

MINUTES OF THE  
154th GENERAL SYNOD

**REFORMED**  
**PRESBYTERIAN**  
**CHURCH**  
EVANGELICAL SYNOD



HELD AT GLEN EYRIE  
COLORADO SPRINGS, COLORADO

MAY 21-27, 1976

*OFFICERS OF THE 154TH GENERAL SYNOD*

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Evangelical Presbyterian Church  
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Newark, DE 19711

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## PREFACE TO SYNOD MINUTES

These minutes, according to action of the 153rd General Synod, are to be distributed free to all ministers, "one copy to every church (whether for clerk of session or church library), plus additional copies for each \$50 contributed to Synod during the last fiscal year up to a total number of elders." (cf. p. 19f). Having made the calculations with the assistance of Treasurer Charles W. Donaldson, the Stated Clerk has sent copies to the pastor of each church. In addition, the 154th General Synod authorized sending copies to each elder commissioner who was in attendance at Synod. (p. 17). Additional copies are also available at a nominal charge for others who wish to have them from the Office of the Stated Clerk.

Tuesday was an outstanding day for us. The long debates on deacons and the role of women in the church showed a level of sanctification that greatly magnified the Lord our God. One cannot but praise the Lord for the marvelous control everyone exercised over the tongue and the emotions even when sharp disagreements occurred. May the gracious Holy Spirit continue to teach us through His Word and calm our spirits as He leads us further into the truth in our continued studies and actions during the next year.

It is gratifying to see the level of involvement of our elders. Although distance may have played a part in having fewer commissioners in attendance, the ratio of ministers to elders was the best ever at 2.56.

When quoting Minutes of Synod, caution should be exercised as to whether the reports were merely received or if they have been adopted. In some cases, study papers have been assigned and they are the product of the particular committee unless the action stated by the minutes is that they were adopted as the position of the church. When they are sent to presbyteries for study, it still may not be considered the position of the church.

These minutes are published with the prayer that the church of the Lord may be edified by them and the Lord of the church magnified through them.

—PRG

## **ACTIONS FOR PRESBYTERIES AND SESSIONS**

The 154th General Synod sent down to presbyteries and sessions several matters for action, study, and discussion. Please note the following matters that need attention:

- A. Proposed Amendments to FOG . . . . . Pages 56f, 58, 60-64
- B. Study Papers presented at Synod:
  - Ecclesiastical Separation . . . . . 144-162
  - Role of Women in the Church . . . . . 65-112
  - Work of Holy Spirit . . . . . 140f
- C. Overtures—Responses and Actions . . . . . 10, 58, 134, 142f, 178ff
- D. Presbytery Records . . . . . 169ff

**MINUTES**  
**of the 154th General Synod**  
**Reformed Presbyterian Church, Evangelical Synod**  
**held at Glen Eyrie**  
**Colorado Springs, Colorado**

**FRIDAY MEETING**  
**May 21, 1976**

The 154th General Synod of the Reformed Presbyterian Church, Evangelical Synod, was opened at 8 p.m. at Village Seven Presbyterian Church. The Reverend Mr. Douglas Lee led the congregation in singing "Praise to the Lord, the Almighty, the King of Creation." The Reverend Mr. E. T. Noe offered the prayer of invocation after which the host pastor, the Reverend Mr. William B. Leonard, gave a word of welcome to the commissioners and guests. After the singing of "O Lord By Thee Delivered," The Reverend Dr. Paul R. Gilchrist led in the offertory prayer and an offering was received for Synod. The hymn "Before Jehovah's Awful Throne" was sung, and Mr. Noe read Isaiah 59:15b-21. The retiring moderator, the Reverend Mr. Paul H. Alexander, gave a challenging message on "Assurance of Victory," emphasizing the encouraging thoughts of Isaiah 59:21. Synod then sang "Here, O My Lord, I See Thee Face to Face," and the Reverend Mr. Lynden H. Stewart led in the celebration of the Lord's Supper, preceded by the Koinonia group singing "O Sacred Head Now Wounded." The worship service was concluded with the singing of "Amazing Grace," and the apostolic benediction pronounced by Mr. Stewart.

After a ten-minute recess, Mr. Alexander called the Synod to order, asking elder John VanVoorhis to lead in prayer. After establishing the roll of commissioners, the floor was opened for nominations for moderator. The Reverend Messrs. Edward A. Steele III, Charles N. Holliday, Jr., and Robert F. Auffarth were nominated. Standing Rule XI, 4 was suspended in order to enable Synod to vote by a show of hands. In a runoff, Mr. Auffarth was elected. Mr. Holliday was elected as vice-moderator by white ballot. For assistant clerk, the Reverence Mr. William Wolfgang and elder Gerald Hardcastle were nominated. Mr. Wolfgang was elected. After several announcements, Synod adjourned with prayer by the Reverend Mr. Stephen Smallman.

**SATURDAY MEETINGS**  
**May 22, 1976**

At 8 a.m., a devotional service was conducted by Moderator Robert F. Auffarth, who led in the singing of "Great Is Thy Faithfulness," and the read-

ing of Romans 13:1-5; 1 Timothy 2:1-5. Several men led in a season of prayer for our nation. Synod was called to order with constituting prayer by the Moderator at 8:15.

Elder Russ Reid of the Village Seven Church and Conference Director at Glen Eyrie, introduced Mr. James Downing, Chairman of the Navigators' Board of Directors, who brought a word of welcome.

## FORMATION OF ROLL AND ATTENDANCE

Name of Commissioner by Presbytery	Present at first meeting	Present at last meeting	Present but not at first or last meeting	Name of Commissioner by Presbytery	Present at first meeting	Present at last meeting	Present but not at first or last meeting
<b>CALIFORNIA PRESBYTERY</b>				<b>D. W. Hein</b> x x			
<i>Teaching Elders</i>				<i>Ruling Elders</i>			
L. G. Andres		x		S. Bradford	x	x	
J. Buckley	x	x		L. Brown	x	x	
R. B. Needham	x	x		J. M. Shofner	x	x	
<b>DELMARVA PRESBYTERY</b>				<b>GREAT PLAINS PRESBYTERY</b>			
<i>Teaching Elders</i>				<i>Teaching Elders</i>			
D. A. Aquila	x	x		F. S. Campbell	x	x	
R. F. Auffarth	x	x		B. McWilliams	x	x	
G. L. Blomquist	x	x		R. A. Wildeman, Sr.	x	x	
G. R. Bragdon	x	x		<b>ILLIANA PRESBYTERY</b>			
A. L. Herries	x	x		<i>Teaching Elders</i>			
B. T. Hubbard	x			J. R. Caines	x	x	
W. Kirwan	x			S. B. Ford	x	x	
W. A. Mahlow	x			W. George	x	x	
N. Malkus	x	x		R. W. Graham	x	x	
H. W. Mischke	x	x		T. F. Jones	x	x	
M. Pett	x	x		D. R. McDonough	x	x	
S. Smallman	x	x		J. B. Payne	x	x	
F. Smick, Jr.	x	x		H. C. Stigers	x		
J. M. Tedford			x	<i>Ruling Elders</i>			
<i>Ruling Elders</i>				J. T. Fullerton	x	x	
R. C. Chewning	x	x		C. McIntyre	x	x	
J. Christie	x	x		<b>MINI PRESBYTERY</b>			
J. A. Crumbaker	x	x		<i>Teaching Elders</i>			
W. M. Kautz		x		A. Baldwin	x	x	
W. A. Shoemaker	x			F. P. Crane	x	x	
H. Taylor	x			F. S. Dyrness, Jr.	x	x	
<b>FLORIDA PRESBYTERY</b>				E. A. Steele III	x		
<i>Teaching Elders</i>				<i>Ruling Elders</i>			
J. Conrad	x			W. Lynn	x		
L. L. Donaldson	x			E. W. Witmer	x		
W. H. Folds, Jr.	x	x					
R. M. Gray	x	x					
D. C. Harris	x						

*Name of Commissioner by Presbytery*

*Present at first meeting*

*Present at last meeting*

*Present but not at first or last meeting*

**MID-WEST PRESBYTERY**

*Teaching Elders*

W. O. Armes		x	
H. R. Baker	x		
W. S. Barker	x	x	
P. H. Cross	x	x	
T. H. Egbert	x	x	
D. L. Gardner	x		
W. L. Gienapp	x		
C. B. Holliday III		x	
R. W. Hunt	x	x	
J. P. Kern	x	x	
D. H. Linden	x	x	
J. M. MacGregor	x	x	
D. J. MacNair	x	x	
W. H. Mare	x		
E. A. Middelmann	x	x	
A. F. Moginot Jr.	x	x	
E. T. Noe	x		
M. Parker	x	x	
R. G. Rayburn	x		
C. Todd	x	x	
W. B. Wallis	x	x	

*Ruling Elders*

R. Friewald	x	x	
L. C. Gardner	x	x	
H. M. Kennedy	x	x	
P. M. Lancaster	x	x	
M. Peacock	x	x	
G. D. Shaw	x	x	
A. Strango	x	x	

**NEW JERSEY PRESBYTERY**

*Teaching Elders*

H. T. Cross	x	x	
G. Jaggard II	x		
J. Palmer	x	x	
G. R. Parkinson	x	x	
J. A. Smith	x	x	
R. Wescher	x	x	

**NORTHEAST PRESBYTERY**

*Teaching Elders*

E. R. Eckerson	x		
R. Edmiston	x		
R. G. Hamilton	x	x	
A. L. Kay	x		
R. W. Tyson	x	x	

*Name of Commissioner by Presbytery*

*Present at first meeting*

*Present at last meeting*

*Present but not at first or last meeting*

J. Vance	x	x	
M. Weiford	x		
<i>Ruling Elders</i>			
E. W. Smith	x	x	

**PACIFIC NORTHWEST PRESBYTERY**

*Teaching Elders*

G. Ackley	x	x	
J. Hoogstrate		x	
D. E. Lee	x	x	
S. W. Leonard	x	x	
J. C. Martin	x	x	
W. D. McColley	x	x	
W. J. Swenson	x	x	
W. H. Woodson	x	x	

*Ruling Elders*

F. Bjorkman	x	x	
R. F. Mercer	x		
P. C. Whitener	x	x	

**PHILADELPHIA PRESBYTERY**

*Teaching Elders*

H. Burkhart	x		
J. P. Clark, Sr.	x	x	
J. T. DeBardeleben	x	x	
F. S. Dyrness, Sr.	x	x	
W. G. Phillips	x		
E. Potoka	x	x	
J. L. Ransom	x	x	
W. Siddons	x	x	
G. W. Smith	x		
G. Tonnessen	x	x	

*Ruling Elders*

C. R. Aument	x	x	
M. E. Brown	x	x	
D. R. MacKenzie	x	x	
L. C. Perry	x	x	
F. Pletscher, Jr.	x	x	
C. A. Richardson	x		
J. H. VanVoorhis	x	x	

**PITTSBURGH PRESBYTERY**

*Teaching Elders*

W. J. Brooks	x	x	
C. B. Holliday, Jr.	x	x	
R. L. Raines	x	x	
D. Rogers	x	x	
R. F. Rowe	x	x	

<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>	<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
P. W. Taylor	x	x		M. W. Evans	x	x	
T. E. Troxell	x	x		A. Lutz	x		
S. S. Ward	x	x		S. Lyra, Jr.	x		
C. L. Winkler		x		G. Malkus	x	x	
W. Wolfgang	x	x		W. G. Mietling	x	x	
<i>Ruling Elders</i>				J. S. Sickert	x	x	
R. L. Anderson	x			L. H. Stewart	x	x	
H. C. Harris	x	x		R. Tevebaugh	x		
C. R. Thompson	x	x		L. H. Withington	x	x	
				<i>Ruling Elders</i>			
<b>ROCKY MOUNTAIN PRESBYTERY</b>				J. B. Clemmer	x	x	
<i>Teaching Elders</i>				J. A. Delk			x
R. A. Case II	x	x					
R. Kamrath	x			<b>SOUTHERN PRESBYTERY</b>			
H. J. Larsen	x			<i>Teaching Elders</i>			
W. B. Leonard, Jr.	x	x		W. B. Acker	x	x	
W. E. McNutt	x			P' H. Alexander	x	x	
T. L. Nixon	x			C. W. Anderson	x		
J. Perry	x	x		R. H. Cox	x		
J. C. Pickett	x	x		P. R. Gilchrist	x	x	
A. E. Scott	x	x		W. C. Hogan	x	x	
W. A. Shell	x	x		J. Hurley	x	x	
J. E. Singleton	x	x		G. C. Miladin		x	
J. Wiest			x	R. G. Watt	x	x	
<i>Ruling Elders</i>				<i>Ruling Elders</i>			
G. W. Adams, Jr.	x	x		M. D. Barnes	x		
F. G. Carr, Jr.	x			J. Belz	x	x	
E. A. Gorab	x			C. W. Donaldson	x	x	
G. F. Hardcastle	x			E. A. Duple	x		
C. Parsons	x			D. L. Graham		x	
O. E. Peterson		x		<b>SOUTHWEST PRESBYTERY</b>			
G. M. Turner	x			<i>Teaching Elders</i>			
A. Vigil	x	x		R. A. Petterson	x	x	
				K. Thurman	x		
<b>SAHARANPUR PRESBYTERY</b>				T. Waldecker	x	x	
<i>Teaching Elders</i>				<i>Ruling Elders</i>			
E. C. Singh	x	x		C. W. Breeding		x	
				J. W. Cleary	x	x	
<b>SOUTHEAST PRESBYTERY</b>				R. Cronshey		x	
<i>Teaching Elders</i>				T. J. Powers	x	x	
D. Alexander	x	x					
T. G. Cross	x						

It will be noted that there were 136 teaching elders and 53 ruling elders in attendance who were certified by their presbyteries. This was 31 ministers less than the previous year, and 12 ruling elders less. The ratio this year was

2.56 ministers to every ruling elder commissioner. Other presbyters were present who were either seated as corresponding members or visiting brothers. (See below).

### ADOPTION OF THE DOCKET

By motion the docket was adopted as presented.

### SEATING OF CORRESPONDING MEMBERS AND VISITING BROTHERS

During the course of Synod the following men were seated by proper motion as indicated:

*Corresponding Members:* Rev. James L. Bosgraf, fraternal delegate of the Orthodox Presbyterian Church, Rev. Wayne Buchtel, fraternal delegate of the Presbyterian Church in America, Rev. George R. M. Gilchrist, Mr. Duane Harder, elder and fraternal delegate of the Presbyterian Church in America, Rev. James R. Kok, representative for the Christian Reformed Church, Rev. Stanley Mast, representative for the Christian Reformed Church, Rev. Paul McCracken, fraternal delegate of the Reformed Presbyterian Church of North America, Rev. G. Aiken Taylor, fraternal delegate of the Presbyterian Church in America, and J. David Winscott.

*Visiting Brothers:* Mr. William G. Crowder, Rev. Andrew W. Creswell, Mr. Keene Daiss, Mr. Charles "Chip" howell, Mr. Virgil Johnson, Mr. Vernon A. Miller, Mr. Randy Nabors, Mr. Russ Reid, Mr. Dan Rowton, Mr. David Seymour, Mr. Dan Wachsmuth, Mr. Stephen J. Wilson.

### APPOINTMENT OF STANDING COMMITTEES

The moderator announced the appointment of the following commissioners to serve of the committees:

#### *Attendance and Expense*

Charles Donaldson, chairman

Clifford McIntyre

Douglas Lee

Lee Perry

#### *Memorials Committee*

Lynden Stewart, chairman

John Christie

James Conrad

Charles Holliday

Bob Needham

Mack Weiford

#### *Bills and Overtures*

Paul Alexander, chairman

Charles Anderson

Will Barker

Farrell Bjorkman

Richard Chewning

Gerald Hardcastle

Franklin Dyrness

George Miladin

William McColley

Harold Mare

Jim Perry

Frank Smick

Paul Taylor

Hurvey Woodson

*Presbytery Records*

In addition to the existing committee, the following were named to fill the place of those absent:

Bill Acker  
Peter Cross  
Frank Carr  
Steve Leonard  
Philip Lancaster

*Resolutions Committee*

Dick Watt, chairman  
Render Caines  
Richard Mercer  
Glenn Parkinson  
Wygant Smith

## OVERTURES AND COMMUNICATIONS

*OVERTURE A—Against the Ordination of Women*

The Southwest Presbytery respectfully overtures the 154th General Synod meeting in Colorado Springs in May 1976 to go on record as favoring the status quo and that no women ever be ordained to *any* church office: elder, pastor, or deacon.

This action taken at our Fall Presbytery meeting held October 10-11, 1975, in Minco, Oklahoma.

*OVERTURE B—Instruction Not to List Names of Insureds*

*OVERTURE C—Admonish Dr. Arthur Glasser*

*OVERTURE D—Clarify Definitions Associate, Assistant, Co-Pastors*

*OVERTURE E—Guidelines Regarding Beverage Use of Alcohol*

*OVERTURE F—Clarify Status of Elders of Mission Churches*

*OVERTURE G—Change FOG re. Status of Members and Elders of Mission Churches*

*OVERTURE H—Vote Again on Plan of Union in 1977*

*OVERTURE I—Change FOG re. Status of Minister*

*OVERTURE J—Propositions re. Amsterdam Philosophy*

Several communications requesting excuses and giving greetings were referred to the Attendance and Expense Committee by common consent.

### *ACTION*

By proper motion Overture A was received for information only. Overtures B-E and H-J were referred to the Bills and Overtures Committee and Overtures E and G were referred to the FOG Committee.

## PRELIMINARY REPORT OF NOMINATIONS COMMITTEE

Nominating committee chairman, Rev. Robert Hamilton, circulated the preliminary ballot for agencies and committees.

## STATED CLERK'S REPORT

### Fathers and Brothers:

Another year has passed with a myriad of matters to take care of: correspondence, coordination, cracking the whip, and such like. Starting with the post-synod activity of getting the minutes out, let me acknowledge again the help that Joel Belz has been in getting camera-ready copy for our printer Bill Cross, who in turn helped in getting the minutes out in August. At this juncture, let me point out some errors that need correcting:

### ERRATA FOR MINUTES 1975

On page 17, second paragraph under *ACTION*: delete "and carried."

On page 84, delete reference "(p. 64,65)"

On page 194, add "Arthur E. Scott" to *Rocky Mountain Presbytery*

On page 278, on Ruling Elders Committee, delete Vannoy and add "John B. Paist, William Shay"

On page 288, middle of page, under Stated Clerk's address. strike "Underwood, ND 58576"

On page 315, include: *Young, Bruce* (Susan)

With a total ministerial membership in our presbyteries of 359, I would again advise Synod that presbyteries should plac to elect 80% of their ministers commissioners for the 155th General Synod. This means that they should also elect an equal number of ruling elders. If commissioners are to receive the reports to Synod, their names and addresses should be sent to my office by April 22, 1977.

There have been only about a dozen vacant pulpits this year, with less than that currently open. However, there are quite a large number of available candidates whose names I make available to pulpit committees on a confidential basis. Recently, I have had requests for placement into assistantships. Therefore, I would like to ask those churches looking for assistants or associate pastors to please let me know of any openings.

In preparing the reports to Synod this year, I have received excellent cooperation from committee chairmen and agency executives. Each year, however, there are reports that don't get to us usually for some very good reason.

### AMENDMENTS TO FORM OF GOVERNMENT AS OF 1976

On the changes in the Form of Government sent down from Synod last year, fifteen of the seventeen presbyteries took action; Northeast and Saharanpur have not reported. The fifteen presbyteries reported affirmative action on all eleven changes (listed below) with the following exceptions:

Great Plains did not vote on item 6. Michigan-Northern Indiana and Southern voted negative on items 8 and 11. Southeast took no action on item 9. The amendments which follow should be declared adopted by action of this Synod:

1. In the *Book of Discipline* VII, 6, p. 17: Delete the words “be dropped or suspended” and substitute the words, “have his name erased” (This makes the terminology consistent in sections 2-6).

2. In FOG II, 5, p. 5: Delete the word, “over” and add “and older” after the word “age,” (this brings the statement into agreement with the expression found in FOG II, 7, b, p. 7.

3. Recast FOG II, 10, o, p. 14 to read: “Covenant children may become communicant members upon confession of faith. Other members may be added to the church by confession of faith, or by reaffirmation of faith, or by letter of transfer and reaffirmation of faith from a church not deemed heretical.” (The mention of “covenant children” brings to mind FOG II, 3, and it is to be anticipated in the providence of God, that these “non-communicant members,” the covenant children will come to profess faith in Christ and become communicant members.)

The Form of Government Committee calls the attention of the Synod to the fact that our present printing in FOG II, 10, 3, p. 12 has inadvertently omitted after the words, “pastor or moderator,” the words “or a public announcement by the pastor or moderator.” The paragraph should then continue as currently printed, “at a public meeting . . .” (Earlier editions of FOG show the missing words.)

4. Add as FOG II, 12, p. 15, the following:

“The process for the election of elders and deacons in all groups of believers which are being assisted by presbytery in becoming particular churches (refer to Form of Government II, 9, c) shall be carried out in the following manner:

(a) Every candidate for election shall be examined by presbytery or its commission before elections are conducted. Those qualified by presbytery shall be presented to the group for election. Then the presbytery shall conduct the election and proceed to ordain and install those elected.

(b) Each election thereafter shall be conducted by the church and the period between nominations and elections shall be sufficient for adequate training and examining of all nominees.

Amend the present FOG II, 12 to read “II, 13”

Amend the present FOG II, 13 to read “II, 14”

5. In FOG II, 12, b, p. 15: Change the number “6” to “7”. (The printed reference in the 1973 edition is inaccurate.)

6. Chapter V, 5, b, paragraph 2 of the Form of Government is amended to read as follows:

“Judging that there is no obvious impediment to prevent his progress to licensure, and that the candidate is committed to develop the Biblical qualifications for the eldership and to live a life of piety and service, and that the candidate apparently is blessed with at least some of the gifts and talents necessary for serving as a teaching elder, the presbytery may cause the candidate’s name to be enrolled as under its care, and then by committee or otherwise, shall diligently seek to guide him in his further education and preparation, *which may include opportunities for the public ministry of*

*the Word under the supervision of presbytery.”*

7. In the change effective at Synod, June, 1975, in FOG V, g. p. 33: put an s at the end of the word, “candidate,” and revise the sentence beginning with the words, “The trial . . .” to read “The trial of the *individual* candidate’s talents shall be . . .”

8. FOG V, 5, s (p. 37f) is changed to read, “There are cases in which the ordination of a minister is not accompanied by installation in a pastoral charge, as when the candidate expects to serve as a pastor in some remote region, as a foreign missionary, as a missionary in national missions, as a chaplain, as an evangelist, or those whom Presbytery deems of overriding value to the ministry of the Church (as theological teachers, as principal administrators of the agencies of the Church or men who serve in some other capacity within the proper scope of the functions of the ministry). In such cases . . .” (The parts deleted were the following: “as a teacher of biblical subjects, as an administrator in Christian education or in missions.”)

9. Insert between the two present paragraphs of FOG, V, 6, f the following paragraph: “If a minister in good standing is not exercising a recognized ministerial function, his presbytery at its discretion may place him on a roll of inactive status of the ministry. While in this status his exercise of the privileges and responsibilities of the teaching elder (sacraments, weddings, voting in presbytery and Synod) is rendered inactive. He may become a member of a local congregation and at its discretion may be elected to and installed in the position of ruling elder. If appointed a delegate from the session to presbytery or Synod he may vote on issues before those courts. If such a man desires to return to the active status of the ministry, he may do so on the basis of an appropriate call and be reinstated after examination by presbytery without the necessity of reordination.”

10. In the first sentence of the last paragraph of FOG V, 6, f the word “two” should be inserted before “years” in accord with the Book of Discipline, VII/12.

11. FOG V, 6, j (p. 40) is changed to read, “Ministers who are neither pastors nor evangelists/missionaries, but who are biennially recognized by their Presbytery as being genuinely engaged in the work of the ministry have exactly the same rank as the pastors in the courts of the Church . . .” (The part deleted was the following: “such as teaching, Christian educational or missionary administration and evangelism at home or abroad. . .”)

#### AMENDMENTS TO STANDING RULES

On page 190 of the *Minutes of the 153rd General Synod*, the Audit committee recommended that the “standing rules be changed to allow the CPA audits to be submitted to the office of the stated clerk of Synod and be made a part of his annual report to Synod and . . . that the audit committee be terminated as a standing committee of Synod.” In keeping with this recommendation, I would submit that Synod amend SR XV by deleting section 1,b and changing c, d, and e, to b, c, and d respectively, and that chapter IV be amended by adding between paragraphs 2 and 3, “He shall receive

copies of the official audits of agencies and committees of Synod and report this to the next General Synod.”

Assuming that the 154th General Synod approves the above changes, I hereby report having received a copy of the audits of the following agencies and committees:

Board of Trustees	Covenant Theological Seminary
Board of Home Missions	National Presbyterian Missions
Reformed Presbyterian Foundation	Christian Training, Inc.
Pension Fund	Covenant College

### PARITY IN PRESBYTERY

For several years now, we have been operating in Synod with the principle of parity as represented in the expression “*with an equal number of elders from each presbytery.*” This phrase has moved us from the virtual prelatic presbyterianism to the more democratic representation by “*presbuteroi.*” However, in some of our presbyteries this is not the case. I hereby now submit in concrete form what I have only suggested several times before. I would recommend that the Form of Government, III, 1, paragraph 2 be replaced by the following:

“Every congregation shall be represented by at least one ruling elder. Ruling elder representation shall be based on (a) one elder for every three hundred members or fraction thereof, or (b) an equal number of ruling elders as there are ministers, whichever be the greater.”

It will be noted that alternative (a) is the basic ratio presently found in the FOG. Alternative (b) simply insures the potential of parity on the presbytery level.

In concluding my report to Synod, let me remind the commissioners that my term of office expires after this year. Accordingly, the Administrative Committee of Synod should review the job description and my performance in office and then make appropriate recommendations to Synod for action next year. I have considered it a pleasure to serve all of you in this capacity during these past five years. I continue to present my work as a *latreia* to our sovereign covenant Lord.

Respectfully and Submissively,  
Paul R. Gilchrist, Stated Clerk of Synod

### ***ACTION***

1. Synod declared the FOG changes adopted.
2. The Standing Rules terminating the Audit Committee and making other changes were adopted.
3. The recommended change of FOG on Parity of Presbyters was referred to the FOG Committee.

## ADMINISTRATIVE COMMITTEE REPORT

At the request of the chairman, Dr. Gilchrist presented the report as follows:

### Fathers and Brethren:

The Administrative Committee of Synod met on January 8 and 9, 1976 at Covenant Theological Seminary to carry out the business assigned to it by the Synod. We are indeed grateful for the work of Rev. William B. Leonard, Mr. Russ Reid and Mr. Len Froisland in making such fine preparation for our accommodation at Glen Eyrie.

In response to requests that study committee reports be heard as early as possible, the committee agreed to try having concurrent sessions on Saturday afternoon when preliminary consideration of these reports would be heard. We believe this will give commissioners an opportunity to begin cogitations on the issues involved, but on the other hand it will allow study committees to make changes as might be indicated which would arise out of such preliminary discussion. Obviously, nobody will hear all reports, but with the given propensity for talk common to all commissioners, this should guarantee synodical intracommunication. At least, let's hope so.

Defining "coordination of inter-agency activity": At the March 1975 meeting of the Administrative Committee the question was raised re: the meaning of the Standing Rules which gives the Administrative Committee responsibility for coordinating inter-agency activities. The stated clerk read from portions of the MINUTES 1966 pp. 15-17 where the concern was expressed for overlapping and/or conflicting fund raising efforts. Then in 1971 (p. 11) the Administrative Committee proposed an Inter-Agency Coordinating Committee to a) review plans for agencies, b) coordinate accounting for fiscal years, c) work out cooperative administrative functions such as promotional activities and computerization . . . and d) conduct a self study for each agency and make such available to Synod. This was adopted. Then in 1972 (pp. 12f) that committee was discontinued and its responsibilities transferred to the Administrative Committee which is reflected in the current Standing Rules.

The Guide to Proportionate Giving is a result of carrying out these duties. The computerization between Covenant Seminary and NPM and the dates for special fund raising efforts are others. The concern for retirement home for the aged (see below) arises through this rule. It was also mentioned that sometimes there are questions regarding overlapping responsibilities of agencies or new problems where no one agency feels obligations, the Administrative Committee could help in coordinating such concerns. It was suggested that more could be done to help agencies in cooperating with each other.

The Administrative Committee also considered some means of communicating emergency news throughout Synod. A suggestion was made that some policy be set up for the stated clerk to communicate such notices. It was decided that there is no feasible way of establishing a workable policy.

*Recommendations:*

The following paragraphs conclude with recommendations to Synod :

(1) In reviewing previous Synods, the committee felt that the Memorial Service should be primarily worship. We urge that Synod avoid both lengthy eulogies and memorializing elders who have not been active in Synod. Furthermore, the committee recommends the Standing Rules, ch. XV, 1, d be amended by adding "retiring" to read: "the *the retiring* vice-moderator serving as chairman." We believe this will aid in making appropriate preparations during the year for this solemn service.

(2) Committee felt that previous actions regarding a third day of prayer were not effective. Hence, we recommend that November 10, 1976 and February 23, 1977 be designated as Synod days of prayer (concurrent with days set aside by Covenant College and Covenant Theological Seminary).

(3) Committee recommends that Synod provisionally adopt the following budget for 1975-76:

REVENUE

Church Support	\$13,000.00
Agency Support	1,100.00
Individual Support	600.00
Ministerial Relief	
Synod Registrations	1,800.00
Synod Offerings	600.00
Sales of Forms and Minutes	300.00
	<hr/>
	\$17,400.00

EXPENDITURES

Synod Arrangements	\$1,200.00
Synod Clerical Help	200.00
Assistant Clerk Honorarium	150.00
Commissioners' Travel	2,000.00
Fraternal Delegates and Guests	300.00
Stated Clerk Salary	2,700.00
Secretary to Stated Clerk	750.00
Office Rental	1,050.00
Office Expenses	650.00
Treasurer's Honorarium	150.00
Treasurer's Expenses	150.00
Archivists's Expenses	250.00
Travel: Administrative Committee, Stated Clerk	1,200.00
Printing and Mailing Minutes	4,000.00
Synod Directory (CTI)	400.00
Fraternal Relations Committee	750.00
Other Committees	1,400.00
Ministerial Relief	

Miscellaneous

100.00

100.00  
\$17,400.00

(4) We recommend that in addition to the provisions made last year for the distribution of Synod Minutes, that Synod authorize the Stated Clerk to distribute to each ruling elder commissioner a copy of the minutes gratis.

(5) We recommend the adoption of the following *Guide to Proportionate Giving* to our churches:

	<i>Needed from RPCES</i>	<i>%</i>	<i>Amount per member</i>
Christian Training, Inc.	\$62,000	3.5%	\$3.50
Covenant College	225,000	12.8%	12.80
Covenant Theological Seminary	370,000	21.0%	21.00
Board of Home Missions	45,000	2.7%	2.70
National Presbyterian Missions	200,000	11.4%	11.40
World Presbyterian Missions	840,000	47.7%	47.70
Synod Treasury	18,000	1.0%	1.00
Totals	<u>\$1,760,000</u>	<u>100.1%</u>	<u>\$100.10</u>

(6) The committee recommends that the following General Synods meet as follows:

155th General Synod, May 20-26, 1977 at Lookout Mountain, TN

156th General Synod, May 19-25, 1978 at St. Louis, MO

157th General Synod, July, 1979, at Seattle, WA

(7) With the approaching retirement of an increasing number of RPCES ministers, the need for retirement home for the aged was discussed. It was agreed to recommend to Synod to urge the Board of Home Missions to consider establishing a retirement home, possibly in conjunction with Covenant College.

(8) Committee recommends that Synod amend the Standing Rules XIII, 2 by adding paragraph "d"—"Members of agency boards who have not attended three successive board meetings will be dropped unless retained by board action."

Respectfully submitted,  
Paul H. Alexander, Chairman  
Samuel S. Ward  
James Orders  
Paul R. Gilchrist  
William B. Leonard

Marion D. Barnes  
Frank Crane  
Arthur L. Kay  
Donald J. MacNair  
Nelson K. Malkus  
Robert G. Rayburn

#### **ACTION**

Recommendations 1 and 2, and 4 through 8 were adopted. With regard to

recommendation 3, it was moved and seconded to delete the honorarium to the treasurer and to use this money for travel expenses of members of study and agency committees. By motion the amendment was divided. A. Eliminate the honorarium; this lost when voted on. B. To add to travel expense fund; this matter was referred to the Administrative Committee for study to report back at this Synod.

The Moderator appointed Dr. Gilchrist as parliamentarian for this Synod.

## COVENANT COLLEGE REPORT

Dr. Marion D. Barnes presented the following report together with remarks from Dr. Richard Chewning, newly elected chairman of the board.

Fathers and Brethren:

It is our happy privilege to give you a complete report on your college. In so doing we give thanks unto God for all that he has done for us during the past year and for the sure refuge we have in Him for the present as well as the future.

This report will cover commencement, graduates and alumni, present enrollment, faculty and curriculum changes, accreditation status, chapel construction, financial outlook, summer schedule, and presidential activities.

