

Appendix G

REPORT OF THE CHRISTIAN EDUCATION AND PUBLICATIONS COMMITTEE TO THE SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA (As amended by the Assembly)

INTRODUCTION

"We proclaim him, counseling and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all the energy he so powerfully works in me."

(Col. 1:28 & 29 NIV)

Paul's words set the tone for our work in the mission of Christian Education and Publications in the PCA. Counseling and teaching in His strength have been the crux of our work during the past year.

We have been both frustrated and excited at times — frustrated because of lack of finances, not doing more and by our human inability; yet, excited because of the tremendous opportunities to move about the church, sharing the work and program of Christian Education, counseling pastors, sessions and CE Committees, instructing teachers, and preaching the Word of God.

The opportunities to develop new materials and to have available supplies and programs for local churches have been a delight. Though we are constantly reminded that we are only scratching the surface and need to do so much more, we believe that what we are doing, if utilized in God's strength, will be of assistance in presenting covenant people perfect in Christ.

We have given thanks to God for the encouragement we have received from across the church and the warm welcomes expressed to us by so many as we have traveled throughout the PCA.

Our desire is to help educate our people in the fullness of the Christian life and the covenant relationship we have with God and His people. Christianity, based on a personal saving relation with the Triune God through Jesus Christ, is a total life, one that seeks to know and do the will of God's command.

We believe that the PCA has a tremendous opportunity, at this time in history, to show the world the fullness of Biblical Christianity. While many fundamentalists have faithfully emphasized certain essentials of the faith, and while many in Reformed circles have talked about the five points of Calvinism, the PCA has an opportunity to work towards a faith that is large enough and all-embracing to declare the whole counsel of God.

We have been pleased to assist officers and members in training for personal witness and evangelism. We have also been privileged to give assistance in teaching believers, new and old, their full Christian responsibility through family and marriage teaching, instruction in Christian counseling, participating in seminars for local ministry, and various CE education programs.

We are impressed, as we read the Word and study history, as to how much of an impact Biblical Christianity fully practiced has on the world. We are also challenged as we realize that our Lord's Commissions in Gen. 1:28 and Matt. 28:19 & 20 send us into the world, not apart from the world. Christianity has had in the past and can have today the greatest moral power and intellectually honest approach to reality.

Christ is the King and Head of the church but His crown rights extend beyond the church to the entire universe. "In Him all things hold together," Col. 1:17 (NIV). For the small part we are playing in the overall plan of God for His creation we are deeply grateful and humbled. For the joy of assisting you in your Christian lives and ministries, we are doubly grateful.

We need your continued prayers and support. We do not labor apart from you but only with you. On behalf of the Committee and staff we express our gratitude to God for the privilege of serving Him and assisting you on His behalf.

We offer the following report to you as a detailed summary of the mission of Christian Educations and Publications.

- I. Curriculum
- II. Women in the Church
- III. Higher Education
- IV. Theological Sub-Committee on Uniform Curriculum
- V. Promotion
- VI. Family Ministries
- VII. Continuing Education
- VIII. Media
- IX. Finances
- X. Recommendations

I. CURRICULUM

A. CE/P

The curriculum development program during the past year has made great strides. The CE/P office has produced three volumes of the *Adult Education Series*, a projected six-year course of study; a WIC study guide on the Old Testament, *The God of All Grace*; a syllabus for youth on the modern cults entitled *Traps*; a *Youth Ministries Manual* for youth education; a *Directory of Selected Reformed Churches*; and many other single selections for local church operation. The *PCA Messenger*, which we view as part of our curriculum, has gone into over 22,000 homes.

We are in the process of producing for the coming year four volumes in the *Adult Education Series*; two youth study guides, one on *Ruth* and another on *Christian Doctrines*; a new WIC study guide on the *Women of the Bible*; and new officer training materials.

We hope to have available in the near future four quarters of material for pre-school (four and five years) for field test in the churches.

In some way we have had the privilege of assisting all of our 427 churches with Christian Education materials and programs. We are encouraged by the continued usage of materials.

A new program for our curriculum will be a catalogue of selected tapes on various Bible passages by men of the Biblically Reformed position. We desire by the written word and spoken work to assist each of churches and members in their spiritual growth and leadership process.

B. (GCP) Great Commission Publication

The joint-venture with the Orthodox Presbyterian Church known as Great Commission Publication has a variety of materials available for local churches. The joint-venture makes available the *Trinity Hymnal*, weekly church bulletins, pamphlet and leaflet tracts, *Bible Doctrine* workbook series, *Old Testament Survey*, grades 1-12 for Sunday School curriculum and several leader's guides for adult study such as: *Christian Living in the Home*, *How to Understand Your Bible*, *Discovering the Fullness of Worship*, and the *Fruit of the Spirit*.

New Senior High materials are to be available by the fall of 1978.

The VBS material is now available. The courses include the following:

- Beginners — *Homes That God Made*
- Primary — *Fathers and Sons*
- Junior — *The Ten Commandments*
- Junior High — *Called to be Servants*

God has given us this unique opportunity which gives us a ministry to over 755 churches, 423 of which are presently not PCA nor OPC denominations. Over 26,000 bulletins per week are sold. 562 churches now use the *Trinity Hymnal*.

GCP materials are part of the mission of the church. They are being used in various countries of the world such as: Saudi Arabia, Egypt, Finland, and Indonesia.

Though the PCA has fallen significantly behind in its commitment, during the past two years, we are confident that as our support grows, the ministry of GCP will continue to develop.

Horizon, the public relations newsletter is mailed to approximately 15,000 homes, as well as beyond our boundaries.

