above. I hope it helps. Feel free to come back if you have further questions.

UNPARDONABLE SIN

Question: I have a question about the unforgivable sin. It is named in Matthew 12 and also in 1 John 5:16. John recommends us not to pray for people who are fallen into this sin. Two questions: 1. What exactly is this sin? 2. How can you recognize this sin?

Answer: With regard to these passages I have found the comments of Matthew Poole to be very balanced and helpful. Jesus said, “All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Mt. 12:31-32).

Poole identifies the sin mentioned here as “maliciously speaking to the highest reproach of the Holy Spirit, contrary to the rational conviction of their own consciences.” Here are his comments: “... if any person hath been instructed in the things of God, and hath made a profession of religion and godliness, and afterwards falleth off from his profession, and becomes a bitter enemy to it; saying that those things are the effects of the devil in men, which his heart telleth him are the operations of the Holy Spirit, and be so hardy as to persecute and seek to destroy such persons for such profession: the interpretation be to those that hate us, and to the enemies of our God ...” He adds this qualification “... not words spoken ignorantly or hastily, or according to our real judgment and opinion; but words spoken maliciously, in order to destroy God or Christ, if it were possible ...”

The passage in 1 John says, “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it” (1 John 5:16).

Poole says that this refers to “... such as have apostatized from a former specious profession into heresy and debauchery, and continue obstinate therein, against all methods of recovery; that are, as Jude 12, even twice dead ...”

As to your questions:

1. What is exactly this sin? I do not believe that a person can unknowingly or unconsciously commit the unpardonable sin. It would seem that the unpardonable sin is a deliberate act of apostasy committed by someone who has known the truth and made a profession of faith in Jesus Christ.

2. How can you recognize this sin? When someone who has professed
Christ denies the faith and becomes a bitter enemy to the faith, maliciously trying to destroy Christ and His church. (SP)

(2) "This Week in Presbyterian History." Mr. John Muether, OPC church historian, provides highlights from church history with special pertinence to the OPC. A new highlight is posted each week. For example:

For The Week Of April 16 – April 22

On April 17, 1772 Archibald Alexander was born near Lexington, Virginia. Educated at Liberty Academy (now Washington and Lee University) and ordained in 1794, Alexander was president of Hampden-Sydney College and served as pastor of Third Presbyterian Church in Philadelphia for six years. In 1812, the General Assembly appointed him the first faculty member of the newly created Princeton Theological Seminary. As “Professor of Didactic and Polemic Theology,” he would soon be joined by Samuel Miller and Charles Hodge, and eventually by two of his sons, James Waddel Alexander and Joseph Addison Alexander, as well. He would serve at Princeton until shortly before his death in 1851. Born of second-generation Scotch-Irish parents and converted through frontier revivals in the Shenandoah Valley, Alexander always considered Virginia his home. Although he was an opponent of the excesses of revivalism, he insisted on the importance of the experiential dimension of the Christian life, especially in his 1841 book, Thoughts on Religious Experience.

We keep current a directory of all OPC congregations on our website, providing links to Mapquest in order to help inquirers locate each local church. The OPC website also provides direct links to local OP church websites. On our website, we have posted Biblical Evangelism Today (CCE, 1954), a rather dated but nevertheless challenging manual on evangelism for OP churches. The committee has also posted numerous resources and is beginning to post tracts on the website. At the time of the writing of this report, we have posted three evangelistic tracts – A Plenary Indulgence, Will You See Your Pet in Heaven?, and Do You Need a Doctor? — and one polemical treatise – Why Does the Orthodox Presbyterian Church Baptize Infants? — with more on the way.

We continue to be amazed at the worldwide exposure that our website has. Statistics indicate that inquirers from over 120 different countries have visited our website. When they visit, they have an opportunity to read about our church, our ministries, and our doctrinal standards; to ask questions about God, his world, and his church; to seek advice on spiritual problems; and to be directed to the text of the Bible in their own language. Our OPC website provides opportunities for ministry in all five of our objectives—to church members, to ministers, to church officers, to the church catholic, and to the world. The extent of this ministry is limited only by the vision of the church and the resources available to us.

Additional Internet projects which the CCE plans to implement, God willing, are:

1. Evangelistic messages at log-on to quickly catch the attention of visitors
2. A daily devotional
3. A map of the churches and foreign mission field locations with links
4. Ability to directly type in letters to the New Horizons editor and to the doctrinal respondent
5. Recommended book lists and full text of selected books such as Fighting the Good Fight
Brief evangelistic audio messages frequently changed
A newsletter which advertises new web entries e-mailed to users
Use of credit cards for receiving contributions and orders for recommended books
A "virtual bookstore"
Correspondence courses

3. Additional CCE Resources for the churches:
   (i) Seminars
   The General Secretary conducts seminars in local churches. So far, he has developed two seminars — Sunday School Teacher Training and Vital Worship. A number of OP congregations have particularly sought him out for the latter. After one such seminar, the Rev. Stephen D. Doe, pastor of Bethel Reformed Presbyterian Church in Fredericksburg, Virginia wrote the following:

   New and improved!

   No, not cereal, detergent, or that snazzy car you’ve wanted. “New and improved” are not words you might consider when you think about worship. In fact, should Reformed people be concerned about efforts to make the worship of God attractive, new and improved so to speak, in our fickle age?

   Worship is the great activity of heaven and each Sunday every Christian is being prepared for that wonderful day when sin will not hinder our worship of our God. But worship seems to cause far too much confusion and debate in the church today. Too often in evangelical churches the emphasis is on how to tweak worship to make it more pleasing to man. A desire to make worship more attractive becomes an endless search for the next thing.

   Often Reformed churches take subtle pride in the desire to worship God in the “right way” even if other churches don’t. We read words like this and feel that we, at least, know better:

   “Worship is a form of entertainment... If people are not entertained, they don’t feel like they’re participating.” (The Washington Post, January 5, 2003, p. 1)

   At Bethel Reformed Presbyterian Church we recently learned how to biblically have “new and improved” worship. The Rev. Larry Wilson, General Secretary of the Committee on Christian Education spoke to us at a weekend seminar on the subject of “Vital Worship.” Unlike so many other seminars about worship, he didn’t fill us in on the latest methods for increasing participation. He did not tell us how to become a magnet for the unchurched. Instead he focused on understanding the reality of what happens when God’s people gather to worship.

   The Rev. Wilson began by describing how he faced his own questions about what it means to worship God. Through much reading, exposure to various churches, discussion with others, and biblical reflection on worship, the Rev. Wilson came to certain conclusions which he was able to share with us. He began by emphasizing first the vertical and then the horizontal aspect of worship. Worship is directed to the Lord, not by disconnected individuals, but by a whole congregation bound to each other as they are united in their act of worship.

   Worship is not something we “work ourselves up to,” using devices, like the prophets of Baal in 1 Kings 18 to make ourselves feel more “worshipful” by the songs we sing or the amount of participation we have in the service. We cannot energize our worship by focusing on ourselves and how we feel about God. We must realize that the power in worship is what God Himself does for us. Jesus Christ is present with His people in
worship by His Word, His Spirit, and His sacraments. As the Rev. Wilson stressed, Christ Himself speaks His Word to His people Sunday by Sunday, addressing His people through the words of the preacher. The Lord has already promised to be present when His people gather for worship. The real question is whether that truth shapes our thinking.

As the Rev. Wilson put it, "God is essentially present everywhere, but graciously present in our worship." That grace comes through clearly as we see that the Lord Jesus Christ brings us into the throne room of heaven, the holy presence of God, through His own blood (Hebrews 10:19-25). Our worship cannot be dull or boring when we understand where it takes place. Its true location is not the rented facilities of a mission work or the sanctuary of an established congregation, but Christ's congregation is in the very presence of God.

Thus pleading for a recognition of our blessing and our privilege the Rev. Wilson caught my attention with a remark about the regulative principle, that foundational principle of Reformed worship and life. We are to worship and live according to what God has commanded and not according to what our hearts and wills desire. He pointed out that we, however, can mistake our adherence to the regulative principle as that which makes us acceptable to God. In other words, if we do everything right in worship God will accept us. No, he said, we are accepted in Christ not by how carefully we follow the regulative principle. I realized that I often have rested, not in Christ, but in what I anxiously hope is the rightness of my doctrine, attitudes, and actions. In a day when the decline of worship into man-centered entertainment troubles many people and they reach for the regulative principle, this reminded me that it is Christ alone who makes me and my worship acceptable to God.

All who attended this seminar on "Vital Worship" found it valuable and challenging. We are grateful to the Committee on Christian Education for permitting its General Secretary to invest his precious time in what builds up the church, renewed commitment to worshipping the living God (Hebrews 12:18ff).

(ii) The CCE produces and supplies the quarterly magazine, *Ordained Servant*, free of charge for all officers, licentiates, and men under care. The goal of *Ordained Servant* is to assist the officers of the church to become more fruitful in their particular ministry so that they in turn will be more capable to prepare God’s people for works of service. To attain this goal *Ordained Servant* includes articles (both old and new) of a theoretical and practical nature with the emphasis tending toward practical articles wresting with perennial and thorny problems encountered by office-bearers.

Again, the CCE relies on pastors or clerks of sessions to keep the mailing list current. We earnestly request these parties to be conscientious in helping us to be faithful stewards.

(iii) The CCE prints and makes available the following tracts, booklets, and books:

* Get To Know Us Better (tract)
* We Invite You (tract)
* Pray for Us (tract)
* What Is the OPC?
* What Is the Reformed Faith?
* Personal Evangelism Made Slightly Less Difficult
* Confessing Christ (through GCP)
* Professing Your Faith
* Taking Heed to the Flock
It is a goal of the CCE to increase our production of this type of resources, especially for congregational outreach and discipleship. We have begun posting tracts and treatises on the website, with the goal of eventually printing them in hard copy. Meanwhile, local churches can access them on the website, download them, and format and print them for their own local use.

C. Ministerial Training

1. The Ministerial Training Institute of the Orthodox Presbyterian Church (MTIOPC)

How many presbytery Candidates and Credentials Committees are taking advantage of this terrific resource which is available to them? In 1998, the General Assembly of the Orthodox Presbyterian Church approved a plan to establish a Ministerial Training Institute (MTIOPC) under the oversight of the Subcommittee on Ministerial Training of the Committee on Christian Education. The Institute provides continuing education and supplements seminary training for ministers, licentiates, and men under care of the Orthodox Presbyterian Church for the following purpose (as stated in the Plan):

*The purpose of the Institute shall be to assist in maintaining and enhancing the quality of ministerial service in the Orthodox Presbyterian Church, especially pastoral and missionary, by helping men to prepare for informed and effective ministry that conforms to the standard of Holy Scripture. To this end, the Institute shall advance a constructive view of the Orthodox Presbyterian Church and its doctrine, government, discipline, and worship.*

We deem this supplementary training to be needed because the seminaries, while in some cases providing satisfactory theological education in general, do not provide adequate instruction in certain matters specific to effective ministry in the Orthodox Presbyterian Church and thus essential to the well being of the Church.

The MTIOPC is an institute, not a location. The MTIOPC does not have a campus. It is intended to serve men who are preparing for, or are currently serving in, ministry across the whole country. We offer instruction by a variety of means, primarily readings, correspondence, and traveling intensive training seminars. These intensive training sessions are held in different parts of the country in order to give greater opportunity for involvement by men from the whole OPC and contact by local and regional churches with this ministry. So far, these intensive training sessions have been held in Willow Grove, Pennsylvania; San Diego, California; Wheaton, Illinois; Franklin Square, New York; and Orlando, Florida. We are particularly grateful to the local churches which have hosted these sessions.

The MTIOPC is a church institute, not a parachurch organization. The Institute answers to the OPC General Assembly. The GA can direct the Institute to take certain actions or to refrain from others. The Committee on Christian Education has a six member Subcommittee on Ministerial Training (SMT) which serves as the board of direction for the Institute. These men are elected directly by the GA. The SMT is directly responsible to appoint the Director, the Administrator, and the teachers of the Institute.

Dr. James H. Thomas very capably serves as MTIOPC Administrator. He
is currently a ruling elder at Immanuel OPC in Moon Township, Pennsylvania and a professor at Geneva College. He earned an Ed.D. at West Virginia University and has served in various administrative positions at institutions of higher learning in West Virginia and Pennsylvania. During this trial period (which ends December 31, 2003), as a stop-gap measure, the General Secretary of the CCE has been serving as the MTIOPC Director.

The MTIOPC is presbyterian, not hierarchical. In the OPC, the presbytery is the church judicatory that is primarily responsible for the admission of men into the gospel ministry. The presbytery takes men under care; the presbytery examines men for licensure and ordination; the presbytery oversees a minister’s life and doctrine; and the presbytery is the court of original jurisdiction over a minister. The MTIOPC is by no means intended to compete with or weaken these roles of the presbyteries. Rather, the MTIOPC is designed to strengthen them. We earnestly hope that presbyteries — especially their Candidates and Credentials committees — will interact with the MTIOPC and will encourage men to take advantage of it.

One minister, the Rev. Eric Watkins, associate pastor of Lake Sherwood OPC, Orlando, Florida, has taken advantage of the MTIOPC and gives the following testimony:

As far as I know, I have taken every single course the MTIOPC has to offer. Can I go home now? I truly praise the Lord for these “ministerial means of grace” that the OPC has labored to provide for men, like myself, who want to sharpen our skills for the ministry. Seminary gave me an excellent education. But since there is no denominational seminary, there were inevitably areas that were not addressed (e.g. OPC History/ Distinctives, OPC Polity, etc.). The MTIOPC courses have helped me to cultivate a sense of denominational awareness and a desire to minister consistently with our corporate commitments.

It was not just the academic stimulation that was so valuable. The men who teach these courses are competent in their areas, and are real lovers of the Church. During classes we spent much time in prayer for our denomination and for particular needs. The interaction with other men who are giving their lives to be on the front line of ministry was heartening.

I regret the fact that I have not seen more pastors taking courses. In every other profession, continuing education is strongly encouraged, if not required. Are pastors above this? Knowing that no seminary teaches all of these courses, I wonder why more men aren’t making time for them. One might say that “the church can’t afford for me to take the time off.” But perhaps the opposite might be argued—the church can’t afford for you not to!

I hope to humbly encourage as many men as possible to begin taking courses. God has provided an effective method of sharpening our swords. Let us be sharply Reformed, and minister with precision!

Now in its fifth year of offering instruction, the MTIOPC provides classes in:

1. The Westminster Standards (taught by G. I. Williamson)
2. Ecclesiology (taught by A. Craig Troxel)
3. Presbyterian Polity (taught by Stuart Jones)
(5) Presuppositional Apologetics (taught by William Dennison)

(6) The OPC: History, Character, Distinguishing Characteristics (taught by John Muether)

The class in Ecclesiology was newly added this year. We are also seeking to develop a class in pulpit speech (Classical Rhetoric in an Electronic Age [Rhetoric] or some such name). The following is the course schedule for the next two years:

<table>
<thead>
<tr>
<th>Semester</th>
<th>Courses</th>
<th>Location of Intensive Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>2003-2004</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fall</td>
<td>Ecclesiology, Westminster Standards, OPC History</td>
<td>South</td>
</tr>
<tr>
<td>Spring</td>
<td>Pastoral Theology, Presuppositional Apologetics, Reformed Worship</td>
<td>Midwest</td>
</tr>
<tr>
<td>2004-2005</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fall</td>
<td>Ecclesiology, Westminster Standards, Presbyterian Polity</td>
<td>West coast</td>
</tr>
<tr>
<td>Spring</td>
<td>Catechetics, Homiletics, OPC History</td>
<td>East coast</td>
</tr>
</tbody>
</table>

The CCE reported to the 68th General Assembly (2001) that we had “determined to regard the first five years of the Institute’s existence as a trial period. Our purpose is to arrive at the position in which we can wisely recommend to the Church whether the Institute should be (a) terminated, (b) continued in its present form, or (c) expanded, possibly up to the level of a full seminary curriculum, after the end of the trial period, which will occur in December 2003.” We went on to say that, even at that time, “the possibility that we will recommend termination appears to be the least likely of the three alternatives ... Therefore the CCE believes that we must prepare for the future operation of the Institute.” (Minutes of the 68th GA, page 93.) Since the five-year trial period will expire at the end of this year, we are bringing to this Assembly a recommendation regarding the future of the Institute (See the Recommendation below, with grounds). We are persuaded that there is ample reason to continue the MTIOPC under its present Plan (See the Minutes of the 66th GA [1999], pp. 149-152.)

The Institute has flexibility to offer a variety of courses within the five subject areas delineated in the Plan: (1) the Westminster Standards, (2) Presbyterian church polity, (3) OPC history, (4) Practical Theology, and (5) Presuppositional Apologetics. This flexibility allows the Institute to expand or contract somewhat as deemed necessary to fulfill its purpose, but does not allow a full seminary curriculum. The effect of adopting the Recommendation below is to continue the operation of the MTIOPC in its present form unless or until a future General Assembly acts to terminate or to supersede it. The CCE understands that the launching of a denominational seminary would be a new enterprise not contemplated in the Plan of the MTIOPC. If it appears in the future that a denominational seminary is needed, it would have to be erected by a new action of the General Assembly.

Again, the Assembly should be aware that during this trial period, as a stopgap measure, the General Secretary of the Committee on Christian Education has served as the Director of the MTIOPC. Beginning in 2004, the committee will need to employ someone else to direct the Institute.

2. The Ministerial Internship Program

In a real sense, the ministerial internship program is a ministry of local churches and local church pastors. It is at the heart of faithful ministry: “what you have
heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also” (2 Tim. 2:2). We sincerely thank the dedicated core of congregations, pastors, and sessions who have committed themselves to the sacrificial service of providing this critical training and ministry. This is an exceedingly important ministry to these men and to the broader body of Christ.

The CCE assists the Church in this vital ministry by recruiting both prospective ministerial interns and mentoring churches and by helping to match them up and to give some guidance to them. The Committee assists in funding these internships, both summer and yearlong. The CCE assisted in funding 11 summer internships during 2002. These short internships are designed to give seminarians a taste of pastoral ministry and to allow them and the church to test their gifts and their calling by God. The CCE also assisted in funding 13 yearlong internships during 2002. 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. In 2002, the CCE provided $71,000 to assist churches in funding internships.

Policies which guide ministerial internship decisions include the following:

i. The Committee will not fund second summer internships for men not committed to the OPC.

ii. OPC and PCA men contemplating summer internships are required ordinarily to be under care of a presbytery.

iii. Year-long interns must be members of the Orthodox Presbyterian Church.

iv. Year-long interns must apply to a presbytery of the OPC for licensure no later than the commencement of the internship with a view to his being licensed at least by the mid-point of the internship.

v. Failure to return evaluations will be considered as a negative factor on a church’s next application for an internship.

vi. Churches having a yearlong intern are strongly encouraged to incorporate enrollment in an MTIOPC course in the plan for the internship and the mentoring pastor should consider the advisability of enrolling in an MTI course together with his intern.

vii. Churches participating in the internship program, but which do not receive funding, are asked to assist us by submitting evaluations of interns.

viii. The Intern Evaluation form will include “preaching” as a separate category.

ix. A separate document entitled “Committee Policy on Selecting Mentoring Churches” will be sent to all OP Churches by December of each year.

The General Secretary of the CCE participates with CHMCE in three Readiness for Ministry Seminars per year on three different seminary campuses. He uses this opportunity also to visit those seminaries in order to meet with students to encourage and counsel them, to promote the OPC as a good option for Reformed ministry, and to recruit for its ministerial internship program.

God willing, the committee plans to take the following important steps to develop the Ministerial Intern Program:

i. To increase the amount of monthly funding from $700/month to $800/month in order to enable more churches to involve themselves in this vital program.

ii. To develop means of mentor training to increase the effectiveness of the ministerial intern program.

The Church should be aware of the financial implications of ministerial
The CCE authorized the spending of up to $9,550 from its reserves to meet the expected funding needs in 2003 for the Ministerial Intern Program.

3. Aids for ministerial training:
   a. The CCE provides financial aid for men preparing for gospel ministry by administering the Coie Memorial Scholarship Fund in order to supply qualified applicants with a loan of up to $1500 and/or a limited grant.
   b. The CCE provides Book Grants for young ministers.

An important component of ministerial training is the development of the pastor’s personal library, which tends to fall beyond a young minister’s budget. To address this problem, an anonymous donor made a generous gift of $10,000 to assist recently ordained ministers of the OPC to obtain books of their choice, especially solid biblical commentaries, for their libraries. The Subcommittee on Ministerial Training has established the following rules governing the disbursement of these funds:

   (1) To receive a grant, one must meet all the following requirements:
       (a) have been ordained within three years of applying for the program
       (b) be engaged in pastoral or missionary ministry of the OPC
       (c) have completed at least two MTIOPC courses

   (2) Grants may be received in one of two ways:
       (a) a $200 one-time grant
       (b) up to $150 per year for up to three years if that amount is at least matched each year by the minister’s calling body

   (3) Applications are to be sent to the Administrator of the MTIOPC.

   (4) To receive a grant, one must meet all the following requirements:
       (a) name of seminary(ies) attended and date of graduation
       (b) dates of ordination and installation into current ministry
       (c) name and address of body with which currently he is serving as a minister
       (d) in the case of application for the three-year option a letter from the proper person confirming that the body with which the applicant serves has committed to at least match the grant for each of the three years.

4. Seminary Visitation

In 1998 the SMT began a new program of seminary visitation. The immediate purpose of visiting a seminary is to arrive at a more accurate picture of the seminary’s sympathy with the OPC and compatibility with our constitutional standards and of the seminary’s impact on the OPC through its graduates. We also have in view a cumulative effect visiting seminaries: that we will arrive at a better understanding of what the OPC herself must do, through the internship program, MTIOPC, or other means, to prepare her
candidates for the ministry in the current situation. The seminary visitation program is not an accreditation program. The outcome of a visit is not intended to be either an endorsement or a disqualification of a seminary as a place suitable for the training of men for ministry in the OPC. A more detailed description of the seminary visitation process is found in the Minutes of the 68th GA (2001), page 94.

Due to the press of other duties and the shortage of manpower for seminary visitation, the program has proceeded slowly. Four visit reports were included in the Minutes of the 68th GA (2001), pages 95-100; the seminaries visited were Westminster Theological Seminary (Philadelphia), Greenville Presbyterian Theological Seminary, Mid-America Reformed Seminary, and Westminster Theological Seminary (Escondido, California). No new reports were prepared for the 69th GA (2002). This year we present a new report, on Reformed Presbyterian Theological Seminary (RPTS) in Pittsburgh. The presence of this report by itself is not intended to focus undue attention, either negative or positive, on RPTS. Rather, this new report should be understood as part of the overall seminary visitation program and particularly in conjunction with the four reports presented in the Minutes of the 68th GA (2001).

a. Introduction

A team, comprised of the Rev. Messrs. Thomas E. Tyson, Danny E. Olinger and Mark R. Brown, representing the Subcommittee on Ministerial Training of the Committee on Educational Visitations, visited The Reformed Presbyterian Theological Seminary (RPTS) in Pittsburgh, Pennsylvania on March 19, 2002. The team attended a number of classes, spoke personally with four faculty members, interviewed students, and engaged in a comprehensive dialogue with the seminary's president, the Rev. Jerry F. O’Neill.

b. Possible Conflict of Interest on the Visiting Team: Mr. Olinger is a graduate of RPTS.

c. General Information:

RPTS opened its doors to prepare men for ministry in the Reformed Presbyterian Church of North America (RPCNA) on May 15, 1810. The RPTS catalogue states that the seminary "is committed to the inerrancy of Scripture and to the Reformed Faith as summarized in the Westminster Standards and the Testimony of the RPCNA" and is "under the direct control of the Synod of the RPCNA...governed through a Board of Trustees elected by that body." It is a stated policy of the RPCNA that its ministers "should, in ordinary circumstances, take at least one year at RPTS."

The catalogue sets forth the seminary's mission: "to train pastors for the ministry of the Gospel and to prepare other disciples of Christ for effective service in His Kingdom." To accomplish this two-fold aim, RPTS grants both the degree of Master of Divinity (M.Div., three-year) and Master of Theological Studies (M.T.S., two-year). Women are admitted in only the M.T.S. degree program. All full-time faculty members must be ministers of the RPCNA (thus male) and elected directly by Synod. Part-time faculty may be members of other denominations, but must agree not to teach anything contrary to the Confession and Testimony of the RPCNA. Final degrees held by the current faculty include: Ph.D. (3), D.Min. (1), M.Th., M.A. and M.Div. (1), and M.S.Ed. and M.Div. (1).

At the time of the visitation, enrollment consisted of 23 full-time and 46 part-time students, indicating a variety of church affiliation. Clearly, the majority of students are not members of Reformed Churches. The seminary has recently introduced an introductory course on Reformed Theology to accommodate these students.

Mr. O’Neill, who has served as president of RPTS since 1995, indicated that his vision for RPTS, in line with the seminary’s stated purpose is to train RPCNA men, but also men from other NAPARC denominations, and to have a significant ministry in the area of Pittsburgh both among non-Reformed and international students. He stated, at the
same time, that the seminary maintains a conscious effort to be more Reformed, and pointed to newly instituted elective courses on Calvin's *Institutes*, the Westminster Confession of Faith, and Shorter Catechism memorization. Recently, as well, they have strengthened the language courses, requiring two years of both Hebrew and Greek.

On the matter of the length and sequence of the days of creation, four views are presented at RPTS as orthodox (literal, day-age, framework, and analogical) by the systematics professor, the Rev. Dr. Wayne Spear, who prefers the literal view. However, the framework view is also represented on the faculty. The question is not an issue of conflict at RPTS. The school is firmly committed to presuppositional apologetics, and it is taught in a required course. Exclusive psalmody is taught as the only biblically-authorized mode of singing praise to God in corporate public worship, and consequently is defended as essential to the purity of Reformed worship. RPTS approves of taking a biblical-theological perspective, but also insists that application is necessary in all effective preaching. Presbyterianism is taught as the biblical form of church government.

Mr. O'Neill would like to see the OPC work even more closely with RPTS, as he sees the direction of the institution to be quite consistent with that of the OPC. He stated that the curriculum of RPTS conforms with the "Recommended Curriculum for Ministerial Preparation in the OPC." OPC students at RPTS take a course in OPC History or write a significant paper on the subject. As well, the school regularly gives academic credit to students for work with the Ministerial Training Institute of the OPC.

d. Observations:

The visitation team noted that the observed course instruction ranged from moderate to very high quality. The instruction in one class appeared to be a bare repetition of the book assigned reading, yet the students seemed to participate freely and profitably in classroom interaction and there was evidenced a positive and pleasant atmosphere. The chapel service appeared to be attended by a large percentage of the students present on campus that day, and the worship appeared to be entered into with enthusiasm and genuine piety.

In one of the courses that we visited it appeared that the model, popular among many evangelicals today, of the minister as leader of the local church was presented in such a way as to raise a question in the mind of the team members whether Presbyterian principles were fully acknowledged by the faculty member.

Many of the faculty and students enjoy a mid-day meal together, offering an excellent opportunity for fellowship. The venue, a restored three-story brick mansion, is well suited for the seminary's purposes. The location, being that of an urban setting with its attendant sociological negatives such as crime and drug trafficking, presents the institution with a particular challenge that it appears to face prayerfully and with wisdom.

RPTS makes use of a number of OPC men: the Rev. Steven F. Miller serves part-time as Adjunct Professor of Missions; the Rev. Dr. Richard B. Gaffin, Jr. was slated to teach a two-week intensive course on New Testament Redemptive History; and, the seminary intends to make future use of the services of the Rev. Jack D. Kinneer.

e. Summary:

RPTS rests upon a firm biblical and confessional foundation, and presents no evidence that it might succumb to the temptation to depart from that foundation in the near future. The curriculum is clearly consistent with that stated by the OPC as its desire for the preparation of its ministers. There exists a warm intention on the part of the administration to work closely with the OPC in this enterprise. Additionally, there appears to be opportunity for internships in a number of OPC congregations situated within a reasonable driving distance of the school.
D. Great Commission Publications (GCP)

GCP is a joint ministry of the Christian Education committees of the Orthodox Presbyterian Church and the Presbyterian Church in America. It is a place where one of the OPC's relationships of ecclesiastical fellowship is worked out in practice. In fact, GCP is the joint publishing arm of the two denominations' Christian Education committees. Accordingly, comments from within the OPC concerning content of GCP materials ought to be and are most helpfully addressed through sessions or presbyteries directly to the OPC CCE.

Originally, GCP was nothing other than the publication ministry of the OPC CCE. During the 1950's, the CCE chose the name, Great Commission Publications, in order to signal the gospel-orientation it wanted to permeate its materials and in order to propagate the Reformed faith by opening the door for other churches to purchase and use these materials.

The GCP Board of Trustees is organized into three standing committees — Administration, Ministry Development, and Communications. Each committee is responsible for specific areas of the corporation's policies and operations.

1. Administration

Since 1975, GCP has been jointly owned and operated by the OPC in partnership with the Presbyterian Church in America. The OPC's CCE and the PCA's Committee for Christian Education & Publications (CE&P) are charged to maintain the publishing arm as an extension of their respective ministries. Each denominational committee elects six men to form the Board; members serve in three-year terms and may be reelected. Also, the CCE General Secretary and CE&P Coordinator sit as ex officio members.

The present roster is:

<table>
<thead>
<tr>
<th>Class</th>
<th>OPC Members</th>
<th>PCA Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>2003</td>
<td>Mr. Paul S. MacDonald</td>
<td>The Rev. George W. Mitchell III</td>
</tr>
<tr>
<td></td>
<td>The Rev. G. I. Williamson</td>
<td>Mr. Jack Sullivan</td>
</tr>
<tr>
<td>2004</td>
<td>Mr. David Winslow, Jr.</td>
<td>Mr. Steve Fox</td>
</tr>
<tr>
<td></td>
<td>The Rev. Alan D. Strange</td>
<td>The Rev. E. Marvin Padgett</td>
</tr>
<tr>
<td>2005</td>
<td>Mr. John Muether</td>
<td>The Rev. Willard G. LaRose</td>
</tr>
<tr>
<td></td>
<td>The Rev. John P. Galbraith</td>
<td>The Rev. Richard Tyson</td>
</tr>
<tr>
<td></td>
<td>ex officio</td>
<td>The Rev. Charles H. Dunahoo</td>
</tr>
<tr>
<td></td>
<td>The Rev. Larry E. Wilson</td>
<td></td>
</tr>
</tbody>
</table>

Alternates are appointed to serve in case regular members cannot. Dr. John S. Deliyannides and the Rev. Thomas E. Tyson are OPC alternates and the Rev. D. Marion Clark is the PCA alternate. The OPC Trustees function as a subcommittee of the CCE, reporting to the entire CCE.

The Board convenes in two stated meetings a year — ordinarily in April and October. The committees meet as part of the Board agenda and otherwise as needed. Messrs. Wilson and Dunahoo and GCP's Executive Director meet informally between Board meetings at least twice a year.

The Board employs an Executive Director who is responsible to carry out the joint-venture's mission and manage daily operations. The Rev. Thomas R. Patete, a PCA minister, fills that post. A staff of sixteen works in the office located in the Atlanta area, plus seven others (some part-time) work from their homes. Four ministers (three OPC and one PCA) serve as theological editors; normally only one is assigned to a given project.

GCP's administrative structure is under constant review by the Executive Director in collaboration with the Board's Administration Committee to ensure optimum
efficiency and effectiveness. This committee also oversees financial matters and receives the annual audit from an independent accounting firm.

Since 1991, revenues to run the corporation have been supplied fully by income from sales of publications and other products. During 2001 and 2002, sales were below expectations judged to be a result, at least in part, of general economic circumstances. By holding back certain expenses, financial equilibrium has been maintained. Income for 2002 totaled $3,130,099 representing a 4.7% growth in Sunday school sales and 2.4% growth overall.

2. Ministry Development

All editorial projects and procedures to be considered for GCP are processed through this committee. Ideas come from staff, the Board and/or the parent CE committees. Even at the earliest stage, a given concept is discussed here and measured against GCP's stated mission, theological values, appropriateness for the organization and available resources.

Historically, GCP has majored in the production of Sunday school curriculum. Under the moniker Show Me Jesus (adopted in 1998), the materials are built on the foundation and covenantal perspective established by the OPC in the 1950s. The addition of two courses and revisions primarily addressing externals has changed the appearance, yet the core remains. The next major modification will include restructuring the elementary-level departments into two-year groupings.

In addition, GCP maintains the following publication categories:

- *Trinity Hymnal* (original and revised editions)
- VBS curriculum: Last year, an alliance with VBS Reachout Adventures of Seattle was launched whereby the two curricula are being marketed side by side in order to offer a fuller complement of Reformed choices.
- Catechetical materials — including *Kids' Quest! Catechism Club*, a new children's curriculum to be introduced this Fall
  - Church standards
  - Leadership resources
  - Adult study courses
  - *Basic Christian Doctrine* booklets
  - Church bulletins (subscription service)

GCP has reassessed the appropriateness of its use of the NIV in terms of three criteria: (1) integrity of translation; (2) usage and acceptance within the OPC and the PCA; and (3) instructional value for the particular materials published by GCP. At its April 2003 meeting, the Board of Trustees determined to change from the New International Version and name the English Standard Version the translation of choice for all GCP publications as soon as feasible. This change will not begin to show up in GCP materials for at least two years.

3. Communications

Building relationships with churches, general marketing strategy, advertising materials, order fulfillment and related support services all fall under the umbrella of communications. GCP's purpose is more than producing and selling materials; it encompasses the full array of ingredients needed to assist churches with their Christian educational ministries. Plans are driven by data on churches' needs and usage of resources, new publications being introduced in a given year, and evaluation of past effectiveness.
Communication endeavors are being further enhanced by adding staff for these tasks and an expanded schedule of church-related events providing opportunity for GCP to exhibit.

4. Specific OPC CCE contributions include:
   a. The CCE trustees continue to make concerted efforts to make the GCP materials ever more consistently covenantal, Christocentric, and confessional.
   b. During the development of the new materials, Kid's Quest! Catechism Club — using the First Catechism — OPC trustees were very involved in reviewing the content of First Catechism and making sure that faithful revisions were made and approved by the GCP Trustees so that it will not need revision for a long time.
   c. GCP is looking into ways to develop a children's curriculum based on Promise and Deliverance by S. G. De Graaf.

The staff of GCP is accountable to the Board of Trustees and has proved to be very responsive to concerns expressed by the parent committees. Again, comments from within the OPC concerning content of GCP materials are properly and most helpfully addressed through sessions or presbyteries directly to the OPC CCE.

IV Recommendation

That the 70th General Assembly permit the CCE to continue the MTIOPC along its present lines (under the oversight of the Subcommittee on Ministerial Training), in accordance with the plan presented to the 66th (1999) General Assembly.

Grounds:

1. The courses have been well received by the students. MTIOPC courses have consistently scored high on student evaluations in the following areas: meeting student expectations, requiring seminary level or higher work, having knowledgeable faculty, and providing a quality interaction. To give an example:

Sample Student Evaluations for Fall 2002

Did the course meet your expectations?

"The course exceeded my expectations."
"Yes."
"Very much so."
"More than met them."

Do you think the course was too demanding, the appropriate level of challenge, or not demanding enough?

"Appropriate."
"About right."
"Some of the best analysis of Presbyterian history I've heard."

Do you think the course required seminary level or higher work?

"Comparable to in terms of concepts studied and discussed."
"Above the classes I've taken."
"Slightly less rigorous because no paper or test."
"Comparable to an elective class."

Please evaluate the faculty members (1 being poor and 7 being exceptional)

These include knowledge of subject, preparation, use of technology, clarity of

The average ranking from all student evaluations is 6.4.
assignments, amount of feedback to students, quality of interaction, and helpfulness of responses).

Students keep returning to take MTIOPC courses (see 2. below).

2. There is a continuing demand for the courses.

<table>
<thead>
<tr>
<th>Semester</th>
<th>New Students</th>
<th>Returning Students (First Semester)</th>
<th>Total Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall 1999</td>
<td>12</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>Spring 2000</td>
<td>15</td>
<td>04</td>
<td>19</td>
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<tr>
<td>Summer 2000</td>
<td>03</td>
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<tr>
<td>Fall 2000</td>
<td>09</td>
<td>07</td>
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<td>Spring 2001</td>
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<td>Fall 2001</td>
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<td>11</td>
<td>20</td>
</tr>
<tr>
<td>Spring 2002</td>
<td>02</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Fall 2002</td>
<td>11</td>
<td>05</td>
<td>16</td>
</tr>
<tr>
<td>Spring 2003</td>
<td>10</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>Totals</td>
<td>74</td>
<td>56</td>
<td>130</td>
</tr>
</tbody>
</table>

The Faculty, Director, and Administrator of the Institute (and the SMT) believe that the course content is generally excellent. The Faculty continually review and revise course content, seeking greater levels of excellence. The Director and Administrator review course content and sit in on all intensive training sessions and are convinced that the content of all courses is excellent.

Interaction between students is building unity and understanding within the OPC. The Faculty, the Director, and the Administrator have seen positive relationships developing through the MTIOPC. It is clear from these relationships that unity and understanding is being built between these men who take MTIOPC courses.

There is an ongoing need for OPC-specific training to supplement existing seminary curricula, especially in an increasingly pluralistic environment of theological education. The seminary visitation subcommittees verify that this continues to be a need.

Thanks be to God, there is a growing need to train ministers and candidates coming into the OPC from non-reformed backgrounds. For instance, the Presbytery of Ohio is currently working with one such pastor who is seeking to come into the OPC. Acting on the recommendation of its Candidates and Credentials Committee, the Presbytery encouraged the gentleman to take the following MTIOPC courses: Westminster Standards (which studies the OPC Confession and Catechisms), Presbyterian Polity (which studies the OPC Form of Government and Book of Discipline), Reformed Worship (which studies the OPC Directory for the Public Worship of God), and Presuppositional Apologetics.

The MTIOPC provides an opportunity for continuing education to refresh OPC pastors. So far, twenty-nine men who have successfully completed or are currently taking MTIOPC courses were already OPC pastors at the time they took the course.

V BUDGET

The CCE again earnestly requests the Church to ponder the strategic importance of the work of Christian education for the cause of the gospel. In the last several years, the CCE has multiplied its ministries without dramatically increasing its staffing or greatly increasing its budget. The CCE has begun and multiplied its Internet Ministries. The CCE
has developed its Ministerial Internship Program and has established and refined its Ministerial Training Institute. The CCE anticipates refurbishing the appearance of New Horizons and beginning to produce additional tracts, pamphlets, and similar resources for the churches.

We have increased our budget request, particularly for the areas of Internet Ministries and the Ministerial Internship Program. Nevertheless, we have still limited our requested budget to a much smaller amount than what we think is really needed to do our part in serving the full-orbed mission of the Church. As the Church considers our requests, we beseech her to reflect on the strategic importance of the work of Christian education for the cause of the gospel, and to pray that our exalted King in heaven might provide and enable its ministries to continue to develop and grow for the glory of his name and the good of his church.

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<td>428,907</td>
<td>517,622</td>
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VI ELECTIONS

A. Present Composition

The CCE is composed of three classes, each composed of five members—three ministers and two ruling elders. The class of 2006 is to be elected by this Assembly. The present composition of the CCE is:

**2003**
- The Rev. Douglas A. Felch
- The Rev. Thomas E. Tyson
- Stanley D. Wells, M.D.
- The Rev. G. I. Williamson
- David Winslow, Jr.

**2004**
- The Rev. Rodney T. King
- James S. Gidley, Ph.D.
- John R. Muether
- The Rev. Stephen A. Pribble
- The Rev. Alan D. Strange

**2005**
- John S. Deliyannides, Ph.D.
- The Rev. John P. Galbraith
- Paul S. MacDonald
- The Rev. Gregory E. Reynolds
- The Rev. William Shishko

The members of the CCE's Subcommittee on Ministerial Training (SMT) are elected directly by the Assembly. The SMT is composed of three classes, each composed of two members, ministers and/or ruling elders. The six members must include at least two ministers and two ruling elders. The present composition of the SMT is:
2003 2004 2005
The Rev. Thomas E. Tyson James S. Gidley, Ph.D. The Rev. John P. Galbraith
David Winslow, Jr. John R. Muether The Rev. William Shishko

B. Commissioners whose terms expire at this Assembly are:
   The Rev. Douglas A. Felch:  (Subcommittee on Resources for the Churches, Subcommittee on Finance, CoC representative)
   The Rev. Thomas E. Tyson:  (Subcommittee on Ministerial Training, Vice President)
   Stanley D. Wells, M.D.:  (Subcommittee on Resources for the Churches, Subcommittee on Finance)
   The Rev. G. I. Williamson:  (Subcommittee on Resources for the Churches, GCP Trustee)
   Mr. David Winslow, Jr.:  (Subcommittee on Ministerial Training, Subcommittee on Finance Treasurer, GCP Trustee)

   The Assembly may elect to the SMT class of 2006 either two ruling elders, two ministers, or one minister and one ruling elder. The men elected to the SMT are at the same time elected to the CCE. Therefore, the Assembly must first elect the two members of the SMT class of 2006. When that election is completed the remaining vacancies in the CCE class of 2006 can be elected.

   Moreover, the Rev. Douglas A. Felch has requested that he not be re-elected to the Committee on Christian Education at this time, while he completes his doctoral dissertation. He has served faithfully and conscientiously for over a decade. The CCE is very reluctant to see him go and heartily thanks him for his service.
REPORT OF THE COMMITTEE ON
HOME MISSIONS AND CHURCH EXTENSION

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XIV ELECTIONS

I  INTRODUCTION

"For everyone to whom much is given, from him much will be required . . ." (Luke 12:48). God continues to provide for the presbyteries of the Orthodox Presbyterian Church a steady stream of new mission works and their organizing pastors. This influx of new congregations and ministers has now become an anticipated part of the OP church planting experience. The Committee on Home Missions and Church Extension (CHMCE) recognizes the weight of its responsibility in the light of God's continued blessing - much will be required. The work of providing all the necessary financial resources for the groups and finding and equipping their organizing pastors is often beyond the abilities of the presbyteries. CHMCE sees its task as being in support of what the sixteen presbyteries of the OPC need to accomplish their church planting ministries, in all forms which that assistance may take.

In the early months of 2002, the Committee's new manual Planting An Orthodox Presbyterian Church went to print and began to be used as a tool to help in the work. This booklet became part of a needed supply of assistance and resources requested by the home missions committees of OP presbyteries throughout the country.

As the year 2003 unfolds, ten new mission works are busy finding their organizing
pastors, and still more new groups are coming to us. And we watch as Bible studies and preaching points develop into worshipping congregations looking for pastors. The harvest is truly plentiful right now in the Orthodox Presbyterian Church. The Committee finds itself increasingly in a support role to its presbyteries—helping, encouraging, coordinating, and assisting these efforts and providing much of the finances.

The Committee on Home Missions and Church Extension submits to the 70th General Assembly the report which follows, in praise to God who has made our labors productive. We ask you to read it as a recounting of his mighty acts among us and as a statement of faith that he will continue to provide all that is needed to accomplish what he has laid out for us to do.

II FIELD SUPPORT IN 2002

A. Fields Supported

The following mission works were provided with financial assistance in 2002 (listed by presbytery):

Central U.S.
- Bentonville, Arkansas (James B. Hollis)
- Bismarck, North Dakota (Edward S. S. Huntington)
- Broomfield, Colorado (Gregory L. Thurston)
- Salt Lake City, Utah (D. Jason Wallace)

Dakotas
- Charlottesville, Virginia (Anthony Monaghan)
- Germantown, Maryland (James Stastny)

Mid-Atlantic
- Brighton, Michigan (Brian L. DeJong)
- Hudsonville, Michigan (Stephen W. Igo)
- Jordan, Ontario (Tristan Emmanuel)
- London, Ontario (John R. Ferguson)

Michigan & Ontario
- Evansville, Indiana (Michael R. Shipma / Sam M. Allison)
- New Berlin, Wisconsin (James T. Hoekstra)
- Camden, New Jersey (Benjamin Alvira)
- Manchester, New Hampshire (Gregory E. Reynolds)
- Eureka, California (Andrew J. Preston)
- Hughson, California (Mark E. Richline)
- Las Vegas, Nevada (Michael L. Babcock)
- Rocklin, California (P. Michael DeLozier)

Midwest
- Colville, Washington (Jack D. Bradley)
- Idaho Falls, Washington (David A. Bass)
- Monroe, Washington (David Inks)
- Mount Vernon, Washington (David J. Klein)
- Roseburg, Oregon (W. Ralph English)
- Pickerington, Ohio (Luis A. Ortega)

New Jersey
- Broomall, Pennsylvania (Timothy G. Walker)
- Pottstown, Pennsylvania (Wendell S. Stoltzfus)

NY & New England
- Birmingham, Alabama (Joseph Puglia)
- Key West, Florida (William V. Welzien)
- Madison, Alabama (Mark T. Smith)
- New Orleans, Louisiana (Russell J. Hamilton)

Northern Calif.
- Cookeville, Tennessee (William J. Gorrell)

South
- Colville, Washington (Jack D. Bradley)
- Idaho Falls, Washington (David A. Bass)
- Monroe, Washington (David Inks)
- Mount Vernon, Washington (David J. Klein)
- Roseburg, Oregon (W. Ralph English)
- Pickerington, Ohio (Luis A. Ortega)

Philadephia
- Broomall, Pennsylvania (Timothy G. Walker)
- Pottstown, Pennsylvania (Wendell S. Stoltzfus)

Southeast
- Cookeville, Tennessee (William J. Gorrell)
Appendix 271

London, Kentucky (Patrick Ramsey)
Mount Airy, North Carolina (Brenton C. Ferry)
Neon, Kentucky (John W. Belden)

Southern Calif.
Moreno Valley, California (Robert G. Herrmann)
Paso Robles, California (Marcus J. Serven)
Temecula, California (Benjamin J. Wikner)
Westminster, California Vietnamese (Vinh P. Le)

Southwest
Fort Worth, Texas (Todd S. Bordow)
Houston, Texas (Adam A. York)
Plainview, Texas (Kevin W. Van Der Linden)

B. New Fields
Ten new mission works began receiving financial assistance in 2002: Charleston, Virginia; Evansville, Indiana; Hudsonville, Michigan; Idaho Falls, Idaho; Jordan, Ontario; Monroe, Washington; Moreno Valley, California; Neon, Kentucky; New Berlin, Wisconsin; and Westminster, California.

C. Field Support Policy
The Committee reminds the church that the following financial support policies are being followed:

1. Aid for new mission works
   a. The Committee will provide financial assistance for a mission work up to 50% of its total budget and only if the presbytery and/or the mission work cannot fully support the labors of a full-time evangelist for that work. This support will be for no more than four years on a quarterly declining scale after the first year, contingent upon the renewed yearly recommendation of the presbytery and with the understanding that the Committee will be consulted in the selection of the church planter.
   b. Before receiving initial support, the presbytery will submit to the Committee an historical sketch of the mission work, including guidelines and provisions for oversight and evaluation, and a plan for developing it into a self-governing and self-supporting congregation, including adequate provision in its budget for the labors of the evangelist on a full-time basis.
   c. Before receiving continued support for the second, third, or fourth years, the presbytery will submit by November 15 a request for such renewal, together with a written annual evaluation of the mission work, including an indication that provision has been made in its budget for the continued labors of the evangelist on a full-time basis and for benevolent giving to presbytery and denominational causes.
   d. The Committee remains firm in 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 denominational budgets in the early ordering of its finances.
   e. Monthly and annual reports are presented by church planters to the Committee as well as to the home 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. These report forms were redesigned and issued in e-mail form at the end of 1998 to assist church planters with the ease and speed of filing. Items for praise and petition are also gleaned from these reports, with some being passed on through Home Missions Today and the Prayer Calendar in New Horizons.
2. Support for non-aid-receiving mission works

Financial support is not the only kind of aid provided for the development of mission works. The coordination of prayer support makes the whole church aware of the needs of its mission works and encourages church planters and young congregations. Such prayer support will be coordinated by the Committee according to the following policy:

The Committee will provide the same prayer support normally rendered to aid-receiving mission works to non-aid-receiving mission works upon request of the presbytery with the following stipulations:

a. Non-aid-receiving mission works will make a commitment to report monthly on the challenges and blessings of the ministry for use in prayer support.

b. Services and assistance provided by the Committee will include prayer listings in *New Horizons* and *Home Missions Today*, in addition to those services which the Committee makes available to all congregations of the OPC.

c. Such requests from a presbytery will be on a yearly basis with renewal up to four years.

D. Support Concluded

During 2002 nine churches concluded their support relationship with the Committee as follows:

Aid was provided at the request of the Presbytery of the Central United States to Benton County OPC in Bentonville, Arkansas, for the support of James B. Hollis from 1998 through 2002 totaling $60,300, after which the Presbytery indicated that further financial assistance was not appropriate because the congregation and the pastor renounced the jurisdiction of the Orthodox Presbyterian Church.

Aid totaling $52,250 was provided at the request of the Presbytery of Northern California to Sovereign Grace Community Church in Hughson, California, for the support of Mark E. Richline from 1999 through 2002, after which the session and the presbytery indicated that further financial assistance was not required.

Aid was provided at the request of the Presbytery of Michigan and Ontario to Covenant OPC in London, Ontario, for the support of John R. Ferguson from 1998 through 2002, totaling $30,450.

Aid was provided at the request of the Presbytery of New York and New England to Amoskeag Presbyterian Church in Manchester, New Hampshire, for the support of Gregory E. Reynolds from 2000 through 2002, totaling $26,985.

Aid totaling $47,250 was provided at the request of the Presbytery of Southern California to Providence Reformed Church in Paso Robles, California, for the support of Marcus J. Serven from October 2000 through December 2002, after which the session and the presbytery indicated that further financial assistance was not required.

Aid was provided at the request of the Presbytery of Ohio to Providence Presbyterian Church in Pickerington, Ohio, for the support of Luis Orteza from 1998 through 2002, totaling $30,450.

Aid totaling $53,400 was approved at the request of the Presbytery of Northern California to Reformation OPC in Rocklin, California, for the support of P. Michael DeLozier from October 1999 through June 2002, after which the session and the presbytery indicated that further financial assistance was not required.

Aid totaling $24,725 was provided at the request of the Presbytery of the Northwest to Covenant Grace OPC in Roseburg, Oregon, for the support of W. Ralph English from May 2000 through September 2002, after which the pastor retired.

Aid was provided at the request of the Presbytery of the Dakotas to Christ Presbyterian Church in Salt Lake City, Utah, for the support of D. Jason Wallace from 1998 through
III REGIONAL HOME MISSIONARIES

God has raised up a wonderfully gifted group of men to serve as regional home missionaries and has used their labors to establish many new Orthodox Presbyterian churches. These men serve as church planting representatives of their presbyteries and as liaisons with CHMCE. They perform a wide variety of church planting tasks for their presbyteries and for the denomination. They meet with groups interested in establishing new mission works. They provide wisdom and counsel to organizing pastors and supervising sessions. And they assist presbytery home missions committees with their expanding administrative responsibilities in an enlarged OPC in the process of finding, calling, and caring for the evangelists who become new church planters. During 2002, the regional churches of the OPC employed the services of seven full-time regional home missionaries.

The Rev. DeLacy A. Andrews, Jr., began his ministry in 2002 as regional home missionary for the Presbytery of the Southeast. He has assisted in the development of mission works in Charlotte, Greensboro, Hickory and Mount Airy, North Carolina; London and Neon, Kentucky; and Carrollton and Marietta, Georgia.

The Rev. James L. Bosgraf continued his ministry as a regional home missionary for both the Presbytery of the Midwest and the Presbytery of Michigan and Ontario by assisting with the establishment of new works in Reedsburg, Wisconsin; Hudsonville, Michigan; and Jordan, Ontario, and with outreach efforts in Columbia, Illinois, and Ann Arbor, Michigan. He also assisted in the development of new mission works in Manistee, Michigan, and Shedden, Ontario. He provided help to several on-going mission works and assisted groups of people in Michigan, Ontario, and Wisconsin in exploring the possibility of becoming new OPC mission works.

The Rev. Gary W. Davenport continued his ministry as regional home missionary for the Presbytery of the Southwest by focusing much of his attention on assisting in the development of a new work in the northeastern section of Dallas, Texas. He continued to assist with recently planted churches in Fort Worth, Houston, and Plainview, Texas. And he began preliminary exploration of several potential new fields in Texas and New Mexico.

Ruling Elder James A. Heemstra continued his ministry as regional home missionary for the Presbytery of the South by assisting in the development of mission works in Birmingham, Alabama; Mobile, Alabama; Natchitoches, Louisiana; Pensacola, Florida; and Saint Cloud, Florida. He also assisted several groups which were exploring affiliation with the OPC.

The Rev. Danny E. Olinger began his ministry in 2002 as regional home missionary for the Presbytery of Ohio. He labored in the mission work in Delaware, Ohio, which has been discontinued by its session. He assisted in the development of the mission works in Moon Township, Pennsylvania, and Indianapolis, Indiana. He also assisted several groups which were exploring affiliation with the OPC.

The Rev. Donald M. Poundstone continued his ministry as regional home missionary for the Presbytery of Southern California. He assisted the mission work in Moreno Valley, California, until the arrival of their organizing pastor. He also assisted in the development of mission works in Escondido, Paso Robles, Moreno Valley, and Temecula, California. And he also spent considerable time assisting the mission work in Mission Viejo, California, as they searched for an organizing pastor.