### Commencement, graduates and alumni

The speaker for Covenant College's 22nd commencement exercises was The Honorable J. William Middendorf, II, Secretary of the Navy and member of our McLean Presbyterian Church. He spoke to Covenant's largest attendance at Commencement and also to Covenant's largest graduating class. The college graduated approximately 100 seniors this year and as such this new class constitutes approximately 20 percent of our total alumni. Represented in the class were the following number of majors:

BACHELOR OF ARTS	
Biblical Studies and Missions	25
Biology	6
English	9
History	8
Inter-Disciplinary Studies	9
Inter-Disciplinary Studies—elementary Education	12
Music	1
Natural Science: Concentration in Biology	2
Philosophy	8
Physical Education	3
Psychology	18

## BACHELOR OF MUSIC

Applied Music	3
Music Education	2

(7 graduates have double majors)

Several of the members of this class are going on to seminary in further preparation for the Lord's work. The 3 seminaries drawing the largest number of students for next year are Covenant Seminary, Westminster Seminary, and Reformed Seminary. Other students have been accepted for graduate work at Julliard and Purdue.

### Enrollment

Covenant College had enrolled last September 543 students; enrollment in May was approximately 515. These students come from over 38 different states and the state with the largest number of students enrolled is Pennsylvania. Georgia, Tennessee, and Florida are also almost tied for second place. The percentage of students from different denominational background is as follows:

Reformed Presbyterians	32.6%
Orthodox Presbyterians	9.8
Southern Presbyterians	9.8
Presbyterian Church in America	9.0
Other Presbyterians	9.2
Other Reformed	3.9
Baptists	7.7
Independent	5.5
Others	12.5

The percentage of R.P. students is undergoing a steady decline in the last 5 years, although the actual number of students has not declined very much. In general there seems to be an increasing number of young people coming from the Presbyterian Church in America but there are also very substantial numbers of our students that come from conservative churches in the UPUSA and the PCUS denominations.

### Faculty and Curriculum Changes

Covenant's teaching faculty for next year numbers 35 people. No new departments have been added for next year and therefore, no additional faculty people although there are some newcomers. Dr. Donovan Graham is returning to the faculty this year as head of the education department. Dr. Sanford Shaw is coming to us from Ithaca, New York, to be in charge of all our modern language instruction including Spanish which is in high demand. He has an earned doctorate from Cornell and a bachelor's degree from Middlebury College in Vermont. He has previously served on the mission field in Peru.

Full-time faculty	35
Earned doctorates	21 (60%)
Possible additions	1 full-time person in business administration 1 full-time person in philosophy 1 full-time person in chemistry
Part-time faculty	
Sociology	Louis Vasquez and James Sutton
Education	Jeanne Henning

Dr. John Sanderson, after serving here for 12 years, has been called to a position at the seminary. We appreciate his many years of faithful service and wish him God's blessing in his new assignment.

Dr. John Young has been on a sabbatical this semester which he is spending in Japan. Dr. Nicholas Barker will be on sabbatical during this summer and the fall semester. He will be located in Florida where he is writing a book.

Sociology has now been upgraded to a major and a new Associate of Arts degree has been added to the Biblical Studies Department to be able to serve more effectively young people interested in Bible instruction but who cannot continue with us for a full 4 years. The newly established business and economics major has drawn a substantial number of students and we expect further growth in this discipline next year.

### Accreditation

Covenant College had a visit from the accreditation committee last year and our accreditation was reaffirmed in December. This new accreditation is good for the next 10 years without condition but merely the request that we keep the Southern Association posted about our financial situation in the fall and again in the spring.

### Financial Situation

As you can see by taking a look at the financial section of this report, the budget of Covenant College has now reached 2.6 million dollars, requiring a gifts and grants component of \$596,000 this year. This is more than twice as much as we paid for the college when we first came here 12 years ago. This is a substantial requirement and although we have received more gifts and grants at this time than we did last year, we are still very far short of meeting that goal and we would solicit your very special prayers on our behalf in seeing the Lord send in the needed sum in excess of \$200,000 during the latter months of this year. To cope with the financial situation, we have made certain personnel changes in the development department and I have appointed Mr. E. Allen Duble as Vice President for Development.

### Summer Schedule

The college has scheduled summer conferences for every week during the summer from early May until the middle of August. These groups rent the

facility, the college supplies room and board, and the several conferences run their own program. This arrangement has been rather successful during the past few years and has been quite helpful in bringing in summer income.

The college will operate Yoke Week again this year during the first week of July. Yoke Week as you may remember is a week of working vacation primarily for families and other people who wish to come and spend the week as guests of the college without charge for room or board during which they spend a half day working for the college and the other half day taking a vacation by swimming in the pool, reading in the library, hiking on the trails, or sleeping or touring. Last year we had 175 people registered and an effective contribution of labor to the college in the approximate amount of \$20,000. For next summer we have already approximately 250 people registered and a cut-off date or number will be 1st of June or 300 registrants whichever comes first. You are all invited to consider this week this year or possibly next year.

### **Chapel Construction**

The Dora Maclellan Brown Memorial Chapel has now been completely funded at a level of more than 2 million dollars. The chapel is named for a very dear evangelical Christian lady who taught the N.Y.O. (Not your own) Bible Class in Chattanooga for 63 years. She was one of the key officers in the Provident Life and Accident Insurance Company of Chattanooga. The foundation founded by her is one of the three foundations involved in building the chapel building. It is noteworthy that the foundation specializes in scholarship grants for young people going into Christian work as a vocation.

The chapel itself is of somewhat contemporary design, will be built in native mountain stone, will be finished inside with a light colored split brick and will seat approximately 800 people in the main sanctuary and about 150 in an auditorium on the lower floor where there are also faculty offices and a seminar room. The location of the chapel requires a complete relandscaping of most of the campus and will completely change the atmosphere of the college as a whole. Covenant College will, after the completion of this chapel, for the first time have a campus with some open space for regular campus-type activity. The chapel was designed by Harold Wagoner of Philadelphia, one of the country's leading church architects.

Faceted glass windows in the chapel were designed by Willet Studios of Philadelphia. Henry Willet is, we feel, a real discerning Christian and is perhaps the country's foremost faceted glass artist. The chapel will feature 3 of his windows. The Great Covenant of Life Window will be on the east side of the chapel and will pick up the covenant theme from the Garden of Eden and carry it right on through to the celebration of a consummation supper in the Heavenly City. The lower half of the faceted glass window represents covenants with Noah, Abraham, Moses, David, and the new covenant expressed by Jeremiah. The mid and upper section of the window will show that Christ kept the stipulations of Abrahamic and Mosaic covenants and will also show several other events from the Life of Christ, most of which have a covenantal significance. The 2 side windows, one on the north side and

one on the south side, will deal with church history, one from the time of Christ to the Reformation and the other from the Reformation to the present day.

The chapel is scheduled for completion 18 months from the beginning which means approximately Thanksgiving of 1977.

### **Presidential Activities**

In addition to being involved 100 percent of the time with Covenant College, your president has also been involved on a local, national, and international area in civic, educational, and religious activities. In the local area, his final term on the Air Pollution Control Board is nearing completion. Recent reports place Chattanooga (which earlier was one of the dirtiest of cities) in the top 10 of the cleanest of cities in the country and is rated as the cleanest city in Tennessee. On a national basis, Covenant's president is Chairman of the Board of Directors of the Council for the Advancement of Small Colleges which is composed of about 135 colleges scattered all over the United States. He is also on the board of directors for the American Council on Education. This is rather unusual that one of the smallest colleges in the country has board representation along with such venerable institutions as Princeton, Yale, University of California, and others. Also on a national level, Covenant's President was the organizing president of the Association of Reformed Colleges which includes Calvin, Hope, Geneva, Dordt, Northwestern, Trinity, and Central as well as Covenant. Finally, he attended the International Conference on Christian Higher Education in Potchefstroom last year and was chosen to be chairman of the steering committee for arranging a second such international meeting to be held in 1978 at Calvin College in Grand Rapids, Michigan.

### **Outlook**

Covenant College is still a small college but recognized widely in Christian and particularly in reformed circles for its academic and spiritual excellence. Its Dean and President are familiar figures in such circles and a number of its faculty likewise are very highly regarded by the other colleges with which we are associated. The enrollment of the college is under pressure because of the necessity for continual increases of tuition in some sort of an effort to keep pace with inflation. The financial burden of the college is enormous, requiring an income of a half million dollars in gifts and grants every year in the foreseeable future, which figure is expected to grow and approach a million dollar requirement in gifts and grants within 5 to 8 years. Thus, it will be necessary to broaden the support base of the college, to organize for effective administration in dealing with this sort of a big business operation and it will be necessary for the supporting denomination continually to hold the faculty and the administration up before the Lord in prayer and join together with them in looking for the Lord's blessing in sustaining this institution in periods of economic stress in order that it might do an increasingly effective job for Him each succeeding year.

Thank you very much.

Marion D. Barnes  
President

COVENANT COLLEGE  
*STATEMENT OF CURRENT FUND REVENUES,  
EXPENDITURES AND OTHER CHANGES  
Years Ended June 30, 1975 and 1974*

	<i>June 30, 1975</i>	<i>June 30, 1974</i>
<i>REVENUES—</i>		
Educational and General—		
Student Tuition and Fees	1,022,378	795,863
Governmental Appropriations	126,916	116,744
Sponsored Research	17,000	16,058
Student Aid	32,975	32,797
Other Sources	28,111	27,720
	<hr/>	<hr/>
Total Educational and General	1,227,380	989,182
Auxiliary Enterprises and Service Groups	700,481	621,031
	<hr/>	<hr/>
<i>TOTAL REVENUES</i> (Exclusive of Private Gifts)	1,927,861	1,610,213
	<hr/>	<hr/>
<i>EXPENDITURES AND MANDATORY TRANSFERS—</i>		
Educational and General—		
Instructional	489,139	411,859
Sponsored Research	19,857	15,902
Library	101,666	96,683
Student Services	147,474	127,326
Operation and Maintenance of Plant	215,858	121,340
General and Administrative	137,098	112,106
Development, Alumni, Public Relations	108,303	88,338
Staff Benefits	68,952	52,395
General Institutional	63,220	52,092
Student Aid	139,925	121,612
	<hr/>	<hr/>
Educational and General Expenditures	1,491,492	1,199,653
Mandatory Transfers for—		
Loan Fund Matching Grant	3,247	2,719
	<hr/>	<hr/>
Total Educational and General	1,494,739	1,202,372
	<hr/>	<hr/>

Auxiliary Enterprises and Service Groups—		
Expenditures	649,981	573,294
Mandatory Transfers to Retirement of		
Indebtedness Fund for Principal and		
Interest	67,998	41,100
	<hr/>	<hr/>
Total Auxiliary Enterprises	717,979	614,394
	<hr/>	<hr/>
<b>TOTAL EXPENDITURES AND MANDATORY</b>		
<b>TRANSFERS</b>	<b>2,212,718</b>	<b>1,816,766</b>
	<hr/>	<hr/>
<b>EXCESS EXPENDITURES AND MANDATORY TRANSFERS OVER</b>		
<b>REVENUES EXCLUSIVE OF PRIVATE GIFTS—</b>	<b>284,857</b>	<b>206,553</b>
	<hr/>	<hr/>
Other Transfers—		
To Unexpended Plant Fund for Debt		
Reduction on Construction Loans	0	39,169
To Investment in Plant Fund for Buildings		
and Improvements	38,202	40,891
To Investment in Plant for Equipment	48,439	53,211
To Investment in Plant for Principal		
Payments on Notes	18,778	16,619
	<hr/>	<hr/>
Total Other Transfers	105,419	149,890
	<hr/>	<hr/>
<b>EXCESS OPERATING EXPENDITURES, MANDATORY</b>		
<b>TRANSFERS AND OTHER TRANSFERS OVER</b>		
<b>REVENUES (EXCLUSIVE OF PRIVATE GIFTS)</b>	<b>(390,276)</b>	<b>(356,443)</b>
	<hr/>	<hr/>
Private Gifts	316,071	343,565
	<hr/>	<hr/>
<b>EXCESS OF EXPENDITURES, MANDATORY TRANSFERS</b>		
<b>AND OTHER TRANSFERS OVER REVENUES</b>	<b>(74,205)</b>	<b>(12,878)</b>
	<hr/>	<hr/>

## ELECTION TO COVENANT COLLEGE BOARD

Upon presentation of the ballot, the additional names of Harold Harris, Eugene Potoka, Earl Witmer, and Mark Pett were made from the floor. By motion the nominations were closed.

William S. Barker, Inc.  
Louie Barnes, Inc.  
Richard Chewning, Inc.  
Charles Cox, Inc., 2/3

Luder Whitlock, Inc.  
Oliver Smith  
Everett Opdahl  
Arthur Herries, 2/3

[NOTE: A second ballot was required. The vote was taken on Monday. See below].

At 11:45 a.m., Synod adjourned with prayer by Elder John Van Voorhis.

## MONDAY MEETINGS May 24, 1976

A devotional service was conducted by Dr. William S. Barker at 8:00 a.m. Dr. Barker read from Galatians 6:9-10 after which he spoke of the impact of John Witherspoon in the religious heritage of our nation. Several men led in a season of prayer.

The Moderator called the meeting to order at 8:30 a.m., calling on David Alexander to lead in prayer.

### ELECTION TO COVENANT COLLEGE BOARD

The nominating committee reported that it would be necessary to vote a second time for the Covenant College Board. The results of the second ballot indicated that the following were elected: [NOTE: Italicized names indicate those elected and thus throughout the minutes which follow].

*William S. Barker, Inc.*  
*Louie Barnes, Inc.*  
*Richard Chewning, Inc.*  
*Charles Cox, Inc., 2/3*  
*Luder Whitlock, Inc.*  
*Everett Opdahl*  
Arthur Herries, 2/3  
Harold Harris  
Eugene Potoka  
*Earl Witmer*  
*Mark Pett*

With regard to the necessity of the need for a second ballot for Covenant College Board, it was moved, seconded and passed to refer to the Nominating Committee the question of whether a majority vote for a candidate determines his election and if continuing ballots are only for unfilled positions and that the committee report back to the Synod.

### NATIONAL PRESBYTERIAN MISSIONS REPORT

The Rev. Mr. Donald J. MacNair introduced the Board President, the Rev. Mr. Paul W. Taylor III, who outlined the current activities of the Board. A continued report was given by Mr. MacNair and the Rev. Mr. James Ransom. Mr. MacNair's report follows:

Dear Fathers and Brethren:

This report and the financial report cover the calendar year 1975. This is now the third year that we have followed the same format in presenting statistics; therefore, it is possible to compare line by line if you are interested in doing so. The only new items added this year are "Presbytery Evangelist Contacts" and "Elder Training Seminars."

### STATISTICS

"New Contact" in-depth follow up (From among well over 100 inquiries, these in-depth follow-up contacts have received correspondence, telephone calls, and at least one visit by an executive director.)	18
Previous contacts still interested	4
Presbytery Evangelist Contacts	4
New mission churches established (either directly through NPM or through presbytery with the help and advice of NPM)	4
Franklin Reformed Presbyterian Church, Union, Mo.	
Reformed Presbyterian Church, New Orleans, La.	
Heritage Chapel, Cincinnati, Ohio	
Emmanuel Fellowship, Memphis, Tenn.	
New particular churches received by presbytery (either from mission church status or as a previously organized church assisted by NPM)	3
New Covenant Fellowship, Camp Hill, Pennsylvania	
Emmanuel Fellowship, Tucson, Arizona	
Evangelical Presbyterian Church, Carbondale, Illinois	
Formal consultative responsibilities (including several trips and much correspondence and telephone contacts):	
● mission churches	12
● particular RPCES churches	10
● particular RPCES churches, but not on a regular schedule	8
● churches served by consultants for NPM	6
Presentation of RPCES in-depth to established non-RPCES congregations	2
Presentation of NPM at Missionary Conferences and to Missionary Societies	8
Presentation of NPM to Presbyteries	1
Established RPCES churches visited	43
Organizing Pastors' Training Seminars	3
Elder Training Seminars	8
Unofficial Seminary Campus Seminars	2
Special Preaching/Teaching Sessions (preaching/teaching on assigned subjects for two or more consecutive sessions)	7
NPM Building Club Appeals	2
Revolving Building Fund Loans Granted	3
Guaranteed Bond Issues Underwritten	0

We rejoice that God has provided the Illiana Presbytery and the Pittsburgh Presbytery with the Rev. Vincent Crossett and the Rev. Henry Johnson, respectively, as presbytery evangelists. At this time both men are working part time in the field. We trust this is the beginning of a major breakthrough for the next year across the entire denomination.

National Presbyterian Missions wants to express its sincere appreciation for the prayer support and financial support afforded to it by our church.

By formal action of the Board of Directors on February 27, 1976, the following recommendation was made and is hereby submitted to the General Synod for action:

It was moved, seconded, and carried to formally request of Synod that Sunday, November 21, 1976, be set aside as Synod Sunday for the receiving of the Thanksgiving Thankoffering."

Respectfully submitted,  
Donald J. MacNair, Executive Director  
National Presbyterian Missions

#### NATIONAL PRESBYTERIAN MISSIONS, INC.

#### BALANCE SHEET AT DECEMBER 31, 1975 AND DECEMBER 31, 1974

##### ASSETS

	1975	1974
Cash on hand and in bank	\$21,376	\$13,826
Savings account	25,333	41,143
Accounts receivable	523	2,044
Advances receivable	350	350
Investments	26,765	10,602
Bonds receivable	10,750	14,000
Loans receivable—RBF	61,531	59,166
Loans receivable—other	6,913	6,779
Furniture and equipment	8,925	7,151
Vehicles	10,325	10,325
Allowance for replacement	(3,671)	(4,851)
Real estate	30,845	30,845
Prepaid expenses	1,269	922
Prepaid building club	—	2,500
	<hr/>	<hr/>
Total assets	\$201,234	\$194,802
	<hr/>	<hr/>

##### LIABILITIES AND FUND BALANCES

Liabilities:		
Loans payable	\$94,710	\$80,710
Mortgage payable	17,456	17,835
Payroll taxes payable	388	378
Salaries payable	2,089	1,257
	<hr/>	<hr/>
Total liabilities	114,643	100,180

Fund balances:		
General fund	38,369	47,322
Revolving building fund	29,339	29,294
Escrow fund	5,494	4,996
Manse fund	13,389	13,010
	<hr/>	<hr/>
Total fund balances	86,591	94,622
	<hr/>	<hr/>
Total liabilities and fund balances	\$201,234	\$194,802
	<hr/>	<hr/>
Contingent liability	\$438,000	\$438,000

NATIONAL PRESBYTERIAN MISSIONS, INC.  
STATEMENT OF REVENUES AND EXPENDITURES  
FOR THE YEAR ENDED DECEMBER 31, 1975

	1975	1974
REVENUE		
Gifts:		
Unrestricted	\$135,184	\$110,934
Restricted:		
Administration	5,990	5,629
Churches	22,177	32,257
	<hr/>	<hr/>
Total gifts	162,351	148,820
	<hr/>	<hr/>
Revolving building fund	40,035	58,404
	<hr/>	<hr/>
Other revenue	14,289	13,201
	<hr/>	<hr/>
Total revenue	216,675	220,425
Less revenue for other funds	47,093	77,197
	<hr/>	<hr/>
Total general fund revenue	169,582	143,228
	<hr/>	<hr/>
EXPENDITURES		
Personnel expense	52,974	48,240
Office expense	22,053	14,494
Facilities expense	17,882	16,997
Travel expense	29,876	29,038
Promotional expense	6,078	5,813
Church mission payments	47,419	43,958
Revolving building fund	28,000	24,650
Other expenses or payments	4,741	4,100
Capital purchases or payments	6,554	1,777
	<hr/>	<hr/>
Total expenditures	215,577	189,067

Less allocations to:		
Other agencies	3,337	2,484
Other funds	34,560	39,555
	<hr/>	<hr/>
Total general fund expenditures	177,680	147,028
	<hr/>	<hr/>
REVENUE OVER (UNDER) GENERAL FUND EXPENDITURES	<u><u>\$(8,098)</u></u>	<u><u>\$(3,800)</u></u>

### **ACTION**

The recommendation was approved.

### **ELECTIONS TO NATIONAL PRESBYTERIAN MISSIONS BOARD**

Mr. Hamilton presented the following ballot for National Presbyterian Missions, including the additional nominations from the floor of John Pickett.

*Donald Crozier, Inc., 2/3*  
*William J. Lynn, Inc*  
*Nelson K. Malkus, Inc.*  
*W. Harold Mare, Inc., 2/3*  
*William J. Swenson, Inc.*  
*J. David Winscott, Inc.*  
*P. Robert Palmer, 2/3*  
*DeWitt Watson*  
 John Pickett

### **CHRISTIAN TRAINING REPORT**

The Rev. Mr. Arthur Kay, the Rev. Mr. Robert Edmiston, and the Rev. Mr. Allen Baldwin spoke about the work of Christian Training, Inc., presenting the following report:

Fathers and Brethren,

The Board of Directors and staff of Christian Training, Inc. are thankful to God for the opportunities we have to serve you.

Two men have made a tremendous impact on CTI's ministry over the years. One is the Rev. Kenneth Horner, now home with our Lord, and the other is Mr. Herbert Wood, our recently retired treasurer. The godly influence of these men and their active involvement in promoting Christian education will be felt for years to come. Our Synod has greatly benefitted from their faithful service.

A slide-tape presentation of CTI's ministry is available for use by presbyteries and local churches. It is ten minutes long. You may schedule its use by writing to CTI's headquarters. In this report I shall draw on information in the script of this audio-visual to highlight and review our work.

We believe Christian education ought to be synonymous with Christian growth. Thus everything which stimulates Christian growth can properly be called Christian education. With just three full-time employees that means we've had to narrow our scope.

### **Seminary Internship**

In cooperation with the Presbyterian Churches of Manchester and Coventry, Ct., and Covenant Theological Seminary, CTI sponsors an intern program. Stan and Donna Armes are presently serving as the fifth CTI interns.

Mack and Karen Gray were the first. They are presently serving God in the Covenant Presbyterian Church, Lakeland, Florida. Mack was recently ordained.

Tim and Patty Stigers followed Mack and Karen. Tim has just completed his studies at Covenant Seminary. They spoke at the missionary fellowship society of the Grandcote Reformed Presbyterian Church in Coulterville, Ill. A lady wrote, "I have known Patty personally for many years and the enthusiasm in her talk about their training and experience, plus her devotion to Christ, had to be part of the training you have provided for these dedicated young people."

Rick Tyson came as a seminary graduate unsure of whether to pursue the pastorate. He and his wife Bethann are now serving God in the Grace Reformed Presbyterian Church, Ballston Spa, N.Y. Rick was ordained on February 1, 1976.

Fred and Celeste McFarland served with Rick and Bethann. They hope to have a church by the summer of '76. Fred has received several inquiries and is pursuing them.

Bob and Carol Lacock will be our sixth interns, starting their 15-month stint in June, '76. The intern is involved in every area of our ministry, using, testing and developing his gifts.

### **Evangelical Book Store**

Barbara Kay manages the office and book store. We sold \$38,000 worth of Christian books, literature and curriculum materials last year. On most book orders that total \$20 or more retail we give a 20% discount. In addition to the service this renders our churches it gives us a good way to keep abreast of new literature. Barbara is assisted by several volunteers.

### **Publications**

We also do a modest amount of publishing, such as *The Standards* of our church, a Church Officer Training series, Florence Brown's *A Biblical View of the Sexes*, a directory of Reformed Presbyterian Churches and Ministers, a Day of Prayer Guide for each Synod Day of Prayer written by Bob Edmiston and a quarterly idea sheet for teachers called *Advance* which is edited by Bob.

## **Student Summer Service Teams**

Each year a team or teams of older high school and college students work with Student Summer Service. For the past two years teams have come to Connecticut to labor under the direction of CTI interns in our Manchester and Coventry churches. They have conducted day camps for 20 or more children. They have visited for VBS and taught in VBS. But most of all they have learned as they used their gifts in God's service.

### **Coventry House**

Coventry House has become a year-round facility ministering to people of all ages. Leadership in the Coventry House program has given Art Kay a significant counseling ministry. Sometimes young adults will reside at Coventry House for three to six months while they attempt to sort things out dealing with problems and seeking direction. A mother said, "I am sitting writing this letter with tears in my eyes just in gratitude to God. . . . You have been so kind and loving to my son. . . . and I just don't know how to say thank you. . . . he has grown in the Lord." A young woman wrote, "I can honestly say that this summer appears to be the most valuable one I've ever spent." Another young woman said, "I keep wanting to belittle myself and see no value in me, but I keep remembering and finding confidence in the value Christ has given me. . . ."

### **Local Church Seminars**

Coventry House is our resource center. The programs developed there have been modified and carried to almost one-third of the Reformed Presbyterian churches, mostly in weekend seminars. Designed for teachers, leaders, and potential leaders, the seminar covers three critical areas. Each Christian has been given gifts by God and these are to be used to help others. All of us need to work on more effective communication. All of us need help to more meaningfully study and teach the Bible. The format is a presentation of Biblical material followed by an activity intended to illustrate the point of the Bible passage. A follow-up seminar has been developed which focuses more directly on the gift of teaching.

### **New Approach to Sunday School Curriculum**

In December 1974, our Board of Directors, which is made up of pastors, educators, and businessmen representing a cross-section of the R.P. Church, approved the development of a different approach to Sunday school curriculum. This grew in large measure out of the input of the seminars. For the most part we're using existing curriculum materials grouped around monthly themes and supplemented by our notes, which include approach and activity suggestions as well as objectives on the Biblical material. The whole Sunday school, from four-year olds through adults, study the same theme each month. In addition the pastor agrees to preach on the subject at least once a month so that the whole church concentrates on the same theme at the same

time. This approach should help families to talk meaningfully about what happens at church.

In this program teachers meet each month to hear the pastor give an overview of the Biblical material. Reports indicate that teachers appreciate these presentations, and then they work together in the preparation of their lessons. We hope this will stimulate the development of a team spirit among teachers, that teachers will encourage each other, support each other, and pray more intelligently for one another.

We see teachers becoming more involved with their classes. At present this approach is being tested in three churches. In Coventry, Ct., children rarely miss a Sunday. However, substantial revisions in our notes are necessary. We believe we have an idea that is fundamentally sound. We hope to enlarge the test to include no more than 10 churches beginning in the fall of '76. Bob Edmiston is spending most of his time developing these materials. He's supported by a network of volunteers.

### **Pioneer Girls and Christian Service Brigade**

Our Board has voted to endorse the programs of Pioneer Girls and Christian Service Brigade. The CTI staff intends to work closely with these two groups for the benefit of Reformed Presbyterian Churches.

To do what we do now we cannot get along without a faithful group of regular volunteers. We are at the place where we must consider increasing our staff. But it will take \$12,000 more than we received last year just to meet this year's budget. And that does not project any additional staff. We need your help to continue to stimulate teacher and leadership training in churches. We need your help to continue to provide opportunities for children and adults to mature in the faith. All of us need to know more of what it means to love God and to love our neighbors as we love ourselves. Will you pray for us?

Respectfully submitted,  
Arthur L. Kay  
Executive Director

### **CHRISTIAN TRAINING, INC. FINANCIAL REPORTS FOR FISCAL YEAR ENDING OCT. 31, 1975**

#### **GENERAL FUND**

	<i>Bank Balance 11-1-74</i>	\$2,993.75
<b>INCOME</b>		
Gifts and honorariums from churches and individuals		\$43,714.14
Robert Young Bequest Fund		320.56
Cedarville College Fund		135.63
Interest Earned		19.98
Transfer from Department of Publications		7,700.00

Transfer from Coventry House Operation	4,000.00
Transfer from Savings Account	533.33
<b>TOTAL INCOME</b>	<u>\$56,423.64</u>
<b>TOTAL FUNDS AVAILABLE</b>	<u>\$59,417.39</u>

**EXPENSES**

Administrative Salaries and Benefits	\$27,811.96
Administrative Travel	5,093.22
Internship Stipend and Housing	6,900.00
Office Manager Salary and Benefits	6,768.00
Secretarial Help	1,517.00
Headquarters Rent	3,625.00
Board of Directors Expense	732.04
Synod Contribution	60.00
Robert Young Bequest Distribution	863.85
Reformed Presbyterian Foundation	135.00
Interest on Loan	210.00
Payroll Taxes	474.65
Office Supplies and Printing	3,692.81
Telephone	1,185.58
Insurance	200.00
<b>TOTAL EXPENSES</b>	<u>\$59,269.11</u>

**BANK BALANCE 10-31-75** 148.28

**DEPARTMENT OF PUBLICATIONS**

Bank Balance 11-1-74	1,388.67
<b>INCOME (from Sales of Books and Supplies)</b>	<u>\$34,926.90</u>
<b>TOTAL FUNDS AVAILABLE</b>	<u>\$36,315.57</u>

**EXPENSES**

Purchases	\$27,317.40
Transfer to CTI General Fund	7,700.00
Postage and Freight	1,000.00
Office and Miscellaneous Expense	183.75
<b>TOTAL EXPENSES</b>	<u>\$36,201.15</u>

**BANK BALANCE 10-31-75** 114.42

**COVENTRY HOUSE OPERATION**

	Bank Balance 11-1-74	1,458.53
<b>INCOME</b>		
Conferences, including registrations		\$7,522.19
Counseling services		1,643.50
Residents, Room and Board		396.00
Designated Gifts		5,412.05
	<b>TOTAL RECEIPTS</b>	<b>\$14,973.74</b>
	<b>TOTAL FUNDS AVAILABLE</b>	<b>\$16,432.27</b>
<b>EXPENSES</b>		
Conference Operations		\$4,056.88
Utilities		2,050.78
Equipment and Maintenance		468.52
Resources		600.00
Travel		1,826.47
Advertising and Office Expense		617.53
Insurance		1,000.00
Transfer to CTI General Fund		4,000.00
	<b>TOTAL DISBURSEMENTS</b>	<b>\$14,620.18</b>
	<b>BANK BALANCE 1031-75</b>	<b>1,812.09</b>

**ELECTIONS TO CHRISTIAN TRAINING, INC.**

The nominating committee presented the following ballot. With no additional nominations from the floor, the Clerk was instructed, by motion, to cast a white ballot

*Max Belz, Inc.*  
*Malcolm Brown, Inc.*  
*Robert Heerd, Inc., 2/3*  
*Richard Strong, Inc.*  
*Ray Dameron*  
*Graham Gutsche*  
*Donovan Graham*

By motion, Mr. Herbert B. Wood was elected Director Emeritus of the Christian Training, Inc., Board. The Rev. William B. Leonard led in prayer in behalf of Christian Training, Inc.

At 10:35 a.m., the Moderator declared a coffee-break. The meeting was reconvened at 10:55 a.m. with the singing of "Trust and Obey" and prayer by Mr. Gordon Shaw.

## APPROVAL OF MINUTES

The Stated Clerk presented the Minutes of the Friday and Saturday meetings and by motion they were approved as presented.

It was moved, seconded, and passed to amend the docket for the Tuesday meeting inverting the order of the "Role of Women" and "Functions of Deacons" reports.

## COVENANT SEMINARY REPORT

Dr. Robert G. Rayburn reported on his recent physical condition after which he presented the following report, together with additional remarks by Vice-President Robert P. Palmer.

The serious breakdown of moral standards in our day in all segments of our society, coupled with the conflicts between classes and between races, as well as the tensions which have developed between the older generation and youth all point to the crying need for strong moral and spiritual leadership in our society. Because of the obvious continued doctrinal apostasy of the major denominations of this country the desperately needed leadership is not going to come from them or from their seminaries. Fortunately, most of the liberal seminaries are losing ground both in numbers and in financial support, and evangelical theological seminaries are for the most part gaining in number of students and in support as well. However, because a vast majority of the evangelical theological seminaries in the country that remain faithful to the inerrant Word of God are either interdenominational or nondenominational, and because of the fact that both of the other sound seminaries committed to the Reformed faith are also nondenominational, we feel that Covenant Theological Seminary continues to have a distinctive and significant position in the Christian world of this century. It has a proper relationship to and subjection unto the authority of the Church.

Since Covenant Seminary was founded in 1956, at Synod time it will have just completed its twentieth year. The first year the student body numbered 21 and the faculty 6. This year we have a student body of 168, and a faculty of 13 full-time members. With its solid doctrinal stance, its challenging curriculum, its commitment to academic excellence and its outstanding faculty, Covenant Seminary has been able in two decades to take its place among the fully accredited and widely recognized theological institutions attracting an increasing number of young people preparing for various types of ministry. Our students have come not only from the United States but from nearly 25 foreign countries. Today our graduates are located on every continent of the world preaching the unsearchable riches of the Gospel of Christ.

The contribution of Covenant Seminary to the Reformed Presbyterian Church itself is very evident even in the number of our graduates who will be participating in the Synod meeting in Colorado Springs. We thank God for the many alumni who are successful pastors in our own denomination and whose churches are growing and whose ministry of the Word of God is bringing blessing to many. We are also thankful for the good number of our

graduates who serve as chaplains in the Armed Forces of our country. It is a particular joy to point out that because the seminary has constantly emphasized foreign missionary service there are now nearly forty of its graduates serving, or soon to serve, as missionaries in other lands. Some of these are nationals of other lands who have come here for training and then gone to countries other than their own to serve as missionaries. We should also mention the contribution that the school has made in the field of Christian Education. It isn't surprising that more than thirty of its graduates are actively engaged either as theological seminary professors, Christian college professors, or teachers in Christian elementary and secondary schools.