The Board of Directors of GCP are presently:

- The Rev. Thomas A. Patete (PCA) — President
- F. Kingsley Elder (OPC) — Vice President
- The Rev. Kenneth J. Meilahn (OPC) — Secretary
- George H. Parron (PCA) — Treasurer
- The Rev. Don Clements (PCA)
- The Rev. A. Michael Schneider (PCA)
- The Rev. Edmund P. Clowney (OPC)
- C. Gene Parks (PCA)
- Peyton H. Gardner (OPC)
- Robert B. Ashlock (OPC)
- The Rev. Robley J. Johnston (OPC) — Director Ex-officio
- The Rev. Charles H. Dunahoo (PCA) — CE/P Coordinator Ex-officio

GREAT COMMISSION PUBLICATIONS, INC. CONTRIBUTIONS RECEIVED TO DATE FEBRUARY 28, 1978

	Oct. 1, 1975- June 30 1976	July 1, 1976- June 30 1977	July 1, 1977- February 28 1978	Total Oct. 1, 1975- Feb. 28, 1978
OPC	\$ 90,000	\$150,000	\$ 89,000	\$329,000
PCA	102,000	89,000	78,200	269,200
Other	160	376	936	1,472
	\$192,160	\$239,376	\$168,136	\$599,672

II. WOMEN IN THE CHURCH

The Women in the Church of the PCA have made significant contribution to the work and mission of CE/P, during the past year. A new publication of Old Testament study by our staff writer the Rev. Jack Scott is being widely used across our denomination.

The WIC generously contributed to the 1977 Love Gift program. As a result the CE/P staff and Committee were enabled to produce a *Youth Ministries Manual* that has been presented to each local PCA church and mission work. Thirty-one thousand dollars (\$31,000) was given to this important work.

The 1978 Love Gift is being designated to a special M-US program of purchasing two or three portable church facilities. A slide-tape presentation is available from our CE/P office for local WIC groups.

The CE/P Committee continues to sponsor the annual meeting of WIC Presidents from local presbyteries. Eighteen ladies, along with the staff and advisory Sub-Committee, attended.

Mrs. Paul Settle has been asked by the CE/P Committee to prepare the 1979 Study Guide. The subject will be *The Women of the Bible*.

All across the denomination the WIC are studying their role and relation to the ministry of service within the body life of the church. Many local groups are being effectively used in supporting the local ministry. Like those Biblical examples of women who ministered on His behalf, the WIC are contributing much in their local congregations.

III. THE CHURCH'S ROLE IN HIGHER EDUCATION

The Sub-Committee on Higher Education of the Assembly's Committee on Christian Education and Publications continued discussions with the Board of Covenant College as directed by the Fifth General Assembly. Particular attention is called to those matters referred to the Committee by the Fifth Assembly.

In response to the Assembly's directive to "draft a definite statement regarding the relationship of the church to non-theological education," the Committee approved the following statements:

Part One. The Church's Role in Higher Education

There is general agreement among Protestant Christians that they should be involved in higher education. Among the Presbyterian and Reformed family there is a great desire to establish institutions of higher education thoroughly committed to a Biblical World and Life view.

Foundational to this desire is the recognition that man is to glorify God in every legitimate vocation or profession. No area of life can be viewed as purely secular.

Every area of life presupposes a particular view of God and man. Therefore, nothing is irreligious. Education is a religious exercise which assumes a certain commitment to either the Living Triune God or some idol. Hence, while every Christian does not require a technical seminary-type education, nevertheless every Christian does need an education thoroughly grounded in the Word of God.

A study of ancient, medieval, and modern history will underscore the important role that Judeo-Christianity has played in education. As one would expect, education philosophies outside the Judeo-Christian tradition were humanistic in approach. Only Judeo-Christianity was concerned to construct a Biblical world and life view. Believing that God is a personal Deity who created this world and all things therein and reveals Himself to man who is made in His own likeness, it takes into account the present sinfulness of man and his need for redemption. Christianity views reality through the eyes of the Mediator as it seeks to "think God's thoughts after Him."

This Revelational foundation gave Christianity a new approach to education. The goals and ideals for man were derived from God's truth and required obedience to it. They challenged the Greek concepts such as believing that the universe is divinely mysterious and unknowable and that man is his own authority.

The science of knowledge and learning, investigation, observation, and experimentation are not impossible but are in fact demanded by the Triune God. His first world-oriented command instructed us to "subdue the earth and have dominion over it" for His glory.

Through the organized covenant community, i.e. the church, these beliefs were expressed. Educational programs were developed to incorporate the truths. And later in history during the medieval period, the Roman Catholic church, after the fashion of Biblical days, was the guardian of education, especially higher education.

When the institutional church slipped into humanism, God raised up the Protestant Reformation. Its leaders Luther, Calvin, Knox, and Zwingli were advocates of a Christian educational system for covenant children.

Calvin was a leader in developing a Biblical educational system. It serves as a good case in point. In the ordinances of 1541, Calvin said, "... since it is necessary to prepare for the coming generations in order not to leave the church a desert for our children, it is imperative that we establish a college to instruct the children and to prepare them for both ministry and civil government."¹

Calvin's educational philosophy was distinctly based on a Biblical world and life view, that built on the belief that the Triune God is the Lord of the Universe and predicate of all knowledge. Every area of life must be seen through the eyes of the Word of God.

The system developed in Geneva led to the establishment of the College of Geneva. Education was compulsory. Ordinarily, people were fined for not sending their children to school. Much time, energy and monies were spent developing the college. The government, after the Old Testament pattern of theocracy, was the overseer. The city played a major role, and yet the family responsibility was maintained.

Church history shows that Christians have always been and must always be involved in education. That education must be built upon the written Word of God. The Scriptural Revelation is the only dependable authority to assist in constructing a world and life view, realizing as the Psalmist stated, "In thy light shall we see light."

Whose role is covenant education?

The question must be raised, whose role is it to see that covenant children and adults are educated? Does it belong to the family alone? Is it a responsibility delegated only to civil government? Does the church, as the covenant community, have the right and responsibility to become involved in higher education?

Assuming that God assigns certain responsibilities to His institutions within creation, does the concept of "sphere sovereignty" developed by Abraham Kuyper restrict education only to one of the three institutions, the family, the state, or the church? A statement from a Dordt College faculty work, *Scripturally Oriented Higher Education*, states a popular view within Reformed circles, "Naturally the church does not have responsibility to execute this task as the church. The schools are not to be parochially controlled."

While sympathizing with this position, we feel that such a view virtually causes the church to withdraw in isolation from the world. On the other hand, we would not opt for a position completely opposite from the above statement. We believe that Scripture gives us a different approach.