The Rev. Thomas E. Tyson continued his labors as regional home missionary for the Presbytery of Philadelphia. He has primarily been assisting the mission work in Yardley,
Pennsylvania. By the end of 2002 this work had grown to the point that the presbytery’s home missions committee began seeking an organizing pastor for it. He has been laboring to develop groups in Wilkes Barre and Carlisle, Pennsylvania. He also assisted with the development of the mission works in Broomall and Pottstown, Pennsylvania.

The Committee gives thanks to God for each of these dedicated and mature men in their effective labors as church planters and church planting coordinators for their presbyteries. It also praises Him for the addition of two new part-time regional home missionaries who have recently begun their labors. Rev. Richard N. Ellis took up his labors as a half-time regional home missionary for the Presbytery of the MidAtlantic in late 2002, and Rev. Gerald P. Malkus began his labors as a part-time home missions administrator for the New York region of the Presbytery of New York and New England in early 2003.

IV WORKING WITH THE PRESBYTERIES

The Committee on Home Missions and Church Extension sees its work as that of assisting the presbyteries in their establishment and care of new churches throughout the country. It is the presbyteries which authorize the beginning of new mission works and oversee their progress and development. It is the presbyteries which approve and call qualified men to work as church planters. The Committee stands in support of the work which the presbyteries do. Each year the general secretary and the associate general secretary visit at least half of the presbyteries at the time of their regular stated meetings and spend time with the home missions committees of those regional church bodies in an effort to assist, encourage and coordinate.

Each fall, the Committee sponsors a Regional Church Extension Conference in order to enable presbytery regional home missionaries and home missions committee chairmen to confer together with the CHMCE staff in an effort to coordinate, as much as possible, their ministries and finances. These gatherings have proved increasingly beneficial to the whole church. They have enabled the Committee and its staff to understand more precisely the needs and challenges faced by the presbyteries and have enabled presbytery home missions committees to work together with each other as well as with the denominational Committee in their efforts to start new churches. The 2002 gathering was held November 7-9 in the facilities of Lake Sherwood OPC in Orlando, Florida.

In a continuing effort to foster a spirit of cooperation and partnership with the presbyteries, the Committee continues to distribute and use its Manual for Presbytery/CHMCE Partnership, which was updated in December 1997. This document is also published in electronic format on the OPC’s web site. The manual is a description of the outworking of FG XXIX and also provides assistance to presbytery home missions committees in their work.

The Committee and its staff are constantly seeking new and better ways of being of service to the presbyteries of the OPC. The staff is regularly in contact with presbytery home missions committee chairmen and regional home missionaries. Information about potential church planters, procedural suggestions, and financial arrangements is constantly being shared via visits, phone calls, and e-mail. The concept of a true partnership between the presbyteries of the OPC and the denominational Committee on Home Missions and Church Extension has become a welcome and working reality.

From this partnership with the presbyteries has come the publication of Planting An Orthodox Presbyterian Church. This new manual, which is also published in electronic format on the OPC’s web site, has begun to prove most useful for better equipping new OP church planters to their task. But it has also proved useful in working with emerging new groups and with the orientation of the overseeing sessions of new mission works. It is the
Committee’s hope that this document will continue to provide valuable assistance to our presbyteries in an Orthodox Presbyterian Church which God continues to expand.

V TRAINING AND PROMOTION

The Committee seeks to provide encouragement and tangible assistance to those who do the work of church planting in the OPC. One of the means of doing this is by bringing together the OP church planters and regional home missionaries from around the country for an annual CHMCE-sponsored home missions training conference. The conference in May 2002 focused on taking the men through the Planting an Orthodox Presbyterian Church manual. Sessions were led by the general secretary and associate general secretary. The conference also featured four OP pastors who have given many years of service to the church: Robert W. Eckardt, Lawrence R. Eyres, John P. Galbraith, and Wendell L. Rockey, Jr. Messrs. Eckardt and Galbraith preached on the Lord’s Day. Messrs. Eyres and Rockey spoke on “My Observations on the Growth and Development of the OPC.” All four participated in a panel discussion on that topic. The Lord gave the participants an outstanding time together.

In December 2002, the Committee approved a change in the format of the training conference. In the past all church planters were invited to attend. The conference was seen as an enrichment opportunity for church planters. The new plan calls for organizing pastors of new mission works to be gathered in the January following their arrival on the field for three days of intensive church planter training and discussion with CHMCE staff and other selected regional home missionaries. In January 2003 sixteen men gathered at Trinity Reformed Presbyterian Church (OPC) in Bowie, Maryland. This included newly arrived organizing pastors, men who had not attended the May 2002 conference, and a few others involved in OPC home mission endeavors.

In its continuing effort to identify men who possess church planting skills, the Committee sponsored “Readiness for Ministry in the OPC” seminars on three campuses during 2002 – Westminster Theological Seminary in California and Philadelphia, and Mid-America Reformed Seminary in Dyer, Indiana.

In 1995 a fund was established for the receipt of special gifts to be used for the purchase of books published by the Committee for the Historian and for their distribution to OP mission works. This distribution continues. Mission works which began in 2002 received copies of all available titles.

The Committee staff also maintains and updates a current listing of all home mission works, seminars, and training events in a brochure titled Home Missions Ministries.

Two pages of copy are provided for each issue of New Horizons to keep the church informed of God’s working in our home mission fields.

VI FINANCES

In 2002 the Committee saw God graciously provide the needed financial support for its work. In a year filled with economic turmoil and uncertainty, we praise God for the abounding grace of faithful giving evident throughout the churches. The year-end figures showed that 84.8% of the Worldwide Outreach portion of the 2002 CHMCE budget had been provided. During 2003 the OPC will be supporting 44 mission works (as compared with 43 in 2002) along with seven full-time regional home missionaries. In 2000 $590,239 went to assist new churches and regional home missionaries. In 2001 $562,450 went for
that purpose. In 2002 $532,705 went for that purpose. In 2003 $553,990 is budgeted for assisting new churches and regional home missionaries.

The Committee has taken significant draws from its reserves in order to be able to respond to the many requests for financial assistance to new mission works. In 2000 the Committee took a $134,000 draw from its reserves, in 2001 it took a draw of $142,945, and in 2002 it took a draw of $95,297. Through a bequest, the Lord added close to $300,000 to the Contingent Fund, for which we praise him. However, we must say again what we have been saying for three years now – the Committee cannot sustain such large draws from its reserves. The Committee has acted with restraint in its budgeting. Compared with twelve to fourteen new mission works started in a number of recent years, support was initiated for six mission works in 2001 and ten in 2002. For 2003 presbyteries have sent three new requests for support for regional home missionaries. Furthermore, CHMCE anticipates receiving from the presbyteries requests for new field support for fifteen mission works. Given our resources, support for most of those requests cannot be extended until late in the year. We look to the Lord to provide all that is needed to sustain the church’s ministry of home missions.

VII BUDGET-2002-2004

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</tr>
</tbody>
</table>

Church Planting | $580,494 | $621,010 | $610,010 | $675,000
Promotion       | 10,876    | 7,500      | 4,500      | 19,000         
Administration  | 241,973   | 241,490    | 249,731    | 259,000        
Total           | $833,343  | $870,000   | $864,231   | $953,000       

Surplus (Deficit) | 0   | 0  | 0  | 0

VIII CHURCH EXTENSION FUND

As reported to previous assemblies, the Committee has not received new investments into the Church Extension Fund since March 18, 1993. Investors in the Fund continue to receive interest payments (or have them compounded) on their investments according to the original terms. As they have opportunity to do so, they may elect to withdraw their investment prematurely in order to purchase a Note(s) in the Orthodox Presbyterian Church Loan Fund (OPCLF).

During the year the loan to New Life Presbyterian Church in Easton, Pennsylvania, was paid off.

At its regular meeting held on December 9, 2002, the Board of Directors of the Orthodox Presbyterian Church Loan Fund approved the purchase of the remaining Mortgage Notes Receivable from the Committee on Home Missions and Church Extension held in the
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Church Extension Fund, which totaled $1,017,535 as of December 31, 2002. Therefore, as of December 31, 2002, there were no outstanding loans in the Church Extension Fund (see IX below for the list of loans purchased).

Notes outstanding on December 31, 2002, were as follows: demand, $307,210; five-year, $126,347; ten-year, $647,517; for a total of $1,081,074. Additional financial reports on the Church Extension Fund are available upon request.

IX ORTHODOX PRESBYTERIAN CHURCH LOAN FUND

The Committee established a new corporation in 1993 called the Orthodox Presbyterian Church Loan Fund, Inc., (OPCLF), to replace the Church Extension Fund. Members of the Board of Directors of the OPCLF are elected by CHMCE. The Board is comprised of the following:

Class of 2004: Messrs. George W. Knight III, Peyton H. Gardner
Class of 2005: Messrs. Garret A. Hoogerhyde, Sidney O. Smith

The following men serve as officers of the Board: president, Garret A. Hoogerhyde; vice president, George W. Knight III; secretary, Richard A. Barker; treasurer, Sidney O. Smith; assistant secretary, Ross W. Graham; assistant treasurer, David E. Haney. Messrs. Graham and Haney are ex officio members of the Board. Mr. David E. Haney serves as loan fund manager. Mrs. Kathleen W. Bube serves part-time as loan fund administrator.

At the close of 2002, Notes in the OPCLF were offered in the following states (with others pending): Alaska, Arizona, California, Colorado, Connecticut, Delaware, Georgia, Illinois, Iowa, Maine, Maryland, Massachusetts, Michigan, Montana, Nebraska, New Jersey, New Mexico, North Carolina, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Virginia and Wisconsin. Rigid regulations make it very difficult to offer Notes in some states. Notes are currently offered at the following fixed rates: 1-year, 1.0%; 3-year, 1.5%; 5-year, 2.0%; 10-year, 4.0%; these rates were effective December 9, 2002, and are subject to change by the Board. At the close of the year the total of the Notes outstanding was $6,582,730.

Notes outstanding, including accrued interest, on December 31, 2002, were as follows: one-year, $1,410,552; three-year, $884,486; five-year, $1,796,523; and ten-year, $2,491,169, for a total of $6,582,730. This is an increase of more than $839,836 from the prior year. Additional financial reports on the OPCLF are available upon request.

During the year the Board granted the following loans: (1) an additional $75,000 to Lakeview Orthodox Presbyterian Church, Rockport, Maine, for the purpose of completing the job of paving their parking lot and providing housing assistance in lieu of a manse to enable their new pastor to purchase a residence, adding this new sum to their current loan balance for a new loan created in the amount of $228,000; (2) $38,000 to Grace Presbyterian Church, OPC, Philadelphia, Pennsylvania, for the purpose of making certain repairs to include roofing, replastering walls, and replacing carpets and flooring, adding this sum to their current loan balance; (3) renegotiation of the terms of the outstanding loan to Grace Community Church (OPC), Bend, Oregon, at the loan’s September 15, 2002 maturity date; (4) an additional sum of $20,000 to Covenant Church, Orland Park, Illinois, for the purpose of adding a parking lot, adding this new sum to their current loan balance for a new loan in the amount of $426,000 (concurrent with the purchase of this current note and mortgage from the Church Extension Fund); (6) $500,000 to Pilgrim Orthodox Presbyterian Church, Raleigh, North Carolina, for
the purchase of land and building for use as its worship facility; (7) an additional $150,000 to Matthews Orthodox Presbyterian Church, Matthews, North Carolina, for the purpose of constructing additional Sunday school space, adding this new sum to their current loan balance for a new loan created in the amount of $490,000; and (8) an additional $40,000 to River of Life Presbyterian Church, Phillipsburg, New Jersey, for the replacement of heating/air-conditioning units and other capital improvements, adding this new sum to their current loan balance for a new loan created in the amount of $340,000. The additional loan granted to Matthews Orthodox Presbyterian Church, Matthews, North Carolina, was not disbursed in 2002. A monthly commitment fee of \(_{1/12}\% \) is ordinarily charged on loans granted by the Board but not disbursed within three months.

At its December 9, 2002 meeting, the Board approved the purchase of the remaining Mortgage Notes Receivable from the Committee on Home Missions and Church Extension held in the Church Extension Fund, which totaled $1,017,535 as of December 31, 2002.

The balances due on loans from the Orthodox Presbyterian Church Loan Fund as of December 31, 2002, excluding the loans supported by notes purchased from the Church Extension Fund, are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amarillo, TX</td>
<td>$120,173.53</td>
</tr>
<tr>
<td>Appleton, WI</td>
<td>328,882.99</td>
</tr>
<tr>
<td>Bend, OR</td>
<td>135,089.01</td>
</tr>
<tr>
<td>Bowie, MD</td>
<td>150,933.04</td>
</tr>
<tr>
<td>Coopersville, MI</td>
<td>217,073.41</td>
</tr>
<tr>
<td>Denton, TX</td>
<td>56,380.07</td>
</tr>
<tr>
<td>Glassboro, NJ</td>
<td>55,066.55</td>
</tr>
<tr>
<td>Green Bay, WI</td>
<td>20,980.87</td>
</tr>
<tr>
<td>Hackettstown, NJ</td>
<td>452,894.17</td>
</tr>
<tr>
<td>Manchester, NH</td>
<td>95,866.28</td>
</tr>
<tr>
<td>Mansfield, PA</td>
<td>43,440.54</td>
</tr>
<tr>
<td>Matthews, NC</td>
<td>329,740.01</td>
</tr>
<tr>
<td>Norman, OK</td>
<td>37,337.53</td>
</tr>
<tr>
<td>Orland Park, IL</td>
<td>420,340.71</td>
</tr>
<tr>
<td>Philadelphia, PA</td>
<td>165,487.26</td>
</tr>
<tr>
<td>Phillipsburg, NJ</td>
<td>338,476.97</td>
</tr>
<tr>
<td>Phoenix, AZ</td>
<td>221,707.10</td>
</tr>
<tr>
<td>Raleigh, NC</td>
<td>496,705.69</td>
</tr>
<tr>
<td>Rockport, ME</td>
<td>223,503.54</td>
</tr>
<tr>
<td>San Diego, CA</td>
<td>549,985.18</td>
</tr>
<tr>
<td>Vienna, VA</td>
<td>484,477.65</td>
</tr>
<tr>
<td>Williamsport, PA</td>
<td>113,402.80</td>
</tr>
<tr>
<td>Subtotal</td>
<td>$5,057,944.90</td>
</tr>
</tbody>
</table>

During the year the loans to Christ Covenant Orthodox Presbyterian Church, Dallas, TX; OPC of Fort Worth, Fort Worth, TX; and Franklin Square Orthodox Presbyterian Church, Franklin Square, NY, were paid off.

The balances due on all loans which had been made by the Church Extension Fund and subsequently purchased by the Orthodox Presbyterian Church Loan Fund as of December 31, 2002, are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austin, TX</td>
<td>$588,612.03</td>
</tr>
<tr>
<td>Bonita, CA</td>
<td>33,836.26</td>
</tr>
</tbody>
</table>
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Cape Cod, MA - Presbyterian Church of Cape Cod 13,000.00
Dayton, OH - Redeemer Orthodox Presbyterian Church 38,138.36
Frederick, MD - New Hope Orthodox Presbyterian Church 47,525.42
Hamden, CT - Westminster Orthodox Presbyterian Church 115,718.59
Hanover Park, IL - Grace Orthodox Presbyterian Church 22,003.18
Hialeah, FL - Sharon Orthodox Presbyterian Church 27,106.06
Lake Worth, FL - Fellowship Orthodox Presbyterian Church 36,442.85
Philadelphia, PA - Grace Orthodox Presbyterian Church 45,004.10
Reading, PA - Covenant Orthodox Presbyterian Church 50,180.77
Subtotal 1,017,567.62
TOTAL of all loans held by OPCLF as of December 31, 2002 $6,075,512.52

X CONTINGENT FUND

The Contingent Fund was created through special gifts to the Committee and includes receipts from bequests. During 2002, $138,036.65 was received in new bequests. These funds have been used to provide loans for the purchase of church properties, to assist in building needs and to supplement program funds to finance capital purchases. The Fund is also used to provide a cash reserve for the General Fund to cover any deficit in that Fund.

The balances due on all loans from this Fund as of December 31, 2002, are as follows:

Bethlehem, PA - Rev. Richard R. Gerber $41,130.09
Marlton, NJ - Rev. Ross W. Graham 64,371.09
Presbytery of MI and Ontario (formerly Presbytery of the Midwest) -
Living Hope OPC, Ionia, MI 41,623.93
Presbytery of the Midwest, OPC 9,094.28
Sonora, CA - Oak Hill Orthodox Presbyterian Church 39,608.42
Stratford, NJ - Stratford Orthodox Presbyterian Church 122,411.75
Subtotal $318,239.56

The Contingent Fund has the following equity in real estate as of December 31, 2002:

Willow Grove, PA - Administration Building 22,000.00
TOTAL $351,239.56

During 2002 the loan to Caney Orthodox Presbyterian Church, Caney, KS, was paid off.

XI AUXILIARY MINISTRIES

A. OPC Ministerial Information Form for Ministers/Licentiates

The GA has assigned to the Committee the responsibility of administering a file of completed Ministerial Information Forms submitted by licentiates and ministers of the OPC who desire to have their availability known to the churches without pastors. Ordained ministers from other denominations may also submit completed forms for consideration by pulpit committees and home missions committees. Completed forms are kept on file and distributed for six months. At the end of the six-month period a man may complete and file a new form with the Committee. All churches requesting this information are sent copies. An updated list of vacant pulpits is also maintained in conjunction with the stated clerk and
is sent to those requesting it. The list is also posted on the OPC website.

B. 2003 Salary Scale Guidelines

Salary scale guidelines for assisting churches and presbyteries in arriving at compensation packages for church planters in the initial phase of a mission work have been adopted annually for many years by the Committee on Home Missions and Church Extension. The Salary Scale reflects an earlier day when the Committee called men to church planting efforts and guaranteed their salary according to the Scale for a certain number of years.

In more recent times the Committee has stressed the fact that these are guidelines to serve as a starting point in arriving at an adequate salary package for those called to a church planting situation. The Committee is pleased that the Salary Scale has also been consulted by established churches in calling a pastor and in some instances evaluating annually the compensation for their pastor as well. While the approach to establishing the initial salary package for a church planter has changed, the Guidelines have continued to serve as an ongoing means to help determine beginning salary packages under our present policies for church planting.

In compiling a salary package in any instance (mission work or organized congregation) the ideal compensation package reflects the following:

1. Base Salary. The calling body should make adequate provision for the pastor and his family (factors include the size of the family, personal preferences, style of living, amount of debt, if any – such as car loans, education loans, etc.). The Committee suggests a base salary of $25,310 for the first year of service following ordination. Yearly increments should be given on the basis of each additional year of service with an inflation factor included, based on the local and national cost of living index.

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$25,310</td>
</tr>
<tr>
<td>2nd</td>
<td>$25,943</td>
</tr>
<tr>
<td>3rd</td>
<td>$26,591</td>
</tr>
<tr>
<td>4th</td>
<td>$27,256</td>
</tr>
<tr>
<td>5th</td>
<td>$27,938</td>
</tr>
<tr>
<td>6th</td>
<td>$28,636</td>
</tr>
<tr>
<td>7th</td>
<td>$29,352</td>
</tr>
<tr>
<td>8th</td>
<td>$30,086</td>
</tr>
<tr>
<td>9th</td>
<td>$30,838</td>
</tr>
<tr>
<td>10th</td>
<td>$31,609</td>
</tr>
<tr>
<td>11th</td>
<td>$32,399</td>
</tr>
<tr>
<td>12th</td>
<td>$33,209</td>
</tr>
<tr>
<td>13th</td>
<td>$34,039</td>
</tr>
<tr>
<td>14th</td>
<td>$34,890</td>
</tr>
<tr>
<td>15th</td>
<td>$35,762</td>
</tr>
</tbody>
</table>

2. Housing considerations. Consideration should be given to housing costs in the area, the ability of the pastor to rent or purchase adequate housing for his family, and personal preferences. When a realistic amount has been mutually arrived upon between the pastor and the congregation, the proper body should record that amount as "Housing Allowance" (in addition to salary) for tax purposes. This Housing Allowance shall include all utilities and other house-related items recognized by the IRS as being covered under the Allowance stipulation.
3. Car allowance. A car is an important part of a man’s ministry. Providing for this cost depends upon several factors: condition of a car when a man is called to the field, type of car, and family circumstances that might substantiate having more than one car. In carrying out his ministerial tasks the pastor should be reimbursed at the IRS allowable rate.

4. Hospitalization. The congregation should pay the cost for medical / hospitalization premiums for the pastor and his family. It is strongly suggested that this be done through participation in the OPC plan.

5. Pension. The church should pay the recommended 6% of the pastor’s salary (base salary and housing allowance) as a pension premium with the strong suggestion that he participate in the OPC Pension Plan.

6. Social Security. The church should pay one-half of the pastor’s Social Security premiums. For pastors not in the Social Security program, the church should pay one-half of the annual investment in an established investment or retirement income plan, this being on the same basis and in the same amount as though the pastor were in Social Security.

7. Other considerations. The calling body may also consider as part of the salary package items such as: arrangements to help in a house purchase with a down payment if needed, disability insurance, and assistance in meeting Christian school tuition for children. The ability to implement any or all of the above suggestions is determined in part by the following:

   a. The congregation’s ability to meet the initial terms of the call with reasonable projections for annual evaluations, including increases as needed and prudent.

   b. In the case of mission works, financial aid from CHMCE, the presbytery and other possible outside sources as significant factors in determining the salary package. CHMCE support is premised on annual presbytery requests with a maximum commitment of four years.

XII GENERAL ASSEMBLY MATTERS

The Committee appointed the Rev. Ross W. Graham, general secretary; the Rev. Richard R. Gerber, associate general secretary; and the Rev. John R. Hilbelink, president, as their representatives to the 70th GA.

XIII ADMINISTRATION

A. Committee Members:
   Class of 2005
   Ministers: Ivan J. De Master, Jeffery A. Landis, Larry G. Mininger
   Ruling Elders: Keith A. LeMahieu, James W. Van Dam
   Class of 2004
   Ministers: Mark R. Brown, George W. Knight III, Gerald S. Taylor
   Ruling Elders: Robert L. Ayres, John M. Mauldin
   Class of 2003
   Ministers: Randall A. Bergquist, John R. Hilbelink, Lawrence Semel
   Ruling Elders: Richard A. Barker, Garret A. Hoogerhyde

B. Committee Officers:
   President, John R. Hilbelink
   Vice President, George W. Knight, III
Secretary, Gerald S. Taylor
Treasurer, Garret A. Hoogerhyde

C. Executive Committee:
  Messrs. Barker, Hilbelink (Chairman), Hoogerhyde, Knight, and Taylor

D. Committee Representative to COC: Mr. Hoogerhyde

E. Subcommittees:
   Finance: Messrs. Barker, Hoogerhyde (Chairman), LeMahieu, Mauldin, and Semel
   General Ministries: Messrs. Bergquist (Chairman), Brown, De Master, Knight, and Van Dam
   Special Ministries: Messrs. Ayres, Hilbelink, Landis, Mininger, and Taylor (Chairman)

F. Ministry Staff:
   The current ministry staff consists of General Secretary Ross W. Graham, who began his service to the Committee in December 1990, and Associate General Secretary Richard R. Gerber, who began his service to the Committee in August 1999. The job descriptions for these two men call for a close working relationship between the general secretary and his associate and articulate a basic parity between them in their duties and responsibilities so as to allow for maximum care for the mission works and maximum presence in the presbyteries and the churches of the OPC.

G. Office Staff:
   Beverly R. Mariani continues to serve the Committee as administrative assistant.

XIV ELECTIONS

The terms of the above-named Class of 2003 expire at this assembly.
REPORT OF THE COMMITTEE ON COORDINATION

SYNOPSIS

I PURPOSE

II OPERATION

A. Membership
B. Officers
C. Standing Subcommittees
D. Meetings

III ACCOMPLISHMENTS

A. Worldwide Outreach Program
B. Coordinated Promotional Effort
C. Administrative
D. *Estate and Gift Design Policy Guidelines*

IV ITEMS TO BE REPORTED TO THE GENERAL ASSEMBLY

Paragraph E.4.o. of the Assembly’s Instruments

V 2004 BUDGET FOR THE COMMITTEE

VI RECOMMENDATION

VII REPRESENTATIVES

VIII ELECTIONS

APPENDIX

I PURPOSE

Propelled by Instruments of the General Assembly, Section E., (they can be found on the OPC.org website, click “General Assembly” on the left column, click “Instruments of GA” under the heading “Operating Documents”) the purposes of the Committee are to recommend to the General Assembly a combined budget for the three program committees (Christian Education, Foreign Missions, and Home Missions and Church Extension) for the succeeding year 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, to help coordinate the promotion of the work of the three program committees in the development of support for their work.

II OPERATION

A. Membership

1. Elected by the General Assembly
   a. Class of 2003
      (1) Ruling Elder Joseph LoGiudice III
      (2) The Rev. James L. Bosgraf
   b. Class of 2004
      (1) Ruling Elder Bruce A. Stahl
      (2) The Rev. Stephen D. Doe
   c. Class of 2005
      (1) Ruling Elder Paul H. Tavares
2. Elected by the Program Committees
   b. Foreign Missions—The Rev. Gary W. Davenport
   c. Home Missions—Ruling Elder Garret A. Hoogerhyde

3. General Secretaries (ex officio)
   a. Christian Education—The Rev. Larry E. Wilson
   b. Foreign Missions—Ruling Elder Mark T. Bube
   c. Home Missions—The Rev. Ross W. Graham

B. Officers
   2. Vice-Chairman—The Rev. Ross W. Graham
   3. Secretary—Ruling Elder Paul H. Tavares
   4. Treasurer—Ruling Elder Bruce A. Stahl

C. Standing Subcommittees
   1. Administration
      The Administration Subcommittee, consisting of Messrs. Doe, LoGiudice
      and Stahl, 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. Bosgraf, Phillips, and Tavares, is principally responsible for approving
      guidelines for promotion of the work of and developing support for 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 or her means, time and talents in the work of
      Christ's kingdom.
   3. Program Review
      The Program Review Subcommittee, consisting of Messrs. Davenport, Felch,
      and Hoogerhyde, plus the three general secretaries, is principally responsible for organizing
      the review of the program committees' programs and budgets and preparing a proposed
      Worldwide Outreach budget for the following year for the Committee's approval.
   4. The Chairman serves ex officio on all standing subcommittees.

D. Meetings
   The Committee met three times since the last Assembly: June 17, 2002, November
   23, 2002; and April 12, 2003.

III ACCOMPLISHMENTS

A. Worldwide Outreach Program
   In 2002, the church experienced a 2.5% increase in giving to Worldwide Outreach,
   with total Worldwide Outreach receipts for the year up from $2,136,711 in 2001 to $2,190,458
   in 2002. These 2002 receipts represented a shortfall of the approved 2002 budget of
   $2,350,000 by $137,546 (5.85%). While the 2.5% increase bettered the 1.5% increase for
   2001, it should be noted that 2002 receipts did not even come up to the budgets set for 2000
   ($2,225,000) or 2001 ($2,318,475).
   For fiscal year 2002, the New Horizons magazine economized by spending only
   $180,481 (92.55%; $5,193 less than 2001 receipts) of its full budget amount of $195,000,
while the Committee on Coordination received and spent 100% of its budgeted $245,000. The Committee on Christian Education received 87.75% of its approved budget; the Committee on Foreign Missions received 97.13% of its approved budget (but $35,843 less than it received in 2001); and the Committee on Home Missions and Church Extension received 91.6% of its approved budget.

If you will examine the WWO Receipts vs. Budget chart in the appendix, it will be observed that giving from 2000 on has been relatively flat. Receipts thus far in 2003 do not break that pattern, and are actually less encouraging (hence Recommendation 2 under Section VI.).

After prayerfully considering recent patterns of giving, the Committee, without audible dissent from voting members (general secretaries have no vote), determined to propose only a roughly 1% increase for the 2004 budget, just $25,000 more than the approved budget for 2003, and 10.7% over the actual income for 2002 (see Recommendation 1 under Section VI.).

B. Coordinated Promotional Efforts
The 2002 Thank Offering was the only coordinated promotional effort in 2002.

C. Administrative
Our Director of Finance and Planned Giving, Mr. David E. Haney, is working full-time for the Committee, and has been devoting more time to the area of planned giving. This is what largely accounts for not reducing the request of the Committee with respect to the whole Worldwide Outreach budget as was done for the three program committees. It is assumed that in the long run the planned giving program will not only pay for itself, but will provide needed support for the program committees. It was noted that "matured" planned gifts (i.e. bequests) for 2002 for the three program committees totaled $349,116.

The Rev. Douglas A. Watson continues his helpful service as Staff Accountant. Mrs. Janet L. Giandomenico ably serves the Committee as the Assistant to the Director of Finance, and serves as office manager for the three program committees.

D. Estate and Gift Design Policy Guidelines
The Committee submitted the proposed Estate and Gift Design Policy Guidelines to the 66th (1999) General Assembly, indicating that it planned "to present them to the 67th (2000) General Assembly for its approval before final adoption." During the year the Committee made some modifications to these guidelines (which it continues to follow), but it was deemed that the form was not ready to be presented to this Assembly. If the Committee can resolve the actual structure under which gift agreements (trusts, unitrusts, annuities, etc.) should be held, the Committee hopes to present the Guidelines to the 71st General Assembly for approval.

E. Other Promotional
With the postponement for the time being of a possible promotional video, the Committee is now in the process of investigating whether a unified "look and feel" can be established among the various entities of the denomination. In the box below you will see some of the samples presently in use. They use a mixture of fonts and formats.
The Committee does not know at this juncture what shape this unified "look and feel" may take. Perhaps it might be a single format upon which all entities can agree. Or it could be a "coordinated theme," with each entity having its own individualized expression thereof. The Committee will report its progress or success to the next Assembly.

IV ITEMS REQUIRED TO BE REPORTED TO THE GENERAL ASSEMBLY

Pursuant to paragraph E.4.o of the Instruments of the General Assembly, the Committee on Coordination has granted its approval to the undertaking of the following special relationships, which must be reported annually to the Assembly:

<table>
<thead>
<tr>
<th>Field</th>
<th>Missionary Approved</th>
<th>COC Meeting</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>Folta</td>
<td>March 1995</td>
<td>Presbytery of New York and New England</td>
</tr>
<tr>
<td>Eritrea</td>
<td>Falk</td>
<td>June 2002</td>
<td>Presbytery of New York and New England</td>
</tr>
<tr>
<td></td>
<td>Wingard</td>
<td>June 2002</td>
<td>Congregations in the Presbytery of the Midwest</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>Mekonnen</td>
<td>March 1993</td>
<td>Mid-Atlantic Presbytery and Grace OPC, Vienna, VA</td>
</tr>
<tr>
<td>Quebec</td>
<td>Westerveld</td>
<td>March 2001</td>
<td></td>
</tr>
<tr>
<td>Uganda</td>
<td>Curto</td>
<td>March 1995</td>
<td>Presbytery of the South and</td>
</tr>
</tbody>
</table>
## Appendix

### Congregations in the Presbytery of Southern California
- Okken | March 2001
- Prawius | April 1997
- Wright | April 2000

### Congregations in the Presbytery of the Midwest and in the Presbytery of Michigan and Ontario

### New Jersey

### V 2004 BUDGET FOR THE COMMITTEE

<table>
<thead>
<tr>
<th></th>
<th>2002</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
</tr>
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<tbody>
<tr>
<td><strong>Actual</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Revenue:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worldwide Outreach</td>
<td>245,000</td>
<td>245,000</td>
<td>250,000</td>
<td>270,000</td>
</tr>
<tr>
<td>Interest</td>
<td>4,250</td>
<td>20,304</td>
<td>3,500</td>
<td>5,000</td>
</tr>
<tr>
<td>Administration Fee (OPCLF)</td>
<td>21,500</td>
<td>21,000</td>
<td>24,000</td>
<td>25,000</td>
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<tr>
<td>Other Income</td>
<td>7,029</td>
<td>500</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total Revenue</strong></td>
<td>277,780</td>
<td>286,804</td>
<td>278,000</td>
<td>300,500</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th></th>
<th>2002</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Budget</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Expenses:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Staff</td>
<td>168,445</td>
<td>164,977</td>
<td>170,808</td>
<td>175,291</td>
</tr>
<tr>
<td>Planned Giving Program (detail below)</td>
<td>55,504</td>
<td>66,827</td>
<td>67,000</td>
<td>69,209</td>
</tr>
<tr>
<td>Staff Travel &amp; Training</td>
<td>467</td>
<td>1,500</td>
<td>500</td>
<td>1,500</td>
</tr>
<tr>
<td>Office Rent</td>
<td>8,250</td>
<td>8,250</td>
<td>8,250</td>
<td>8,250</td>
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<tr>
<td>Telephone</td>
<td>2,416</td>
<td>1,750</td>
<td>1,750</td>
<td>1,500</td>
</tr>
<tr>
<td>Postage</td>
<td>2,945</td>
<td>3,000</td>
<td>3,000</td>
<td>3,000</td>
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<tr>
<td>Office Equipment/Maintenance</td>
<td>607</td>
<td>1,500</td>
<td>1,000</td>
<td>1,500</td>
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<tr>
<td>Office Expenses/Copier use</td>
<td>4,367</td>
<td>6,000</td>
<td>6,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Committee Meetings</td>
<td>5,474</td>
<td>5,500</td>
<td>6,000</td>
<td>6,000</td>
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<tr>
<td>Printed Materials</td>
<td>486</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Audit</td>
<td>10,881</td>
<td>9,500</td>
<td>7,500</td>
<td>9,500</td>
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</tbody>
</table>
Promotion 9,009 6,500 7,250 7,250
Computer/Support/Supplies/
Software Upgrades 6,353 10,000 8,750 10,000
Miscellaneous 629 500 500 500
Total Expenses 275,833 286,804 289,308 300,500

Excess/(Deficiency) 1,946 0 (11,308) 0

<table>
<thead>
<tr>
<th>Planned Giving Program</th>
<th>Actual</th>
<th>Budget</th>
<th>Budget</th>
<th>Proposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Staff Travel and Expenses</td>
<td>5,452</td>
<td>10,000</td>
<td>10,000</td>
<td>10,000</td>
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<td>Staff</td>
<td>45,099</td>
<td>45,327</td>
<td>47,000</td>
<td>47,675</td>
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<td>Retainer Fee/Lifestyle Giving</td>
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<td>Newsletter</td>
<td>2,700</td>
<td>5,000</td>
<td>5,000</td>
<td>7,034</td>
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<td>Training</td>
<td>1,367</td>
<td>2,000</td>
<td>2,000</td>
<td>500</td>
</tr>
<tr>
<td>Printed Materials</td>
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<td>500</td>
<td>1,000</td>
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<td>Postage</td>
<td>17</td>
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<td>500</td>
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<td>Telephone</td>
<td>588</td>
<td>1,000</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Legal Expense</td>
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<td>500</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Promotion</td>
<td>241</td>
<td>500</td>
<td>250</td>
<td>500</td>
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<tr>
<td>Equipment/Software</td>
<td>40</td>
<td>500</td>
<td>250</td>
<td>500</td>
</tr>
<tr>
<td>Misc.</td>
<td>0</td>
<td>500</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>55,504</td>
<td>66,827</td>
<td>67,000</td>
<td>69,209</td>
</tr>
</tbody>
</table>

VI RECOMMENDATIONS

1. The Committee recommends that the 70th General Assembly approve the following Worldwide Outreach program for 2004 (see III. A, above):

<table>
<thead>
<tr>
<th></th>
<th>Committee Requests</th>
<th>COC Proposal</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$317,000</td>
<td>$265,000</td>
<td>13.55%</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>910,000</td>
<td>865,000</td>
<td>44.25%</td>
</tr>
</tbody>
</table>
Appendix

Home Missions  925,000  825,000  42.20%
Sub-total  $2,152,000  $1,955,000  100.0%

New Horizons  200,000  200,000
Coordination  270,000  270,000
Total 2004 Worldwide Outreach  $2,622,000  $2,425,000

Increase over 2003 approved budget  9.25%  1.04%

2. The Committee recommends that if the Worldwide Outreach shortfall for 2003 be greater than $100,000 (ca. 4%), the Assembly authorize the Committee on Coordination to conduct a special offering in the spring of 2004.

VII REPRESENTATIVES

The Committee selected Messrs. Phillips, Tavares, and Stahl to be its representatives to the 70th General Assembly, along with Mr. Haney, the Director of Finance and Planned Giving.

VIII ELECTIONS

The terms of the Rev. James L. Bosgraf and Ruling Elder Joseph LoGiudice III expire at this assembly. Under Standing Rule X.2.i., both men are eligible for re-election. But Mr. LoGiudice has requested that his name not be placed in nomination due to other commitments. This Assembly should elect one minister and one ruling elder to the Class of 2006.
### WORLDWIDE OUTREACH

**Total Budgets and Receipts: 1980 - 2002**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Receipts</th>
<th>WWO Increase</th>
<th>% Incr.</th>
<th>Total Budget</th>
<th>Increase</th>
<th>% Incr.</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>-6.6%</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>1,386,000</td>
<td>186,000</td>
<td>15.5%</td>
<td>95.9%</td>
</tr>
<tr>
<td>1990</td>
<td>1,179,190</td>
<td>(150,071)</td>
<td>-11.3%</td>
<td>1,500,000</td>
<td>114,000</td>
<td>8.2%</td>
<td>78.6%</td>
</tr>
<tr>
<td>1991</td>
<td>1,202,440</td>
<td>23,250</td>
<td>2.0%</td>
<td>1,605,000</td>
<td>105,000</td>
<td>7.0%</td>
<td>74.9%</td>
</tr>
<tr>
<td>1992</td>
<td>1,284,485</td>
<td>82,045</td>
<td>6.8%</td>
<td>1,400,000</td>
<td>(205,000)</td>
<td>-12.8%</td>
<td>91.7%</td>
</tr>
<tr>
<td>1993</td>
<td>1,388,158</td>
<td>103,673</td>
<td>8.1%</td>
<td>1,400,000</td>
<td>0</td>
<td>0.0%</td>
<td>99.2%</td>
</tr>
<tr>
<td>1994</td>
<td>1,484,904</td>
<td>96,746</td>
<td>7.0%</td>
<td>1,450,000</td>
<td>50,000</td>
<td>3.6%</td>
<td>102.4%</td>
</tr>
<tr>
<td>1995</td>
<td>1,536,379</td>
<td>51,475</td>
<td>3.5%</td>
<td>1,545,000</td>
<td>95,000</td>
<td>6.6%</td>
<td>99.4%</td>
</tr>
<tr>
<td>1996</td>
<td>1,659,804</td>
<td>123,425</td>
<td>8.0%</td>
<td>1,660,000</td>
<td>115,000</td>
<td>7.4%</td>
<td>100.0%</td>
</tr>
<tr>
<td>1997</td>
<td>1,859,384</td>
<td>199,580</td>
<td>12.0%</td>
<td>1,760,000</td>
<td>100,000</td>
<td>6.0%</td>
<td>105.6%</td>
</tr>
<tr>
<td>1998</td>
<td>1,849,357</td>
<td>(10,027)</td>
<td>-0.5%</td>
<td>1,880,000</td>
<td>120,000</td>
<td>6.8%</td>
<td>98.4%</td>
</tr>
<tr>
<td>1999</td>
<td>1,971,040</td>
<td>121,683</td>
<td>6.6%</td>
<td>2,050,000</td>
<td>170,000</td>
<td>9.0%</td>
<td>96.1%</td>
</tr>
<tr>
<td>2000</td>
<td>2,104,270</td>
<td>133,230</td>
<td>6.8%</td>
<td>2,225,000</td>
<td>175,000</td>
<td>8.5%</td>
<td>94.6%</td>
</tr>
<tr>
<td>2001</td>
<td>2,138,711</td>
<td>32,441</td>
<td>1.5%</td>
<td>2,318,475</td>
<td>93,475</td>
<td>4.2%</td>
<td>92.2%</td>
</tr>
<tr>
<td>2002</td>
<td>2,190,458</td>
<td>53,747</td>
<td>2.5%</td>
<td>2,350,000</td>
<td>31,525</td>
<td>1.4%</td>
<td>93.2%</td>
</tr>
<tr>
<td>2003</td>
<td>[adopted]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2004</td>
<td>[proposed]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Averages**

- Receipts: $62,161 (5.0%)
- Budget: $67,188 (4.8%) 95.2%
Appendix

**WWO: 2002 Sources of Funds**

- OPC: 88.9%
- Reserves: 10.6%
- Misc: 1.9%
- Non OPC: 0.9%

**WWO: 2002 Uses of Funds**

- CE: 5.4%
- HP: 36.5%
- NH: 7.2%
- CHMCE: 23.0%
- CPPW: 25.9%
## WORLDWIDE OUTREACH

### Use of Funds

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROGRAM SERVICES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$135,498</td>
<td>$173,950</td>
<td>$202,085</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>651,968</td>
<td>703,900</td>
<td>779,658</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>580,495</td>
<td>610,000</td>
<td>675,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>180,481</td>
<td>195,000</td>
<td>200,000</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$1,548,442</td>
<td>$1,682,850</td>
<td>$1,856,743</td>
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<tr>
<td><strong>SUPPORTING SERVICES</strong></td>
<td>971,153</td>
<td>1,072,118</td>
<td>1,126,054</td>
</tr>
<tr>
<td><strong>CASH RESERVES</strong></td>
<td>0</td>
<td>0</td>
<td>0</td>
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<tr>
<td><strong>TOTAL FUNDS USED</strong></td>
<td>$2,519,595</td>
<td>$2,754,968</td>
<td>$2,982,797</td>
</tr>
</tbody>
</table>

### WWO: Use of Funds 2002-2004

- **Reserves**
- **NH**
- **CFM**
- **CE**
- **Sppt.Serv.**
- **CHMCE**
### WORLDWIDE OUTREACH PROGRAM COMMITTEE FUND BALANCES

#### 1990-2002 balance sheets based on Auditor's report

<table>
<thead>
<tr>
<th>Date</th>
<th>Christian ED.</th>
<th>Foreign Missions</th>
<th>Home Missions</th>
<th>Coordination / G.A.</th>
<th>Total All Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Current</td>
<td>Capital/Plant</td>
<td>General</td>
<td>GA Budget</td>
<td></td>
</tr>
<tr>
<td>12/31/90</td>
<td>$55,621</td>
<td>$192,193</td>
<td>$325,715</td>
<td>$81,450</td>
<td>$3,310,429</td>
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<tr>
<td>12/31/91</td>
<td>$30,973</td>
<td>$201,772</td>
<td>$336,194</td>
<td>$84,108</td>
<td>$3,256,960</td>
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<tr>
<td>12/31/92</td>
<td>$19,142</td>
<td>$188,231</td>
<td>$325,668</td>
<td>$89,181</td>
<td>$4,197,033</td>
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<tr>
<td>12/31/93</td>
<td>$31,861</td>
<td>$187,233</td>
<td>$266,234</td>
<td>$56,735</td>
<td>$4,053,645</td>
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<tr>
<td>12/31/94</td>
<td>$36,077</td>
<td>$184,771</td>
<td>$306,627</td>
<td>$40,670</td>
<td>$4,007,654</td>
</tr>
<tr>
<td>12/31/95</td>
<td>$31,690</td>
<td>$191,822</td>
<td>$298,653</td>
<td>$43,769</td>
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<tr>
<td>12/31/96</td>
<td>$18,096</td>
<td>$201,819</td>
<td>$492,794</td>
<td>$56,844</td>
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<tr>
<td>12/31/97</td>
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<td>$221,096</td>
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<td>12/31/98</td>
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<td>$234,543</td>
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<td>$101,991</td>
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<tr>
<td>12/31/99</td>
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<td>$238,664</td>
<td>$590,567</td>
<td>$137,121</td>
<td>$4,239,884</td>
</tr>
<tr>
<td>12/31/2000</td>
<td>$0</td>
<td>$255,441</td>
<td>$644,053</td>
<td>$163,689</td>
<td>$4,007,654</td>
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<tr>
<td>12/31/2001</td>
<td>$0</td>
<td>$256,674</td>
<td>$577,453</td>
<td>$191,629</td>
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<td>12/31/2002</td>
<td>$0</td>
<td>$268,930</td>
<td>$528,535</td>
<td>$212,167</td>
<td>$4,007,654</td>
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</table>

**Notes:**
- **Christian ED.**
  - **General**
  - **CapitaVPlan**
  - **Other**
- **Foreign Missions**
  - **General**
  - **CapitaVPlant**
  - **Contingent**
  - **Special Proj.**
  - **Other**
- **Home Missions**
  - **General**
  - **Contingent**
  - **Church Ext.**
  - **Special Proj.**
  - **Plant**
  - **Other**
- **Coordination / G.A.**
  - **General**
  - **GA Budget**
  - **GA Travel**
  - **Other**
- **Total CHMCE**
- **Total All Funds**

**Auditor's Report Notes:**
- **Total CE**
  - **$573,529**
  - **$568,940**
  - **$533,041**
  - **$517,129**
  - **$527,475**
  - **$522,165**
  - **$712,709**
  - **$699,202**
  - **$726,200**
  - **$629,231**
  - **$589,494**
  - **$583,412**
  - **$797,465**

**Foreign Missions:**
- **Total CFM**
  - **$1,308,774**
  - **$1,181,091**
  - **$2,111,309**
  - **$1,873,095**
  - **$2,072,435**
  - **$1,674,398**
  - **$1,836,348**
  - **$2,080,304**
  - **$2,182,417**
  - **$2,186,027**
  - **$1,955,664**

**Home Missions:**
- **General**
  - **($44,463)**
  - **($7,738)**
  - **($2,626)**
  - **$99,556**
  - **$156,080**
  - **$156,138**
  - **$153,210**
  - **$193,197**
  - **$151,301**
  - **$41,227**
  - **$0**
  - **$0**

**Coordination / G.A.**
- **General**
  - **($2,421)**
  - **($506)**
  - **$450**
  - **($2,051)**
  - **$231**
  - **$1,296**
  - **$575**
  - **$291**
  - **$4,522**
  - **$0**
  - **$0**
  - **$0**

**Total All Funds:**
- **$3,310,429**
- **$3,256,960**
- **$4,197,033**
- **$4,053,645**
- **$4,007,654**
- **$4,239,884**
- **$4,315,553**
- **$4,470,320**
- **$4,778,617**
- **$5,009,932**
- **$4,956,385**
- **$5,301,304**

**Audit Notes:**
- **Total CHMCE**
  - **$1,286,433**

**Appraisal Notes:**
- **Total All Funds**
  - **$325,798**
### WORLDWIDE OUTREACH

**Combined General Funds: Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</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>$2,190,458</td>
<td>$2,420,000</td>
<td>$2,622,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>21,996</td>
<td>22,500</td>
<td>22,500</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>39,706</td>
<td>36,200</td>
<td>38,700</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$2,252,160</td>
<td>$2,478,700</td>
<td>$2,683,200</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$135,498</td>
<td>$173,950</td>
<td>$202,085</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>651,968</td>
<td>703,900</td>
<td>779,658</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>580,495</td>
<td>610,000</td>
<td>675,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>180,481</td>
<td>195,000</td>
<td>200,000</td>
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<tr>
<td><strong>Total Program Services</strong></td>
<td>$1,548,442</td>
<td>$1,682,850</td>
<td>$1,856,743</td>
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<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$112,928</td>
<td>$159,497</td>
<td>$171,415</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>329,544</td>
<td>369,082</td>
<td>376,139</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>252,848</td>
<td>254,231</td>
<td>278,000</td>
</tr>
<tr>
<td>Coordination</td>
<td>275,833</td>
<td>289,308</td>
<td>300,500</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$971,153</td>
<td>$1,072,118</td>
<td>$1,126,054</td>
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<tr>
<td><strong>Total Expenses</strong></td>
<td>$2,519,595</td>
<td>$2,754,968</td>
<td>$2,982,797</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($267,435)</td>
<td>($276,268)</td>
<td>($299,597)</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>From (to) CCE cash reserves</td>
<td>$22,164</td>
<td>$81,947</td>
<td>$50,000</td>
</tr>
<tr>
<td>From (to) CFM cash reserves</td>
<td>151,920</td>
<td>166,782</td>
<td>224,597</td>
</tr>
<tr>
<td>From (to) CHMCE cash reserves</td>
<td>95,297</td>
<td>36,231</td>
<td>25,000</td>
</tr>
<tr>
<td>From (to) NH cash reserves</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>From (to) COC cash reserves</td>
<td>(1,946)</td>
<td>11,308</td>
<td>0</td>
</tr>
<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>$287,435</td>
<td>$276,268</td>
<td>$299,597</td>
</tr>
</tbody>
</table>

**Notes:**

2002 "Actual": Based on Auditor's reports
2003 "Approved": Based on Committees' reports, allocated as near as possible in the same manner as the Auditor.
2004 "Requested": Based on amounts requested by the Committees in their annual reports, allocated as near as possible in the same manner as the Auditor.

Supporting Services: All salary and benefits for staff have now been allocated as Supporting Services.
### COMMITTEE ON CHRISTIAN EDUCATION
**General Fund: Revenue and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</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>$218,986</td>
<td>$265,000</td>
<td>$317,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>400</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>6,876</td>
<td>6,500</td>
<td>6,500</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$226,262</td>
<td>$271,500</td>
<td>$323,500</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>Ministerial training</td>
<td>$69,800</td>
<td>$89,950</td>
<td>$110,000</td>
</tr>
<tr>
<td>Training services</td>
<td>2,690</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Ordained Servant</td>
<td>31,305</td>
<td>31,000</td>
<td>32,500</td>
</tr>
<tr>
<td>MTI-OPC</td>
<td>31,703</td>
<td>50,000</td>
<td>56,585</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$135,498</td>
<td>$173,950</td>
<td>$202,085</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General administrative and Promotion</td>
<td>112,928</td>
<td>159,497</td>
<td>171,415</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$248,426</td>
<td>$333,447</td>
<td>$373,500</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($22,164)</td>
<td>($61,947)</td>
<td>($50,000)</td>
</tr>
<tr>
<td>Funding of Deficit (Surplus):</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inter-fund transfers</td>
<td>$22,164</td>
<td>$61,947</td>
<td>$50,000</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>$22,164</td>
<td>$61,947</td>
<td>$50,000</td>
</tr>
</tbody>
</table>

**Note:**
The salary and benefits paid to the General Secretary have been allocated as follows:
25% to New Horizons, 75% to Christian Education.
## COMMITTEE ON FOREIGN MISSIONS
General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</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>$806,395</td>
<td>$885,000</td>
<td>$910,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>19,195</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>4,002</td>
<td>1,200</td>
<td>1,200</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$829,592</td>
<td>$906,200</td>
<td>$931,200</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></td>
<td>$703,900</td>
<td>$779,658</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administration</td>
<td>$320,665</td>
<td>$349,782</td>
<td>$356,839</td>
</tr>
<tr>
<td>Promotion</td>
<td>8,879</td>
<td>19,300</td>
<td>19,300</td>
</tr>
<tr>
<td>Total Supporting Services</td>
<td>$329,544</td>
<td>$369,082</td>
<td>$376,139</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$981,512</td>
<td>$1,072,982</td>
<td>$1,155,797</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($151,920)</td>
<td>($166,782)</td>
<td>($224,597)</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</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>151,920</td>
<td>166,782</td>
<td>224,597</td>
</tr>
<tr>
<td>Deficit (Surplus) funded</td>
<td>$151,920</td>
<td>$166,782</td>
<td>$224,597</td>
</tr>
</tbody>
</table>

**Notes:**

The salary and benefits paid to all employees have been allocated to administration.