We point with great joy and satisfaction to Dr. William S. Barker, our own Dean of Faculty, and the first graduate of the seminary to become a member of the faculty, who has been chosen by the Board of Trustees to succeed me in the president's office on July 1 of next year. Dr. Barker, an honor graduate of Princeton University (Phi Beta Kappa), has served his denomination with distinction and with devotion, and he will continue to do so as he accepts the heavy responsibilities that will fall upon him as president of the seminary. It has been a great joy to me to work closely with Dr. Barker in the administration of the seminary, and I have great confidence in his administrative ability. It is my sincere prayer that all members of the denomination will support him faithfully in prayer as they have supported me through the years.

Perhaps the most significant accomplishment from the standpoint of physical facilities which we have realized this year is the completion and dedication of the new J. Oliver Buswell, Jr. Library. This building which has already proved function and satisfying in so many ways was not only completed this year, but fully paid for when it was completed. All praise and glory for this goes to the Lord himself, who through His faithful servants has provided the very substantial cost of building and furnishing this fine addition to our campus. Provision is made in the new building for the growth of the library book collection to approximately 100,000 volumes and adequate study space is provided for an enlarged student body.

We are already at work on the raising of funds for the next building provided for in our campus master plan. This is a combination chapel/classroom building, the cost of which is estimated at about \$700,000. The need for this building is evident when one considers that our entering class this year included 70 students, and we are anticipating a slightly larger entering class in the fall. We have only one classroom on the campus (our former chapel) which will accommodate a class of the size anticipated. We need three very large classrooms and these are provided in the new building. We also need a chapel which will care for the needs of a student body of three hundred.

Our new Doctor of Ministry program was launched in January of this year. The second three-week term of resident instruction will be given in June. We anticipate being able to make a special contribution to the ministers and churches of our own denomination through this program which was designed for the minister's practical needs as he serves in the pastorate. The courses are individually tailored to the desires of the active pastor.

A new program to be introduced in June is the Summer Institute on Urban Ministries. For the three weeks from the 7th through the 25th, the Seminary is beginning an effort to train men for ministry in the unique and needy context of urban areas. Limited to thirty participants, who may be seminary or college students or pastors or church workers already involved in urban ministries, the summer institute will deal with such topics as "Community Development," "The Biblical Basis for Christian Social Ethics," "The History of Black Americans and Christianity," "Cross-Cultural Evangelism," and "Open-Air Evangelism in the Inner-City." Leaders of the institute this summer will include the Rev. John Perkins of Voice of Calvary in Mississippi, Professor Harvie Conn of Westminster Seminary, Mr. and Mrs. Art Kay of CTI, Mr. William Smoot of the Pocket Testament League and from our church in Timonium, Mr. Oliver Trimiew, a Covenant College graduate who is now a doctoral candidate at the University of Chicago, the Rev. James White of the Christian Reformed Church in Harlem, and Dr. David Jones of our own faculty. All of our denomination's agencies have shown interest in this institute, and it is our hope that it may become a regular offering of the Seminary, perhaps with the cooperation of some of the other agencies, for the sake of reaching the cities of the world with the gospel.

In His own wonderful way the Lord has again provided for the financial needs of the seminary during the past year. Unfortunately because the written reports of synod's agencies must be submitted to the Stated Clerk by April 1, a complete report for the fiscal year cannot be included. We are happy to report that the seminary closed its last fiscal year in the black on June 30, 1975, and a report of the first eight months of the current year is included in this report.

We have been encouraged by the fact that a number of our churches have increased their monthly financial commitment to the seminary this year, and we earnestly encourage all church sessions to consider the possibility of such an increase. Because of continuing inflation and the urgent need of additional faculty to care for the enlarging student body the financial support of the school must be increased from individuals and congregations throughout the synod. As we call upon our churches for enlarged support, however, we want to express deep gratitude for the generosity which has been demonstrated by so many faithful individuals and churches.

Here at Covenant Theological Seminary we make no apologies for promoting the witness and work of the Reformed Presbyterian Church, Evangelical Synod. We have been and continue to be successful in bringing capable and spiritual young men into the ministry of our denomination. This spring in May, 27 young men will have been graduated with the M.Div. degree. Of these 18 will be laboring in the RPCES, although only 10 of them were members of the denomination when they came to seminary. If our small denomination is going to respond to the challenging need for moral and spiritual leadership which I mentioned in the first paragraph of this report, we must send forth an enlarging stream of well-prepared young people to carry the good news of the gospel to the ends of the earth.

Respectfully submitted,  
Robert G. Rayburn, President

*RECOMMENDATION:* We recommend (1) that the month of December continue to be recognized by the Synod as a time of special emphasis upon giving for Covenant Theological Seminary and that the churches be urged to consider the special program of the seminary called "Gifts-for-the-King."

(2) That the Board of Trustees of Covenant Theological Seminary be granted permission to revise its by-laws to allow for a maximum of one member of each class of its Board of Trustees to be elected from the eldership of either the Presbyterian Church in America or the Orthodox Presbyterian Church.

**COVENANT THEOLOGICAL SEMINARY**  
**Balance Sheet—Current Unrestricted Fund**  
**June 30, 1975 and February 29, 1976**

	June 30, 1975		February 29, 1976
<b>ASSETS</b>			
Cash			
Checking Account	\$3,162.14		\$23,964.43
Petty Cash	50.00	\$3,212.14	50.00 \$24,014.43
Accounts Receivable			
Students	\$2,231.14		\$16,324.86
Agency	225.96		(195.26)
Other	680.44		10,279.76
Reserve for Doubtful Accounts	(225.00)	2,912.54	(225.00) 26,184.36
Investments			
NDSL—Institual Contribution	\$2,987.94	2,987.94	\$3,268.94 3,268.94
Prepaid Expenses			
Travel	\$150.00		\$150.00
Annuities	101.90	251.90	150.00
Due from Other Funds			
Endowment	\$6,000.00	6,000.00	\$5,500.00 5,500.00
<b>Total Assets</b>	<b>\$15,364.52</b>		<b>\$59,117.73</b>
<b>LIABILITIES</b>			
Accrued Expenses			
Accrued Salaries	\$669.40		
Federal Income Tax	626.40		\$1,082.20
FICA and Withholding	900.12		848.58
State Income Tax	280.21		305.37

Medical Insurance	471.90		602.67	
Other	373.25	\$3,321.28	2,589.88	\$5,428.70
<hr/>				
Accounts Payable				
Trade	\$3,950.00	3,950.00	\$	
<hr/>				
Accounts Receivable—				
Credit Balances	\$1,479.23	1,479.23	\$2,110.28	2,110.28
<hr/>				
Deferred Income	64.00	64.00	\$	
<hr/>				
Due to Other Funds				
NDSL Fund			\$281.00	
Unexpended Plant Fund				
Library Building				
Fund	\$40,000.00	40,000.00		281.00
<hr/>				
Total Liabilities		\$48,814.51		\$7,819.98
<i>FUND BALANCES</i>		(33,449.99)		51,297.75
<hr/>				
Total Liabilities and Fund Balances		\$15,364.52		\$59,117.73
<hr/> <hr/>				

**COVENANT THEOLOGICAL SEMINARY**  
Summary of Revenue and Expenditures  
For Eight Months Ended February 29, 1976

<i>INCOME</i>	Actual	Budget	Year-to-date
	June 30, 1975	1975-76	1975-76
Educational and General			
Tuition and Fees	\$114,877.99	\$160,000.00	\$158,410.96
Endowment	5,947.80	7,000.00	3,500.00
Gifts and Grants	330,644.22	370,000.00	249,534.74
Student Aid	2,339.57	3,000.00	197.97
Other Sources	2,800.50	2,000.00	4,660.87
Transfer from Unexpended Plant			23,281.39
Total Educational and General	\$456,610.08	\$542,000.00	\$439,585.93
<hr/>			
Auxiliary Services			
Housing	\$31,392.25	\$32,210.00	\$22,713.50
Food Service	257.63	350.00	
Total Auxiliary Services	\$31,649.88	\$32,560.00	\$22,713.50
<hr/>			
Total Current Fund Income	\$488,259.96	\$574,560.00	\$462,299.43
<hr/> <hr/>			

*EXPENDITURES*

## Educational and General

President's Office	\$22,041.51	\$23,025.00	\$14,202.68
Academic Affairs			
Instruction	\$209,408.73	\$239,920.00	\$163,968.80
Library	35,284.47	47,975.00	32,416.57
Total Academic Affairs	\$244,693.20	\$287,895.00	\$196,385.37
Student Affairs			
Student Dean	\$20,498.63	\$21,035.00	\$16,250.44
Student Aid	10,641.50	11,000.00	13,732.50
Total Student Affairs	\$31,140.13	\$32,035.00	\$29,982.94
Development	\$68,727.94	\$86,665.00	\$48,452.81
Business Affairs			
Business Office	\$42,522.34	\$49,665.00	\$29,413.25
Plant Operations	44,260.66	48,420.00	33,112.03
Total Business Affairs	\$86,783.00	\$98,085.00	\$62,525.28
Total Educational and General before Transfer	\$453,385.78	\$527,705.00	\$351,549.08
Transfer for Debt Retirement	19,950.00	21,000.00	12,250.00
Total Educational and General Expenditures	\$473,335.78	\$548,705.00	\$363,799.08
Auxiliary Services			
Housing			
Student Housing	\$2,091.12	\$2,800.00	\$1,224.13
Faculty Housing—On Campus	136.99	900.00	226.05
Faculty Housing—Off Campus	1,568.80	800.00	129.40
Total Housing	\$3,796.91	\$4,500.00	\$1,579.58
Food Service	\$1,030.40	\$1,500.00	\$673.03
Total Auxiliary Services before Transfer	\$4,827.31	\$6,000.00	\$2,252.61

Transfer for Debt Retirement	8,750.00	18,000.00	11,500.00
Total Auxiliary Services Expenditures	\$13,577.31	\$24,000.00	\$13,752.61
Total Current Fund Expenditures	\$486,913.09	\$572,705.00	\$377,551.69
Total Income Over (Under) Expenditures	\$1,346.87	\$1,855.00	\$84,747.74
Beginning Surplus (Deficit)	(34,796.86)		(33,449.99)
Accumulated Surplus (Deficit)	\$(33,449.99)		\$51,297.75

**ACTION**

Both recommendations were approved by Synod.

**ELECTION TO COVENANT SEMINARY BOARD**

The ballots for Covenant Seminary Board were distributed and the election carried out after nominations were closed:

- Allan Baldwin, Inc., 2/3*
- Marion D. Barnes, Inc., 2/3*
- Edmund A. Gorab, Inc.*
- William B. Leonard, Inc., 2/3*
- Ted Smith, Inc.*
- Arthur C. Stoll, Inc., 2/3*
- John B. Lewis*
- Capt James R. Wilkens, Jr.*
- Charles Parsons

At 12:05 the Moderator declared a recess for lunch and Chaplain Howard Cross led in prayer.

The meeting was reconvened by its Moderator at 1:30 p.m. "O Zion Haste" was sung after which Dr. M. Evans Brown gave the opening prayer. The Moderator then asked Dr. R. Laird Harris to give a prayer of thanksgiving for the way in which God had blessed Dr. Rayburn's life during his recent experience of physical need.

The Vice-Moderator, Charles Holliday, then assumed the chair.

**WORLD PRESBYTERIAN MISSIONS REPORT**

The Rev. Mr. Arthur Herries gave the opening remarks after which the Rev. Mr. George Bragdon made a slide presentation of the mission fields. The Rev. Mr. Nelson Malkus introduced the Rev. Mr. F. Sanders Campbell, Miss Lois Ooms, Mrs. James Foxwell, and the Rev. Mr. Ernest Singh from India,

who all spoke briefly about their respective fields of service. The following report was submitted:

#### Fathers and Brethren:

Only a small minority of mankind, we are told, live under conditions that can be labelled "free." It is true that millions, particularly those living behind the iron, bamboo, and oil curtains, enjoy little or no legal freedom of religious expression. In seven of those nine fields where WPM works, however, there is a large measure of liberty for the missionary to proclaim the Gospel and for the sinner to openly profess Christ as Saviour and Lord. There are some small signs that lead us to believe a new day is dawning even on our two Muslim fields. Our concern should be to "enlarge the place of our tent . . . to lengthen our cords and strengthen our stakes" while it is yet day.

Two years ago it was suggested that a reasonable goal for the Reformed Presbyterian Church, Evangelical Synod, would be to see its foreign missions arm grow at least as fast as the denomination. Statistics will show that the denomination has grown during the past year probably by 6-7%. WPM, on the other hand, began the year with seventy-one missionaries and accepted candidates and has seventy-three as of April 1, 1976. During the year two couples plus four women and one man were appointed. Three single persons completed their responsibilities with WPM and two couples resigned. During the year closing April 1, 1976, \_\_\_\_\_ and Max Armes have given assistance in \_\_\_\_\_ and Kenya respectively, and Dr. John M. L. Young has been in Japan since January. Four students participated in the summer program in Chile. We would still like to continue to urge upon our church the goal of increasing the size of its foreign missions agency at least to the same degree as the denomination grows. We believe it is a measure of growth we need and can quite easily handle financially.

As the General Secretaries have visited college and seminary campuses this year, they have been encouraged with what appears to be a heightened interest in the Great Commission on the part of both faculties and student bodies. We anticipate a considerable increase of applications by well-qualified young men and women who feel God's call to a lifetime of service overseas. As they offer their lives for service our people must stand ready to offer their substance to send them out as their representatives.

During the year we welcomed home for a full furlough three couples and two singles. An additional missionary returned home for a six months' furlough. Two of the "singles" above will go back to the field as a "couple." WPM had the pleasant and unique experience of seeing Miss Beverly Moore of our Arabia mission and Dr. Wesley Ulrich of our Jordan mission united in marriage on January 2. Returning home this summer for full furloughs are the Jerry Crosses (Chile), Anne Wigglesworth (Japan), the Davises (Korea), the Campbells (Kenya), and the Bruce Fiols (India). It has been a busy year for our furloughing missionaries as they have spent themselves in sharing the burden of their fields in a total of 149 churches. Many of these churches heard more than one, and some heard them all. We are grateful for this contribution our WPM folks make to the ministry of the RPCES—a contribution no one

else can make. We are also grateful to God for keeping them in good health and safety and for the care the churches have given them. Two of our fur-burghing missionaries took a semester of work at Covenant Seminary.

The Women's Auxiliary of WPM held a very successful retreat in Pennsylvania Dutch Country with more than 250 in attendance. The ladies were burdened for the famine need in Kenya and spontaneously gave an additional offering for this purpose. Three regular meetings are held throughout the year with increasing attendance from churches within the four-state area surrounding Board headquarters. Through the year the Auxiliary has helped considerably with gifts toward the children's education fund of WPM and presented WPM with a beautiful set of nine hand-made flags representing our active fields and which are available to our churches for missions conferences.

The RPCES owes a debt of gratitude to the faithful members of the WPM Board, particularly those who make up the Executive Committee which meets eight times a year in addition to three full Board meetings. Very recently the Board reorganized itself for better and more efficient work. What was done appears in the recommendations to Synod which conclude this report.

The Board also wrestles seriously with our changing relationships with national churches and with new methodologies. This past year the Board approved national workers in Western Australia, Kenya, and Peru to collaborate with our missionaries and for whom regular support has been sought in our country. A loan from funds of the Japan Mission was authorized to help erect buildings for the Japanese Church. Increasingly, national church leaders are helping our missionaries at decision-making levels. One national church we contemplate helping suggests it would like to approve any accepted candidates WPM might send—a healthy and beneficial development! WPM is seeking support for a faculty member of a seminary in France which it approves but over which it has no authority and with which it has no organizational tie. (See April '76 *Newsletter*.) A new category of "Field Partner" has been devised so that non-missionary American personnel such as those engaged in business or education overseas may have a relationship with WPM and its Mission in their geographical area.

In the ecumenical sphere, WPM appointed three members of the Orthodox Presbyterian Church as missionaries during the year and, exercising its prerogative to replace Board members between synods, elected the Rev. Harvie M. Conn, Professor of Missions at Westminster Seminary (an O.P.). WPM signed an agreement with the Committee on Mission to the World of the Presbyterian Church in America which makes it possible for the PCA to recruit and support missionaries to serve under WPM. Miss Jean Lappin (R.N.) went to Arabia as the first under this agreement. There are two foreign students at Covenant Seminary and one at Covenant College whom our Missions and national churches in Kenya and India have recommended for study here.

During the year the Rev. Ricardo Cerni, pastor of the Reformed Presbyterian Church, Barcelona, Spain, spent a month visiting our educational institutions and churches. In December, we had a brief visit from Dr. Tadatak

Maruyama, President of Japan Christian Theological Seminary in Tokyo, who gave a most encouraging report of that work. On the other side, Mr. Malkus visited Australia, India, Arabia, and (with Board member Harold Burkhart) Jordan. Mr. Bragdon visited the Latin American fields accompanied by Mrs. Bragdon and Board member Werner Mietling. A proposal concerning visits to the Synod by pastors from national churches overseas with which we cooperate will conclude this report.

For the second consecutive year WPM has received an income of over a million dollars. The Board, Administration, and missionaries are cognizant of the stewardship responsibility this represents and are seeking to use these funds in a way that pleases the Lord and makes the greatest possible contribution to the growth of Christ's Kingdom. With continuing needs for relief in Kenya and additional ones in India and Korea, the item for this ministry found in the financial statement holds special interest. WPM has never before solicited funds for one project of such magnitude as the \$85,000 now being sought for the new hospital in Ras al Khaimah. As of April 1, 1976, we are halfway there! On October 1, 1975 the Board was able, by God's grace, and because of the support of His people, to make the promised adjustment to our missionaries' income necessitated by continuing inflation. On January 16 of this year the Board reaffirmed our present method of raising missionary support and the statement found in WPM By-Laws Article VII—SUPPORT: "The Board shall be primarily responsible, with the help of the missionary, to raise funds sufficient to cover his salary, work allowance, and furlough fund. The Board and the accepted candidate shall also strive together to secure non-recurring funds for travel and equipment. It is thus recognized that the Board itself is basically responsible for the support of the missionaries."

### CONCLUSION

WPM wishes to conclude its report with a sincere word of deep appreciation for the prayerful support of our constituency during the past year. We trust our denomination will rise to the challenge of the needs and opportunities which confront us and of a growth in this agency commensurate with the growth of the RPCES. This means "faith plus prayer," "men plus money." May God give us the necessary vision and determination.

### RECOMMENDATIONS:

1. Presented for approval of the Synod are the following changes in the By-Laws of WPM, which were adopted by the Board at the January 15-16, 1976 meeting:

By-Laws—ARTICLE IV—BOARD OF DIRECTORS (Note that new Sections 11 and 12 are proposed, thus altering the numbering of present Sections 11 through 14 to Sections 13 through 16.) (See pp. 5-26 and 5-27 of the Manual as now printed which has been sent to all ministers of the RPCES.)

"Section 11. *Permanent Committees.* The Board of Directors shall have

at least four permanent committees. The President with the advice of the General Secretary shall appoint each board director to serve on one of these committees. Each of these committees shall be composed of up to six members, two of whom shall be members of the Executive Committee.

“The *Candidates Committee* shall be responsible to examine applications and interview applicants, and make recommendations to the Board.

“The *Finance Committee* shall be responsible to review the financial policies and condition of the Board and its Missions and to review the fiscal requests from missionaries and Missions, and make recommendations to the Board.

“The *Health, Education and Welfare Committee* shall be responsible for the general health, welfare and educational concerns of missionary personnel, and make recommendations to the Board.

“The *Long-Range Planning Committee* shall be responsible for proposing and reviewing long-range plans, new programs and new policies of the Board and its Missions, and make recommendations to the Board.

“The General Secretary shall keep committee members apprised of pertinent information and, in turn, be informed of committee actions, if possible before Board or Executive Committee meetings.”

“*Section 12. Field Committees.* The Board of Directors shall have as many field committees as may be deemed necessary. The President with the advice of the General Secretary shall appoint each director to serve on at least one of these committees.

“The General Secretary shall keep field committee members apprised of pertinent information and, in turn, be informed of committee actions, if possible before Board or Executive Committee meetings.”

**By-Laws—ARTICLE IX—AMENDMENTS.** The change is in the second sentence of the first paragraph of this Article, which previously read: “Any amendment thus adopted will be subject to the approval of the next annual Synod.” The Article as altered follows:

“These By-Laws, except Article III, may be amended, altered, or new By-Laws adopted at any meeting of the Board of Directors duly assembled, by a majority vote of those members present or voting by mail, only after the proposed amendment has been submitted in writing at the previous meeting and forwarded to any absent member. Any amendment thus adopted shall be reported to the next annual Synod.

“These By-Laws, except Article III, and Article IV, Section 1, may be suspended at any meeting of the Board of Directors by a unanimous vote.”

(Explanatory note: ARTICLE III deals with the Doctrinal Standards of the Board, and ARTICLE IV, Section 1, with the powers of the corporation, each member and his election by the Synod, his subscription to the Doctrinal Standards of the RPCES and to the Presbyterian Form of Government, as well as to the WPM By-Laws.)

2. The Board of Directors of WPM voted in the September 11-13, 1975

meeting to "recommend to the Synod that it consider means by which to bring a representative from each of our cooperating overseas churches to the annual Synod, and that WPM pay toward the expense of one such representative each year."

Respectfully submitted,  
 Nelson K. Malkus  
 General Secretary

WORLD PRESBYTERIAN MISSIONS, INC.  
*CASH STATEMENT*

April 1, 1975-March 31, 1976

Balance 4/1/75		\$232,208.84
<i>RECEIPTS</i>		
General Purposes	\$102,670.78	
Support Missionaries	688,918.23	
Support—G. R. Bragdon	1,630.00	
Support—N. K. Malkus	1,637.64	
Special Funds—Designated	190,065.77	
Special Funds—Designated		
Famine Relief:		
Kenya	\$15,331.80	
India	228.27	
Korea	450.00	
General	389.24	16,399.31
Income—Endowments	7,586.98	
Income—Estates and Legacies	519.88	
Personal Gifts	16,519.28	
Books and Tracts	615.97	
Sinking Fund	1,273.07	
Newsletter	335.72	
Missionary Accounts Receivable	12,773.80	
Rental Income	2,431.74	
Notes Receivable—N. K. Malkus	1,139.28	
Notes Receivable—Missionary Housing	3,675.33	
Investment Income	11,556.73	
Various Misc. Receipts	9,477.08	
		<hr/>
		1,069,226.59
		\$1,301,435.43
<i>DISBURSEMENTS</i>		
Personal Gifts	\$16,517.14	
Missionaries Salaries	309,633.88	
Pre-College Allowance	20,434.94	
Children's Allowance	23,235.00	
Direct Expense of Missionaries	43,683.01	
Field Expense of Missionaries	93,792.74	
Hospitalization—Missionaries	19,216.80	

Pension Payments—Missionaries	24,810.00	
Special Funds—Designated	276,026.57	
Missionary Accounts Receivable	12,067.33	
Year end bonus	28,575.97	
Salaries:		
Executive	\$34,092.00	
Clerical	65,762.00	
Miscellaneous	2,593.00	102,447.00
Executive Housing & Other Exp.	20,370.47	
Mortgage Payable	3,132.16	
Notes Receivable—N. K. Malkus	351.19	
General Headquarters Expense	119,678.00	
		1,113,972.20
FICA and Taxes Withheld	(19,757.33)	1,094,214.87
		<hr/>
Balance 3/31/76		\$207,220.56

*DISTRIBUTION OF BALANCE*

Checking Account—Bank of Del.	\$14,160.56	
On Hand	50.00	
Certificate of Deposit	100,000.00	
Money Market Management	93,000.00	<i>Subject to Audit</i>
Wilmington Trust—Cash Account	10.00	
	<hr/>	
	\$207,220.56	

*Various Miscellaneous Receipts:*

Headquarters Equipment	\$480.00	
Mortgage Receivable—George Cooper	290.50	
Additional Pension—Retirement Benefits	109.99	
Transfer Account	300.00	
Direct Expense of Missionaries	348.77	
Executive Housing and Other Expense	254.35	
Hospitalization	843.00	
Pension Fund Payments	706.88	
Maintenance of Office	249.05	
Postage	38.85	
Stationery, Supplies, and Expense	79.02	
Telephone and Telegraph	512.17	
Electricity and Other Utilities	123.75	
Insurance	352.70	
Missionary Expense Charged to General Fund	30.24	
Automobile Expense	39.15	
Interest Income	4,068.85	
Other Expense	552.85	
Audio-Visual	96.90	\$9,477.08
	<hr/>	

*General Headquarters Expense:*

Headquarters Equipment	\$1,064.11	
Federal and State Income Tax, S.S.	19,735.27	
Mortgage Payable—Lehigh Road	291.83	
Transfer Account	300.00	
General Purposes	75.00	
Books and Tracts	512.89	
Directors' Meeting Expense	5,084.50	
Taxes on Wages	5,139.38	
Hospitalization	4,492.10	
Pension Fund Payments	7,320.20	
Dues and Subscriptions	2,497.44	
Maintenance of Office	7,795.48	
Postage	9,614.85	
Publicity and Printing Same	30,230.75	
Stationery, Supplies and Expense	5,476.22	
Telephone and Telegraph	3,786.17	
Professional Fees—Auditors	2,740.00	
Electricity and Other Utilities	2,427.13	
Insurance	1,942.25	
Missionary Expense Charged to General Fund	370.72	
Automobile Expense	206.50	
Interest Expense	601.65	
Expense—Missionary Candidates	1,096.02	
Promotion	75.75	
Other Expense	2,258.56	
Maintenance and Expense—Lehigh Road	1,413.39	
Maintenance and Expense—Carriage House	2,070.33	
Audio Visual	1,059.51	\$119,678.00

*SUBJECT TO AUDIT*

*ACTION*

Recommendation No. 1 was approved. No. 2. It was moved, seconded, and approved to substitute the word "each" in recommendation No. 2 with the word "one." By motion the recommendation was approved as amended.

**ELECTION TO WPM BOARD**

By motion, nominations were closed. Then Dr. Franklin Dyrness asked that his name be dropped. The Moderator ruled that the request be granted and the Rev. Mr. William A. Mahlow was asked to lead in prayer for WPM, remembering the work of Dr. Dyrness. The ballot and results follow:

*Willard O. Armes, Inc.*, 2/3  
*Franklin Dyrness, Inc.*, 2/3  
*Arthur Herries, Inc.*

*Calvin Frett, Inc.*  
*William A. Mahlow, Inc.*  
*Werner Mietling, Inc.*  
*Richard Tevebaugh, Inc.*  
Gustav Blomquist, 2/3  
*David Linden*  
Robert A. Wildeman, Sr.  
*William Kirwan*

## BOARD OF HOME MISSIONS REPORT

The report was presented by the Rev. Mr. Frank Crane, Chairman of the Board, after which he introduced Mr. Earl Witmer who had been appointed as the new Executive Director over the weekend.

### I. News from the fields.

A. Mr. and Mrs. Hayes Henry continue to serve faithfully among the Cherokee Indians in Oklahoma. The greatest need is for the building of strong and unified churches in the area. Much of our work centers upon children and youth. Adult commitments to Christ and to His church are sparse.

B. Mr. and Mrs. Jonas Shepherd tend the Lord's work on Grand Cayman Island. After a recent visit to the island, Mr. Nelson Malkus has prepared a tape and slide account of the history and progress of Reformed Presbyterian Church, Boatswain Bay, Grand Cayman Island. Mr. Malkus speaks encouragingly: "Mr. Shepherd and his fine Session are most enthusiastic about the work and are looking forward to Sunday, August 15, 1976, as the day this church will dedicate its new facility—second to none on the island. While aid to the church through the Board of Home Missions is now essential, both the Session and diaconate together with Mr. Bertie and Joe Shepherd, are confident the day will come before too many years when the church will be self-sustaining and even, perhaps, with a pastor from their own island."

This presentation may be secured for viewing in local churches by writing the president of the Board.

C. A third work with which the Board of Home Missions is only informally involved is the "New City Fellowship" in Chattanooga. Mr. Charles Anderson is overseeing this mission. Mr. Rod Alexander, presently studying at Covenant Seminary, has preached and taught regularly. The work has suffered the loss of some key personnel this year. The need is for an increasing supply of maturing black adults willing to shoulder responsibility at the local level.

### II. Administration.

The standing rules of Synod define the ministry of the Board of Home Missions as follows: "To oversee mission projects and develop diaconate ministries in North America which normally would not become self supporting in a short period of time."

Using this statement as our basic authority, the Board of Home Missions meeting in September, 1975 drafted two important documents: a set of bylaws which gives the Board an organizational structure, and a policy

statement which defines how the board intends to pursue its mandate. Heavy emphasis is placed upon securing local church and presbytery participation in any new venture undertaken by the Board of Home Missions. This is consistent with the Biblical principle of submission to the courts of the church.

While there is much to be done in the area of specialized ministries and diaconal work, the Board's first priority has been the search for the Executive Director of God's choice. Our former director, Mr. LaRue Fritz, resigned in July after giving several years of avluable service to the Board. The Executive Committee is now in contact with several men interested in the post.

In the interim special mention should be made of two Board members who have faithfully carried out heavy assignments for the Board. One is Mr. Carl Stewart who is treasurer and the other is Mr. Bill Phillips who has written the monthly letters that you have received with your receipts. In conclusion, the Board submits the following recommendation for Synod action: that the official name of our Board be changed to The Board of Home Ministries.

We herewith make the collowing recommendations:

- (1) That Synod approve the bylaws submitted, including name change.
- (2) The Standing Rules be amended to read "Board of Home Ministries."

Respectfully submitted,  
Frank P. Crane, president

## PROPOSED BY-LAWS FOR THE BOARD OF HOME MISSIONS

### ARTICLE I

*Name:* Board of Home Missions (Board of Home Ministries pending Synod approval)

### ARTICLE II

*Statement of Purpose:* The Board of Home Missions' purpose is to initiate and oversee:

- A. Mission projects which would not normally become self-sufficient in a short period of time, and
- B. The denomination's diaconal ministries

### ARTICLE III

*Board of Directors:*

- A. Elections: The membership of the board of directors shall consist of eighteen duly accredited members of the R.P.C.,E.S., elected by the General Synod.
- B. Quorum: A quorum shall be a majority of the directors.
- C. Tenure: The directors shall be elected so that one third of the members' terms shall expire every year. Each director shall be elected for a three-year term except for those elected to fill unexpired terms.
- D. Stated Meetings:
  1. The board shall meet annually in the Fall (September-October).
  2. Special meetings shall be called at any time by the president of the board. If the president is unable or unwilling to act, a meeting may be called by the vice-president or three irectors. Written notice for special meetings shall be mailed to each director at least 15 days prior to the meeting.
- E. Executive Committee: The executive committee shall be elected at the

time of the election of the officers. The committee shall consist of the elected officers plus three members at large. A simple majority of the members shall constitute a quorum. The executive committee shall meet on the call of the president or executive director to transact all interim business.

#### ARTICLE IV

*Officers:*

- A. President: The president shall be the chief executive of the board and shall exercise general supervision over its affairs. He shall preside at the board meetings and shall appoint all committees unless otherwise directed by the board.
- B. Vice-President: The vice-president shall do the work which commonly pertains to that office.
- C. Secretary: The secretary shall keep a record of the proceedings of the board of directors, and have charge of all files and documents pertaining to the affairs of the board. The secretary shall perform such other duties as prescribed by the board.
- D. Treasurer: The treasurer shall be responsible for all funds and shall supervise the handling of these funds according to the principles established by the board of directors.
- E. Officers shall be elected at the annual fall meeting.

#### ARTICLE V

*Executive Director:* The executive director shall be an employee of the board of directors and shall carry out its policies and programs and other duties required by the board of directors. The executive director shall not be a member of the board.

#### ARTICLE VI

*Amendments:*

- A. These by-laws may be amended at any meeting of the board of directors by a majority vote, only after the proposed amendment has been submitted in writing at the previous meeting.
- B. These by-laws may be temporarily suspended at any meeting of the board of directors by a unanimous vote of those directors present.

**BOARD OF HOME MISSIONS  
SCHEDULE OF CASH RECEIPTS AND CASH DISBURSEMENTS  
FOR THE YEAR ENDED DECEMBER 31, 1975**

Cash Balance, January 1, 1975 \$1,404.64

*Receipts*

Contributions from Individuals and Churches	\$21,993.12
Distribution from Board of Trustees	1,300.43

Transfer from Savings (Houston)	2,000.00	
Transfer from Savings (Chattanooga)	324.48	
		<hr/>
Total Receipts		25,618.03
		<hr/>
Total to Account for		\$26,614.00

*Disbursements*

<i>Executive Director</i>		
Salary (Including Housing)	\$6,300.00	
Expenses	633.18	
Pension	350.00	
		<hr/>
Total Executive Director		\$7,283.18
<i>Oklahoma Missions</i>		
Salary (Rev. Hayes Henry)	\$6,000.00	
Car Allowance	2,400.00	
Housing Allowance	1,200.00	
Hospitalization	452.00	
Pension	180.00	
Pulpit Supply	305.00	
Summer VBS and Camp Program	420.00	
Roof Repair to Peavine Church	414.00	
		<hr/>
Total Oklahoma Missions		\$11,471.00
<i>Houston Retirement</i>		
Mrs. Laura Turner		600.00
		<hr/>

***ACTION***

Moderator Charles B. Holliday ruled on recommendation number one, dividing the question, taking the name change first:

1. The change of name to "Board of Home Ministries" was approved.
2. By motion the By Laws were adopted provisionally and the Board was instructed to report to the 155th General Synod with more specific definitions of the Board's work.