We agree that the church's primary assignment is the proclamation of the whole counsel of God revealed in Scripture. Such a task must be carefully maintained; yet we believe that the church has rights and responsibilities in other areas, and especially in higher education, with some qualification. The very Scriptures that Reformed Christians see as the basis for the Biblical world and life view and Christian Education are the Scriptures committed to the church. When the apostle Paul wrote of parents' responsibility in training their children, the letter was addressed to the church. (Ephesians 6:1-4, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Colossians 3:20, 21, "Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.")

Historically, it is not legitimate to maintain that in the Biblical days nor days thereafter covenant children were educated in schools controlled by parents instead of the church and state. In the Old Testament period, such was not the case.

Let us consider the role of the church in education. First, let us realize that the church is a covenant community of God, i.e., a body of believers and their children gathered around the Word of God. Believers and their children are members of Christ's visible body and are under its discipline.

Within the covenant family we see that God has assigned parents the primary role in the educating of their children. But as someone has said, "this does not mean that the parents alone must teach them everything there is to know" but that the parents cannot be relieved of their responsibility. Yet, the parents are not left alone; they have assistance from the church in the spiritual nourishment of their children. But, a balance must be maintained.

It should be recognized that while the parent has the primary responsibility, it does not have the sole responsibility. In Baptism the child is placed under the care and discipline of the church. The church therefore, has a responsibility to assist the parents in the rearing of their covenant children. Deuteronomy *six* and *eleven* are clear in setting forth the parent's role. But, we also see in passages such as Deut. 17 that the church has an assisting role to play. The parent cannot fulfill his parental assignment without the church, nor can the church do it for him. There must be cooperation.

In *Sketches of Jewish Life*, Edersheim points out that in Old Testament times the children were under the direction of their parents, but at the age of six years, the boys would be sent to schools that were attached to the Synagogues. At the age of 16 the lads were generally sent to the Rabbi's academies.

Another procedure used during Old Testament times was the parental hiring of teachers when 25 students were together. The church maintained a special offering to assist the parents in the financial support of their children's education.

From Bible days to present time the parents have had the primary responsibility of a child's education, and they must not relinquish that role. Ideally, Christian parents should band together, pool their resources, and develop Christian schools. They should be morally, spiritually, and economically responsible.

But if the church becomes involved in parochial education does that mean that she has invaded the parent's realm and has done what the government, today, is doing in its public (government controlled) education? We think not as long as the parental assignment is preserved and encouraged.

Without usurping the parental authority of the educational assignment, we believe, Biblically, that a church can and should assist parents in establishing schools of higher education. We could offer good pragmatic arguments to this end; however, the principle argument is that the church's assignment in the cultural mandates of the Great Commission has given her a right and responsibility in education.

The church does not violate her nature and mission in assisting parents with the higher education of their children, on the contrary, such assistance is the Biblical pattern.

We could also be pragmatic and point out that during the dark ages and even the Reformation, that schools were under both church and state. We could demonstrate that the schools which our children attend — government or private — are not under parental control but rather under boards.

In commissioning the church, not para-church groups, Jesus said, "teaching all men to do all things whatsoever I command." That summarizes the role and responsibility of the church. It does not detract from her task to proclaim the whole counsel of God but commits her to "teaching all things whatsoever God has commanded."

We believe that higher education (Biblically developed) necessitates an organization beyond the basic family unit for its accomplishment. In a non-Christian culture it is vital that the church see her Biblical responsibility to assist her covenant parents in that organization. This is better than allowing an institution of higher learning to become a separate entity apart from church and family. Independent institutions are not usually parentally controlled.

Some may argue that a distinction should be made between the church and the Kingdom of God. It is true that the Kingdom appears to have a broader connotation than the church; however, we should be careful in applying such a distinction to the point of saying that the church can or cannot do this or that and be faithful to her mission and nature.

The church is the "ground and pillar of truth." (I Timothy 3:15, "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.") She cannot be non-involved in certain areas of reality. She cannot and must not attempt to run or oversee the civil government, and yet as our Westminster Standards maintain, she must at times give advice and even by humble petition speak what she believes to be the revealed will of God.

R. J. Rushdoony has said, "the concern of the church is the Word of God, but the Word speaks to all of life. If the proclamation of the Gospel be not catholic, then it has ceased to be the Gospel; it is no longer good news for every area of life and the claim of God to total sovereignty" (*Foundations of Social Order*, page 185).

The church has a direct role in all the affairs of the Kingdom of God. She must not isolate herself, nor dichotomize her role in a neo-platonic fashion or the Aristotelian-Thomistic Nature-Gract trap. Such a view tends to assign the church to the upper grace-spiritual realm and leave other areas of reality to others than the covenant community (the church).

In the final analysis the parents are primarily responsible for their child's education but the church does have the role of assisting parents in this task.

The structure of Covenant College is an attractive one. Elders of a particular Assembly, representing both Churches and families, because they are chosen from church families, elect a governing board to run, manage, and oversee the college. The immediate control is in the hands of the board, not the Assembly. The president of the college is chosen by the board, not the Assembly. The board is the final authority; the church has no veto power, nor is the college financed from the Assembly's budget. The Assembly merely elects the board. This gives the church the opportunity to express its Biblical interest in Christian Higher Education without sacrificing its primary task of proclaiming the whole counsel of God. It gives its families an opportunity for providing a Biblical education to their children, which in turn builds up the church, extends the Kingdom and glorifies our Triune God.

Part Two: Christian Education and Federal Aid

Christians must face the issue of the place of federal aid and federal regulations in Christian education from a clearly Biblical perspective. Individual attitudes toward government are not sufficient basis for deciding this matter. Clear Biblical principles must be our guide. What then does the Bible say about this issue? First, we should see that the primary responsibility for the education of children is given to the parents. Examples of this parental responsibility are seen in Dt. 4 and Dt. 6, indeed throughout Scripture we see the accountability of parents for the training of children. While the Old Testament father might well have hired teachers or relied upon rabbis for teaching he could not personally do, still he was responsible for the training the child received. This parental responsibility for the education of children must not be shirked by the parents nor usurped by the state. While it sounds almost radical in our generation, the Christian parent must stand firmly for the principle of parental responsibility in education and the Christian must stand firmly against state encroachment and compromise of that God-given parental authority and

responsibility. We must remember that state controlled public education is comparatively recent (since early 1800's) and parental authority over children's education has been an accepted principle until relatively recent time. Christian parents cannot ignore their God-ordained responsibility for the training of their children without reaping the consequences of such neglect.