Missionary Support figures include funding of shortfalls and anticipated shortfalls in the Direct Missionary Support Fund. The shortfalls are $222,264 and $268,832 and $299,464 for 2002, 2003, and 2004 respectively.
## COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

**General Fund: Revenues and Expenses**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</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>$739,596</td>
<td>$825,000</td>
<td>$925,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>2,401</td>
<td>2,500</td>
<td>2,500</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>(3,951)</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$738,046</td>
<td>$828,000</td>
<td>$928,000</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>$408,315</td>
<td>$391,100</td>
<td>$450,000</td>
</tr>
<tr>
<td>Regional home missionaries</td>
<td>124,390</td>
<td>163,900</td>
<td>150,000</td>
</tr>
<tr>
<td>Other church extension</td>
<td>47,790</td>
<td>55,000</td>
<td>75,000</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$580,495</td>
<td>$610,000</td>
<td>$675,000</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office &amp; administrative</td>
<td>$241,972</td>
<td>$249,731</td>
<td>$259,000</td>
</tr>
<tr>
<td>Promotion</td>
<td>10,876</td>
<td>4,500</td>
<td>19,000</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$252,848</td>
<td>$254,231</td>
<td>$278,000</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$833,343</td>
<td>$864,231</td>
<td>$953,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>($95,297)</td>
<td>($36,231)</td>
<td>($25,000)</td>
</tr>
</tbody>
</table>

**Funding of Deficit (Surplus):**

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-fund transfers</td>
<td>$95,297</td>
<td>$36,231</td>
<td>$25,000</td>
</tr>
<tr>
<td>Decrease (increase) in cash</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Deficit (Surplus) funded</strong></td>
<td>$95,297</td>
<td>$36,231</td>
<td>$25,000</td>
</tr>
</tbody>
</table>

**Note:**
The salary and benefits paid to all employees have been allocated entirely to administration.
### NEW HORIZONS
General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$180,481</td>
<td>$195,000</td>
<td>$200,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td>180,481</td>
<td>195,000</td>
<td>200,000</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

Funding of Deficit (Surplus):
- Inter-fund transfers: $0, $0, $0
- Decrease (increase) in cash: $0, $0, $0
- Deficit (Surplus) funded: $0, $0, $0

### COMMITTEE ON COORDINATION
General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 2002</th>
<th>Approved 2003</th>
<th>Requested 2004</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$245,000</td>
<td>$250,000</td>
<td>$270,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$32,779</td>
<td>28,000</td>
<td>30,500</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$277,779</td>
<td>$278,000</td>
<td>$300,500</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Services</td>
<td>$275,833</td>
<td>$289,308</td>
<td>300,500</td>
</tr>
<tr>
<td><strong>EXCESS (Deficit)</strong></td>
<td>$1,946</td>
<td>($11,308)</td>
<td>$0</td>
</tr>
</tbody>
</table>

Funding of Deficit (Surplus):
- Decrease (increase) in cash: $(1,946), $11,308, $0
## WORLDWIDE OUTREACH
Percent of Approved Budget Funded: By Committee 1983-2002

### CHRISTIAN EDUCATION

<table>
<thead>
<tr>
<th>Year</th>
<th>Funded</th>
<th>Budget</th>
<th>% Funded</th>
<th>Budget</th>
<th>% Funded</th>
<th>Budget</th>
<th>% Funded</th>
</tr>
</thead>
<tbody>
<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>
</tr>
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<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>
</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>
</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>
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<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>
</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>
</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>
</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>
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<tr>
<td>1991</td>
<td>95,650</td>
<td>145,000</td>
<td>66.0</td>
<td>492,016</td>
<td>632,000</td>
<td>77.9</td>
<td>397,293</td>
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<tr>
<td>1992</td>
<td>114,950</td>
<td>145,000</td>
<td>79.3</td>
<td>539,491</td>
<td>539,000</td>
<td>100.1</td>
<td>385,667</td>
</tr>
<tr>
<td>1993</td>
<td>145,035</td>
<td>145,000</td>
<td>100.0</td>
<td>541,013</td>
<td>539,000</td>
<td>100.4</td>
<td>456,878</td>
</tr>
<tr>
<td>1994</td>
<td>163,628</td>
<td>157,016</td>
<td>104.2</td>
<td>576,401</td>
<td>554,173</td>
<td>104.0</td>
<td>477,055</td>
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<tr>
<td>1995</td>
<td>153,628</td>
<td>160,000</td>
<td>96.0</td>
<td>608,044</td>
<td>600,000</td>
<td>101.3</td>
<td>500,000</td>
</tr>
<tr>
<td>1996</td>
<td>166,251</td>
<td>165,000</td>
<td>100.8</td>
<td>674,646</td>
<td>665,000</td>
<td>101.5</td>
<td>529,851</td>
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<tr>
<td>1997</td>
<td>173,324</td>
<td>165,000</td>
<td>105.0</td>
<td>750,120</td>
<td>710,000</td>
<td>105.7</td>
<td>601,010</td>
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<tr>
<td>1998</td>
<td>138,587</td>
<td>165,000</td>
<td>84.0</td>
<td>786,687</td>
<td>760,000</td>
<td>103.5</td>
<td>590,082</td>
</tr>
<tr>
<td>1999</td>
<td>187,691</td>
<td>204,000</td>
<td>92.0</td>
<td>815,530</td>
<td>815,000</td>
<td>100.1</td>
<td>624,464</td>
</tr>
<tr>
<td>2000</td>
<td>205,665</td>
<td>230,000</td>
<td>89.4</td>
<td>825,455</td>
<td>870,000</td>
<td>101.4</td>
<td>691,309</td>
</tr>
<tr>
<td>2001</td>
<td>191,596</td>
<td>242,725</td>
<td>78.9</td>
<td>861,432</td>
<td>864,500</td>
<td>99.6</td>
<td>695,663</td>
</tr>
<tr>
<td>2002</td>
<td>218,966</td>
<td>250,000</td>
<td>87.6</td>
<td>806,395</td>
<td>850,000</td>
<td>94.9</td>
<td>739,596</td>
</tr>
</tbody>
</table>

1983-2002 Average: 89.2  100.6  93.7
Last 5 Years Average: 86.4  99.9  95.0

### FOREIGN MISSIONS

### HOME MISSIONS

### Percent of Budget Funded: By Committee 1983 - 2002

![Graph showing percent of budget funded by committee from 1983 to 2002]
## The Orthodox Presbyterian Church
### Unrestricted Liquid Cash Reserve Levels

<table>
<thead>
<tr>
<th>Year</th>
<th>CE</th>
<th>MTIOPC Capital</th>
<th>Capital/Plant</th>
<th>Contingent</th>
<th>Other</th>
<th>Total CE</th>
<th>FM</th>
<th>General</th>
<th>Contingent</th>
<th>Other</th>
<th>Total CFM</th>
<th>HY</th>
<th>General</th>
<th>Contingent</th>
<th>Plan</th>
<th>Other</th>
<th>Total CHMCE</th>
<th>Other</th>
<th>COC</th>
<th>General</th>
</tr>
</thead>
<tbody>
<tr>
<td>1994</td>
<td>254,606</td>
<td>264,547</td>
<td>308,608</td>
<td>212,644</td>
<td>216,772</td>
<td>408,898</td>
<td>384,386</td>
<td>408,698</td>
<td>520,899</td>
<td>584,909</td>
<td>529,522</td>
<td>491,952</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1995</td>
<td>255,527</td>
<td>265,468</td>
<td>309,529</td>
<td>213,555</td>
<td>217,743</td>
<td>409,909</td>
<td>385,297</td>
<td>409,809</td>
<td>522,910</td>
<td>587,067</td>
<td>531,641</td>
<td>494,003</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1996</td>
<td>256,448</td>
<td>266,389</td>
<td>310,450</td>
<td>214,466</td>
<td>218,714</td>
<td>410,919</td>
<td>386,208</td>
<td>410,819</td>
<td>525,031</td>
<td>589,125</td>
<td>533,760</td>
<td>496,054</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Notes
- **CE**: General MTIOPC Capital Capital/Plant Contingent Other Total CE
- **FM**: General Contingent Other Total CFM
- **HY**: General Contingent Plan Other Total CHMCE
- **COC**: General
- **Other**: Total Agencies
- **CHMCE**: Liquid Cash Reserves

### Chart

![Liquid Cash Reserves](chart.png)
REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES
TO THE 70th GENERAL ASSEMBLY

I INTRODUCTION
II OVERVIEW
III ADMINISTRATION
IV FOREIGN MINISTRIES
V HOME MINISTRIES
VI REPORT ON COMMITTEE POLICIES
VII ELECTIONS
VIII RECOMMENDATIONS
PROPOSED BUDGET 2004
FINANCIAL REPORT

"Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'" Matt. 25:34-40

I INTRODUCTION

These are certainly sobering words. Jesus envisions the last judgment and sets before us the reason He will admit or exclude people from entering heaven's glory. If this were all we had of His teachings, we would conclude that He preached a gospel of good works. Thankfully, in view of the Scriptural doctrine of total depravity, this is not all He preached. He clearly sounded a gospel of salvation by grace through faith, cf., John 6:35-40. The wonder of Jesus' message is that although good works are required, they are not required to get into His kingdom, cf., John 3. What this passage in Matthew 25 does teach us is that although works are required at the end, the beginning and seal of entry is the grace of God.

What makes this passage so sobering is the requirement of works at the end. Here Jesus narrows the scope of works to what we call diaconal works. This is not to deny the other works God commands in the Bible insofar as Jesus says, "If you love Me, keep My commandments" (John 14:15). So, it should be clear that He has more in mind than diakonal works. On the other hand, by focusing on diakonal works in this way, He emphasizes their importance. They are not more important than other works, such as worshipping God, but they are very important. The believer cannot afford to neglect doing these works properly.

Perhaps it is this importance that has led the church to debate these matters so vigorously. At the center of this debate lies Matthew 25:34ff. Especially in modern times this debate has faced the church.

No doubt all will agree that the diaconal task is of crucial importance for the individual,
and, by necessary implication, for the church. It is with this in mind that the Committee on Diaconal Ministries seeks to exercise obedience to Jesus as we seek to minister to the brethren in accordance to the Scripture and the instructions of the Orthodox Presbyterian Church.

II OVERVIEW

The chart below provides a comparison and overview of the ministry of this Committee for the years 2001 and 2002.

<table>
<thead>
<tr>
<th></th>
<th>2001 Actual</th>
<th>2002 Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$14,648 (7%)</td>
<td>$15,007 (6%)</td>
</tr>
<tr>
<td>Ministry Foreign</td>
<td>49,000 (22%)</td>
<td>54,000 (22%)</td>
</tr>
<tr>
<td>Ministry USA</td>
<td>155,330 (71%)</td>
<td>173,979 (72%)</td>
</tr>
</tbody>
</table>

$218,978 $242,986

In 2002 this Committee disbursed $242,986. This is $24,008 more than the disbursements during 2001. It is interesting to note that the percentages spent on each area stayed about the same. As of the end of the fiscal year 2002 the Committee holds $286,619.00 in our Janus Money Market Fund. This is not very much if we were to have a major medical need not otherwise covered by insurance.

Notice that the administrative costs continue to be very low. Since we are not inclined to presume upon the good graces of the members of this Committee who have donated some of the administrative costs to this Committee, we continue to budget what we estimate is closer to the actual administrative costs of the Committee.

Year 2002 saw disbursements of $5,000 more in the "Ministry Foreign" category, primarily because we sent $20,000 to Sudan to provide relief to the believers there. The Ministry USA fund disbursed about $18,700 more than in 2001.

III ADMINISTRATION

The Committee consists of seven members, three ministers, two ruling elders and two deacons. The ministers are the Revs. Leonard Coppes (Secretary-Treasurer), David King (President), and Ronald Pearce. The ruling elders are Messrs. Frode Jensen and George MacKenzie. The deacons are Messrs. Roy Ingelse (Vice-President) and Robert Wright.

The Committee met twice during 2002 – once in the spring and once in the fall. The first meeting was held in Denver and the second via phone conference. These meetings are presided over by the President. Our Vice-president is responsible to take charge of the meetings in the absence of the President. The Secretary-Treasurer is responsible to maintain much of the correspondence for the Committee and to keep the financial records (including making disbursements and keeping a record of the monthly financial status of the Committee). He is responsible to make a full and detailed report of his activities to the entire Committee when it meets. He also sends each member a monthly financial statement to keep them abreast of Committee activities and status.

The executive committee consisting of the three officers makes most decisions between the Committee meetings. Budgeted items and providing for insurance premium payments for ministers who are unable otherwise to have such coverage do not require any action of the executive Committee, but the Secretary-Treasurer is authorized to take care of these matters. If there are any questions about any item, he consults the executive committee for
Appendix

help in making a decision or for advice. Other decisions are made by the executive Committee or by the entire Committee.

Request for aid may come to the Committee through any member of the Committee. A local session or diaconal board should normally examine requests before sending them to the Presbytery. If they find themselves unable to meet the need financially, they may appeal to the Presbytery diaconal committee for help and advice. If that committee is unable to provide the needed help, they may appeal to this General Assembly Committee. This Committee expects the request to come before it with the needed financial statements from the needy party and the recommendations of the nearer court(s) of jurisdiction. Only in the most rare instances does the Committee on Diaconal Ministries provide help apart from the help and advice of a closer court of jurisdiction. This is for at least three reasons. First, the General Assembly has specifically directed us to follow such a policy. Second, often needy parties need personal ministry, and it is usually much more practicable that this be done by someone more local than we are. Third, there is almost always the need for financial or medical counsel and help in preparing the needed documentation to appeal to the Presbytery and, perhaps, this Committee.

IV FOREIGN MINISTRIES

The financial report will show that budgeted disbursements to foreign ministries include help given through our missionaries in Lebanon, Sudan, Suriname, Kenya, Japan, Eritrea, and Uganda.

As in years past, the $4,500 given to help in Kenya all went for the medical work. It brought much needed medical aid to thousands. As always, it is our policy that we give aid only when we can also offer the clear preaching of the gospel. This was only half of the budgeted amount. The rest was withheld in consultation with the Committee on Foreign Ministries and because the OPC ceased to have personnel laboring in this field. Later, upon the request of the Committee on Foreign Missions, the remaining $4,500 of the funds budgeted for Kenya was redirected to the Ugandan field. The $1,500 sent to Suriname was disbursed through our missionaries there as they see fit. Eritrean aid ($3,500) was sent through our Committee on Foreign Missions to help relieve those ravaged by war in that area. The Japanese causes are relief to the destitute, scholarship aid, aid to the center for the blind, and help for the rehabilitation center. Our gifts are small, but as always, such benevolences can use every penny they receive.

The Committee sent $20,000 in special relief aid through Rev. Victor Atallah earmarked for persecuted Presbyterian churches in Sudan.

At our fall meeting we received an appeal from the Presbytery of the South to help them as they minister in Haiti. They were in the process of receiving two Haitian ministers into the OPC and had established a special committee to assist those ministers as they worked to relieve the effects of the hurricane that had devastated their people. After some serious thought we approved a gift of $10,000. Half of the money has already been sent. The rest is to be sent after we receive a report on the disposition of the first gift and a request from their committee. It is a very exciting and blessed thing to see the Lord working through the OPC in such an innovative and unanticipated way.

V HOME MINISTRIES

Once again we report that home ministries continues largely to be focused on making
certain the church’s employees and retirees have adequate hospitalization insurance. In the past some of our ministers have been caught without insurance when they faced various serious medical problems. The result was that the church sought to care for its own in obedience to the command of the Lord. But the costs were very high. In recent years we thank the Lord that we have not faced such a situation. We trust this is because all of the ministers have hospitalization and major medical coverage. We continue to urge our Presbyteries to see to this matter when calls come before them. It would also be appropriate for Presbytery diaconal committees to interview all of the ministers on the Presbytery’s roll seeking to make certain they all have proper coverage.

It is interesting that in spite of the increased cost of insurance premiums, the disbursement for this cause decreased in 2002. This was due to various reasons. We expect an increased outlay in 2003.

For many years we have helped support students in Philadelphia, enabling their parents to remove them from the dangers, physical and spiritual, threatening them in the public schools. Elsewhere in the nation we have helped parents remove their students from similar dangers. The amount of money we direct to this ministry is small, but the effect on the life of each child is major. For the last two years such gifts have gone only to students in inner city Philadelphia. The Committee on Christian Education was started with a view, among other things, to promoting Christian day schools. However, we understand that that Committee feels other tasks they have undertaken have made it impracticable for them to provide any kind of financial aid for Christian day school education. Several years ago the General Assembly gave this orphaned cause to the Committee on Diaconal Ministries. The need truly has a dual source. It is both educational and diaconal in stimulus. The latter stimulus underlies the work of this Committee. In 2002 it appears that the local churches have been able to meet the needs of those who made a request, or they have determined not to go to their Presbyteries with such requests. We know of some situations in which the churches met the need.

Certainly, we rejoice in the great material blessing the Lord has heaped upon those of us who constitute the OPC. Our material needs have been wonderfully provided. In that regard, we wish to commend the Presbyteries for the good work they are doing in marshalling and applying diaconal help to those within their bounds. Several calls to this Committee from pressured and distressed persons have been passed on to the Presbyteries and their response has been adequate to relieve the need and anxiety of their fellow believers. May the Lord be praised. Within the memory of some of the members of this Committee, there was a time when the Presbyteries were not called upon to help their membership or were unable to help when asked.

VI POLICIES

In response to the request from the 69th GA we submit the following statement of policies and procedures:

1. In the case of discretionary budget items, funds are dispersed first to the church and then to the non-churched.
2. We work first through the OPC, and then through churches with whom we have fraternal relations.
3. Other working procedures and policies.
   a. With reference to the total budget approved by the GA, monies are disbursed routinely by treasurer to designated recipients.
b. The approved budget may be adjusted upon advice from the CFM with regard to the missions they supervise.

c. The budget for non GA mission works not directly under the OPC GA are disbursed upon the direction of CDM but only in conjunction with a request of the overseeing OPC judicatory.

d. The budget for USA disbursements:

(1) Special relief, emergency medical aid and disaster relief funds are disbursed normally upon the request and co-operation of the Presbytery diaconal committees. If a decision must be made in an emergency situation, the executive committee is contacted to make the decision.

Procedure:

(a) Upon receiving the request from an individual normally he or she is advised to contact his session or Presbytery.

(b) If the request comes from a Presbytery (perhaps via its diaconal committee),

(i) The secretary seeks to make certain the request is in the correct form (that we have written documentation of the Presbytery’s or committee’s actions or decision),

(ii) That the Presbytery has done what it can to raise the needed funds (sometimes advice is proffered as to steps to be taken toward raising the funds or reducing the need by negotiation, etc.), and

(iii) That the proper documentation is available to help this Committee in its determination (e.g., budget statements from the person making the initial request, etc.).

(2) Hospitalization premiums – the secretary-treasurer is authorized to disburse needed hospitalization funds upon his own discretion under the specifications and limitations of the approved budget. In unusual circumstances, the executive committee is contacted to make the decision.

(3) Pension payments. These funds are disbursed according to the budgeted items approved by the Committee. Consultation has been sought with the Committee on Pensions.

(4) Payments to the Committee on Pensions. These funds are disbursed according to approved budget and in consultation with the Committee on Pensions.

(5) Philadelphia scholarship funds are designated by the General Assembly and in consultation with the Emmanuel OPC. Emmanuel submits yearly reports detailing the recipients (who are OPC members), the amount given to each one, and the services rendered to the church in return.

(6) Other scholarships are disbursed upon the approval of the Committee. Applicants are asked to be open to the Committee’s financial counsel, to submit a detailed financial report (if the applicant is a pastor a report on the church’s financial status is to be submitted), and to consult with their Presbytery.

(7) Infirm minister fund. Normally the person in question has been working with his Presbytery. If he has not been doing this, he is advised to contact his Presbytery. Applicants are requested to submit a financial statement, to seek alternative sources of financial aid before pursuing the church’s aid (Medicare, medic aid, etc.), to seek to negotiate a reduction of debt with creditors, to submit to the Committee’s financial advice, to continue to work with and through their Presbytery. Under unusual circumstances emergency aid may be granted at the direction of the Committee.

Emergencies and special circumstances may require the Committee to deviate from the procedures outlined above.
VII  ELECTIONS

Currently the Committee consists of:

<table>
<thead>
<tr>
<th>Class</th>
<th>Minister</th>
<th>Elder</th>
<th>Deacon</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>David W. King</td>
<td>George S. MacKenzie</td>
<td>Roy W. Ingelse (vice-pres.)</td>
</tr>
<tr>
<td>2004</td>
<td>Ronald Pearce</td>
<td>Frode M. Jensen</td>
<td>Robert J. Wright, Jr.</td>
</tr>
<tr>
<td>2003</td>
<td>Leonard J. Coppes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(secr.-treas.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Terms expiring at this Assembly: Leonard J. Coppes, Roy W. Ingelse, and Robert J. Wright.

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.

VIII  RECOMMENDATIONS

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

2. 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, and to make certain that the call includes a provision for adequate retirement and for payment of hospitalization, surgical, and major medical insurance.

3. That the General Assembly request the Presbyteries to investigate whether all their ministers have adequate medical insurance coverage and retirement provision including looking into the sufficiency of co-pay and other alternatives.

4. That for the year 2004 the General Assembly request the churches of the OPC to support the work of this Committee at the suggested rate of $29.00 per communicant member.

PROPOSED BUDGET 2004

<table>
<thead>
<tr>
<th>General fund</th>
<th>2002 Actual</th>
<th>2003 Budget</th>
<th>2004 Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Off/Administration</td>
<td>1,222.76</td>
<td>2,000.00</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Com travel</td>
<td>2,434.30</td>
<td>5,500.00</td>
<td>5,500.00</td>
</tr>
<tr>
<td>Salary Sec.</td>
<td>10,000.00</td>
<td>10,000.00</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Accounting</td>
<td>1,350.00</td>
<td>1,500.00</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Total</td>
<td>15,007.06</td>
<td>19,000.00</td>
<td>19,000.00</td>
</tr>
<tr>
<td>Diaconal Ministries - Foreign</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eritrea</td>
<td>3,500.00</td>
<td>3,500.00</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Uganda</td>
<td>7,500.00</td>
<td>3,000.00</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Sudan</td>
<td>4,000.00</td>
<td>4,000.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Lebanon</td>
<td>5,000.00</td>
<td>5,000.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Kenya</td>
<td>4,500.00</td>
<td>9,000.00</td>
<td>-</td>
</tr>
<tr>
<td>Surinam</td>
<td>1,500.00</td>
<td>1,500.00</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Japan</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Relief 1,000.00 1,000.00 1,000.00
Bl Cntr 500.00 500.00 500.00
Rehab 500.00 500.00 500.00
Scholarship 1,000.00 1,000.00 1,000.00
Emerg. Relief - 0.0 29,000.00
Dis-Emerg Relief 25,000.00 12,000.00 12,000.00
Total 54,000.00 41,000.00 64,000.00

Diaconal Ministries - USA
Special Relief 5,650.00 15,000.00 15,000.00
Emergency Medical - 24,000.00 24,000.00
Student Scholarships
Phila. 12,700.00 12,700.00 12,700.00
Other - 9,000.00 9,000.00
Hosp. Premiums 102,328.68 100,000.00 120,000.00
COP 35,000.00 75,000.00 0.0
AIMWOF -
Pension Fund 18,300.00 44,000.00 44,000.00
Other - 49,000.00 49,000.00
Total 173,978.68 328,700.00 273,700.00
Total General Budget $241,885.74 388,700.00 356,700.00
Total receipts 2000 303,851.05
Total disbursements 242,985.74
Difference +60,865.31

Richard P. Heider, CPA, James C. Tanner, CPA, David M. Dirks, CPA
HEIDER, TANNER, & DIRKS, INC.
CERTIFIED PUBLIC ACCOUNTANT'S

The Committee on Diaconal Ministries of the Orthodox Presbyterian Church, Thornton, Colorado

We have reviewed the accompanying statement of assets, liabilities and net assets - cash basis of the Committee on Diaconal Ministries of the Orthodox Presbyterian Church as of December 31, 2002, and the related statements of receipts, disbursements and changes in net assets - cash basis and cash flows - cash basis for the year then ended, in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of the Committee's management.

A review consists principally of inquiries of Committee personnel and analytical procedures applied to financial data. It is substantially less in scope than an audit 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, we do not express such an opinion.

Based on our review, we are not aware of any material modifications that should be
made to the accompanying financial statements in order for them to be in conformity with
the cash basis of accounting, as described in Note 2.
Our review was made for the purpose of expressing limited assurance that there are
no material modifications that should be made to the financial statements in order for them
to be in conformity with the cash basis of accounting, as described in Note 2. The information
in the accompanying Schedules is presented only for supplementary analysis purposes. Such
information has been subjected to the inquiry and analytical procedures applied in the review
of the basic financial statements. This information is presented on the cash basis of
accounting, and we are not aware of any material modifications that should be made thereto.

HEIDER, TANNER, & DIRKS, INC.
March 31, 2003

COMMITTEE ON DIACONAL MINISTRIES
of the Orthodox Presbyterian Church

STATEMENT OF ASSETS, LIABILITIES AND NET ASSETS -
CASH BASIS
December 31, 2002

Assets (all current)
Cash in bank checking $21,388
share account 85,907
Money Market account 286,619
Loan receivable 300
Total assets $400,214

Liabilities
Net Assets
Unrestricted 400,214
Temporarily restricted -
Total net assets 400,214
Total liabilities and net assets $400,214

STATEMENT OF RECEIPTS, DISBURSEMENTS AND CHANGES IN NET ASSETS
CASH BASIS
Year ended December 31, 2002

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General - OP churches</td>
<td>$270,554</td>
<td>$ 22,188</td>
<td>$292,742</td>
</tr>
<tr>
<td>General - OP other</td>
<td>2,560</td>
<td>5,696</td>
<td>8,256</td>
</tr>
<tr>
<td>General - Non-OP Sources</td>
<td>-</td>
<td>2,375</td>
<td>2,375</td>
</tr>
</tbody>
</table>
### STATEMENT OF CASH FLOWS – CASH BASIS

<table>
<thead>
<tr>
<th>Cash Flows From Operating Activities</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Excess of receipts or (disbursements)</td>
<td>84,183</td>
<td>(19,428)</td>
</tr>
<tr>
<td>Cash provided (used) by operations</td>
<td></td>
<td>64,755</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cash Flows From Investing Activities</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash invested in money market account</td>
<td>3,890</td>
<td></td>
</tr>
<tr>
<td>Cash used by operations</td>
<td></td>
<td>(3,890)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cash Flows From Financing Activities</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Loans made</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Collections on loans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash provided (used) by financing activities</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Net Increase (Decrease) In Cash</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash, December 31, 2000</td>
<td>53,430</td>
<td></td>
</tr>
<tr>
<td>Cash, December 31, 2001</td>
<td>113,295</td>
<td></td>
</tr>
</tbody>
</table>

### NOTES TO FINANCIAL STATEMENTS
December 31, 2002

Note 1 - Organization And Purpose
The Committee on Diaconal Ministries of the Orthodox Presbyterian Church (the “Committee”) receives funds primarily from Orthodox Presbyterian Churches and church members to support various domestic and foreign ministries and various retired ministers as directed by the Committee members.
Note 2 - Summary Of Significant Accounting Policies

Accounting Method: The Committee's policy is to prepare its financial statements on the cash basis of accounting, which is a comprehensive basis of accounting other than generally accepted accounting principles. Accordingly, income is recorded when received, rather than when pledged or earned, and expenses are recorded when paid rather than when the obligation is incurred.

Cash and Cash Equivalents: Cash is deposited in two accounts, checking and "share" or savings, maintained at the Space Age Federal Credit Union, Aurora, Colorado. There are no cash equivalents.

Note 3 - Restricted And Unrestricted Receipts And Net Assets

Contributions received are recorded as increases in unrestricted or temporarily restricted net assets, depending on the nature of any donor restrictions. There are no permanently restricted net assets.

Note 4 - Loans Receivable

The Committee makes loans to recipients in cases where the recipient requests a loan instead of a grant or donation. Loans are non-interest bearing, and any unrepaid balances are forgiven after seven years. At December 31, 2002, there was one loan outstanding with a remaining balance of $300.

SUPPLEMENTARY INFORMATION

Year ended December 31, 2002

Schedule 1 - Administrative Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$10,000</td>
</tr>
<tr>
<td>Office expense</td>
<td>1,223</td>
</tr>
<tr>
<td>Travel and meals</td>
<td>2,434</td>
</tr>
<tr>
<td>Accounting fees</td>
<td>1,350</td>
</tr>
<tr>
<td>Total</td>
<td>15,007</td>
</tr>
</tbody>
</table>

Schedule 2 - Foreign Ministries Disbursements

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kenya Hospital</td>
<td>$4,500</td>
</tr>
<tr>
<td>Lebanon</td>
<td>5,000</td>
</tr>
<tr>
<td>Sudan</td>
<td>4,000</td>
</tr>
<tr>
<td>Eritrea</td>
<td>3,500</td>
</tr>
<tr>
<td>Surinam</td>
<td>1,500</td>
</tr>
<tr>
<td>Uganda</td>
<td>7,500</td>
</tr>
<tr>
<td>Japan - Relief</td>
<td>$1,000</td>
</tr>
<tr>
<td>Scholarship</td>
<td>1,000</td>
</tr>
<tr>
<td>Blind Center</td>
<td>500</td>
</tr>
<tr>
<td>Rehabilitation</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>3,000</td>
</tr>
<tr>
<td>Disaster relief - Sudan</td>
<td>25,000</td>
</tr>
<tr>
<td>Total</td>
<td>54,000</td>
</tr>
</tbody>
</table>

Schedule 3 - Domestic (USA) Ministries Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee on Pensions</td>
<td>$35,000</td>
</tr>
</tbody>
</table>
Scholarships - Philadelphia 12,700  
Scholarships – Other -  
Special relief 5,650  
Emergency relief -  
Hospitalization premiums-  
<table>
<thead>
<tr>
<th>Family</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Family 1</td>
<td>$3,096</td>
</tr>
<tr>
<td>Family 2</td>
<td>5,496</td>
</tr>
<tr>
<td>Family 3</td>
<td>2,474</td>
</tr>
<tr>
<td>Family 4</td>
<td>9,000</td>
</tr>
<tr>
<td>Family 5</td>
<td>9,600</td>
</tr>
<tr>
<td>Family 6</td>
<td>9,208</td>
</tr>
<tr>
<td>Family 7</td>
<td>5,496</td>
</tr>
<tr>
<td>Family 8</td>
<td>9,000</td>
</tr>
<tr>
<td>Family 10</td>
<td>4,116</td>
</tr>
<tr>
<td>Family 11</td>
<td>9,600</td>
</tr>
<tr>
<td>Family 12</td>
<td>10,008</td>
</tr>
<tr>
<td>Family 13</td>
<td>9,250</td>
</tr>
<tr>
<td>Family 14</td>
<td>10,008</td>
</tr>
<tr>
<td>Family 15</td>
<td>5,977</td>
</tr>
<tr>
<td>Total</td>
<td>102,329</td>
</tr>
</tbody>
</table>

Pension aid -  
<table>
<thead>
<tr>
<th>Family</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Family 1</td>
<td>$6,100</td>
</tr>
<tr>
<td>Family 2</td>
<td>6,100</td>
</tr>
<tr>
<td>Family 3</td>
<td>6,100</td>
</tr>
<tr>
<td>Total</td>
<td>18,300</td>
</tr>
</tbody>
</table>

Total 173,979
The primary responsibility of the Committee on Pensions is to provide a retirement plan for the ministers of The Orthodox Presbyterian Church. The Committee also provides health insurance and group life insurance plans for the ministers, officers and full-time employees of the church and their families. Finally, the Committee makes supplemental payments to certain ministers with inadequate pensions. The Committee on Pensions endeavors to assist the churches in providing for the health, welfare and retirement needs of ordained officers and full-time employees of the Orthodox Presbyterian churches and committees through these programs. The Committee earnestly covets the prayers of the Church as it labors in its task, sensing all too clearly "Unless the Lord builds the house, its builders labor in vain."
A. Investment Policies

1. The investments of the Retirement Equity Fund are managed by two investment managers: Fahnestock & Co., Inc., Philadelphia, Pennsylvania, and Beacon Trust Co., Madison, New Jersey. Both managers function under guidelines established by the Committee. Those guidelines state in part that the managers should select investments with the optimal combination of quality and future growth prospects. Equity investments under the guidelines are restricted to a maximum of 65% of the total funds under their management.

2. At the end of 2002 the investments of the fund were allocated as follows:

<table>
<thead>
<tr>
<th>Investment Type</th>
<th>Allocation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money Market Funds</td>
<td>10.97%</td>
</tr>
<tr>
<td>Mutual Funds</td>
<td>0.32%</td>
</tr>
<tr>
<td>Corporate Bonds</td>
<td>6.60%</td>
</tr>
<tr>
<td>U.S. Governments and Agencies</td>
<td>38.83%</td>
</tr>
<tr>
<td>Common Stock</td>
<td>43.28%</td>
</tr>
</tbody>
</table>

B. Investment Results

1. The investment results for the year 2002, while not a positive number, were not as bad as was anticipated during the year, as the leading market indices continued to decline. While the majority of pension funds showed double-digit decreases for the year, we were thankful with a decrease of approximately 9.2%.

2. The net assets of the Fund at the end of the year amounted to $14,113,189. There was a net loss of 4.29% ($696,066) for the year 2002. The growth of the Fund over the years is shown in the following:

<table>
<thead>
<tr>
<th>Year</th>
<th>Net Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>December 31, 1962</td>
<td>$8,187</td>
</tr>
<tr>
<td>December 31, 1972</td>
<td>505,797</td>
</tr>
<tr>
<td>December 31, 1982</td>
<td>1,465,083</td>
</tr>
<tr>
<td>December 31, 1992</td>
<td>6,444,130</td>
</tr>
<tr>
<td>December 31, 2002</td>
<td>14,113,189</td>
</tr>
</tbody>
</table>

3. At the end of 2002, each participant's account was credited with 2.97% income and charged with 12.17% in decreased market value, resulting in a total charge of 9.20%. The investment results over specific periods is shown in the following:

- Average annual percentage of gain - the last 5 years - 3.662%
- Average annual percentage of gain - the last 10 years - 9.034%
- Average annual percentage of gain - the last 15 years - 10.276%
- Average annual percentage of gain - the last 20 years - 11.997%

C. Term Life Insurance

Included as part of the pension plan is $20,000 of term life insurance, which remains in force until a participant retires and begins to receive pension payments. The annual premium for this coverage per individual for 2002 was $130. This coverage is underwritten by Union Central Life Insurance Company.

D. Eligibility and Participation

1. All ministers and permanent full-time employees of the Orthodox Presbyterian Church or its congregations and organizations, including those serving in any capacity and beyond the borders of the United States of America, shall be eligible for coverage.
under this plan. A minister shall be eligible upon his ordination or reception by the Orthodox Presbyterian Church. A non-ministerial employee shall be eligible upon being declared a "permanent employee" by his employer.

2. At the end of 2002, the participants in the plan consisted of the following:

| Participants Making Contributions | 156 |
| Participants Not Making Contributions | 40 |
| Retired - Drawing Pension | 41 |
| Surviving Spouses - Drawing Pension | 18 |
| Retired - Receiving Annuity | 2 |
| Total | 257 |

E. Benefits
1. During the year 2002, the following retirement payments were made:

   Annuity payments - insurance companies $ 2,997
   Pension payments - Committee 416,809

   The average pension payment by the Committee was $704 per month.

2. The Committee has designated for the calendar year 2003 that $900 per month of pension distributions to an ordained member shall constitute a housing allowance, provided, however, that such housing allowance is not to exceed the actual expenditures for housing, utilities, maintenance, repairs, and other expenses related to providing a house.

II PENSION SUPPLEMENT FUND

A. Eligibility and Participation
   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, were at least 65 years of age prior to January 1, 1988, and are receiving regular pension payments from the Retirement Equity Fund. At the end of 2002, there were 11 ministers and 14 surviving spouses receiving supplementary payments.

B. Contributions From Churches
   For a period of five years (1989-1994) the Committee had not requested contributions from the churches for this fund. However, as a result of a decrease in earnings in the fund, combined with the projected cost-of-living increases, the Committee had requested contributions for the years 1995-2000. The Committee is not requesting any contributions for the year 2004.

C. Benefits
   1. During the year 2002, payments made to eligible participants were $170 per month. Those participants whose regular pension accounts have been exhausted or who are receiving commercial annuity payments purchased with their pension account monies received $190 per month since they no longer benefit from the investment results of the Retirement Equity Fund.

   2. The pension supplement payments made to retired ministers were designated as housing or rental allowances paid in recognition of, and as compensation for, their past services. These payments were not subject to federal income tax.
D. Summary Financial Report

1. Income and expense

The summary financial report of the Pension Supplement Fund for the year 2002 is as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance - January 1, 2002</td>
<td>$275,117</td>
</tr>
<tr>
<td>Receipts</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$6,119</td>
</tr>
<tr>
<td>Interest</td>
<td>3,238</td>
</tr>
<tr>
<td>Dividends</td>
<td>8,313</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>17,670</td>
</tr>
<tr>
<td>Disbursements</td>
<td></td>
</tr>
<tr>
<td>Pension supplements</td>
<td>53,200</td>
</tr>
<tr>
<td>Balance - December 31, 2002</td>
<td>$239,587</td>
</tr>
</tbody>
</table>

2. Investments

The assets of this Fund are invested primarily in money market funds, fixed income mutual funds, and government securities. The Fund also holds some equities which were received as gifts to the Fund.

III VOLUNTARY TERM LIFE INSURANCE

A. Premiums and Eligibility

This plan, separate from the pension and hospitalization plans, is open to all full-time church employees and ordained officers and their families. The monthly premium for individual and spouse is based on their ages, but is a fixed cost of $1.50 per month for all children in a family under age 19, or age 25 if a full-time student.

B. Coverage

The maximum individual coverage available is as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant</td>
<td>$300,000</td>
</tr>
<tr>
<td>Spouse</td>
<td>50,000</td>
</tr>
<tr>
<td>Children</td>
<td>5,000</td>
</tr>
</tbody>
</table>

C. Enrollment

The enrollment in the plan decreased during the year, and at the end of 2002 had 49 participants. Total insurance in force at year end was as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>$2,894,500</td>
</tr>
<tr>
<td>Spouses</td>
<td>1,180,000</td>
</tr>
</tbody>
</table>

D. Insurance Carrier

As of January 1, 2002, the coverage has been through Boston Mutual Life Insurance Company.
IV HOSPITALIZATION

A. Description of the Plan

1. The plan is designed to provide medical benefits to participants and their families, including hospitalization and prescription drug costs. As of April 1, 1997, the Committee added to the plan a network of medical providers. This change was made to keep the costs of medical care to Plan participants as competitive as possible while improving the benefits at the same time. In summary, if participants use the providers in the network, the deductible is decreased, the co-pay is increased to 90%, and the maximum out-of-pocket costs will be less. Participants are still able to choose non-network providers, and the benefits remain as before. The revised plan design as of January 1, 2003 is as follows:

<table>
<thead>
<tr>
<th>Network</th>
<th>Non-Network</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Deductible</strong></td>
<td><strong>Deductible</strong></td>
</tr>
<tr>
<td>Medicare Primary</td>
<td>$250 / $750</td>
</tr>
<tr>
<td>Other</td>
<td>$500 / $1,500</td>
</tr>
<tr>
<td><strong>Co-Insurance</strong></td>
<td><strong>Co-Insurance</strong></td>
</tr>
<tr>
<td>Medicare Primary</td>
<td>80% of $2,000 / $4,000</td>
</tr>
<tr>
<td>Other</td>
<td>90% of $5,000 / $10,000</td>
</tr>
<tr>
<td><strong>Maximum Out Of Pocket</strong></td>
<td><strong>Maximum Out Of Pocket</strong></td>
</tr>
<tr>
<td>Medicare Primary</td>
<td>$650 / $1,550</td>
</tr>
<tr>
<td>Other</td>
<td>$1,000 / $2,500</td>
</tr>
<tr>
<td><strong>RX</strong></td>
<td><strong>RX</strong></td>
</tr>
<tr>
<td>Generic / Name Brand</td>
<td>$5 / $25</td>
</tr>
</tbody>
</table>

2. The plan is structured as a self-funded plan with stop-loss insurance policies carried with an insurance company. The plan is similar to what might be considered a medical diaconal fund. All of the participants contribute their quarterly payments, and from these funds the Committee pays a third-party administrator to process, evaluate, and pay the claims submitted. In addition, premiums were paid to an insurance company to insure the fund for individual claims that exceeded $50,000, and for total claims in a year that exceeded $1,245,543 and $1,221,345 in 2002 and 2001, respectively. The remaining funds are used to pay claims. In effect, the experience of the participants' claims and increases in medical costs determine the level of premiums that need to be charged to the individuals in the plan.

B. Eligibility and Participation

1. Those eligible for inclusion in the plan are ministers, ruling elders, deacons, licentiates of the Orthodox Presbyterian Church, and full-time (an average of 30 hours per week) employees of the churches and denominational agencies. Also eligible are full-time teachers in Christian schools that are associated with the Orthodox Presbyterian Church.

2. Participants and their dependents who enroll within 30 days after becoming eligible will be entitled to immediate coverage. Those who do not enroll within the 30-day eligibility period will be required to wait for an open enrollment date that is designated by the Committee. The 30-day eligibility period begins from the date of employment, licensure, ordination, or installation in a position or office which would entitle a person to participate in the plan. The open enrollment dates designated by the Committee are January
and July 1 of each year.

3. At the end of 2002, the enrollment in the plan was as follows:

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Ministers</th>
<th>Elders/Deacons</th>
<th>Employees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Individuals</td>
<td>13</td>
<td>12</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Family Group</td>
<td>113</td>
<td>109</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Surviving Spouses</td>
<td>6</td>
<td>6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>132</td>
<td>127</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

C. Financial Summary

1. The year 2002 continued the positive income results of the prior year and ended with a year-end reserve in the amount of $88,361 as opposed to a deficit in the prior year. This reserve was the result of the contributions of the churches to reduce the prior deficit, together with the efforts to bring the premiums to a level to cover the claims and expenses.

2. A regional rate structure is used for the plan in order to reflect costs and competitive rates in the various parts of the country. The regions were those set up by one of the major insurance companies. The regions established were as follows:

   Region 1: AK, CA, CT, FL, HI, IL, KS, MA, NV, NJ, NY, PA, RI, TN
   Region 2: AL, AR, AZ, CO, DE, GA, IN, MI, MO, MT, NB, ND, OH, OK, SD, TX, VA, WV, WY
   Region 3: IA, ID, KY, LA, MD, ME, MN, MS, NH, NM, NC, OR, SC, UT, VT, WA, WI

The monthly rates by category and region are as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Region 1</th>
<th>Region 2</th>
<th>Region 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Individual</td>
<td>$377</td>
<td>$339</td>
<td>$303</td>
</tr>
<tr>
<td>Family Group</td>
<td>917</td>
<td>880</td>
<td>825</td>
</tr>
<tr>
<td>Special 65 - Single</td>
<td>284</td>
<td>284</td>
<td>284</td>
</tr>
<tr>
<td>Special 65 - Husband and Wife</td>
<td>504</td>
<td>504</td>
<td>504</td>
</tr>
<tr>
<td>Single(65) &amp; Dependent(under 65)</td>
<td>660</td>
<td>623</td>
<td>585</td>
</tr>
</tbody>
</table>

The above rates are those in effect as of February 1, 2003.

D. Benefits of Participation in the Plan

The Committee regularly receives requests for information about the plan from those seeking medical coverage. In most cases, the decision about participation is made largely on the current cost factor. There are, however, important benefits to be considered other than cost.

1. Mobility of Ministers. A very important and beneficial feature of our plan is that ministers in the plan, unlike those in a local or regional plan, can move from one part of the country to another without having to change their 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 premiums which are available in that area.

2. Many policies, particularly those issued on an individual basis, are cost-rated based on age of the participant. The denominational plan maintains the same premium cost regardless of the age of the participant.
3. As more individuals enroll in the plan, particularly younger men, the rates and the benefits in the plan will show more stability because of the nature of the plan itself. 

4. As participants in the plan reach retirement, they are able to continue the same benefits they have enjoyed, with a reduced rate, under Special-65 coverage, including the prescription drug card. This is not available to anyone who has not been covered by the Plan prior to retirement. 

5. The plan is more reliable than diaconal pools designed as contributions for the payment of eligible expenses incurred by other members (or subscribers). Such diaconal pools normally need to increase contributions as their census matures, or delay the payment of "benefits" for several months. Furthermore, except to the extent the benefits are covered by an insurance program, they are not guaranteed.

E. Response to Request From 69th General Assembly 

1. The 69th General Assembly of the Orthodox Presbyterian Church requested a contribution of $15.00 per communicant member from the churches in 2003 to reduce the deficit in the hospitalization fund and to build a reserve fund. As a result of this request, receipts for the first three months of 2003 indicate $120,000 will be contributed during the year. These funds have been earmarked to build a reserve fund to be used in the event of adverse claim experience in a given year. As of March 31, 2003 the hospitalization fund is free of debt and has a surplus of approximately $150,000. Surplus is based on best estimates for expenses to year-end. The need for a reserve fund is evident when consideration is given to the fact that maximum exposure for claims for 2003 could result in a deficit for the year of almost $150,000. If this were to happen, the reserve fund would be used to offset the deficit. 

2. The 69th General Assembly also requested the Committee on Diaconal Ministries to supplement the denominational hospitalization plan at the rate of up to $75,000 for the year 2003 to moderate premium increases that could jeopardize the continuation of the plan. This has resulted in the need for only a 10% increase in premiums for 2003. Without this funding, the premium increase would have been 15-16% over 2002 rates. 

3. The third action of the 69th General Assembly relating to the Committee on Pensions was to request the Committee to study the hospitalization fund deficits and long-term viability of the hospitalization plan itself and develop options for the 70th General Assembly to consider and that the Committee be encouraged to consult with others knowledgeable in the field in the process. This recommendation was worded such that options were to be presented to the 70th General Assembly for consideration. After much study it became apparent to the Committee that only one viable option was available for consideration by the 70th General Assembly. A report of the various options considered follows: 

Option A: Change to a guaranteed program which would provide health insurance for all individuals enrolled in the program. Plan coverage would be similar to the current plan but cost of all claims apart from various co-pays and deductibles would be born by the insurance company(ies) which underwrite the plan. Using data accumulated from our self-insured plan, the Third Party Administrator (TPA) assisted the Committee in soliciting the market for a quote on a fully insured program. Six underwriters were solicited and only one responded with a quote. Quote for coverage similar to the current plan was $280,000 higher than current self-insured plan maximum expenses. In addition, premiums would be subject to annual change based on claim experience, group make-up, etc. Annual increases in premiums would be outside of Committee control.

Option B: Expand current self-insured plan to include a 50% increased population of risks made up of 30- to 40-year-olds. This program would still not self-
finance itself based on current claim and premium data. Also it is questionable as to whether or not additional participants could be attracted from the age group desired.

Option C: Maintain current self-insured program with premiums adjusted annually to cover budgeted expenses. Communicant membership contributions would be used to build a reserve fund to a current minimum of $300,000 for use in the event of claims experience above budget. Any surplus of income over expenses would be used to build and/or maintain the reserve fund. This amount would be approximately 25% of current annual premiums, a level considerably below industry standards. Industry standards would use an amount closer to representing two year's total exposure of the program while $300,000 represents a number close to one year's total.

Option D: Discontinue denominational plan and have each individual church provide insurance coverage for pastors from fully insured carriers. The cost of this option is estimated to be more costly denominationally than the group quote from fully insured carrier (Option A).

4. After thoroughly investigating all options discussed, the Committee has two recommendations (see Recommendations). These recommendations are based on the fact that Options A, C and D are not viable options. Further analysis of current self-insured plan financial statements indicates the payout ratio for claims paid vs. premiums is 79%, or, in other words, $.79 paid out of every $1.00 received is used to pay claims. The remaining $.21 is for stop-loss insurance and plan administration expenses. Fully insured plans have considerably lower payout ratios, indicating that current plan premiums are being used efficiently. Based on information provided by the TPA, annual premium increases for at least the next several years will be in the 15-20% range. Good claim experience will moderate these increases. Premium rates will be based on costs and not profit generation as is the case with a fully insured plan.

V ADMINISTRATION
A. Committee Members
   Class of 2005:
   Minister: Douglas A. Watson
   Ruling Elders: Garret A. Hoogerhyde, Stephen R. Leavitt
   Class of 2004:
   Minister: William E. Warren
   Ruling Elders: Robert M. Meeker, William C. Redington
   Class of 2003:
   Minister: Robert L. Broline, Jr.
   Ruling Elders: Roger W. Huibregtse, Bruce A. Stahl

B. Officers
   President: Roger W. Huibregtse
   Vice President: Douglas A. Watson
   Secretary: Robert M. Meeker
   Treasurer: Garret A. Hoogerhyde

C. Executive Committee: Garret A. Hoogerhyde, Roger W. Huibregtse (Chairman), Robert M. Meeker, and Douglas A. Watson

D. Staff: Administrative Assistant - Kathleen Kline
VI RECOMMENDATIONS

1. The Committee recommends that the 70th General Assembly continue the current self-insured health plan.

2. The Committee recommends that the 70th General Assembly request a contribution of $15.00 per communicant member from the churches in 2004 to aid in building an adequate reserve fund.

VII ELECTIONS

The terms of the class of 2003 expire with this Assembly. The Standing Rules of the Assembly provide that each class of the Committee shall include at least one minister and at least one ruling elder.

VIII AUDIT REPORTS

INDEPENDENT AUDITORS’ REPORT

Committee on Pensions
Orthodox Presbyterian Church
Pension Fund

I have audited the accompanying statements of net assets available for plan benefits of the Orthodox Presbyterian Church Pension Fund (the “Plan”) as of December 31, 2002 and 2001 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. My responsibility is to express an opinion on these financial statements based on my audit.

I conducted my audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that I plan and perform the audit 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. I believe that my audit provides a reasonable basis for my opinion.

In my 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, 2002 and 2001 and the changes in net assets available for plan benefits for the years then ended, in conformity with accounting principles generally accepted in the United States of America.

My audit was made for the purpose of forming an opinion on the basic financial statements taken as a whole. Schedule I, Assets Held for Investment as of December 31, 2002, is presented for purposes of additional information and is 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 my opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

Raymond J. Van Grouw, CPA
North Haledon, NJ
March 19, 2003

Orthodox Presbyterian Church
Pension Fund
Statements of Net Assets Available for Plan Benefits

<table>
<thead>
<tr>
<th>Assets</th>
<th>12/31/2002</th>
<th>12/31/2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investments at fair value</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Money market funds</td>
<td>$1,306,846</td>
<td>$1,643,682</td>
</tr>
<tr>
<td>Mutual fund</td>
<td>38,410</td>
<td>36,503</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>833,329</td>
<td>888,662</td>
</tr>
<tr>
<td>Common stocks</td>
<td>6,754,515</td>
<td>8,555,455</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>4,996,717</td>
<td>4,201,070</td>
</tr>
<tr>
<td>Total investments</td>
<td>13,929,817</td>
<td>15,325,372</td>
</tr>
<tr>
<td>Accrued interest and dividends receivable</td>
<td>52,950</td>
<td>55,701</td>
</tr>
<tr>
<td>Miscellaneous receivable</td>
<td>155</td>
<td>859</td>
</tr>
<tr>
<td>Equipment - net of accumulated depreciation of $2,506 (2002) and $5,669 (2001)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Cash in interest-bearing accounts</td>
<td>137,618</td>
<td>157,865</td>
</tr>
<tr>
<td>Total assets</td>
<td>14,120,540</td>
<td>15,539,797</td>
</tr>
</tbody>
</table>

Liabilities and Net Assets Available for Benefits

<table>
<thead>
<tr>
<th></th>
<th>12/31/2002</th>
<th>12/31/2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accrued expenses</td>
<td>6,466</td>
<td>5,866</td>
</tr>
<tr>
<td>Deferred income</td>
<td>885</td>
<td>-</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>7,351</td>
<td>5,866</td>
</tr>
</tbody>
</table>

**Assets in Excess of Liabilities available for plan benefits**

<table>
<thead>
<tr>
<th></th>
<th>12/31/2002</th>
<th>12/31/2001</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$14,113,189</td>
<td>$15,533,931</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of these financial statements.

Orthodox Presbyterian Church
Pension Fund
Statements of Changes in Net Assets Available For Plan Benefits
For the Year Ended December 31, 2002.

<table>
<thead>
<tr>
<th></th>
<th>12/31/2002</th>
<th>12/31/2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investment income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net unrealized depreciation in fair value of investments</td>
<td>$(1,535,547)</td>
<td>$(741,835)</td>
</tr>
<tr>
<td>Realized loss on sale of investments</td>
<td>(319,101)</td>
<td>(432,595)</td>
</tr>
<tr>
<td>Interest</td>
<td>337,632</td>
<td>364,984</td>
</tr>
<tr>
<td>Dividends</td>
<td>164,368</td>
<td>171,972</td>
</tr>
<tr>
<td>Total Investment income</td>
<td>(1,352,648)</td>
<td>(637,474)</td>
</tr>
<tr>
<td>Investment expenses</td>
<td>34,681</td>
<td>35,173</td>
</tr>
<tr>
<td></td>
<td>(1,387,329)</td>
<td>(672,647)</td>
</tr>
</tbody>
</table>
### Contributions

<table>
<thead>
<tr>
<th></th>
<th>Employer</th>
<th>Employee</th>
<th>Total Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employer</td>
<td>522,323</td>
<td>461,292</td>
<td></td>
</tr>
<tr>
<td>Employee</td>
<td>26,188</td>
<td>34,131</td>
<td></td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td><strong>548,511</strong></td>
<td><strong>495,423</strong></td>
<td></td>
</tr>
</tbody>
</table>

### Other additions

<table>
<thead>
<tr>
<th>Other additions</th>
<th>Total Additions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer from supplemental fund</td>
<td>53,546</td>
</tr>
<tr>
<td><strong>Total Additions</strong></td>
<td>(785,272)</td>
</tr>
<tr>
<td><strong>Other additions</strong></td>
<td>(124,544)</td>
</tr>
</tbody>
</table>

### Deductions from assets attributable to

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums on life insurance</td>
<td>23,809</td>
</tr>
<tr>
<td>Pension distributions</td>
<td>416,809</td>
</tr>
<tr>
<td>Supplemental pension</td>
<td>53,546</td>
</tr>
<tr>
<td>Lump sum withdrawals</td>
<td>89,654</td>
</tr>
<tr>
<td>Administrative expenses</td>
<td>51,652</td>
</tr>
<tr>
<td><strong>Total Deductions</strong></td>
<td><strong>635,470</strong></td>
</tr>
</tbody>
</table>

### Net decrease in net assets

<table>
<thead>
<tr>
<th>Available for plan benefits</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1,420,742)</td>
<td>(719,913)</td>
</tr>
</tbody>
</table>

### Assets in excess of Liabilities

<table>
<thead>
<tr>
<th>Available for plan benefits, beginning</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>15,533,931</td>
<td>16,253,844</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Available for plan benefits, ending</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$14,113,189</td>
<td>$15,533,931</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.

Orthodox Presbyterian Church  
Pension Fund  
Notes to Financial Statements  
December 31, 2002

**NOTE 1 - 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 which was created 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 the congregations or organizations thereof. The normal retirement benefit is based on participant’s equity in the Pension Fund at the time of retirement and on 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%. The participating churches generally make contributions, and allowances are given to individuals to make voluntary contributions on their own.

Key provisions of the Plan are

a. 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.

b. 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.

c. 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 contribution made to the Pension Fund by them personally.

d. Normal form of pension
The normal form of retirement benefits is a life-time annuity which is guaranteed for at least ten years.

e. Optional forms of pension available
Participants may elect any option acceptable to the Plan Committee.