## ELECTIONS TO BOARD OF HOME MISSIONS

Upon presentation of the nominating committee's report, the additional name of Seth Dyrness was presented from the floor. By motion the nominations were closed. The results of the election were as follows:

*William E. McNutt, Inc.*

*James Kern, Inc.*

*Sam S. Ward, Inc., 2/3*

*William Phillips, Inc.*

Donald MacNair

*Don MacKensie*

Roger Hunt

*Seth Dyrness*

## FRATERNAL RELATIONS COMMITTEE

Dr. Robert G. Rayburn introduced the Rev. Mr. Paul McCracken, fraternal delegate from the Reformed Presbyterian Church of North America who brought greetings from his denomination.

Dr. Rayburn then brought the following report.

Your Fraternal Relations Committee has not been as active during this year as in previous years due to the agreement that we would not pursue the merger of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod during this year. The committee has, however, met once with the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church to discuss steps which could be taken to resolve the difficulties which exist in the mind of many members of both denominations and to promote better fellowship. We have further explored the possibility of talks with the PCA and the OPC concerning a possible three-way merger.

The Fraternal Relations Committee has a sub-committee on Revision of the Standards. The purpose of this sub-committee is to give a careful modern English rendering of the Westminster Standards in cooperation with corresponding representatives of the O.P. Church and Covenanters Church. This inter-denominational committee began work about three years ago by assigning one-third of the chapters of the Confession to R.P. men; one-third to O.P.'s, and one-third to Covenanters. Each of these groups prepared a first draft of their assigned chapters and sent copies to the other groups. The consideration of these first drafts was begun by the interdenominational committee as a whole. So far this committee has revised chapters one through 21. We assume we are to continue this work along with our sister denominations unless directed otherwise by Synod.

The committee has been active in appointing fraternal delegates and in communication with other denominations with respect to further negotia-

tions and interdenominational business. Dr. Peter Stam, Jr., has been designated our fraternal delegate to the Reformed Presbyterian Church of North America; the Rev. Addison Soltau to the Synod of the Christian Reformed Church. The Chairman of the Fraternal Relations Committee will be the delegate to the General Assembly of the Presbyterian Church of America. The fraternal delegate to the Orthodox Presbyterian Church had not been designated at the time this report was submitted to the Stated Clerk of Synod. Dr. J. Barton Payne will be our delegate at the Synod meeting of the Reformed Presbyterian Church of Ireland in June.

We have received the following communication from the Associate Reformed Presbyterian Church and have appointed Dr. Thomas Cross to be our fraternal delegate to the Synod of this denomination at Bonclarken during the meeting June 7-10.

In accordance with the directive of the General Synod of the Associate Reformed Presbyterian Church, its Committee on Inter-Church Relations greets you in the name of our Lord and Savior Jesus Christ, and conveys the warmest fraternal greetings from our denomination to yours. We are mindful of our common heritage of the Reformed faith, and pray that it may be sustained and extended through the renewed willingness of all like-minded churches, throughout the world, to let God lead and direct. We invite and welcome opportunities to undertake joint endeavors which may help advance the Kingdom of God, and assure you that proposals from you for any such endeavors will receive the warm and friendly considerations by our committee and by our General Synod.

Our committee was instructed by the 153rd General Synod to seek to strengthen the doctrinal statement of NAPARC, specifically to include the concept of infallibility where Scripture speaks of history and the cosmos. We have met with representatives of each of the NAPARC denominations and the committee has recommended that the first paragraph of the Basis of the Council read as follows:

Confessing Jesus Christ as only Savior and Sovereign Lord over all of life, we affirm the basis of the fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, *without error in all its parts*, and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dordt, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms.

With this substantial strengthening of the doctrinal commitment to inerrancy of the Scripture in all its parts, we believe and recommend that the Synod should continue its membership in NAPARC.

Respectfully submitted,  
Robert G. Rayburn, Chairman

## **ACTION**

The recommendation was approved.

It was then moved, seconded, and approved (without exception) that the following communication be sent to the General Assembly of the Presbyterian Church in America:

“The General Synod of the Reformed Presbyterian Church, Evangelical Synod, extends its warmest greetings to the General Assembly of the Presbyterian Church in America. May grace, mercy, and peace attend the continuing growth of your witness to our Lord Jesus Christ.

“As we seek together the Lord’s will in our time, we are increasingly persuaded that God is calling us to a more united testimony than we have hitherto enjoyed. We do not know how He would have us express the greater unity we seek, nor how to bring it about.

“However, we continue to pray that He will bring about new dimensions of cooperation, a deeper fellowship, and an ultimate united walk among those who sincerely love the Lord Jesus Christ and have given cordial acceptance of His Infallible Word and the testimony of the Gospel according to the Reformed faith.

“We earnestly hope that you are of one mind with us in the pursuit of this objective.”

At 4:45 it was moved, seconded and passed to extend the Orders of the Day to 5:15.

There was considerable discussion about the matter of sending a fraternal delegate to the Associate Reformed Presbyterian Church’s Synod. After a motion to refer (see below) the meeting was recessed at 5:15 p.m. to meet at 6:30 p.m. to continue the discussion. The Rev. Mr. Charles Winkler led in the closing prayer.

At 6:30 p.m. the Moderator called the meeting to order and led in the singing of “O Worship The King.” The Rev. Mr. Walter Gienapp gave the opening prayer.

By motion it was determined that the meeting should be concluded at 7:30. It was moved, seconded, and passed that the matter of fraternal delegates should be referred back to the Fraternal Relations Committee requesting that they clarify definitions for relations and that they report back to the 155th General Synod and that the committee continue with its current commitments this year.

## **FORM OF GOVERNMENT COMMITTEE**

Dr. W. Harold Mare gave the following report:

Fathers and Brethren,

The Form of Government Committee presents to the 154th Synod of the Reformed Presbyterian Church, Evangelical Synod, the following recommendations.

1. In BOD III, m, p. 9: Delete the words “yet” and “regeneration and,” and make the clause read, “but as one for whose restoration the church must hope and pray.” (This will clarify that this person, not considered as a member of Satan’s household, needs to be prayed for not regarding his regeneration, but his restoration).
2. In BOD V, 17, p. 14: After the last word of the paragraph insert the following: “(See paragraph 19).” (This will make the procedure clearer by the reference to paragraph 19).
3. In BOD V, 19, p. 14: After the words, “put into effect,” add, “before the accused has been cited to appear (cf. Chapter VIII, paragraph 2, page 20) or,”. Then continue the sentence as printed. After the first occurrence of the words, “notice of appeal” add the reference “(Cf. Chapter IX, paragraph 4, page 22).” (This will help make clear that the rights of the accused are being safeguarded.)
4. In BOD, VI, 6, p. 15: After the first use of the word “prosecutor” add the following: “except when the number in the court makes this a hardship, then any elder of the RPCES in good standing may serve as prosecutor.” Then omit the word, “whose” and “it is,” and start a new sentence beginning with the words, “The prosecutor’s duty shall be,” and continue the sentence as printed. (This change gives relief to a small session of two or three men, one of whom might need to disqualify himself in a case of full process.)
5. In BOD, VII, 1, p. 17: After the second occurrence of the word “offense,” and before the words “the court” insert the parenthesis, “(Cf. Chapter I, paragraph 2, p. 3 for definition of an offense).” (This insertion makes clear at this point what constitutes any offense.) It is the opinion of the committee that the court of the church referred to in line 1 of paragraph (p. 17) is the church court officially in session.
6. Re: BOD, VII, generally: The committee was not persuaded of the need to make further clarification of this chapter.
7. In BOD, VII, 1b, p. 17: After the words, “an original party to the case,” insert the words, “That is, the court of original jurisdiction.” (This helps to clarify the statement.)

To the question whether the procedure of appeal applies to cases with full process as outlined in Chapter V, the committee responds that such procedure of appeal is clearly stated in Chapter VI, paragraph 20. For further clarification, however, the committee recommends that at the conclusion of the last sentence of paragraph 20, Chapter V, be added the following words taken from the end of paragraph 2, Chapter VII: “and the court shall appoint one or more of its members or other persons under its jurisdiction to defend its action in the higher judiciary.”

8. In BOD, VII, 2, p. 17: In the committee’s opinion the words “further disciplinary” should be left in the statement inasmuch as Chapter I, paragraph 1, p. 3, defines discipline to include edification, exhortation, and admonition.

9. In BOD, VII, 10, p. 18: After the words, “appear for trial” add the words, “the court shall proceed to appoint competent counsel to represent his interests as fairly as possible and shall try him in his absence.”

Then start a new sentence with the words, “If he is found guilty,” and then continue the sentence, “his name shall be erased . . .” (This should be added to protect the rights of the accused and the court in accordance with the principle stated in Chapter V, paragraph 15 (p. 14).)

10. In BOD VII, 12, p. 18: After the words, “ceases to exercise the office of the ministry,” add the words, “as defined in FOG, Chapter V, paragraph 4b and c, p. 31.” (This addition will be a reminder that these paragraphs in FOG give guidelines to the presbyteries in determining whether an individual is exercising the office of the ministry.)
11. As a preface to the Directory of Worship, insert after the title, “Directory of Worship” the following: “It is to be recognized that the Scripture presents certain elements of worship, such as prayer, the reading of the Word, preaching, singing, and the sacraments, which are to be a part of Christian worship today. The Directory of Worship, which includes these elements, gives guidelines for further amplification in the use of these principles in Christian worship. (This preface calls attention to the true elements of worship set forth in Scripture and to the place that the Directory can have in giving additional guidelines for worship.)
12. As an aid to locating more easily sections in the FOG, BOD, and DOW, the committee recommends that the pages be numbered consecutively throughout the three documents and that the top of each page of the three documents contain the chapter number, the section(s) and sub-section(s) included. Example, at the top of page 2: Chapter I, 3-5.

Respectfully submitted,  
Richard W. Gray  
Robert G. Rayburn  
Robert L. Reymond  
DeWitt Watson  
W. Harold Mare, Chairman

### **ACTION**

Items 2-8 and 10-12 were approved and sent down to presbyteries for action.

Item 1 was referred back to the committee for consideration of the following substitute motion:

“Amend BOD III:5,m, p. 9 of *The Standards*, by striking from the last sentence the word “not” and add “/or” after the words “regeneration and” to read as follows:

“Similarly, the words of the apostle Paul, as recorded in 1 Corinthians 5:4-5, indicate that the offender in whose life ecclesiastical discipline has failed to accomplish correction must be excommunicated and dealt with as

a member of the household of Satan, yet one for whose regeneration and /or restoration the church must hope and pray.”

Item 9 was referred back to the committee for further study.

At 7:30 the Orders of the Day were extended 15 minutes. Overture G was then presented for approval.

### *OVERTURE G—Change FOG re. Status of Members and Elders of Mission Churches*

Southern Presbytery meeting April 9-10, 1976 in Birmingham, Alabama, respectfully overtures the 154th General Synod of the Reformed Presbyterian Church, Evangelical Synod meeting in Colorado Springs, Colorado, May 21-27, 1976 to change the Form of Government, II, 9, c so that it reads as follows:

*“In case of a mission church organized under the supervision of Presbytery, or a group of believers not previously organized as a particular church, but desiring to be so organized within this denomination, the presbytery shall give assistance. To this end, presbytery shall appoint for such a group one of its ministers as a temporary moderator and one or more of its elders, teaching or ruling, to serve with the moderator as a temporary session. The moderator and elders so appointed shall have power to receive members and to form a communicants’ roll, which members shall be considered communicant members of the denomination. In addition the temporary session shall assist in the drafting of a constitution, the election of officers, the formation of a corporation, and a calling of a pastor or making arrangements for a stated supply and a permanent moderator and session. A minimum of ten adult believers shall be required in any group which is to be organized as a particular church. (Italics represent changes.)*

### *ACTION*

Overture G was approved and sent down to presbyteries for action.

### *OVERTURE F—Clarify Status of Elders of Mission Churches*

Concerning Form of Government II.12.b. (section for approval by Presbyteries from last Synod). Since the section does not cover the often recurring situation of a church having its own elders while the group has not yet become a particular church, since it does not order that a church have benefit of Presbytery’s oversight when as a mission it may elect elders one year and lose them the next, and since some mission churches although they may have elders may choose not to become a particular church for a protracted period of time, we the New Jersey Presbytery, meeting on October 11, 1975 respectfully overture the 154th Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting May 21-27, 1976 at Colorado Springs to ask the Form of Government Committee to rework the article.

### ***ACTION***

It was moved, seconded and approved to take no action on Overture F since the answer to Overture G above seemed to cover it.

The meeting was recessed at 8:50 p.m. with prayer by the Rev. Mr. Robert H. Cox.

## **TUESDAY MEETINGS May 25, 1976**

The 8 a.m. devotional service was led by Rev. Dominic Aquila who read Micah 7:14-20 after which he spoke on the life of Samuel Davies, citizen and patriot of early America in Virginia. Synod sang "Great God of Wonders," a hymn written by Samuel Davies. The devotional was closed by a season of prayer.

The Moderator called the meeting to order at 8:30 and by motion Rev. C. A. Lutz was given time to speak concerning a financing program for Christian schools.

### **STUDY COMMITTEE ON THE FUNCTIONS OF DEACONS**

Rev. Edward A. Steele III presented the following report, recommending substitutions to the FOG, except for section V,9,f. These substitutions were amended by action of Synod and adopted *en toto* and sent down to presbyteries for action *en toto* and specifically not *ad seriatum*. [NOTE: In these minutes, the substitutions to be acted on by presbyteries are printed as changed and adopted by the 154th General Synod.] The report follows:

#### **Fathers and Brethren:**

The 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, held at Geneva College, May 30-June 5, 1975, established a study committee on the functions of deacons with the mandate "to study the entire paragraph regarding the functions of deacons, i.e. FOG, ch. II, sec. 11, d, and report back to the 154th General Synod." (1975 *Minutes*, p. 28)

General Synod authorized the study committee in response to an overture from the Covenant Presbyterian Church of Auburn, Alabama, transmitted with dissenting remarks by the Southern Presbytery to the 153rd General Synod. (1975 *Minutes*, p. 91)

Southern and northern presbyterian traditions differ as to the functions of deacons and a diaconate in relation to the functions of trustees and a board of trustees. The study committee was to evaluate not simply the functions of deacons as officers of the church but to study the functions of trustees in relation to the functions of deacons. Thus this report has recommendations concerning both trustees and deacons.

This report contains committee recommendations for amendments to the *Form of Government*, one motion which will be necessary if the amendment for II,7, carries, and a brief statement that supports the recommendation that women may be ordained to the office of deacon.

## I. RECOMMENDED SUBSTITUTIONS FOR *THE FORM OF GOVERNMENT*

A. The committee recommends that the following be substituted for the present section 7 of FOG, II:

“7. *The corporation* of a particular church.

- a. All particular churches holding, or expecting to hold real property should be incorporated under the laws of civil government. The fiscal year for the corporation should be determined in the articles of incorporation or the bylaws of the church.
- b. All communicant members of the congregation who are twenty-one years of age or older are members of the corporation unless the laws in particular states in which the churches are located have corporation voting ages lower than twenty-one, in which cases these churches may follow the corporation voting age requirements in such states.
- c. The corporation shall have stated meetings at least once each fiscal year. The church's bylaws shall make provision for pro re nata meetings. The corporation shall call a pro re nata meeting when required by presbytery.
- d. The chairman of the board of trustees shall ordinarily preside at meetings of the corporation, but in case of his absence or inability to serve, the corporation of a particular church may elect another one of its trustees, or any ruling or teaching elder in good standing in this denomination, to preside at a particular meeting. In such case the teaching elder, or a moderator for the church appointed by the presbytery, may preside at a meeting of the corporation, until a moderator of the meeting is elected.
- e. The corporation of a particular church, through its trustees, shall hold title to all property, both real and personal, owned by the church. The corporation shall have authority over the acquisition, sale, and improvement of all property, both real and personal, owned by the church, but these powers may be delegated to its

board of trustees. The upkeep of property may be delegated to a committee of the corporation appointed by the corporation for that purpose.

- f. If the Session, or the Session along with the diaconate, does not provide sufficient trustees to meet the requirements of local corporation laws then the corporation shall elect from the corporation additional trustees as required. The corporation shall first elect men who are ruling elders not serving on the session, then deacons, deacons not serving on the diaconate, and lastly spiritually mature members of the corporation who give credible, affirmative answers to the first four constitutional questions asked in the ordination of elders and deacons (FOG V,3).
- g. Unless otherwise provided in the constitution or governing rules of the local church, the corporation shall elect a treasurer to serve for a term of one year and to be responsible for the corporate, current, and benevolent funds of the church. The treasurer shall make monthly reports to the session.
- h. The provisions of this section (II,7) shall not be binding upon particular churches existing within presbyteries of the Reformed Presbyterian Church, Evangelical Synod, prior to the adoption of the revision of this section in [insert month and year], "or upon particular churches organized with other arrangements for the matters covered by this section prior to their application for admittance to a presbytery of this denomination."

B. The committee recommends that the following be substituted for the present section 11 of FOG, II:

"11. *The diaconate.*

- a. The diaconate of a particular church shall consist of a teaching or ruling elder as moderator and the deacons elected by the congregation for active service as such.
- b. The diaconate shall elect its own vice-moderator and secretary.
- c. The moderator or vice-moderator shall normally preside at all meetings. If both are absent at a stated or pro re nata meeting those present may elect a moderator pro tempore for that meeting. Actions taken under a moderator pro tempore are binding and do not require subsequent ratification.
- d. Three members of the diaconate, or two if there are fewer than four members, shall constitute a quorum. A quorum shall never be more than two-thirds of the members.
- e. The diaconate shall have stated meetings at regular intervals. The diaconate shall set its own rules for the calling of pro re nata meetings and shall have pro re nata meetings whenever requested by the session.
- f. Deacons are ordained for life. They may be elected to terms of service in a system of classes set by the congregation. By a two-

thirds vote the congregation may at a called meeting of the congregation terminate the services of a deacon on the diaconate for reasons not involving judicial process.

- g. The diaconate is responsible to and under the authority of the session and shall provide a report for each of the session's stated meetings. The diaconate shall report annually to the congregation."

C. The committee recommends that the following be substituted for the present section 12 of FOG, II:

"12. *The board of trustees* of a particular church.

- a. The board of trustees shall ordinarily be composed of the ruling elders serving on the session. Where desired by the corporation the ruling elders along with deacons may comprise the board of trustees. If there are insufficient number of men on the session or in the session with the diaconate to meet the requirements of state law, then additional trustees shall be elected in accordance with II,7,f."
- b. The board of trustees shall meet as a distinct body and shall elect its own chairman and secretary. Unless the constitution of the particular church shall provide otherwise, the treasurer elected by the corporation shall serve as treasurer for the board of trustees.
- c. The trustees shall be the trustees of the corporation, and as such shall hold title to all property, both real and personal, or equities in property, both real and personal, owned by the church. They shall perform such duties as delegated to them by the corporation. If requested by the session, they shall prepare the general budget for the church, including not only property expenditures and upkeep, but current expenses and benevolences.
- d. The provisions of this section (II,12) shall not be binding upon particular churches existing within presbyteries of the Reformed Presbyterian Church, Evangelical Synod, prior to the adoption of the revision of this section in [insert month and year], or upon particular churches organized with other arrangements for the matters covered by this section prior to their application for admittance to a presbytery of this denomination." [cf. II,7,h]

D. The committee recommends that the following be substituted for the present section 9 of FOG, V:

"9. *The office of deacon.*

- a. The office of deacon was instituted in the early church, as recorded in Acts 6:1-6, and is characterized by service, particularly in the ministry of mercy to the poor, and is distinct from the teaching-ruling office, to the oversight of which it is subject.
- b. The spiritual qualifications of deacons are set forth in 1 Timothy

3:8-13, and correspond to the nature of the diaconal task of administering and rendering faithful and compassionate service.

- c. Deacons are called to administer Christian mercy to those in distress, especially those of the household of faith in expression of the communion of the saints, but also to outsiders as a manifestation of the compassion of Christ. The diaconal ministry is one of material assistance, spiritual counsel, and practical advice as circumstances require.
- d. In the collection and distribution of funds, the diaconate acts as an entity, duly set apart by the congregation for this responsibility.
- e. The diaconate or individual deacons according to their gifts may be assigned by the session other ministries consistent with the nature of the office, such as visitation, evangelism, administration, and counseling, according to the needs of the session, the congregation, and the community.
- f. Women, as well as men, may be ordained to the office of deacon.”

E. The committee recommends that the following be substituted for the present section that is found at the top of page 45 of FOG entitled “Trustees” which should be numbered 11:

“11. *Trustees*. If, as provided in chapter II a particular church has trustees who are not elders or deacons, it is requisite that such trustees be communicant members of the congregation in accordance with II,7,f.”

## II. A MOTION CONCERNING PARENTHETICAL INSERTIONS IN TWO CONSTITUTIONAL QUESTIONS FOR ORDINATION.

If the recommended II.7.f carries then the references to trustees in questions seven and nine should be deleted. The committee does not understand that such removals would constitute any change in the constitutional questions themselves.

“MOVED: TO STRIKE ‘or trustees’ in question (7) and ‘, or a trustee’ in question (9) in FOG V, 3.”

## III. A BRIEF STATEMENT IN SUPPORT OF THE RECOMMENDED V.9.f.

The office of elder is one of oversight (1 Timothy 5:17); 1 Peter 5:2,3; 1 Thessalonians 5:12; Hebrews 13:17), as is borne out in the New Testament by the use of the descriptive term *episkopoi* as an alternative designation for those ordained to this office. The office of deacon, on the other hand, is one of service, as expressed in the term *diakonoi*. In view of the fundamental difference between the two offices, the argument from the subordination of women whereby they are excluded from the teaching-ruling function of the office of elders, does not enter into the question of women deacons inasmuch as the function of this office is helping-serving.

Moreover, Paul includes a reference to women in the section of his correspondence dealing with the ordination of deacons, 1 Timothy 3:8-13. The question is whether *gynaiikas* in verse 11 should be translated “their wives” (as in the AV, NEB, TEV, and NIV), or “women” (as in the ASV, RSV,

NASB, JB, and NAB). Since it does not seem likely that Paul would make reference to women in general in the middle of a section dealing with qualifications for ecclesiastical office, the alternatives seem to be between deacons' wives and women deacons (the NIV has "deaconesses" in the margin).

If the reference is to the wives of deacons, there is a lack of definiteness that could have been easily made plain by the definite article or the possessive pronoun. As it stands, one must supply "their." The absence of a parallel statement of the qualifications for the wives of elders renders this interpretation doubly suspect. Instead of saying *gynaikas echontes*, "having wives" (cf. vs. 4, "having children"), Paul says *gynaikas hosautos*, "women likewise." As in verse 8, *hosautos* introduces a new paragraph in the qualifications for office. The sequence of verses 2, 8, and 11 is as follows: the bishop must be . . . deacons likewise . . . women likewise.

Not that a third office distinct from elders and deacons is introduced. The word specifically to women is clearly set within the framework of the diaconal office, and there is a remarkable correspondence in the qualifications for men and women in relation to this office:

<i>deacons likewise</i>	<i>women likewise</i>
worthy of respect	worthy of respect
not double-tongues	not slanderers
not addicted to much wine	sober
not greedy for gain	faithful in all things

The thought of the apostle may be paraphrased as follows: "Deacons in like manner [to be qualified for their office as elders must be for theirs] must be worthy of respect, etc. Women in like manner [when engaged in the same office here in view] must be worthy of respect, etc. Deacons [specifically those who are married men with families] must be husbands of one wife and manage their children and households well."

IV. The proposed substitutions given in section I of this report are unanimously recommended by the committee whose names are given at the end of the report with only one exception: Donald J. MacNair does not support the proposed V.9.f.

The Reverend Edward A. Steele III, Chairman  
 The Reverend James P. Kern  
 The Reverend Donald J. MacNair  
 The Reverend Professor David C. Jones

### **ACTION**

Synod adopted and sent down to presbyteries for action the above substitutions to the FOG, namely: II,7,a-h; II,11,a-g; II,12,a-d; V,9,a-e; V,11. [NOTE: Section V,9,f is not sent down for action]. Presbyteries are to vote on the above changes *en toto*, not *seriatum*.

Kyle Thurman, Robert Needham, and Robert Cox requested that their negative votes be recorded.

At noon the Orders of the Day were extended 10 minutes by motion. It was moved, seconded and carried to strike "or trustees" in question (7) and "or trustee" in question (9) in FOG V,3. This also is sent down to presbyteries for action.

By motion the docket was amended to allow the Role of Women Report to be made at 2 p.m. At 12:10 the meeting was recessed with prayer by the Rev. James Perry.

At 2:05 p.m. the Vice Moderator, the Rev. Charles B. Holliday, called the meeting to order and the Rev. F. Sanders Campbell led in prayer.

By motion the docket was amended to allow the Rev. Mr. Stanley Mast, fraternal representative from the Christian Reformed Church, the opportunity to speak.

The Stated Clerk presented the minutes of Monday's meetings and they were approved, by motion, as presented.

## **STUDY COMMITTEE ON ROLE OF WOMEN IN THE CHURCH**

Dr. James B. Hurley introduced the report, calling on the Rev. Stephen Smallman and the Rev. Herman Mischke to speak on the history of the report.

### **PREFACE**

Time and distance have made the committee's labor difficult. The committee has been able to meet only by conference telephone call.

In order to assist members of Synod in evaluating this report, an outline of the full projected report is provided, indicating texts to be examined, conclusions reached, and recommendations. Members of Synod should be aware that owing to time limitations involved in mailing between committee members, a provisional draft is being published. The essential elements of the report and the conclusions have been approved by a majority of the committee but the actual text has not been finally approved by the committee. It is anticipated that by Synod time the remaining text will be complete, reviewed, and amended by the committee (and perhaps supplemented by a minority report).

### **OUTLINE OF THE REPORT**

#### **I. Introductory and Methodological Considerations**

- (A) *Introduction*: discussion of the committee's mandate and methodology.
- (B) *Survey of the Current Situation*.
- (C) *Methodological Considerations*.

#### **II. Exegetical Foundations**

- (A) *Exegesis of Galatians 3:28* in its context in Galatians, concluding that, while the passage does speak to the inclusion of any and all kinds of hum-

ans in the body of Christ on the basis of faith, the passage is not intended to provide a basis for the establishment or the rejection of distinctions within that body.

- (B) *Exegesis of 1 Timothy 2* in its context, concluding (a) that v. 8 is not intended to prohibit women from publicly praying, (b) that vv. 11-15 require that women not enter into the public teaching functions of the assembly or exercise ecclesiastically binding authority. This set of regulations, as other similar Pauline regulations, is carefully grounded on God's ordering of the relation of the sexes prior to the fall and therefore cannot be held to be culturally limited to Paul's day.
- (C) *Exegesis of 1 Corinthians 11* regarding headship and subordination.
- (D) *Exegesis of 1 Corinthians 14:33b-36* concluding that this text does not stand in opposition to 1 Corinthians 11:5 and 1 Timothy 2:9-11, which permit women to pray, but rather prohibits women exercising authority over men in the judging of the prophets.
- (E) *Exegesis of Genesis 1, 2, and 3* with respect to the relation of male and female prior to the fall.
- (F) *Exegesis of 1 Timothy 3*, concluding that Paul's *gunaikas hosautos* (likewise women) speaks of women exercising the office of deacon (Romans 16:1, concerning Phoebe, indicating that women held the office of "deacon" rather than "deaconess" and that because the title was used in the masculine Paul refers to women deacons as "women" rather than with the ambiguous term "deacons."

### III. Conclusions and Recommendations

- (A) *Conclusions* concerning participation of women in the body and the offices of the early church.
- (B) *Application* of these conclusions to the current situation of the RPCES:
  - (a) with respect to the ordination of women as deacons but not as elders.
  - (b) with respect to guidelines for women participating in ecclesiastical functions not reserved to elders on an equal basis with other members of the diaconate or of the general office.
- (C) *Recommendations to Synod* paralleling those of the report of the Study Committee on the Role of Women in the Church, submitted May, 1975 (cf. *Minutes*, 1975, pp. 250,251).

## PART I.

### INTRODUCTORY AND METHODOLOGICAL CONSIDERATIONS

#### A. Introduction

The relation of men and women within society, within the church, and within marriage is the subject of much debate at the present time. The 153rd General Synod of the RPCES reconstituted the Study Committee on the Role of Women in the Church established by the 152nd General Synod with a mandate to provide exegetical support for the conclusions presented by the committee to the 153rd General Synod and "to enlarge the scope of the study to include the role of women teaching in the church, Sunday school, youth groups, etc." In an effort to fulfill its commission, the present com-

mittee has reviewed the materials passed on to it by the previous committee and examined additional documents.

In the light of the extensive literature now available regarding the relation of men and women, the committee initially felt it unnecessary and unwise to seek to present a comprehensive report such as that presented by the Christian Reformed Church. The role of women is a topic which could include extensive historical research into the role of women in the OT period, in the NT documents, and throughout the post-Apostolic period, extensive exegetical treatment of all relevant biblical texts, and extensive operational suggestions regarding the development of the role of women in both present society/ies and potential future societies. Obviously such a program is too broad and extends beyond the actual intent of the synod in the establishment of this committee. The focal concern of our churches has been the role of women in the offices of the church and within the more organized functions of the visible Body. In order to approach this task with precision and without endless volumes the report is divided into the following three sections:

I. Introductory and Methodological Considerations

II. Exegetical Foundations

A. Galatians 3:28

B. I Timothy 2

C. I Corinthians 11

D. I Corinthians 14:33b-36

E. Genesis 1, 2, 3

F. I Timothy 3

III. Conclusions and Recommendations

The report itself is designed to be read by both those with and those without a technical knowledge of Greek and Hebrew. Accordingly all Greek or Hebrew words are accompanied by their English equivalents. At certain places the discussion hinges on finer points of grammar. We have endeavored to explain such points, and beg the indulgence of those who do not have technical training.

### **B. The Current Situation**

Surveying the present situation, Dr. George Knight remarks, that it has been questioned

“whether there are indeed any roles at all that the New Testament recognizes or prescribes. Certainly the church has thought that it ascertained such roles in the New Testament. It spoke of the role relations of citizens and civil authorities, of the church member and those who ruled over them, of parents and children, even at times of servants and masters, and of husbands and wives. With the exception of servants and masters, which relation it has come to understand the New Testament was regulating as an existing situation but not presenting as based on God’s order, the church understood the other relationships to be roles established by God for which basic guidelines were given by the Lord and the apostles. Included in these role relationships was that of the male and female in the marriage relationship. This role relationship is still recognized as normative among evangelicals. Likewise, for the same considerations that pertain in the male-female relationships in marriage, the position of the historic Christian church

has upheld a similar relationship between males and females in the ruling/teaching functions in the church. In particular, the passages of I Timothy 2:11-15, I Corinthians 14:33b (or 34)-38, and the arguments of the passage, I Corinthians 11:1-16, have been understood as normative for this area.

But this understanding of the historic Christian church, even though it has stood as the position for centuries, has in recent years been challenged and in certain cases set aside as erroneous.

Vigorous discussions took place in Germany and the Scandinavian countries which led the majority of the Lutherans in particular to abandon the earlier position. Similar studies took place in the U.S.A. and resulted in a predominance of American Lutherans following the Europeans. On a broader level, most of the older American denominations have also altered their previous positions. The World Council of Churches studies indicate that a great number of the member churches have taken this same position in principle. On the other hand, the Reformed Ecumenical Synod at its last two meetings, (1968 Netherlands, 1972 Australia) reaffirmed as the teaching of Scripture the historic Christian understanding of the passages in question. Also studies coming from the dominant conservative wing of the Lutheran Church, Missouri Synod, have reaffirmed the normative character of the passages in I Timothy and I Corinthians. So one might be tempted to generalize that the more liberal wing of the church has abandoned the historic Christian position and the more conservative wing has reaffirmed that position, and that this reflects their respective views of the Bible, its inspiration, inerrancy, and absolute authority.