Second, it should be noted that while the parents have primary responsibility for the training of children, it is also true that the church and state may have legitimate interest in and contributions toward helping the parents fulfill their responsibility. It should be noted that the priests and the levites were active in teaching the children of believers (e.g. Leviticus 10:11, "And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses." Deuteronomy 17:10-11, "And thou shalt do according to the tenor of the sentence which they shall show thee from that place which Jehovah shall choose; and thou shalt observe to do according to all that they shall teach thee; according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall show thee, to the right hand, nor to the left." II Chronicles 15:3, "Now for a long season Israel was without the true God, and without a teaching priest, and without law."). It is also to be noted that the judges and magistrates had an interest in teaching the people (e.g., Dt. 17:10-11, above; Ezra 7:25-26, "And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."). This principle of the interest and contribution of church and state to education in no way abrogates or compromises the principle of parental authority but rather shows the valid help that may be given the parent without encroaching upon the parent's God-given responsibility.

If this indeed gives some Biblical perspective on this issue, how may it then be applied specifically to the place of federal aid and federal regulations in Christian schools? For one thing it should be seen that there may be some legitimate interest in the promotion of education by the state without violating Biblical principle. But it must be clearly maintained that such interest and help must not be allowed to undermine or compromise the Christian parent's responsibility before God for the training of children. In applying this more specifically, it would seem that federal loans and grants to schools for capital funds bring such regulations as could hamper or even compromise the distinctively Christian character of education in Christian schools. Christians must resist the offer of money that might later compromise the character of the Christian education they are seeking for their children in Christian schools. Recognizing that student aid, especially loans from a secular institution, may raise questions of individual conscience, the General Assembly urges each student in consultation with his parents to search out the Biblical principles which may apply to his specific situation. On the other hand it seems that in principle, federal grants and loans to the students administered through the school are a legitimate means of the state's promotion of education which at this time does not threaten to compromise the distinctive character of Christian schools. Even this however should be carefully monitored so that Christian schools not become so enthralled by this indirect aid as to later become unable to resist compromise should regulatory pressure be applied in this area. Furthermore, the Church must be aware of her responsibilities in promoting the advancement of higher Christian Education through various forms of student aid.

Part Three: Covenant College's Philosophy of Education

In response to the Assembly's directive in reference to the matter of philosophy of education the Committee approved the following statement:

Suggested Report on the Philosophy of Education of Covenant College

Covenant's philosophy of education is set forth concisely in its catalogue's "Statement of Purpose" (pages 2-3). The following paragraphs particularly summarize its philosophy:

"The college is committed to the Bible as the Word of God written, and accepts as its most adequate and comprehensive interpretation the summary contained in the *Westminster Confession of Faith and Catechisms*. We acknowledge Christ pre-eminent as the creator of all things, as the redeemer of men fallen into sin, as the touchstone of all truth and as the sovereign ruler over all areas of life.

The purpose of Covenant College is stated in its motto — "That in all things Christ must have the pre-eminence." (Colossians 1:18) To serve this end we seek to appropriate the mind of Christ so that we might characterize and respond to reality in accordance with Biblical teachings. In attempting to make a Biblically grounded frame of reference explicit and operative, we are dedicated to excellence in academic inquiry, and we desire to define all areas of the college's structure and program according to this understanding and purpose.

A Christian student should be acquiring the ability to orient his whole life by a perspective based on Biblical revelation.

Covenant seeks to help its students understand more fully the Scriptural implications of Christ's pre-eminence as they study the natural creation, cultivate the arts, and produce sound societal relationships in business, home, school, and state. To accomplish these ends,

Covenant bases its academic program on the Bible, the written Word of God.

Other materials produced by the College stress the same emphasis.

For the Christian, faith in Christ and our commitment to all that He has revealed and commanded in the Scripture must govern all our scholarship and all our teaching.

At Covenant we stand squarely on our conviction that the Bible is the infallible, written Word of God, inerrant in its original texts. The college's entire educational program hinges on these four major aims:

- 1) To see the creation as the handiwork of God and to study it with wonder and respect;
- 2) To acknowledge the fallen nature of ourselves and of the rest of creation and to respond in view of the renewal which begins with Christ's redemption, by seeking to bring every thought and act into obedience to Him;
- 3) To reclaim the creation for God and redirect it to the service of God and man, receiving the many valuable insights into the structure of reality provided by the good hand of God through men of learning in every age, and seeking to interpret and reform such insights according to the Scriptures;
- 4) To think as Christians about culture and endeavor to make it reflect our commitment to Christ — in order to glorify God and promote the true advancement of men.

To underscore its desire for a Christian world and life view, Covenant requires each faculty member to write a paper integrating his academic discipline with Biblical faith.

Our Committee is most appreciative of these fine statements and of Covenant's earnest desire to be a Christian college. We must, however, express some reservations as to whether these principles are being consistently carried out in the hiring practices of the college. After discussions with the President and board members, we are aware that not every faculty member has a working knowledge of and commitment to the Westminster Standards. However, progress is being made in this area.

Part Four. The Proposal

In accord with a consensus arrived at by the respective committees, the General Synod of the RPCES at its 1977 meeting overwhelmingly endorsed in principle the following plan:

A. Steps for Sharing Governance

Step 1. The College Board would be expanded from 24 to 30 members: the RPCES would elect 24 members; the PCA would elect 6 members from a list of PCA men nominated by the RPCES.

Step 2. When the PCA sends as many students to the College as the RPCES sends or the PCA contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own representatives). The two and one half million dollars is not a binding commitment on the part of the PCA but will be raised by the Board of Trustees of Covenant College from PCA members or designated gifts on behalf of PCA.

Step 3. Alternative A. When the PCA sends as many students to the College as the RPCES sends and the PCA contributes \$5,000,000 to the Capital and/or endowment Funds, or

Alternative B. When the PCA sends as many students to the College as the RPCES sends and gives as much dollar support per PCA student as the RPCES gives per RPCES student, and contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 18 members and the PCA 12 members to the Board.