NOTE 2 - SIGNIFICANT ACCOUNTING POLICIES
The financial statements of the Orthodox Presbyterian Church Pension Fund (the “Pension Fund” or the “Plan”) are maintained on the accrual basis of accounting.

 Marketable securities are stated at current fair value, as determined by the quoted market prices on the last business day of the year. The change in the difference between current fair market 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 the current fair market value of marketable securities.

Securities transactions are recorded on a trade-date basis. Interest income is accrued as earned and dividends are recorded on the ex-dividend date.

Benefits payments to participants are recorded upon distribution.

The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates.

NOTE 3 - INVESTMENTS
Investment securities consist of the following:

<table>
<thead>
<tr>
<th></th>
<th>12/31/2002</th>
<th>12/31/2001</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost</td>
<td>Value</td>
</tr>
<tr>
<td>Money market funds</td>
<td>$1,306,846</td>
<td>$1,306,846</td>
</tr>
</tbody>
</table>
Marketable securities

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutual fund</td>
<td>38,386</td>
<td>38,410</td>
<td>37,059</td>
<td>36,503</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>786,939</td>
<td>833,329</td>
<td>868,048</td>
<td>888,662</td>
</tr>
<tr>
<td>Common stocks</td>
<td>5,157,905</td>
<td>6,754,515</td>
<td>4,957,207</td>
<td>8,555,455</td>
</tr>
<tr>
<td>US Gov. securities</td>
<td>4,627,971</td>
<td>4,996,717</td>
<td>3,974,619</td>
<td>4,201,070</td>
</tr>
<tr>
<td>Total marketable securities</td>
<td>10,611,201</td>
<td>12,622,971</td>
<td>9,836,933</td>
<td>13,681,690</td>
</tr>
<tr>
<td>Total Investments</td>
<td>$11,918,047</td>
<td>$13,929,817</td>
<td>$11,480,615</td>
<td>$15,325,372</td>
</tr>
</tbody>
</table>

The unrealized appreciation or (depreciation) of the Plan’s investment securities is summarized below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutual funds</td>
<td>$580</td>
<td>$511</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>37,147</td>
<td>16,563</td>
</tr>
<tr>
<td>Common stock</td>
<td>(1,741,716)</td>
<td>(835,844)</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>168,442</td>
<td>76,935</td>
</tr>
<tr>
<td></td>
<td>$(1,535,547)</td>
<td>$(741,835)</td>
</tr>
</tbody>
</table>

NOTE 4 - INCOME TAX STATUS
The Plan has qualified under the applicable sections of the Internal Revenue Code and, therefore, is not subject to tax under present income tax laws.

NOTE 5 - PARTY IN INTEREST
The accounting firm of Baker & Hoogerhyde LLC, CPA’s received fees of $39,600 for the accounting and administration of the Plan for each of the years ended December 31, 2002 and 2001.

NOTE 6 - PLAN TERMINATION
Although it has not expressed any interest to do so, the Trust has the right under the Plan to terminate the Plan. In the event of Plan termination, participants will become 100% vested in their accounts.

NOTE 7 - CONCENTRATION OF RISK
The Plan’s investments include a mutual fund, corporate bonds, common stocks and U.S. Government securities. Such investments are subject to market risk.

Orthodox Presbyterian Church
Pension Fund
Schedules of Assets Held for Investment
December 31, 2002

<table>
<thead>
<tr>
<th>U.S. Government Securities</th>
<th>Par Value</th>
<th>Investments</th>
<th>Cost</th>
<th>Fair Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>GNMA #214712, 10.00%, due 08/15/17</td>
<td>3,000</td>
<td>$2,840</td>
<td>$3,271</td>
<td></td>
</tr>
<tr>
<td>U.S. Treasury Note, 4.75%, due 11/15/08</td>
<td>30,000</td>
<td>30,262</td>
<td>32,756</td>
<td></td>
</tr>
<tr>
<td>FHLM, 6.875%, due 8/15/03</td>
<td>45,000</td>
<td>45,528</td>
<td>46,553</td>
<td></td>
</tr>
<tr>
<td>U.S. Treasury Note, 6.50%, due 8/15/10</td>
<td>65,000</td>
<td>64,398</td>
<td>75,356</td>
<td></td>
</tr>
<tr>
<td>FHLM, 5.625%, due 03/15/01</td>
<td>70,000</td>
<td>69,568</td>
<td>77,448</td>
<td></td>
</tr>
<tr>
<td>Par Value</td>
<td>Investments</td>
<td>Cost</td>
<td>Fair Value</td>
<td></td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------------------------------------</td>
<td>---------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>40,000</td>
<td>Bristol Meyers Squibb, 5.75%, due 10/01/22</td>
<td>40,460</td>
<td>42,086</td>
<td></td>
</tr>
<tr>
<td>40,000</td>
<td>Kimberly Clark Corp, 5.625%, due 02/15/12</td>
<td>38,764</td>
<td>43,598</td>
<td></td>
</tr>
<tr>
<td>45,000</td>
<td>IBM Corp., 5.375%, due 02/01/09</td>
<td>43,539</td>
<td>48,458</td>
<td></td>
</tr>
<tr>
<td>45,000</td>
<td>SBC Communications, 5.75%, due 05/02/06</td>
<td>46,757</td>
<td>48,785</td>
<td></td>
</tr>
<tr>
<td>85,000</td>
<td>Citicorp. 7.125%, due 05/15/06</td>
<td>88,493</td>
<td>94,924</td>
<td></td>
</tr>
<tr>
<td>85,000</td>
<td>General Electric Capital Credit, 6.50%, due 12/10/07</td>
<td>88,000</td>
<td>95,760</td>
<td></td>
</tr>
<tr>
<td>85,000</td>
<td>General Motors Corp., 6.75%, due 01/15/06</td>
<td>88,822</td>
<td>87,948</td>
<td></td>
</tr>
<tr>
<td>85,000</td>
<td>Household Finance Corp., 7.875%, due 03/01/07</td>
<td>86,192</td>
<td>94,299</td>
<td></td>
</tr>
</tbody>
</table>
706,000 Proctor and Gamble, 4.75%, due 06/15/07 87,223 91,108
85,000 Wal-mart Stores, 4.375%, due 07/12/07 88,607 89,535
89,000 Morgan Stanley Group, 6.10%, due 04/15/06 90,082 96,828
Total Corporate Bonds 786,939 833,329

<table>
<thead>
<tr>
<th>Investments</th>
<th>Number of Shares</th>
<th>Cost</th>
<th>Fair Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADP, Inc.</td>
<td>1,500</td>
<td>$67,611</td>
<td>$58,875</td>
</tr>
<tr>
<td>Aflac Inc.</td>
<td>2,000</td>
<td>58,885</td>
<td>60,240</td>
</tr>
<tr>
<td>Alcon Inc.</td>
<td>1,600</td>
<td>61,234</td>
<td>63,120</td>
</tr>
<tr>
<td>American Electric Power</td>
<td>1,080</td>
<td>14,310</td>
<td>29,516</td>
</tr>
<tr>
<td>Ambac Financial Group</td>
<td>1,000</td>
<td>60,789</td>
<td>56,240</td>
</tr>
<tr>
<td>Amerisource Bergen Corp.</td>
<td>900</td>
<td>55,903</td>
<td>48,879</td>
</tr>
<tr>
<td>American Int'l Group</td>
<td>3,506</td>
<td>74,112</td>
<td>202,822</td>
</tr>
<tr>
<td>AOL Time Warner</td>
<td>3,000</td>
<td>138,847</td>
<td>39,300</td>
</tr>
<tr>
<td>Anadarko Petroleum</td>
<td>4,000</td>
<td>179,614</td>
<td>191,600</td>
</tr>
<tr>
<td>Applied Materials, Inc.</td>
<td>2,000</td>
<td>49,555</td>
<td>26,060</td>
</tr>
<tr>
<td>AT&amp;T Corp.</td>
<td>1,230</td>
<td>28,066</td>
<td>32,115</td>
</tr>
<tr>
<td>AT&amp;T Wireless</td>
<td>1,979</td>
<td>21,587</td>
<td>11,181</td>
</tr>
<tr>
<td>Bank North Group, Inc.</td>
<td>1,800</td>
<td>41,234</td>
<td>40,680</td>
</tr>
<tr>
<td>Baxter Int'l., Inc.</td>
<td>2,200</td>
<td>69,668</td>
<td>61,600</td>
</tr>
<tr>
<td>BellSouth Corporation</td>
<td>7,160</td>
<td>55,248</td>
<td>185,229</td>
</tr>
<tr>
<td>Boeing Co.</td>
<td>3,000</td>
<td>133,058</td>
<td>98,970</td>
</tr>
<tr>
<td>Bristol Myers Squibb Co.</td>
<td>4,500</td>
<td>55,863</td>
<td>104,175</td>
</tr>
<tr>
<td>B.P. Amoco</td>
<td>4,498</td>
<td>144,216</td>
<td>243,819</td>
</tr>
<tr>
<td>Chubb Corp.</td>
<td>2,000</td>
<td>145,631</td>
<td>104,400</td>
</tr>
<tr>
<td>Cintas Corp.</td>
<td>1,035</td>
<td>40,634</td>
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<td>Shares</td>
<td>Company Name</td>
<td>Price</td>
<td>Value</td>
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<td>--------</td>
<td>--------------------------------------</td>
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<td>6,400</td>
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<td>54,876</td>
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<td>Pfizer, Inc.</td>
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<td>PMI Group, Inc.</td>
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<td>Target Corp.</td>
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<td>Tiffany and Co.</td>
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<td>47,820</td>
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<td>TXU Corp.</td>
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<td>32,690</td>
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<td>United Technologies Corp.</td>
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<td>5,600</td>
<td>Verizon Communications</td>
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<td>217,000</td>
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<td>Wilmington Trust Corp.</td>
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<td>Wyeth</td>
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<td>2,450</td>
<td>Zimmer Holdings, Inc.</td>
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### Total Common Stocks

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<tr>
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<tr>
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#### Mutual Fund

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<tr>
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<tr>
<td>3,233</td>
<td>Dreyfus Short - Intermediate Government Fund</td>
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#### Money Market Funds

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<thead>
<tr>
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<th>Price</th>
<th>Value</th>
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</thead>
<tbody>
<tr>
<td>81,204</td>
<td>Dreyfus Liquid Assets</td>
<td>82,402</td>
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<td>1,111,414</td>
<td>Fahnestock Gov. Cash Series</td>
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<td>451,064</td>
<td>Temporary Invest Fund</td>
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### Total Money Market Funds

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<tr>
<td>$11,918,047</td>
<td>$13,929,817</td>
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**Independent Auditors’ Report**

Committee on Pensions  
Orthodox Presbyterian Church  
Hospitalization Trust

I have audited the accompanying statements of net assets available for plan benefits of the Orthodox Presbyterian Church Hospitalization Trust as of December 31, 2002 and 2001, 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. My responsibility is to express an opinion on these financial statements based on my audit.
I conducted my audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that I plan and perform the audit 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. I believe that my audit provides a reasonable basis for my opinion.

In my 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 as of December 31, 2002 and 2001 and the changes in net assets available for the years then ended in conformity with accounting principles generally accepted in the United States of America.

Raymond J. Van Grouw, CPA
March 19, 2003

Orthodox Presbyterian Church
Hospitalization Trust

Statements of Net Assets Available For Plan Benefits

<table>
<thead>
<tr>
<th>Year Ended</th>
<th>12/31/2002</th>
<th>12/31/2001</th>
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</thead>
<tbody>
<tr>
<td>Assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>$329,469</td>
<td>$234,695</td>
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<tr>
<td>Accounts receivable</td>
<td>14,793</td>
<td>18,038</td>
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<td>Deferred charges</td>
<td>1,150</td>
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<tr>
<td>Total assets</td>
<td>345,412</td>
<td>252,733</td>
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<tr>
<td>Liabilities and Net Assets Available for Plan Benefits</td>
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<tr>
<td>Claims payable</td>
<td>165,817</td>
<td>200,773</td>
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<tr>
<td>Premiums collected in advance</td>
<td>91,234</td>
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<tr>
<td>Due to Pension Fund</td>
<td>-</td>
<td>535</td>
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<tr>
<td>Total liabilities</td>
<td>257,051</td>
<td>281,171</td>
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<tr>
<td>Assets in excess of liabilities available for plan benefits</td>
<td>$88,361</td>
<td>$(28,438)</td>
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</table>

The accompanying notes are an integral part of the financial statements.

Orthodox Presbyterian Church
Hospitalization Trust

Statements of Changes in Net Assets Available For Plan Benefits

<table>
<thead>
<tr>
<th>Year Ended</th>
<th>12/31/2002</th>
<th>12/31/2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue</td>
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<td></td>
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<tr>
<td>Premiums - members</td>
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<td>$996,068</td>
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<tr>
<td>Service charges</td>
<td>594</td>
<td>600</td>
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Appendix

Investment income 4,606  8,374
Deficit reduction fund 85,310  81,150
Stop-loss reimbursements -  49,821
Premium subsidy 35,000  35,000
Total revenue 1,264,828  1,171,013

Expenses
Claims paid and incurred 894,197  870,378
Premiums - insurance companies 189,310  139,387
Trust administration fees 62,035  59,701
General and administrative expenses 2,487  5,180
Total expenses 1,148,029  1,074,646

Excess of revenue over expenses 116,799  96,367

Liabilities in excess of net assets available for plan benefits, beginning (28,438)  (124,805)
Assets in excess of liabilities available for plan benefits, ending $ 88,361  $ (28,438)

The accompanying notes are an integral part of the financial statements.

Orthodox Presbyterian Church
Hospitalization Trust
Notes to Financial Statements
December 31, 2002

NOTE 1 - DESCRIPTION OF THE PLAN
The Hospitalization Trust, which is administered by Trustees elected by the General Assembly of the Orthodox Presbyterian Church, was established as a funding vehicle for designated 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 Plan may participate in the Plan.

NOTE 2 - NATURE OF OPERATIONS AND SIGNIFICANT ACCOUNTING POLICIES
The Welfare Benefits Funding Plan for Employees of the Orthodox Presbyterian Church, Inc. (the “Hospitalization Trust” or “Trust”) was established on July 1, 1984 when the Church’s prior hospitalization plan was terminated.
The Trust uses the accrual method of accounting.
The Trust considers money market accounts to be cash equivalents.
The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. Actual results could differ from those estimates.

NOTE 3 - PARTY IN INTEREST
The accounting firm of Baker & Hoogerhyde LLC, CPA's received management fees of $7,200 for the accounting and administration of the Hospitalization Plan for each of the years ended December 31, 2002 and 2001.
NOTE 4 - 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.

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<thead>
<tr>
<th>YEAR CREDITED</th>
<th>NET %</th>
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<table>
<thead>
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<th>YEAR</th>
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<td>1972</td>
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5 YR. 3.662
10 YR. 9.034
15 YR. 10.276
20 YR. 11.997

AVE.
REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

SYNOPSIS
I THE COMMITTEE
A. Meetings
B. Officers
C. Exceptions taken to the Minutes of the Committee by the 69th GA
D. Liaisons/subcommittees
E. Administrator
II FELLOWSHIP WITH OTHER CHURCHES
A. Fraternal Delegates/observers
B. Churches in “Ecclesiastical Fellowship”
C. Churches in “Corresponding Relationship”
D. A program to better discharge our mutually covenanted responsibilities to other churches
III FELLOWSHIP WITH CHURCHES IN NORTH AMERICA
A. Churches in Ecclesiastical Fellowship in North America
   1. Associate Reformed Presbyterian Church (ARPC)
   2. Presbyterian Church in America (PCA)
   3. Reformed Church in the U.S. (RCUS)
   4. Reformed Presbyterian Church of North America (RPCNA)
   5. Canadian Reformed Churches (CANREF)
B. Other Churches in North America
   1. Bible Presbyterian Church (BPC)
   2. United Reformed Churches of North America
   3. Protestant Reformed Churches (PRC)
   4. Free Reformed Churches in North America (FRCNA)
   5. L’Église Réformée du Québec (ERQ)
   6. Others
IV FELLOWSHIP WITH CHURCHES ABROAD
A. Presbyterian Church in Korea/Kosin (PCKK)
B. Reformed Church in Japan (RCJ)
C. Presbyterian Church of Japan (PCJ)
D. The Free Church of Scotland (FCS) and FCS/Continuing (FCS/C)
E. Evangelical Presbyterian Church of England and Wales (EPCEW)
F. Other churches
V INTERCHURCH BODIES
A. International Conference of Reformed Churches (ICRC)
B. North American Presbyterian and Reformed Council (NAPARC)
VI BUDGET
VII RECOMMENDATION
VIII ELECTIONS

I THE COMMITTEE
A. Meetings
   The Committee has held two full meetings since the previous General Assembly. The first was October 3-5, 2002, in Willow Grove, Pennsylvania. and the second was April

B. Officers
The officers of the Committee are Thomas E. Tyson, Chairman and Mark T. Bube, Secretary.

C. Regarding the exceptions taken to the Minutes of the Committee by the 69th GA, the Committee adopted the following: “the Committee determined to inform the 70th (2003) General Assembly that the Minutes of its October 10–11, 2001, meeting have been signed, and the Committee apologizes to the Assembly for the oversight.”

D. Liaisons/subcommittees
The Committee has assigned individual members as “liaisons” whose duty it is to represent the Committee as contact persons with specific churches or organizations to keep the Committee informed about the life of that church or churches and, in turn, to inform the whole Church when it believes that significant information is available or appropriate action needed. In addition to the liaisons there are continuing subcommittees and subcommittees for specific tasks. The liaisons and subcommittees at present are:

1. Liaisons
   a. ARPC - Richard E. Knodel
   b. CRCNA observer - Richard B. Gaffin, Jr.
   c. KAPC - Mark T. Bube
   d. PCA - George W. Knight, III
   e. RPCNA - Richard A. Barker
   f. RCUS - Thomas E. Tyson
   g. CANREF - Gaffin
   h. BPC - Robert B. Needham
   i. FRCNA - G. I. Williamson
   j. PRC - Williamson
   k. URCNA - Williamson
   l. ERQ - Bube
   m. EPCEW - Knight
   n. ICRC - Jack J. Peterson

2. Subcommittees
   a. Fraternal delegates - Barker
   b. Asia/Pacific - Bube, Tyson
   c. Africa [except South Africa] - Bube, Peterson
   d. Europe - Barker, Knight
   e. South Africa - Gaffin, Peterson
   f. South and Central America/Mexico - Needham, Williamson
   g. International Ecumenical Organizations (Reformed Ecumenical Council (REC), World Evangelical Fellowship (WEF), World Alliance of Reformed Churches (WARC), etc.) - Knodel

E. Administrator
   1. In the General Assembly of 2001 a budget was adopted for the Committee which included a line item for Staff. The proposal adopted by the Committee reads: “On motion it was determined that a staff position of Administrator be set up consisting of 12 hours a week, at $12,000, to begin on January 1, 2002, or as soon thereafter as possible, and
that the position be offered to its current chairman, Mr. Peterson, who will draw up the job description.". Two major items are involved: 1) to keep up contact with the churches, including especially needed correspondence with them; and 2) to begin archiving the work of interchurch relations in the OPC from the beginning. There is much correspondence especially from the beginning of our separate existence that needs to be retrieved and saved.

2. At the meeting held March 1 and 2 of 2001 "it was determined that a staff position of Administrator be set up consisting of 12 hours a week, at $12000, to begin on January 1, 2002, or as soon thereafter as possible, and that the position be offered to its current chairman, Mr. Peterson, who will draw up the job description." (Minutes 3/1-2/01 CEIR, paragraph 23). Mr. Peterson accepted the position.

3. At the meeting held October 3-4, 2002, the following job description for the staff position of Administrator: "The Administrator shall be responsible directly to the full Committee and, in between meetings of the full Committee, to the chairman. The various liaisons and subcommittees may give him advice. The duties of the Administrator shall include:

   "a. Carry on correspondence for the Committee, including transmitting Committee actions to all appropriate persons;
   "b. Establish and maintain a filing system for the Committee’s correspondence and other documents;
   "c. Establish and maintain, in consultation with the Historian, an archive of the Committee’s significant papers;
   "d. Prepare and maintain a Committee Handbook, consisting of the important documents pertaining to the operation of the Committee, which shall include a list of all churches with which the OPC has some form of ecclesiastical relations and the constitution and bylaws of all ecumenical bodies in which the OPC is a member;
   "e. In consultation with the chairman, prepare proposed dockets for the meetings of the Committee, and ensure the timely distribution of docket materials to the members of the Committee;
   "f. Coordinate the extension of invitations to, and the sending of, fraternal delegates;
   "g. Ensure the fulfillment of the Committee’s responsibilities with respect to the exchange of materials required by our ecclesiastical relationships;
   "h. Prepare quarterly articles related to the Committee’s work for New Horizons;
   "i. Assist the liaisons and subcommittees in carrying out their assignments;
   "j. Make arrangements for the supply of the hospitality needs of Committee members and guests in conjunction with Committee meetings” (Minutes, CEIR, October 3-4, 2002, paragraph 60).

4. In that meeting Mr. Peterson was appointed to take up the work as the Committee’s Administrator on a part-time basis, effective upon the adjournment of this meeting, and to set his salary at $1,000 per month; further, the Committee believes that engaging Mr. Peterson’s services as such, at least on a part-time basis, is not incompatible with his continued service as a member of the Committee.

One of the more grass roots tasks that the Administrator performs is to direct people who travel or are moving to churches of like faith and life that are available for them. He may be reached by email at jjpopc@aol.com.
A. Fraternal Delegates/observers
   1. Since the last General Assembly fraternal delegates were sent to the major assemblies of the Associate Reformed Presbyterian Church (Donald H. Taws), the Evangelical Presbyterian Church of England and Wales (Peterson), the Presbyterian Church in America (T. Nathan Trice), the Presbyterian Church of Korea/Kosin (Peterson), the Reformed Church in Japan (Stewart E. Lauer) and the Reformed Church in the United States (Mark T. Harrington).
   2. Since the last General Assembly fraternal observers were sent to the major assemblies of the Bible Presbyterian Church and the Presbyterian Church of Japan.
   3. This year the Committee plans to send fraternal delegates to the Evangelical Presbyterian Church of England and Wales, the Korean American Presbyterian Church, the Presbyterian Church in America, the Presbyterian Church in Japan, the Presbyterian Church in Korea/Kosin, the Reformed Church in Japan, the Reformed Church in the United States and the Reformed Presbyterian Church in North America.
   4. This year the Committee plans to send an observer to the Bible Presbyterian Church.
   5. Our 69th (2002) General Assembly received fraternal delegates and observers from the Canadian Reformed Churches; the Christian Reformed Churches of Australia, the Korean American Presbyterian Church; the Presbyterian Church in Korea/Kosin; the Reformed Church in the United States and the United Reformed Churches in North America.

B. Churches in “Ecclesiastical Fellowship”.
   1. The document that defines the position of the OPC in its ecumenical service is “Biblical Principles of the Unity of the Church”. That document has been adopted by 63rd (1996) G.A., and it is also found on the OPC website.
   2. At present we are in Ecclesiastical Fellowship with 13 churches which are:
      a. The Associate Reformed Presbyterian Church [www.arpsynod.org/]
      b. The Canadian Reformed Churches [www.canrc.org]
      d. The Evangelical Presbyterian Church of England and Wales [www.epcew.org.uk/]
      e. The Evangelical Presbyterian Church of Ireland [http://web.ukonline.co.uk/epc/]
      f. The Free Church of Scotland [www.freechurch.org/]
      g. The Presbyterian Church in America [www.pcanet.org/]
      h. The Presbyterian Church in Korea (Kosin) [http://upc.or.kr]
      i. The Reformed Church in Japan [www.rcj-net.org/index.htmlq]
      j. The Reformed Church in the United States [www.rcus.org]
      k. The Reformed Churches of New Zealand [http://reformed-churches.org.nz/]
      l. The Reformed Presbyterian Church of Ireland [www.rpc.org/]
      m. The Reformed Presbyterian Church of North America [www.reformedpresbyterian.org]

C. Churches in “Corresponding Relationship”
   At present we are in “Corresponding Relationship” with five churches which are:
Appendix

1. The Africa Evangelical Presbyterian Church [AEPC]
2. The Reformed Churches in the Netherlands (Liberated) (de Gereformeerde Kerken in Nederland (Vrijgemaakt)) [www.gkv.nl]
3. The United Reformed Churches in North America
4. The Presbyterian Church in Japan (PCJ). The 69th General Assembly of the Orthodox Presbyterian Church invited the Presbyterian Church in Japan (PCJ) to enter into Corresponding Relations with the OPC. The PCJ responded in the affirmative. [http://www2s.biglobe.ne.jp/~ploion/ncc.htm]
5. The Reformed Church of Quebec (l'Église Réformée du Québec (ERQ) The 69th General Assembly of the Orthodox Presbyterian Church invited the Reformed Church of Quebec to enter into Corresponding Relations with the OPC. The ERQ responded in the affirmative. [http://www.erg.qc.ca/]
6. The Church of Christ in the Sudan Among the Tiv (Nongo u Kristu u ken Sudan hen Tiv) in Nigeria (invited but have not responded).
7. The Presbyterian Church in Uganda [PCU] (invited but have not responded).

D. The Committee has adopted a program to better discharge our mutually covenanted responsibilities to other churches in our relationship of Ecclesiastical Fellowship (EF) and to strive for the unity of the church contemplated in Biblical Principles of the Unity of the Church. The goal is to meet annually with representatives of the interchurch relations committee of churches in North America with which the OPC has EF on a rotating schedule, and invite them to meet with us. The agenda of items to be discussed with respect to both churches during such a meeting will include: Are there specific occasions where you believe we have failed to live up to our commitments to you or have caused you grief? Speaking the truth in love, where do you perceive our testimony or practice to be weak? What, if any, significant changes in polity, doctrine, or practice are pending in your church(es)? What are the significant issues presently under study in the various assemblies of your church(s)? Are there ministries in which we can more closely cooperate? What are the impediments, real or perceived, to the two churches achieving organic unity? We desire to do this also with churches outside of North America where possible.

This will implement the relationship of ecclesiastical Fellowship set forth in the Minutes of the 64th [1997] General Assembly, Article 178, pages 53 and 283-284, such as Joint action in areas of common responsibility, Consultation on issues of joint concern, particularly before instituting changes in polity, doctrine, or practice that might alter the basis of the fellowship and the exercise of mutual concern and admonition with a view to promoting Christian unity. Also in view is the document Biblical Principles of the Unity of the Church, specifically part IV of which is entitled, “Towards Perfecting Biblical Unity,” and concludes: H. In seeking unity with faithful presbyterian and Reformed churches:

I. There is also responsibility to call all churches, including our own, to faithfulness in order to seek the unity of the whole church. It is difficult to see how the OPC’s responsibilities under either of the above can be faithfully discharged without periodic substantive face-to-face meetings with our brothers.

The Committee will be meeting with the interchurch relations committee of the ARPC in November.

IIIII FELLOWSHIP WITH CHURCHES IN NORTH AMERICA

Fellowship with several churches in North America is maintained largely by our membership in NAPARC, and we seek to meet with their delegations individually as well as
through the plenary meetings of the Council. Our church also maintains fellowship with churches that are not members of NAPARC.

A. Churches in Ecclesiastical Fellowship in North America

1. Associate Reformed Presbyterian Church (ARPC). Several of the reports of the churches here and below are taken from their annual report to NAPARC.
   a) The 198th Meeting of the General Synod of the ARP met at Bonclarken Assembly (Flat Rock; NC) on June 10-12, 2002. The moderator of Synod was Mr. David Sides, and the vice-moderator was Dr. Barry Dagenhart. Moderator Sides' emphasis is "Energizing the Laity."
   b) The reported membership (year ending 2001) was 35,379 communicant and 5,826 non-communicant members for a total of 41,205, which is an increase of 0.8% over the previous year. There are 265 congregations.
   c) As usual, the format of the Synod included a combination of corporate worship and business sessions, along with a "family" atmosphere.
   d) Eight years ago the ARP created the position of part-time Synod Coordinator. The Coordinator enhances communication and acts as a resource person for the various Synod level boards, commissions, and committees. After eight years of service, Rev. Doug Jones retired on June 30, 2002. Dr. Wilfred A. Bellamy was approved by Synod and is now the Coordinator.
   e) Concerning Inter-Church Relations, Synod approved the ARP's delegation's vote at 2001 NAPARC in favor of terminating the CRC's membership. Synod postponed consideration of NAE membership until some time after the NAE's self-study is completed. Fraternal delegates were received from the EPC, the OPC, the PCA and the RPCNA.
   f) Synod approved Rev. Wayne Frazier as moderator-elect and Mr. Frank M. Hunt, II as the vice-moderator-elect.
   g) The 2003 Synod will be different. The 199th Meeting is scheduled to begin June 9, 2003 at Erskine College. Please note the change of location for the 2003 Synod. This is due to the 200th anniversary of the first ARP synod being formed in the southern USA. There will be a variety of special speakers and activities to celebrate this event. The 2003 Synod will also receive the report of the Special Committee on Organization, which is a study and recommendations related to the structure of Synod's boards and committees. Most likely, this report will be controversial.

2. Presbyterian Church in America (PCA)

The thirtieth General Assembly of the Presbyterian Church in America met June 18-21, 2002 at the Briarwood Presbyterian Church in Birmingham, Alabama. Teaching Elder, Dr. Joseph F. Ryan, Pastor of the Park Cities Presbyterian Church of Dallas, Texas was elected as moderator. There was a record attendance of 1,595 commissioners, of which 1,122 were Teaching Elders (70%) and 473 were Ruling Elders (30%), representing 783 churches.
   a) Overtures and Resolutions
   i) Initially approved and sent down to the Presbyteries for their advice and consent (BCD 26-2) a proposed amendment to the Book of Church Order (BCD 21-4) on "Good-Faith Subscription". Ninety Teaching Elders and thirty-five Ruling Elders recorded their negative votes. Doctrinal Subscription concerns how one, as a requirement for ordination, receives and adopts the Westminster Confession and Catechisms as containing the system of doctrine taught in Scripture, to what degree he may hold differing views
within the parameters of the Westminster Standards, and how or whether he may teach and preach his allowable differences. Eight overtures on subscription from over twenty Presbyteries had been submitted to the Assembly.

ii) The Assembly adopted a statement on racial reconciliation, as an answer to Overture 20 from Nashville Presbytery, "Racial Reconciliation," and several personal resolutions. In reflecting upon chattel slavery of the past and racism in both the past and present, the statement expressed regret that the Church had not acted more swiftly on the issue. Further, the Assembly said, "We will strive, in a manner consistent with the Gospel imperatives, for the encouragement of racial reconciliation, the establishment of urban and minority congregations, and the enhancement of existing ministries of mercy in our cities, among the poor, and across all social, racial, and economic boundaries, to the glory of God."

iii) The Assembly adopted a statement concerning "Today's New International Version" of the Bible (TNIV); 1) expressing disapproval of making gender-related or other alterations to the authorially-intended meaning of Scripture in Bible translation, 2) cautioning against the use of the TNIV, and 3) imploring the International Bible Society to refrain from further gender neutral or other "corrective" efforts in Bible translation.

b) Book of Church Order Changes. The Assembly gave final approval to five proposed BCD changes that had been sent to Presbyteries for advice and consent; 1) BCD 4-1 (12) changing terms of service on Permanent Committees to five years, 2) BCD 32-3,32-4,43-1, regarding sequence of meetings in judicial process, delivery requirements for indictments and citations, and allowing a complaint after an appeal is ruled out of order, withdrawn or abandoned, 3) BCD 35-7,32-18, requiring all testimony on judicial proceeding be recorded, 4) BCD 13-1, allow at least two ruling elders to represent each congregation in Presbytery, and 5) BCD 12-5 e., states that the session has oversight of preaching "only by such men as are sufficiently qualified."

c) PCA Foundation Affirmed. Westminster Presbytery had sent to the Assembly Overture 7, "Allow Inspection of PCAF and All Other Committee and Agency Records by Individuals or General Assembly Divest Itself of Committees and Agencies" (sic). A church session in Westminster Presbytery had sent a letter to all ministers and sessions on the matter prior to the Assembly. The Assembly overwhelmingly approved the unanimous recommendation of the PCAF Committee of Commissioners to answer the overture in the negative and noted that there is already a system of oversight and accountability for Committees and Agencies to the General Assembly itself via Assembly-elected Permanent Committees and Boards of Trustees or Directors. The Assembly also adopted a statement, "A letter that was disseminated this year has brought harm to the PCAF and impeded its ability to do ministry. This should be avoided."

d) Interchurch Relations

i) The Assembly voted to enter into corresponding relations with the United Reformed Churches of North America.

ii) The Assembly adopted a recommendation from the North American Presbyterian And Reformed Council (NAPARC) that the Christian Reformed Church of North America be removed from NAPARC membership because; 1) by circumventing the CRCNA constitution to allow for the ordination of women as ministers and elders the CRCNA violated its own constitution and the NAPARC constitution as well and 2) the CRC has had opportunity to reverse its controversial decision of 1995 in this matter, but reaffirmed its decision in 2000.

e) Mission to North America. The Assembly approved the formation of Blue Ridge Presbytery in the western sector of Virginia, effective September 1, 2002. It
will be the 64th Presbytery of the PCA. The boundaries of Rocky Mountain, Ascension, and New York State Presbyteries were revised. MNA reported their Church Planting Priorities; 1) From Centralization to "Grass-Roots" Leadership, 2) From Networks to Church Planting Movements, 3) From Being Primarily Mono-Cultural to Multi-Cultural, 4) From Emphasizing the Suburbs to Planting Churches within the City, and 5) From Complacency to Compassion. The MNA committee will study means of more effective PCA ministry in a multi-ethnic setting in North America and report back to the 31st Assembly.

f) PCA Retirement and Benefits, Inc. (PCA-RBI). The agency reported that it had changed its name from Insurance, Annuities and Relief when it was separately incorporated recently. The “Rules of Assembly Operation” (4-3) allows Committees or Agencies to incorporate separately for civil purposes. A proposed BCD change (14-1.12.b.4) was initially approved to reflect the name change. A proposal to make participation in the PCA health insurance plan mandatory was amended so that the Assembly highly recommends that all active full-time PCA ministers and church lay employees in the USA participate in the PCA health insurance plan, if they are not covered under a spouse’s health plan. The Director, Jim Hughes, will be retiring December 31, 2002 after twenty-one years of service. The Board of Directors will name a new director prior to that.

g) Mission to the World. In 2001 MTW had 551 career missionaries, 158 two-year missionaries, and 154 intern applicants for a total of 863. As well there were 6,540 short-term workers. Provisional Presbyteries are functioning in the Ukraine, Cote D’Ivoire, Chile, and the Czech Republic. Ministries to Street Children in Brazil, the Philippines, Mexico, the Ukraine, and Kenya have been initiated. In 2001 MTW sent out 31 short-term medical teams to 11 countries. Disaster response teams were deployed seven times in 2001. The international AIDS ministry was enlarged by making it a separate program.

h) Reformed University Ministries. RUM and its local campus ministries, Reformed University Fellowship, serve 62 campuses in the USA. Eight new campuses were added in 2001. It is hoped that RUM will be serving on 68 campuses by the end of 2002. Two of the new campuses include the University of North Florida and Samford University, Birmingham, Alabama. Four campus ministers devote their ministries to international students from some forty nations. The Assembly recognized the Rev. Billy Joseph for his twenty-two years of campus ministry at the University of Alabama.

i) Christian Education and Publications. CE&P has twenty regional trainers who interact with teachers of children, youth and adults. Over 3,000 people were trained over the last year. Over 150 people attended the annual Children’s Ministry Conference. The youth ministry department assisted over fifty churches in acquiring staff for youth ministries. About 200 PresWIC leaders attended the Women in the Church Leadership Training Seminar. About 200 youth attended PYA conferences in Georgia and Colorado.

j) Covenant College. Dr. Frank Brock retired as president, effective June 30, 2002, after a fifteen-year tenure during which time the college experienced spiritual, physical, numerical, and financial growth. Dr. Brock will continue to serve the college in a development ministry. Enrollment increased by 105% since 1990 to 1,254 in 2001. Graduation rate increased 89% during the same period. RUM now has a campus minister serving CC. The board reported that it had elected Dr. Niel Nielson as the new president of the college. Dr. Nielson was ordained as a Ruling Elder in the PCA. He holds a Ph.D. in philosophy from Vanderbilt University. His experience includes teaching at Wheaton College, serving as a financial investment advisor, and service on a local church staff leading evangelism and outreach ministries. He will take office July 1 and will be formally inaugurated October 4, 2002.

k) Covenant Theological Seminary. The cap on the number of incoming
M.Div. students in effect since 1994 has been raised to 100. The cap will not be raised further until it is clear that doing so will not jeopardize the quality of education and community dynamics. Enrollment increased for the thirteenth consecutive year to about 1,100 from forty-four states and nineteen other nations. Every 2001 M.Div. graduate seeking an ordained ministry position and having Seminary recommendation was placed in ministry. This is the third year in a row for 100% placement.

l) Ridge Haven. Some 1,000 summer campers are expected in this summer and 8,500 guests for the entire year. Conversions are regularly reported in the camps and conferences. Ridge Haven was the recipient of the WIC Love Gift for 2001, making possible significant improvements in the Center's facilities, playground, Iverson and Dean Lodge renovations, and other improvements. Significant progress has been made on the water system improvements mandated by the state of North Carolina. $135,645 of the $300,000 water project is still needed. A new web site is www.ridgehaven.org.

m) Ad Interim Committee on Women in Military. The Assembly adopted four recommendations of the majority report; 1) any policy that places pregnant women into combat is unbiblical, 2) the Assembly declares that it is the biblical duty of men to defend women and therefore disapproves of women as combatants or women being conscripted, 3) the Assembly commends its declarations on the matter as pastoral counsels to PCA members, officers and military chaplains, 4) the Assembly supports the decision of individual members of the PCA to object as a matter of conscience to the conscription of women or the use of women as combatants. A minority report, advocating the above recommendations as wise counsel rather than biblical duty was defeated.

n) Strategic Planning. The Assembly received the report from the PCA's Strategic Planning Steering Committee and has asked that each Presbytery review this work and provide their comments back to the Steering Committee by March 31, 2003. The Steering Committee suggested each Presbytery devote three hours to such a discussion, ideally separate from a stated presbytery meeting. They have prepared supporting materials to assist Presbyteries in planning and holding these discussions. These materials include an overview of objectives for presbytery comments, a possible agenda and design for a discussion meeting, and set of target end products. Planning Steering Committee members will also be available to facilitate these discussions in interested Presbyteries. Contact Harry Pinner (706-419-1251) or Jim Wert (770-661-7847) for further details.

o) Administrative Committee/Office of the Stated Clerk. The Assembly approved the AC/SC's beginning a PCA News printed magazine, if the way is clear. The magazine will be produced for PCA members and persons interested in the PCA, reporting primarily on ministries being done by PCA members, churches, Presbyteries, and General Assembly Committees and Agencies. Overture 35 from Westminster Presbytery, "Clarify Relationship of Separately Incorporated Agencies to Assembly," was referred to the AC for study and report to the 31st Assembly. The AC reported its study on the types of venue for the site of the General Assembly and noted that, due to the number of commissioners and accompanying family members, a hotel convention center site is most workable. Guidelines for "Biblical Conflict Resolution" will be printed as an informational appendix to the BCG. The assembly adopted a recommendation that the AC, through the Local Arrangements Sub-committee be responsible for all worship services at the General Assembly. The ACISC provides the necessary structure and services for churches to share in the cooperative ministry of General Assembly Ministries. Since all PCA churches benefit in some ways from the services of the ACISC, it is suggested that all churches support the ACISC by per capita giving through Partnership Shares or proportional giving of one percent of local church offerings.
3. **Reformed Church in the United States (RCUS)**

The 256th Synod of the RCUS met at Emmanuel Reformed Church in Sutton, Nebraska, May 20-23rd, 2002.

a) There are currently 47 ministers on the roll of Synod. Of these 43 are in active service with the other four retired. There were four ordinations last year. The Rev. Donald Vance, known to some of you, was called home by our Lord on September 24th, 2002. Also, Mr. Clifton Loucks was deposed from office on September 17th, 2002.

b) Currently there are four Classes in the RCUS comprised of 44 churches. In addition there are three chapels, all in Southern California. There has been some particular growth along the Front Range in Colorado making the South Central Classis our largest Classical region with 15 churches/mission works. There has been the addition of the Deaf Reformed Church in Danville, KY, to the Covenant East Classis, bringing the number of Deaf Reformed Churches in that Classis to two, with the prospect of others. These deaf churches are aggressively promoting the Reformed faith among deaf baptistic believers through the use of videos and conferences. This year the RCUS began formal support of this endeavor. Interpreters for the deaf are a regular feature at our Synods and in Covenant East Classis meetings. It is hoped that a Deaf Classis will be formed within a few years.

c) The baptized membership of the RCUS currently stands at 4,332, which is a 1.4% increase over last year. Communicant membership stands at 3,275, which is a 1.3% increase over last year.

d) In the area of Interchurch relations, the RCUS continues, in addition to NAPARC, membership in the ICRC. It also has fraternal relations with the OPC, the RPCNA, the GKN (Lib), the ERCC, the Canadian Reformed Churches, and is corresponding with the URCNA and the OCRC.

e) Our Foreign Missions endeavors continue to be focused on Africa, although we have no missionaries on the field. We continue to support indigenous pastors in the ERCC and the FRCK in their work in the Congo and in Kenya respectively. We also support the Radio Administration Committee which is working with Rev. Eric Kayayan in South Africa to produce programming for use in francophone regions. The broadcast is known as *Reformed Faith and Life*, and operates on a shoestring budget of about 55K, but God has blessed it mightily. In France alone fourteen stations carry the programming free of charge! Given the number of Muslims in France there is every indication the gospel is being carried to them. FM, short-wave and satellite are all being utilized.

f) The RCUS is also entering the electronic age. The most recent addition to our electronic reference library series is the production of a CD entitled *The James I Good Collection*, the second in a series of electronic references designed for the RCUS. James I. Good was a Professor and Historian in the RCUS seminary in Ohio during the late 1800's and early 1900's. His works, comprising close to 6000 pages, are hard to find. They are now available via CD. Other material is being proposed for publication in this manner.

g) Synod continues working on a Sunday School Curriculum based on S. DeGraaf's *Promise and Deliverance*. This is an extensive work designed to develop an integrated Sunday School Curriculum with a strong covenantal basis. The curriculum is currently being field tested and has another year or so to go for completion. Great Commission has shown some interest in this project but the Committee has not yet decided how it will publish the material.

h) The RCUS has approved four seminaries for the preparation of men to minister the gospel. During the past year two additional seminaries have been established under the oversight of RCUS churches. The first is City Seminary in Sacramento. Three pastors, two from the RCUS and one from the OPC, are instructing there. They are instructing many who are not from Reformed churches in the doctrines of the Reformation. Last year's
enrollment was 30. The newest addition is Heidelberg Theological Seminary in Vermillion, SD. This Seminary is enrolling its first students this Fall and instruction is given by two RCUS pastors. Neither Seminary is approved as an official RCUS seminary at this time. God willing, City Seminary will be approved once it acquires an adequate library and sets a ministerial apprenticeship program in place. Heidelberg will need to be up and running before an adequate evaluation can be made. In the interim the RCUS has erected a Committee to study the feasibility of establishing an RCUS Seminary to train its own men. In another seminary related action, Synod investigated the possibility of establishing a post-seminary course of instruction. Synod finally determined that this was the responsibility of the Classes and not the Synod.

i) The Reformed Herald continues to be edited by the Rev. Paul Treick. Within the last year the Reformed Herald has undergone a dramatic change in format and content under Rev. Treick's watch. Premier Publishing of Winnipeg, Manitoba.

j) One final item has to do with the study on Christian education and nurture in the Church. For the first time in memory the Christian Education Committee came with a Majority and a Minority Report. These were sent back to Committee for further study and development.

4. Reformed Presbyterian Church of North America (RPCNA)
The 171st Synod of the Reformed Presbyterian Church of North America met at Park University, Parkville, MO, July 6-12,2002. Dr. Wayne R. Spear, Professor of Systematic Theology at the Reformed Presbyterian Theological Seminary, was elected Moderator.

a) The Foreign Mission Board reported on the growth and strengthening of our six congregations in Japan. The new church building at Kasumigaoka was completed in August. Rev. James Pennington, the Pastor at Kasumigaoka, has agreed to stay on for another year. There is still a great need for a missionary and at least one more Japanese pastor. Several potential pastors are among those studying at our Kobe Theological Hall. One member of the Keiyaku congregation, Katsonori Endo, will continue for another year at RPTS in Pittsburgh before he returns to Japan. There are four possible new fields of work that the Board is considering: China, the Philippines, Yemen and the Sudan. In each case, we know people on the field; it is exciting to see where God will lead.

b) The Home Mission Board reported on new work in Longmont, CO, Purcellville, VA, Cranberry Twp., PA, Waterloo, ON, and Hudson, QB. Along with the Committee on Revitalization of Older Churches, they stressed a greater concern for the strengthening of older churches as well as the planting of new churches
c) God is blessing the work of the Church's institutions. Dr. Jerry O'Neil spoke of the 16 graduates of the Reformed Presbyterian Theological Seminary, 11 of who are Reformed Presbyterians (eight are already settled in congregations or mission churches), of the good reception of Dr. Denny Prutow as the new Professor of Pastoral Theology, and of God's blessing in meeting financial needs. Dr. Jack White thanked the Synod for prayers and support of Geneva College, and reported on numerical and spiritual growth and the current renovations on campus. Mrs. Margie Hemphill represented the Reformed Presbyterian Women's Association and shared the challenges and blessings of the growth and many changes at the RP Home. After he graduates from Sangre de Christo Seminary, Ed Verbeke will begin to serve as Chaplain of the Home in January.

d) The Interchurch Relations Committee recommended pursuing fraternal relations with the Greek Evangelical Church of Cyprus, and sent our former Moderator, Rev. Donald Piper, to the meeting of their Synod. These are the congregations of our former mission in Cyprus which became independent in 1973; we rejoice that they are now seeking
closer relations with us as well as with our TCCF congregation in Larnaca.

On a disappointing note, Synod voted to terminate fraternal relations with Christian Reformed Church because of the liberal movement in that denomination. The Synod also voted to sustain the resolution of NAP ARC to terminate the membership of the Christian Reformed Church in NAP ARC.

e) Synod’s Youth Ministries Committee reported a successful Youth Leadership Training Conference at Geneva College, June 29-July 1 with over 50 young people from across the church. They also sponsored a follow-up Foundational Youth Ministries Program at the Seminary for 14 college freshmen stimulating thinking about vocational choice.

f) The proposed revision of the Book of Church Discipline was approved and will be sent down to the sessions for approval.

g) Several changes were passed in the Covenant of Church Membership: The name was changed to “The Covenant of Communicant Membership”, and the wording of current vow #4 was replaced by two new vows: 4. “Do you promise by divine grace to show a teachable and submissive spirit in the teaching of Holy Scripture as set forth in the confessional standards of this church? 5. Will you with God’s help seek to live in harmony with other believers and faithfully participate in the life of the church, honoring and submitting to its authority and discipline?” (Vows 5-7 will become new vows 6-8.)

h) The Committee dealing with the paper which proposed that the office of deacon be restricted to men recommended that we sustain our Testimony which says, “Women as well as men may hold the office of deacon.” One major point was their exegesis of I Timothy 3: 11 which includes “women” in the description of deacons. They reminded the Synod “that man was created male and female in order that we would work together in enjoying the blessing of the creation mandate (Genesis 1:26-30; 2: 18-25), and that believers are recreated fellow heirs of the grace of life in order that we would work together in enjoying the new creation. (I Peter 3: 1-7). Their recommendation passed.

i) Items referred back to Committees to bring in reports to next year’s Synod were: the Committee to Study Questions on Worship, the Psalter Revision Committee, and the Committee on Continuing Congregational Officers. In each case, there was significant discussion on these important issues which provides guidelines for future reports of these committees.

j) Several reports which had significant discussion were on the questions of the interpretation of “six days” in creation, and the use of wine in the observance of the Sacrament of the Lord’s Supper. In each case, the position of the church was maintained, but there are differences of application. For an extended report of these discussions and, each of the days of Synod, please go to www.reformedpresbyterian.org on your internet.

5. Canadian Reformed Churches (CANREF) [//www.canrc.org]

a. The Orthodox Presbyterian Church and the Canadian Reformed Churches are now in Ecclesiastical Fellowship.

b. The Committee is working with the Committee for Contact with Churches in the Americas of the Canadian Reformed Churches to implement the new relationship.

c. The Committee held its Spring meeting 2003 in Hamilton, Ontario on April 15 and 16 which enabled the Committee to also meet with the Committees of the CanRef and the URCNA.

d. The meeting with the members of the interchurch relations committees of the Canadian Reformed Churches (CANREF) was held on Tuesday, April 15, 2003.

i) It is noted that OPC people are experiencing great hospitality and
enjoying good preaching when visiting CANREF churches.

ii) It was agreed that there is need for setting goals for implementation of our EF: where do we go from here? There is need to work out a change of nomenclature and definition. It appears that our real disagreement is more one of terminology. There is desire to move beyond the Lord’s Supper and Confessional Membership to other issues like missions, evangelism.

iii) Suggestions were made to exchange our ideas of what we expect from the relationship; articles in our magazines; getting the CANREF known among the OPC congregations; exchange of directories between two churches; use of our web sites for information; etc.

iv) Supervision of the Lord’s Supper was discussed. It has been a point of contention through the years. They assured us that their goal is not uniformity.

a) If one of our members visits one of your churches, they will need a letter of attestation from our session to their consistory.

b) Their rationale is the consistory must deal with administering the LS to those who have a proper understanding and are living a godly life. They prefer to have a testimony of a third party on this [maybe e-mail]. In the end, attending the Table is between the individual and the Lord. Still they would like to have the best possible assurance that there is this unity of faith at the Table.

c) They desire not to make the door to the Lord’s Table too narrow, while at the same time not to allow people to the Table whom the Lord would not want to see there.

d) One OPC man expressed the position that a fence can bar, but it also opens. The one place in the NT that describes the fencing of the Table is addressed to the individual. Some in the OP disagree with those who say a verbal fencing is not enough and insisted that there is great power in the oral word.

e) This item will be discussed again.

v) Confessional Membership was also discussed.

a) CANREF said that the real issue is how far do you want new members to be able to say the Confessions are in harmony with the Scriptures. If they are not competent, why not wait for a year so they can develop a better understanding. We all agree there should be growth, and there must be growth. At what point should they be admitted to the Table? Their vow includes that the confessor believes what is “summarized in the Confession.”

b) The OPC said that when a man is converted he should be admitted to membership with a view to further instruction and growth. We don’t want people to glibly say they hold to the standards.

c) It became clear that for them every individual situation is different and they act accordingly. So their “confessional” in communicant membership is qualified. They can admit people who are struggling with particular doctrines. Their goal is that when someone becomes a member they be placed under the instruction of the standards.

B. Other Churches

1. Bible Presbyterian Church (BPC) [http://bpc.org/]

The discussions with the BPC have been helpful in understanding both our differences and similarities, and have given opportunity to encourage each other to examine some problematic areas of thought more.

The Committee plans to continue discussions with the BPC with the express purpose of continuing to seek the establishment of formal ecclesiastical fellowship.
The liaison of the Committee, Mr. Needham, plans to attend their Synod in Edmonton this August.