However, a new element has been interjected into the discussion. The editor of *Christianity Today* has taken the position in his latest book that the position of Paul is an expression of the culture of his day and not normative for today. This has been followed by a couple of editorials in *Christianity Today* seeking to implement such a decision. Two women writing a book setting forth their understanding of the Biblical basis for women's liberation have taken an even more vigorous position which would not only see Paul's view of ruling and teaching as culturally relative, but also affirm an "equilitarian" marriage. A majority of the invited participants of the Thanksgiving Workshop on Evangelical Social Concern voted to seek women's ordination in the teaching/ruling offices of the church, although there was a large dissent. The Permanent Judicial Commission of one of the older denominations refused to ordain an evangelical because he said that his understanding of the Scriptures would prohibit him from ordaining a woman to the teaching/ruling office. The divergence of opinion reflected, the intrinsic importance of the question and the existence of several passages that purport to deal with the subject inexorably draw us to ask again: What do the Scriptures say?"<sup>1</sup>

Discussions such as those of European and Scandinavian Lutheran churches proceed from a view of Scripture which is not acceptable within evangelical circles; other discussions, such as that of Lindsell, the editor of *Christianity Today*, proceed from a higher view of Scripture and come to conclusions which have caused much debate within evangelical circles. Most of the contemporary conservative discussions can be divided into two groups according to the starting point of their exegetical investigation. One

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<sup>1</sup>The committee wishes to acknowledge the Christian generosity of Dr. George W. Knight III of Covenant Seminary, who has granted it permission to draw freely from his pamphlet, *The New Testament Church*.

group begins its consideration of the respective roles of men and women with Galatians 3:28, stressing oneness in Christ as the plumbline for NT ethics. Accordingly, those passages which seem to fall short of placing men and women in a par tend to be viewed as being somehow culturally conditioned. Lindsell and Jewett fall into this category. The other major group of conservative exegetes begins its consideration of roles with passages such as I Timothy 2:11-15, or I Corinthians 11:1-16, stressing the subordination of the wife and the prohibition of the elder/teaching role to women. Knight and a vast majority of traditional exegetes take this approach. The consequences of these starting points are strikingly different. The former leads to the appointment of women as elders, and, in some cases, to egalitarian marriages. The latter position leads to maintenance of sexual discrimination with respect to the eldership and marital headship, and, in some cases, to prohibition of the diaconate, Sunday school instructional roles, and vocal participation in worship to the women. Advocates of either side accuse adherents of the other with failing to deal adequately with Scriptural teaching. These accusations are, of course, serious ones. It is appropriate that this report begin with principal considerations relating to the choice of an exegetical starting point.

### **C. Methodological Considerations**

It has long been held in evangelical circles that Scripture is to interpret Scripture and that we are to interpret the less clear passages by the more clear. Applied to the problem at hand these tenets require (a) that social considerations and historical "progress" not be made the first principles of interpretation, but rather that scriptural exegesis guide the selection of a starting point, and (b) that we carefully examine the texts which may be used as starting points in an effort to determine their precise intent and, if possible, which texts more directly address the issues at hand. We will examine Galatians 3:28 and I Timothy 2 to see whether either is a suitable starting point. Having reached a provisional conclusion with regard to Galatians 3:28 and I Timothy 2:11-15, it will be appropriate to consider other texts shedding further light on the issue.

## **PART II. EXEGETICAL FOUNDATIONS**

### **A. Galatians 3:28: A Viable Starting Point?**

Galatians 3:28 is perhaps the most appropriate place to begin our exegetical task. In it Paul proclaims,

There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for you are all one in Christ Jesus.

This declaration manifestly sweeps aside all distinctions within the number of those who are "one in Christ Jesus." It is crucial that the import of this be explored. Is Paul intending to imply that Jews and Greeks are indistinguishable, that no distinctions between men and women are to be observed, that elders and non-elders, apostles and non-apostles, bond and free, are indisting-

uishable? Does he mean to suggest that our ideal must be the elimination of all distinctions between believers, that we should eliminate such distinctions as soon as possible?

The context provides some indication of Paul's thoughts. The letter to the Galatians revolves around the tension between Judaistic legalism and Pauline salvation by grace. A review of its theological content provides a context in which to evaluate 3:28. The first part of chapter 3 develops at length the thesis that faith, not works, provides the basis of salvation and that those of them who approach God by faith will be blessed with faithful Abraham (vv. 6-14, cf. esp. vv. 9,11). It is Paul's manifest purpose to establish that the fact that God saves by faith makes it possible not only "that (Jews) might receive the promise of the Spirit by faith," but also "that upon the Gentiles might come the blessing of Abraham, by faith" (v. 14).

Having treated the law negatively to establish that "the one who is righteous (before God) lives by means of faith (not works)" (vv. 6-14, cf. 14), Paul goes on in vv. 15-25 to argue that the promise antedates the Law and that the Law is intended as a caretaker (*paidagogos*: slave who leads the child to his lessons) for a period lasting only until the children should be full sons through faith in Christ (vv. 25,26). When considered in this fashion, of course, it is clear that the usefulness of the Law for this task fades with the maturity of its charge. This is the burden of the latter portion of chapter 3. Chapter 4 proceeds to develop the new sonship of those who are no longer children under the watchcare of the slave/tutor.

It should be clear from this summary that the central issue at stake in Galatians 3 and 4 is the role of the law in relation to faith. A strong, secondary theme is that of the basis upon which the Jew and the Gentile may come before God. Paul deliberately established that the Law is not a special avenue of approach to God, open only to Jews, but a statement from which God condemns Jews as well as Gentiles (v. 22). Because *all* are thus shut up to sin and can be saved only by faith, *all* come before God on equal footing, their race, sex, or state of bondage (Jew/Greek, male/female, bond/free) having no effect whatsoever on their right to stand before God. It is in this frame of reference that Paul declares, "You are *all* sons of God through faith in Christ, for as many of you as were baptized into Christ did put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, heirs according to the promise" (vv. 27,28).

Verse 26 defines clearly the scope of Paul's thought in this crucial section. The debate has been over the role of the Law in establishing our relation to God: Is it through the Law that we become Sons of God? is it only those who keep the Law that can be acceptable to God? Paul's answer is clear and in the negative: You are *all* sons of God *through faith* in Messiah Jesus . . . and if you are Messiah's (by faith) then you are Abraham's seed, heirs according to the promise (not social origin) (vv. 26,29). Set within this context, it must be concluded that Galatians 3:28 denies that racial, sexual, or civil factors play any role in deciding whether

an individual may be acceptable to God and included among his people. We must now ask whether this text goes beyond saying that any human whatsoever may become part of Christ's body and that a full reception must be granted to all who do in fact belong to Christ.

Some recent exegetes have held that Galatians 3:28 is programmatic for the church and that we should therefore strive to achieve a totally democratic church form, erasing all distinctions. Does Paul wish to teach this? It should be noted that Galatians 3:25-29 are in no way to be construed in the future tense. They were clearly *present reality*; albeit the Galatian practice was not consonant with this reality. Whether this indicative of equality has imperative consequences for behavior will be considered below. We conclude that, if Paul intended to present this text as a future goal rather than as a present fact, he has failed to communicate this fact. If we would infer that v. 28 is a future goal, we must justify our inference by exegetical consideration of other passages.

Other exegetes have held that Galatians 3:28 does indicate a present reality among the Pauline churches. With this conclusion we agree. Paul considered that at that moment they were all, regardless of race, sex, or state of bondage, sons of God. On the basis of this conviction he instructed them to cease doing those things which were a denial of the "sonship" of all believers. Chapters 4 and 5 are filled with commands regarding their freedom. The fact that Paul *commanded* them to act upon their freedom, upon the reality of that oneness which is pointed out in v. 28, is of great significance for our task.

We must carefully note that while Paul commanded the cessation of those Galatian practices which denied the reality of the oneness and the liberty pointed to in 3:25-29, he *also* commanded that his churches should establish or maintain practices which involve formal distinctions between apostle and non-apostle (I Corinthians 14), husband and wife (I Corinthians 7), parent and child (Ephesians 6), but *not* (as far as inclusion within the oneness of the body goes) between slave and free (I Corinthians 7; Philemon) or Jew and Gentile (Galatians 3:28). How are we to interpret Paul's commands to reject some distinctions and to establish others? Three central alternatives present themselves: (1) Paul was inconsistent, commanding various things which really cannot be integrated, (2) Paul's goal was the overcoming of distinctions, but historical circumstances caused him to delay implementing his goals in some areas for the sake of growth in others, i.e., Paul knew he was inconsistent but was willing to delay implementation of some implications of their new status in Christ, (3) Paul did not consider that the distinctions which he commanded prejudiced or rejected the oneness upon which he insisted.

The first alternative is to be rejected for various reasons. Those within evangelical circles are principally committed to the integrity of Scripture and to its sufficiency for life and practice. For such, the first alternative is principally to be rejected. Principal considerations, however, are not the only basis for rejecting the first alternative. It is methodologically unwise to accept so simple and shallow a conclusion if other options are available. Paul's

letters show that the role of women arose as a problem within his congregations on numerous occasions. It is unlikely that the seeming tension between the position of Galatians 3:28 and that of I Timothy 2:11 would have gone without notice. It is surely best methodologically to work from the assumption that Paul was aware that he demanded some distinctions and forbade others and that some explanation or some rationale is to be sought. The contrary assumption terminates scholarly investigation before it begins; we make no progress if we plead inconsistency every time we cannot yet integrate what we have.

The second possible explanation has recently found increasing favor. Could it be that Galatians 3:28 expresses Paul's goals but that he considers cultural prejudice or social structures too great to take on? Does he leave some implications of his Gospel undeveloped? It seems at first that this may well be possible, yet various factors force us to reject this option. Least weighty among the factors is the fact that Paul offers no indication that he considered cultural issues as determinative of the situation. While it could be said that such thoughts were implicit, it is a weak argument from silence which makes unspoken cultural issues determinative.

More important and indeed decisive is the fact that Paul did not hesitate to reject utterly the prejudice of Jew against Gentile. It would seem strange that Paul would be bold to violate cultural perspectives regarding race and bondage (Phm) while fearing to challenge the cultural prejudice regarding sex. This reticence of Paul's becomes especially strange when we remember that Greek culture admitted women to the role of priestess and that Christian women were permitted an unusually large role both in worship and in the Christian community,<sup>2</sup> at least as compared with Jewish practice. It is unlikely that Paul would shy away from a practice which was not necessarily objectionable to Gentiles and was less offensive to Jews than worship of Jesus or the inclusion of the Gentiles. In the face of Paul's failure to give any indication of cultural determinates of his decision, and of his willingness to take on more serious cultural prejudices, we think it unlikely that the second option above is to be preferred.

The third option, that Paul did not consider that certain role distinctions within the body of Christ prejudice the oneness of believers, seems to us the most likely in that it, in contradistinction to the other positions, offers an explanation of Paul's evident feeling of freedom to argue both distinctions and oneness without developing their relation. Our study below will seek to develop this, which appears to be Paul's view, at greater length.

In the light of the preceding discussion, we conclude that, while Galatians 3:28 is central to our understanding that any human whatsoever, upon credible profession of faith, may and must be received with joy and rejoicing into the fellowship of sinners saved by grace, we must reject it as a primary text when we begin to consider the *distinctive* role of women within the Church of the Lord Jesus.

Before turning to I Timothy as a possible starting point for a study of the

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<sup>2</sup>cf. P. K. Jewett, *Man as Male and Female*, pp. 86-103).

role of women, it is well to comment somewhat further on the NT teaching concerning the equality of believers. Foundational to Paul's understanding of man are the twin teachings of the creation of man as the image of God and of the "recreation" of believers in the image of Christ (Acts 17:26; Romans 8:29; II Corinthians 5:17; Colossians 3:10,11). Paul's discussion of personal renewal in Christ (Colossians 3), of the gifts of the Spirit (I Corinthians 12), and even of marital distinctions (I Corinthians 7)<sup>3</sup>, shows clearly that he saw an equality of the sexes with respect to their being and functioning as God's image. In this respect, then, Paul's teaching faithfully reflects that of Genesis 1:27: both sexes are the image of God.

Peter too discusses the equal relation of husband and wife with respect to redemption. I Peter 3:7 carefully identifies wives, women, as "joint heirs (*sunkleronomoi*) of the grace of life." It is of considerable importance to note that Peter's position resembles Paul's as described above in that Peter evidently feels no tension between the role distinctions upon which he insists in vv. 1-6 and the equality of sexes proclaimed in v. 7.<sup>4</sup>

### B. 1 Timothy 2: Normative?

With the exception of the Methodist, Revivalist, and Pentecostal branches of the church, the Christian church has historically viewed I Timothy 2 as normative with respect to the role of women in the church. In recent years these historical conclusions have been questioned by various persons within Evangelical and Reformed churches. It has been held that Paul's instructions in I Timothy 2 are not properly made normative, but must rather be viewed as counsel for a given historical, cultural setting. If this view is adopted, it is, of course, appropriate to consider afresh whether women may serve as elders and pastors. Let us consider the setting and content of I Timothy 2 with the specific intention of discovering not only what it says, but also whether and/or in what respect(s) it should be viewed as culturally limited.

### The Content of 1 Timothy: Culturally Limited?

It is generally accepted within conservative circles that Paul wrote I Timothy with the intention of providing Timothy with a clear statement on certain topics which were either specifically at issue or were typically at issue within his churches. The letter thus forms something of a "spiritual will" left by Paul for Timothy. Paul indicates that he hopes to come to Timothy, but fears that he may be long delayed (3:14-15a). Recognizing the possible delay, Paul writes, "I write these things to you . . . that you may know how it is appropriate to behave in the household of God (*pos dei en oiku theou*

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<sup>3</sup>For a lengthier discussion of this latter passage, see J. B. Hurley, *Man and Woman*, Chap. 2, pp. 56-67.

<sup>4</sup>Peter's description of the woman as the weaker vessel (*asthenesteros keuei*) is apparently a physical reference to women's stature rather than a moral or intellectual metaphor.

*anast rephesthai*) which is the church of the living God, the pillar and ground of truth" (3:14a, 15b). It is not altogether clear whether these remarks are intended to refer to the letter as a whole, or to their immediate context. The former appears the more likely as the latter as a whole discusses conduct within the Body of Christ. However extensive the scope of the remark, it is clearly intended to include chapters 2 and 3.

Paul's word choice in 3:14 has direct bearing on the problem of the normativity of chapter 2. Paul wrote, "*pos . . . dei anastrephesthai*" (how . . . it is fitting to behave oneself). *Dei* is an impersonal verb, generally translated "it is necessary," "one must," "one has to," "one should/ought." The New Testament use of the word always indicates a strong degree of necessity and generally indicates divinely based moral necessity. Paul uses it 24 times, the majority of which refer to historical necessities required by divine rule over history (e.g., Romans 1:27; I Corinthians 11:19; 15:25,53; II Corinthians 2:3, 5:10; I Thessalonians 4:1; I Timothy 3:2, 3:7; I Timothy 2:6, 24; Titus 1:7,11). Paul's use of it in I Timothy 3:15 is presumptive evidence that he considered the information concerning conduct in the household of God normative. It remains, however, to be asked whether he considered this advice permanently normative or contextually normative.

*Anastrephesthai* (to conduct oneself) offers some help here, as does an examination of other subjects which Paul included as necessary conduct in God's household. *Anastrephesthai* (to conduct oneself) is a present infinitive, taking no person or number. Its use here lends a gnomic, abstract character to Paul's instructions. Owing to the lack of person and number, interpreters have had to decide whether Paul was referring to Timothy, or whether he intended a more general reference. Thus they have translated either "how you (sing.) ought to conduct yourself" (KJV), or "how men ought to conduct themselves" (ASV, Beck, NEB, NIV, Phillips, Williams); or "how one ought to conduct himself (NASV, RSV). The latter is perhaps to be preferred as it maintains Paul's ambiguity. With the exception of the KJV, translators are agreed that Paul's language is cast in a general form, that he instructs Timothy concerning how to conduct oneself in the family of God.

What sort of instructions does Paul have in view as necessary for the household of God? Are they of a culturally relative nature? Chapter 2 deals with prayer for rulers, manner of prayer for men, teaching functions for women. The first part of chapter 3 touches on qualifications for the eldership and the diaconate. Chapters 3b and 4 consider the mystery of the faith and its future rejection. Chapter 5 turns to relations between classes of persons in the church (widows and elders). It should be obvious from this subject matter that Paul did not consider his letter simply occasional or culturally limited. Prayer for rulers, qualifications for the eldership, the mystery of the faith, classes such as elders and widows are hardly passing issues. The subjects concerning which Paul wanted to instruct Timothy were not temporary, nor have his instructions in other areas than that of women been taken as culturally restricted. It must be concluded that the context of the letter does not support the argument that I Timothy 2 is culturally bounded.

Although the general context of I Timothy 2 does not suggest cultural limitation, it may still be that the immediate context will suggest that Paul's discussion is culturally limited. The chapter reads as follows:

<sup>1</sup> I urge, then first of all, that requests, prayers, intercession and thanksgiving be made for everyone—<sup>2</sup>for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. <sup>3</sup>This is good, and pleases God our Savior, <sup>4</sup>who wants all men to be saved and to come to a knowledge of the truth. <sup>5</sup>For there is one God and one mediator between God and men, the man Christ Jesus, <sup>6</sup>who gave himself as a ransom for all men—the testimony given in its proper time. <sup>7</sup>And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles. <sup>8</sup>I want men everywhere to lift up holy hands in prayer, without anger or disputing. <sup>9</sup>I likewise want women to dress modestly, with decency and propriety, not with braided hair and gold or pearls or expensive clothes, <sup>10</sup>but with good deeds, appropriate for women who profess to worship God. <sup>11</sup>A woman should learn in quietness and full submission. <sup>12</sup>I do not permit a woman to teach or to have authority over a man, she must be silent. <sup>13</sup>For Adam was formed first, then Eve. <sup>14</sup>And Adam was not deceived; and the woman, quite deceived, was in transgression. <sup>15</sup>But women will be kept safe through childbirth, if they continue in faith, love, and holiness with propriety. (NIV, slightly altered)

Verses 1 and 2 set the tone for the chapter: Paul wishes to discuss prayer in the church. Appropriate subjects for prayer is his first topic (vv. 1,2). He directs that prayers are to be made for “all (kinds) of men, for kings and all who are in authority that we may lead a tranquil and quiet life.” Unless this be taken as establishing kingship as the only legitimate form of government, it would seem that Paul's instructions are transcultural. Verses 3-7 go on to explain that such prayer is appropriate and is pleasing to God, who would have all men saved, and who has appointed Paul to teach the Gentiles. Verses 3-7 thus constitute a theological rationale for the practice of vv. 1,2. It would be possible to contend that the command to pray (vv. 1-2) is limited to the time of Paul and his ministry, but we suspect none would wish to take such a position. The church prays for those in authority with confidence that this is pleasing to God, that Paul's instructions in I Timothy 2:1-7 are not culture-bound.

### **1 Timothy 2:8-10: Problems Marring Prayer**

Verse 8 continues the discussion of prayer and leads on into a discussion of behavior appropriate to the sexes. It is unclear from the context whether Timothy was facing a particular problem or whether Paul considered these topics important for some other reason. Despite our uncertainty we are able to reconstruct the sort of situation Paul had in view. Verses 8 and 9 could be generic, but vv. 11 and 12 clearly make reference to a situation of public instruction. If we assume that the passage from v. 8 through v. 12 is a single unit, we conclude that Paul has in view public worship situations in which there is prayer and teaching.

Verses 8 and 9 address men and women respectively. Some have interpreted these as directing that men should (and women should not) make public prayer and that women should dress modestly as befits their role. These verses are then lined up with I Corinthians 14:34,35 (commanding

silence from women) against I Corinthians 11:1-5 (permitting women to pray and prophesy) to show that Paul silenced women entirely in church in order to preserve proper authority structures. I Corinthians 14:34,35 will be discussed below. We will restrict our present attention to vv. 8,9. Close examination suggests that this plausible explanation is to be rejected because it does not actually present Paul's intended contrasts but treats v. 8 (men praying with holy hands) as if it stood next to vv. 11ff (women learning in silence). It is not clear, however, from v. 8 whether Paul intends to stress that *men* should do the praying everywhere, or whether Paul intends to concentrate our attention upon attitudes which should accompany prayer. In the former case we should paraphrase: "I want the men to do the praying everywhere, and, as they lift up their hands to do so, they should not be filled with wrath and dissention." In the latter case we should paraphrase: "As the men everywhere pray they should be sure that the hands they lift up are *holy*, without wrath and dissention." The former alternative focuses on the contrasting sex roles; the latter focuses on a weakness to which men are prone when they gather in the assembly. Which is Paul's intent? The following considerations suggest the latter.

(1) If the intended comparison is the sex roles, the comment on "holy hands without wrath or dissention" as well as v. 9 which builds upon it become a parenthetical aside which seriously obscures Paul's central but *unspoken* point, that women should not pray.

(2) A close look at v. 9 strongly indicates that Paul's intention in vv. 8 and 9 is not to announce the prohibition of women's prayer, but to speak to the manner in which it should be offered. Verse 9 reads: *hosautos (kai) gunaikas en katastole kosmio meta aidous kai sophrosunes kosmein heautas me en plegmasin kai krusio e margaritais e himatismo polutelei all'ho prepei gunaixin epaggel omenais theosebeian di'ergon agathon* ([and] likewise I desire the women to adorn themselves in modest/respectable clothes, not with braided-hair-and-gold-or-pearls or costly garments, but [I desire women to adorn themselves] with good works, which is appropriate for women professing godliness.) *Hosautos* (likewise) introduces an elliptical construction. Translators must supply a verb. At first glance it looks as though the ellipsis might be *boulomi proseuchesthai* (I want . . . to pray), specifically instructing that women pray. A closer examination, however, prohibits this as there is an infinitive in v. 9, *kosmein* (to adorn), which is most likely a supplementary infinitive attached to *boulomai* (I desire) rather than epexegetical of the woman's prayer. This we can supply only *boulomai* (I desire).

Interpreters have debated the relation of Paul's command for women to his command for men. Many have come to the conclusion that the two are not really parallel at all, that the command to men is intended to instruct that they only should pray, while the command to women instructs them to wear modest clothes at worship. On this basis the second half of v. 8 and the whole of vv. 9 and 10 are incidental of the thrust of v. 8, breaking the flow of Paul's thought. The following interpretive paraphrase draws out the implications of this interpretation:

Wherever Christians meet, I want only the men to pray. In addition, I want the men

who pray to be sure that the hands they lift up are not marked by wrath or dissension. And women, who may not pray, must attend worship in proper clothes, modestly and discreetly dressed. . . .”

This reading of the text, although very common, fails to take adequate note of Paul’s connective, *hosautos* (likewise). The reading above reduces *hosautos* (likewise) to the status of *kai* (and). While various commentators have proposed such a weakening of the force of *hosautos* (likewise), it is without precedent in Paul, NT usage, or the lexicons. Without fail, *hosautos* (likewise) refers back to an antecedent and sets it parallel to its own referent. In Paul’s usage it refers back to a central element of the preceding passage. We must therefore ask which element of v. 8 is being referred to. There are, in fact, only two options. Either Paul refers to prayer by men (v. 8a) or to the lifting up of “holy hands” (v. 8b). Let us consider these two options from the “men-only-should-pray” perspective.

It would be most natural to assume that when Paul says “likewise women,” he is setting them parallel to “men.” Such an assumption would set his direction to woman parallel to his direction to men. This is impossible if the central (unspoken) thrust of v. 8 is the exclusion of women from prayer. The meaning of *hosautos* (likewise) is destroyed and the sentence rendered meaningless if we read, “I want men (only) to pray . . . likewise I want women (who cannot pray) to dress modestly. . . .” Only by a grammatically unjustifiable reduction of *hosautos* (likewise) to *kai* (and) can such an interpretation be sustained.

The second possibility for the “men-only-should-pray” position is that Paul refers back to his instruction that men who pray should have holy hands. If this is the antecedent of *hosautos* (likewise), the parallel of other Pauline uses of *hosautos* (likewise) suggests that “holy hands” is not an incidental element of v. 8 but a central one, which in turn suggests that Paul’s point was not the (unspoken) exclusion of women from prayer, but the regulation of the manner in which men prayed. If, contrary to other Pauline usage, we assume that Paul used *hosautos* (likewise) to refer to a minor element of the preceding verse, his train of thought in chapter 2 is essentially disjointed, discussing in sequence topics for prayer, who should pray, incidental thoughts concerning how men should pray and how women should dress, and the prohibition of women teaching at worship. While this is of course possible, the chapter is better integrated if the men-only view is discarded. On the regulating-prayer-by-men-and-women view, the train of thought moves from topics for prayer in public worship to deportment of men and women who pray and from these (via the mention of women and public worship) to the deportment of women with respect to proclamatory authority in the worship service.

Let us now consider the problem of an antecedent for *hosautos* (likewise) from the regulation-of-prayer-by-men-and-women perspective. On this basis, v. 8 is not to be divided into two segments. Instead of seeing Paul’s remark about holy hands as incidental, it is to be seen as central to his purpose. The verse may be interpretatively rendered:

I want men everywhere to be sure that as they pray they lift holy rather than stained hands, hands not soiled by wrath or dissension.

Verses 9 and 10 become the complement of v. 8, directing that women, as they pray, not seek to ornament themselves with fancy clothes, but rather with good works. The parallel force of *hosautos* (likewise) is this perfectly guarded in that Paul first identifies his audience, then addresses them with respect to a fault: men—wrath; women—unbecoming dress.

If we adopt this view, Paul's focus in v. 8 is on a problem which has marred the prayers of his churches: men have had wrath and unresolved hard feelings toward one another as they prayed. As David and the Lord before him (Psalm 24; Matthew 5:23,24), Paul considered that unholy wrath and unresolved hard feelings were not appropriate to those who would approach God in prayer. If v. 8 discusses an issue which is important with respect to men as they pray, a besetting sin, it would be natural to infer that *hosautos* (likewise) is intended to introduce a similar consideration, a besetting sin typical of women. Such appears to be the case. Women, as they pray, are not to dress as the loose or ungodly women do. As we have seen, it could be argued that Paul was not thinking that women should pray but rather that, being present, they ought to be dressed in a godly fashion. We have rejected this position because it destroys the thrust of *hosautos* (likewise) by making v. 9 incidentally related to the central theme of v. 8. A second reason to be noted below is the fact that the related passage in I Corinthians 11 discusses precisely the question of women's adornment *as they pray*. It is only in the light of I Corinthians 14:24 and I Timothy 2:11ff that exegetes have rejected the inference, clear in I Corinthians 11:5 and implicit in I Timothy 2:9, that women prayed and prophesied in the Pauline churches.

We conclude then, concerning vv. 8 and 9, that they are a continuation of Paul's discussion of prayer and are best understood as discussing problems particular to the sexes as they attend worship. Men must be careful about wrath and dissension; women must be careful about using fancy clothes as adornment instead of a godly life. While it may be argued that the verses are compatible with a situation in which women are silent, it is only by the questionable inference that Paul meant (but did not say) that men *only* should pray that we can construe vv. 8,9 as prohibiting prayer by women. In the light of I Corinthians 11, which parallels I Timothy 2 by discussing both prayer by and adornment of women, we must question whether it is at all a tenable inference that women were silent at all times in the Pauline assemblies.

### 1 Timothy 2:11-15: Women and Ecclesiastical Authority

Verses 11-15 have often been taken as indicating that the conclusion just reached is in error. In them Paul commands:

<sup>11</sup>A woman should learn in quietness and full submission. <sup>12</sup>I do not permit a woman to teach or to have authority over a man; she must be silent. <sup>13</sup>For Adam was formed first, then Eve. <sup>14</sup>And Adam was not the one deceived; it was the woman who was deceived and became a sinner. <sup>15</sup>But woman will be kept safe through childbirth, if they continue in faith, love and holiness with propriety. (NIV)

Paul's instructions are very strong. Their strength must not be sidestepped;

nor must it be misdirected. We must ask how v. 11 is related to vv. 8-10. It is manifest that Paul's attention has moved from the topic of prayer to the topic of teaching and learning (*manthanein, didaskein*). The context of the activity is presumably still a public worship service. Most commentators note the strong sudden introduction of this topic. As we try to determine whether v. 8 prohibits prayer by women, it is important to consider both the flow of Paul's thought from vv. 8-10 to vv. 11-15 and the abrupt transition between v. 10 and v. 11. If we assume that vv. 8-10 are stressing that men only should pray, vv. 11-15 not only reinforce the point but preclude the possibility of other than men praying. For if women cannot *speak* (vv. 11, 12b), they cannot pray, nor can they teach! It is often assumed that vv. 11-15 are intended to strengthen the implicit directions of vv. 8-10 that women must not pray. They certainly would accomplish this end, but, perhaps, too much on the traditional interpretation.

On the traditional view the burden of vv. 8-10 is that men rather than women should pray. Verses 11-15 are interpreted as closing off to women not only the teaching but indeed all speech in the assembly. It is difficult on this basis to understand why Paul took so many words and so indirect a path to achieve his simple end. If he had simply said that women are not to speak in the assembly (which, on some readings, he appears to have said in I Corinthians 14:34 in contradiction of himself in I Corinthians 11:5) he would not have had to spend so much time with his hints that *men* should pray, or that women may not *teach*. These difficulties lead us to question once again whether the center of Paul's thrust is indeed the silence of women or whether it could be that he intended to regulate various sorts of behaviors in the assembly. Paul's abrupt transition between v. 10 and v. 11 suggests that he was aware of moving to a new topic. We would propose that the transition at v. 11 ought not to be understood as a return to the oft supposed, implicit-but-never-explicit topic of v. 8, the forbidding of women to pray, but rather that it ought to be understood as a transition from the topic of the first portion of the chapter (prayer) to a new topic (the manner in which women are to relate to authoritative teaching [preaching?]). This point of view has much to commend it. Firstly, it better maintains the integrity of chapter 2. Instead of having vv. 1-8a deal with prayer, vv. 8b-10 as an aside, and vv. 11-15 a discussion of women and authority, this view presents vv. 1-10 as an integrated discussion of prayer turning in vv. 11-15, via the discussion of women's vocal role within public worship of the congregation by means of prayer, to consider the silent role of the women during the teaching portion of public worship. Secondly, this view explains the incidental role of the topic of silence in the passage. We have noted above the traditional view's problem of the indirect manner of Paul's approach to what has often been taken as a blanket insistence upon the total silence of women. Why did the problems of prayer, prophecy, and teaching arise if he never permitted women to speak in his churches? Is it not strange that this topic should need such elaborate, circuitous discussion at this late stage in Paul's career?

If, on the other hand, vv. 9-10 regulate women's vocal role in prayer, vv. 11-15 may be understood as making it clear that permission to par-

ticipate in the corporate prayer is not to be interpreted as permission to teach or to rule over men. (Individual participation in public prayer has sometimes been interpreted as an exercise of ecclesiastical authority (leading the congregation in prayer; it need not be so viewed, but can be simply viewed as participation). Verse 11 thus stresses that, in contrast to her vocal participation in prayer a woman must learn (receive teaching) in quietness and with all submissiveness. The necessity of such explicit instruction is easy to understand when it is considered that the Jewish portion of Paul's churches was used to women not only being silent, but even to their not attending at all. The great jump from such a role to participation in prayer must have seemed a discarding of all barriers and all distinctions! I Corinthians 11 appears to reflect just such a situation in which the congregation was uncertain which distinctions remained.

Verse 12 goes on to further develop Paul's thought concerning the role of women in the teaching portion of the public worship. In v. 12 Paul shifts from the learning side of the matter to the teaching side. He stresses that he will not permit women to teach or have authority over men. It should be noted that v. 11 talks of learning (*manthaneto*) and subjection (*en pase hupotage*). Verse 12 picks up the same two concepts, but from the other side, stressing teaching (*didaskein*) rather than learning (*manthaneto*) and exercise of authority (*authenthein*) rather than subjection (*hupotage*). Paul's repetition of *hesuchia* (silence) at the end of v. 12 completes the parallel (in *silence, learning in subjection/not teaching, not exercising authority, but in silence*) and shows that his thought pattern is still the same as that of v. 11. An interpretative paraphrase of the verses might read: A woman's role in teaching portions of the public worship service contrasts with what we have just said of prayer. Let a woman take her proper role of godly subjection to proper authority. She should be a silent learner. I do not permit a woman to stand over men by teaching them in the worship service, nor otherwise to exercise ecclesiastical authority over men. She must rather be in silence at time when these things are done.<sup>5</sup>

We conclude with regard to vv. 11,12, that Paul meant to instruct that women may not teach nor may they exercise authority over men.

It seems appropriate, before considering vv. 13-15, to reflect once again upon our question as to whether the content of I Timothy 2:1-12 suggests that it is culturally limited and therefore should not be applied today as a ban to women becoming elders. As has been noted above, the basic commands of the chapter thus far are clearly not time bound. Prayer for rulers (vv. 1-7) is of continuing relevance. Men are surely still to pray without being filled with wrath or dissension (v. 8). Modesty (*aidous*), sobriety (*sophrosunes*) and good works are surely still appropriate to women who profess godliness (vv. 9-10). With respect to v. 9, some might be prepared to debate the need for modest clothes, but that number would presumably be very small and may be overlooked for the moment. This leaves as the only aspects of the chap-

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<sup>5</sup> *authenthein* may be a reference to the judging of the prophets mentioned in I Corinthians 14:29-34, cf. J. B. Hurley, *Man and Woman*, pp. 71-77 and the discussion below.

ter from v. 1 to v. 10 which would be questioned as to their continuing relevance those items specified by Paul as things not to be used for adornment: braided hair and gold or pearls or costly clothes. Taking the costly clothes first, we quickly sustain this as relevant in the present if we understand Paul to be making a relative judgment. What are costly clothes? The answer depends upon one's socio-economic and historical position. It is fairly obvious that Paul has in view excessively expensive and ostentatious clothes. Now, as then, such clothes mark their wearer as a woman who is centered upon herself and who disdains others of the body of Christ. Such an attitude does not become those who would pray to God.