Step 4. When the PCA sends as many students to the College as the RPCES sends, and gives as much dollar support per PCA student as the RPCES gives per RPCES student, and contributes \$5,000,000 to the Capital and/or Endowment Funds, then the RPCES will elect 15 members and the PCA 15 members to the Board.

B. Procedures for Implementation

Accompanying Agreements and Understandings:

(1) The PCA will elect its first Trustees in 1978 (nominated by RPCES — elect 6 men in 3 classes of 2 men each with staggered terms of 1, 2, and 3 years.)

(2) A Trustee is elected by his respective denomination, but is seated annually upon signing the Statement of Doctrinal Commitment. (This is covered in II Amendments to the College Bylaws, recommended change No. 2.)

(3) The 1977 Synod of the RPCES will be asked to vote on a change in Standing Rules of Synod to implement the plan, but such a change will only officially take place upon a second vote by Synod in 1978. In addition, all parties desire a third vote in 1979 after Step 1 of the Plan has been implemented, but before Step 2, and until the third vote, either party can withdraw without explanation.

(4) Following the third vote by the Assemblies in 1978, either party may withdraw from the arrangement by notifying the other in writing, but it is understood that such an action forfeits all claims to assets and legal rights of governance by the withdrawing party.

(5) If both parties decide to voluntarily dissolve the College, the assets are to be divided as follows: The RPCES is to be accounted as having an "asset base" of \$5,000,000 which shall remain constant for purposes of calculation until such times as the PCA contributes \$5,000,000, the

money received from dissolution would be divided pro-rata in accordance with how much the PCA has contributed in relationship to the RPCES "asset base." After the PCA has contributed \$5,000,000 all proceeds would be divided equally. (Example: If PCA has contributed \$2,000,000 and the College is dissolved and brings \$9,000,000, the RPCES would get 5/7 and the PCA 2/7 of the \$9,000,000. The "new asset base" is the sum of the RPCES \$5,000,000 and the PCA \$2,000,000 for a total of \$7,000,000. Once the "base" reaches \$10,000,000 all will share equally.) If dissolution should occur, it is understood that the monies would be returned to the respective denominations by the Trustees.

(6) The Executive Committee of the Board will reflect the presence of the PCA through placing PCA men on the Committee.

(7) The Chairman of the Board will be a RPCES until equality in numbers is reached, unless the RPCES Board members choose to waive this understanding.

(8) The College will be delighted to seek and employ qualified PCA persons for the faculty as opportunity naturally presents itself.

(9) "Accounting" for students and dollars from the various denominations will follow these principles:

a) Students or dollars from individuals or churches that are members of a denomination are to be credited to that denomination.

b) Dollars received by recommendation or referral from a member or church of a denomination are to be credited to the referring denomination.

c) Designated dollars should be "accounted" as requested by the donor. Designations should be made at the time the gift is given and not after a lapse of some time.

d) The Board shall elect a Trustee committee comprised of equal numbers of PCA and RPCES members to settle any disputed assignments.

e) The CE/P Committee of the PCA is responsible for working out a more satisfactory understanding for the accounting of gifts.

(10) The PCA Trustees currently on the Board will be asked to resign prior to the election at Synod in 1978 and stand election at the PCA General Assembly. (Vacancies left by this will be filled at the 1978 Synod.)

(11) The following principles of relationship between the College and Church Courts will be adhered to:

a) Denominational control of the College is through the election of trustees and not by direct intervention in the College affairs.

b) The College will report annually to the Synod and the General Assembly.

c) The Synod of the RPCES and the General Assembly of the PCA will own no property directly.

d) The denominations will have no legal obligation for debts incurred by the College.

(12) The RPCES and PCA Trustees should be furnished with "position papers" adopted by the respective denominations in order for us to grow in our understanding of the specific posture of each body.

(13) The RPCES respectfully requests that the PCA set specific goals for itself concerning the time period within which it will work to achieve the various steps leading to full participation in the governance of the College. We ask that these goals be shared with the Board through the Chairman.

(14) When both parties are electing 15 Trustees, the "accounting" of students and dollars shall not be reported as per this agreement, although management records and reports may be kept and reviewed by the Board.

(15) Either denomination may elect a person as Trustee from a third denomination if such a denomination is in conformity with the Scriptures and Westminster Standards.

(16) If a Trustee should move his church membership to a denomination which is not doctrinally like the PCA and RPCES, he must offer his resignation to the Board.

(17) The PCA would be expected to establish its own procedures for relating to the College, but in a manner that would not violate the above understanding in spirit or in fact.

IV. THEOLOGICAL SUB-COMMITTEE ON UNIFORM CURRICULUM

The purpose of this material is to set before the General Assembly a uniform curriculum which will lead to the better preparation of candidates for the Gospel ministry and provide for suitable means to guarantee that the quality of education is enhanced and advanced, while guarding against infringing upon the powers of presbyteries as touching their responsibilities in regard to selection, training, examination, and ordination of candidates.

The Sub-Committee of 21 has worked on two phases of the program. One area dealt with the curriculum, and the other was concerned with coordination and implementation. The first phase of curriculum is listed below. The integration and coordination are found in recommendation No. 14-d(1-4).

The Committee has worked in depth over a period of time to handle the assignment from the Fifth General Assembly listed in the *1977 Minutes* on page 155 No. 8:a-e.

The uniform curriculum deals with three major areas: (1) Scriptural Content; (2) Christian Doctrine; (3) Practical Theology. It was developed in such a manner as to be utilized by any of the approved methods of theological training.

The following is the proposed uniform curriculum for theological education of PCA ministerial candidates.

SCRIPTURE

I. Bible Content

A. English Bible

1. Required block courses covering the entire Bible
2. Including areas such as archaeology, history, geography, emphasizing that which is necessary to support the grammatico-historical method of interpretation
3. Required reading of the Bible
4. Scripture memory integrated into course content

B. Required comprehensive content examination

GOAL: Knowledge and ability to communicate Bible content as outlined above.

II. Languages

A. Hebrew

1. Grammatical forms
2. Syntactical principles
3. Exegesis

B. Greek

1. Grammatical forms
2. Syntactical principles
3. Exegesis

GOAL: Ability to use the tools and work directly with the passages in the original language in preparation of sermons and Bible lessons.