2. United Reformed Churches of North America (URCNA)
   a. Our 64th (1997) General Assembly invited the URCNA to enter into corresponding relations with the OPC.
   b. The URCNA is a member church of the ICRC and has been attending the meetings of NAPARC as observers.
   c. The URCNA “Guidelines for Ecumenicity and Church Unity” follow:
      1) The first phase of ecumenicity is one of exploration, with the intent that by correspondence and dialogue, mutual understanding and appreciation may develop in the following areas of the two churches lives: view and place of the Holy Scriptures, creeds and confessions, formula of subscription to the confessions, significant factors in the two federations history, theology, and ecclesiology; church order and polity; liturgy and liturgical forms; preaching, sacraments, and discipline and theological education for ministers.
         Ecumenical observers are to be invited to all broader assemblies with a regular exchange of the minutes of these assemblies and of other publications that may facilitate ecumenical relations.
      2) The second phase of ecumenicity is one of recognition and is entered into only when the broadest assemblies of both federations agree this is desirable. The intent of this phase is to recognize and accept each other as true and faithful churches of the Lord Jesus, and in preparation for and commitment to eventual integrated federative church unity, by establishing ecclesiastical fellowship entailing the following: the churches shall assist each other as much as possible in the maintenance, defense, and promotion of Reformed doctrine, liturgy, church polity, and discipline; the churches shall consult each other when entering into ecumenical relations with other federations; the churches shall accept each others certificates of membership, admitting such members to the Lord’s Table; the churches shall open the pulpits to each others ministers, observing the rules of the respective churches; the churches shall consult each other before major changes to the confessions, church government, or liturgy are adopted; the churches shall invite and receive each others ecclesiastical delegates who shall participate in the broader assemblies as much as regulations permit and entering this phase requires ratification by a majority of the consistories as required in Church Order, Art.36.
      3) The third phase of ecumenicity is one of integration with the intent that the two federations, being united in true faith, and where contiguous geography permits, shall proceed to complete church unity, that is, ecclesiastical union. This final phase shall only be embarked upon when the broadest assemblies of both federations give their endorsement and approval to a plan of union which shall outline the timing, coordination, and/or integration of the following: the broader assemblies; the liturgies and liturgical forms; the translations of the Bible and the confessions; the song books for worship; the church polity and order and the missions abroad.”
   d. The Committee held its Spring meeting 2003 in Hamilton, Ontario on April 15 and 16 which enabled the Committee to also meet with the Committees of the CanRef and the URCNA. The meeting with the Committee for Ecumenical Relations and Church Unity (URCNA) was held on Wednesday, April 16, 2003 at the Theological College of the Canadian Reformed Churches in Hamilton, Ontario.
      i) The URCNA has yet to formally respond to OPC’s 1997 offer of Phase Two. Their goal with the OPC is full unity.
      ii) Our desire was to distinguish what things are New Testamental and what are not. The hope was to diminish as much as possible the perception of big
differences. A goal is to be able to say “both and,” not “either or,” when dealing with authority in Christ’s church.

iii) The question of office and ordination was discussed.

a) OPC has historically lived with both two and three office descriptions, with a level of tolerance that allows people with both views to co-exist in the same church. Eg. the title to Chapter VI in the FOG is “Ministers or Teaching Elders.”

b) In the URCNA elders may be involved in the leading of worship when they have guest ministers, but they do not pronounce the greeting. They also would not exhort, but would read a sermon by an approved minister.

c) OPC affirmed the importance of the ruling elder in preserving the stance of the church. Many times in our history the ruling elders have “saved” us. URCNA: We have much to learn in this area. We have been impressed with your elders in the General Assembly.

d) In the URCNA deacons sit in the counsel, but not the consistory. Counsel deals with administrative, consistory with spiritual, matters. The bigger body meets once a month, the consistory twice.

e) The local elders exercise considerable oversight over the ministry. OPC: Having a minister’s credentials in the presbytery provides a more theologically competent and broader body to judge a minister.

f) URCNA: the local consistory can suspend (with advice), but not depose. Brothers from the outside should not impose themselves on the local church. The classis has to agree for the consistory to suspend. Settled and binding: different levels of submission.

g) URCNA practice would not presently sync with the OPC’s life eldership. Better term would be definite or indefinite terms. URCNA: Even if term expires, elders continue to serve on committees (as representative). OPC: We are not pure Presbyterians. Mixture of Continental and Scottish traditions. Christ has given gifts — for how long? (Argument for indefinite term eldership.) URCNA: Rationale for term eldership was a concern for hierarchicalism.

h) URCNA: In a certain sense, the classis does not exist between meetings. More of a sense that the presbytery is a continuing body. OPC: We’ve invented the term “regional church,” which continues. We cannot see why the local church is considered to be continuing all the time, but the regional church and its consistory do not. Difference seems only to be in terms of frequency. URCNA: Difference is in terms of present authority. Under whose authority are you now? The authority is in the decision, not the body of men. OPC: Why is the concept of the congregation any more permanent, than the general assembly. CF 31.1 It is the same authority. Cannot understand why the local assembly has a different status. URCNA: We concede the point that there is a direct authority functioning at our broader assemblies. The channel is indirect: it is through elders of the local church, who have their authority only through the local church.

i) OPC: The elder’s authority is not from the local church, it is from Christ. One and the same authority in the session, presbytery, and general assembly.

j) URCNA: If consistory sends an elder to visit a family, the family must receive the elder. Eg. Church visitors must be received because of classis’ decision. Church visitors are not bishops, even when given an assignment by classis. URCNA: Church visitor “shall” be invited to come to the local church. And classis would properly rebuke a consistory that refused to invite.

k) OPC: You only have committees, not commissions? You have the authority to meet with us? URCNA: Yes, by Synodical action. OPC: You have authority to act on behalf of the church, to represent the URCNA to us? URCNA: Yes.
Seventieth General Assembly

I) OPC: You keep trying to find meaningful ways to have dynamic connectionalism that don't expose you to the abuses of the past. URCNA: Historical context of ministers imposing themselves on a local congregation. Also more recently in the CRCNA: we have no denominational bodies. Do not have a continuing executive group.

m) OPC: Can you be faithful churches without being federated? URCNA: No. They can be churches. OPC: Would it be sinful not to be federated? URCNA: Probably, but we don't say it. We clearly recognize the catholic church universal, but it exists in the local churches. The one and the many. OPC: Does Acts 15 play a vital role in describing the church? URCNA: A role, but not as vital a role as it does for you. OPC: There is something in the church's nature that compels you to seek wider association. Independence is an anomaly. URCNA: With a view to leaving, we recognize the autonomy of the local congregation to leave the federation. We would have a problem with giving the presbytery a right to try to dissuade. Article 66 speaks of voluntary consent. URCNA: Doesn't your procedure allow a presbytery to come between a congregation and its session? OPC: This was agreed to beforehand. Part of the FOG to which they agreed.

n) OPC: Do you use the Apostles Creed in your services with the Holy Catholic church in the singular? URCNA: Yes. Distinguish the reality of its existence. When dealing with governmental authority, the one is the many. OPC: When you go to classis and synod, you are serving the church larger than the local congregation. The idea that elders are only local entities is not right. When an elder goes to a classis meeting, does he vote his conscience, even if opposed to instructions from the local consistory? URCNA: Yes. But some churches have overruled to make it the opposite. General synod made up of two presbyters from every local church.

iv. Decisions of Assemblies
   a) URCNA: Received with reverence and submission. Proven to whom? The broader assembly. If there is something to the "proof" then the position be determined to be allowable. Some decisions require ratification by the local churches. OPC: Two of us here have served under the Dort order, and our experience is that our systems are the same.
   b) OPC: Do you use the Apostles Creed in your services with the Holy Catholic church in the singular? URCNA: Yes. Distinguish the reality of its existence. When dealing with governmental authority, the one is the many. OPC: When you go to classis and synod, you are serving the church larger than the local congregation. The idea that elders are only local entities is not right. When an elder goes to a classis meeting, does he vote his conscience, even if opposed to instructions from the local consistory? URCNA: Yes. But some churches have overruled to make it the opposite. General synod made up of two presbyters from every local church.
   c) OPC: Two of us here have served under the Dort order, and our experience is that our systems are the same.

v) Catechetical preaching is required in the URCNA
   a) Is your statement on catechetical preaching correct? Do you preach the Word of God, or the Catechism? URCNA: The Word is to be preached, and it is to be preached as summarized in the Catechism. OPC: The "in sequence" refers to the catechism. Danger of treating the text of the Catechism as the Word of God. OPC: We've heard your people say the Catechism is the Word of God. URCNA: The Catechism forms the outline of the sermon.
   b) URCNA: I would use the Catechism as the text. What is the Word? What it summarizes is the Bible. High view of the Bible, in that I believe the Bible is capable of being summarized. There may be more in Scripture than in the Catechism. Ironic that topical preaching has a lot more prevalence in the OPC. Follow OPC List with sermons on Christmas and Halloween, etc.
   c) OPC: Expounding the Word. We prize our freedom from prescribed liturgies. URCNA: By the heads of the Catechism. Would we have to change our church order? Our
Appendix

contention is that the orthodoxy of the churches has been preserved by Catechetical preaching. OPC: Many of our men preach through books of the Bible, and would resist the imposition of Catechetical preaching. URCNA: This should be an item for further discussions between us.

vi. Prescribed Liturgical Forms and Mission Work

OPC: Do you have a problem with denominational missions work? URCNA: We decided to step away from that. We have only a few missionaries at the present. We’re afraid of boards. Some of our congregations which supervise a missions work invite others (supporting churches) to sit with them under the oversight of the consistory. Reports go to the consistory. OPC: How about someone like a regional home missionary? URCNA: We have never crossed that bridge, but we would probably resist it. OPC: Couldn’t a local congregation do it? URCNA: Yes, we have sent three local missionaries to Toronto. Supported by several congregations, but under the supervision of only one congregation.

vii. Summary

a) The question is, is there such a thing as a regional church? OPC: Does the Belgic Confession Article 30 refer only to the local congregation, or also to the regional church? URCNA: Beginning at Article 27, you’d have to say both. URCNA: Article 28. The catholic equals all the particulars. What warrant do you have for calling the counsel of Acts 15 the church? OPC: Who else should determine those issues? Good and necessary inference. URCNA: Willing to grant the church at Jerusalem made up of many house churches. Antioch church had a question and took it to the Jerusalem church for resolution. URCNA: It was the church in one location that did that. The meeting itself does not constitute the church. OPC: Jerusalem was the location, not the designation of the church. Look at Acts 15. Why would the Jerusalem church feel that they had the right to send to other churches, who had not sent them the questions, their decision? URCNA: Why weren’t the brothers from Antioch sufficient? The brothers in Jerusalem were helping the developing church in Antioch. To call the meeting itself the church is not really accurate. They went to the local church for help. Unwarranted to call the meeting itself the church.

b) OPC: Acts 9:31. URCNA: The “Amsterdam principle.” OPC: What is the prevailing view of Acts 9:31 in the URCNA. URCNA: Our paper followed the Majority Text. We have no authority to determine. In the majority, is there a disagreement between number in subject and verb? We’ll take that into our study. OPC: Why does it say the whole church in Acts 15:22? URCNA: Because it was the authority in the local church that made the decision. OPC: The apostles, with the whole church, is not just a local church. URCNA: The Jerusalem church was the mother church. URCNA: May we just assume that the delegates are from a variety of churches? Second, can we just assume that this meeting was a meeting of the church? When the officers meet, we do not celebrate the Lord’s Supper together. Equates the deliberative assembly with church in a way that the Lord does not intend it.

c) OPC: Does “tell it to the church” in Matthew 18 not mean the consistory? URCNA: Parallel passage, 1 Cor 5, the whole congregation is involved in discipline. URCNA: Do you administer the sacraments in meetings of the Presbytery or General Assembly?

d) OPC: Did the Acts 15 decision have universal authority over all the churches? Can a local church do this? URCNA: A unique situation as the church was emerging.

e) URCNA: The universal church is made up of many local churches. Beyond that there is not another entity that is not another church where leaders get together. OPC: Haven’t there been churches functioning in geographical areas functioning together? None of the terms exhaust the word church. To say the only real church is the local assembly, that is where we have a problem. Verse 28-29 a command? (YES) Isn’t
then a case of a single congregation lording it over? URCNA: Disagree with the verb. Distinguish Acts 15 from what we have today. Clear lines of application, in terms of churches depending on one another.

f) OPC: Until a new church is instituted, it continues under the mother church. In a mini-sense, you allow the possibility of a regional church. URCNA: In Scripture you can find evidence that there were too many to be in one congregation and it is possible that they were under one consistory. Last time, we were duly rebuked for calling you churches. We think of you as you are.

g) OPC: Do you expect a marriage with the CANREF? URCNA: Yes, within 12 to 15 years.

viii) The Committees will meet together on November 13–14 in connection with the meeting of NAPARC in Pittsburgh.

3. Protestant Reformed Churches (PRC)

A subcommittee of the CEIR is seeking to arrange for a meeting with the PRC Committee for Contact with Other Churches.

4. Free Reformed Churches in North America (FRCNA) [www.frcna.org]

5. L’Église Réformée du Québec (ERQ). The 69th General Assembly of the Orthodox Presbyterian Church invited the Reformed Church of Quebec (l’Église Réformée du Québec (ERQ)) to enter into Corresponding Relations with the OPC. The ERQ responded in the affirmative.

6. Others

The Committee is seeking to have contact with other North American churches by means of our liaisons.

IV FELLOWSHIP WITH CHURCHES ABROAD

The Churches. The Committee seeks to maintain an active fellowship with churches abroad especially through our membership in the ICRC, though not limited to that.

A. Presbyterian Church in Korea/Kosin (PCKK)

The PCKK with whom we have had a very close relationship dating back almost to the start of our church, celebrated their 50th anniversary in September 2002. A letter adopted by the 69th GA was sent to them and a member of the Committee was the Fraternal Delegate to the celebrating General Assembly. They gave strong words of praise to God for the ministry of the OPC to them, and especially for the ministry of Bruce Hunt in their early days.

B. Reformed Church in Japan (RCJ)

Missionary Lauer was our Fraternal Delegate to the 2002 General Assembly.

C. Presbyterian Church of Japan (PCJ)

The 69th General Assembly of the Orthodox Presbyterian Church invited the Presbyterian Church in Japan (PCJ) to enter into Corresponding Relations with the OPC. The PCJ responded in the affirmative.

In September Mr Peterson with Calvin Cummings and Murray Uomoto of our Japan Mission met with Takao Nakadai (GA moderator), Yeun Kook Park, Toshiki Yokota
Appendix

(GA stated clerk), Seizan Watanabe, all of the Presbyterian Church in Japan and OPC Ruling Elder Craig Coulboume (PCA Mission). The inter-church Committee for the PCJ consists of Chairman Dr. Susumu Uda, Seizan Watanabe, Toshiki Yokota, and Yeun Kook Park. The reason for the meeting was to explain the action of the OPC 69\textsuperscript{th} General Assembly inviting the PCJ into a corresponding relationship.

The GA of the PCJ voted to accept the invitation to “Corresponding Relations”.

D. The Free Church of Scotland (FCS) and The Free Church of Scotland/Continuing (FCS/C)

1. The split
   a. On January 20, 2000, 22 ministers (15 serving, 3 suspended and 4 retired) walked out of the meeting of the Commission of the Assembly of the Free Church of Scotland which served libels on them for defiance of the church court and suspended them on full pay pending mediation and trial. This culminated an unrest and division in the church which began in the middle 1980s. The documentation, the media releases and email are extensive, and often vitriolic. The seceders are organized into the Free Church of Scotland (Continuing).
   b. The official statements of the two groups have been included in our reports to recent General Assemblies and may be found on their websites: The statement of the Free Church of Scotland, “The Free Church Division of January 2000 - A Free Church Perspective”, may be found on their website www.freechurch.org.; and The declaration of the Free Church of Scotland Continuing, “Declaration of Reconstitution of the Historic Free Church of Scotland”, may be found on their website www.freechurchcontinuing.co.uk

2. Subsequently a subcommittee visited the Free Church of Scotland (FCS) and the Free Church of Scotland (Continuing) (FCSC).

3. Communications were sent to both groups and responses received from both groups. The Committee has responded to the responses.

4. At their request and on recommendation of your Committee the GA recommend to the International Conference of Reformed Churches (ICRC) that the Free Church of Scotland (Continuing) be received into the membership of the ICRC. ICRC Philadelphia 2001 seated them as visiting delegates.

5. A member of the Committee was a fraternal delegate to both GAs in May 2003.

E. Evangelical Presbyterian Church of England and Wales (EPCEW)

1. The OPC has a relationship of Ecclesiastical fellowship with the EPCEW

2. That church is a member of the International Conference of Reformed Churches [ICRC].

3. At their March 1 meeting the EPCEW highlighted their close relationships with other churches and made special invitations to them to be present. The OPC was present along with several other churches with which we are also close. They said that their major problem is to reach England with the gospel.

F. Other churches

There is intense persecution of Christians in many areas of this world. It is urged that these persecuted brothers and sisters be included in our prayers.

V INTERCHURCH BODIES
A. International Conference of Reformed Churches (ICRC)

ICRC 2005, its sixth Assembly, will be held in Pretoria, South Africa with the Free Reformed Churches of South Africa as hosts.

A regional missions conference was held in Europe attended by Committee member Mr. Bube.

B. North American Presbyterian and Reformed Council (NAPARC)

1. The North American Presbyterian and Reformed Council met on November 12-13, 2002, in Bonclarken, Flat Rock, South Carolina with the PCA as the host church. The delegates of the Orthodox Presbyterian Church appointed by the Committee were Messrs. Knodel, Peterson, Tyson and Williamson.

2. Six of the seven member churches were represented with the Christian Reformed Church in North America absent.

3. NAPARC last year took the initial step in the process of the termination of membership of CRCNA in NAPARC. Since it was reported to the Interim Committee by representatives of member churches of NAPARC that all the member churches had voted for the termination of membership of the CRC in NAPARC, that an official vote be taken in which each member church would bring before the Council the action of its Synod or General Assembly on the NAPARC Resolution Re: The termination of the membership of the CRC in NAPARC.

The Roll was called with the following response: ARP - Yes; KAPC - Yes, OPC - Yes, PCA - RCUS - Yes, RPCNA - Yes.

Upon the basis of a unanimous vote of the member churches’ Synods and General Assemblies, the Chairman declared that the membership of the Christian Reformed Church in NAPARC is terminated.

4. The Reformed Church of Quebec has applied to be received into the membership of NAPARC pending the approval of two-thirds of the Synods/General Assemblies of member churches. The motion on the reception into membership of NAPARC of L’Eglise Réformée du Quebec (the Reformed Church of Quebec) pending the approval of the higher/broader assemblies of the churches, was adopted unanimously. (See recommendation below)

5. All NAPARC churches are requested to have a link to the NAPARC website, and the Secretary of NAPARC was requested to place a report of the NAPARC Meeting on the NAPARC Website. (The Website is: trever.orgInaparc)

6. Foreign Mission and Home Mission Representatives of our NAPARC denominations are encouraged to have their annual consultations in conjunction with the annual meetings of NAPARC, and host church be charged with implementing these meetings.

7. The Golden Rule Comity Agreement and its implementation at the presbytery/classis level was discussed. The consensus expressed that the Agreement needs to be made better known with the understanding that we need to talk together and work together and encourage one another in building the church.

The "Golden Rule Comity Agreement" reads as follows:

Comity has meant different things to different people. We representatives of the home missions agencies and committees or boards of our denominations resist territorial statements on comity in the light of the social and cultural complexity of North American society and the great spiritual need of our many countrymen who are apart from Jesus Christ. Out of a concern to build the church of Jesus Christ rather than our own denominations and to avoid the appearance of competition, we affirm the following courteous code of behavior to guide our church planting ministries in North America:
I. We will be sensitive to the presence of existing churches and mission ministries of other NAPARC churches and will refrain from enlisting members and take great care in receiving members of those existing ministries.

2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions ministries exist.

3. We will provide information on at least an annual basis describing progress in our ministries and future plans.

4. We will encourage our regional home missions leadership to develop good working relationships.

VI BUDGET

**2004 Proposed Budget**

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VII RECOMMENDATION

Your Committee recommends that the 70th General Assembly of the Orthodox Presbyterian Church approve the Reformed Church of Quebec for membership in the North American Presbyterian and Reformed Council.

VIII ELECTIONS

Terms expiring at this GA are those of Messrs. Bube, Knight and Williamson.
REPORT OF THE COMMITTEE ON CHAPLAINS

The Standing Committee on Chaplains met twice during the past year, once in conjunction with the meeting of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel (PRJC) and once by telephone conference call. The first meeting was held 25 February 2003 at the Crowne Plaza Atlanta Airport in Atlanta, Georgia. Mr. Robert B Needham, Mr. Christopher H. Wisdom, Mr. William E. Warren and Mr. Gordon E. Kauffman were present in Atlanta. The second meeting was held on 21 April 2003 by telephone.

I COMMITTEE ELECTIONS

On motion, the Committee voted that Mr. Wisdom serve a one-year term as Chairman; Mr. Needham serve a one-year term as Vice-Chairman; and Mr. Kauffman serve a one-year term as Secretary.

II ROLL OF CHAPLAINS

A. The PRJC currently endorses ten Orthodox Presbyterian chaplains serving on active duty, four serving in the reserves, two serving in the national guard, two serving as chaplains with the Veterans Administration, one serving full-time as a Federal Prison chaplain, one with the Civil Air Patrol, and one as a police department chaplain.

B. **Those serving on active duty and their presbyteries are:**

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<td>LTJG John A. Carter, USN</td>
<td>Southern California</td>
</tr>
<tr>
<td>CH (MAJ) Jonathan C. Gibbs III, USA</td>
<td>Philadelphia</td>
</tr>
<tr>
<td>CH (LTC) Chester H. Laniou, USA</td>
<td>Central US</td>
</tr>
<tr>
<td>CH (LT) Edward W. Ludt, USA*</td>
<td>South</td>
</tr>
<tr>
<td>LCDR Timothy J. Power, CHC, USN</td>
<td>Southern California</td>
</tr>
<tr>
<td>CAPT Lyman M. Smith, CHC, USN</td>
<td>Mid-Atlantic</td>
</tr>
<tr>
<td>CH (MAJ) Earl W. Vanderhoff, USAR</td>
<td>Northwest</td>
</tr>
<tr>
<td>CDR Bryan J. Weaver, CHC, USN</td>
<td>Ohio</td>
</tr>
<tr>
<td>CH (LTC) Christopher H. Wisdom, USA</td>
<td>Southwest</td>
</tr>
</tbody>
</table>

* Chaplain Ludt was medically discharged in April 2003

C. **Those serving in the active reserves and their presbyteries are:**

<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Presbytery</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rev. William B. Acker, CAPT, CHC, USNR</td>
<td>Midwest</td>
</tr>
<tr>
<td>The Rev. Graham Harbman, MAJ, NJARNG</td>
<td>Philadelphia</td>
</tr>
<tr>
<td>The Rev. Stephen A. Parker, LCDR, CHC, UNSR</td>
<td>Southern California</td>
</tr>
<tr>
<td>The Rev. Douglas M. Withington, LCDR, CHC, USNR</td>
<td>Southeast</td>
</tr>
<tr>
<td>The Rev. James A. Zozzaro, ILT, NJARNG</td>
<td>New Jersey</td>
</tr>
</tbody>
</table>

D. **Those serving outside the Department of Defense are:**

<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Presbytery</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rev. Gordon H. Cook, Jr., as a part-time Veterans Administration Chaplain</td>
<td></td>
</tr>
</tbody>
</table>
in Maine.

The Rev. Martin L. Dawson, Sr., as Chaplain of the Stratford, New Jersey, Police Department

The Rev. Edward S. Huntington as a Civil Air Patrol Chaplain in North Dakota.
The Rev. Jack K. Unangst as a full-time Chaplain Coordinator with the Veterans Administration in Arizona.

E. Candidates for endorsement are:
The Rev. William P. Holliday, for USAR, Presbytery of the South
Mr. Charles P. Holstein, III, for active duty, USAF, Presbytery of Southern California
Mr. Ben Johnson, for active duty, USAF, Presbytery of Michigan and Ontario
The Rev. David J. Stevenson, for active duty, USA, Presbytery of Michigan and Ontario
Mr. Carl Thompson, for active duty, USA, Presbytery of New Jersey

III FINANCES

A. Contributions to the PRJC from churches increased from $92,971 in 2001 to $117,532 in 2002. The PRJC approved a revised 2003 budget of $251,632 and proposed a 2004 budget of $258,698.

B. Monthly assessment rates for endorsed chaplains have been established by the PRJC as follows:
Military active duty chaplains pay $25 per month, ranks 0-3 and below; $30 per month, ranks 0-4 and above.
Active Reserve and National Guard chaplains pay $15 per month.
Inactive Reserve chaplains pay $5 per month.
Hospital chaplains pay $25 per month.
Full-time Veterans Administration and Prison chaplains pay $25 per month. Part-time chaplains pay $15 per month.

IV MISCELLANEOUS ACTIONS AND ISSUES

A. The following members were elected or re-elected to one-year terms on the PRJC:
Mr. James Pakala (PCA), Chairman
Mr. Robert Needham (OPC), Vice-Chairman
Mr. Gordon E. Kauffman (OPC), Secretary
Mr. David Peterson (PCA), Executive Director
Mr. Beryl Hubbard (PCA), Associate Executive Director.
Mr. Robert Needham (OPC), member of the Issues and Concerns Committee.

B. The OPC is allowed three voting members of the Commission in accordance with the PRJC Constitution. In an informal OPC Committee meeting before the Commission convened on 24 February, the four members of the OPC Standing Committee on Chaplains agreed unanimously that Messrs. Needham, Kauffman and Wisdom would serve as voting members of the PRJC.
C. Mr. David Peterson, the PRJC Executive Director, reported that the mobilization for military operations in Iraq, along with other ongoing campaigns in the War on Terrorism, has placed great ministry demands on chaplains and their families along with all other military personnel. All of the military services are facing shortages of chaplains. Mr. Peterson and the Associate Directors, Mr. Stan Beach and Mr. Beryl Hubbard, made 200 pastoral visits to chaplains and their families on duty around the world. They conducted chaplain training sessions and retreats in the United States and Austria.

D. Mr. Peterson also reported that the effort in the Department of Defense to change the historic term “endorse” to “certify” with respect to the accession of ordained ministers to the military chaplaincy was defeated, thanks in large part to the PRJC’s 2002 statement. That statement, contained in last year’s Report from this Committee, gained the support of other denominations and endorsing agents who saw the danger in the change.

E. The PRJC requested its Issues and Concerns Committee to identify and regularize the significant responsibilities toward, and expectations of, the Commission regarding hospital, police and other categories of non-military chaplains.

F. The PRJC noted that endorsed chaplains are to submit reports as follows to their presbytery and any sponsoring organizations: Military active duty, hospital and Veterans Administration chaplains, quarterly; National Guard and active and inactive Reserve chaplains, annually.

G. The Committee expresses its gratitude to the churches that support military chaplains. We strongly encourage other congregations to join this ministry. We expect that chaplains will communicate at least quarterly with sponsoring OPC congregations. The following chaplains are supported by the congregations named:

**Active Duty:**
- CPT David Bottoms, USA
- LCDR Timothy Power, USN
- MAJ Earl Vanderhoff, USAR
- CDR Bryan Weaver, USN
- LTC Christopher Wisdom, USA

Bethel Presbyterian Church, Wheaton, Illinois
Calvary Community Church, Phillipsburg, NJ
Trinity OPC, Bothell, WA; Rocky Mountain OPC, Westminster, CO
Covenant OPC, Mansfield, OH; Redeemer OPC, Dayton, OH; Westminster OPC, Hollidaysburg, PA
Grace OPC, San Antonio, TX; Sharon OPC, Hialeah, FL; Redeemer OPC, Toms River, NJ; Pineville OPC, Pineville, LA; Covenant of Grace OPC, Plainview, TX

**Reserves:**
- CAPT William Acker, USNR
- CAPT Jack Unangst, USNR
- LCDR Douglas Withington, USNR

Apple Valley OPC, Appleton, WI
Amoskeag Presbyterian, Manchester, NH; Prescott Presbyterian, Prescott, AZ
Pilgrim OPC, Raleigh, NC

H. The PRJC approved without audible dissent a document entitled “Women as Direct Military Combatants.” This document was prepared in response to a number of questions and inquiries from chaplains and other military personnel following the publication
Appendix

of the declarations of the member denominations of the Commission on the subject of
"Women in Combat." The questions and concerns about implementation of the
denominational ministerial declarations came from several OPC and PCA chaplains and
line officers. Some of them met with members of the PRJC at Covenant Theological
Seminary, St. Louis, Missouri, on 11 and 12 November 2002. A draft document was then
prepared prior to the regular meeting in Atlanta on 24 and 25 February 2003. The full text of
the cover letter and document follows.

Dear Chaplain, Military Member, Pastor, Elder, Concerned Believer,

Over the last several years the major churches making up the membership of the
Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel (PRJC)
have in their senior deliberative bodies (General Assembly and Synod) passed resolutions
concerning the use of women as direct military combatants* in the Armed Forces of the
United States. Since this is the first formal response

To assist in applying the resolutions, the PRJC is sending you this letter and the
accompanying statement as a concise response, while at the same time encouraging study
of the commissioned study papers from the committees of each church. The PCA study
can be found at www.pcanet.org. OPC and RPCNA grounds and committee study
reports are in assembly/synod minutes but are not yet available on denominational web
sites. It is our request that this response of the PRJC be made available to all church
members and interested individuals and that it be used as an aid by pastors, elders,
chaplains, church leaders and military members in counseling others on this subject.

It is our prayer that each church member and fellow follower of the Lord Jesus Christ
and His Word will consider the resolutions of General Assembly and Synod with due
seriousness, applying these principles to living out their calling as disciples of the Lord.

Yours in His Service, PRJC Members present at the 24-25 February 2003 Annual Meeting:

Presbyterian Church in America
Rev. James C. Pakala, PRJC Chairman

Stanley J. Beach, CAPT, CHC, USN (Ret.)
Rev. D. Charles Frost
CH (BG) James M. Hutchens, USA (Ret.)
CH (COL) Douglas E. Lee, USA
CH (COL) Stephen W. Leonard, USA (Ret.)
Rev. Dr. Kennedy Smartt (Ret.)

Orthodox Presbyterian Church
Gordon E. Kauffman, CAPT, USN (Ret.)
Robert B. Needham, CDR, CHC, USN (Ret.)
Rev. William E. Warren (non-voting)
CH (LTC) Christopher H. Wisdom, USA

Reformed Presbyterian Church of
North America
CH (COL) Stanley R. Copeland, USA
Rev. Dr. Jerry O'Neil

*The term “direct military combatant” is derived from the Army definition of “direct
individual or crew served weapons while being exposed to direct enemy fire, a high probability
of direct physical contact with the enemy’s personnel and a subsequent risk of capture.
Direct combat takes place while closing with the enemy by fire, maneuver, and shock effect
in order to destroy or capture the enemy, or while repelling the enemy's assault by fire, close combat, or counterattack." In deriving the term "direct military combatant" from an Army glossary, the Commission acknowledges that variants of the definition of "direct combat" exist in some other Department of Defense and individual service documents.

Declarations of the Synod/Assemblies

A. RPCNA 168th Synod, 1998

Therefore, be it now resolved

1. That, while recognizing the right and duty that women have to self defense, which may involve physical violence ( Judges 9:53), it is our conviction that Biblical teaching does not give warrant to employ women for military combat.

2. That we direct all presbyteries and sessions, to instruct their congregations in this regard,

3. That we urge any of our female members who are considering or presently engaged in military service to take counsel of their Sessions as to the teaching of God's Word in the matter, and

4. That the Clerk of the Synod send a copy of this resolution to the North American Presbyterian and Reformed Council (NAPARC), and the National Association of Evangelicals (NAE), and to our military chaplains, and

5. That the Moderator of the Synod be directed to assign a representative to present a copy of this resolution to the President of the United States, the Senate, and the House of Representatives.

B. OPC 68th General Assembly, 2001

"That the 68th GA declares that the use of women in military combat is both contrary to nature and inconsistent with the Word of God.

Grounds [also adopted by the GA]:

(1) This is a ministerial declaration of what is revealed in Scripture, cf. 1 Corinthians 11:14;

Report I, Sections III-IV. [See pp. 265-269 of the 68th GA minutes].

(2) This provides the biblical counsel requested by the PRJC without making any further pronouncement that would, presumably, cause the church to 'intermeddle with civil affairs which concern the commonwealth' in a matter that some would say is not yet an extraordinary case, cf. Westminster Confession of Faith, 31.4."

C. PCA 29th General Assembly, 2001

That the Philadelphia Presbytery Overture, the PRJC letter, and the Report of the Bills and Overtures Committee be answered by this report.

That the PCA continue to recognize that the individual conscience, guided by the Word of God and responsive to the counsel of the Church, must decide concerning the propriety of voluntary service in the military.

That the PCA believes that military service is a just and godly calling; however, that it presents special and difficult moral challenges in light of the integration of women into the armed services.

That the women of the PCA be warned of the many difficulties and moral and physical dangers involved in serving in the military in secular America, due to their inherent greater vulnerability.

That individual believers as citizens be urged to exercise their godly influence to bring about authentic spiritual and moral reformation in the military services.

That the PCA chaplains be encouraged in their continued ministry to all male
and female personnel in their spheres of ministry.

That pastors and sessions be informed of this report and be encouraged to instruct their people in the matters it presents.

That the NAPARC and NAE churches be informed of the PCA's position on this matter.

D. PCA 30th General Assembly, 2002

1. Acknowledging that the child in the womb is "a person covered by Divine protection" (Statement on Abortion, Sixth General Assembly); and that women of childbearing age often carry unborn children while remaining unaware of their child's existence; and that principles of just war require the minimization of the loss of life—particularly innocent civilians; the PCA declares that any policy which intentionally places in harms way as military combatants women who are, or might be, carrying a child in their womb, is a violation of God's Moral Law.

2. This Assembly declares it to be the biblical duty of man to defend woman and therefore condemns the use of women as military combatants, as well as any conscription of women into the Armed Services of the United States.

3. Therefore be it resolved that the Thirtieth General Assembly of the Presbyterian Church in America adopts the above as pastoral counsel for the good of the members, the officers, and especially the military chaplains of the Presbyterian Church in America.

4. Be it further resolved that the Presbyterian Church in America supports the decision of any of its members to object to, as a matter of conscience, the conscription of women or the use of women as military combatants.

**PRJC Understanding of the Force of Synod/Assembly Declarations**

We believe that the actions of the General Assemblies/Synod, rightly understood, have significant weight for chaplains, ministers, ruling elders, military personnel and members of our churches.

The weight of these ecclesiastical statements includes the duty to take them seriously, not to dismiss them casually as advice that can be ignored. Our purpose here is not to foster judicial actions, but to help understand and apply what the assemblies have approved.

As we do this, it is important to realize that none of the declarations has been formally adopted as part of the law and order of the church. Therefore, they are, in a sense, works in progress and the full force of the statements is yet to be determined. Nevertheless, actions are to be taken and counsel is to be given in accordance with the stated position of the church, insofar as one's individual conscience enables.

Regarding the matter of individual conscience, these words from A.A. Hodge's commentary on *The Westminster Confession of Faith* (Banner of Truth reprint, 1992) are instructive. The following paragraphs are from that commentary on Chapter 31, sections II-IV: "... synods and councils, consisting of uninspired men, have no power to bind the conscience, and their authority cannot exclude the right, nor excuse the obligation, of private judgment. If their judgments are unwise, but not directly opposed to the will of God, the private member should submit for peace' sake. If their decisions are opposed plainly to the Word of God, the private member should disregard them and take the penalty."
PRJC Responses to Issues Raised about Women in Combat

1. We acknowledge many troops have as their primary mission the support of the war fighters. They kill or capture the enemy only in rare instances of self-defense somewhere within the support train. They are in harm’s way as are any military or civilian personnel close to the battlefield.

However, we do believe the synod/assemblies’ declarations clearly assert that God never intended a woman to be a direct military combatant. Further, we regard these assembly/synod actions to frame the biblical sense of direct military combatant to be anyone who is involved, accountably and plainly, in seeking the death of enemy personnel.

There are concerns for women in support roles in the military that must be considered individually and judiciously as those concerns affect the spiritual life of the female military member or potential member. While these declarations do not forbid women from participating in those support roles, each should evaluate her own circumstances and military positional requirements in light of the Scriptures. PRJC chaplains should assist women as requested in that evaluation.

2. These declarations provide authority for PRJC chaplains who counsel or advise other military members regarding the use of women in combat.

3. These declarations do not require a PRJC chaplain, who is biblically counseling a military member who has a problem of conscience with women in combat, to advise resignation. Similarly, they do not require a chaplain who has a problem of conscience with women as direct military combatants to resign.

4. PRJC chaplains should counsel women who are or might be carrying a child in their womb and who intentionally place that child in harm’s way to repent and consider the implications of genuine repentance and forgiveness. Counseling should include the father of the baby and the person who knowingly orders that woman into harm’s way.

5. The military chaplain is not expected or obliged to preach or impose these biblically derived declarations presumptively upon individual service members. He should be prepared to teach principles from which this finding is derived and to explain and elaborate when particular pastoral guidance is sought by a uniformed service member. As well, the chaplain shall explain the particulars of such pastoral guidance to a uniformed service member’s senior in command when asked to do so by a member who is appealing for relief from duties that could compromise behavior by a man toward a woman.

6. With respect to questions of conscience and morals, as in any other difficult and complex ethical problem, it is the duty of any PRJC endorsed chaplain, humbly relying on God’s enabling grace, to seek to deal with all the aspects of such a situation in a manner as consistent with his ordination vows as possible, regardless of the inherent difficulty.

7. How are chaplains supposed to deal with (including providing counsel) commanders’ policies and institutional/state policies as compared to dealing with individual women vis-à-vis the Synod/Assembly actions?

Chaplains have a moral responsibility to be well and carefully informed of the policies and actions of their endorsing church as well as the policies of their parent command and service, and also the appropriate civilian authorities. From the perspective of the PRJC, we believe this includes diligent, thoughtful reading of the actions of the three church bodies on this issue, including the exegetical work. Furthermore, we believe that the obligation of each chaplain
is to deal biblically with each counselee as God will grant him the grace to do so.

For instance, we do not believe any PRJC endorsed chaplain is obligated to inform every female service member he meets of the position of his church on the subject of women as direct military combatants, any more than he is obligated to inform every service member he meets of his church’s stand on baptism, the Lord’s Supper, etc.

On the other hand, if any one asks for a biblical perspective on any of these subjects, we believe it is the duty of the chaplain to represent his endorsing denomination without fear or dissimulation.

To put it another way, it is the duty of a chaplain to do his own “heavy lifting” beforehand on issues such as women as direct military combatants, issues which may come up in many different settings. He must think it through with humility, honesty and care, just as he would in explaining why our PRJC denominations do not ordain women. Thus, when asked about the issue of women as direct military combatants, he can kindly and with sensitivity give the questioner the basic biblical facts and citations to encourage his or her own “heavy lifting.”

8. The Commission was also asked: How should chaplains advise their command concerning these Synod/Assembly actions?

When asked, answer honestly. When reporting to the command, during the indoctrination period, inform the senior chaplain and/or C.O. if it appears that there may be an issue. If the issue is discussed in an up-front manner at the beginning of the relationship with the command, the probability of friction diminishes. Informing a command of our commitment to use the name of Jesus Christ in prayer is an analogous issue best addressed before having to force the issue in an actual occasion of public prayer.

9. In light of the Synod/Assembly adopted recommendations, some chaplains have asked what advice they are being “commanded” to give? The answer is “none.”

10. A group of chaplains addressed the following related questions to the PRJC: “We felt that the churches will be looking to the PRJC for guidance on this issue. How should they be counseling their members on this issue? Some form of statement would be very beneficial so that ministers can provide the Godly advice as stated in the resolutions. And, if it is the obligation of men to protect women, can the denominational statements be construed to imply that all our young men should enter the military to fulfill their obligation and our young women be counseled on the biblical roles that they can play in the military?”

We do not believe it is the place of the PRJC to instruct churches as to what respective synod/assemblies have said. However, we can provide to those who are interested the narrower application for which the PRJC is responsible. It is not the place of the PRJC to construe denominational statements with respect to these questions outside the responsibilities of the PRJC as set forth in the first sentence of Article II of its Constitution: “The Commission is an agent of its member denominations (not an ecclesiastical commission in the technical sense), created by them to assist in carrying out their ministries to members of the Armed Forces and other institutions.”

Note on exegesis:

The exegetical grounds of the PCA and OPC statements address
diverse issues of military combat, such as those raised in Judges 4:4-5:31. Chaplains and other interested Christians are urged to make use of the careful exegetical work already done by the General Assembly committees that studied the issue. The RPCNA included Scripture references in its declaration. The PCA and OPC published in General Assembly minutes the full majority and minority reports of their study committees, including detailed exegesis.

V BUDGET

A. The Standing Committee on Chaplains requests a budget of $5,000.00 for travel and lodging to enable the four members of the Committee (three who may vote on the PRJC) to attend the annual meeting of the PRJC in Atlanta in February 2004, and the meeting of the Standing Committee on Chaplains to be held at the same time.

B. The Standing Committee on Chaplains requests that the OPC financial support for the PRJC be provided at the rate of $500.00 per active duty chaplain, a total of $5,000.00 for our ten active duty chaplains.

VI RECOMMENDATIONS

A. That the 70th General Assembly encourage congregations located in areas near military installations or where significant numbers of military personnel live to reach out to active duty personnel and their dependents. Those desiring assistance in determining how to carry out such a ministry are invited to contact one of our OPC chaplains or a member of the Standing Committee on Chaplains.

B. That the 70th General Assembly change the name of this Committee to “The Standing Committee on Chaplains and Military Personnel.” The recommended title would bring the Committee’s name into closer conformity with that of the PRJC and would more accurately reflect concern for all military personnel from OPC congregations.

VII ELECTION

The term of Mr. Warren expires in 2003. One member is to be elected to the Standing Committee on Chaplains, class of 2006.

1 Dr. Bryan Chapell, President of Covenant Theological Seminary, in answer to an inquiry about these questions from the PRJC Chairman, made helpful observations regarding PCA polity as understood by that Assembly: “The first error perceives an action of the General Assembly to be similar to a law of congress or a decision of the Supreme Court. Both are improper analogies. Until the General Assembly acts so as to make a matter a part of our Standards, then that matter is not binding — unless the matter is determined by a judicial decision or unless the determination is already within the powers of the GA as assigned in the constitution (such as determining the trustees of agencies).

“The second error perceives a non-constitutional statement of the GA as being superfluous and of no import. In actuality, the GA makes such statements to advise its members and churches of the mind of the larger church at that moment. While such action does not have the authority of law to bind conscience or future Assemblies, brothers in Christ are obligated to weigh with great deference this “pious advice” since they have vowed
to seek the peace and purity of the church, and this cannot be done through simply ignoring the properly approved advice of brothers and fathers. Such advice (i.e., an "in thesi" statement) must be seriously considered as the consensus of the church (but not the mandate of the church) by conscientious brothers until the church changes its advice."
REPORT OF THE HISTORIAN

Among the privileges of this position is the opportunity to travel to different congregations in the Orthodox Presbyterian Church to speak on our denomination’s history. This past year I delivered lectures at the Providence OPC mission work in Madison, Alabama, as well as Sunday School presentations in several other congregations. In addition, the MTIOPC class on OPC history continues to be a stimulating time with young ministers and ministerial candidates.

A new project this year is a series on the OPC website, “This Week in (Orthodox) Presbyterian History.” These historical snapshots seek to remind the church of significant events in her history as well as locating the OPC story within the larger narrative of American Presbyterianism. The short features began by observing the death of J. Gresham Machen (January 1, 1937) and will end with the commemoration of the birth of Charles Hodge (December 28, 1797).

With the able assistance of the Committee for the Historian, several projects in the planning stages include:

- Publication of an annual journal of Orthodox Presbyterian history, beginning in 2004.
- Reproduction of the OPC video, perhaps in DVD format.
- Continuation of the Audio Project, interviewing additional retired OPC pastors and recording their perspectives on historical events in the life of the church.
- Archiving of the Presbyterian Guardian and the Minutes of the General Assembly on CD-Rom.
- Publication of an extended anthology of OPC history and identity to augment the list of articles used in the MTIOPC course on OPC history.
- Continuous maintenance and updating of the Ministerial and Congregational Register.

I am grateful for the decision of the 69th General Assembly that established a permanent structure for the work of the Historian, and I look forward to greater opportunities to serve the church in this capacity. Long-term plans include observing several important milestones such as the tercentenary of American Presbyterianism (2006), the quincentenary of Calvin’s birth (2009), and the 75th anniversary of the OPC (2011). As always, I am indebted to a faithful committee whose dedication and support are a constant encouragement to me.

Respectfully submitted,

John R. Muether
REPORT OF THE COMMITTEE FOR THE HISTORIAN

I. COMMITTEE'S ACTIVITIES – YEAR 2002

A. Composition
Operating under the permanent committee structure established by the 69th General Assembly, the Committee consisted of the following: Douglas J. Smith (class of 2003); John S. Deliyannides (class of 2004), Danny E. Olinger and David K. Thompson (class of 2005), and John R. Muether (Historian – ex officio member).

B. Meetings
In 2002 the Committee held two conference call meetings: on February 26, 2002 and October 28, 2002. In addition there were numerous communications between members of the Committee by telephone and email.

C. Book Sales
The Committee continues to distribute all of the books published by the Committee. These are advertised on the OPC website, and they have also been offered on a wider scale through amazon.com. The number of books sold in 2002 and the total sales to date are as follows:

<table>
<thead>
<tr>
<th>Title</th>
<th>2002 Sales</th>
<th>Total Sales</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lest We Forget</td>
<td>104</td>
<td>7,562</td>
</tr>
<tr>
<td>Fighting the Good Fight</td>
<td>174</td>
<td>3,281</td>
</tr>
<tr>
<td>The Presbyterian Conflict</td>
<td>71</td>
<td>2,785</td>
</tr>
<tr>
<td>Pressing Toward the Mark</td>
<td>51</td>
<td>2,635</td>
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<tr>
<td>For a Testimony</td>
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<tr>
<td>Ministerial and Congregational Register</td>
<td>316</td>
<td>771</td>
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<tr>
<td>The OPC: A Video History</td>
<td>*31</td>
<td>*351</td>
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<tr>
<td>History for a Pilgrim People</td>
<td>315</td>
<td>315</td>
</tr>
</tbody>
</table>

*Beginning when the Committee on Christian Education assigned distribution of the video to the Committee for the Historian.

D. Activities of the Committee
In 2002 the Committee for the Historian published two books. In July it released History for a Pilgrim People: The Historical Writings of Charles G. Dennison, edited by Danny E. Olinger and David K. Thompson in a clothbound edition. Sales of this book were brisk, and a second cloth printing will take place in the spring of 2003. In December the Committee reprinted Henry Coray’s short biography, J. Gresham Machen: A Silhouette. The publication of this book was made possible by generous contributions from two Orthodox Presbyterian congregations: Franklin Square OPC, Franklin Square, New York and Westminster OPC, Hollidaysburg, Pennsylvania.

The Committee also reprinted 200 copies of the J. Gresham Machen article, “Mountains and Why We Love Them,” and it distributed them free to commissioners at the 69th General Assembly.

II. PROFIT AND LOSS STATEMENT (1/1/02 THROUGH 12/31/02)
**Income**

Sales  
Interest  
Donations  
Misc.  
Total Income  

**Expenses**

Printing/Reproduction  
Postage/Delivery  
Total Expenses  

**Net Income**

$4,459.95

**III. BALANCE SHEET (AS OF DECEMBER 31, 2002)**

**Assets**

Checking/Savings  

$24,162.32

**Liabilities/Equity**

Opening Balance Equity  
Net Income  
Total Liabilities & Equity  

$24,162.32

**IV. 2002 GENERAL ASSEMBLY OPERATING FUND EXPENSES**

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<th>Account</th>
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**V. PROPOSED 2004 BUDGET**

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VI. ELECTION

The term of Mr. Smith (2003) expires at this Assembly.

VII. RECOMMENDATION

That the proposed budget for the fiscal year 2004, as outlined in section V above, be approved.

Respectfully submitted,

John S. Deliyannides  
John R. Muether  
Danny E. Olinger  
Douglas J. Smith  
David K. Thompson
REPORT OF THE COMMITTEE ON VIEWS OF CREATION

SYNOPSIS

I MANDATE
II MEMBERS
III MEETINGS
IV FINAL REPORT
V BUDGET

I Mandate

In response to an overture from the Presbytery of Southern California, the 68th General Assembly (2001) determined to "elect a Committee of seven ministers and/or elders, with a budget of $5000.00 per year, to examine the Scriptures and our Confession of Faith and Catechisms, to assist the church in its understanding of the biblical doctrine of creation with respect to the various views of the days of creation (e.g., the days of ordinary length, the day-age view, the framework view, and the analogical view), thereby assisting sessions and presbyteries in their dealing with officers and candidates who hold differing views; and to report on its progress at the 69th General Assembly, and to complete its report no later than the 70th General Assembly."

II Members

The Committee members are: Messrs. Leonard Coppes, Bryan Estelle, Lee Irons (Secretary), John Muether, Alan Pontier (Vice-Chairman), Alan Strange (Chairman), and Peter Wallace.

III Meetings

As noted in the report to the 69th (2002) GA, the Committee discussed a number of topics in its first year of work together based on presentations by its members. Following the 69th GA, the executive committee of this Committee assigned portions of the final report to be written by various members. Members began work with a view to meeting in December 2002 at Westminster Theological Seminary in California (Escondido). However, some members were otherwise significantly occupied with matters in their Presbytery and such a meeting proved unworkable. The Committee continued its drafting of the final report and met on 3-4 March 2003 at Reformed Theological Seminary (Orlando, FL). It became clear at this meeting that though substantial progress had been made and most of the report written, the report needed further writing and editing. The need for further work and the press of the coming Assembly meant that the task entrusted to the Committee could not be completed for this year's GA. We continue our work and would anticipate finishing it with another meeting (or perhaps two) and further correspondence among the Committee members.

IV Final Report
In light of the considerations in III (above), the Committee recommends that the 70th General Assembly grant an additional year to the Committee on Views of Creation to complete its final report. This would mean that the final report of the Committee would be presented to the 71st General Assembly (2004).

V  Budget

The Committee requests a budget for 2004 of $5,000.00.
I. INTRODUCTION

The Committee met twice in the past year to discuss two appeals of judicial cases and a complaint brought to the Assembly on appeal. Appended to this report on the normal business of the Committee is a second report, in which the special mandate of the 69th General Assembly is addressed, with an account of the meetings held pursuant to the mandate. Following the report of the Committee regarding the transferred mandate is a minority report regarding the transferred mandate.

II. THE IRONS APPEAL

A. BACKGROUND AND CHARGE

On March 30, 2002, four charges were brought against the Rev. Lee Irons in the Presbytery of Southern California. In June of that year three of the four charges were adopted for prosecution. Subsequently one of the three charges was dropped and another was recommitted to the Judicial Committee. The charge now under appeal and before the General Assembly came to be renumbered and known as “charge 2.” The charge as perfected and prosecuted reads as follows:

The Presbytery of Southern California of The Orthodox Presbyterian Church charges you, the Rev. C. Lee Irons, with violating your ordination vows by teaching, contrary to the Scriptures and the Westminster Standards, that the Decalogue is no longer binding on believers as the standard of holy living. [p. 1, cf. p. 6 of trial transcript]

The specifications (minus supporting evidence) were:

1. That you have, on numerous occasions, publicly called into question the teaching of the Westminster Standards regarding the moral law. [p. 3]
2. That you have denied that the Decalogue, as a summary of the moral law, continues to have binding authority over the Christian. [p. 5]

Specification 1 was sustained on a 17-16 vote. [p. 20] Specification 2 was sustained on a 19-14 vote. [p. 21] The charge as a whole was sustained, 17-16. [p. 21]

B. APPEAL
The appeal (approximately 10-11 pages) alleges two specifications of error, essentially parallel to the two specifications of charge:

1. The Presbytery of Southern California erred in finding that Mr. Irons has called into question the teaching of the Westminster Standards regarding the moral law. [p. 1 of appeal, underline original]

2. The Presbytery of Southern California erred in judging the teaching of Mr. Irons (viz., “that the Decalogue is no longer binding on believers as the standard of holy living”) to be “a violation of the system of doctrine contained in the Holy Scriptures as that system of doctrine is set forth in our Confession of Faith and Catechisms” (BD III.7.b paragraph 2). [p. 4; CAC note: III.8.b, not III.7.b.2, is the applicable section when a judicatory brings a charge.]

C. DOCUMENTS

In addition to the trial transcript and the appeal document, the committee has received 14 documents regarding the case. The documents cited as evidence by the prosecution in support of the charge (new #2) are (1) Three Covenantal Enshrinements, (2) Married to Another, (3) The Sabbath as an Eschatological Sign, (4) A Report of the Ministerial Oversight Committee, (5) Is the Law Abolished, and (6) Reformed Theocrats.

D. CHRONOLOGY

The Committee herewith reproduces the chronology sent to the GA by the Presbytery of Southern California, with certain amendments and deletions of material not pertinent to this appeal. Chronology of events (BD III.8.b):

1. August 30, 2000 — The overseeing session of Redeemer Chapel receives a letter from Jonathan and Tricia Peters and Paul and Laura Gatlin, requesting that the session examine Pastor Irons’ views on the fourth commandment for their fidelity to the secondary standards of the OPC.

2. August 31, 2000 — Mr. Irons presents a paper to the session titled, “What I Teach on the Sabbath.”

3. November 13, 2000 — The session discusses with Mr. Irons his views on the fourth commandment. It was noted that Mr. Irons is scheduled to meet with the Ministerial Oversight Committee on November 17.

4. February 2001 — The report of the Ministerial Oversight Committee (dated 1-1-01) was presented at the first stated meeting of Presbytery in February 2001. The report indicates that Mr. Irons had discovered that he must declare a scruple with regard to the wording of the Confession of faith, chapter XXI-7, specifically the phrase: “by a positive, moral and perpetual commandment binding all men in all ages.” He further stated that he realized that his view had implications with respect to Chapter XIX.

5-6. [amended] Mrs. Irons posts controversial material on her webpage. This material was removed from the list of documents in charge 2. [trial trans. P. 7]

7. March 29, 2001 — Session receives communication from Jonathan Peters, member of Redeemer Chapel, expressing his concern that Pastor Irons’ sermon “significantly departed from our church’s standards and thus the ordination vow.”

8. March 29, 2001 — Session begins to discuss Mr. Irons’ view of the law. All session members had received a copy of the tape of the sermon preached February 4, 2001, entitled, “Is The Law Abolished?” Mr. Irons distributes “Married to Another,” a paper further elucidating his views on the Law.
9. May 14, 2001 — Session transfers the Peters family to Grace Church, Carson. Session also discusses Mr. Irons' paper, "Married to Another."

10-12. [amended] January 4-March 7, 2002 — Mr. Irons posts his wife's article on his personal website, and it generates controversy. Mr. Irons takes responsibility for the posting. A charge against Mr. Irons is contemplated.

13. March 30, 2002 — Four charges were presented to the PSC against the Rev. Lee Irons. After the charges were read, on motion, "it was determined that the matter be given to the Judicial Committee to conduct a preliminary investigation and that said Committee report to the Second Stated Meeting of 2002, with either recommendation(s) or a request to continue its investigation (BD III.7)".