Braided-hair-and-gold-or-pearls is an expression which is little understood today. It refers to a custom which originated with the courtesans of the day. Such women did their hair in eleven to twenty-one small braids and put circular or teardrop gold ornaments or pearls every inch or so along the length of the braids. This created a shimmering screen of ornaments. Such a display of wealth evidently became a custom among those who could afford it. Paul uses this as an example of immodest, ostentatious adornment. As such, it is an appropriate parallel of ostentatious, expensive clothes.

In the light of the preceding review, it may be safely concluded that the only thing in I Timothy 2:1-10 which is manifestly culturally limited is this one illustration of immodest dress. Even there, the basic principles are clearly isolable from the examples of their application to then present customs and thus present no exegetical or hermeneutical problems. We must conclude that the chapter thus far offers no internal justification for culturally relativizing any portion of it save the hair reference of v. 9. With this conclusion in mind, let us continue our examination of the chapter with a careful exegesis of the text and a conclusion as to whether the chapter as a whole is culturally limited as our goal.

### 1 Timothy 2:13,14: Theological Rationale from Pre-Fall Creation Order

It was noted during our study of Paul's discussion of prayer in vv.1-10 that Paul offered a theological rationale for his directive that prayers be offered for all men. Verses 11,12, as has been noted, discuss another aspect of the worship service, the teaching situation. Verses 13 and 14 appear to offer Paul's theological rationale for his directive that women learn in silence: specifically the prior formation of Adam and the deception of Eve.

Paul's appeal to the prior formation of Adam is often difficult for modern exegetes to understand. Paul does not elaborate to explain how the priority of Adam's formation relates to men's priority of authority in ecclesiastical settings. Any explanation which we offer must, therefore, be inferential. I Corinthians 11:8,9 offers a useful parallel discussion. In explanation of the necessity of maintaining the subordinate role of wives during the worship service, Paul says:

<sup>8</sup>the man is not out of (*ek*) the woman, but the woman out of (*ek*) the man. <sup>9</sup>Neither was the man created for the sake of (*dia*+acc) the woman, but the woman for the sake of (*dia*+acc) the man. (NIV)

Verse 9 implies clearly that the woman's subordination in marriage is a direct function of her having been created for the sake of the man, to relate to him. Verse 8 is harder to understand but clearly implies that the derivation of the woman from the man is either illustrative or causative of her subordinate role. The derivation of Eve from Adam (Paul's point of I Corinthians 11:8) presumes his prior existence, that he was formed first by God (Paul's point of I Timothy 2:13). We are therefore on safe exegetical ground if we conclude that the train of thought of I Corinthians 11:8,9 and that of I Timothy 2:13 are the same. In them Paul indicates that the prior formation of Adam and the derivative formation of Eve are reasons for the subordinate roles of women in marriage and in the church. His argument makes pre-fall, creational relations of men and women normative for the post-resurrection church. This form of argument all but closes off the possibility of cultural relativism as a valid reason for discarding Paul's instructions. In order to do so it would be necessary to show why creational norms should be binding in Paul's day but not in our own. Cultural "progress" will not suffice as a reason unless we can provide an exegetical basis on which to interpret it. Galatians 3:28 is often advanced but, as we have seen above, it does not provide the necessary support. We conclude therefore that, whether or not it is popular, Paul taught marital (I Corinthians 11) and ecclesiastical (I Timothy 2:11-14) subordination of women as relevant to the church of Christ and as grounded in creational rather than cultural structuring of their relation.

Some recent interpreters have sought to explain Paul's argument from creation as itself culturally bounded. Thus, it is explained, Paul used Genesis in a way which is to be explained by his own first century outlook. According to such a position a close examination of Genesis 1-3 suggests that Paul's exegetical treatment of the text is inadequate or not a full reflection of it.

Although we will delay an exegetical consideration of Genesis 1-3 until later, it should be noted here that this form of argument is not new in our day. The argument that NT theologizing and hermeneutics are culturally relative and not normative for our hermeneutics has traditionally been called demythologizing. The position outlined above serves not only to relativize Paul's teaching on women, but serves also, in principle, to relativize *all* of Paul's hermeneutic and theology. Those who take the Scriptures seriously will not be willing to adopt such an approach to them.

I Timothy 2:14 offers a new rationale for women's subordination in teaching. Paul says "Adam was not deceived (*ouk epate*), but the woman genuinely deceived (*exapate eisa*) was in transgression." Once again Paul's words are cryptic and it is not possible from the actual language to discern his precise meaning. Is he saying that Adam was not deceived and did not sin? Is he saying Eve was the cause of the Fall? Does he mean that Eve was gullible, that other women are gullible, and therefore that women should not teach? Does he mean all women are to be punished for what Eve did?

We may dismiss out of hand the suggestions that Paul meant Adam was not sinful and that Eve was the guilty source of the Fall. Although the rabbis and the church fathers have sometimes identified Eve as the guilty party, Paul in Romans 5:12 is explicit in identifying Adam as the one who sinned and

through whom sin and death entered the world. With respect to I Timothy 2:14, we conclude that Paul's point was not that the woman was at fault, but rather that she was not at fault as was Adam because she *was* deceived while he was not! He *deliberately* and *knowingly* chose to sin: he was not deceived; she did not understand: she was quite deceived. Christian men cannot indulge themselves by saying, "Oh, that Eve had not done it!" Paul indicates that Adam, not Eve, did it and that he did it knowing full well what he was doing!

It is more difficult to assess whether Paul intended to say that all women are as gullible as was Eve. Titus 2:3 offers some help, however, in that it directs the older women to teach the younger. It would appear that Paul did not consider that women were too gullible to be able to teach! In this vein we should note also Paul's association with Priscilla and Aquila who, according to Acts, both taught Paul's fellow worker Apollos.

Our examination of I Corinthians 11:8,9 and I Timothy 2:13 has suggested that Paul appealed to God's created order as the course of his teaching on the role of women. In both cases Paul illustrated from the *pre-fall* narrative the role patterns which he taught as *currently* normative. Is it possible that I Timothy 2:14 may be another example of the normativity of the pre-fall situation? If it is, we must ask what pre-fall element is in view. Verse 14 clearly focuses upon the deception of the woman. In contrast to her husband, she was deceived on the central theological issue of the veracity of God. Can this be relevant to Christian worship? It is if the point is that it was not the woman's role to render the decision concerning the fruit. On this basis the import of I Timothy 2:14 is roughly, "The man, upon whom responsibility for leading in marital and worship matters fell, was equipped to deal with the serpent's temptation. He was not deceived, but stepped deliberately into sin. The woman was not given the role of leader in religious or marital issues and was in fact not prepared to discern the serpent's lies. She was quite deceived by him. Christian worship involves a re-establishing of the creational pattern with men teaching and women listening but not exercising authority over men." This interpretation commends itself as it lines v. 14 up with Paul's other remarks about the role of women, making the fact of the woman's deception parallel with the facts of man's priority and the woman's derivative nature as indicators of the respective roles assigned men and women by God.

### **1 Timothy 2:15: Salvation by Childbirth?**

A subsidiary question arises which this report cannot decisively answer. Does Paul imply that women are not capable of making theological decisions, or that they must maintain the patterns of creation even if they are in fact as capable as men? Paul does not answer this directly. Examination of the next verses, however, suggests that the latter alternative may be the preferable. Verse 15 says that women<sup>6</sup> will be kept safe (*sotheseiai*) through childbearing

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<sup>6</sup> Paul employs the singular in the first portion of the sentence, and a plural in the end. The context suggests that he still has "Eve, the prototypical woman," in view from

(*dia tes teknogonias*) if they continue in faith and charity and holiness with sincerity (*meta sophrosunes*). Interpreters have had to wrestle with the meaning of *sothesetai* (be kept safe, be saved). Some have interpreted the verb as indicating salvation by the work of childbirth. This reading is quite possible on the face of the text, but it is to be rejected as hostile to the Pauline gospel which would never place childbirth as a necessary grounding for salvation (cf. I Corinthians 7, which asserts the value of the freedom of celibate life for both men/women for the service of God.) Other interpreters have suggested that *dia tes teknogonias* (through childbirth/through the childbirth) may be best rendered "by means of the birth of the child." This reading suggests as its background the promise of Genesis 3:15 and the promise to Abraham. While it is linguistically possible, it is not contextually likely as the context reflects on the need for redemption only indirectly and it is not probable that Paul would have made salvation contingent upon faith, charity and holiness with sobriety.<sup>7</sup>

Having rejected both salvation by childbirth and a reference to Genesis 3:15, we would like to propose that the verse be understood in terms of the discussion of role which is the dominant theme of the passage from v. 11 to v. 14. On this basis v. 15 describes that role in which a woman will be kept safe. Childbirth and a godly character, continuing in faith, charity and holiness will protect her or at least be a means of protection. It must be asked from what precisely the woman will be saved. The two interpretations thus far proposed presume judgment and Hell as the threat. We could propose that the fact that the context is focusing upon the prevention of women taking a wrong role with respect to men suggests that the essential point is that the pattern of life suggested by Paul will guard women from adopting wrong roles.

Modern interpreters of this passage must ask a number of serious questions. Does Paul command marriage for all women? I Corinthians 7:1, 10-40 answers this question decisively and in the negative.<sup>8</sup> Paul considered both marriage and celibacy gifts and preferred the latter to the former (I Corinthians 7:7). He specifically acknowledges that *both* marriage and celibacy are options for men and for women (I Corinthians 7:32-34).

Is this passage permanently normative or culturally relative? We have just seen that Paul presumed in his churches that there would be exceptions to the very general rule he had laid down in 1 Timothy 2:15, he expected some

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v. 14. His shift to the plural in the latter portion of the verse indicates the basic direction of his thought. Accordingly in our present rendering the singular is neglected and read as a plural.

<sup>7</sup>We do not mean to imply that Paul did not expect these characteristics to mark Christian women. We mean only to note that Paul generally took great care to leave no possible inference of *auto soterism*.)

<sup>8</sup>Some interpreters consider this passage to be enjoining marriage and use the contrast with I Corinthians 7 thereby generated as an argument against the authenticity of I Timothy.

would not marry. Thus the verse cannot be a fixed rule. In its original context it did not prohibit single life; it does not do so now. In all societies the norm has been marriage rather than single life. Up to and including the present, most marriages produce children, and the women must, by virtue of their physiology, be the bearers of the children. Paul's use of childbearing is, therefore, going to be of continuing trans-cultural relevance. We conclude that v. 15 indicates that women (generally speaking, cf. I Corinthians 7) will be kept safe from taking men's roles by means of establishing marriage bonds and participating in marital life (as symbolized by childbearing). This participation extends beyond childbearing to include hallmarks of Christian character whose outworkings produce the adorning works of v. 10.

### **Conclusion: 1 Timothy 2—A Valid Starting Point for the Present**

We are now in a position to draw conclusions as to the usefulness of I Timothy 2 as a starting point for the development of a view of the NT teaching on the role of women. The preceding discussion has shown that there is but one aspect of the entire chapter which provides exegetical grounds for the designation "culturally relative." That portion, the mention of braided-hair-and-gold-or-pearls, presents no difficulty as it is clearly an example of ostentatious dress. We have found nothing at all in Paul's discussion of subject matter for prayer (vv. 1,2), the manner in which men and women should pray (vv. 8-10), or the manner of women's reception of public instruction which even vaguely suggests that Paul's words are culturally limited. On the contrary, we have found that Paul's defense of his position is not in the least grounded in the then present culture, but is rather squarely based on the pre-fall situation which he felt normative. We conclude that I Timothy 2 is indeed an appropriate place to begin a study of the NT teaching on the role of women. The following interpretative paraphrase of vv. 8-15 is offered to refresh the reader's memory of the exegetical conclusions thus far reached:

As a herald and apostle, an ordained preacher and teacher of the Gentiles in faith and truth, I express my wish that men everywhere who pray take care that their hands are holy as they are lifted, that they not be defiled by wrath or dissension. The women likewise must take care not to be defiled as they pray. Women should adorn themselves with modest clothes, with decency and propriety, not trying to be impressive by wearing many braids festooned with gold or pearls or expensive clothes. Such ostentatious adornment is not appropriate to Christian women. Your adornment should be good deeds, which are appropriate to women who profess to worship God. Although women may enter vocally into public prayer, they must not enter vocally into the teaching or other authoritative exercises in the service. A woman should learn in quietness and full submission. I do not permit a woman to teach or have authority over a man; she must be silent. The order of creation is not an accident; there are things to be learned from it. Adam was formed first, then Eve. His priority of creation reflects a divinely established headship in the house and in religious matters. Within those relations the theological decisions rested with the man. Thus although Adam was not deceived but deliberately chose to sin, Eve was quite deceived and became a transgressor. A woman's natural marital role helps guard her from taking over a man's role. She will be kept safe from wrong roles through childbirth and a marital role, although these are not alone sufficient to protect her. Her life must be marked by other Christian virtues such as faith, love, and holiness in propriety.

## C. 1 Corinthians 11:1-16: Prayer and Prophecy By Women, In The Worship Service?

1 Corinthians 11:1-16 contains the longest single discussion of women in the New Testament. For the purposes of this report, however, it does not contain a great deal of information needing examination. (For a recent approach as to this passage, cf. J. B. Hurley, "Did Paul Require Veils or the Silence of Women? A Consideration of 1 Corinthians 11:1-16 and 14:33b-36," *Westminster Theological Journal*, vol. 35 [1973], pp. 190-220 and N. K. Weeks, *WTJ*, Vol. 35 [1973], pp. 25ff). The passage is primarily concerned with the expression of the marital role relations in the worship service. It would appear that the Corinthians women had rejected marital roles as appropriate in worship and discarded outward signs of that relation. Paul contends that the relation still obtains and that its signs are to be maintained even during the service. For the purposes of this report the most important portions of the text are vv. 5 and 13, which read as follows:

"<sup>5</sup>Every woman who has her head uncovered while praying or prophesying disgraces her head . . . <sup>13</sup>Is it proper for a woman to pray to God (with her head) uncovered?"

These texts clearly presume that the women in view did pray and prophesy. Some have sought to argue that Paul argues *ex concessio*, conceding for the sake of argument the point at issue. Such a case can be made for 1 Corinthians 15:3-19 where Paul discusses what would be the case "if the dead are not raised." There is, however, no indication in chapter 11 that such is Paul's intent. He nowhere even hints that he disapproves of the practice of women praying and prophesying and makes elaborate arguments concerning regulations *during* prayer and prophecy. These arguments become utterly pointless if he in fact wishes to denounce the practice.

Some, who wish to interpret this passage as not permitting prayer by women, have held that Paul wishes to make a theological point here in chapter 11 and therefore holds off his silencing of women until chapter 14. While it is possible that this is the case, it is singular that Paul fails to give any hint of his intent here in chapter 11 and actually leaves the topic with his true intention unannounced, only to break his train of thought in chapter 14 to insert a parenthetical remark prohibiting women from speaking, which remark would have fit much better at the end of 11:1-16. If another approach to 14:33 b-36 relieves this awkward situation, it would be preferable.

### Can 1 Corinthians 11:5 refer to a prayer meeting?

Some exegetes, mindful of the apparent conflict between the prayer of women in chapter 11 and their silencing in chapter 14, have sought to interpret chapter 11 as having reference to a prayer meeting or other informal meeting of the church. On this basis women could speak at informal gatherings but not at the formal congregational meetings. This view does relieve the tension between chapter 11 and chapter 14, but it is doubtful that the case can be sustained exegetically. If faced with no other alternative which would achieve a reconciliation of Scripture with Scripture, this solution is perhaps to be adopted. We will offer an alternative below. Let us examine the context

of 1 Corinthians 11:1-16 to see if there are any indications as whether a prayer meeting or a worship service is in view.

The text of chapter 11 itself does not indicate what sort of service is in view. The Pauline literature in general offers no real help in that Paul never discusses what sort of meetings his churches had. The context of 1 Corinthians, however, does offer some indication of the sort of issue Paul seems to have been dealing with. Chapter 11 discusses women's coverings and aberrations in connection with communion. The discussion of communion clearly assumes a full worship service. Verse 18 specifically identifies the situation of communion as "when (the Corinthians) have gathered together in the assembly/church" (*sunerchomenon humon en ekklesia*). There can be no debate as to whether this refers to a full gathering of the congregation. Chapters 12 and 14 discuss the exercise of spiritual gifts with particular reference to the public worship service with chapter 13, the discussion of loving behavior, between them. The fact that chapters 11b, 12, and 14 discuss the public worship service supports the thesis that chapter 11a ought to be seen as dealing with such a service.

A closer examination of chapters 12 and 14 reveals further links with chapter 11a. It is of particular importance that chapters 12 and 14 discuss the exercise of spiritual gifts, including prayer and prophecy, for these are precisely the gifts exercised by women in chapter 11. Chapter 12 discusses the fact that God has distributed his gifts as seemed fitting to him, but for the purpose of building up the whole body (12:7, 11, 18). Chapter 14 continues the discussion, focusing in on the problem of speaking in tongues and prophecy. The essential argument of the first part of the chapter is that prayer in tongues, without an interpreter, produces only edification of the speaker (vv. 1-12) while *interpreted* prayer in tongues (which, by virtue of its interpretation into intelligible speech becomes prophecy) and prophecy contribute to the building up of the body of Christ. Thus the first part of chapter 14 applies the central point of chapter 12 to the topic of tongues and prophecy. The middle portion of the chapter (vv. 20-25) stresses the orderly exercise of gifts, tongues, and prophecy in particular in the worship service, presuming that outsiders will be present at the meeting and consider unregulated tongues speaking an exercise of madness (v. 23). This sort of context leaves no room to assume that anything less than a full meeting of the congregation is in view. It is quite unlikely that Paul is discussing any sort of "prayer meeting" or informal gathering. The last portion of the chapter, to be examined in more detail below, wraps up Paul's general discussion of the value of prophecy as compared to tongues with a series of specific regulations for the ordering of the worship service and for the limitation of charismatic expressions of both tongues and prophecy. That this is the case can be seen from v. 26, where Paul specifically includes that he is thinking of their assemblies: "when you are assembled together" (*hotan sunerchesthe*, cf. v. 23: if the whole church should assemble together (*ean . . . sunelthe he ekklesia hole*); vv. 4, 5, 12 where the assembly *ekklesias*) is to be edified; and I Corinthians 11:18 where the gathering in the assembly (*sunerchomenon en ekklesia*) is also in view. We conclude of chapters 12 and 14 that they have in

view the use of gifts, especially tongues and prophecy, in the public worship gatherings of the church.

**Conclusion: 1 Corinthians 11:5 probably refers to public worship service**

We have now examined chapters 11b, 12, and 14 to see if they provide clues as to the nature of the meeting described in chapter 11a in which women participated vocally by prayer and prophecy. We found that all three of these chapters appear to have public worship services in view. In the case of chapter 14 we found that the specific activities of 11:5, prayer and prophecy, are central to the discussion. In view of the presence of close links between the various chapters and the absence of any contrary indication, we conclude that it is most natural to assume that chapter 11a discusses the same sort of situation as chapters 11b, 12, and 14, the public worship service. The text does not close off the possibility that 11a may have some special meeting in view, but that conclusion would require compelling external evidence to make it more than a weak possibility. It is the opinion of numerous exegetes that such evidence is forthcoming from 1 Corinthians 14:33b-36 in which Paul specifically commands that women be in silence. It is to that text that we must now turn our attention.

**D. 1 Corinthians 14:33b-36: When Must the Women Be Silent?**

“As in all the congregations of the saints, <sup>34</sup>women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. <sup>35</sup>If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. <sup>36</sup>Did the word of God originate with you? Or are you the only people it has reached?”

<sup>37</sup>If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord’s command. <sup>38</sup>If he ignores this, he himself will be ignored.

<sup>39</sup>Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues. <sup>40</sup>But everything should be done in a fitting and orderly way.”

1 Corinthians 14:33b-40, NIV

Recent attention given to the role of women in the church has focused critical attention on 1 Timothy 2 and 1 Corinthians 14 in which Paul makes strong statements with regard to the silence of women. Many exegetes have rejected both as non-Pauline on the grounds of perceived conflicts with 1 Corinthians 11 and Galatians 3:28. Others have concluded that these texts show us a “theologian in process.” Such positions would explain that Paul was a man of his day and a servant/tool of God. In Galatians 3:28, we see the servant speaking; in 1 Corinthians 14 and 1 Timothy 2 we see the man of his day. Thus, it is sometimes contended, we see the humanity and divinity of God’s Word. Many have raised serious objection to such an approach on the grounds that it makes our perception the arbiter of revelation, in that we decide when Paul is inspired and when he speaks only as a man of his day. This report rejects the two approaches above as inadequate for those who are committed to the Scripture as the Word of God and as dubious for any scholar who would be fair to the manuscripts which we possess. With regard to the former position, holding that this passage is incompatible with other

Pauline passages, we would suggest that the fact that we are unable to reconcile two passages does not necessarily indicate that the text is at fault. The option that the interpreter is at fault must be seriously considered. In this case we are in the process of offering a view which we feel does not leave the texts in opposition to one another. With respect to the latter position, seeing Paul as a theologian in process, we would suggest that such a position must be a position of last resort in that a methodology which permits the scholar to discard his subject as inconsistent without having tried all avenues of resolution is predisposed to incomplete work. Those who take a strong view of Scripture will further feel that men are not at liberty to edit Scripture according to their own theological or historical prejudice. Unless a clear hermeneutical principle establishing which passages are "in process" and which are "normative" can be developed, the procedure is purely subjective. Further, it is a questionable enterprise to discard as subjective a text such as 1 Corinthians 14:33b-36 when in the very next verse Paul commands that the Corinthians "acknowledge that the things which I (Paul) write to you are the Lord's commandment. But if anyone does not acknowledge this, he is not to be recognized."

#### **Are the manuscripts unclear about 14:34-36?**

A more serious question has been raised by some scholars with respect to the manuscript evidence for vv. 34-35. A few early manuscripts place them after v. 40. Examination of the chapter and the manuscripts causes us to reject this evidence as reason to deny the verses either a place in the text or their present place in the text.

The group of manuscripts which transpose vv. 34-35 to follow v. 40 are generally acknowledged to be relatively poor. They are headed by D G 88\*. Manuscripts supporting the present arrangement include p<sup>46</sup>,  $\aleph$ , A, B, K,  $\psi$ . There are no manuscripts which omit the verses. While it is possible that the weaker set of manuscripts may preserve the true reading, it is decidedly less likely on the basis of the external evidence.

It should be noted that the manuscript evidence lends no support whatsoever to the thesis that the verses should be omitted. The internal evidence of the passage is also against the transposition. The easier reading is that of D G 88\* in that vv. 33 and 36 discuss the subject of prophecy while vv. 34 and 35 discuss the silence of women. Verses 34 and 35 thus appear to be sandwiched in an awkward place, dividing a discussion of prophecy. They fit much more comfortably after v. 40 which commands that all be done decently and in order. By moving them from their present location to follow v. 40 the text reads more smoothly in that the silence of women need not be included under the heading of a discussion of prophecy and may be included as part of the discussion of church order. This rationale explains why D G 88\*, which tend to be edited, might make this transposition. It is very hard indeed to provide a rationale for a scribe making the reverse transposition. On the basic principle that the more difficult reading is to be preferred, we must conclude that the internal as well as the external evidence strongly

support the thesis that vv. 34 and 35 are to be received as correct in the place in which they stand. We will deal with the text exactly as it stands.

### The Structure of 1 Corinthians 14

1 Corinthians 14, as noted above deals with the exercise of gifts and with chaotic behavior in the Corinthians assemblies. The first portion discusses Paul's preference for prophecy over tongues while the latter portion deals with chaos in the assembly, fittingly concluding with a command that all things be done in an orderly fashion. While the original manuscript no doubt lacked paragraphing, we are used to it and not only make mental divisions of the text but also make formal printed divisions. The choice of paragraph breaks is of crucial importance in 1 Corinthians 14. Modern versions have differed in their paragraphing of the latter half of the chapter, but a majority make the divisions at vv. 29, 33b or 34, 37, and 39. Paul's discussion, on this basis, moves from orderly worship and prophetic expression (vv. 29-33) to silence of women (vv. 34-36) to Pauline authority over prophets (vv. 37,38) to a summary about orderliness (v. 39). This construction puts v. 36 ("Was it from you that the Word of God first went forth? Or has it come to you only?") with the silencing of women and isolates vv. 34-36 from their context, which discusses prophecy rather than women. As will be explained below, we believe the major divisions of the text come at vv. 29, 36, and 39. On this basis the discussion of women falls under the heading of order for worship as either an independent topic or in connection with prophecy. If it is taken in connection with its surrounding context which discusses prophecy it is possible to discover a strong rationale for its present location in the chapter and to reconcile it with the teaching concerning women in chapter 11.

We would propose that the entire section from v. 29-39 is a discussion of prophecy and of its handling in the assembly. Each of the segments of the section is to be interpreted within such a frame. Verse 29 outlines principles which should govern the exercise of the prophetic gift. They parallel those which govern the exercises of tongues (v. 27). Two or three prophets are to speak and the others are to pass judgment. Verses 30-33a elaborate upon the first portion of v. 29, regulating the speech of the prophets: they are to maintain order and be silent if another is giving a message. Verses 33b-35 elaborate upon the last half of v. 29, prohibiting women from joining in the examination of the prophets. It would appear that for women to join in the judging of the prophets would be for them to enter into the judgment of men, which role was forbidden them by Paul. It is clear from chapter 11 that Paul did not consider prayer or prophecy by women to be violations of created authority structures. Such exercises involve no ecclesiastical authority on the part of the speaker. We have seen in our study of 1 Timothy that Paul did oppose women having teaching or other formal authority over men. If the women were to participate in the examination of the prophets at the worship service, passing judgment upon the messages of men and women prophets, this would involve them in precisely what Paul prohibited; accordingly he commanded

that they be silent. It should be noted from his language that his concern was not simply that there be silence rather than speech. He indicated that the speech in view would be a violation of the Law and a rejection of women's role of submission. Paul's concern is exactly the same here as in 1 Timothy 2, that, in keeping with the creational pattern, men rather than women exercise cultic authority.

Some students of this passage have sought to interpret Paul's word for speech (*lalein*) as prattle or babble. While the lexicons do permit such a translation, it is without support from other Pauline passages and does not help elucidate the text in view. It is hard to see why Paul would discuss subjection and learning if the issue at stake in vv. 34 and 35 is simply babble and gossip.

It is helpful to the modern reader to understand that men and women were separated in the synagogues. It is likely that Paul's churches, which first met in the synagogues, followed this pattern of separation. The women were therefore not able to reach their husbands during the service itself. To have reached the men would have caused a great deal of commotion and disturbance. The consequences of this division for the judgment of the prophets is not hard to discover. If we assume that after a prophet or perhaps several had spoken the congregation followed Paul's instructions and examined the prophets as to their message and as to its faithfulness, we have a setting in which Paul's directions make good sense. The examination of the prophets would be a time of much education and edification as well as a time of formal judgment. The women, who could not reach their husbands, could either sit silently or participate by asking questions. If they were not allowed to ask questions, how could they learn? If they were allowed to ask them, would they not be participating in ecclesiastical judgment of men? Paul directed that the problem of judging was the more vital one and that the women could not participate. He expressed his concern for their learning, however, by directing that they ask their husbands any questions which they had when they get home. An expanded paraphrase of vv. 29, 34, 35 may help the reader understand the import of what has been said.

“<sup>29</sup>Let two or three prophets speak and let the others pass judgment (as to whether what was said was true to the gospel) . . . <sup>34</sup>Let the women keep silent in the assembly (and not enter into the judgment of the prophets for they are not permitted to enter into the judgment of men). Let them rather subject themselves as the Law also directs. If they desire to learn anything (about the prophet's teaching, they should not pose them during the judging of the prophets, nor should they disrupt the service by walking over to their husbands;) <sup>35</sup>let them ask their husbands at home.”

### Verse 36 belongs with vv. 37 and 38

A further word is in order concerning v. 36, “Was it from you that the Word of God first went forth? Or has it come to you only?” Many versions have taken this as a criticism of the women who were so bold as to speak in the assemblies. Taken as such it appears to criticize women who would dare speak or prophesy. Close reflection on the text suggests that this view is a serious mistake. It is difficult to see how women who spoke to judge men could think that the word came first from them or that it came only from them . . . after all, they were judging others who were prophets! Even if we

understand the text as silencing all women prophets, it is hard to grasp the thrust of Paul's remark, for it would not prohibit women speaking as prophets, but rather concedes that women *do* speak God's word; it insists that they are not the *only* ones who do. Is it likely that the women at Corinth claimed to be the first and only proclaimers of God's word?

We would suggest that the problems outlined above are dispelled entirely if v. 36 is taken with vv. 37 and 38 and that, further, Paul's grammar decidedly refutes the thesis that v. 36 is directed to women. Verse 37 asserts Paul's authority over all prophets and spiritually gifted persons in the congregation, insisting that they recognize his words as the commandments of the Lord. Verse 36 prepares the way by questioning those proud Corinthians who think their insights superior to Paul's. Paul ironically asks them whether the word came first from them. Their answer had to be, "No, you first preached it to us and our knowledge of the truth came through you." His second question follows up the first, "Has God's word come only to you?" They had to reply, "No, it came to you first and then, when we had heard it from you, we believed." Paul follows up on this by insisting that his words be recognized by all as from God. Not only does the context of vv. 37 and 38 suggest v. 36 ought to be taken with them, but the Greek of v. 36b conclusively shows that Paul did not have women alone in view. Paul wrote, *e eis humas monous katentesen* (or has [it] come only to you). *Monous* must refer to either a masculine or masculine and feminine group of individuals. It definitively indicates an audience of men only or of mixed composition. It cannot indicate a feminine audience! Paul would have used the feminine, *monas*, if he had intended to speak to women only. We conclude that verse 36 is not directed to the women of vv. 34 and 35 but rather prepares the congregation for vv. 37 and 38 which insist that the Corinthians prophets and "spiritual" leaders acknowledge Paul's authority.

### Conclusions:

#### 1 Corinthians 14:34 and 35 prohibit women from judging prophets

Our examination of 1 Corinthians 14 has indicated that, contrary to many popular readings, these verses are not a disruption of the discussion of prophecy intended to verse permission to pray and prophesy given three chapters earlier, nor are they a directive for "ordering" the congregation by silencing women at all times as they might be if the verses were transposed to follow v. 40. Our investigation has rather suggested that these verses are an elaboration of v. 29 concerning the evaluation of the prophets. As elsewhere, Paul is concerned with the exercise of ecclesiastical authority; in particular he intends to guard against the confusion of the roles of men and women. Far from intending a blanket silence of women, from whom the word of God did come by prophecy Paul intended only that they should not judge men. As presented this text does not at all violate the instructions of chapter 11 which insists on proper marital authority structures in the assembly when women pray or prophesy.

### E. Genesis 1,2,3: Pre- and Post Fall Relations

Our examination of Pauline texts has brought to light the fact that in each of the instances where Paul discusses the relation of the sexes within the church he makes allusion to the Old Testament, particularly to the Genesis accounts. In 1 Corinthians 11, the allusion is explicitly to the pre-fall situation (vv. 7,8,9,12 and implicitly so in v. 14). (For a lengthier discussion of the argument of these verses, cf. Hurley, *Man and Woman*, chapter 2, and "Did Paul Require Veils," WTJ, vol. 35 [1973], pp. 190-220). 1 Corinthians 14:35 makes an ambiguous reference to "the Law." It is difficult to assess precisely Paul's intention. He may be referring to the creation accounts, or he may be referring to the general tenor of the Old Testament. It would seem more likely, on the basis of his other remarks, that he is alluding to the creation accounts. 1 Timothy 2 makes specific reference to the pre-fall relation of Adam and Eve (v. 13) and to the situation at the fall (v. 14). Our discussion above has suggested that Paul's point was not that the woman was gullible, but that theological authority did not belong to her. In view of Paul's consistent use of the creation narratives, it is appropriate that we concentrate our attention at least briefly upon these passages. This attention is particularly appropriate at the present time because much of the present discussion of sex roles centers around the thesis that Paul faithfully reflects the creation accounts at Galatians 3:28 and elsewhere falls victim to his rabbinical up-bringing and violates the intent of God's creation.

#### Genesis 1:26-31: Male and female created he them.

"<sup>26</sup>Then God said, 'Let us make man in our image, according to our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'<sup>27</sup> And God created man in His own image, in the image of God He created him; male and female He created them.<sup>28</sup> And God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.'<sup>29</sup> Then God said, 'Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; <sup>30</sup>and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food'; and it was so. <sup>31</sup>And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.'" (NASV)

The creation account of the first chapter of Genesis presents mankind as the image of God. Theological debate has risen over the exact nature of the image described in this passage and over its implications for the relation of men and women. Some exegetes have joined Karl Barth in identifying the duality, the male and female pair, as constitutive of the image. On such a basis, the essence of humanness and of the image of God is the dynamic inter-relation of the pair. Whatever the meaning of "image," it is very clear from the text that no hierarchy is contemplated. Those who make this first biblical text the first and primary definition of man-woman relations tend also to stress the egalitarian element of this text. Does this text teach that God's

design for men and women is that they rule over the earth in an egalitarian relation?