III. Methods and Interpretation (should follow language and much of Bible content)

A. Biblical Theology

B. Principles of Interpretation

C. Biblical Criticism (Higher and Textual)

D. Advanced Principles of Exegesis

1. Old Testament
2. New Testament

GOAL: A comprehension of principles and problems involved in these disciplines as supplementary to materials already taught in relation to English Bible content.

IV. Supervised Practical Opportunities

A. Advanced exegetical (papers of assigned Old Testament and New Testament passages)

B. Teach papers during practical year

C. Required block reading and translation of Hebrew and Greek during fourth year

D. Teach English Bible courses

GOAL: A practical use of all training skills and gifts in working with God's People.

DOCTRINE

I. Church History

A. Survey of Church History (Including a history of Christian thought)

B. American Church History

C. History of the Reformation

D. Presbyterian Church History

GOAL: The study of Church History should be conceptual (an understanding of the flow of history, the historical development of theology and the influence upon it of secular history and philosophy, and the progress of ecclesiastical development), and with consideration of the relation of the cultural context to the history of the church.

II. Apologetics

A. Introduction to Apologetic Methodology and Practice

(To include a survey of various schools of thought in Reformed apologetics)

B. Survey of Secular Thought (The history of humanistic thought, its contemporary manifestation in various world views: philosophy, literature, drama, popular arts, scientific methodology, the cults, pagan religions, etc.)

C. Survey of Contemporary Theology (Liberalism, neo-orthodoxy, etc.)

GOAL: To provide from a Reformed perspective a sound basis for positive presentation of the Christian faith as well as equipping the minister to deal with the anti-Christian systems of thought in their various contemporary manifestations.

III. Theology and Ethics

A. Systematic Theology. A broad understanding of the whole system of theology as derived from Scripture (Prolegomena, Theology, Anthropology, Christology, Soteriology, Ecclesiology, and Eschatology), including a specific study of the doctrinal position of the PCA as set forth in the Westminster Standards.

B. Ethics. An exegetical study of Biblical Ethics (the Ten Commandments, the Sermon on the Mount, etc.)

GOAL: 1) To obtain a knowledge of, commitment to, and proficiency in communicating the Reformed Faith (including such distinctives as the inerrancy of Scripture, the Sovereignty of God, Covenant Theology, The Five Points of Calvinism, etc.)

2) A commitment to a Biblical life style in both personal and social ethics.

IV. Polity

A. Biblical Church Government

(An exegetical study of the Biblical principles of Church Government)

B. PCA Church Order and Parliamentary Procedure

GOAL: An understanding of the Biblical teaching on the nature and structure of the church, a working knowledge of the *PCA Book of Church Order*, and *Robert's Rules of Order Newly Revised*.

PRACTICAL THEOLOGY

I. The Pastor's Personal Life

A. His Spiritual Life

1. Growth
2. Call to Ministry

B. Pastor's Communication

1. With the Family
2. With the Church
3. With the Community

GOAL: The area of the Pastor's personal life should deal with the matters of development and expression of his personal relation to God through spiritual growth under Scripture and prayer. Growing out of this, the candidate should be helped and encouraged in determining the genuineness of his call to the Gospel ministry. He should be given counsel in developing his relations with his family, church, and community.

II. Worship

A. Public Worship (see *BCO* Directory for Worship chapters 48-64)

B. Preaching

1. Theology of Preaching
2. Principles and Practices of Preaching

GOAL: The goal of this area of training is to develop a comprehensive understanding and application of the regulative principle of public worship, and the basis of the place and practice of preaching within the Biblical Framework of public worship, as well as to equip the Pastor or Candidate to lead the congregation in public worship.

III. Evangelism

A. Theology of Reformed Evangelism

B. Role of the Pastor in Evangelism

GOAL: An introduction to evangelism in light of the doctrinal distinctives of the Reformed Faith, developing methods, practical experience and training of others in this area.

IV. Missiology

A. Reformed Theology of Missions at Home and Abroad

B. Strategy of Missions at Home and Abroad

GOAL: This area should analyze and understand the needs of missions at home and abroad through consideration of cross-cultural communication, relationships with national governments, an anthropological understanding of decision-making patterns, and the indigenization of Christianity, the application of modern linguistic science, and saturation evangelism. The effective use of missionary radio, TV, films, correspondence courses, theological education by extension programs, gospel recordings, Bible translation, and Christian literature production and distribution will also be surveyed.

V. Pastoral Care

A. Theology of Pastoral Care

B. Applied Counseling (Gerontology, Pre-Marital, Family, Crisis, etc.)

GOAL: A study in the understanding and development of the biblical principles of shepherding plus practical experience (e.g., case studies, observing actual counseling sessions, and practical experience in counseling).

PERSONAL THEOLOGY

VI. Christian Education

A. Theology of Christian Education

B. History of Christian Education

C. Practice of Christian Education

GOAL: The goal of this area is to understand the Biblical basis of Christian Education and its historic development, leading to a practical development of a Christian Education curriculum in the home and in the church, the training of Bible teachers for church related ministries, and the developing of spiritual gifts within the church.

VII. Pastoral Administration

- A. Theology of Administration
- B. Mechanics of Administration

GOAL: The goal of this area is to develop an understanding of the Biblical principles of administration and leadership, understanding the goals, strategy, and oversight (e.g., of time, body life [Ephesians 4:11-16], correspondence, and delegating responsibility).

V. PROMOTION

This past year has been one of promotion through program. We have reached over 100 churches with the missions' program of Christian Education and Publications. Conferences on officer training, Christian Education, personal ministry, and family and marriage seminars have opened numerous doors for the CE/P staff and Committee.

The new adult and youth materials, the *Youth Ministry Manual* plus the joint-venture of Great Commissions Publications have given us a ministry to almost all of our PCA churches in some way and even beyond our own boundaries to other fraternal denominations.

VI. FAMILY MINISTRIES

The CE/P Committee is committed to the task of ministering to families in order to assist them in maintaining distinctively Christian homes.

In response to the General Assembly's instructions, the CE/P Committee is planning a denomination-wide Family Conference for July 10-14, 1978. The stated purpose of the conference is "to bring PCA families together for instruction, inspiration, and fellowship."