14. June 1, 2002 — At an adjourned session of the second stated meeting, three charges perfected by the Presbytery of Southern California were adopted — i.e., the PSC adopted the original "Charge 1" and "Charge 3" (now called "2"); "Charge 2" (re: violation of ninth commandment by distribution of a letter, etc.) was dropped; "Charge 4" (now called "3") was recommitted to the Judicial Committee.

15. [deleted]

16. July 20, 2002 — "Charge 2" (re: Decalogue) was modified by deleting the words "being typological and thus fulfilled in Christ." The Judicial Committee's revised version of "Charge 3" (re: civil government) was adopted. The first meeting of the trial judicatory was held. The second meeting of the trial judicatory was scheduled for 20-21 September 2002.

17. September 4, 2002 — Mr. Irons sent his two papers in response to Charges 2 and 3 to the members of presbytery by e-mail, followed by hard copies via regular mail.

18. September 15, 2002 — The presbytery's Judicial Committee having given notice that because of the lengthy written responses to two of the charges, it would not be prepared to prosecute the case as originally scheduled, the Moderator and the Stated Clerk, with the consent of Mr. Irons and his counsel, postponed the first session of the second meeting of the trial judicatory.

19. October 18-19, 2002 — The second meeting of the trial judicatory having been postponed, the PSC at its Third Stated Meeting determined to reschedule the start of the trial for 13-14 December, with a projected third meeting on 10-11 January, 2003. In addition, the Presbytery, at the recommendation of the Judicial Committee, withdrew Charge #1 without prejudice in light of new and better evidence, which was now available (meaning that the same or similar charge may be introduced in the future if deemed appropriate).

20. December 13-14, 2002 — Second meeting of the trial judicatory was held.

21. January 10, 2003 — Third meeting of the trial judicatory was opened. The presentations of the prosecution and defense were concluded. After a period of deliberation and on separate roll call votes the specifications of Charge #2 were sustained. On a final vote by secret ballot Charge #2 was sustained by a vote of 17-16, and Mr. Irons was found guilty of the charge.

22. January 11, 2003 — The Presbytery voted to give Mr. Irons the censure of indefinite suspension. By standing vote of 17-17, the Presbytery failed to deem Charge #3 to be serious enough (if proven) to warrant a trial. The defense gave informal notice of intent to appeal conviction on Charge #2. The trial judicatory adjourned.

23. [Added] In a document dated February 10, 2003, Mr. Irons appeals from the judgment of Presbytery.

E. OBSERVATIONS

The case is doctrinal in its essence. The specifications of appeal directly challenge
the findings of Presbytery and raise no procedural concerns. The Assembly may wish to consider whether appeal specification #1 simply rebuts the charge specification of error #1, or whether it also uses the standards as an affirmative defense. BD IV.A.1.c specifies that no person shall be deprived from using the “provisions of the Word of God or of the subordinate standards” in their defense.

F. RECOMMENDATION

That the appeal be found in order and properly before the Assembly.

III. THE KINNAIRD APPEAL

A. BACKGROUND AND CHARGE

In a document dated March 18, 2002, Mr. and Mrs. Wilkening (members of Bethany OPC, Oxford, PA) bring a single charge of a doctrinal offense against John O. Kinnaird, ruling elder of Bethany OPC, Oxford, PA. To the charge are appended three specifications which consist of quotations from three separate documents. The charge was initially dismissed by the session and a complaint was filed. Later, the complaint was sustained by an interim session which tried the case. The trial was concluded on January 25, 2003 resulting in the proposed censure of indefinite suspension from office. The appeal presented to the Presbytery of Philadelphia was not sustained.

At the writing of this report, April 7, 2003, a complaint pending in the presbytery asks for a reconsideration of the appeal, requesting that the three specifications used to support the charge be considered seriatim. It appears unlikely, if the complaint is found in order and sustained, that the presbytery could dispose of the case prior to the meeting of the General Assembly.

The charge and specifications are as follows:

Arlyn A. Wilkening and Wanda J. Wilkening, members of Bethany Orthodox Presbyterian Church in Oxford, PA, charge Ruling Elder John O. Kinnaird with teaching a doctrine of justification by faith and works, contrary to the Word of God and the Westminster Standards.

References to the Word of God:

Romans 3:20 – “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”
Romans 3:28 – “Therefore we conclude that a man is justified by faith without the deeds of the law.” (See also Romans 3:19-28)
Galatians 2:16 – “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”
Philippians 3:8-9 – “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win
Christ, And be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Further scripture citations are: Galatians 3:10-11; 3:21,22; Titus 3:5-7; Ephesians 2:8-9; 1 Thessalonians 1:10; Romans 4:5; Romans 8:30; Galatians 5:4.

References to the Confessional Standards:

Westminster Shorter Catechism, Question 33 – “What is justification?”
Answer: “Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.”


The Serious Character of the Offense:

We believe that the doctrine of justification, by the righteousness of Christ alone, by faith alone, without works done by us, is essential to the purity of the Gospel.

Specifications: statements by Elder Kinnaird:

(1) “It is not possible that any could be a brother to Jesus Christ and enjoy with Christ, in the Kingdom of Heaven, the presence of the God the Father except that one be fully conformed to the image of Christ in true and personal righteousness and holiness. Neither the imputation of the righteousness of Christ, which all Christians receive at justification, nor the infusion of the righteousness of Christ (a false and non-existent concept taught by the Roman Catholic Church) – can suffice for that purpose. Christ does not have an imputed righteousness; His righteousness is real and personal. If we are to be conformed to his image, we too must have a real and personal righteousness.” (page 4)

(2) “It is those who obey the law who will be declared righteous on that Day of Judgement.” (page 6)

[Both quotations are from “A Proposal for the Session,” submitted by Elder Kinnaird to the session at Bethany OPC October 25, 2001. Present on this occasion were Elder Mark Whiteman and Pastor Clinton Foraker. The entire “Proposal” is provided.]

(3) “Thus we rightly conclude that those inside the city are those who have kept the law of God and those only. So, a pretty simple answer to our last two questions. Inside the city are those who do righteousness and outside are those who do evil.” (Transcript, page 5)

(4) “Romans 2 puts it this way. “God will give to each person according to what he has done. To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self seeking and who reject the truth and follow evil there will be wrath and anger.” Now by this we know the decision, the judgement as to who enters the city and who stays outside for eternity will be made on that great day of judgement in
accordance with what you have done in this life. In fact our scripture lesson says the very same thing at verse 12. Behold I am coming soon! My reward is with me, and I will give to everyone according to what he has done.” (Transcript, page 6)

[From a sermon, “Though the Waters Roar and the Mountains Quake,” on Revelation 22 preached by Elder John Kinnaird at Bethany OPC on 9-22-2000. A tape recording of this message is provided as the primary evidence. Additionally a transcript of this sermon is provided.]

(5) “These good works are a required condition if we would stand in the Day of Judgement and they are supplied by God to all His people.

Every description of the Judgement events speak of these good works. Without them, no one will see God. Our God is not unjust. His judgements are always righteous and in accordance with the facts of the case. On the past two Lord’s Days I shared over 25 texts and passages of Scripture with my Sunday School class on just these two concepts. They were about evenly divided between the concept that our God’s judgements are always righteous and in accord with the facts of the case and the concept that the final judgement will be in accord with what we have done in this life.” (Page 2-3)

(6) “Who are these people who thus benefit – who stand on the Day of Judgement? They are those who obey the law who will be declared righteous.” (Page 3-4)

[Quotations from “justification” written by Elder John Kinnaird on the Presbyterians-opc Yahoo! Group on 1-6-2002. The archive message number is: 8014. The original posting can be found in this archive at the following [sic] internet address: http://groups.yahoo.com/group/presbyterians-opc/]

B. APPEAL

An appeal of approximately 35 pages indicates that both the judgment of the interim session and the decision of presbytery are being appealed. Three specifications of appeal allege error in (1) two major decisions of the interim session, (2) two decisions of the presbytery, and (3) numerous procedural rulings of the interim session. Specifications and sub-specifications can be summarized as follows:

1a—failure of interim session to dismiss the charge
1b—faulty decision of interim session regarding doctrinal error
2a—failure of presbytery to adopt a process for a fairer hearing
2b—faulty decision of presbytery regarding doctrinal error
3—numerous procedural failings of the interim session

As can be seen from this summary, sub-specification 1b is the same in substance as sub-specification 2b. The heart of the case, addressed in these two sub-specifications, is the question whether or not Mr. Kinnaird is guilty of doctrinal error. Sub-specifications 1a, 2a, and 3 are relevant to the question whether or not the case has been adequately considered by lower judicatories prior to its presentation on appeal to the General Assembly (although sub-specification 1a is also closely tied to the central question of 1b and 2b).

The central question of whether Mr. Kinnaird is guilty of doctrinal error is addressed in the first five of the six grounds set forth by Mr. Kinnaird and his counsel:
Grounds:

(1) Elder Kinnaird does not teach a doctrine of justification by faith and works [p. 3];
(2) Elder Kinnaird presents a systematic well-balanced teaching that addresses, as does the Bible and the Westminster Standards, all of our needs before God [p. 4];
(3) The six statements, set forth as the three specifications in support of the charge, do not support the charge [p. 7];
(4) The six statements, set forth as the three specifications in support of the charge, are in complete harmony with the primary and secondary standards of the OPC [p. 11. A brief is included at this point];
(5) The Session’s explanation for the reasons for its decision is faulty and totally inadequate as grounds for the conviction [p. 23];
(6) Specifications of procedural error [p. 32].

C. CHRONOLOGY

The chronology of the case as received from the Presbytery is as follows:
1. September 22, 2000—Message entitled “Though the Waters Roar and the Mountains Quake” is given by Mr. Kinnaird in the morning worship service at Bethany Church. This is the source referenced in specification 2.
2. October 25, 2001—A motion regarding Mr. Kinnaird’s Declaration and Theological Statements was postponed to November and month by month thereafter until April 29, 2002.
3. January 6, 2002—The message referenced in specification 3 of the charge is posted on Presbyterians-OPC Yahoo!
5. April 1, 2002—The session decided to appoint a committee of Boyer, Shepherd, and Whiteman to investigate the charges with Whiteman as convener.
6. April 8, 2002—The committee met with the accusers, the accused and his counsel Rev. Thomas Tyson.
7. April 11, 2002—The committee met to discuss the charges.
8. April 24, 2002—The committee met to finalize their reports.
9. April 29, 2002—The session heard “the report of the committee investigating the Wilkening charges.” There were majority and minority reports from the committee. A motion “Shall the charge be admitted?” failed.
10. Same meeting—An amended motion, “We, the Session of Bethany Church, by roll call vote, having reviewed the following Declaration and Theological Statements of Elder John O. Kinnaird, find them consonant with the system of doctrine taught in the Scriptures and consonant with the expression of that system of doctrine found in the Westminster Confession of Faith and the Larger and Shorter Catechisms. We find the doctrine expressed by Mr. Kinnaird to be accepted for teaching in Bethany Church” was passed by a 5 to 2 roll call vote.
11. June 17, 2002—Mr. and Mrs. Wilkening complain “against the action of the session of Bethany OPC in connection with not allowing the admission of their charge against Elder John Kinnaird.”
12. July 15, 2002—The regular session held its last meeting and postponed “the Wilkening complaint to the August meeting.”
13. August 26, 2002—The interim session reviewed the complaint by Mr. and Mrs. Wilkening; reversed the decision of the regular session; and set the first meeting of trial for September 16, 2002.

14. September 16, 2002—First meeting of trial

15. November 23, 2002—Second meeting of the trial

16. November 30, 2002—Third meeting of the trial

17. January 25, 2003—Final meeting of the trial and a verdict of guilty and a proposed censure of indefinite suspension from office. Notice of intent to appeal was given to the clerk of session.

18. January 30, 2003—The appeal was emailed to the clerk of presbytery.

19. February 1, 2003—The Presbytery of Philadelphia received Mr. Kinnaird's Appeal, and determined to hear it at an adjourned meeting on Feb. 22, 2003.

20. February 22, 2003—The Presbytery of Philadelphia heard Mr. Kinnaird's Appeal. The Appeal was not sustained.

In addition:

21. March 18, 2003—Appeal to the General Assembly is presented.

22. March 20, 2003—Complaint against Presbytery is filed by a third party.

D. OBSERVATIONS

As a doctrinal case, the appeal brings forward a fundamental constitutional question which is properly under the purview of the General Assembly. That is, the Committee does not believe that procedural errors need to be demonstrated in order for the General Assembly to address doctrinal issues. The question which might be properly considered in this case is whether the lower courts, especially presbytery, have sufficiently addressed the relevant issues before the appeal is brought to the General Assembly. Since this case is of general concern to the church, the Assembly may wish to weigh the benefits of dealing with the substantive issues now against returning the case to the lower courts to develop the issues more fully (obviating any alleged procedural errors). A prior determination of whether to deal with substance or process would best inform the Assembly regarding which specifications or grounds it should address. In light of this observation, the Committee offers recommendations, with the assumption that the Advisory Committee will be in a better position to advise the Assembly concerning the second recommendation below.

The three documents cited in the charge are quoted in the documents made available to the commissioners. The primary documents dealing with Mr. Kinnaird's doctrinal pronouncements are (1) the charge and specifications, (2) the reasons for verdict, (3) the response to reasons for verdict, and (4) the appeal document. Additional documents are available from the Stated Clerk, if necessary.

E. RECOMMENDATIONS

The committee recommends:

1. That the appeal be found in order and properly before the Assembly.

2. That the Assembly first consider the question whether the case should be remanded to presbytery without prejudice to the case.

3. That if the Assembly determines to hear the appeal it begin by considering the question of substance raised in "sub-specifications 1b and 2b" as one question.
4. That if the Assembly adopts recommendation 3, it consider the first five grounds of the appeal as separate specifications of appeal.
5. That if the Assembly adopts recommendation 4, it determine the order in which the grounds (specifications) shall be considered.

IV. THE COMPLAINT AGAINST THE PRESBYTERY OF NEW JERSEY

A. BACKGROUND

Only a few documents have been received to date (April 8, 2003). At the heart of the complaint is an action by the Presbytery of New Jersey to create the employed position of Administrator for the Home Missions Committee of the presbytery, with a proposed ruling elder for the position. Five grounds in support of the complaint are set forth which may be summarized as follows:

1. The position of administrator is an unconstitutional position, created to represent the presbytery in church planting. Related to this is a sense that the position may incorporate ministerial functions. The presbytery sidestepped the procedure to call a church planter.
2. Funding the proposed position consumes resources to do the work of an evangelist, rather than making adequate funds available to a minister who is already serving as an evangelist.
3. The presbytery did not heed the warnings of numerous presbyters regarding confusion created by the Home Missions Committee’s presentation.
4. Presbytery was delinquent in accepting a 60 per cent vote on the proposal, which had in view a particular officer to serve in the position.
5. Presbytery accepted faulty arguments for establishing the position, particularly regarding the ruling elder’s ability to represent presbytery, linking “administrator” with an RHM, and accepting precedent as an argument. Citations from the Scriptures, Westminster Confession of Faith, Westminster Larger Catechism, OPC Form of Government, and the OPC Directory for Public Worship point to ministers, rather than ruling elders, as ambassadors of Christ in church planting.

If the above is a fair summary, then grounds 1 and 5 allege principal error, which is connected with failures of prudence presented in one grounds 2, 3, and 4.

B. CHRONOLOGY

The following brief chronology is deduced from the text of the complaint:
1. February 23, 2002—The Home Missions Committee proposes a higher financial package for an evangelist.
2. April 23, 2002—The HMC proposes hiring a ruling elder and presents the individual to the meeting.
3. September 28, 2002—A motion carries (by 60%) creating the position of administrator. A ruling elder is presented to the presbytery in connection with the position.
4. October 27, 02—Complaint is brought against the presbytery.
6. January 8, 2003—The complaint is brought to GA on appeal, with three appended reasons (BD IX.5).
C. OBSERVATIONS

Only the fifth ground of the complaint gives specific references to the subordinate standards. In citing FG VII.1-2 and FG IX.1-2 the complaint approaches the core constitutional concern of the complaint. The numbers given in ground 4 (60% and 67%) appear to be prudential measurements rather than constitutionally stipulated numbers.

D. RECOMMENDATION

That the complaint be found in order and properly before the Assembly.

V. BUDGET

The Committee estimates a budget need of $2000 for the next 12 months.

VI. ELECTIONS

The term of Mr. Jerrell (2003) expires at this Assembly. Mr. Foh's term as alternate also expires. Messrs Jones (2005) and Mallin (2004) are the remaining members of the Committee.

SUPPLEMENTAL REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

A. THE COMPLAINT AGAINST THE PRESBYTERY OF THE MID-WEST

The Committee received a complaint after submission of its report to the Assembly, to which the following is a supplement. The complaint regarding which this report is made was brought by Mr. Bradford C. Freeman against the Presbytery of the Mid-West, regarding the presbytery's action to divest him without censure.

B. CHRONOLOGY

The following chronology was received from the Stated Clerk of Presbytery of the Mid-West and is slightly edited.

1. June 27, 1998—Mr. Freeman is installed as pastor of Westminster OPC, Westchester, Illinois.
2. July 10, 1999—The pastoral relationship of Mr. Freeman with Westminster Church is dissolved. He is placed on the roll of the regional church without charge and assigned to the care of Grace Reformed Presbyterian Church (GRPC), Des Moines, Iowa.
3. March 15, 2002—Oversight of Mr. Freeman is transferred from the session of GRPC to the Candidates and Credentials committee of Presbytery.
4. May 4, 2002—Presbytery determines to consider the divestiture of Mr. Freeman per FG XXVI.3.a (#2 and #3) at its Stated September meeting.
5. May 27, 2002—Mr. Freeman indicates his intention to transfer to the Presbyterian Reformed Church (PRC) if he is not divested.
6. September 14, 2002—Presbytery votes to divest Mr. Freeman without censure and informs the PRC of its action. The requisite two-thirds vote was received for
this action (§ 36.F in minutes).
7. September 23, 2002—Mr. Freeman brings a complaint to Presbytery.
9. April 19, 2003—The complaint is brought forward on appeal to General Assembly.

C. OBSERVATIONS

The complaint sets forth twelve specifications of error (i.e. "grounds") and no amends sought in the September 22, 2002 complaint before Presbytery (4 pages). An appeal document dated April 19, 2003 sets forth seven "reasons" (cf. BD IX.5), plus a two-page appendix. Based on BD IX.3, the September 22 document is the complaint properly before the Assembly. Whether the Assembly needs to vote on each ground is not specified in the BD. The definition of a complaint in BD IX.1 seems to imply a single substantial error is to be in view. It would seem the error being alleged is the divestiture. Perhaps the amend sought (cf. BD IX.2) is nullification of this act (and perhaps transfer to the PRC). If so, some of the grounds set forth need to be tested for germaneness. If the complaint is found in order, the Advisory Committee may wish to refine the question or questions on which the Assembly is to vote.

D. RECOMMENDATION

That the complaint of September 22, 2002 be found in order.

SECOND SUPPLEMENTAL REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

A. INTRODUCTION

Since the initial report of the Committee, two complaints against the Presbytery of Philadelphia have been received. These separate complaints by Messrs. Galbraith and Elliott center on the same action or actions of Presbytery taken in response to a Complaint brought by Dr. Gaffin. Those actions complained against are:

1. Finding the complaint of Dr. Gaffin in order (Elliott error #1 and amend #1; Galbraith's central allegation of error and amend #1).
2. Presbytery passing a motion to the effect it failed to exercise sound and appropriate judicial review, i.e. granting amend #1 of Dr. Gaffin (Elliott error #2 and amend #2).

Structurally, the Galbraith complaint asserts a single error, but seeks three amends similar to the Elliott complaint. The first and third amends are quite similar whereas the second amend is structurally different. Both complaints request that presbytery sustain the respective complaints with the net effect of finding or declaring that finding the Gaffin complaint in order was in error (amend #1 both complaints). The Elliott complaint is, in a sense, two complaints. It asserts two errors and the second amend sought repeats the words of the first amend sought, "sustain the complaint." By contrast, the second amend sought by Mr. Galbraith grows organically out of any decision to sustain his complaint, i.e. Presbytery should declare all actions growing out of finding the complaint in order null and void. If it is possible to combine the two complaints for one hearing, the Galbraith structure is arguably
superior. On the other hand, if Mr. Elliott intended to argue that, even if the Gaffin complaint is in order, granting his amend #1 was in error, the Elliott complaint may be deemed preferable. In short, the Elliott complaint structure preserves a second question of concern. Both complaints seek to expedite a hearing of the Kinnaird appeal before GA in their third amend sought. The Elliott wording is phrased in the negative, "take no further action" whereas the Galbraith wording is in the affirmative, "Do whatever may be necessary...." The Elliott wording would presumably address any further meetings to hear aspects of the Gaffin complaint not yet concluded (or perhaps to hear any other cases as well). These concerns seem to be implied in the Galbraith wording.

The Galbraith complaint sets forth three grounds which appear to be closely interrelated and flow out of the concern expressed in ground #1 that no objective violation of a rule is set forth in the Gaffin complaint. The Elliott complaint sets forth nine enumerated grounds. Some of the grounds are factual assertions which taken in isolation may not be probative but which are supportive of arguments in other grounds or contain implied arguments. This appears to be the case with ground #1. At the risk of oversimplification, many of the grounds boil down to asserting that the Presbytery was closely following the Book of Discipline when it followed the process it took in hearing the Kinnaird appeal (e.g. grounds 1-7). Ground #8 addresses bad precedent and the problem of retrying a case on appeal. Ground #9 alleges the practical evils of possible delay that might arise from the recent decision of Presbytery.

At a subsequent (May 31, 2003) meeting of Presbytery, action was taken which might impact these complaints (see Communication # 12 to the Assembly). Assuming that Mr. Kinnaird does not withdraw his appeal to the GA, the Assembly will need to consider a suitable order for hearing the interrelated appeal and complaints and communication.

B. CHRONOLOGY: ELLIOTT AND GALBRAITH COMPLAINTS

2. March 20, 2003—The Rev. Richard B. Gaffin, Jr., filed a Complaint against the Presbytery concerning "the process followed by presbytery in reaching its decision" to not sustain Mr. Kinnaird’s Appeal.
3. April 30, 2003—Dr. Gaffin filed a revised Complaint, adding a few phrases to his March 20 Complaint, the text of which is included in the Galbraith Complaint.
4. May 3, 2003—The Presbytery, at its Stated Meeting, found Dr. Gaffin’s Complaint in order and properly before the Presbytery, sustained the Complaint, and adopted the first of three Amends requested by the Complainant. The Presbytery adjourned, to meet again on May 10, before consideration of the remaining two requested Amends was completed.
5. May 5, 2003—Mr. Paul M. Elliott filed a Complaint against the Presbytery for its actions on May 3 concerning the Gaffin Complaint.
6. May 8, 2003—Mr. Elliott filed a revised Complaint, adding a few phrases to this May 5 Complaint; The Rev. John P. Galbraith filed a Complaint against the Presbytery for finding Dr. Gaffin’s Complaint in order.
7. May 10, 2003—The Presbytery, at an adjourned meeting, found Mr. Elliott’s Complaint in order and properly before the Presbytery. The Presbytery did not sustain the Complaint. Mr. Elliott gave notice of his intention to appeal his Complaint to the General Assembly. The Presbytery found Mr. Galbraith’s Complaint in order and properly before
the Presbytery. The Presbytery did not sustain the Complaint. Mr. Galbraith gave notice of his intention to appeal his Complaint to the General Assembly.

May 31, 2003 – The Presbytery, at an adjourned meeting, responded to Amends 2 and 3 of the Gaffin Complaint as indicated in Communication # 12 to this Assembly, requesting that the case of Elder Kinnaird be remitted to the Presbytery of Philadelphia.

8. OBSERVATIONS

The Committee is prevented by the Standing Rules from recommending disposition of cases. In the past, the Committee has drawn attention to the dubious constitutionality of using complaints to overturn judicial cases. Since the Gaffin complaint sought what amounts to reconsideration, this prior advice of the Committee is not precisely germane to this case. Yet the logic of BD VII.2 needs to be considered when deciding the relationship of appeals and complaints. An appeal is not restricted from bringing forward any procedural irregularity that a complaint might plead. It may allege numerous errors in one instrument. Further, an appeal immediately removes a case to the next higher judicatory. Complaints used to do this in the old Presbyterian Church, but the formation of the OPC and adoption of a new Book of Discipline required that complaints be initially filed with the judicatory alleged to have erred. This “new” policy for complaints enables a judicatory to correct its errors before they are reviewed. But it also holds potential for confusing or delaying resolution of judicial cases. As of this date, it is understood that the Gaffin Complaint is not fully resolved and two complaints have already been decided upon its partial issue. The Assembly should consider the wisdom of recommendation #1 in this light.

D. RECOMMENDATIONS

1. That the hearing of the Kinnaird appeal precede consideration of either complaint or Communication # 12.

   Grounds:
   a. The recommendations set forth in the appeal simplify the various issues in the case. The Assembly may freely choose to weigh resolution on the substance against the benefits of fuller hearing by presbytery without resolving nettlesome procedural issues.
   b. The appeal was received prior to the complaints.
   c. There are good arguments for giving appeals priority over related complaints.

2. That the Galbraith Complaint be found in order and properly before the Assembly.

3. That the Elliott Complaint be found in order and properly before the Assembly.

4. That if the Kinnaird appeal is resolved at this Assembly or if it is remanded back to Presbytery that the complainants be requested to withdraw their complaints without prejudice to the merits of their pleadings.

5. That if the complaints are not withdrawn, that the Galbraith complaint be considered prior to the Elliott complaint.

6. That Communication # 12 be considered after the Appeal and Complaints, if they are not withdrawn.
REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS REGARDING THE TRANSFERRED MANDATE

1. MANDATE

The 69th GA (2002) transferred to the Committee on Appeals and Complaints from the [Special] Committee on the Work of [the] Foreign Missions [Committee] the mandate to inquire whether a committee of a judicatory may bring a charge of an offense... (Minutes, 68th GA, pp. 46-47; Minutes 69th GA, p. 13). The Committee received material from the Committee on Foreign Missions and journal articles from the chairman of the Special Committee. The Committee held brief correspondence by e-mail and met at Westminster Theological Seminary in Philadelphia on October 21, 2002 to study the question. Several members also met with representatives of the CFM on February 27, 2003 to discuss the question under consideration. Two members met on two additional occasions to prepare this report. The CAC also considered the question at its meetings on March 24 and April 7, 2003.

The CAC understands the mandate as a call to interpret what the Book of Discipline says rather than to inquire what it ought to say. It appears to the Committee that improvements in clarity and policy are certainly possible. Further, it is the view of the CAC that the purpose of the study is not to assign blame in any controversy or to provide a binding interpretation of the Church's tertiary standards. The best use of this study would be as an aid to inform appropriate amendments where there is lack of clarity.

2. ISSUES NOT IN DISPUTE

There is no debate that a judicatory having jurisdiction over a man may appoint a committee to draft charges or prosecute a case (BD III.8.a). There is often no practical way to do the groundwork of a judicial case except by a committee. The judicatory of jurisdiction will then ultimately decide if the drafted charges are satisfactory and whether they should be pursued.

Though interesting and serious questions have been raised concerning the ability of committee members in their individual capacities to use committee materials to bring a charge, there is no serious contention that a committee member loses his individual right to bring a charge by virtue of placement on a committee.

3. THE CENTRAL TEXT

3.1 Possible Accusers. Book of Discipline III.1 is the central provision for addressing the question of standing to bring charges. It states in part:

A charge of an offense may be brought by an injured party, by a person not an injured party, or by a judicatory.

A "person not an injured party" does not describe a committee and therefore may be excluded from consideration as warrant for a committee to bring a charge on its own initiative. This leaves two phrases for consideration: "injured party" and "a judicatory."

3.2 Injured Party. An argument has been offered that the phrase "injured party" might allow a committee to initiate charges. Without detailing the counter-argument here (see Appendices II and III), we note that the structure of chapter III of the BD indicates that "injured party" refers to individuals rather than to corporate entities.

Chapter III provides for a preliminary investigation when a charge is about to be
presented (III.7.a and III.8.a). It only outlines two situations where a charge is to be presented and an investigation performed: (1) when an individual or individuals stand behind the charge or (2) when a judicatory is behind development of a charge. If “injured party” includes a third entity (beyond individuals or judicatories) that may bring a charge, there is no provision for preliminary investigation in such a case. Preliminary investigation is a thing deemed necessary in other cases, even to the point of redundancy as it applies to a judicatory. Further, the current BD (1983 revision) speaks of “individual or individuals” in III.7.a. Prior to 1983 the BD spoke of “injured party...person not an injured party” in the corresponding section. Thus the 1983 revision clarifies what was less obvious prior to 1983 (see Appendix I). It thereby equates “injured party...person not an injured party” with “individual or individuals.”

3.3 Judicatory. This leaves the question whether the term, “judicatory,” provides standing for a committee to bring a charge.

3.3.1 Specific Interim Powers. Form of Government XII.3 states: Assemblies have the authority to erect committees and commissions and to delegate to them specific interim power (emphasis supplied).

A judicatory has power to bring a charge (BD III.1). Might a judicatory delegate that power to a committee? BD III.8.a specifies that a judicatory may appoint a committee to investigate a charge which the judicatory has presented. The findings of such a committee are subject to review by the judicatory. But may a judicatory delegate to a committee the power to “contemplate bringing a charge” before a charge is presented to the judicatory? The only committees for which this question seems relevant are those which are in effect commissions. The question, then, becomes whether those committees may be regarded as possessing the power of a judicatory to bring a charge. Program committees of the GA might fit under such a class.

J. Leighton Wilson states (Southern Presbyterian Review, April 1883, p. 332):

The Executive Committee of Foreign Missions, as is generally admitted, is an ecclesiastical commission, though commonly called an Executive Committee, appointed by the General Assembly from year to year to prosecute the work of Foreign Missions....

So far as the CAC is aware, program committees have never explicitly been given the specific interim power (cf. FG XII.3) of bringing charges. Their specific powers relate to their distinctive functions in “worldwide outreach.” The act of bringing a charge is of such grave significance, that an explicit (rather than implied) delegation of power seems to be required.

3.3.2 Jurisdiction. It appears that a constitutional amendment would be required for a judicatory without original jurisdiction (e.g., the GA) to delegate to its committees the specific power to bring a charge. The first sentence of BD III.8.a argues for the conclusion that only the judicatory of original jurisdiction may bring a charge. It states:

A judicatory may contemplate bringing a charge of an offense against a person subject to its jurisdiction (emphasis supplied).

“Jurisdiction” in this provision does not refer to remote or appellate jurisdiction. When the BD uses the term, “jurisdiction,” without qualification, it refers either to original jurisdiction or to the general concept of jurisdiction. When remote or appellate jurisdiction is in view, it is clearly indicated by the context (Cf. BD IX.3,6; cf. BD II.A.1; BD II.B.1, 2.a,b,c,d; BD II.B.3.a; BD II.C.1,2; BD IX.1,5 for original jurisdiction; cf. BD V.2.b[1] for general jurisdiction; cf. also “judicatory of jurisdiction”, BD II.A.3; BD III.7.a; and
"presbytery of jurisdiction", BD II.D.2; cf. also BD IV.A.4.c.f for "jurisdiction of another judicatory"). The fact that the "next higher judicatory" has original jurisdiction over judicatories (BD II.A.1) does not imply that higher judicatories have simultaneous jurisdiction when it comes to judicial matters involving individuals. BD II.A.1 distinguishes between original jurisdiction over individuals and original jurisdiction over judicatories.

Historically, judicatories of remote jurisdiction have rarely brought charges. There is no evidence that such a process was intended to be an option in the BD. The Committee is aware of one prominent case (1996) in which a judicatory of remote jurisdiction brought charges against an individual (Minutes, 63rd GA, p. 297, chronology item #7). The presbytery "elected a committee of 5 to draft charges" against a ruling elder. In this case, a judicatory of remote jurisdiction drafted charges that went before the session as the trial judicatory. It is important to note that procedural irregularities did not form a part of the appeal to the General Assembly. Thus, the standing of higher judicatories to bring charges was not addressed by the GA. Had this issue been raised, a good argument for a technical error could have been made.

In summary, the only way a standing committee or commission might have power to bring a charge is if it satisfies two conditions: (1) it has specific authorization by the judicatory which it serves, and (2) the constitution authorizes the judicatory to bring charges (which is not demonstrable in the case of judicatories of remote jurisdiction).

4. PRINCIPAL CONSIDERATIONS

One can interpret BD III.1 as suggesting that a non-church member or non-Christian can bring charges just by virtue of being an individual, but an injured or vitally concerned committee cannot. One explanation for this peculiarity follows:

Judicatories of original jurisdiction are given the power to bring charges because some public scandals must be addressed even when no individual prosecutor is forthcoming. The term *fama clamosa* was used in the old Presbyterian Church and the Scottish Church to describe general rumor as an accuser. In such a situation, the judicatory simply formalized the accusation and provided for prosecution. Except for this circumstance, it is potentially unfair to the accused for charges to be brought by entities commanding special respect and possible immunity from censure for bringing frivolous charges. Such an arrangement might encourage individuals to hide behind the veil of corporate protection in bringing accusations. That an unbeliever might have standing under our BD (a debatable proposition) is either an anomaly or a circumstance apt to inflict less injury to an accused if such a case is dismissed.

This said, it can be cogently argued that responsible entities, such as the GA program committees or responsible agents of other denominations, probably need a recognized means to address a judicatory—perhaps less formally—concerning persons within their purview. Such a power was deemed to exist by J. Leighton Wilson in the old Southern Church (SPR, April 1883, p. 333):

Furthermore, the Committee may recall a missionary for incompetency, for neglect of duty, for irregularity of conduct, or for disobedience to instructions, but it has no judicial powers to try him as a minister.... *The Committee can report to the Presbytery* (emphasis supplied) any irregularity, immorality, or heresy, on the part of the minister, that may be known to them, and they may also furnish testimony, if required to do so, in any judicial proceedings that may be instituted by the Presbytery, but they can go no further.

The judicatory may decide whether further investigation and discipline is needed.
The judicatory is not likely to find its charges out of order. Some due process protection might be sacrificed, but the flexibility and discretion afforded the overseeing judicatory might be a good trade-off. A charge compels action, which at least includes judicial investigation. A confidential reporting provision might provide the flexibility and discretion needed to avoid the degree of injury inflicted by presentation and investigation of a charge not deemed worthy of trial.

5. FINAL CONCERNS

5.1 Precedents. The CAC is not aware of any precedent of a committee of a judicatory bringing a formal charge (except the one case giving rise to this study). The report and appendices suggest that the lack of precedent is no accident. Historically, with respect to American Presbyterianism (see appendix III), the act of bringing a charge entailed responsibility to prosecute. Only an individual accuser or a person/entity assigned by the judicatory of original jurisdiction was given this task.

5.2 BD Construction. It has been argued that the OPC BD is not exhaustive and should be interpreted so as to allow the principles to be applied mutatis mutandis to situations not explicitly covered. As a general proposition this may sometimes be true. In relation to BD III.1, however, we think it is an unreasonable enlargement of a section designed by its context and history of development to be intentionally limited. The redundancy of BD III.8, in recapitulating material from BD III.7, flies in the face of mutatis mutandis. When such an open-ended approach is taken to the BD, the prospect of injuring personal rights through uncertain and idiosyncratic interpretations is a major concern.

5.3 The “Ought.” The question of what the BD ought to say is separate from what it does say. The “ought” question has not been addressed to any significant degree in this report but it remains a legitimate issue. Should program committees, as opposed to more limited committees (e.g., those that review sessional records) have “specific interim powers” to bring charges in situations where they have special corporate responsibility? The answer to this question may be “yes.” If so, some revision of the BD is needed.

6. RECOMMENDATION

That the Committee on Appeals and Complaints, or some other committee erected by the General Assembly, be tasked to (1) further study the possible means by which committees may bring questions of delinquency, formally or informally, to judicatories for investigation and/or redress; (2) report on changes that would be required in the governing standards in order to implement necessary changes; and (3) report any other unclear or problematic issues in the governing standards that the committee may discover during its study.

APPENDIX I—Editions of the OPC BD

A provisional Book of Discipline was printed in the Presbyterian Guardian in 1938. The final form was adopted in 1940 and also printed in the Presbyterian Guardian. A significant revision was adopted in 1983. The following chart compares elements from chapter III in the various editions. No attempt has been made to account for all possible minor amendments. Some of the final material from chapter III in the 1983 BD has been condensed and indicated by ellipses.
<table>
<thead>
<tr>
<th>Process defined</th>
<th>PG 1938</th>
<th>PG 1940/Old BD</th>
<th>BD 1983/Current BD</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Judicatory Direction</strong></td>
<td>1. Judicial process shall not be deemed to have been instituted unless and until a judicatory of the Presbyterian Church of America, after a preliminary investigation, has directed that formal charges and specifications be prepared.</td>
<td>1. [Standing]</td>
<td>1. [Standing]</td>
</tr>
<tr>
<td><strong>Time Limits</strong></td>
<td>2. No charge of an offense shall be admitted if it is brought more than two years after the commission of the alleged offense, unless it appear that unavoidable impediments have prevented an earlier filing of the charge.</td>
<td>2. No charge shall be admitted by the judicatory if it is filed more than two years after the commission of the alleged offense, unless it appear[s] that unavoidable impediments have prevented an earlier filing of the charge.</td>
<td>A charge shall be {deemed} considered {to have been} filed when it is delivered to the clerk or the moderator of the judicatory.</td>
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</table>

The 1940 added sentence addresses the issue of when a charge is deemed filed in the context of a time limit, i.e. two years. This was transferred from the second sentence of the 1938 §4.

1983 insertion in italics
{1983 deletions in braces}
<table>
<thead>
<tr>
<th>Standing: This is § 3 in 1938, § 1 in 1940 and 1983 (with added material)</th>
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<tbody>
<tr>
<td>Seriousness</td>
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<tr>
<td>Plural accusers</td>
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<tr>
<th>Form</th>
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<tr>
<td>4. Every charge of an offense must be presented to the judicatory in writing. Its presentation to the clerk or to the moderator of the judicatory shall be deemed presentation to the judicatory. Every charge must</td>
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<tr>
<td>3. Every charge of an offense must be in written form and must</td>
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<tr>
<td>3. Every charge of an offense must: (a) be in written form,</td>
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<tr>
<td>Form continued</td>
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<tr>
<td>Types of Offenses</td>
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<tr>
<td>Matthew conditions</td>
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<td>-------------------</td>
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<tr>
<td>6. No charge of a private offense shall be admitted unless the judicatory has assured itself that the course set forth by our Lord in Matthew 18:15-17 has been faithfully followed.</td>
</tr>
</tbody>
</table>

5. No charge of a personal private offense shall be admitted unless the judicatory has assured itself that the person bringing the charge has faithfully followed the course set forth (by our Lord) in Matthew 18:15-17; nor shall a charge of a private offense which is not personal be admitted unless it appears that the plaintiff has first done his utmost privately to restore the alleged offender. However, even in the case of public offenses, it is not wrong to seek reconciliation in terms of Matthew 18:15-17 or Matthew 5:21-27 or Galatians 6:1.

1983 insertion in italics.

[1983 deletions in braces]

<table>
<thead>
<tr>
<th>Warning</th>
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<tbody>
<tr>
<td>7. Every person about to present a charge shall be solemnly warned by the judicatory that he may be censured if the charge is not substantiated by such evidence as will establish a prima facie case.</td>
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</tbody>
</table>

6. When a member of the church is about to present a charge, he shall be solemnly warned by the judicatory that he may be censured if the judicatory[,] after conducting the preliminary investigation defined in (section 7 of) this chapter, section 7, determines that judicial process with respect to such charge may not be instituted. No censure stronger than a rebuke shall be pronounced without a trial.

1983 insertion in italics

[1983 deletions in braces]

<table>
<thead>
<tr>
<th>Investigation</th>
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<tbody>
<tr>
<td>8. If a charge is properly presented to the judicatory of jurisdiction, the judicatory shall conduct a preliminary investigation to determine whether judicial process may be instituted. If the preliminary investigation is conducted by a committee appointed for that purpose, its findings shall be</td>
<td></td>
<td></td>
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</tbody>
</table>

7. If a charge in the form prescribed by section 3 of this chapter is presented to the judicatory of jurisdiction, by an injured party or by a person not an injured party, the judicatory, or a committee appointed for that purpose, shall forthwith conduct a preliminary investigation to determine whether judicial process

7.a. If a charge in the form prescribed in this chapter, Section 3, is presented to a judicatory of jurisdiction by an individual or individuals, the judicatory shall proceed to conduct a preliminary investigation to determine whether judicial process shall be instituted. A committee may be appointed for

Bold italics for 1940 BD indicate an amendment to BD shortly after 1940. Cf. 7th GA, p. 14. This repeats some of the words used to describe "standing." The 1983 underlined portion is emphasized for
Appendix 389

End BD III-1938

| comparative purposes. | reviewed by the judicatory. The judicatory or the committee, as the case may be, shall consider the respectability and presumptive credibility of the witnesses to be produced, and shall examine the papers submitted to it to determine whether, if charges and specifications were prepared on the basis of such papers, their proof would show the commission of an offense. If, after a consideration of all the foregoing factors, the judicatory decides that judicial process may be instituted, it shall cause formal charges and specifications to be prepared and shall fix a time for the trial of the case. | should be instituted. The judicatory, or the committee, as the case may be, shall consider (a) the form of the charge; (b) the form and relevancy of the specifications; (c) the respectability of the witnesses named in the specifications; and (d) the apparent authenticity and relevancy of any documents adduced in support of the charge and specifications. The judicatory, or committee, as the case may be, shall determine whether, if formal charges and specifications were to be prepared by the judicatory on the basis of the charges, specifications, and documents presented to it, the proof of such charges and specifications would show an offense. If, after the consideration of the foregoing factors, the judicatory decides that judicial process should be instituted, it shall initiate such process by directing that formal charges and specifications be prepared. When the form of such this purpose, but its findings shall always be reviewed by the judicatory. b. The judicatory, or the committee, shall consider (1) the form of the charge; (2) the form and relevancy of the specifications; (3) the competency of the witnesses named in the specifications; (4) the apparent authenticity, admissibility, and relevancy of any documents, records, and recordings adduced in support of the charge and specifications; (5) whether the specifications, if true would support the charge; and (6) also, whether the charge, if proved true, would constitute an offense serious enough to warrant a trial. <It shall also prepare a statement of the facts of the case, arranged by date in the form of a chronology.>

An offense which is serious enough to warrant a trial...

The judicatory or committee, should it be persuaded ... shall not dismiss the case on technical
Note the term "person" in 1983 BD III.7.c as well as the dual structure for investigating charges. No provision is made for investigating a charge by an "injured party" that is not a person or individual.

End BD III-1940

Charges and specifications have been approved by the judicatory, it shall fix a time for the trial of the case and shall cite the accused to appear at that time. If the preliminary investigation is conducted by a committee appointed for that purpose, its findings shall be reviewed by the judicatory.

[See Appendix IV for added material to 1940 BD at this point.]

7.d When the form ... fix the time ...

8.a-c [Provisions above are repeated for a judicatory bringing the charge. No equivalent to 7.c is given.]

APPENDIX II—Injured Party

A paper received from the FMC sees in the term “party” a potential basis for committees bringing a charge. The argument of the paper by itself would establish more than the proposition that a committee has standing to charge an employee. For example, the founder of a rival mission board might be directly charged by the FMC. The term, “injured party,” used in conjunction with “person not an injured party (BD III.1),” emphasizes that an individual does not have to be injured to have standing to bring charges. Later in chapter III, at section 5, distinct duties for seeking restoration are set forth in three categories: private personal offenses (parallel to “injured party”), private offenses (parallel to “person not an injured party”), and public offenses (parallel to the “judicatory” responsible for prosecuting a fama). Though the parallels are not as neat in the 1938 provisional BD, the 1934 revision of the PCUSA Book of Discipline is supports this parallelism:

[1934]III.4 Who may Prosecute.—Prosecution for an alleged offense may be instituted by an injured person; by a private person, or persons, not an injured party; or by a judicatory. When the prosecution is not instituted by a judicatory, the person, or persons, who institute the prosecution, must conduct it through all its stages on their own responsibility.
[1934] III.6 Prosecution by Injured Party.—In a case of alleged personal injury, where the injured party is the accuser, judicial process shall not be allowed unless those means of reconciliation have been tried, which are required by our Lord, Matthew xviii, 15-17: “If thy brother shall trespass against thee, go tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church.” In all cases of personal prosecution, the charge must be accompanied by an averment that this course has been faithfully tried.

If, however, the nature and circumstances of the offense are such that the interests of religion require a judicial investigation, the settlement of the matter between the parties shall not preclude a judicatory from so investigating it.

See also Appendix III for an indication that stylistic emphasis on condensing draft material suggests an explanation for the term “injured party.”

APPENDIX III—Initiating Judicial Process

<table>
<thead>
<tr>
<th>1821 BD</th>
<th>1884 (1910 BD)</th>
<th>1934 BD</th>
<th>Earliest? Draft for PCA/OPC</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV.1 When all other means of removing an offense have failed, he judicatory to which cognizance of it properly belongs, shall judicially take it into consideration.</td>
<td>II.7 Process against an alleged offender shall not be commenced unless some person undertakes to sustain the charge; or unless a judicatory finds it necessary for the ends of discipline to investigate the alleged offense.</td>
<td>III.2 Judicial process against an alleged offender shall not be instituted unless some responsible person under the jurisdiction of a judicatory of the Presbyterian Church in the United States of America undertakes to sustain the charge; or unless a judicatory finds it necessary for the purpose of judicial discipline to investigate the alleged offense.</td>
<td>301. Judicial process shall not be instituted against [sic unless] some responsible person under the jurisdiction of a court of the Presbyterian Church of America undertakes to prove the charge, or unless a court finds it necessary, after a preliminary investigation which shall not thereby initiate process, to prefer charges and specific citations. 302. Prosecution for an alleged offense may be instituted by an injured person or persons by a private person or persons not an injured party, or by</td>
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</tbody>
</table>
When the prosecution is undertaken by parties other than a court, the persons instituting process must conduct it through all stages on their own responsibility.

The early draft in the far right column was possibly the first attempt of the Committee on the Constitution to produce a working document for editing. It was edited by pencil, indicated as follows: <insert> [scratch out] and underline suggestive of circled or underlined material probably to be deleted:

301. Judicial process shall not be deemed to be instituted unless some responsible person under the jurisdiction of a court of the Presbyterian Church of America undertakes to prove the charge, or unless a court finds it necessary, after a preliminary investigation which shall not initiate process, to prefer charges and specifications.

302. Prosecution for an alleged offense may be instituted by an injured person, by a person not an injured party, or by a judicatory. When the prosecution is undertaken by parties other than a court, the persons instituting process must conduct it through all stages on their own responsibility.

A marginal note next to item 302: <illegible> expense?

A <illegible> deterrent.

Immediately below item 302 are handwritten numbers: 312 305
Item 305 (which may be referenced in the handwritten number) addresses private parties, injuries, and Matthew 18. Thus the language appears to be integrated between item 302 and item 305.

The text at which this first edit seems to aim is as follows:

301. Judicial process shall not be deemed to be instituted unless a judicatory, after a preliminary investigation prefer charges and specifications.

302. A charge of an alleged offense may be instituted by an injured person, by a person not an injured party, or by a judicatory.

Beyond suggesting the process by which the term "injured party" developed, the table suggests that the judicatory which investigates an alleged offense drifted into a judicatory which brings charges as a means of meeting the preconditions of instituting judicial process. There is no hint that the wording developed with the intent to expand the number of judicatories that might bring a charge. Unlike the PCUSA BD, the OPC BD did not include a separate chapter on charges and specifications, which followed a chapter on judicatory investigation of offences (possibly because OPC BD III used the term, "charge," to describe judicatory action in chapter 3). This may give the mistaken impression that it intended any judicatory of jurisdiction—remote or original—to have the power of bringing charges.
APPENDIX IV—Jurisdiction and Standing

A key to understanding the relationship between jurisdiction and standing in BD III.8 is recognition of the different phases or steps that are preliminary to actual judicial process. First, the phases that transpire when an individual is the accuser may be set forth as: (1) presentation of the charge; (2) investigation; (3) decision to institute judicial process; (4) arrangements for trial. Phases two, three, and four are also present in the same order when a judicatory is the accuser. These three phases are the responsibility of the judicatory of original jurisdiction in both scenarios, since those phases enable the trial judicatory to decide whether to go to trial.

However, some ambiguity exists concerning the phase at which a charge is presented, when a judicatory is the accuser. The first phase in this scenario is described in terms of contemplating a charge of an offense. This reflects the fact that it is difficult to make a significant distinction between a judicatory presenting a charge and a judicatory approving a charge. Because a committee is often used to draft a charge by a judicatory, it is possible to envisage the phase of approving the charge and specifications for both individual accusers and judicatory accusers as parallel. This decision to approve the charge and specifications is in both cases essentially a phase three action (i.e., a decision to institute judicial process). The close connection between instituting charges and preparing and adopting them is seen from an early amendment to the BD. It was proposed and adopted after the basic BD was approved at the Seventh General Assembly (1940). It included a new section 8 (Minutes, 7th GA, p. 14) which is given below with emphasis supplied in italics:

If a judicatory contemplates bringing a charge of an offense against a person subject to its jurisdiction, the judicatory shall conduct a preliminary investigation to determine whether judicial process should be instituted. If the judicatory, after the investigation of the specifications relied upon to sustain the charge, decides that the proof of the charge and specifications would show the commission of an offense, it shall initiate such process by the preparation and adoption of formal charges and specifications. It shall then fix a time for the trial of the case and shall cite the accused to appear at that time. If the preliminary investigation is conducted by a committee, its findings shall be reviewed by the judicatory.

Since the decision to institute judicial process is a decision of the trial judicatory, it becomes difficult to see how any judicatory other than the trial judicatory could present charges under the previous BD. In fairness, it should be noted that two types of charge are described in this amendment. A contemplated set of charges is in a sense present at the first phase of the preliminary process involving the judicatory as accuser. Where this less formal set of charges and specifications originate is not indicated, because they reside in the “contemplation” of the judicatory. The question then becomes, may the judicatory which contemplates charges be different from the judicatory which carries out phases two, three and four of the preliminary process? Were this contemplative judicatory (phase one) a judicatory of remote jurisdiction, we would expect the BD to provide for something more definite than contemplated charges. We would expect a provision for written charges and specifications much like what is expected from an individual accuser since it is not possible to investigate the contemplations of a different judicatory apart from a written record.

The current BD III.8 introduces a minor shift in substance from the amendment initiated in 1940. It introduces language which suggests more formality in the contemplated charge when it states:
If a charge in the form prescribed in this chapter, Section 3, is presented to the judicatory by the judicatory, it shall conduct a preliminary investigation ....”

This charge appears to have a written form and appears in phase one. The word “presented” emphasizes a parallel with the process involving an individual accuser. Prior to the current BD, the second phase (investigation) was as much an aid to drafting the charge as it was an aid to determining its consequent orderliness. The current BD shifts the emphasis a bit toward a consequent determination of orderliness.

If the intention of the revision in the current BD was to clarify the right of a judicatory of remote jurisdiction to bring charges, then this intention was not well executed. The term “contemplate” is retained without making any distinction in judicatories. The qualification, “subject to its jurisdiction,” is also retained without further explanation.

Finally, the old church made provision for higher judicatories assuming jurisdiction over cases when the lower judicatory did not deal with issues of discipline deemed important by the higher judicatory. The closest thing the OPC has to such a provision is in BD II.D, which confines itself to special cases involving the very existence of a judicatory. The silence of the OPC BD regarding higher judicatories assuming original jurisdiction for disciplinary purposes is arguably not accidental.

THE MINORITY REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS REGARDING THE TRANSFERRED MANDATE

The Minority of the Committee respectfully submits this dissent from the report of the Committee on Appeals and Complaints Regarding the Transferred Mandate (hereinafter, CACTM) which was “to inquire as to whether a committee of a judicatory may bring a charge of an offense” (Minutes, 68th GA, pp. 46-47; Minutes 69th GA, p. 13). The Minority has seriously listened to, sought to understand, and engaged the Committee with regard to the Committee’s report on the special mandate.

I. ECCLESIASTICAL DISCIPLINE, JUDICATORIES & ORIGINAL JURISDICTION

Governing assemblies exercise ecclesiastical discipline (BD I.1) and original jurisdiction (FG XII.2). Neither ecclesiastical discipline nor original jurisdiction should be reduced to judicial process. In fact, the breadth of these concepts in our tertiary standards (The Form of Government, Book of Discipline, and Directory for the Public Worship of God of the OPC) is both extensive and comprehensive.

Ecclesiastical discipline includes both administrative and judicial discipline according to the BD. The 1983 BD revision moved the broader category of administrative discipline to make it prior to the more narrow category of judicial discipline. Administrative is related to ministerial. “All church power is ministerial and declarative...” (FG III.3). Our Confession of Faith (CF) XXXI:2 speaks of “ministerially” and “maladministration” while other chapters of the CF speak of administering the sacraments and ministering the Word. This demonstrates that administrative discipline is far more than the correction of spelling errors and precise wording of motions. It has to do with “other than judicial cases” (BD 1.2).

The CACTM report rightly seeks to preserve original jurisdiction as per FG XII.2, but the report sets up a paradigm of original jurisdiction which leads to the conclusion that a session may not bring charges against its pastor. CACTM’s answer to the question, “May a committee of a judicatory bring a charge of an offense?” now brings a second question,
“May a session bring a charge against its minister?” CACTM’s conclusion flows out of its unproved assumption that a judicatory which does not have immediate jurisdiction may not bring a charge [see CACTM 3.3.2. Jurisdiction]. The Minority affirms that a session, including its ruling elders, have a genuine corporate duty with regard to the minister of the Word in terms of the minister’s fulfilling his ordination vows (see FG X.3, last sentence).