It must first of all be noted that the plural forms accompanying the Hebrew *'adam* (man/mankind/Adam) make it clear that we must understand the verses to be saying, "Let us make *mankind* in our image . . . and let them rule . . . and God created *mankind* in his own image, in the image of God created he it (mankind); male and female created he them." It is not the man Adam but the race which is in view. This fact affects our interpretation of the text, for, whatever final view is taken, it must take account of the fact that the race is being discussed.

Karl Barth and others would isolate the duality of the race as that which is in the image of God. Thus the loving communication and joint rule of the pair are drawn to the fore. Does the text really support such a reading? Chapter one of Genesis has laid great stress upon the sovereign commands of God and on his creation of various orders of beings. The animals are not considered as individuals but rather as kinds throughout the chapter. In addition, they are noted as ruling or functioning in their appropriate spheres. The creation of mankind follows this pattern precisely. God indicates that he will make mankind in his image (vv. 26,27,28). The text then proceeds to inform us more about the implications of this fact. Specifically it stresses that man will *rule* the earth. If all else is missed, the rule of God over his creation would stand out in Genesis 1. It should not be surprising, therefore, that the focus of the discussion with respect to mankind's role as image should be mankind's rule. The entire passage from v. 26 to v. 30, with the exception of those statements that mankind will be or is God's image and the remark that man-kind is male and female, is a discussion of mankind's rule over the creation. With the exception of the identification of mankind as male and female, there is no suggestion at all that distinctions between humans are in view. In view of the overwhelming stress on mankind's rule and the subsidiary nature of the remark that mankind is both male and female, it seems foolish to assert that it is the relation of the sexes that constitutes the image! It would appear from the fact that mankind as a whole is in view that this passage is not the one to investigate if we are to discover whether the Scripture intends to make distinctions between humans. The passage is intending to contrast humans with the rest of the earth and to compare them to God.

The text does seem concerned not only to make the point that all mankind is appointed by God to image him by ruling over the earth, but also to indicate that women as well as men are the image of God. As we have noted, v. 27 reads: "God created man(kind) in his own image, in the image of God created he him/it (mankind); male and female created he them." The Hebrew *'adam* (man/mankind/Adam) is inherently ambiguous as to its meaning. Whatever its meaning, it would demand a masculine pronoun at the end of the verse (created he him/it). It would appear that Moses was keenly aware of the possible misinterpretation of his words, that some might hold that men only were in view at the end of v. 27 and that therefore only men were the image of God. By making v. 26 unambiguously a corporate reference, by adding to v. 27 the fact that they (mankind) were created male and female, and by

making the command/blessing of vv. 28-30 plural references, Moses prevented all but the most foolish from limiting the image to the males. (Some have failed to note that Paul does not identify men exclusively as the image of God in 1 Corinthians 11:7. He specifically avoids doing this. For more on this topic, cf. Hurley, *Man and Woman*, pp. 56-66).

We conclude that these verses are intended to inform us as to the origin of mankind and as to the role which God intended for the race. There is no distinction drawn between men and women, and no intention of discussing their distinctive roles. The text compares mankind with God and discusses them with reference to the other kinds of creatures. All who would be at all fair in their handling of the text must acknowledge the parity of the male and female as image of God and as rulers of the earth under him.

### Genesis 2:18-25: An appropriate helper

Whereas the creation account of Genesis 1 discusses the sorts of realms and rulers created by God, Genesis 2 focuses upon the people created to rule over the earth. Chronologically Genesis 2 must be placed within the sixth day of chapter 1 as it discusses the creation of people. We must investigate the role relations of the pair described in chapter 2. The purposes of this report are sufficiently limited that it is unnecessary to review the entire chapter. The portion relevant to our task is reproduced below:

“<sup>7</sup>Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

<sup>18</sup>Then the Lord God said, ‘It is not good for the man to be alone; I will make him a helper suitable for him.’ <sup>19</sup>And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

<sup>20</sup>And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

<sup>21</sup>So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. <sup>22</sup>And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. <sup>23</sup>And the man said,

This is now bone of my bones,  
And flesh of my flesh;

She shall be called Woman,

Because she was taken out of Man.

<sup>24</sup>For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. <sup>25</sup>And the man and his wife were both naked and were not ashamed.” (NASV)

These verses give a more detailed look at the activity of God in the creation of mankind. Whereas some modern (and ancient) scholars have sought to set the accounts of the two chapters at odds with each other, we will presume them complementary to one another. The central issue for this report is the relation between the sexes in this account. Verses 7, 21, and 22 discuss the creation of the man and the woman. The man is created prior to his partner but it is not good that he should be alone (v. 18); accordingly God forms a “helper who is appropriate to him” (*‘ezer kenegdo*). Much has been written as to the meaning of the prior creation of the man, of the derivative origin of

the woman, and of the terminology used to describe her. Do these indicate any form of subordination? Is the woman ontologically inferior because derivative? Is she economically (functionally) inferior?

Let us first consider the term helper (*'ezer*). Some exegetes have sought to derive from the fact that the woman was created as "helper" that she was therefore inferior. This interpretation depends on making "helper" the equivalent of "lesser assistant." It is highly questionable whether this is a legitimate reading of the word. The Hebrew word is never rendered assistant. It most often describes one who will help in time of need and frequently describes the relation of God to needy Israel (eg. Ex. 18:4; Psa. 70:5; 115:9,10,11; 146:5). If any conclusion is to be drawn from the choice of "helper" (*'ezer*) in Genesis 2, it is that the woman was made to help needy Adam and may actually be his superior as God is superior to needy man. It is unlikely that the latter inference is to be countenanced, but it is certainly to be affirmed that the fact that the woman is the helper of man does not make her his inferior. What of the other information concerning the relation of the man and the woman?

We have already noted that Paul chose to use the prior creation of the man and the derivative origin of the woman to indicate that the woman was in a subordinate role. He further indicated that the woman was made for the sake of the man rather than vice versa. Does the text support or deny Paul's interpretation? The text itself does present the man as the prior and the woman as the derivative. There can be no mistake on these points. Further, the text makes it clear that the woman was made to provide company for the man. The Lord's words regarding the solitariness of the man indicate that the woman was made *for* the man (Let us make a helper *for him* who is appropriate to him, v. 18). Although these texts are formally amenable to Paul's handling of them, a question lingers in the minds of most exegetes: Do the texts really propose Paul's interpretation, or are they "merely compatible" with it? If taken by themselves, it appears to us, the texts do not compel one to adopt Paul's position. The temporal priority of the man and the derivative nature of the woman are not developed as indicative of her subordinate role, although against a Hebrew social background it might be inferred that the firstmade would correspond to the firstborn. This association would carry with it the conjunction of temporal priority and priority of authority. Similarly the derivation of one being from another would have its parallel in childbirth in which the derivative being is subordinate to the generating beings. Having observed these parallels to Hebrew social order it is necessary to note that, although we may draw these analogies, the text does not specifically do so. The most which may be said of the actual text of Genesis 2 is that it is amenable to several interpretations.

Three basic interpretations would be as follows: (1) Female superiority: Eve's role as helper could be interpreted as parallel to the Lord's role as the helper of Israel and therefore as that of helper of one in great need and with lesser ability. This view demands that nothing at all be inferred from the sequence of the creation of the man and woman and, insofar as it indicated dependent need, is probably in violation of the text. The man is not pic-

tured as having desperate need, but rather as needing company and assistance. (2) Equality of the sexes: on the face of the text, without any inference from the priority of the man, the most likely inference would be that the woman was a companion for the man who would join him in his work. This would not necessarily suggest any subordination. If this interpretation is made, it is perhaps a bit surprising that there is not further attention called to this equality as it would be so unusual against a Hebrew background. (3) Female subordination: if inferences are drawn from priority or derivation, or from the "created for the sake of" aspects of the text, it is possible to interpret the text as indicating female subordination. This reading is perhaps the most likely when the text is read against a Hebrew backdrop in which subordination would be an established fact and presumed unless otherwise rejected. How is the exegete to choose between these possible interpretations? Those who take a conservative view of Scripture will side with Paul and adopt the latter position. The clarity of Paul's chosen interpretation makes the issue one of little real debate for conservatives. Despite the clarity of Paul's view, however, most interpreters will find themselves wishing that the text of Genesis were just a bit more clear. If we consider the third chapter of Genesis, the text is more clear and Paul's interpretation not only possible, but the only really likely one. It is to this text that we now turn.

### Genesis 3: Extant Relations Distorted

The third chapter of Genesis has received a great deal of attention during the last few centuries. In recent years, in terms of the present debate, it has often been held that Paul built his view of the role of women from this chapter rather than the preceding one. On such a basis, Paul is condemned for not having recognized the true genius of the Gospel . . . or damned with faint praise for having sometimes recognized the "advance of the Gospel." We have argued above that a close examination of Paul's treatment of women finds that he does not base his position on this third chapter at all. However, although it is not the basis of his position, it is vital to a proper understanding of it. We will not examine the whole chapter, but will focus upon the curse section of it.

<sup>14</sup>And the Lord God said to the serpent, 'Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life; <sup>15</sup>And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.'

<sup>16</sup>To the woman He said, 'I will greatly multiply your pain in childbirth, in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you.'

<sup>17</sup>Then to Adam He said, 'Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, "You shall not eat from it"; cursed is the ground because of you; in toil you shall eat of it all the days of your life. <sup>18</sup>Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; <sup>19</sup>By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.'

(NASV)

The curse section of this narrative consists of three distinctive curses for

the three major actors of the Fall. Let us consider first the curse upon the serpent (for lengthy treatments of the fall narrative, see G. Vos, *Biblical Theology*, Eerdmans, 1948, pp. 52-55, and, at a slightly less technical level, E. J. Young, *Genesis Three*, Banner of Truth). The first part of the curse (v.14) announces the cursedness of the serpent beyond all other animals of the field and goes on to comment on the manner of locomotion which marks serpents. It is unclear whether this portion involves a new situation (i.e., the serpent who previously walked or flew now crawls) or whether it is simply an announcement that the serpent's lowly posture and constant licking of the dust is now to be seen as a sign of his cursed state (thus paralleling the use of the rainbow in the opposite direction when it became a sign of blessing to Noah). Whichever the case, the locomotion is a sign of the role of the serpent. The second half of the curse is more immediately relevant to our present task. In it (v. 15) we learn of the new relation which obtains between the woman and the serpent and between their respective seed. It should be carefully noted that the new thing is not *that* they relate to one another, but the *manner* of their relation. Where previously there had not been enmity, there is now to be such. The relation has become one of pain (bruising) and hatred. The fall has distorted relations.

The same basic pattern can be discerned in the curse upon the man (vv. 17-19). As a consequence of his disobedience the ground is changed and their previous relation is distorted. Whereas previously he had dressed the garden and eaten from it with freedom (2:15,16), the fall produced a situation in which the man would eat in sorrow all the days of his life (3:17). Although it would continue to yield its fruit and he would continue to eat of it (3:18, cf. 2:15,16), the ground would now resist his efforts and raise up thorns and thistles to cause him pain. Man's role as guardian of the garden of God, in fellowship with the source of life, was changed to that of an exile laboring in the sweat of his face until he dropped from toil under the judgment of the Lord (3:19). That which is new is not that the man will work the soil or that the soil will yield to him its fruit. The new element of the post-fall situation is that the two will fight with one another and the relation will be painful.

With the curses on the serpent and the man as background, let us turn to consider the curse upon the woman. It consists of two basic parts: sorrow and childbirth will be greatly multiplied and her relation with her husband will be difficult. Let us consider first the question of childbirth. The commands of creation (1:28) include an obligation to multiply and fill the earth. Unless we wish to posit a major change in reproductive process as a result of the fall, childbirth was a part of the pre-fall process. The text specifically implies this in that it does not say that childbirth is the curse, but rather that sorrow which will be involved in it constitutes the curse. The post-fall relation is not new but distorted as compared to the pre-fall situation. What of the second part of the curse upon the woman? What does the text mean when it says that her desire shall be to her husband and/but he shall rule over her? Does this mean that she is newly subordinate and he newly ruler? Is it possible that the newness is precisely the desire and the rule where previously partnership had been the rule? The analogy of the preceding portions of the curse is

against such a reading. In the case of the serpent there had always been a relation of subordination with the humans; the new aspect was the enmity. In the case of the man and the land, his task was always to subdue the land; the new element was the resistance and strife which emerged. In the case of childbirth there was no issue of subordination, but the strife between mankind and physical nature comes to the fore in God's gracious continuation of mankind's ability to reproduce while deserving only of total judgment (reflected also in the sign of circumcision). Whereas childbirth previously served to help man fulfil God's command to multiply, it will henceforth no longer do so without pain. In the case of the husband-wife relation the force of analogy suggests that the new element is not the subordination of the female partner, but rather that the extant subordination be marked by strife. This view is the most natural to the text, but demands that the desire (*shuq*) of the wife and the rule (*mshl*) of the husband be understood in a negative sense. The import of the text must be, "Your desire shall be to (usurp, or be in challenge/the place of, i.e., to rule over) your husband and/but he shall (nonetheless, despite your assaults) rule over you." It may be asked whether the text can bear such a negative interpretation. The next chapter of Genesis provides us with a definitive answer to this question. In speaking to Cain, the Lord says, "Sin lies at the door and his desire (*shuq*) is to (rule over) you, and/but you must rule (*mshl*) over him" (4:7). The parallel with Genesis 3 is obvious. The desire of sin is to (overcome) Cain, but Cain must overcome it. The woman will now desire to (overcome) her husband, but he will in fact overcome her.

We conclude that Genesis 3:16 does not teach that subordination is the curse any more than childbirth. The curse is that the woman will not receive the rule of her husband and that the rule of the husband will no longer be peaceful. The pre-fall relation has been distorted and is a source of pain. This conclusion has direct implications for our reading of Genesis 2. It implies that Paul is right when he infers a hierarchy prior to the Fall. While modern interpreters might not choose the creational equivalent of primogeniture or the corresponding derivative nature of the woman's creation as their vehicle for illustrating the subordinate role of the woman, they cannot fault Paul for reading into the text what is not there. Paul has picked up (albeit with the guidance of the Holy Spirit) what modern writers often missed in Genesis 3: the creational pattern was one of subordination of the woman.

### Genesis 3:6: A suggestion as to the "deception" of the woman

Although we have found Paul's handling of primal subordination to be consonant with the text of Genesis 2 and 3, there are a few more issues to be dealt with. The first one to be examined is the "deception" of Eve. We have suggested above that Paul's point in 1 Timothy 2 was that Eve was deceived but Adam was not. The text of Genesis 3 does not discuss Adam's state of deception, but it does relate Eve's claim to have been deceived (3:13). It may be, as many commentators remark, that the deception of the woman did not constitute the fall of the race and that the actual fall awaited the sin of the man who stood as representative of the race. Such a position may not be faulted as it certainly lines up with Romans 5 and 1 Corinthians 15. Another

suggestion, however, may be made. Genesis 3:18 says, "She took of the fruit thereof and ate, and she gave also to her husband with her, and he ate." The text seems to imply that the woman ate, took some to her husband, and that he too ate. If the text is read as sequential, the woman disobeyed God before her husband. The style of Genesis and of Hebrew genealogy suggests another way of reading the text. English narratives tend to follow a more or less strict historical sequence. Hebrew narratives and genealogies do not always do this. The simplest example of the Hebrew style of the relation of Genesis 1 and 2. Genesis 1 is concerned to discuss the creation, to note God's benediction of the completed creation and to conclude with the Sabbath of God in 2:3. As we have previously noted, the events of Genesis 2:4 onward have their start on the sixth day of Genesis 1. It would seem that the composer was quite satisfied to follow his train of thought in Genesis 1 through to its end on the seventh day and then to dip back into the chronology of that account to supply details which are vital to the understanding of 2:4ff, i.e., the preparation of the garden and creation of the people, belonging on the sixth day. This same sort of thought pattern is evidence in many of the genealogies which name a central figure (e.g., Noah in Genesis 10) and his multiple sons (e.g., Shem, Ham, and Japheth) and then follow each of the son's lines out at some length. Thus Genesis 10 traces the line of Japheth from v. 2-v. 5, the line of Ham from v. 6-v. 20, and the line of Shem from v. 21-v.31. The start of each genealogy represents a move to a time period prior to the end of the previous genealogy. The more important genealogy for the biblical narrative is that of Shem which comes last and is repeated in a different form in chapter 11 where the descent of Abraham is in view.

These two examples of Hebrew willingness to follow an account to its end and then recommence at a significant point within the previous narrative offer a potential explanation of the account of Adam's fall. The account of Eve's temptation runs from 3:1 to 3:6. It is concerned with the temptation and fall of Eve. This account has its natural terminus with the fact that she adopted the serpent's interpretation of theological reality and acted upon it by eating the fruit. We would suggest that, instead of conceiving of the last segment as verse 6 (she gave to her husband with her and he ate) as continuing on in historical sequence from 6a, we conceive of it as following the pattern established by the temporal regression of the narrative from 2:4 onwards, that we should consider that the author has stepped back into his chronology to give us vital information concerning the actual events of the fall. On this basis the narrative at the end of v. 6 confirms to us that it was not the woman's role to make theological decisions, that it was the man's. It explains that the deceived, but not yet sinful woman took fruit to her husband and explained to him the serpent's interpretation. The man, not at all deceived, took the fruit, exercised his husbandly, priestly role and said, "OK, we will accept that God is a liar and that the serpent really has our best interest at heart. Let's eat." On this basis the responsibility is squarely upon his shoulders and the last segment of the verse an example of the sort of style seen in Genesis 2 and in the genealogies. This basic reading is mildly supported by the fact that both the serpent and the man are cursed because of

their actions; the serpent was cursed for what he did to Eve (he deceived her) and Adam for "hearkening" (yielding, not listening) to the voice of his wife. Eve, on the other hand, is given no particulars concerning the basis of her curse. We suspect that it comes to her because she was represented by Adam rather than simply because she was deceived. This reading of the text finds Paul's remarks to be exegetical keys to the text rather than rabbinic speculation.

The reader should note that it is not necessary to concur with this section to approve of the report.

### **Multiple Roles: A problem when interpreting the first pair.**

Interpreters of Adam and Eve face a major problem. The relation of this pair is an intricate superimposing of many roles. The two of them constitute family, church, and race all in one. The activity of Adam as husband is difficult to distinguish from his actions as priest or as head of state. The text does not seem concerned to separate these roles. If we are to separate their respective roles, it must be by inference from other passages. It is only as we examine God's design for more complex societies that we can begin to discern the distinctive roles of the sexes in God's social institutions. This examination of more complex societies, however, is complicated by the Fall which distorted basic relations. As we move chronologically through the history of redemption, we find that beyond the distortion of the Fall lies partial restoration in the present in Christ, and still further ahead lies complete restoration of God's people at the return of Christ and its attendant manifestation of the glory of the liberty of the sons of God (Romans 8). In the case of marriage we are able to discern various portions of the changes with the progress of redemption. In the garden the woman was subordinate but not oppressed. After the Fall we find strife between the partners but continued subordination. Ephesians 5:21-33 points to a restoration of the harmonious relation as the two partners are restored in Christ. Matthew 22:30 points to a further change at the resurrection, one in which marriage is done away. If this last passage indicates the end of husband wife relations, we see the time when the authority of the husband will be done away. Until that time, it would appear, his role remains. This perspective was manifestly Paul's. We may assume a similar sort of perspective for the cultic aspect of life. Adam, Cain and Abel, Noah, the Levites, and the (also-male-only) elders of the church seem to be God's appointed holders of ecclesiastical authority. We are neither free to dismiss God's pattern nor free to presume that it is based upon some sort of inherent superiority of males over females. God has not informed us of the reason; speculation would be vain.

The scripture delineates three great societal institutions: family, church, and state. We have argued for the continuing subordination of woman to men in two of the three (family and church). Does the Scripture also teach the subordination of women in the social order? It is an impossible task to answer this question with respect to Adam and Eve. We cannot distinguish a social order between them. We can, however, examine this theme at later points in the history of redemption. We note that women were generally

under paternal or marital authority in the Old Testament and that it is therefore hard to assess whether they might also have independent social status. There are, however, sufficient examples of women who were not under such authority that we can answer our question. Three great women of the Old Testament stand out as having played major social roles: Miriam, Deborah, Hulda

The case of Deborah is perhaps the clearest for our purposes. If it is immoral for a woman to rule over men in the social realm, God is surely at fault in establishing Deborah as judge over Israel. It must be noted that this role was not at all typical for Israelite women. Typically it was men who had the role of prophet or judge. The most common occurrence cannot, however, be determinative for principle. The question of principle is established by the appointment by God of a woman judge. We conclude that women are not by creation design subordinate in the social sphere. Were there more space, it would be possible to examine the role of the wife in Proverbs 31 who clearly ruled over a fleet of servants and who was engaged in buying land (birthrights!), the rights of a widow to stand on equal footing with men, the role of women in the ministries of Paul and Jesus.

We conclude that the nature of Adam and Eve's situation was such as to preclude clear differentiation of roles within the spheres of family, church, and society. Examination of further biblical information strongly indicates that in the spheres of family and church, female subordination continues to the present. In the sphere of society, there is little early information, but there is clear later example establishing that *it is not a matter of divine principle that women should be excluded from equal participation with men in the sphere of society*. It must, however, be further noted that certain situations might make it unwise for a given woman to take social authority over a given man (e.g., a wife over her own husband).

### F. 1 Timothy 3:8-13: Women Deacons?

<sup>8</sup>Deacons, likewise, are to be men worthy of respect, not double tongued, not indulging in much wine, and not greedy for dishonest gain. <sup>9</sup>They must keep hold of the deep truths of the faith with a clear conscience. <sup>10</sup>They must first be tested; and then if there is nothing against them, let them serve as deacons.

<sup>11</sup>In the same way, their wives are to be women worthy of respect, not slanderers but sober and faithful in everything.

<sup>12</sup>A deacon must be the husband of but one wife and must manage his children and his household well. <sup>13</sup>Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus." (NIV)

The discussion of women as deacons brings with it much emotional response within the church. Some denominations have placed deacons on the ruling body of the church. This practice makes the election of women deacons the functional equivalent of giving them ecclesiastical authority over men. Such a practice is not the tradition of the RPCES. This denomination has understood the roles of elder and deacon to be distinguished precisely by the inclusion of responsibilities in the area of oversight. On the basis of passages such as 1 Timothy 5:17; 1 Thessalonians 5:12; Hebrews 13:17; 1 Peter

5:2,3, of the obvious parallels between the elders of the New Testament congregation and those in Judaism, and of the New Testament paralleling of *presbuteros* (elder/presbyter) and *episkopos* (overseer/guardian), the Presbyterian church has seen one of the distinctive elements of the elder's role as distinguished from that of the deacon to be the possession of ecclesiastically binding authority. The essence of the deacon's role is defined by the name which the office bears, *diakonos* (minister/servant). If this distinction is maintained, there need be no question of setting women in authority over men by ordaining them as deacons. The ordination of women deacons, however, does not hinge upon this consideration alone. It hangs upon the demonstration of biblical warrant. This, we will suggest, is to be found in 1 Timothy 3:11 when carefully examined and taken in conjunction with Romans 16:1.

Exegetical debate over 1 Timothy 3:11 centers on the meaning of the word *gunaikas* (women/wives) found at the start of the verse. The Greek word may be translated either "women" or "wives." There is no way to tell which is intended from the word itself. Translations have differed, the KJV, NEB and NIV preferring "wives" and the ASV, RSV, and NASV preferring "women." The specific issue is whether Paul intends to speak of (a) women in general, (b) wives of elders and deacons, (c) wives of deacons, or (d) women deacons. We may confidently dismiss (a) and (b) on the grounds that it would not be probable that Paul would break his train of thought concerning deacons to insert a remark about women in general which requires them to behave like men deacons and that it seems very unlikely that Paul would return without remark from wives of deacons and elders (v. 11) to deacons (vv. 12, 13). It is much more likely that he had in mind either deacons' wives of women deacons. Which of these options is to be preferred? We think the latter for a variety of reasons. If Paul had intended to discuss the wives of deacons, he could easily have made this clear by adding "the" (*tas*) or "their" (*auton*) before *gunaikas* (women/wives). Translators wishing to interpret this passage as discussing wives must either implicitly or explicitly supply gratuitously either "the" or "their." Two further considerations speak against the "wives" interpretation. Firstly, it should be noted that Paul has not commented upon the qualifications required of elders' wives. It is very unlikely that he would carefully comment on deacons' wives and neglect those of the elders. Further, Paul might have introduced the "wives" in a fashion parallel to that in which he introduced the children in v. 4: "having wives" (*gunaikas echontès*). He did not so choose. Instead of paralleling the introduction of children or having an article or pronoun, *gunaikas* (women/wives) is introduced in v. 11 by *hosautos* (likewise). This makes reference back to vv. 2 and 8. The three verses (2, 8, 11), taken in sequence, require, "elders must be . . . likewise deacons . . . likewise women . . ." The force of the parallels requires that the women of v. 11 be a class parallel to the elders and deacons rather than a class subordinate to deacons such as wives.

Against this it is sometimes urged that Paul return to deacons in v. 12 and thus seems to isolate the "women" of v. 11 as a parenthetical group. A closer look offers a more likely view of the situation. The requirements for the deacons and the "women" are strikingly similar:

<i>deacons:</i>	<i>"women":</i>
<i>worthy of respect</i>	<i>worthy of respect</i>
<i>not double tongues</i>	<i>not slanderers</i>
<i>not indulging in much wine</i>	<i>sober</i>
<i>not greedy for gain</i>	<i>faithful in all things</i>

The close similarity of the requirements suggests that the women may have jobs similar to those of the men. If the close parallel be granted, it remains to be explained why Paul returned to the topic of deacons in v. 12 and why he did not call the women deacons "deaconesses" rather than "women." Dr. John Werner remarks in correspondence with the committee,

The requirements of verses 1-11 have to do with qualifications for the offices themselves. But verse 13's aorist participle indicates that verse 12's requirement has to do with something that will be true of a man *after* he has served as a deacon (perhaps, that he becomes a likely candidate for elder: why else would leadership ability be required of these men as it is of elders?). This change, from requirements for an office to a requirement that has reference to something post-office, is sufficient to explain why verse 12 occurs after verse 11, even if verse 11 refers to an office other than that of deacon.

Dr. Werner's remarks explain the return to the topic of deacons.

There remains only the matter of the choice of "women" rather than "deaconess" (the NIV suggests "deaconess" in the margin). Romans 16:1 may shed light on this aspect of the matter. In it Paul identifies "our sister Phoebe" as a *deacon* (*diakonon*) and commends her to the Roman congregation. Because the word *diakonos* can be translated either "deacon" or "servant" it is important to note that *Paul did not choose to use the feminine form of the word but rather broke gender to identify Phoebe with the masculine form of the noun*. This very strongly suggests that he was not simply calling her a "servant" of the church at Cenchreae but was rather using a formal term identifying her as a "deacon" of the church at Cenchreae. It would be somewhat parallel to the manner in which we would address a woman president. She would be addressed as "Madame President" rather than as "Madame Presidentess." If, as Romans 16:1 indicates, the women deacons were called "deacons" rather than "deaconesses," it would explain Paul's choice of words in 1 Timothy 3:11. Having identified the male deacons by the masculine noun "*diakonos*" (deacon) in v. 8, he could hardly go on to introduce the women deacons by the same term. That would read, "the elder must be . . . likewise deacons . . . likewise deacons . . ." Such clumsy and confusing style could be avoided by simply writing what Paul did write, "elders must be . . . likewise deacons . . . likewise women . . ." We may paraphrase Paul's remarks as follows:

Elders must be . . . Likewise (there are requirements for deacons.) Deacons must be worthy of respect . . . Likewise (there are requirements for) women (deacons. They) must be . . ."

We conclude that the best interpretation of 1 Timothy 3:11 would understand Paul to be giving instructions regarding the qualifications for those women who are to be considered for the office of deacon rather than giving instructions concerning deacons' wives or deaconesses. Inasmuch as this office

has no ruling authority and inasmuch as Paul used the same word to describe both male and female deacons, there seems to be no significant reason why the contemporary church should not ordain women as deacons or should segregate male and female deacons.

### **PART III: CONCLUSIONS AND RECOMMENDATIONS**

#### **A. Exegetical Conclusions**

Our exegetical studies have brought the following conclusions:

(1) All mankind may enter the Body of Christ upon faith in Christ. There are no racial, social, or sexual differences at this level (Galatians 3:28).

(2) Paul consistently taught that sexual differences were to be maintained in the marital and the ecclesiastical realms (1 Timothy 2:8-15; 1 Corinthians 11:8,9; 1 Corinthians 14:34,35). Specifically in the ecclesiastical realm he acknowledged women's privilege to pray and prophesy in the public worship service (1 Timothy 2:8-10; 1 Corinthians 11:5) while carefully prohibiting them from exercising formal ecclesiastical authority (1 Timothy 2:11-15; 1 Corinthians 14:34,35).

(3) Paul consistently and legitimately employed the early chapters of Genesis and, on theological grounds, considered them normative in his own day. We see no reason that the present church should not continue to consider them relevant (1 Corinthians 11:8,9; 1 Corinthians 14:35; 1 Timothy 2:11-15).

(4) Paul's churches knew and utilized women deacons (1 Timothy 3:11; Romans 16:1).

#### **B. Application of Exegetical Conclusions to the Present Situation**

The application of our findings to the present situation requires an assessment of the actual functioning of the church. Our discussion will be divided into two sections dealing with the special offices of the church and with other functions respectively. It will become clear that while knowledge of the biblical principles allows many decisions to be made, specific situations will require specific, painstaking, contextual decisions rather than general rules.

#### **Women and the Special Offices**

We will confine our remarks in this section to the special offices of elder and deacon.

*Eldership:* We have noted above that the Scripture clearly restricts the exercise of formal ecclesiastical authority to men. This authority rests with the elders. It therefore follows simply that women are not called to be nor may they be ordained as elders. To do so would explicitly violate 1 Timothy 2:12 and cannot be permitted by those who would submit themselves to the Word of God. This conclusion pertains whether one holds a two or three office view.

*Deaconate:* The office of deacon is not an office which involves the exercise of ecclesiastical authority. In the Pauline churches it was open to women.

It must therefore be open to qualified women in our churches. There appears to be no reason to identify "women deacons" as "deaconesses" if that implies a separate office.

### **Women and Other Functions Within the Body**

The question of the role of women in church functions other than those of the special offices is a particularly vexing one. There has been much debate as to whether women could teach Sunday school, lead Bible studies, be missionaries, serve on church boards, or vote in congregational meetings. In many instances these issues have been debated without any clear cut principles save "women are not to have authority." This principle is very simple, but of course it needs further explication for it does not specify what constitutes having authority. Our previous discussion has established that *the area in which women may not have authority over men is that of ecclesiastical authority, which authority is vested in the elders.* As we shall see below, this observation in conjunction with the fact that *the Scriptures recognize as basic offices the special offices of elder and deacon and the so-called general office of all believers,* provides some guidance as to what areas may be prohibited to women. With respect to authority, it must be stressed that women are under their husbands' authority in marriage and under the elders' authority in the church. Apart from these structures of family and church (i.e., in society), they are not by creational role subordinate to men. "Women-in-general" are not under the authority of "men-in-general"; neither are women somehow of lesser rank than those men within the congregation who are not elders. *A central principle, therefore, regarding the role of women within the church is that with respect to ecclesiastical authority, there are but two groups within the church: elders and non-elders.* On this basis, the debate over whether or not "women" may undertake a given activity within the church is seen to be basically misguided, for it presumes that there are not only elders and non-elders, but also that male non-elders (men-in-general) are of greater authority than female non-elders (women-in-general). Let us consider this principle of authority as it relates to some of the present practices of the church.

### **Voting church membership**

When the church corporations meet, the women attend as full voting members. On this basis they may conceivably outvote the males of the corporation. At present our churches do not consider this an improper exercise of authority. The principle outlined above would similarly hold this to be a legitimate activity as the corporation has no formal binding ecclesiastical authority. The authority of the elders is not undercut when non-elders (of whichever sex) have corporation votes.

When our congregations meet to issue calls or to conduct other church business a similar situation may arise in which the women might outvote the men. At present our denomination does not consider this situation to be in violation of the apostle's commands. While it might be debated whether such a vote is in fact a violation of apostolic directive, it would seem that the

doctrinal authority of the session *vis-a-vis* the non-elders is not undercut by such votes.

### **Congregational Committees**

Women frequently serve on various congregational committees (e.g., pulpit committees, flower committees, missions committees). It has been held that such committees do not violate apostolic directives as they serve under the appointing sessions. According to the principle laid out above such activity is legitimate for women if it would be appropriate for non-elder men of the congregation to participate on such committees. The authority of the elders would be as much undercut if given to non-elder males as if given to non-elder females!