In order to gain input from the other program committees of the General Assembly, the Subcommittee on Family Ministries has included in its membership one committee member each and one staff person each from the Committee on Mission to the U.S. and the Committee on Mission to the World.

Under the direction of the CE/P staff, the conference will be held at Covenant College, in Lookout Mountain, Tennessee. The cost will be \$25.00 per family for registration plus the room and board charges made by the college.

The main speaker will be the Rev. Francis Nigel Lee, PCA minister. He will be speaking each of the four evenings. There will also be a worship service each morning which will be led by PCA ministers from Mission to the World and Mission to the U.S.

Nine seminars are scheduled for the mornings which will cover subjects designed to guide Christians in their responsibilities in the home and in the church. Each adult will register for two of the seminars. Activities for the children will take place during the seminar periods.

The afternoon hours will be left unstructured in order to encourage families to spend time together.

Plans have begun for future Family Conferences. The 1979 conference will be July.

VII. CONTINUING EDUCATION

More than 75 pastors attended the annual Continuing Education Conference in Montgomery last March. The Rev. Edmund P. Clowney and the Rev. Joel Nederhood were this year's speakers. Those present were given excellent material on preaching Christ in a contemporary world.

This third of the annual conferences continues to receive enthusiastic response from those ministers present.

We encourage each local session to consider making it possible for the minister/s to attend.

VIII. MEDIA

The CE/P has been developing its media program during the past year. In accordance with two concurring General Assemblies the denominational magazine the *PCA Messenger* has been approved.

Over 22,000 copies are being printed bi-monthly with over 20,000 being mailed directly to homes requested by local sessions. We anticipate another 5,000 to 10,000 this year. Response has been favorable as we have attempted to use the magazine as the news magazine for the PCA.

We are attempting to give each program committee equal news coverage in an attempt not only to show the oneness of the church's missions but also to keep our members aware of the church news. We are not competing with other publications but rather attempting to keep the denominational news before our people.

The original plan called for a monthly magazine; however, because of lack of funds we requested the Fifth General Assembly to allow us to publish a bi-monthly until such funds were available.

We are at a point of being encouraged to return to the monthly schedule. A denomination as large as ours, almost 70,000 members, needs to keep the members aware of the news and programs of the Church.

The Christian Education staff and Committee believe that such efforts will not only provide information, but also serve as a call to prayer on behalf of our mission. We believe we have an opportunity to keep before our membership both the oneness and the vastness of our task in the PCA.

We hope to be able to offer the magazine on a monthly basis this year, and from all indications we believe support will come for this vital part of the program of CE/P.

In keeping with the plan originally approved by the Fourth General Assembly, the *PCA Messenger* is a news magazine with some features but no editorializing, as such. Our desire is not to go to subscription, but view the *Messenger* as part of the mission of CE/P in ministry to the needs of the Church.

If members are not receiving the magazine, their names and addresses should be sent to CE/P of PCA, 1020 Monticello Court, Montgomery, AL 36117. Any information on denominational happenings will be appreciated by the staff.

IX. FINANCES

The CE/P programs received only 64% of its projected 1977 budget. Many churches and individuals were faithful in supporting the work.

God is the owner of His creation and His work is done in spite of man's shortcomings. We were able to have our most productive year, as far as curriculum is concerned. Profits made from vast sales of WIC study guides enabled the production of new materials without having to depend completely on the general budget.

We are excited and pleased that a number of our people are beginning to see the mission of CE/P as a vital function of the Church.

We are attempting to strengthen our news coverage of the denomination, develop an audio library, and continue to broaden our program and materials. Support from the denomination will enable us to move forward with our assigned task.

We are praying for 100% of our 1978 budget, which is not unrealistic, if our people see the vision of the importance of our work.

X. RECOMMENDATIONS

1. That the Minutes for the Committee of Christian Education and Publications be approved.
2. That the proposed budget for 1979 be approved as presented by the Administration Committee.
3. That the Rev. Charles H. Dunahoo be elected Coordinator for Christian Education and Publications for 1979 and that his staff be highly commended for the work during the year.
4. That the Committee on Christian Education and Publications be formally known as the Committee on Mission of Christian Education and Publications and the *BCO* Chapter 15:12 be editorially changed.
5. That the WIC be highly commended for the generous support of the Youth Ministry Manual project in 1977.
6. That the 1979 Love Gift for M-TW, special church building projects in Mexico and Ecuador be approved.
7. That the General Assembly approve the statement on the Relationship of the Church to Higher Education contained in III Part One of the CE/P Report, assigned by the Fifth General Assembly.
8. That the General Assembly approve the statement on Federal Aid and Control in III Part Two of the CE/P Report, assigned by the Fifth General Assembly.
9. That the General Assembly approve the statement on Covenant College Philosophy of Education as being consistent with our faith and life as contained in III Part Three of the CE/P Report, assigned by the Fifth General Assembly.
10. a. The General Assembly approve the proposed plan of joint governance of Covenant College, as amended, as contained in III Part Four of the CE/P Report and proceed to elect six Trustees to the Board of the College.
- b. The following reports be considered prior to the third vote as per part 3, paragraph 3 of the Proposal:
 1. A report be prepared by the CE/P Committee regarding conformity to the Scriptures and the Westminster Standards in the hiring of faculty.
 2. A report be prepared by the Committee on Administration concerning the financial base of the PCA and how this commitment has affected our Permanent Committees.
11. That the General Assembly approve the monthly publication of the *PCA Messenger*, beginning in September in accordance with the original plan adopted by the Fourth General Assembly, pg. 85 no. 16.
12. That the Committee for Christian Education and Publications do the following during the coming year regarding Diaconal Ministries:
 - a. Further evaluation of the operations of each of the NAPARC Assembly level diaconal committees with a view toward establishing procedures in this area that are compatible with and helpful to the particular needs and structure of the PCA;
 - b. Discuss with MUS and MTW the possibilities of coordination of PCA resources in meeting diaconal needs in their areas of ministry;
 - c. Development of instruction resources and aids for the training of deacons, and in educating and motivating members of the PCA to Christian response to those in extraordinary need ("the poor, the orphan, the widow") both within the church and in the world around them;