II. BRINGING CHARGES AND JUDICIAL PROCESS

What place do charges have in the life of the church? Are charges one of the highest pastoral steps that can be taken, or are charges the last resort, used when everything else has failed? Do charges have a sense of original jurisdiction which makes them weightier than calling and dissolving ministerial relationships, or are extending calls to ministerial service, and on occasion, dissolving such relationships, even more serious matters than simply bringing a charge of an offense to the appropriate judicatory?

The bringing of charges is an act of submission to a governing assembly and an act of submission to its eventual judgment. Charges actually honor the governing assembly by giving it full say in the matter. It is a grave error on the part of a judicatory to have a presumptive bias against charges and to treat the filing of charges as if the filer of charges has done something evil. While bringing charges should be done only when all else fails, we must maintain that the filing of charges has to do with attempts at the practice of righteousness in the church. It promotes fairness and justice where emotions are running high and conflict is intense. Failure to receive charges may leave the accused under a dark cloud since the facts of the situation were not “given their day in court.” The filing of charges is but a small, infrequent, part of the wider task of fostering the peace, purity, and unity of the church. The filing of charges is an act of submission and fosters a healthy sense of the mutuality as expressed in CF XXVI:I, “...as do conduce to their mutual good....”

Neither a preliminary investigation committee, an individual, a session, nor a committee filing charges forces a trial. The bringing of charges does not assume, impose, or impede the original jurisdiction of a governing assembly. Actual judicial process does not begin with either the filing of charges or the preliminary investigation. BD III.8.a says, “If a charge...is presented..., it [the judicatory] shall conduct a preliminary investigation to determine whether judicial process shall be instituted.” When individuals present a charge, judicial process has not yet begun. When a committee presents a charge, judicial process has not begun. When judicatories contemplate charges, judicial process has not begun. When judicatories present charges, the judicial process still has not begun.

While the filing of charges does raise the question of a trial and while something must be done with the charges, only the judicatory of original jurisdiction, on its own decision and only after a preliminary investigation, may institute judicial process. “Judicial process” and “trial” are synonymous in the Book of Discipline and are used to describe a very specific and narrow process in the life of the church (1) when facts/teachings are in dispute, (2) when all else fails, and (3) when alleged sin is serious enough to warrant a trial. The judicial/trial process is designed to provide a just and fair setting for the accused and the accuser. Integral to this process are safeguards that are true not only when individuals or other injured parties bring charges but also when the accuser is a governing assembly. The rules for judicial process call a judicatory to a self-discipline in practice that can survive severe scrutiny. A trial is no ordinary proceeding and the proceedings are not made to be an easy process. They are not for daily use. The rules of process provide an arena that by God’s grace will lead to healing; by their rigidity they help prevent casualness, undue haste, harshness, and vengeance; and they provide an occasion to bring healing through serious,
cautious, and full exposure of the facts/events.

The CACTM report, section 4 (last paragraph) uses the phrase “judicial investigation.” This phrase betrays a subtle assumption suggesting that a preliminary investigation is somehow part of actual judicial process. The BD says “preliminary investigation,” not “judicial investigation.” BD 7.a and BD 8.a. say, “...conduct a preliminary investigation to determine whether judicial process shall be instituted.” The use of “judicial investigation” is ill advised and perhaps unintentionally extends the use of the word “judicial” beyond the narrow confines of the trial proceeding.

The dividing line between judicial process and the non-judicial life of the church is clearly drawn in the Book of Discipline. The judicial should not encroach on the wider work of the church. A danger exists in viewing the church primarily from a judicial vantage point and in judicial terms (i.e. charges, courts, judicatories, jurisdiction, judges, etc.). We live in a litigious society that may be influencing the church and how it conducts its work. The tertiary standards do not view the church primarily in judicial terms but rather in more comprehensive pastoral terms such as the people of God, sessions, governing assemblies, oversight, shepherding, pastors, elders, etc. Judicial encroachment threatens to turn many aspects of the church’s life, which normally are non-confrontational, into adversarial, judicial, legal exchanges. When a judicial viewpoint spills over into the wider life of the church it tends to complicate the wider pastoral ministry and to minimize Matthew 18 dealings with sin which, in the vast majority of situations, do not require judicial process. Ironically, the restriction that would prohibit a committee or session from bringing charges, rather than limiting judicial authority, encourages judicial encroachment, it elevates preliminary matters to judicial status, it leads to encroachment.

The following observations seem pertinent to the consideration of the bringing of charges: (1) the bringing of charges is not part of the trial process as outlined in the Book of Discipline; (2) charges are normally delivered to the judicatory of original jurisdiction; (3) bringing charges is an act of submission to the court of original jurisdiction; (4) the bringing of charges is not of necessity, or inherently, an act of jurisdiction by a judicatory; (5) in a home mission work where oversight is by a committee of presbytery, a charge may be brought against a member of the mission work/regional church to the overseeing committee (sessional rules apply here, mutatis mutandis); and (6) with a certainty, the bringing of charges can be a fulfillment of the requirement of and an act of obedience to Matthew 18 to “tell it to the church.”

III. COMMITTEES AND MANDATES

The mandate under study is to “inquire as to whether a committee of a judicatory may bring a charge of an offense.” The mandate connects judicatories and committees to show it is referring to the ecclesiastical sphere, not independent or para-church organizations. The committees which the mandate refers to are ecclesiastical in nature.

That our Form of Government states that governing assemblies have the authority to erect “committees and commissions” (FG XII.3) is not in dispute. Neither FG XII.3, nor for that matter, any other part of the tertiary standards, explicitly goes on to define a committee, a commission, or the difference between them. Given our history and the distaste we have for commissions, it is worth noting that the term “commission” was not eliminated in either our original Form of Government or the revised Form of Government. Though the power to use “commissions” remains in the FG, “commissions” are sometimes referred to in the church with a negative nuance. While the tertiary standards severely limit references to “commissions,” they do go on to use “committees” for all sorts of situations. These uses are
suggestive, practical, and not so theoretical, but they do provide a paradigm for understanding the use and functioning of committees in faithfulness to our standards. The Minority is quite comfortable in using a *mutatis mutandis* approach to committees which begins with how the tertiary standards already use committees and ends up operating within the given boundaries “with the appropriate changes”.

Committees are ecclesiastical in nature and committees have a corporate character, a corporate existence, and corporate responsibilities. The practice of choosing committees in the OPC, not only involves choosing committee members for their gifting and maturity in the area of labor, but also selects members who are faithful to Scripture, reflecting the richness and breadth of the church as we seek to live within our confessional commitment. It is true that there are some committee tasks which do not require only ordained officers, it is equally to be affirmed that all individuals, ordained or unordained, serving on a committee are to labor together (unity) and in concert (unity) with the other members of the committee.

Those committees which require membership of only ruling elders and ministers of the Word partake of presbyterian (see FG III.2) and ecclesiastical characteristics. They (1) consist of a plurality (more than one, frequently three or more) of ordained officers; (2) practice the parity (equality) of the eldership; (3) the joint practice of plurality and parity produces a corporate character which mirrors the corporate character of the appointing governing assembly; (4) are tasked to function jointly in a concert of unity, utilizing the gifts of officers for the edification of the church; (5) are deliberative in character; (6) are subordinate and have a corporate accountability to their governing assemblies; (7) operate within the mandate and make-up given to them by their governing assembly; and (8) are an integral even indispensable part of the practice of Presbyterianism in the OPC.

CACTM 3.3.1, Specific Interim Powers, rightly observes, “The findings of such a committee (to investigate a charge) are subject to review by the judicatory.” The Minority heartily endorses this perspective. The parting of ways comes when CACTM goes from making this excellent point to deduce from silence when a committee becomes a commission. The CACTM report posits that bringing a charge is the power of a judicatory and that it is a breach of original jurisdiction for a “program” committee of the GA to file a charge without being “explicitly” given the “specific interim power” FG XII.3. At first glance this offers a level of plausibility, but on further reflection, it provides a paradigm that has not fully sorted out what specifically is the exclusive province of a governing assembly. While there is agreement that judicial process/trial is the specific province of a judicatory of original jurisdiction, it is not clear from our constitution when a committee becomes a commission.

There is constitutional evidence to show that the bringing of charges does not partake of the essence of original jurisdiction. Judicial encroachment is at work in CACTM’s report. How? Over and over again the people of God are instructed in the Word to deal with sin biblically (as in Matthew 18). Are they assuming the power of a judicatory? Are the multitudes of situations where such matters are not told to the church a usurpation of the authority of the judicatory of original jurisdiction? There is a massive amount of repentance, forgiveness, reconciliation occurring within the church without a governing body being explicitly and specifically involved. In aggravated situations where there is dispute, we must remember that even while a judicatory might take up charges as its own, the filing of charges may come from beyond the judicatory itself. The filing of charges is not part of judicial process. The filing of charges by an individual or committee does not make that individual or committee insubordinate or turn it into a commission or a judicatory.

The Minority draws attention to the use of “committee” in BD III.7.a. and BD III.8.a where the phrase “preliminary investigation committee” is used. The writers of our Book of Discipline could have chosen either “committee” or “commission.” They chose “committee.” This usage provides a functional clue to the definition of the first of the two
words. The preliminary investigation committee serves the presbytery immediately and works on behalf of the presbytery, and has a mandate detailed in the BD. There is no direct warrant or BD mandate ordering someone to bring charges. Thus, the evaluation of charges by the preliminary investigation committee is a weightier step towards judicial process than the bringing of charges. If a “committee” does the weightier task, then, a “committee” may do the lesser (bring charges) – and that without becoming a “commission.” With respect to when a committee becomes a commission, CACTM offers an argument from silence, postulating an unwarranted “is” which actually is not. Where does CACTM demonstrate from the tertiary standards those statements necessary to support its view of committee and commissions?

The CACTM report largely confined its field of study to limited portions of the tertiary standards. The 69th GA transferred the mandate of this Committee from a previously mandated special committee. It is noteworthy that the materials of the previous committee included exploration of materials from more than the Book of Discipline. The OPC’s practice of utilizing committees is shaped not only by the ecclesiology of our Confession of Faith, and not only by the Form of Government and Book of Discipline, but also by the actions and perspectives of prior General Assemblies, the Rules and Instruments of the General Assembly, various bylaws, and the actual approved use of committees in the life of the church as various governing assemblies (sessions, presbyteries, and general assemblies) have established and mandated committees. The Minority is not presuming in this report to do the work of the committee on the wider field of study.

An example of the wider field of study are the Standing Rules of the General Assembly, Chapter X. Of Committees, Section 2 which says: “Standing Committees shall be continuing or permanent committees. Each shall carry out its duties as defined by and in accord with its bylaws/policies, and shall report to the Assembly annually.”

The CACTM places a prohibition against a committee bringing charges that the tertiary standards do not place on committees.

IV. CORPORATE INJURY AND CORPORATE CENSURE

When governing assemblies err (see CF XXXI:III; FG IV.4), they most certainly in some instances cause injury. If a corporate body can inflict injury, it is reasonable to conclude that the reverse is true. A corporate body can be injured. Just as a governing body, in one voice, may corporately grant forgiveness (CF XXX:2), so a governing body may be sinned against. Acting in a corporate manner with a single voice, and in dealing with a variety of situations, sessions and presbyteries have granted forgiveness (CF XXX:2) when they have heard repentance and seen it demonstrated. BD 1.3 (last sentence) says, “The purpose of judicial discipline is ... to promote the purity of his church....” Notice, it is not just the purity of individuals, but that of a corporate body. CF XXX:2 also reminds us that the wrath of God may justly fall upon the church when it does not deal with sin. God deals with the church corporately. There are such things as corporate responsibility and corporate injury. If the press prints a false OT misleading story about a congregation, a session, a presbytery, or a general assembly, actual injury comes to the respective part of the church involved in the situation–corporate injury has resulted.

A judicatory should be warned before a judicatory contemplates charges. When a member of the church presents charges, the member is to be solemnly warned by the judicatory that he may be censured if the judicatory determines that judicial process not be instituted (BD III.6). Though the BD does not provide an explicit provision for warning a judicatory before it pursues charges, the Minority believes that if a member is to be warned,
judicatories and committees should be warned. Isn’t this a responsible use of *mutatis mutandis*?

May a judicatory or an ecclesiastical committee be censured if it errs in bringing charges? Judicatories and committees may be censured for things such as minutes that need varying degrees of work. With regard to presbyteries, the FG speaks of “...approve or censure the records...” (see FG XIV.5, second paragraph) of sessions. FG XII.2 says, “The lower assemblies are subject to the review and control of higher assemblies...” and with respect to committees, the general assembly’s Standing Rules of the General Assembly and the Instruments have provision for keeping and examining minutes of presbyteries and committees. The assembly understands that both presbyteries and committees have a corporate accountability and are subject to review, control, and censure.

V. BD III.1 & “INJURED PARTY”

When BD III.1 was adopted originally it included the word “party.” In the 1983 revision of the BD, the word “party” was retained. The Minority believes that it is virtually impossible to demonstrate that in 1940 the framers of the BD imprecisely used the word “party” as if they meant “individual.” The Minority believes “injured party” may refer not only to individuals, but also, to entities, “artificial persons,” or to say it another way, to categories of injured other than just individuals.

VI. RECOMMENDATION

The minority urges the defeat of the Committee’s recommendation.

Respectfully submitted,
Glenn D. Jerrell
REPORT OF THE COMMITTEE ON REVISIONS TO THE DIRECTORY FOR PUBLIC WORSHIP

SYNOPSIS
I THE EVOLVED MANDATE
II THE WORK OF THE COMMITTEE
III PLANS FOR COMPLETION OF THE TASK
IV BUDGET
V RECOMMENDATION

The members of the Committee on Revisions to the Directory for Public Worship are the Rev. Messrs. George R. Cottenden (Chairman), John P. Galbraith, and Larry E. Wilson, and Ruling Elder John O. Kinnaird.

I THE EVOLVED MANDATE

A. The 56th (1989) General Assembly
   Revision of the Directory for Public Worship had been under consideration in different forms since the 34th (1967) General Assembly at which a Committee on Revisions to the Book of Discipline and Directory for Worship was erected. That committee was reconstituted by the 56th (1989) General Assembly and given the following three-fold mandate:
   1. The Committee was "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 (1990) General Assembly, harmonizing this chapter with the Form of Government, and taking into account the breadth of understanding of Scriptural Worship in the O.P.C."
   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)."

B. The 60th (1993) General Assembly
   1. The 60th (1993) General Assembly referred to the Committee the issues raised in Complaint #4 to that Assembly (concerning "special music" in worship) and requesting a report to the 61st (1994) General Assembly. (In part because of this task, involving the need to study again, in greater depth, the meaning and application of the regulative principle of worship, the 1994 Assembly expanded the Committee to five members.)
   2. The 60th (1993) General Assembly also enlarged the mandate of the Committee to include authority to propose amendments to other portions of the Book of Church Order where these are necessary to bring the three portions into substantive and linguistic harmony.

C. The 67th (2000) General Assembly
   1. The 67th (2000) General Assembly, in response to Overture 1 from the Presbytery of Ohio, adopted the following procedure concerning the consideration of adopting proposed revisions to the Directory for Public Worship:
a. That the 67th General Assembly request its Committee on Revisions to the Directory for Public Worship to provide any further proposed revisions to the Directory for Public Worship together with a document explaining its rationale for the proposed revisions of substance and to distribute these documents to the 68th General Assembly (2001).

b. That the 67th General Assembly request the presbyteries diligently and conscientiously to evaluate the proposed revision and to communicate their responses to the Committee on Revisions to the DPW by December 31, 2001.

2. The 67th (2000) General Assembly also referred Overtures 2-5 to the Committee for consideration, and the Advisory Committee recommended to the Committee that it consider Communication 4. The Committee's disposition of these matters was reported in prior years.

II THE WORK OF THE COMMITTEE

A. The Committee presented to the 69th (2002) General Assembly for study a Proposed Revised Version of the Directory for Public Worship (PRV/DPW), together with a Rationale for the revision, a Minority Report relating to one aspect of the revision, and a proposal for moving certain material from the Directory for Public Worship to the Form of Government (FG). Shortly after that Assembly the Committee received from one of its members an Alternative Proposal for Revising the Directory for Public Worship (AP). The Committee has held six full-day meetings during the past year. It is studying this proposal with a view to presenting a final document for adoption and plans to continue on this course. The Committee's Proposed Revised Version and related materials are found on the OPC website at http://www.opc.org/GA/GA_papers.html

B. Since the 69th General Assembly the Committee has determined to recommend a different placement in the FG for the material to be moved from the DPW from what was previously reported. (See the original proposal on the OPC website.) We plan to propose moving the statement on the warrant and nature of the office of minister in the present DPW VI.A.2. to FG XXIII.8 and XXIII.14 and moving the statements on the warrant and nature of the offices of ruling elder and deacon to FG XXV.6.a. and XXV.7.a, in both cases making whatever changes are necessary to fit them into their new locations.

C. Evaluation of the Alternative Proposal has led to a significant change in the Committee's timetable for presenting a final draft to the General Assembly. On December 31, 2002 the Committee informed the presbyteries, sessions and ministers that:

- The Committee has received from one of its members a substantive alternative proposal for revision of the Directory for Public Worship that it believes may contribute significantly to the improvement of the Proposed Revised Version of the DPW, and the Committee is actively working through that proposal;
- The Committee will therefore not be able to preserve its earlier plan to submit a finished draft to the 70th General Assembly;
- The Committee will present to the 70th General Assembly the status of its work and a revised timetable for proposed adoption.

D. In response to the PRV/DPW presented to the previous Assembly, the Committee has received one letter from a presbytery, seven letters from sessions and nine letters from individual ministers. Other documents also have been provided by committee members. Most of these have yet to be addressed as the Committee has been occupied with issues
raised by the Alternative Proposal.

E. On April 1, 2003, Messrs. Cottenden and Wilson met with the Presbytery of Michigan and Ontario, at their invitation, to present the work of the Committee and to discuss suggestions of the presbyters for amending the Proposed Revised Version.

III PLANS FOR COMPLETION OF THE TASK

The Committee has reviewed the procedure followed at the time of the adoption of the present Form of Government (see Minutes of the 44th [1979] G.A., pp. 120-123). When the time comes to present a draft for adoption, it intends to follow the same pattern as was used in that case. It has on several earlier occasions presented a timetable for the completion of the work. The timetable is now as follows:

- **2004** Committee present to the 71st General Assembly an interim report
- **2005** Committee present to the 72nd General Assembly its final draft and request the Assembly to send the draft to the Sessions and Presbyteries for final study
- **2006** General Assembly consider amendments to the draft proposed by presbyteries and on the floor of the Assembly, those on the floor being first approved by the members of the Committee present
- **2007** General Assembly vote on whether to approve the proposed revision and send it to the Presbyteries for approval

IV BUDGET

The Committee requests a budget for 2004 of $1,000.

V RECOMMENDATION

The Committee recommends that the 70th General Assembly elect an alternate member to the Committee to serve until the 71st General Assembly.

George R. Cottenden, Chairman
John P. Galbraith
John O. Kinnaird
Larry E. Wilson
COMMITTEE ON REVISIONS TO THE DIRECTORY FOR PUBLIC WORSHIP
REPORT OF THE MINORITY

I. Introduction and Explanation
(Not printed. See footnote.)

II. An Alternative Proposal for revising The Directory for the Public Worship of God (AP)
(Not printed. See footnote.)

III. Recommendations:

(1) That the 70th General Assembly send the Report of the Minority of the Committee on Revisions to the DPW (the Introduction and Explanation, the Alternative Proposal for Revising the Directory for the Public Worship of God, and these Recommendations) to the presbyteries and sessions to be studied along with the Proposed Revised Version of the Directory for the Public Worship of God, and its Rationale, which they have already received.

Grounds:
1. The minority’s evaluation of the current DPW and the Proposed Revised Version of the DPW (PRVDPW) can assist presbyters in evaluating the alternatives and in seeking to forge a reasonable consensus on what are the biblically reformed principles and practices of worship which the OPC agrees to follow.

2. The minority report provides an alternative proposal for revising the DPW. This alternate seeks to retain the positive thrust of the PRVDPW, but at the same time to restore greater continuity with the Presbyterian Reformed worship tradition than the PRVDPW, to be more concise than the PRVDPW, and to have greater internal consistency than the PRVDPW. By providing a concrete alternative rather than abstract criticisms, this proposal can serve as a catalyst to help presbyters identify key issues and pursue a consensus on Reformed worship.

(2) That the 70th General Assembly:
(a) request presbyteries to erect special committees to guide them in making a serious, brotherly study of both documents and the issues of biblically reformed worship for a period of two years;
(b) request OPC ministers and ruling elders thoughtfully to explore and debate these issues in light of the Church’s primary and secondary standards in their presbyteries, on the pages of Ordained Servant, and in other lawful venues; and
(c) request presbyteries to communicate recommendations as presbyteries to the Committee on Revisions to the Directory for Public Worship by no later than August 31, 2005.

Grounds:
1. This procedure provokes a forum which enables the Church to forge a consensus on its understanding of scriptural worship. The Church can never embrace and own her DPW unless the leaders of the Church embrace and own it. The leaders of the Church can never embrace and own it unless they forthrightly face thorny issues together as brethren, discussing them in love, with much prayer, and in the light of God’s Word and the secondary standards, communicating honestly and seeking patiently to come to a genuine consensus.
The Church needs a forum for this kind of discussion so the leaders of the church can hammer out such a consensus. The best place for such discussion is in the presbyteries. In a presbytery, each local church can be represented and such a consensus can be forged over a reasonable period of time.

2. This procedure facilitates a high level of active involvement by the presbyteries across the entire OPC in helping to formulate the proposed revisions to the DPW.

(3) That the 70th General Assembly:
   (a) refer both the Proposed Revised Version and the Alternative Proposal back to the Committee on Revisions to the Directory for Public Worship;
   (b) instruct the committee to take a hiatus from working on this project as a committee until September 1, 2005; and
   (c) instruct the committee to give careful consideration to all communications from presbyteries received by August 31, 2005, and to disregard all such communications received after that date.
   (d) urge the committee to do its utmost to recommend a unified proposed revision of the DPW to the 73rd General Assembly (2006) with a view that the 74th General Assembly (2007) will vote on proposing the revision to the presbyteries and that, if passed, it will take effect in 2010.

Grounds:
1. This procedure grants the members of the Committee on Revisions time to step back and to get a better sense of proportion about matters on which they have been unable to agree.
2. This procedure provides the members of the Committee on Revisions, who all reside in the Philadelphia region, with a more clear awareness of the concerns of the presbyteries and the broader Church.
3. This procedure provides a reasonable time for the Church to pursue faithfulness, consensus, and excellence in its proposed revision of the Directory for Public Worship.
4. This timetable complies with Form of Government XXXII:2.

Respectfully submitted,
Larry E. Wilson, April 30, 2003

1 Stated Clerk’s note: The Stated Clerk is following the action of the 70th General Assembly as found in the Journal § 218

218. ACTION ON RECOMMENDATIONS. On separate motions Recommendations 1-4 of Advisory Committee 8 were adopted in the following amended form:

1. That the Assembly refer the Alternative Proposal to the committee on Revision to the DIRECTORY FOR PUBLIC WORSHIP for further consideration
2. That the Assembly request the presbyteries to erect special committees to guide them in preparation for the 71st General Assembly, in making a serious, brotherly study of the issues of biblically reformed worship. (Cf. Form of Government 14.5—“the presbytery has power...to resolve questions of doctrine or discipline seriously and reasonably proposed.”)
3. That parts I and II of the Report of the Minority of the Committee on Revisions to the Directory for Public Worship not be included in the Minutes of the 70th General Assembly, but that the presbyteries be informed that they should all have three or more
copies of Parts I and II available to them from their commissioners to the 70th General Assembly, together with one copy sent by the Stated Clerk of the General Assembly.

4. That the Alternative Proposal be placed on the webpage in addition to the draft that is presently there, with a caveat that the documents on the webpage are provisional drafts.
Men who have been Moderators of the Orthodox Presbyterian Church General Assembly who were present at the 71st General Assembly.


Middle row left to right: John R. Hilbelink, Donald M. Poundstone, and Steven F. Miller, Mark T. Bube, Thomas E. Tyson, Richard B. Gaffin, Jr., Donald J. Duff, Jack J. Peterson

Top row left to right: James S. Gidley, Douglas B. Clawson, John O. Kinnaird, David Winslow, Douglas A. Watson, Ross W. Graham, Garrett A. Hoogerhyde
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### SUMMARY OF OPC STATISTICS FOR 2002

**Central U.S.**

<table>
<thead>
<tr>
<th>Region</th>
<th>Monmouth Members</th>
<th>Non-Monmouth Members</th>
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<tbody>
<tr>
<td>Connecticut &amp; So. New York</td>
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#### THE WHOLE CHURCH

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### STATISTICAL REPORTS OF THE REGIONAL CHURCHES AND CONGREGATIONS

**Regional Church of the Central U.S.**

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<thead>
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<th>Location</th>
<th>Monmouth Members</th>
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<tbody>
<tr>
<td>Chapel OPC</td>
<td>KS</td>
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<td>Park Woods OPC</td>
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<td>Westminster OPC</td>
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**Regional Church of Connecticut & Southern New York**

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**Connecticut & So. New York**

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**Total Members**

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*Members of a former congregation remaining on the roll of the regional church*
### SUMMARY OF OPC STATISTICS FOR 2002

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>OFFICERS</th>
<th>ATTENDANCE</th>
<th>OFFERINGS &amp; REQUESTS ($1,000)</th>
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<tr>
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<td>571</td>
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<td><strong>Women</strong></td>
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<tr>
<td><strong>Total</strong></td>
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<table>
<thead>
<tr>
<th><strong>Attendances</strong></th>
<th><strong>Offerings &amp; Requests</strong></th>
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<tr>
<td><strong>Men</strong></td>
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<td><strong>Women</strong></td>
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### STATISTICAL REPORTS OF THE REGIONAL CHURCHES AND CONGREGATIONS

#### REGIONAL CHURCH OF THE CENTRAL U.S., Southeast

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#### REGIONAL CHURCH OF CONNNECTICUT AND SOUTHERN NEW YORK, Southeast

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<td>RECOMMENDED MEMBERS</td>
<td>NON-MEMBERS</td>
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\*1 Members are on the roll of Bethel, Cannon, ND
\*2 Members of former congregations et al. remaining on the roll of the regional church

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<th>REGIONAL CHURCHES OF MICHIGAN AND ONTARIO</th>
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<th>MEMBERS</th>
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## Seventieth General Assembly

### REGIONAL CHURCHES OF THE MID-ATLANTIC

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**TOTALS - MID-ATLANTIC**

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### REGIONAL CHURCHES OF THE MIDWEST

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**TOTALS - MIDWEST**

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### Yearbook - Page 413

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#### Church Officers

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| Covenant          | Milwaukee (New Berlin) WI | 9 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1
| Old Stokbridge    | Morgan Stirling WI | 47 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0
| Bethel            | Oostburg WI | 373 | 9 | 1 | 2 | 3 | 2 | 7 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2
| Grace Reformed    | Roadsburg WI | 10 | 0 | 0 | 2 | 0 | 0 | 0 | 2 | 0 | 0 | 2 | 0 | 0 | 2 | 0 | 0 | 2 | 0 | 0 | 2 | 0 | 0 | 2 | 0 | 0 | 2 | 0 | 0 | 2 | 0
| Grace             | Sheboygan WI | 75 | 2 | 0 | 0 | 1 | 3 | 3 | 7 | 0 | 0 | 2 | 0 | 0 | 3 | 1 | 9 | 0 | 0 | 2 | 0 | 0 | 3 | 1 | 9 | 0 | 0 | 2 | 0 | 0 | 3
| Menomonie         | Zin WI | 24 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0

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**REGIONAL CHURCH OF NEW JERSEY**

|          |          |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|----------|
|          |          |          |          |          |          |          |          |

**MEMBERS**

- Men of the male sex, aged 21 years
- Members of the community church
- Members of the companion church

**MEMBERSHIP**

- Under the oversight of Session, Christ, Janesville, WI, but not included in their statistics
- Under the oversight of Session, Grace, Hanover Park, IL, but not included in their statistics
- Under the oversight of Session, Falls, Menomonie Falls, WI, but not included in their statistics

**TOTALS - NEW JERSEY**

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**NOTES**

- Members are on the roll of the regional church.
- Members of former congregations at or remaining on the roll of the regional church
- Under the oversight of Session, Falls, Menomonie Falls, WI, but not included in their statistics
- Under the oversight of Session, Christ, Janesville, WI, but not included in their statistics
- Under the oversight of Session, Grace, Hanover Park, IL, but not included in their statistics
- Under the oversight of Session, Falls, Menomonie Falls, WI, but not included in their statistics

**REGIONS**

- Men of the male sex, aged 21 years
- Members of the community church
- Members of the companion church

**MEMBERSHIP**

- Under the oversight of Session, Christ, Janesville, WI, but not included in their statistics
- Under the oversight of Session, Grace, Hanover Park, IL, but not included in their statistics
- Under the oversight of Session, Falls, Menomonie Falls, WI, but not included in their statistics

**TOTALS - NEW JERSEY**

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**REGIONAL CHURCH OF NEW JERSEY, Continued**

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<th>Members, Total</th>
<th>Offerings by Youth, Total</th>
<th>Total</th>
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| 2,140 2,167 | 62 12 51 9 | 1,781 1,777 | 926 936 | 2,218.7 420.6 77.4 2,716.7 1.7 51.1 |

**Ruling Elder**
### Regional Church of New York and New England

<table>
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<th>Members with Rights of Presbytery</th>
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<td>Lakeview</td>
<td>ME</td>
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<td>Skowhegan OPC</td>
<td>ME</td>
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### Regional Church of Northern California

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**Notes:**
- Members are on the roll of the regional church.
- Members are on the roll of First, San Francisco, CA.
### Regional Church of New York and New England, Continued

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**Members are on the roll of Grace, Sewickley, PA (not reported separately)**

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**Footnotes:**

- (Members are on the roll of the regional church.)
- (Members are on the roll of OPC. Pineville, LA)
- Under the oversight of session, Redeemer, Doraville, GA, but not included in their statistics
- Under the oversight of session, OPC. Pineville, LA
- Formerly Providence, Lenoir, NC
### Yearbook

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<tr>
<td>Iglesia Evangellca Rel.</td>
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<tr>
<td>Redeeming Grace</td>
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<tr>
<td>Sovereign Grace</td>
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<td></td>
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<tr>
<td>Covenant of Grace</td>
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<tr>
<td>Providence Reformed</td>
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<tr>
<td>Redeemer</td>
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<tr>
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<tr>
<td>Providence</td>
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<tr>
<td>Harvest</td>
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<td>Resurrection</td>
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<td>Other members</td>
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<tr>
<td><strong>TOTALS - SOUTHERN CALIFORNIA</strong></td>
<td>1888</td>
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**COMMENTS:**

<table>
<thead>
<tr>
<th><strong>REGIONAL CLERGY OF THE SOUTHWEST</strong></th>
<th><strong>ABBREVIATIONS</strong></th>
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<tr>
<td>Covenant of Grace</td>
<td>Albuquerque NM</td>
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<tr>
<td>Roxwel OPC</td>
<td>Roswell NM</td>
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<tr>
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<td>Knox</td>
<td>Oklahoma City OK</td>
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<td>Christ Covenant</td>
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<td>Christ Covenant</td>
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<td>OPC of Dallas Northeast</td>
<td>Dallis (Girard) TX</td>
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<tr>
<td>Providence</td>
<td>Kingwood (Houston)TX</td>
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<td>Covenant of Grace</td>
<td>Plainview TX</td>
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<tr>
<td>Grace</td>
<td>San Antonio TX</td>
</tr>
<tr>
<td>Tyler OPC</td>
<td>Tyler (First) TX</td>
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<tr>
<td>Westminster</td>
<td>WICHITA FTS TX</td>
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<td>Other members</td>
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**TOTALS - SOUTHWEST**

<table>
<thead>
<tr>
<th><strong>ABBREVIATIONS</strong></th>
</tr>
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<tbody>
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<td><strong>ABBREVIATIONS</strong></td>
</tr>
<tr>
<td><strong>ABBREVIATIONS</strong></td>
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</table>

**MEMBERSHIP:**

- **Members are on the roll of the regional church.**
- **Members are on the roll of Christ Covenant, Amarillo, TX.**
<table>
<thead>
<tr>
<th>TOTAL MEMBERS</th>
<th>CHURCH OFFICERS</th>
<th>Q. OF CHURCH MEMBERS</th>
<th>ATTENDANCE</th>
<th>Q. OF OFFERINGS &amp; REQUESTS ($1,000)</th>
<th>Via Wills</th>
</tr>
</thead>
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<tr>
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**REGIONS OF THE SOUTHWEST**

<table>
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<th>Region</th>
<th>Members</th>
<th>Church Officers</th>
<th>Quarters of Church Members</th>
<th>Attendance</th>
<th>Quarters of Offerings &amp; Requests ($1,000)</th>
<th>Via Wills</th>
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<tr>
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<td>69 6 6</td>
<td>0.0 69.6 2.0</td>
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<td>32 37</td>
<td>27 34</td>
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<td>35 40</td>
<td>15 20</td>
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**Yearbook** 425
## RECAPITULATION OF MEMBERSHIP STATISTICS
### 1938-2002
#### As of December 31, 2002

<table>
<thead>
<tr>
<th>Year</th>
<th>Ministers*</th>
<th>Communicant Members</th>
<th>Baptized Children</th>
<th>Total** Membership</th>
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<td>99</td>
<td>4,225</td>
<td>-</td>
<td>4,324</td>
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</table>

* 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.
STATISTICAL REPORTS OF THE PRESbyteries - 2002

PRESBYTERY OF THE CENTRAL U. S.

General Information
- Membership: 7 Ministers, 11 Ruling Elders
- Stated meetings: Jan, May, and Sept
- Stated Clerk: Mark T. Harrington, term expires Jan 06
- Moderator: James A. Vusich, term expires Jan 04

Churches and Mission works
- Number of congregations: 4 churches and no unorganized mission work
- Changes in congregations: The Benton County, Ark. mission work was terminated on 11 May 02

Ministers
- Ordinations: None
- Ministers received: None
- Ministers removed:
  - James B. Hollis, erased, 11 May 02
- Ministers installed:
- Ministerial relationships dissolved:
- Roll of ministers:
  - Joseph A. Auksela
  - LeRoy E. Miller
  - Geoffrey C. Smith
  - Mark T. Harrington
  - Chester H. Lanious
  - William A. Miller, Jr.
  - V. Robert Nilson

PRESBYTERY OF CONNECTICUT AND SOUTHERN NEW YORK

General Information
- Membership: 9 Ministers, 18 Ruling Elders
- Stated meetings: 3rd Saturday of Jan, Apr, Sept, and Nov
- Stated Clerk: John W. Mallin III, term expires Jan 04
- Moderator: Meindert Ploegman, term expires Jan 04

Churches and Mission works
- Number of congregations: 5 churches and no unorganized mission work
- Changes in congregations: None

Ministers
- Ordinations: None
- Ministers received: None
- Ministers removed:
  - William B. Kessler, dismissed to Presbytery of Ohio, 2 Aug 02
  - Vincent J. Tauriello, dismissed to Presbytery of the Mid-Atlantic, 8 Sept 02
- Ministers installed: None
- Ministerial relationships dissolved:
  - Richard A. Mozer, as pastor of Community, Newtown, Conn., 10 Jun 02
  - Vincent J. Tauriello, as associate pastor of OPC, Franklin Square, N.Y., 13 Jul 02
- Roll of ministers:
Licensures: None
Licentiates received: None
Licentiates removed: Joel C. Robbins, dismissed to Presbytery of No. California, 1 Nov 02
Roll of licentiates: None

PRESBYTERY OF THE DAKOTAS

General Information
Membership: 16 Ministers, 41 Ruling Elders
Stated meetings: 1st Tuesday of Apr and Oct
Stated Clerk: Archibald A. Allison, term expires Apr 05
Moderator: D. Jason Wallace, term expires Apr 03

Churches and Mission Works
Number of congregations: 13 churches and 1 unorganized mission work
Changes in congregations:
Reformation, Parker, Colo., organized as a new and separate church, 12 Apr 02
Broomfield, Broomfield, Colo., organized as a new and separate church, 24 May 02
Bethlehem Reformed Church, Freeman, S.D., received from independency, 21 Jun 02
Reformation, Parker, Colo., moved to Castle Rock, Colo.
Immanuel, Thornton, Colo., dissolved, 2 Oct 02

Mission works:
Covenant, Bismarck, N.D.

Parent church:
Bethel, Carson, N.D.

Ministers
Ordinations: Kevin P. Swanson, 12 Apr 02
Ministers received: None
Ministers removed:
Sam M. Allison, dismissed to Presbytery of the Midwest, 13 Dec 02
Ministers installed:
Kevin P. Swanson, pastor of Reformation, Parker, Colo., 12 Apr 02
Gregory L. Thurston, pastor of Broomfield, Broomfield, Colo., 24 May 02
Ministerial relationships dissolved:
Gregory L. Thurston, as evangelist laboring in Broomfield, Colo., 24 May 02
Richard Wynja, as pastor of Immanuel, Thornton, Colo., 2 Oct 02

Roll of ministers:
Christopher B. Accardy Archibald A. Allison Leonard J. Coppes
Edward A. Eppinger Richard G. Hodgson Edward S. S. Huntington
Matthew K. Kingsbury Randall K. Klynsma W. Vernon Picknally, Jr.
Kevin P. Swanson Darren S. Thole Terry F. Thole
Gregory L. Thurston D. Jason Wallace Gerald I. Williamson
Richard Wynja

Licentiates
Licenses: None
Licentiates received:
  Benjamin K. Hopp, from Presbytery of the Mid-Atlantic, 2 Oct 02
Licentiates removed:
  Kevin P. Swanson, ordained, 12 Apr 02
Roll of licentiates:
  Benjamin K. Hopp

PRESBYTERY OF MICHIGAN AND ONTARIO

General Information
  Membership: 28 Ministers, 74 Ruling Elders
  Stated meetings: Jan, May, and Sept
  Stated Clerk: Timothy L. Bero, term expires Jan 04
  Moderator: Robert M. Van Manen, term expires Jan 04

Churches and Mission works
  Number of congregations: 17 churches and 5 unorganized mission works
  Changes in congregations:
    Chain-O-Lakes, Central Lake, Mich., organized as a new and separate church, 8 Feb 02
    Covenant, Brighton, Mich., organized as a new and separate church, 15 Feb 02
    Covenant, London, Ontario, organized as a new and separate church, 22 Feb 02
  Mission works:
    New Life Fellowship, Holland, Mich.
    Cedar, Hudsonville, Mich.
    Providence, Manistee, Mich.
    Living Hope, Jordan, Ontario, Canada
    Grace, Shedden, Ontario, Canada
    Parent church:
    The regional church
    Harvest, Grand Rapids, Mich.
    Little Farms Chapel,
    Coopersville, Mich.
    Grace Covenant,
    Sheffield, Ontario
    Pilgrim, Metamora, Mich.

Ministers
  Ordinations: None
  Ministers received:
    Stephen W. Igo, from Presbytery of Ohio, 26 Jul 02
    Michael D. Knierim, from Presbytery of the Midwest, 20 Sept 02
  Ministers removed:
    Hank L. Belfield, dismissed to Presbytery of the Southeast, 1 Aug 02
  Ministers installed:
    K. Dale Collison, pastor of Chain-O-Lakes, Central Lake, Mich., 8 Feb 02
    Brian L. DeJong, pastor of Covenant, Brighton, Mich., 15 Feb 02
    John R. Ferguson, pastor of Covenant, London, Ontario, 22 Feb 02
    Stephen W. Igo, associate pastor of Harvest, Grand Rapids, Mich., 26 Jul 02
  Ministerial relationships dissolved:
    K. Dale Collison, as associate pastor of Community, Kalamazoo, Mich.,
    8 Feb 02
    Brian L. DeJong, as associate pastor of Grace, Okemos, Mich.,
    15 Feb 02
John R. Ferguson, as evangelist serving at Covenant, London, Ontario, 22 Feb 02
Perry G. Brackin, as evangelist serving at Grace Covenant, Sheffield, Ontario, 17 May 02
Hank L. Belfield, as associate pastor of Spencer Mills, Gowen, Mich., 28 Jun 02

Roll of ministers:
Timothy L. Bero Perry G. Brackin K. Dale Collison
Raymond E. Commeret Brian L. DeJong Norman DeJong
Lap O. Duong Abe W. Ediger John R. Ferguson
John N. Fikkert Eric R. Hausler Stephen W. Igo
Glenn D. Jerrell Michael D. Knierim Frank J. Marsh
Gerald J. Neumair Martin A. Novak Stephen A. Pribble
Ralph A. Rebandt II Roger W. Schmurr Kenneth A. Smith
Peter Stazen II Rodney S. Thole Dale A. Van Dyke
Robert M. Van Manen Peter J. Wallace Jeffrey B. Wilson
Louis P. Wislocki

Licentiates
Licences: None
Licentiates received: None
Licentiates removed: None

Roll of licentiates:
Aldo A. Yannon
Gordon L. Oliver

PRESBYTERY OF THE MID-ATLANTIC

General Information
Membership: 22 Ministers, 52 Ruling Elders
Stated meetings: 1st Saturday of May; Spring (retreat)
3rd Saturday of Sept
1st Saturday of Dec
Stated Clerk: Leonard E. Miller, term expires Sept 04
Moderator: Gerald S. Taylor, term expires Sept 03

Churches and Mission works
Number of congregations: 13 churches and 4 unorganized mission works
Changes in congregations:
New mission work: Ketoctin Covenant, Purcellville, Va., 21 Sept 02
Mission works:
Cornerstone, Germantown, Md.
Providence, Charlottesville, Va.
Bethel Reformed, Fredericksburg, Va.
Ketoctin Covenant, Purcellville, Va.

Parent church:
Knox, Silver Spring, Md.
Covenant Community,
Staunton, Va.
Grace, Vienna, Va.
The regional church

Ministers
Ordinations:
Anthony A. Monaghan, 9 Aug 02
Charles R. Biggs, 21 Dec 02

Ministers received:
Stephen D. Doe, from Presbytery of New York and New England, 27 Jul 02
Vincent J. Tauriello, from Presbytery of Connecticut and So. New York, 8 Sept 02

Ministers removed:
Timothy H. Gregson, dismissed to Presbytery of New York and New England, 28 Jun 02
Robert L. Myers, dismissed to Presbytery of Philadelphia (PCA), 6 Jul 02
G. Mark Sumpter, dismissed to Presbytery of the Northwest, 26 Jul 02

Ministers installed:
Stephen D. Doe, organizing pastor of Bethel Reformed, Fredericksburg, Va., 27 Jul 02
Vincent J. Tauriello, associate pastor of New Hope, Frederick, Md., 8 Sept 02
Anthony A. Monaghan, associate pastor of Covenant Community, Staunton, Va., 9 Aug 02
Charles R. Biggs, teacher, First, Baltimore, Md., to serve as chaplain at Chapelgate Christian Academy in Marriottsville, Md., 21 Dec 02

Ministerial relationships dissolved:
G. Mark Sumpter, as associate pastor of Covenant, Burtonsville, Md., 4 May 02
Timothy H. Gregson, as pastor of Berea, Dayton, Va., 4 May 02
Robert L. Myers, as pastor of Covenant, Burtonsville, Md., 6 Jul 02

Roll of ministers:
Charles R. Biggs
Bryan D. Estelle
George W. Hall, Jr.
Stuart R. Jones
Hailu Mekonnen
James Stastny
Albert J. Tricarico, Jr.
S. Scott Willet

Stephen D. Doe
Douglas A. Felch
George C. Hammond
Robert M. Lucas
Anthony A. Monaghan
Vincent J. Tauriello
Edwin C. Urban
Richard N. Ellis
Stephen B. Green
Allen H. Harris
Thomas A. Martin
Lyman M. Smith
Gerald S. Taylor
Laurence N. Vail

Licentiates:
Licensorures:
Benjamin K. Hopp, 6 Apr 02
Harry R. McLeod, 21 Sept 02
Licentiates received: None
Licentiates removed:
Benjamin K. Hopp, dismissed to Presbytery of the Dakotas, 2 Oct 02
Charles R. Biggs, ordained, 21 Dec 02

Roll of licentiates:
Michael A. McCabe
Harry R. McLeod

PRESBYTERY OF THE MIDWEST

Membership: 30 Ministers, 169 Ruling Elders
Stated meetings:
3rd Friday and Saturday of Mar
2nd Friday and Saturday after Labor Day (Sept)
Stated Clerk: Rodney T. King, term expires Mar 04
Moderator: Alan D. Strange, term expires Mar 04

Churches and Mission works

Number of congregations: 19 churches and 6 unorganized mission works
Changes in congregations: None
Mission works:
Covenant Community, Evansville, Ind.
New Covenant Fell., Independence, Iowa
Highland Meadows, La Cross, Wis.
Providance, Madison (Fitchburg), Wis.
Covenant, Milwaukee (New Berlin), Wis.
Covenant Reformed, Reedsburg, Wis.

Parent church:
The regional church
Christ, Janesville, Wis.
The regional church
Grace, Hanover Park, Ill.
Falls, Menomonie Falls, Wis.

Ministers
Ordinations: None
Ministers received:
Charles K. Telfer, from Presbytery of the Southeast, 22 Feb 02
Sam M. Allison, from Presbytery of the Dakotas, 13 Dec 02
Ministers removed:
Bradford C. Freeman, divested, 13 Sept 02
Michael D. Knierim, dismissed to Presbytery of Michigan and Ontario, 20 Sept 02
Robert M. Walker, erased, 27 Sept 02
Daryl A. Daniels, deposed, 28 Sept 02
Ministers installed:
Charles K. Telfer, pastor of Westminster, Indian Head Park, Ill., 22 Feb 02
Douglas B. Clawson, evangelist with Committee on Foreign Missions, to serve as associate general secretary, 30 Jun 02
Sam M. Allison, evangelist serving Covenant Community, Evansville, Ind., 13 Dec 02
Ministerial relationships dissolved:
Douglas B. Clawson, as pastor of Grace, Hanover Park, Ill., 30 Jun 02
Michael D. Knierim, as pastor of Old Stockbridge, Gresham, Wis., 12 Sept 02
Roll of ministers:
William B. Acker III Sam M. Allison Victor B. Atallah
James L. Bosgraf Eric D. Bristley Douglas B. Clawson
David W. Cole Ivan J. DeMaster Dennis L. Disselkoen
Terry E. Dowds Richard M. Edwards Lawrence R. Eyres
James E. Ferguson Henry H. Fikkert Heero E. C. Hacquebord
James T. Hoeckstra Bruce H. Hollister David W. King
Rodney T. King James R. Megchelsen Stephen J. Oharek
Donald F. Ritsman Michael R. Shipma Lendall H. Smith
Alan D. Strange Charles K. Telfer John R. Tinsley
Cornelius Tolsma David M. VanDrunen Iain A. M. Wright

Licentiates
Licences:
Christian McShaffrey, 12 Sept 02
Thomas Lockheed, 12 Sept 02
Licentiates received: None
Licentiate removed: None
Roll of licentiates:
  Nathan Hornfeld
  Thomas Lockheed
  Timothy McConnel
  Christian McShaffrey

PRESBYTERY OF NEW JERSEY

General Information
Membership: 37 Ministers, 74 Ruling Elders
Stated meetings:
  4th Saturday of Feb
  4th Tuesday of Apr
  4th Saturday of Sept
  1st Tuesday of Dec
Stated Clerk: Richard A. Barker, term expires Sept 03
Moderator: Geoffrey L. Willour, term expires Sept 03

Churches and Mission works
Number of congregations: 21 churches and 2 unorganized mission works
Changes in congregations:
  Central Bible Church, North Wildwood, N.J., received from independency, 10 Mar 02
Mission works:
  Tabernaculo de Gracia, Camden, N.J.
      Westminster, Ocean City, N.J.
  Parent church:
      The regional church

Ministers
Ordinations:
  Jeffrey T. Fartro, 12 Oct 02
  David J. Harr, 2 Nov 02
Ministers received:
  Benjamin Alvira, from Presbytery of Philadelphia, 7 Apr 02
Ministers removed:
  Douglas A. Watson, dismissed to Presbytery of Philadelphia, 21 Sept 02
Ministers installed:
  James Allay, pastor of Central Bible, North Wildwood, N.J., 10 Mar 02
  Benjamin Alvira, evangelist in Camden, N.J., 7 Apr 02
  Jeffrey T. Fartro, pastor of OPC, Cherry Hill, N.J., 12 Oct 02
  David J. Harr, associate pastor of Immanuel, Bellmawr, N.J., 2 Nov 02
Ministerial relationships dissolved:
  George S. Kostas, as pastor of Emmanuel, Whippany, N.J., 28 Sept 02

Roll of ministers:
  James Allay
  Samuel H. Bacon
  Robert J. Cameron
  George S. Christian
  Howard Currie
  David F. Elmer
  David J. Harr
  George S. Kostas
  Robert L. Marshall
  Ronald E. Pearce
  Benjamin Alvira
  George W. Bancroft
  Kenneth J. Campbell
  Thomas D. Church
  Martin L. Dawson
  Jeffrey T. Fartro
  Cornelius Johnson
  Neil J. Lodge
  John D. McGowen
  William Frederick Rice
  Richard S. Anderson
  Michael W. Bobick
  Leonard F. Chanoux
  David B. Cummings
  Claude D. DePrine II
  Ross W. Graham
  Meredith G. Kline
  Patrick W. Malone
  Richard A. Nelson
  William O. Slack II
Albert W. Steever, Jr.  Stanford M. Sutton, Jr.  Claude A. Taylor III
John Vroegindewey  Harry W. Warner  Geoffrey L. Willour
James A. Zozzaro

Licentiates
Licencures:
James J. Cassidy, 23 Feb 02
Karl E. Thompson, 23 Feb 02

Licentiates received:
Jeffrey T. Fartro, from Presbytery of the Southeast, 23 Feb 02

Licentiates removed:
James J. Cassidy, dismissed to Presbytery of Ohio, 27 Aug 02
Jeffrey T. Fartro, ordained, 12 Oct 02
David J. Harr, ordained, 2 Nov 02

Roll of licentiates:
Ernest R. Holloway III
Karl E. Thompson

PRESBYTERY OF NEW YORK AND NEW ENGLAND

General Information
Membership: 35 Ministers, 91 Ruling Elders
Stated meetings: Apr and Oct
Stated Clerk: Stephen L. Phillips, term expires Oct 03
Moderator: John R. Hilbelink, term expires Oct 03

Churches and Mission works
Number of congregations: 18 churches and 1 unorganized mission work
Changes in congregations: None
Mission works: Jaffrey OPC, Jaffrey, N.H.
Parent church: The regional church

Ministers
Ordinations: None

Ministers received:
Brian S. Lee, from Korean American Presbyterian Church, 12 Apr 02
Timothy H. Gregson, from Presbytery of the Mid-Atlantic, 28 Jun 02
David J. O'Leary, from Presbytery of Philadelphia, 20 Oct 02

Ministers removed:
Stephen D. Doe, dismissed to Presbytery of the Mid-Atlantic, 27 Jul 02

Ministers installed:
Richard M. Dickinson, evangelist (military chaplaincy), 22 Mar 02
(corrected date)
Brian S. Lee, co-pastor of New Covenant, Boston, Mass., 12 Apr 02
Gregory A. Hills, associate pastor of First Pres. Church, North Shore, Ipswich, Mass., 14 Apr 02
Timothy H. Gregson, pastor of Covenant, Amsterdam, N.Y., 28 Jun 02
Charles M. Wingard, pastor of Pres. Church of Cape Cod, West Barnstable, Mass., 8 Sept 02
David J. O’Leary, pastor of First Pres. Church, North Shore, Ipswich, Mass., 20 Oct 02
Ministerial relationships dissolved:
  Gregory A. Hills, as evangelist in Ipswich, Mass., 14 Apr 02
  Stephen D. Doe, as pastor of Covenant, Barre, Vt., 16 Jun 02

Roll of ministers:
- William B. Barcley
- Richard M. Dickinson
- Charles H. Ellis
- Burton L. Goddard
- Gregory A. Hills
- Daniel L. Korzep
- Gary B. Magur
- Brian D. Nolder
- Gregory E. Reynolds
- Laurence C. Sibley, Jr.
- Stephen J. Tracey
- Laurence W. Veinott

  David E. Chilton
  Harold L. Dorman
  Jonathan B. Falk
  Timothy H. Gregson
  Matthew A. Judd
  Brian S. Lee
  Gerald P. Malkus
  David J. O’Leary
  Wendell L. Rockey, Jr.
  Robert H. Tanzie
  Thomas Trouwborst
  Charles M. Wingard

  Gordon H. Cook, Jr.
  Robert W. Eckardt
  Samuel N. Folta
  John R. Hilbelink
  Kevin M. Kisle
  Samuel T. Logan, Jr.
  Stephen A. Migotsky
  Stephen L. Phillips
  Andrew H. Selle
  Allen C. Tomlinson
  Jack K. Unangst, Jr.