- d. Evaluation of the need for communication between local churches, presbyteries, and at the Assembly level regarding needs, resources, and activities in the area of diaconal concerns;
 - e. Appoint two delegates to the NAPARC conference on diaconal ministries to be held in October, 1978, in Chattanooga, Tennessee;
 - f. That Presbyteries of the PCA be encouraged to organize committees on diaconal concerns after the pattern of the Orthodox Presbyterian Church or the Christian Reformed Church, for meeting the needs within the presbytery;
 - g. That local church diaconates be encouraged to take advantage of the resources and examples of diaconal works mentioned in this report and consider the possibilities for both broadening and deepening the diaconal ministries of their particular churches.
13. That Resolution No. 10 from the 1977 General Assembly be answered by the previous recommendation.
 14. That the report of the 21 man Sub-Committee on Theological Education and Uniform Curriculum be answered in the following manner:
 - a. That the first section on Biblical Education be approved (i.e., IV, Part one of CE/P Report)
 - b. That the second section on Christian Doctrine be approved (i.e., IV Part two of CE/P Report)
 - c. That the third section on Practical and Personal Theology be approved (i.e., IV Part three of CE/P Report)
 - d. That the Coordination and implementation plan be approved with the following procedure:
 1. That the Committee for Christian Education and Publications be authorized to work with the seminaries which the General Assembly endorses, toward having them help coordinate the 3 + 1 or 2 + 2 programs with the seminaries' requirements to the end that they would grant the Master of Divinity Degree to PCA candidates.
 2. That the General Assembly authorize the establishment of a Certification Committee for the purpose of examining all the theological training programs operated by presbyteries of the PCA, and to certify programs to grant certificates indicating satisfactory completion of the Uniform Curriculum according to approved standards. This committee's membership is to be elected annually from presbyteries with approved programs having at least one year of tutorial training. Presbyteries are completely responsible for all trials relative to licensure and ordination of candidates to the Gospel ministry. The Committee shall make an annual report to the General Assembly through the Committee for Christian Education and Publications, indicating: 1) the degree of uniformity in the equality of instruction in the various presbyteries and seminaries; 2) an assessment of the educational strengths of the program at the time the report is prepared; 3) an assessment of the educational weaknesses of the program at the time the report is prepared; and 4) what actions the General Assembly needs to take to safeguard or improve the quality of the program as an effective means to prepare candidates for the Gospel ministry.
 3. That at least 2 years' residence in approved seminaries, or approved theological study centers with full-time resident theologian(s), be required in the approved curriculum. (This is an initial recommendation to which the fully non-Seminary four-year tutorial program may be added as the church matures in its ability to properly execute the educational task.)
 4. That the Uniform Curriculum, as adopted by the General Assembly, be understood as that which is intended by the words "an approved course of theological studies" as found in 22-4 of the *Book of Church Order* (p. 32).
 5. That since the purpose of training is to equip men for their task and not simply show a record of having taken certain courses of study, an individual may request a comprehensive examination to demonstrate his competence in any particular course of study, which, if satisfactorily passed, may stand in lieu of studying the prescribed material.
 6. That the Sub-Committee on Theological Education be continued for one year and that it be authorized to give preliminary approval to presbytery training programs so that presbyteries may be able to elect representatives to the certification committee and to evaluate this uniform curriculum in theological education in light of information secured from existing seminaries, theological centers, and educational models already drawn by accrediting agencies and sister denominations.
 15. That March 5-7, 1979 and alternate dates of March 12-14, 1979 be approved for the Fourth Annual Minister's Continuing Educational Conference.
 16. That all sessions and members of the PCA be encouraged to make full use of the programs, materials, and counsel of the Committee and staff of CE/P.
 17. That overture No. 8 from 1977 General Assembly be assigned to the Committee of Bills and Overtures.

**MINORITY REPORT
COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS**

We, the undersigned members of the Committee for Christian Education and Publications, believe that our entrance, as a denomination, into an official relationship with Covenant College is premature at this time. The reasons are as follows:

1) With all the pressing financial needs facing the PCA as a young denomination and in the absence of a thorough study of our financial base, we do not feel that we are ready to proceed with such a monumental undertaking.

2) During the brief time between the 1977 and 1978 Assemblies, there has not been sufficient study given to all the complicated issues involved. One particular issue in the report concerns the hiring practices of the college.

3) We also believe that a definite statement by the board of trustees of the college regarding federal aid should be presented to the Assembly. We want to know whether a change in principle has taken place in the board's thinking or whether the board is simply backing away from some forms of federal aid at the present time because of specific problems of interference by government agencies and because of opposition to federal aid in the PCA.

4) Covenant is in a transition period from one administration to another, and we believe that the PCA should have the opportunity through its Christian Education Committee to discuss with Covenant's new president his vision for the future of the college.

For these reasons we oppose the present plan of joint denominational control of Covenant College.

Michael Schneider
Robert Ostenson

**SUPPLEMENTAL REPORT OF THE
COMMITTEE FOR CHRISTIAN EDUCATION & PUBLICATIONS
Report on PCA Equity in Great Commission Publications, Inc.**

Your Committee for Christian Education and Publications provided \$109,200.00 in financial support to the operations of Great Commission Publications, Inc. in 1977. This support has been treated as expense of the Committee and income of Great Commission Publications. The equity interest of PCA in the joint venture is equal to 50% of the total equity (fund balance) pursuant to the merger agreement with the Orthodox Presbyterian Church. The following summary of financial data was prepared from the venture's annual audit report for its year ended June 30, 1977:

Financial position:	
Total assets	\$254,742
Less total liabilities	201,408
Equity — fund balance	<u>\$ 53,334</u>
Income and fund balance:	
Sales \$225,357 less cost of goods sold \$221,777	\$ 3,580
Selling & other operating expenses	<u>215,857</u>
Net loss from operations	(\$212,277)
Contributions from PCA and others	<u>206,110</u>
Net loss for the year	(6,167)
Add beginning fund balance, June 20, 1976	<u>59,501</u>
Fund balance end of year, June 30, 1977	<u>\$ 53,334</u>

A copy of the audit report is on file at the office of Committee for Christian Education and Publications and is available for review by any member of PCA.