Licentiates
- Licensure: Matthew A. Dubocq, 13 Apr 02
- Licentiates received: None
- Licentiates removed: None

Roll of licentiates:
- Matthew A. Dubocq
- Michael G. Fettes

PRESBYTERY OF NORTHERN CALIFORNIA

General Information
  Membership: 19 Ministers, 44 Ruling Elders
  Stated meetings: 3rd Friday and Saturday of Mar and Sept
  Stated Clerk: Richard C. Miller, term expires Mar 03
    Donald G. Jamieson, Mar 2003-2005
  Moderator: P. Shaun Bryant, term expires Mar 04

Churches and Mission works
  Number of congregations: 14 churches and 3 unorganized mission works
  Changes in congregations:
    Living Hope, Santa Cruz, Cal., dissolved, 5 Apr 02
    Reformation, Rocklin, Cal., organized as a new and separate church, 15 Jul 02
    Sovereign Grace Community, Hughson, Cal., organized as a new and separate church, 18 Oct 02

  Mission works:
    Providence OP Chapel, Castro Valley, Cal.
    Covenant, Salinas, Cal.
    Providence Presbyterian, Las Vegas, Nev.

  Parent church:
    First, San Francisco, Cal.

Ministers
  Ordinations:
    David P. Bush, 11 Jan 02
    Joel C. Robbins, 1 Nov 02

  Ministers received:
    Michael D. Dengerink, from Presbytery of So. California, 12 Jan 02
Ministers removed: None
Ministers installed:
  David P. Bush, pastor of Oak Hill, Sonora, Cal., 11 Jan 02
  Michael D. Dengerink, pastor of Delta Oaks, Antioch, Cal., 12 Jan 02
  P. Michael DeLozier, pastor of Reformation, Rocklin, Cal., 15 Jul 02
  Mark E. Richline, pastor of Sovereign Grace Community, Hughson, Cal., 15 Oct 02
  Joel C. Robbins, evangelist, Covenant, Salinas, Cal., 1 Nov 02
Ministerial relationships dissolved:
  P. Michael DeLozier, as evangelist in Rocklin, Cal., 15 Jul 02
  Mark E. Richline, as evangelist in Hughson, Cal., 18 Oct 02

Roll of ministers:

<table>
<thead>
<tr>
<th>Minister</th>
<th>Church Location</th>
<th>Date of Installation</th>
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<tbody>
<tr>
<td>H. Wilson Albright</td>
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<tr>
<td>David P. Bush</td>
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<td>11 Jan 02</td>
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<tr>
<td>Carl E. Erickson</td>
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<td>Richard M. Lewis</td>
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<td>Richard C. Miller</td>
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<td>Andrew J. Preston</td>
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<td>Salvador M. Solis</td>
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<td>Michael L. Babcock</td>
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<tr>
<td>P. Michael DeLozier</td>
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<td>Wayne K. Forkner</td>
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<td>Calvin R. Malcor</td>
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<td>Robert B. Needham</td>
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<td>Mark E. Richline</td>
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<td>P. Shaun Bryant</td>
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<td>Michael D. Dengerink</td>
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<td>Jeffery A. Landis</td>
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<td>Charles A. McIlhenny</td>
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<tr>
<td>Donald T. Owsley</td>
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<tr>
<td>Joel C. Robbins</td>
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</tbody>
</table>

Licentiates
Licencures: Daniel Patterson, 21 Sept 02
Licentiates received: None
Licentiates removed:
  David P. Bush, ordained, 11 Jan 02
  Robert W. Tobias, left the OPC, no date
Roll of licentiates:
Daniel Patterson

PRESBYTERY OF THE NORTHWEST

General Information
Membership: 32 Ministers, 56 Ruling Elders
Stated meetings: 4th Friday and Saturday of Apr and Sept
Stated Clerk: John W. Mahaffy, term expires Sept 04
Moderator: Larry D. Conard, term expires Sept 03

Churches and Mission works
Number of congregations: 17 churches and 6 unorganized mission works
Changes in congregations:
  New Geneva, Idaho Falls, Id., organized as a new and separate church, 1 Jun 02
  Elkhorn, Helena, Mont., identified as a mission work, 15 Dec 02
Covenant Community, Port Angeles, Wash., identified as a mission work
Mission works:
  Elkhorn, Helena, Mont.
  Covenant Grace, Roseburg, Ore.
  Emmanuel, Colville, Wash.
  Westminster, Monroe, Wash.
  Grace, Mt. Vernon, Wash.
  Covenant Commun., Port Angeles, Wash.
  Parent church:
  The regional church
  Faith, Grants Pass, Ore.
  The regional church
  OPC, Lynnwood, Wash.
  OPC, Lynnwood, Wash.
  Sovereign Grace, Oak Harbor, Wash.
Ministers

Ordinations: Lloyd G. Pierson, 15 Dec 02
Ministers received:
  G. Mark Sumpter, from Presbytery of the Mid-Atlantic, 26 Jul 02
  Brad A. Anderson, from Heartland Presbytery (PCA), 15 Dec 02
Ministers removed:
  Alfred J. Poirier, dismissed to Rocky Mountain Presbytery (PCA), 26 Apr 02
Ministers installed:
  David A. Bass, pastor of New Geneva, Idaho Falls, Id., 1 Jun 02
  G. Mark Sumpter, pastor of Faith, Grants Pass, Ore., 26 Jul 02
  Brad A. Anderson, pastor of Faith Covenant, Kalispell, Mont., 15 Dec 02
  Lloyd G. Pierson, evangelist in St. Louis, Mo., 15 Dec 02
Ministerial relationships dissolved:
  Larry D. Conard, as pastor of Faith, Grants Pass, Ore., 1 Jan 02
  David A. Bass, as evangelist in Idaho Falls, Id., 1 Jun 02
  Patrick H. Morison, as teacher in Faith Covenant, Kalispell, Mont., 12 Jul 02
  W. Ralph English, as associate pastor of Faith, Grants Pass, Ore., 1 Oct 02

Roll of ministers:

<table>
<thead>
<tr>
<th>Brad A. Anderson</th>
<th>David A. Bass</th>
<th>Randall A. Bergquist</th>
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<tbody>
<tr>
<td>Glenn T. Black</td>
<td>Jack D. Bradley</td>
<td>Mark A Collingridge</td>
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<tr>
<td>Larry D. Conard</td>
<td>James T. Dennison, Jr.</td>
<td>Daniel Dillard</td>
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<tr>
<td>Carl A. P. Durham</td>
<td>Stanton P. Durham</td>
<td>Albert G. Edwards III</td>
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<tr>
<td>Andrew M. Elam</td>
<td>W. Ralph English</td>
<td>D. Leonard Gulstrom</td>
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<tr>
<td>David W. Inks</td>
<td>David J. Klein</td>
<td>John W. Mahaffy</td>
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<tr>
<td>Ronald J. McKenzie</td>
<td>Jay M. Milojevich</td>
<td>Patrick H. Morison</td>
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<tr>
<td>Lloyd G. Pierson</td>
<td>Marcus J. Renkema</td>
<td>Jack L. Smith</td>
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<tr>
<td>G. Mark Sumpter</td>
<td>George Y. Uomoto</td>
<td>Murray I. Uomoto</td>
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<tr>
<td>Earl W. Vanderhoff</td>
<td>Samuel van Houte</td>
<td>Robert C. Van Kooten</td>
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<tr>
<td>Richard J. Venema</td>
<td>J. Peter Vosteen</td>
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</tr>
</tbody>
</table>

Licentiates

Licenses: None
Licentiates received: None
Licentiates removed:
  Donald Collett, erased, 27 Apr 02
  Lloyd G. Pierson, ordained, 15 Dec 02
Roll of licentiates:

| Mark J. Stromberg |

PRESBYTERY OF OHIO

Membership: 27 Ministers, 61 Ruling Elders
Stated meetings: 1st Friday and Saturday of Apr
  3rd Friday and Saturday of Oct
Stated Clerk: Everett C. DeVelde, Jr., term expires Oct 04
Moderator: Lawrence B. Oldaker, term expires Oct 03

Churches and Mission works

Number of congregations: 15 churches and 2 unorganized mission works
Changes in congregations:
- Providence, Pickerington, Ohio, organized as a new and separate church, 13 Sept 02
- Trinity, Delaware, Ohio, mission work terminated

Mission works:
- Christ Covenant, Indianapolis, Ind.
- Immanuel, Moon Township, Pa.

Parent church:
- Redeemer, Dayton, Ohio
- Grace, Sewickley, Pa.

Ministers
Ordinations: James J. Cassidy, 15 Nov 02

Ministers received:
- William B. Kessler, from Presbytery of Connecticut and So. New York, 2 Aug 02

Ministers removed:
- Stephen W. Igo, dismissed to Presbytery of Michigan and Ontario, 26 Jul 02
- Joseph A. Keller, dismissed to Presbytery of the Southwest, 20 Dec 02

Ministers installed:
- William B. Kessler, pastor of Grace, Columbus, Ohio, 2 Aug 02
- Luis A. Orteza, pastor of Providence, Pickerington, Ohio, 13 Sept 02
- James J. Cassidy, pastor of Westminster, Johnstown, Pa., 15 Nov 02

Ministerial relationships dissolved:
- Stephen W. Igo, as associate pastor of Grace, Columbus, Ohio, 5 Apr 02
- Joseph A. Keller, as teacher of Grace, Columbus, Ohio, 5 Apr 02
- Luis A. Orteza, as associate pastor of Grace, Columbus, Ohio, 13 Sept 02

Roll of ministers:
- Marvin O. Bowman
- James J. Cassidy
- Leo A. Frailey
- Karl A. Hubenthal
- Jack D. Kinneer
- H. Jeffrey Lawson
- Lawrence B. Oldaker
- Peter J. Puliatti
- Bryan J. Weaver
- Robert L. Broline, Jr.
- Everett C. DeVelde, Jr.
- Michael F. Frangipane
- L. Charles Jackson
- R. Daniel Knox
- Steven F. Miller
- Danny E. Olinger
- Lawrence Semel
- John W. Wilson
- Mark R. Brown
- Gerald C. Dodds
- Theodore Hard
- William B. Kessler
- Stewart E. Lauer
- Allen P. Moran
- Luis A. Orteza
- Douglas W. Snyder
- Larry E. Wilson

Licentiates
Licenses: Matthew E. Cotta, 19 Oct 02
Licentiates received: James J. Cassidy, from Presbytery of New Jersey, 27 Aug 02
Licentiates removed: James J. Cassidy, ordained, 15 Nov 02
Roll of licentiates:
- Matthew E. Cotta

General Information
Membership: 51 Ministers, 105 Ruling Elders
Stated meetings: 1st Saturday of Feb and May
- 3rd Saturday of Sept
- 3rd Friday evening and Saturday of Nov
Stated Clerk: Robert P. Harting, Jr., term expires Sept 05
Moderator: Arthur J. Fox, term expires Sept 04
Churches and Mission works

Number of congregations: 23 churches and 4 unorganized mission works

Changes in congregations:
- New Life, Easton, Pa. changed name to Covenant

Mission works:
- Faith, Broomall, Pa.
- First, Perkasie, Pa.
- Living Word Community, Pottstown, Pa.
- Yardley Pres., Yardley, Pa.

Parent church:
- The regional church

Ordinations:
- New Life, Easton, Pa. changed name to Covenant
- The regional church

Ministers

Ordinations:
- Graham C. Harbman, 4 Oct 02
- Larry J. Westerveld, 11 Oct 02

Ministers received:
- Douglas A. Watson, from the Presbytery of New Jersey, 21 Sept 02

Ministers removed:
- Benjamin Alvira, dismissed to Presbytery of New Jersey, 7 Apr 02
- Bruce P. Jarvis, dismissed to Presbytery of So. California, 23 Sept 02
- David J. O’Leary, dismissed to Presbytery of New York and New England, 20 Oct 02

Ministers installed:
- Edward N. Gross, pastor of Pilgrim, Philadelphia, 17 May 02
- Brian T. Wingard, missionary evangelist in Eritrea, 9 Jun 02
- Graham C. Harbman, pastor of New Life, Easton, Pa., 4 Oct 02
- Larry J. Westerveld, associate pastor of Trinity, Hatboro, Pa., 11 Oct 02

Ministerial relationships dissolved:
- Benjamin Alvira, as evangelist in Camden, N.J., 7 Apr 02
- Bruce P. Jarvis, as pastor of New Life, Easton, Pa., 4 May 02
- David J. O’Leary, as pastor of Covenant, Reading, Pa., 30 Sept 02
- William C. Krispin, as pastor of Pilgrim, Philadelphia, Pa., 16 Nov 02

Roll of ministers:

John F. Bettler
Paul N. Browne
Calvin K. Cummings, Jr.
W. Scott Emery
Clinton S. Foraker
John P. Galbraith
A. LeRoy Greer
Graham C. Harbman
Joel C. Kershner
Robert W. A. Letham
Stephen O. Meidahl
Michael A. Obel
Jeffery A. Sheely
David J. Stevenson
A. Craig Troxel
Timothy G. Walker
Brian T. Wingard

Chad E. Bond
S. Edd Cathey
Wilson L. Cummings
Glenn P. Evans
Arthur J. Fox
Theodore J. Georgian
Edward N. Gross
Robert P. Harting
William C. Krispin
Richard S. MacLaren
Robert A. Minnig
Jonathan F. Peters
Benjamin J. Snodgrass
Wendell S. Stoltzfus
Thomas E. Tyson
Douglas A. Watson
Douglas C. Winward, Jr.

David A. Bottoms
George R. Cottenden
Donald J. Duff
Thomas A. Foh
Richard B. Gaffin, Jr.
Jonathan C. Gibbs III
Steven R. Hake
Mark W. Holler
Arthur W. Kuschke
Harold A. McKenzie
George F. Morton
Russell D. Piper
Young J. Son
Barry A. Traver
John D. Van Meerbeke
Larry J. Westerveld
Tim W. Young

Licentiates

Licensures:
Seventieth General Assembly

Larry J. Westerveld, 4 May 02
M. Scott Johnson, 16 Nov 02
C. Adam Ostella, 16 Nov 02
Licentiates received: None
Licentiates removed: Larry J. Westerveld, ordained, 11 Oct 02
Roll of licentiates:
Jesse R. Cowell          Martin Emmrich          Mark J. Fodale
Barry Hofstetter        M. Scott Johnson        Novel Kim
C. Adam Ostella         E. Cody Ray               Chad B. Van Dixhoorn

PRESBYTERY OF THE SOUTH

General Information
Membership: 23 Ministers, 50 Ruling Elders
Stated meetings: 2nd Friday and Saturday after Easter
                4th Friday and Saturday in Oct
Stated Clerk: Jeffrey K. Boer, term expires Oct 03
Moderator: Mark T. Smith, term expires Oct 03

Churches and Mission works
Number of congregations: 12 churches and 5 unorganized mission works
Changes in congregations:
Redeemer, Birmingham, Ala., organized as a new and separate church, 6 Sept 02.
Mission works: Parent church:
Providence, Madison, Ala. The regional church
Covenant, Pensacola, Fla. The regional church
Hope, Saint Cloud, Fla. The regional church
Covenant, Natchitoches, La. OPC, Pineville, La.
Christ, New Orleans, La. OPC, Pineville, La.

Ministers
Ordinations: William P. Holiday, 10 Nov 02
Ministers received: None
Ministers removed: None
Ministers installed:
  Chad C. Sadorf, pastor of Faith, Ocala, Fla., 5 May 02
  Joseph Puglia, pastor of Redeemer, Birmingham, Ala., 6 Sept 02
  Carl G. Russell, teacher of Redeemer, Birmingham, Ala., 6 Sept 02
  William P. Holiday, evangelist, Hope, Saint Cloud, Fla., 10 Nov 02
  Edward J. Ludt, evangelist (U.S. Army chaplain), 15 Nov 02
Ministerial relationships dissolved:
  Chad C. Sadorf, as assistant pastor of Lake Sherwood, Orlando, Fla., 5 May 02
  Joseph Puglia, as evangelist in Birmingham, Ala., 6 Sept 02
  Edward J. Ludt, as pastor of Covenant, Forest, Miss., 15 Nov 02
Roll of ministers:
Robert A. Berry, Jr.                Jeffrey K. Boer                Allen D. Curry
Robert D. Haehl                    Russell J. Hamilton            William M. Hobbs
William P. Holiday                 Hendrick Krabbendam            Edward J. Ludt
Richard A. Miller                  Larry G. Mininger              Donald M. Parker
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Joseph Puglia  Carl G. Russell  Chad C. Sadofr
Jack W. Sawyer  Mark T. Smith  Henry Stanke
Harold E. Thomas  Jose Vera  Eric B. Watkins
William V. Welzien  Kenneth L. Wendland

Licentiates
Licensures: Mark A. Winder, 10 Oct 02
Licentiates received: None
Licentiates removed: William P. Holiday, ordained, 10 Nov 02
Roll of licentiates:
David E. Hodil  Roberto Quiñones  Mark A. Winder

PRESBYTERY OF THE SOUTHEAST

General Information
Membership: 26 Ministers, 46 Ruling Elders
Stated meetings:
4th Friday and Saturday of Apr
3rd Friday and Saturday of Oct
Stated Clerk: William J. Gorrell, term expires Oct 03
Moderator: Robert Y. Eckardt, term expires Oct 03

Churches and Mission works
Number of congregations: 15 churches and 7 unorganized mission works
Changes in congregations:
- Christ, London, Ky., organized as a new and separate church, 8 Mar 02
- Covenant, New Bern, N.C., organized as a new and separate church, 20 Sept 02

Mission works:
- Westminster, Carrollton, Ga.
- Covenant Reformed, Neon, Ky.
- Providence, Greensboro, N.C.
- Reformed Bible Church, Hickory, N.C.
- Covenant Reformed, Mt. Airy, N.C.
- Faith, Cookeville, Tenn.

Parent church:
- Redeemer, Doraville, Ga.
- Providence, Chilhowie, Va.
- OPC, Matthews, N.C.

Ministers
Ordinations: None
Ministers received:
- Hank L. Belfield, from Presbytery of Michigan and Ontario, 1 Aug 02

Ministers removed:
- Charles K. Telfer, dismissed to Presbytery of the Midwest, 22 Feb 02
- Robert D. McCurley, dismissed to Free Church of Scotland (Continuing), 28 Aug 02

Ministers installed:
- DeLacy A. Andrews, Jr., regional home missionary, Presbytery of the Southeast, 1 Jan 02
- D. Patrick Ramsey, pastor of Christ, London, Ky., 8 Mar 02
- Hank L. Belfield, pastor of Providence, Chilhowie, Va., 1 Aug 02
- M. Daniel Fincham, pastor of Covenant, New Bern, N.C., 20 Sept 02

Ministerial relationships dissolved:
- DeLacy A. Andrews, Jr., as pastor of Providence, Chilhowie, Va., 1 Jan 02
D. Patrick Ramsey, as evangelist at Christ, London, Ky., 8 Mar 02
Mark A. Marquis, as pastor of Sandy Springs, Maryville, Tenn., 27 Apr 02
Robert D. McCurley, as pastor of Trinity Reformed, Bristol, Va., 28 Aug 02
M. Daniel Fincham, as evangelist at Covenant, New Bern, N.C., 20 Sept 02

Roll of ministers:
DeLacy A. Andrews, Jr. Hank L. Belfield John Carrick
Thomas S. Champness, Jr. Roy Davenport William D. Dennison
Elmer M. Dortzbach Sidney D. Dyer Robert Y. Eckardt
Brenton C. Ferry John V. Fesko M. Daniel Fincham
William J. Gorrell Richard L. Horner John W. Jamison
George W. Knight III Richard E. Knodel, Jr. Mark J. Larson
Mark A. Marquis A. Boyd Miller IV D. Patrick Ramsey
Cromwell G. Roskamp Donald H. Taws T. Nathan Trice
Douglas M. Withington Laurence H. Withington

Licentiates
Licenses:
John W. Belden Cliff L. Blair Doug L. Watson
Richard J. Wheeler Arie Van Eyk
Licentiates received:
Ted F. Rivera, from Presbytery of the Southwest, 26 Apr 02
Licentiates removed:
Jeffrey T. Fartro, dismissed to Presbytery of New Jersey, 23 Feb 02

Roll of licentiates:
John W. Belden Cliff L. Blair Ted F. Rivera
Steven Scott Doug L. Watson Richard J. Wheeler
Arie Van Eyk

PRESBYTERY OF SOUTHERN CALIFORNIA

General Information
Membership: 42 Ministers, 88 Ruling Elders
Stated meetings: 1st Friday and Saturday of Feb and May
3rd Friday and Saturday of Oct
Stated Clerk: Donald G. Buchanan, Jr., term expires Dec 04
Moderator: James R. Andruss, term expires Dec 03

Churches and Mission works
Number of congregations: 18 churches and 9 unorganized mission works
Changes in congregations: None
Mission works:
[Unnamed], Escondido, Cal. Parent church:
Iglesia Evangelica Ref., Los Angeles, Cal. OPC, Westminster, Cal.
Redeeming Grace, Mission Viejo, Cal. The regional church
Sovereign Grace, Moreno Valley, Cal. Calvary, La Mirada, Cal.
Providence Reformed, Paso Robles, Cal., The regional church
Redeemer Chpl., San Fernando Valley, Cal. OPC, Westminster, Cal.
Church of the Living Lord, Santa Ana, Cal. Harvest, Vista, Cal.
Providence, Temecula, Cal. OPC, Westminster, Cal.
Resurrection, Westminster, Cal.

Ministers
Ordinations: John A. Carter, 3 Nov 02
Ministers received:
Bruce P. Jarvis, from Presbytery of Philadelphia, 23 Sept 02
Stephen L. Parker, from Presbytery of Philadelphia (PCA), 27 Sept 02
Gonzalo Salinas, from the Independent Presbyterian Church of Mexico, 1 Dec 02

Ministers removed:
Michael D. Dengerink, dismissed to Presbytery of No. California, 12 Jan 02
Kenneth L. Gentry, Jr., dismissed to Heritage Presbytery (PCA), 26 Jan 02
Henry W. Coray, deceased, 20 Oct 02

Ministers installed:
Stephen L. Parker, pastor of OPC, Bonita, Cal., 27 Sept 02
John A. Carter, evangelist (U.S. Navy chaplain), 3 Nov 02
Gonzalo Salinas, associate pastor of OPC, Westminster, Cal., 1 Dec 02

Ministerial relationships dissolved:
William E. Warren, as pastor of OPC, Westminster, Cal., 20 Oct 02

Roll of ministers:
Josue I. Balderas
Bruce M. Brawdy
John A. Carter
Kim Ngoc Dang
John W. Garrisi
C. Lee Irons
Yong Hwan Kim
Michael J. Matossian
David A. Okken
Charles K. Perkins
Dwight H. Poundstone
Mark A. Schroeder
Michael D. Stingley
William E. Warren
William J. Baldwin II
Donald G. Buchanan, Jr.
David A. Crum
Gary F. Findley
Douglas P. Harley
Bruce P. Jarvis
Stephen A. Larson
George C. Miladin
Daniel H. Overduin
Alan R. Pontier
Timothy J. Power
George C. Scipione
Robert B. Strimple
Andrew E. Wikholm
Steven M. Baugh
Wayne A. Buchtel
L. Anthony Curto
Nicholas T. S. Ganas
Robert G. Herrmann
Rollin P. Keller
Charles Y. Lee
Mark C. Mueller
Stephen L. Parker
Donald M. Poundstone
Gonzalo Salinas
Marcus J. Serven
Roger Wagner
Benjamin K. Wikner

Licentiates
Licensor:
John A. Carter, 1 Feb 02
Anthony A. Monaghan, 1 Feb 02
Phillip Hollstein, 19 Oct 02

Licentiates received: None

Licentiates removed:
Gerald M. Marinucci, license recalled, 1 Feb 02
Anthony A. Monaghan, ordained by Presbytery of the Mid-Atlantic, 9 Aug 02
Graham C. Harbman, ordained by Presbytery of Philadelphia, 4 Oct 02
John A. Carter, ordained, 3 Nov 02

Roll of licentiates:
Iljung Chung
Phillip Hollstein
Yousik Hong
Richard T. Zuelch

PRESBYTERY OF THE SOUTHWEST

General Information
Membership: 21 Ministers, 30 Ruling Elders
Stated meetings: Mar and Sept
Stated Clerk: William H. Doerfel, term expires Mar 04
Moderator: John H. Johnson, Jr., term expires Mar 03

Churches and Mission works
Number of congregations: 13 churches and 3 unorganized mission works
Changes in congregations:
Covenant, Fort Worth, Tex., organized as a new and separate church, 22 Mar 02
Mission works:
Parent church:
Dallas Northeast, Garland, Tex.
The regional church
Providence, Kingwood, Tex.
The regional church
Covenant of Grace, Plainview, Tex.
Christ Covenant, Amarillo, Tex.

Ministers
Ordinations: Adam A. York, 3 May 02
Ministers received:
   Joseph A. Keller, from Presbytery of Ohio, 20 Dec 02
Ministers removed: None
Ministers installed:
   Adam A. York, evangelist serving Providence, Kingwood, Tex., 3 May 02
   Joseph A. Keller, pastor of Christ Covenant, Dallas SW, Tex., 20 Dec 02
Ministerial relationships dissolved: None

Roll of ministers:
William J. Bomer          Todd S. Bordow          David T. Brack
Gary W. Davenport        William H. Doerfel      Roger L. Gibbons
William D. Lipford        Robert A. Lotzer       Douglas A. Nystrom, Sr.
K. Scott Oliphint         Jack J. Peterson       Arthur G. Riffel
Bryan S. Schroeder         Richard A. Shaw       F. Allan Story, Jr.
Kevin W. Van Der Linden    Christopher H. Wisdom  Adam A. York

Licentiates
Licenses: None
Licentiates received: None
Licentiates removed:
   Adam A. York, ordained, 3 May 02
   Ted Rivera, dismissed to Presbytery of the Southeast, 26 Apr 02

Roll of licentiates:
   Greg Yankey
**APPORTIONMENT OF COMMISSIONERS TO THE 71st GENERAL ASSEMBLY**

In accordance with the *Standing Rules of the General Assembly*, Chapter I, commissioners to the Seventy-First General Assembly (2004) are apportioned as follows:

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STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

APPEALS AND COMPLAINTS

Class of 2006  Glenn D. Jerrell
Class of 2005  Stuart R. Jones
Class of 2004  John W. Mallin III
Alternate       Thomas A. Foh

ARRANGEMENTS

Class of 2006  Robert M. Meeker
Class of 2005  David E. Haney
Class of 2004  Russell W. Copeland, Jr.

CHAPLAINS

Class of 2006  Lyman M. Smith
Class of 2005  Gordon E. Kauffman, Christopher H. Wisdom
Class of 2004  Robert B. Needham

CHRISTIAN EDUCATION

Class of 2006  Ministers: Sidney D. Dyer, Thomas E. Tyson*, G. I. Williamson
               Ruling Elders: Darryl G. Hart, Ph.D., David Winslow, Jr.*
Class of 2005  Ministers: John P. Galbraith*, Gregory E. Reynolds, William Shishko*
               Ruling Elders: John S. Deliyannis Ph.D., Paul S. MacDonald, (Pres.)
Class of 2004  Ministers: Rodney T. King, Stephen A. Pribble, Alan D. Strange
               Ruling Elders: James S. Gidley, Ph.D.*, John R. Muether*
General Secretary: The Rev. Larry E. Wilson
               *Member of Subcommittee on Ministerial Training

COORDINATION

Class of 2006  Minister: James L. Bosgraf
               Ruling Elder:  Ted Weber
Class of 2005  Minister: Stephen L. Phillips
               Ruling Elder: Paul H. Tavares
Class of 2004  Minister: Stephen D. Doe
               Ruling Elder: Bruce A. Stahl
Representative, Christian Education: Douglas A. Felch
               The Rev. Larry E. Wilson, Gen. Sec., ex officio
Representative, Foreign Missions: Gary W. Davenport
               Mr. Mark T. Bube, Gen. Sec., ex officio
Representative, Home Missions and Church Extension: Garret A. Hoogerhyde
               The Rev. Ross W. Graham, Gen. Sec., ex officio
Director of Finance and Planned Giving: Mr. David E. Haney
DIACONAL MINISTRIES

Class of 2006  Minister:  Leonard J. Coppes, Th.D.
               Deacons:  Roy Ingelse, Robert J. Wright, Jr.
Class of 2005  Minister:  David W. King (Chairman)
               Ruling Elder:  George S. MacKenzie
Class of 2004  Minister:  Ronald E. Pearce
               Ruling Elder:  Frode M. Jensen

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 2006  Mark T. Bube, George W. Knight III, Th. D., G. I. Williamson
Class of 2005  Richard E. Knodel, Jr., Jack J. Peterson (Chairman), Thomas E. Tyson
Class of 2004  Richard A. Barker, Richard B. Gaffin, Jr., Th.D., Robert B. Needham

FOREIGN MISSIONS

Class of 2006  Ministers:  Paul N. Browne, Jack J. Peterson, Benjamin J. Snodgrass
               Ruling Elders:  R. Arthur Thompson, Bradley Y. Winsted
Class of 2005  Ministers:  Richard B. Gaffin, Jr., Th.D. (President), Lendall H. Smith,
               Ruling Elders:  Archibald M. Laurie, Jon W. Stevenson
Class of 2004  Ministers:  Gary W. Davenport, Donald J. Duff, John W. Mahaffy
               Ruling Elders:  Luke E. Brown, John D. Williams
General Secretary:  Mr. Mark T. Bube

COMMITTEE FOR THE HISTORIAN

Class of 2006  Douglas J. Smith
Class of 2005  Danny E. Olinger, David K. Thompson
Class of 2004  John S. Deliyannides, Ph.D.,

HOME MISSIONS AND CHURCH EXTENSION

Class of 2006  Ministers:  Randall A. Bergquist, John R. Hilbelink (President),
               Lawrence Semel,
               Ruling Elders:  Richard A. Barker, Garret A. Hoogerhyde
Class of 2005  Ministers:  Ivan J. De Master, Jeffrey A. Landis, Larry G. Mininger
               Ruling Elders:  Keith A. LeMahieu, James W. Van Dam, Ph.D.
Class of 2004  Ministers:  Mark R. Brown, George W. Knight, III, Th.D.,
               Gerald S. Taylor
               Ruling Elders:  Robert L. Ayres, John Mauldin
General Secretary:  The Rev. Ross W. Graham
Assistant General Secretary:  The Rev. Richard Gerber
PENSIONS

Class of 2006  Minister: Robert L. Broline, Jr.  
Ruling Elders: Roger W. Huibregtse (President), Bruce A. Stahl

Class of 2005  Minister: Douglas A. Watson  
Ruling Elders: Garret A. Hoogerhyde, Stephen R. Leavitt

Class of 2004  Minister: William E. Warren  
Ruling Elders: Robert M. Meeker, William C. Redington

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 2006  Minister: Samuel H. Bacon  
Ruling Elder: Richard A. Barker

Class of 2005  Minister: Stephen L. Phillips  
Ruling Elder: Bruce A. Stahl

Class of 2004  Minister: Martin L. Dawson, (President)  
Ruling Elder: Howard A. Porter
SPECIAL COMMITTEES OF THE SEVENTIETH GENERAL ASSEMBLY

HISTORIAN

John R. Muether

COMMITTEE ON CREATION


COMMITTEE ON REVISIONS TO THE DIRECTORY FOR PUBLIC WORSHIP

George R. Cottenden (Chairman), John P. Galbraith, John O. Kinnaird, Larry E. Wilson, Danny E. Olinger (Alternate member)
MODERATORS OF GENERAL ASSEMBLY

<table>
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<tr>
<th>GA</th>
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<th>MODERATOR</th>
<th>PLACE OF ASSEMBLY</th>
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<tr>
<td>4th</td>
<td>1938</td>
<td>R. B. Kuiper</td>
<td>Quarryville, Pa.</td>
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<td>6th</td>
<td>1939</td>
<td>Everett C. DeVelde</td>
<td>Glenside, Pa.</td>
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<td>7th</td>
<td>1940</td>
<td>Paul Woolley</td>
<td>Cincinnati, Ohio</td>
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<td>1942</td>
<td>John P. Clelland</td>
<td>Rochester, N.Y.</td>
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<td>1943</td>
<td>Oscar Holkeboer</td>
<td>Willow Grove, Pa.</td>
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<td>1947</td>
<td>John P. Galbraith</td>
<td>Cedar Grove, Wis.</td>
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<td>1948</td>
<td>Edward L. Kellogg</td>
<td>Wildwood, N.J.</td>
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<td>16th</td>
<td>1949</td>
<td>Dwight H. Poundstone</td>
<td>Los Angeles, Cal.</td>
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<td>18th</td>
<td>1951</td>
<td>Lawrence R. Eyres</td>
<td>Glenside, Pa.</td>
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<td>1952</td>
<td>Calvin K. Cummings</td>
<td>Denver, Col.</td>
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<td>Edward J. Young, Ph.D.</td>
<td>Denver, Col.</td>
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<td>24th</td>
<td>1957</td>
<td>Bruce F. Hunt</td>
<td>W. Collingswood, N.J.</td>
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<td>1958</td>
<td>Edmund P. Clowney</td>
<td>Oostburg, Wis.</td>
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<td>1960</td>
<td>David L. Neilands, Esq.</td>
<td>Manhattan Beach, Cal.</td>
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<td>1962</td>
<td>Robert L. Atwell</td>
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<td>1963</td>
<td>LeRoy B. Oliver</td>
<td>Vineland, N.J.</td>
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<td>1964</td>
<td>Glenn R. Coie</td>
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<td>1965</td>
<td>Robert W. Eckardt</td>
<td>Portland, Ore.</td>
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<td>Richard A. Barker</td>
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<td>Arthur O. Olson</td>
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<td>Ralph E. Clough</td>
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<td>38th</td>
<td>1971</td>
<td>George W. Knight, III, Th.D.</td>
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<td>Leslie W. Sloat</td>
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STATED CLERKS OF PRESbyteries

CENTRAL UNITED STATES
The Rev. Mark T. Harrington
2800 Hallmark Rd.,
Lincoln, NE 68507-2749

CONNECTICUT & SO. NY
The Rev. John W. Mallin III
444 North Allison St.
Greencastle, PA 17225-1212

DAKOTAS
The Rev. Archibald A. Allison
3808 Ziegler Rd.,
Fort Collins, 80525

MICHIGAN & ONTARIO
The Rev. Timothy L. Bero
928 N. Drake Rd.
Kalamazoo, MI 49006

MID-ATLANTIC
Dr. Leonard E. Miller
4310 Puller Dr.
Kensington, MD 20895-4048

MIDWEST
The Rev. Rodney T. King
3116 Lincoln Ave.
Des Moines, IA 50301

NEW JERSEY
Mr. Richard A. Barker
639 Shadowlawn Drive
Westfield, NJ 07090-3557

NEW YORK & NEW ENGLAND
The Rev. Stephen L. Phillips
548 Park Ave.
Quarryville, PA 17566-9235

NORTHERN CALIFORNIA
Mr. Donald G. Jamieson
1813 Comstock Ln.,
San Jose, CA 95124-1705

NORTHWEST
The Rev. John W. Mahaffy
1709 N. College Ave.
Newberg, OR 97132-9110

OHIO
The Rev. Everett C. DeVelde, Jr.
RD 1, Box 336
Franklin, PA 16323

PHILADELPHIA
The Rev. Robert P. Harting, Jr.
202 North Broad St.
Middletown, DE 19709

SOUTH
The Rev. Jeffrey K. Boer
6270 W. 6th Ave.
Hialeah, FL 33021-6529

SOUTHEAST
The Rev. Hank L. Belfield
532 Vance Drive
Chilhowie, VA 24319

SOUTHERN CALIFORNIA
The Rev. Donald J. Buchanan, Jr.
13546 La Jolla Circle, #209D
La Mirada, CA 90638-3322

SOUTHWEST
The Rev. William H. Doerfel
1116 Westbrooke Terrace
Norman, OK 73072-6308
CLERKS OF SESSION
(This List Includes Some Mission Works)
(Revised to 10-03-2003)

REGIONAL CHURCH OF THE CENTRAL UNITED STATES

KANSAS
Caney, OPC - Robert L. Ayres, Rt. 1, Box 190-D, 67333-3210
Overland Park, Park Woods - Robert Gault, 5724 Grand Ave., Kansas City, MO, 64113

NEBRASKA
Lincoln, Faith - Mark T. Harrington, 2800 Hallmark Road, 68507

OKLAHOMA
Bartlesville, Westminster - Jerold W. Barnett, 4101 SE Lakeview Dr., 74006

REGIONAL CHURCH OF CONNECTICUT
AND SOUTHERN NEW YORK

CONNECTICUT
Hamden, Westminster - Frank Emley, 79 Squire Lane, 06518
Newtown, Community - Chris Crandall, 96 Chapin Rd., New Milford, CT 06776

NEW YORK
Bohemia, OPC – Clerk of Session, 906 Church St., 11716-5008
Franklin Square, OPC – Michael Montemarano, 66 Hudson Rd., Bellerose Village, 11001
Mount Vernon, Westchester - Donald S. Swanson, 247 Lincoln Ave., New Rochelle, 10801

REGIONAL CHURCH OF THE DAKOTAS

COLORADO
Broomfield, OPC - Grerory L. Thurston, 1282 Aberdeen Dr., 80020
Castle Rock, Reformation – Kevin P. Swanson, 4663 Beaver Ridge Rd., Elbert, CO 80106
Denver, Park Hill - Cyril Nightingale, 2878 Ash St., 80207-3021
Denver, Providence - Larry D. Sauvain, 20555 E. Maplewood Pl., Aurora, 80016
Fort Collins, Emmaus OPC - Kenneth C. Faurot, 6265 Kremers Ln., LaPorte, 80535

NORTH DAKOTA
Bismark, Covenant - Stephen Sturlaugson, 5645 73rd. St. SW, 58529
Carson, Bethel - Stephen Sturlaugson, 5645 73rd. St. SW, 58529

SOUTH DAKOTA
Bancroft, Murdock Memorial - Rodney L. Perry, 42321-204th St., 57353-5610
Bridgewater, Trinity - Calvin D. Hofer, 630 2nd St., 57319-2100
Freeman, *Bethlehem Reformed*, Rick Prehiem, PO Box 519, 57029
Hamill, *Westminster* - Miles DeJong, HCR 81, Box 50, Kennebec, 57544
Volga, *Calvary* - James Kleinjan, 20506 463rd. Ave., Bruce, 57220
Winner, *OPC* - Jon Hanson, 27630 321st Ave., 57580

**UTAH**
Salt Lake City, *Christ OPC* - D. Jason Wallace, 136 S. South Temple, Ste. 1630, 84111

**REGIONAL CHURCH OF MICHIGAN AND ONTARIO**

**INDIANA**
Walkerton, *Grace Reformed Church* - Wayne A. Feece, 32820 Timothy Tr., 46574

**MICHIGAN**
Ada, *Redeemer OPC* - Randy Boogaart, 10500 Scenic Bluff SE, Ada, MI 49301
Brighton, *Covenant* - Dennis Pfleger, 887 S. Harvey St., Plymouth, 48170-2025
Central Lake, *Chain-O-Lakes* - Jonas Chupp, 2668 Carpenter Rd., Bellaire, 49615
Coopersville, *Little Farms Chapel* – Donald McCrory, 2518 Arthur St.,
  Coopersville, MI 49404
Farmington Hills, *Oakland Hills* - Dan Pattison, 29263 Whisper Court, Romulus,
  48174-3021
Gowen, *Spencer Mills* - David Raih, 11111 Podunk Rd., Greenville, 48838
Grand Rapids, *Harvest* - George Molenaar, 4838 Dell View Ct., Hudsonville,
  49426-1664
Grand Rapids, *Mill Creek* – Kenneth A. Smith, 7482 20th Ave., Jennison, 49428-7702
Holland, *New Life*, Martin A. Novak, 3765 46th St., Hamilton, 9419-9777
Hudsonville, *Cedar* – Jack Himebook, 160 W. Main Ave., Zeeland, 49426
Kalamazoo, *Community* - Henry Mejeur, 4821 Weston, 49006
Kentwood, *Meadow Springs* - Vito Lomonaco, 2125 43rd St. SE K3, Grand Rapids,
  49508-8709
Metamora, *Pilgrim* - William Winter, 2255 Deer Creek Trail, 48455
Rockford, *Rockford Springs Community* - Tauno Williams, 16601 Meyers Lake
  Ave., Sand Lake, 49343
Royal Oak, *Providence OPC* - Ronald Mills, Sr., 15742 St. Marys, Detroit, 48227

**ONTARIO**
Jordon, *Living Hope* - Cope Jonkman
London, *Covenant* – Alan Quick, 383 Head St. North, ON N7G 2K1 CANADA
Shedden, *Grace* - Alan Quick (See above)
  Sheffield, *Grace Covenant* – Clerk of Session, PO Box 12-4, Sheffield, ON L0R
  1Z0 CANADA

**REGIONAL CHURCH OF THE MID-ATLANTIC**

**MARYLAND**
Baltimore, *First* - L. Fred Baum, Jr., 425 Haslett Rd., Joppa, 21085-4229
Burtongville, *Covenant* - Ronald S. Carrier, 15811 Haynes Rd., Laurel, 20707
Columbia, *Columbia* - Peter Y. Lee, 6414 Alview Dr., 21046
Frederick, *New Hope* - William R. Johansen, 2903 Kling Court, 21701-7836
Germantown, *Cornerstone Reformed Fellowship* - James Stastny, 10151 Nightingale St., Gaithersburg, 20882-4020
Laytonsville, *Puritan* - Robert M. Lucas, PO Box 212, 484 Holiday St., Odenton, 21113-1915
Silver Spring, *Knox* - Newman deHaas, 913 Loxford Terrace, 20901-1126

**VIRGINIA**
Charlottesville, Providence - Anthony Monaghan, 2700 Northfield Rd., 22901
Fredericksburg, *Bethel Reformed Presbyterian* - c/o Steven D. Doe, 9 Yosmite Ln., 22408-2557
Harisonburg, *Berea* - Kevin Shaw, 11024 Denver Lane, Dayton, VA 22821
Leesburg, *Bethel* - Edward L. Stoffel, 135 Small Apple Ct., Linden, 22642
Manassas, *Dayspring* - Donald H. Potter, 268 Glen Ave. SW, Vienna, 22180-6211
Purcellville, *Ketoctin Covenant* - William R. Johansen, 2903 Kling Court, 21701-7836
Staunton, *Covenant Community Church* - Clerk of Session, 2408 Hickory St., 22401
Sterling, *Sterling* - The Rev. Edwin C. Urban, 202 Stratford Place, S.W., Leesburg 20175-3846
Vienna, *Grace* - John S. Logan, 1012 N. Potomac, Arlington, 22205

**REGIONAL CHURCH OF THE MIDWEST**

**ILLINOIS**
Batavia, *Covenant of Grace* - David Warner, 36W4573 Timber Ridge Ct., St. Charles, 60175
Grayslake, *Hope* - Randy Lee, 40555 W. Gridley Dr., Antioch, 60048
Hanover Park, *Grace* - Lars Johnson, 5324 Niven Lane, 60133
Indian Head Park, *Westminster* - Michael H. Austin, 1901 S. Highland Ave., Berwyn, 60402
New Lenox, *New Covenant Community* - Bruce Hollister, 1312 Oneida St., Joliet, 60435
Orland Park, *Covenant* - James P. Casey, 4925 Arquilla, Richton Park, 60471
Springfield, *Covenant Reformed* - David Maulding, 2005 Appleton Dr., 62707
Wheaton, *Bethel* - Steven J. Werkema, ON 022 Evans Ave., 60187

**INDIANA**
Evansville, *Covenant Community* - Keith Cannon, 10540 Schissler Rd., 47712

**IOWA**
Cedar Falls, *Covenant Presbyterian* - Stephen J. Oharek, 2211 Linnwood Dr., 5-613
Des Moines, *Grace Reformed Presbyterian* - Jerry Hilton, 701 41st St., West Des Moines, 50265
Independence, *New Covenant* - David W. King, 1420 Oakland Ave., Janesville, WI 533545-4301
WISCONSIN
Appleton, Apple Valley - Richard J. Irwin, 1028 Southfield Dr., Menasha, 54952-9457
Cedar Grove, Calvary - Allan Claerbaut, N1501 Palmer Rd., 53013
Janesville, Christ Presbyterian - David W. King, 3625 Sky View Dr., 53546
Madison, Providence Presbyterian - Eric D. Bristley, 904 N. Clover Lane, Cottage Grove, 52527
Menomonee Falls, Falls - John D. Williams, 7029 Grand Parkway, Wauwatosa, 53213
Morgan Siding, Old Stockbridge - Lowell T. Clay, 507 E. Mission Rd., Green Bay, 54301
New Berlin, Covenant - John D. Williams, 7029 Grand Parkway, Wauwatosa, 53213
Oostburg, Bethel - Curtiss J. Nyenhuis, 320 S. 6th St., PO Box 251, 53070
Sheboygan, Grace - Mark Berenshot, 401 N. 17th St., Prospect Park, 07508
Zoar, Menominee - Lowell T. Clay, 507 E. Mission Rd., Green Bay, 54301

REGIONAL CHURCH OF NEW JERSEY
Bellmawr, Immanuel - Jerry Falasca, 408 Maple Ave., Haddonfield, 08033
Bridgeton, Calvary - Douglas A. Schreiner, 144 Seeley Rd., 08302
Cherry Hill, OPC - Albert R. Salmon, 19 E. Harris Ave., Moorestown, 08057
Fair Lawn, Grace - Robert A. Reith, 40 N. 17th St., Prospect Park, 07508
Glassboro, Providence - Ward Gibson, 71E. Tomlin Station Road, Mickleton, 08056
Hackettstown, Church of the Covenant - William Frederick Rice, 18 Sandpiper Drive, Hackettstown, NJ 07840
Hamilton (Trenton), Grace - Charles L. Maack, 204 Hillcrest Ave., 08618
North Wildwood, Central Bible – Clerk of Session, 123 E. 18th St., 08260
Nutley, Living Hope - Garret A. Hoogerhyde, 22 Brian Ct., North Haledon, 07508
Ocean City, Westminster -
Phillipsburg/Harmony, Calvary Community - Ed Kauffman, 2006 Hay Terrace, Easton, PA 18042
Phillipsburg, River of Life - Thomas E. Notaro, 83 Miller St., 08865
Pittsgrove, Faith - Kevin L. Parks, 19 W. Del A Vue Ave., Carneys Point, 08069
Ringoes, Calvary of Amwell - Jesse J. Denton, Jr., PO Box 380, 08551
Somerset, Mount Carmel Presbyterian - Robert Schlaefer, 58 Willet St., Bloomfield, 07003
Stratford, Stratford OPC - Bruce A. Stahl, 64 Dunhill Dr., Voorhees, 08043
Toms River, Redeemer, - Harry W. Warner, PO Box 1854, 08754-1854
Vineland, Covenant – Edward A. Duffy, 71 W. Almond St., 08362
W. Collingswood, Immanuel - James K. Luchs, 170-9 Black Oak Rd., Williamstown, 08094
Westfield, Grace - Richard A. Barker, 639 Shadowlawn Dr., 07090
Whippany, Emmanuel - Robert A. Freeman, Llewellyn Park, West Orange, 07052-5402
Wildwood, Calvary - Thomas A. Jorgensen, 136 W. Lavender Ave., Wildwood Crest, 08260
REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

MAINE
Bangor, Pilgrim - Paul S. MacDonald, RR 3, Box 1477, Carmel 04419-9703
Portland, Second Parish - Stephen A. MacDonald, Ph.D., 85 South St., Gorham, 04038
Rockport, Lakeview - Richard V. Abbott, RR#1, Box 2434, Windsor, 04363
Skowhegan, OPC - Fremont A. Moody, RFD 4, Box 8260, 04976
Topsham, Merrymeeting Bay - Richard J. Stocker, RR 10 Box 3143, Augusta, 04330

MASSACHUSETTS
Boston, Peace - Joseph O. Chapa, 9 Canter Cir., Westford, 01886
Fall River, Grace - Rodney D. Titcomb, 24 North Court, Tiverton, RI, 02878-4724
Ipswich, First Pres. Church North Shore - Robert Joss, Ph.D., 60 High St., 01938
North Andover, Merrimack Valley - John W. Coskery, Jr., 32 Kendricks Ct., Amesbury, 01913-3715
West Barnstable, Presbyterian of Cape Cod – Wayne Phoenix, 1 Liberty St., Sandwich, 02563

NEW HAMSHIRE
Jaffery, Jaffrey OPC - Stephen A. Migotsky, 14 School St., 03452
Manchester, Amoskeag Presbyterian - George Garneau, 431 Ray St., 03104

NEW YORK
Amsterdam, Covenant - P. Randall Staver, 1060 Peth Rd., Hagaman, NY 12086
Lisbon, OPC - Harley Lowry, 8820 County Rt. 27, 13658
Rochester, Covenant – Doug Giebel, 500 Brooks Ave., 14619
Rochester, Memorial – David Terpstra, 1285 York St., Lima, 14485-9746
Schenectady, Calvary - Charles Powers, 1058 Palmer Ave., Niskayuna, 12309
Syracuse, Hope - Rich Stauter, 5136 Duguid Rd., Fayetteville, 13066

VERMONT
Barre, Covenant - Andrew H. Selle, 124 Iroquois Ave., Essex Junction, 05642

REGIONAL CHURCH OF NORTHERN CALIFORNIA

CALIFORNIA
Antioch, Delta Oaks - George S. MacKensie, 2264 Gill Port Lane, Walnut Creek, 94598
Berkeley, Covenant - David L. Neilands, 1601 Cedar St., 94703
Eureka, Covenant - Andrew J. Preston, 2879 Shields Ln., Fortuna, 95540-3241
Hanford, New Hope - James A. Stryd, 8314 15th. Ave., 93230
Hughson, Sovereign Grace – Ken Tucker, 6061 Leedom Rd., 95326
Modesto, Grace - Richard Nielson, 3324 John Lee Lane, 95350
Novato, Trinity - Jeffrey A. Hibbits, 75 Hickox Rd., 94947
Rocklin, Reformation – Steve Terwilliger, 9184 Rolling Ln., Fair Oaks, 95628
Salinas, Covenant - San Francisco, First - J. Scott Cox, 2445 Lincoln Way, 94122
San Jose, *Covenant* - Michael Ziegler, 1189 Audrey Ave., Campbell, 95008
Sonora, *Oak Hill Presbyterian* - Dennis J. Fullalove, 427 Heathcliff Dr., Pacifica, 94044
South San Francisco, *New Covenant* - Dennis J. Fullalove, 427 Heathcliff Dr., Pacifica, 94044
Sunnyvale, *First* - James Lemen, 10625 Johnson Ave., Cupertino, 95014

**NEVADA**
Battle Mountain, *Grace* - Bradley Kelley, 447 S. Humboldt St., 89820
Las Vegas, *Providence* – Calvin R. Malcor, 4988 Union Ave., San Jose, CA 95124-5155

**REGIONAL CHURCH OF THE NORTHWEST**

**ALASKA**
Anchorage, *Faith* – Jim Strong, 1114 Broaddus, 99515
Wasilla, *Grace* - Bruce Long, HC 30 Box 5566, 99654

**IDAHO**
Boise, *Sovereign Redeemer OPC* - Clerk of Session, PO Box 45336, 83711
Idaho Falls, *New Geneva* - Terry E. Wright, 110 N. Morningside Dr., 83404

**MONTANA**
Kalispell, *Faith Covenant* - Dave Hanson, 206 Kirsten Dr., 59901

**OREGON**
Bend, *Grace Reformed Presbyterian Church* - David R. Upham, N.W. Canyon Dr., Redmond, 97756
Grants Pass, *Faith* - Frode Jensen, 1355 Ferry Rd., 97526
Medford, *Trinity* - David A. Van Den Berg, 2544 Samoan Way, 97504
Newberg, *Trinity* - William R. Elder, 2009 N. Main, Newberg, OR 97132
Portland, *First* - Tom Bradshaw, 4810 N.W. 179th St., Ridgefield, WA 98642
Roseburg, *Covenant Grace* -

**WASHINGTON**
Bothell, *New Life OPC* - The Rev. Marcus C. Renkema, 217014th Ave. SE, 98021
Cathlamet, *Puget Island* - Clerk of Session, 193 N. Welcome Slough Rd., 98612
Cathlamet, *Puget Sound* -
Kent, *Emmanuel OPC* - Andrew M. Elam, 19670 SAE 259th St., Covington, 98042
Lynnwood, *OPC* - Richard D. Mason, 26632 Highway 99, Edmonds, 98026
Oak Harbor, *Sovereign Grace* - Robert C. Van Kooten, 1150 N. Paul Ave., 98277
Pasco, *Covenant* - George Stanton, 94706 Northstar P.R. NE, West Richland, 99353

**REGIONAL CHURCH OF OHIO**

**INDIANA**
Indianapolis, Christ Covenant -

OHIO
Columbus, Grace - David Huston, 14515 Robison Rd., Plain City, 43064
Dayton (North), Covenant - Clerk of Session, 1100 S. Miami St., West Milton, 4583-1217
Dayton (South), Redeemer - T. Andrew Demana, 838 Twin Oaks Dr., 45431
Mansfield, Covenant - Jon Burton, 675 Brae Burn, 44906
Pickerington, Providence - Jason H. Foster, 8355 Benson Rd., Carroll, 43112

PENNSYLVANIA
Franklin, Trinity OPC - Robert Murley, 511 West 6th St., Oil City, 16301
Grove City, Covenant - Jack Kendall, 430 Summit Street, 16127
Harrisville, Calvary - William H. Kiest, 2434 W. Sunbury Rd., Boyers, 16020
Hollidaysburg, Westminster - Howard Sloan, 1257 Logan Ave., Tyrone, 16686-1625
Indiana, Faith - Ronald McNutt, 2129 SD. Ridge Rd., Shelocta, 15774
Johnstown, Westminster OPC - William McKelvey, 447 Eisenhower Blvd., 15904
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