### **Testimony in Worship Services**

Our denomination has permitted women missionaries to speak from behind the pulpit during Sunday worship services in order to tell of what they have experienced in the field and learned of the Lord via such experiences. Does this constitute “teaching men” or “exercising authority”? It would seem that such activity could verge into preaching on virtually anyone’s definition of the term. It does not follow, however, from this fact that women could not so speak. It does follow that they and elders should exercise care that there be no confusion or overstepping of biblical bounds at this point. There might conceivably be situations in which a given audience would be unable to make the required distinction between praise/testimony which is legitimate for *all* congregational members and preaching. In such a case wisdom might dictate that the woman not speak. It would be important in such a case that the difference between what is lawful and what is expedient be clear so that the dignity of our women members not be inadvertently undercut.

### **Missionary Service**

The Synod has, to date, heartily approved the commissioning of women to take the gospel abroad as missionaries. Their specific goal is to spread the Word and to help build churches. The work of these women has been viewed as distinct from that of those men who preach, organize, discipline, and administer sacraments on the field. It would appear that this is another case in which it would be possible to confuse proper boundaries. Women serving as missionaries must be sensitive not to usurp the role of elder. They are free, however, to act as members of the general office who share the Lord’s command to take the gospel to all the nations. Women are therefore appropriate missionaries of the church of Jesus Christ.

### **Church Boards**

A major problem facing those who ask concerning the place of women on the boards of the agencies of Synod is the vague definition of the boards. As they presently stand *they have no ecclesiastical disciplinary power whatsoever* and labor under the direction of Synod. Members of the agencies who require discipline are dealt with by appropriate elders (the session of their local

church in the case of non-elders and presbytery in the case of elders). It is hard, on this basis, to see how women's participation on boards could affect the authority of the elders. Further, we have or have had non-elder men serving on the boards as well as men who have no formal connection with the RPCES whatsoever. If non-elder men and non-elder, non-RPCES men can serve, on what basis can non-elder RPCES women be refused membership on the boards?

A secondary problem arises with respect to the boards of the church: do they in fact undertake decisions which ought to be the province of elders? It could be argued that the directing of the missionary outreach of the church ought to be the work of the elders. This issue must be discussed seriously. The decision, however, must not be weighed in terms of a men/women division. The proper division would be elder/non-elder.

### **Youth Groups**

Here, as with the boards of the church and the missionary issue, there has been an historical tendency to pose the question in terms of sex. It would seem once again that, while wisdom might dictate that in a given case there would be so much confusion that a woman should not be appointed, or while it might be concluded that a given person would tend to usurp the role of an elder, it would presume an unbiblical division of the general office to consider the sex of the youth leader a principal bar to her appointment. If ecclesiastical authority is involved, the elder/non-elder distinction must be the axis of debate.

### **Informal Bible Studies**

Two questions arise with regard to informal Bible studies and women. The more simple is that of participation. Clearly women may participate in such activities, and, in the light of our previous studies, it can hardly be doubted that they may participate vocally. A further question arises with respect to their taking turns leading such activities (occasionally or regularly) if men are present. Our basic principle that the church has only two classes with respect to ecclesiastical authority helps relieve the debate here. A "woman" may lead if a "man" may lead; a woman may not lead if only elders may lead. On the side of cautious wisdom it ought to be asked whether such a Bible study has begun to substitute itself for the proper function of the church or whether the non-elder leader (of either sex) has in fact begun to function as an elder in structuring the faith of the flock. If either is the case a problem has arisen which must be confronted, but not along sex lines.

### **Formal Bible Study**

It is difficult to specify what would be "formal Bible study." Essentially, we are talking of the official teaching times of the church. This seems manifestly covered by 1 Timothy 2:11 and 12. Such times of teaching belong to the elders.

### **Sunday School**

Among the most difficult problems of definition with regard to authority

is that of Sunday school. Is it formal instruction or is it not? Who should teach: elders, deacons, men, anyone? It seems to us that the primary issues are but twofold. If the Sunday school time is a primary teaching time of the church, the elders (who are to be apt to teach) ought to teach the adult classes. This is not basically a sex-role matter but an elder-role matter. If, as is often the case, the Sunday school teachers are conceived as being under the direction of the elders, but somehow nonetheless quite authoritative, it would seem that more definition is necessary. If they are clearly *under* the elders, then, in principle, any non-elder could be appointed to teach; if they are clearly authoritative, only elders should teach. If there is uncertainty as to the nature of "Sunday school," it might be wise to avoid further confusion and not to appoint women to teach adult men *until* matters are further clarified in the minds of the congregation. The question of the appointment of women to teach men in Sunday school is thus one of the definition of the nature of Sunday school rather than one of the role of women.

### **Conclusions Regarding Applications**

As drawn out above, *the basic principles to be observed with respect to the role of women in the church are (1) that the work of an elder is restricted to men, and (2) that the Scripture knows only two specific classes with respect to ecclesiastical authority, elders and non-elders.* We have examined the out-working of these principles with respect to specific activities of the church. The committee cannot define all potential situations and must not try to provide detailed regulation for situations as yet unseen. We do believe that these guidelines provide the church with the basic information which it sought as it constituted this committee.

### **A Note on the Service of the General Office**

The center of focus in this report has been the subordination of women. The more positive side of the service of women has not been developed at any length. This lack constitutes the greatest deficiency of this already-too-long report. Our conclusions regarding the status of all believers in the general office has implications for the activities of non-elders in the congregation. The Scriptures (1 Corinthians 12, Romans 12, etc.) make it clear that each believers has a gift or gifts for the upbuilding of the assembly. The Lord's giving of gifts calls his people to exercise them and to make opportunities for others to exercise their gifts. Non-elders, whichever their sex, have gifts which the Lord of the church wishes to have used for his people. Historically the gifts of women have often been more neglected than those of men. The church must be careful to correct this tragic waste of God's blessings. It would be a hollow outcome of a report such as this one if women were permitted to take thier place alongside men as non-elders within the assembly but then left sitting alongside the men with neither having anything to do. The contribution of non-elders to the life of the church must be carefully garnered!

## C. RECOMMENDATIONS TO SYNOD

On the basis of the preceding exegetical and applied studies, the committee recommends that Synod consider and affirm the following statements in sequence and take the actions recommended below. Members of Synod should note the following two facts:

(1) The committee is *not* asking members of Synod to approve the details of the lengthy exegetical portion of the report. They are asked only to affirm the six statements to follow and to take action on two specific motions.

(2) Your committee itself is not unanimous with regard to the exegetical details of the report. It has voted to endorse the affirmation and the two motions and to present them to Synod for action.

### Affirmations

We affirm

(a) that God has created mankind, men and women, in his own image and as equals in salvation: justification, sanctification, and glorification (Genesis 1:26,27; Genesis 2:18ff; Galatians 3:28).

(b) that God has given gifts to both men and women and that these gifts are for the building up of his church rather than for their recipients alone (1 Corinthians 12:4-11; Romans 12:3-8; 1 Peter 4:10,11).

(c) that God has not called women to the authoritative teaching and ruling office (elder) in the church (1 Timothy 2:11,12; 1 Corinthians 14:34,35).

(d) that in our power-structure oriented world those entrusted with authority must attend carefully to the Scripture's commands that none should "think more highly of himself than he ought" (Romans 12:3) and that "whoever would be first among you must be your slave" (Matthew 20:26-28).

(e) that elders must take special care to see that all members of the one body of Christ both men and women are encouraged and enabled to make Scriptural use of all those gifts which have been granted them by the Holy Spirit (Ephesians 4:4-11; 1 Corinthians 12:4-11).

(f) that God has called out some women full of the Holy Spirit to exercise the ecclesiastical office of deacon (1 Timothy 3:11; Romans 16:1).

On the basis of its study the committee recommends that women be permitted the office of deacon within the local church and that they should enjoy the same privileges, ordination, and installation that the men deacons have traditionally received. Further, the committee recommends that the position of elder, both teaching and ruling, be limited to men of good report as specified by the Bible. The tasks of women deacons and the respect granted to them would be identical to the tasks and respect assigned by the local church to men deacons.

On the matter of women participation on the boards of denominational agencies it is the committee's recommendation that the agencies be permitted fully participating women members if they modify their by-laws accordingly.

Since a Board of Trustees acts with authority only when it is in session

(no additional rights obtain to the individual board member out of session) and since the board is under the oversight of the Synod, which is a body of ruling and teaching elders, the committee does not feel board participation by women would give individual women authority over men.

### Recommendations

Your committee recommends that the Synod pass the following motions:

(a) that women be permitted the office of deacon within the local church and that they enjoy the same privileges, ordination, and installation that the men deacons have traditionally received and that the Form of Government be appropriately changed. (Specific alterations of the FOG such as those suggested by the Study Committee on the Role of Deacons [see these *Minutes*, pp. 58-63] would achieve the changes proposed above).

(b) that the agencies be permitted to have women as members of their boards if they modify their by-laws accordingly.

Respectfully submitted,  
James B. Hurley, Chairman  
John Pickett  
Gordon D. Shaw  
Stephen Smallman  
John M. L. Young  
Hermann Mischke (dissenting)

The introductory and exegetical portions of the text of this report (less material from Dr. Knight) are extended quotations from previously written material, for which copyrights have been applied.

### ACTION

Affirmations (a) to (e) were approved.

With regard to affirmation (f) and recommendation (a), it was moved, seconded and passed to recommit and request that the study committee on the Role of Women in the Church be continued, and enlarged by including more of those with divergent viewpoints; that the minority report be written and submitted to the committee for study; and that the committee clarify what is meant by the ordination of elders and deacons.

The orders of the day having been extended to 5:00 p.m., it was voted to recess until 9:30 p.m. to consider recommendation (b) of the committee's report.

Dr. J. Barton Payne led in the closing prayer at 5:05 p.m.

At 9:30 p.m., Moderator Auffarth called the meeting to order and the Rev. Frank Smick was asked to lead in prayer.

By motion the orders of the day were set for recess at 10:30 p.m.

### **ACTION (continued)**

After lengthy discussion on recommendation (b), the motion was put to a vote and lost by show of hands, 65-67.

The following motions were made and approved on Wednesday morning but are reported here for convenience:

1. That Synod instruct the Role of Women Committee to send a bibliography and additional materials, including a minority report, to presbyteries for their study by December 31, 1976.

2. That presbyteries study the current report and additional materials and report their comments and finding regarding both the original report and the additional materials to the committee by March 1, 1977.

## **ARCHIVIST REPORT**

The report was give by the Rev. Mr. Edward A. Steele III as follows:

### **Fathers and Brethren:**

In my report to the 153rd General Synod the hope was expressed that the Archives might soon have a home in the yet-to-be-completed Seminary library. Shortly after the first of this year the Buswell Library was completed and the contents of the depository were moved into the new building. The Archives are now permanently located in a room just outside the entrance to the temporary chapel on the lower level of the Buswell Library.

A system of record groups has not yet been established. That is the major project for the immediate future. Once such a system has been devised for our collection it will be possible to know quickly what materials are in the collection and to locate them on the shelves. In spite of the lack of final organization researchers are using the depository more and more. Special trips are even being made to Saint Louis just to use the Archives.

There has not been the opportunity since last Synod to pursue the question of confidentiality. This will be a complicated and major undertaking. Hopefully this broad question can be taken up during this next interim time between Synods. I do encourage presbyteries, agencies, pastors, committees, *et al.* to send their materials to the Archives. The materials are kept under lock and key. Only the Librarian can admit someone to the space and release materials for study. And the Librarian reaches me for permission for such research. There are good controls.

Again let me offer my annual plea—**PUT US ON YOUR MAILING LIST!** Some presbytery clerks have done this. Christian Training is the only agency to do so. One or two churches have complied. And so there is a trickle of material on a regular basis. Please, when you return to your places of service have us put on your mailing list for all your mailings. Thank you.

The Seminary graciously cooperated in the transfer of the Archives to the Buswell Library. I want to thank the Administration and Mr. Joseph Hall for their interest and efforts.

There are no recommendations for Synodical action.

The Reverend Edward A. Steele III

## JUDICIAL COMMISSION

Dr. Wilber B. Wallis reported orally for the commission that it has acted in an advisory capacity to a party, and then submitted the following written report on action commissioned by last year's Synod:

The Judicial Commission of Synod met at the First Reformed Presbyterian Church of Indianapolis, Indiana, on August 18 and 19, 1975 to deal with a problem referred to it by Synod. The 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, referred communication No. 2—*Appeal from Actions of Midwestern Presbytery* to the Judicial Commission for action (see Minutes, 1975, pages 10-12, 13, 179). Four regular members plus three alternates (Alexander, Breeding, Gilchrist, Van Voorhis, Holliday, Kay, and Stewart) formed the Commission. Following the procedures outlined in the Book of Discipline, Chapter XI, section 10, the Commission read the pertinent abstracts from the Minutes of Midwestern Presbytery, the letter of appeal (technically a complaint) which Dr. Gordon Clark submitted on behalf of the William R. Hawleys, plaintiffs. The Commission further proceeded to hear Dr. Clark's brief regarding the session of the First Bible Presbyterian Church of Indianapolis. Appropriate documents were placed in the hand of the stated clerk of Synod. After several hours of deliberations the Judicial Commission rendered the following:

**DECISION:** Upon consideration of the complaint (appeal) of Mr. and Mrs. William R. Hawley from the actions of Midwestern Presbytery, set forth in communication No. 2 of the Minutes of the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, the Judicial Commission of Synod finds:

(1) That the only charges properly before the Presbytery were those of alleged deceit and dishonorable practices against the Pastor and Session of the First Bible Presbyterian Church of Indianapolis, with specifications based on the Session's letters to the Hawleys of March 25, April 26, and June 8, 1974, and an informal meeting of the Hawleys with Session on May 21, 1974.

(2) That the Presbytery properly dealt with the matter in accordance with the provisions of Chapter IV, paragraph 3 of Book of Discipline by instructing its Judicial Committee to make investigation of the circumstances in regard to the charge. This clearly included the issue of "whether the alleged offense is of such a nature that the case ought to be tried by the judicatory." (Chapter IV, paragraph 3, Book of Discipline).

(3) That the Judicial Committee met with both the Session of the First Bible Presbyterian Church and the Hawleys and their counsel and submitted a report to the Winter Meeting of the Midwestern Presbytery on January 14,

1975. The committee made recommendations to Presbytery based on the report.

(4) That consistent with the provisions of Chapter IV, paragraph 9, of the Book of Discipline, Presbytery, after due consideration of the Committee's report, properly determined that there was no cause of action in the charges.

(5) That with reference to recommendations of the Judicial Committee relating to problems in the First Bible Presbyterian Church, it is noted that the Presbytery has demonstrated its concern and attempted to alleviate difficulties through its Pastoral Relations Committee.

(6) That the allegation in the complaint that the committee formed by Presbytery "to assist the Session of First Bible Presbyterian Church in the mechanics of their membership relationship with the Hawleys" was in fact "a committee to assist the Session in getting rid of the Hawleys" is totally unsubstantiated.

Therefore, the Judicial Commission renders the following decision: that the complaint (Communication No. 2) be dismissed and that the decision of Midwestern Presbytery at its January 14, 1975 meeting stands affirmed.

Furthermore, during the course of the proceedings there were several matters brought to our attention which constrains us to render the following opinions and recommendations:

#### OPINION NO. 1

In our judgment the pastor and session of the First Bible Presbyterian Church of Indianapolis were seriously remiss in the composition of their letter of March 25, 1974 to Mr. and Mrs. William R. Hawley. We admonish pastor and session to exercise stricter adherence to the thought and wording of the Forms of Government and the Book of Discipline in keeping of their Sessional Records and in the writing of official communications thus protecting the rights of all concerned.

Inasmuch as the William R. Hawleys are still members of the First Bible Presbyterian Church of Indianapolis we would urge the Hawleys and Session, with counsel of their presbytery if necessary, to seek a prompt resolution of the difficulties between them in harmony with the Scriptures and the standards of the Reformed Presbyterian Church, Evangelical Synod.

#### OPINION NO. 2

In our judgment the records of the Midwestern Presbytery were inaccurately and/or inadequately kept with respect to reports of Pastoral Relations Committee and Judicial Committee [see Standing Rules of Synod, XVIII, 1, 1 and p]. We therefore admonish the Midwestern Presbytery to exercise greater care in keeping their records and insuring that all parties concerned are adequately notified and apprised of actions taken.

#### OPINION NO. 3

The Commission feels constrained also to address itself to the matter of the tenor of the complaint and supporting brief. We appreciate the faithful-

ness and concern of the Hawleys for the welfare of First Bible Presbyterian Church over many years. However, we believe that their zeal for the church's well being in this situation has not always been expressed in a manner consonant with principles of Christian charity. Despite the acknowledgement by the Session at an early date in the proceedings of the ambiguity of their original letter of March 25, 1974, and their subsequent attempts to clarify their position and bring about reconciliation, the Hawleys and their counsel have chosen to interpret all subsequent communications in the worst possible light. This is illustrated by the use of such expressions as "the Session clearly intended the Hawleys to think that they were no longer members of that Church," (page 11 of Brief), "it is clear that the Session . . . misrepresented its procedure and deceived the Hawleys" (page 17), "to entrap the Counsel" (page 23), "this letter of apology is not . . . credible" and "worthless as an apology" (page 23). This demonstrates, in our judgment, an undue concern with the adversary nature of the proceeding, and even implies that the pastor and Session be considered as wicked men who have deliberately conspired to deprive them of their rights. Perhaps the plaintiffs and their counsel have not intended to imply such, but the seriousness of levelling such charges against professing Christians, particularly ruling and teaching elders, can scarcely be overemphasized. We feel that the concern of the pastor and Session for the honor of Christ and for the peace and purity of the Church, as manifested by their actions and communications, should not have been lightly disregarded. We believe, therefore, that we have the responsibility to advise the plaintiffs and their counsel of the danger of supposing that we are capable of knowing the thoughts and intents of the heart. (Book of Discipline I,3)

#### ADVICE TO MICHIGAN-NORTHERN INDIANA PRESBYTERY

It is the opinion of the Judicial Commission that the statistics of the First Bible Presbyterian Church of Indianapolis and other evidence seem to reveal serious and continuing problems needing the immediate attention of the Michigan-Northern Indiana Presbytery. We would therefore strongly advise the Michigan-Northern Indiana Presbytery to exercise careful oversight of the session and congregation.

Respectfully and solemnly submitted,  
Paul H. Alexander, chairman  
Clark W. Brreding  
Paul R. Gilchrist, secretary  
John Van Voorhis  
Charles B. Holliday, Jr.  
John M. Kay  
Lynden H. Stewart

At 10:33 it was moved, seconded and carried to recess and Rev. Rick Tyson led in prayer.

## WEDNESDAY MEETINGS May 26, 1976

The 8 a.m. devotional service was conducted by the Rev. Mr. Stephen W. Leonard who led in the singing of "Faith of Our Fathers." After reading 1 Corinthians 1:29-31, Mr. Leonard spoke on the fearless preaching and leadership of Jonathan Edwards. The devotional service was concluded with pray prayer by the Rev. Douglas Lee and the Rev. William Swenson.

Voce Moderator Charles B. Holliday Jr. called the meeting to order at 8:35 and then called on his son, the Rev. Charles B. Holliday III to lead in the constituting prayer.

The Stated Clerk introduced Fraternal Delegate, the Rev. Mr. Wayne Buchtel, of Las Alamos, N.M., who brought greetings from the Presbyterian Church In America.

By motion, Elder Charles Richardson of Philadelphia Presbytery and Elder Clark Breeding of Southwest Presbytery were seated as voting commissioners, there having been a misunderstanding or loss of communication between the presbyteries and the clerks.

### REFORMED PRESBYTERIAN FOUNDATION REPORT

Rev. Donald J. MacNair presented the following report:

Dear Fathers and Brethren:

The Reformed Presbyterian Foundation continued active during the calendar year 1975. There was over \$37,000 worth of activity in the Foundation during the year which included \$1,500 of designated gifts and almost \$11,000 increase in contract values. The total outstanding accounts at the end of the year amounted to over \$117,000 and investments were over \$200,000. The Foundation is operating at a breakeven point currently with the prospect that in time unrestricted surplus will be accumulated. Since the market has improved the portfolio is producing its expected income and appreciating gradually.

Although no travel was done on behalf of the Foundation, numerous inquiries and telephone calls were handled. The Foundation continues to help individuals and families with estate planning, to provide a vehicle to benefit the agencies of the RPCES with deferred gifts and stands ready to expand its services should the need arise. In the meantime, the Foundation will continue to operate at minimal operating expense, supported by essentially four of the six denominational agencies.

Respectfully submitted,  
Donald J. MacNair, President  
Gordon D. Shaw, Secretary/Treasurer

**THE REFORMED PRESBYTERIAN FOUNDATION**  
**BALANCE SHEET**  
**AT DECEMBER 31, 1975**

<i>ASSETS</i>			
	<i>Restricted</i>	<i>Unrestricted</i>	<i>Total</i>
Accounts receivable	\$	\$5,187.93	\$5,187.93
Investments			
Merrill Lynch account	156,285.12	16,382.09	172,667.21
Edie Special Growth Fund	25,047.50	-	25,047.50
Agency notes	-	3,000.00	3,000.00
	<hr/>	<hr/>	<hr/>
	181,332.62	19,382.09	200,714.71
Prepaid annuity	-	299.70	299.70
Office equipment	-	696.95	696.95
	<hr/>	<hr/>	<hr/>
Total assets	\$181,332.62	\$25,566.67	\$206,899.29
	<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>
Contingent asset			\$22,596.56
			<hr/> <hr/>

*LIABILITIES AND FUND BALANCES*

Liabilities			
Bank overdraft	\$ -	\$1,154.53	\$1,154.53
Annuity payment reserve	64,013.44	-	64,013.44
Accrued payroll taxes	-	300.68	300.68
	<hr/>	<hr/>	<hr/>
Total liabilities	64,013.44	1,455.21	65,468.65
Fund balances	117,319.18	24,111.46	141,430.64
	<hr/>	<hr/>	<hr/>
Total liabilities and fund balances	\$181,332.62	\$25,566.67	\$206,899.29
	<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>

**THE REFORMED PRESBYTERIAN FOUNDATION**  
**STATEMENT OF REVENUE AND EXPENDITURES**  
**FOR THE YEAR ENDED DECEMBER 31, 1975**

	<i>Restricted</i>	<i>Unrestricted</i>	<i>Total</i>
<b>REVENUE</b>			
Agency support	\$ -	\$6,000.00	\$6,000.00
Designated gifts	1,536.66	-	1,536.66
Investment income	27,547.46	-	27,547.46
Other income	19,800.00	-	19,800.00
	<hr/>	<hr/>	<hr/>
	48,884.12	6,000.00	54,884.12
	<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>

## EXPENDITURES

Personnel	-	4,445.67	4,445.67
Office expense	-	834.61	834.61
Travel expense	-	75.80	75.80
Miscellaneous expense	-	54.29	54.29
Designated gifts	1,526.43	-	1,526.43
Contract payments	26,699.03	-	26,699.03
	<hr/>	<hr/>	<hr/>
	28,225.46	5,410.37	33,635.83
	<hr/>	<hr/>	<hr/>

## EXCESS REVENUE OVER EXPENDITURES

\$20,658.66	\$589.63	\$21,248.29
<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>

## TRUSTEES OF SYNOD REPORT

Rev. Charles B. Holliday, Jr., presented the report on behalf of the trustees:

### Fathers and Brethren:

The Board of Trustees have met several times during the past year to consider matters entrusted to it.

The capital funds remain at \$309,595.50. The total income for the year amounted to \$17,303.23 or 5.6%. After deduction for expenses of \$658.33 or 0.2%, the balance of \$16,644.90 was distributed quarterly to the agencies as seen in the Treasurer's Report. Also, \$1,440.00 was received from the Edwards Charitable Trust and distributed in accordance with the action of the 152nd General Synod.

The investments as of 12/31/75 showed a decrease of \$19,994.71 or 9.8% which is less than last year's report.

Donald A. Semish, Esquire, continues to be retained as Legal Counsel for the Denomination and has rendered various valuable services to our agencies and churches. The Annual IRS Determination has been cared for by his office.

The Commercial Blanket Bond covering all agencies and committees has been renewed and upgraded. This is at no cost to those covered.

Four our churches to be assured of tax exempt status, it is imperative that any change in name or new churches be sent to the Trustees or Stated Clerk of Synod to insure proper inclusion in the annual list sent to IRS through Attorney Semisch. The official identification number of our denomination is 26-6399328, and should be used by all our churches and agencies.

Mr. Charles L. Eckardt continues as Treasurer through the office of World Presbyterian Missions and is handling the accounts in a fine, efficient manner.

Respectfully submitted,  
Charles B. Holliday, Secretary

LETTER FROM SYNOD'S LEGAL COUNSEL

Dear Dr. Dyrness:

At your request, I set forth the services rendered for the Reformed Presbyterian Church, Evangelical Synod as come to my attention in a brief survey of my various files:

Miscellaneous Letters of Advice:

By-laws of Coventry Church

Advice Re: Annoor Sanatorium

Copyright of Committee Reports

Advice Re: Tax Records of WPM

Collection of Scavetti Mortgage

Correspondence and Miscellaneous Phone Calls Re: Settlement of Fleming Estate Litigation

Miscellaneous Telephone Advice to Various Churches and Ministers

Warmly,

Donald A. Semisch

April 30, 1976

BOARD OF TRUSTEES  
THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD  
*STATEMENT OF CONDITION*  
*DECEMBER 31, 1975*

*ASSETS*

*CURRENT ASSETS*

*CASH IN BANK*

Wilmington Trust Co. (Checking Account) \$5,259.90

Waterville Savings Bank, Maine  
(Savings Account) 4,337.08

TOTAL CURRENT ASSETS \$9,596.98

*INVESTMENTS (AT COST)*

Mortgages Receivable (Schedule A) \$26,372.41

Notes Receivable (Schedule B) 9,939.99

Stocks and Bonds (Schedule C) 203,968.49

(Market Vale \$183,973.78)

TOTAL INVESTMENTS 240,280.89

TOTAL ASSETS \$249,877.87

*LIABILITIES AND EQUITY*

*LIABILITIES*

Payable for Real estate Taxes on Mortgages \$326.42

TOTAL LIABILITIES \$326.42

**EQUITY**

Capital Funds (Exhibit II)	\$247,130.65	
Reserve—Appreciation on Sale of Investments (By action of 142nd General Synod)	2,420.80	
<b>TOTAL EQUITY</b>		<u>249,551.45</u>

<b>TOTAL LIABILITIES AND EQUITY</b>		<u><u>\$249,877.87</u></u>
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**STATEMENT OF INCOME—CASH BASIS  
FOR THE YEAR ENDED DECEMBER 31, 1975**

**INCOME**

Investment Income		
Mortgages and Notes—Interest	\$2,624.00	
Stock and Bonds—Dividends and Interest	8,251.15	
Savings Account and Certificates—Interest	2,374.85	
John Buchanan Trust—Interest	4,053.23	
		<hr/>
<b>TOTAL INCOME (5.6%)</b>		<b>\$17,303.23</b>

**EXPENSES**

Legal Retainer (Denomination's Attorney)	300.00	
Auditing Fees	200.00	
Mortgage Collection Commissions	5.70	
Telephone	48.02	
Stationery and Postage	9.55	
Safe Deposit Box	15.00	
Stock Transfer Fees	55.06	
Board Meeting Travel Expenses	25.00	
		<hr/>

<b>TOTAL EXPENSES (0.2%)</b>		<b>658.33</b>
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<b>NET INCOME FOR YEAR (5.4%)</b>		<u><u>\$16,644.90</u></u>
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**DISTRIBUTION OF NET INCOME**

National Presbyterian Missions	\$1,763.10	
Board of Home Missions	1,221.74	
Christian Training		
Robert Young Bequest	392.81	
Cedarville College Fund	154.80	
Lamb Fund	6,076.18	
World Presbyterian Missions	6,953.37	
Elizabeth Taylor Memorial Fund	82.90	
		<hr/>
		<b>\$16,644.90</b>

NOTE: In addition \$1,440.00 was received from the Edwards Charitable Trust and distributed in accordance with the action of the 152nd General Synod (Minutes: pages 41-43).

*Schedule A*  
*Mortgages Receivable*

Mortgagor	Interest Rate	Location of Property	Balance due 12/31/75
Calvary Presbyterian Church	6%	Warminster, Pa.	\$9,424.43
Village Seven Presbyterian Church	8%	Colo. Springs, Co.	15,196.79
Anne W. Miller	6%	Philadelphia, Pa.	1,069.16
Alexander and Daisy Davis	6%	Philadelphia, Pa.	682.03
<b>TOTAL MORTGAGES RECEIVABLE</b>			<b>\$26,372.41</b>

*Schedule B*  
*Notes Receivable*

Maker	Interest Rate	Location	Balance due 12/31/75
Calvary Presbyterian Church	5%	King of Prussia, Pa.	\$7,786.24
First Reformed Presbyterian Church	5%	Indianapolis, Ind.	353.75
The Presbyterian Church	5%	Manchester, Conn.	1,800.00
			<b>\$9,939.99</b>

*Exhibit II*  
*Capital Funds (At Cost)*

National Presbyterian Missions	\$32,790.77	
Board of Home Missions	22,718.67	
Christian Training		
Robert Young Bequest	7,300.00	
Cedarville College Fund	2,894.16	
Lamb Fund	113,000.00	
World Presbyterian Missions	66,864.15	
Elizabeth Taylor Memorial Fund	1,562.90	
		<b>\$247,130.65</b>
World Presbyterian Missions—Trust Fund held by Provident National Bank, Philadelphia, Pa.		<b>62,464.85</b>
		<b>\$309,595.50</b>

*Schedule C*  
*Stocks and Bonds*

Number of Shares or Par Value	Company	Cost	Unit Market Value	Total Market Value 12/31/75
134	Allegheny Power Systems, Inc.	\$2,996.20	18½	\$2,479.00
454	American Telephone and Telegraph	29,626.07	50 7/8	23,097.25

20	American Telephone and Telegraph, \$4.00 Pref.	1,008.84	55 1/8	1,102.50
195	Associated Dry Goods Corp.	5,274.38	34 3/8	6,703.13
500	Chase General Corp.	25.00	1/8	62.50
100	Cincinnati Gas and Electric Co.	2,617.04	18 7/8	1,887.50
	\$17,000 Covenant College—6% Bonds	17,000.00	100	17,000.00
	\$5,000 Daylin, Inc.—5% Bonds	2,711.11	No Value	0
200	Detroit and Canada Tunnel Corp.	3,100.00	10%	2,150.00
100	Duquesne Light Co.	1,937.50	17 5/8	1,762.50
220	Eagle-Picher Industries, Inc.	4,528.94	25 1/2	5,610.00
55	Exxon Corp.	4,355.72	88 3/4	4,881.25
892	First Pennsylvania Corp.	13,998.07	15	13,380.00
171	Keystone Custodian Fund—Series B-4	1,871.61	7.25	1,239.75
	\$7,000.00 Lykes-Youngstown Corp.— 7 1/2% Bonds	3,574.19	63 3/8	4,436.25
	\$2,000.00 McLean Presbyterian Church— 7% Bonds	2,000.00	100	2,000.00
400	National City Lines, Inc.	5,050.00	5 5/8	2,250.00
110	Niagara Mohawk Power Corp.	2,242.92	13	1,430.00
250	Penn Square Mutual Fund	2,149.12	7.05	1,762.50
598	Philadelphia Electric Co.	10,227.16	15	8,970.00
48	Proctor and Gamble Co.	2,031.00	89	4,272.00
249	Puritan Fund, Inc.	2,413.26	9.32	2,320.68
203	Putnam Income Fund, Inc.	1,967.83	7.20	1,461.60
100	Putnam Investors Fund, Inc.	777.04	6.98	698.00
114	Talcott National Corp.	2,593.50	No Value	0
2	United States National Bank	62.00	No Value	0
	\$60,000.00 United States Treasury Notes— 7 7/8%	60,268.75	101.90	61,140.00
90	Warner-Lambert Co.	2,769.83	36 3/8	3,273.75
382	Wellington Fund	5,500.47	8.91	3,403.62
48	Westgate-California Corp.	468.00	No Value	0
100	Wilmington Trust Co.	5,500.00	30	3,000.00
100	F. W. Woolworth Co.	3,322.94	22	2,200.00
	<b>TOTAL STOCKS AND BONDS</b>	<b>\$203,968.49</b>		<b>\$183,973.78</b>
	<b>UNREALIZED LOSS (9.8%)</b>	<b>(19,994.71)</b>		
	<b>MARKET VALUE</b>	<b>\$183,973.78</b>		

Each year these statements are examined by a Certified Public Accountant, and an audited copy sent to the Clerk of Synod for inclusion in the annual minutes of the Reformed Presbyterian Church, Evangelical Synod.

Respectfully submitted,  
Charles L. Eckardt, Treasurer

## LAMB AND THEOLOGICAL FUND REPORT

Dr. Franklin S. Dyrness presented the report on behalf of Mr. McGregor Scott and the committee:

Fathers and Brethren:

The Lamb and Theological Fund Trustees have loaned this past year \$5,633.00 to the following young men studying for the Gospel Ministry:

Paul Meiners	David Troxell
Bill Spink	Robert McPherson
William Larsen	Ross Lindley
James Midberry	Steve Young

Because of the relatively small number of applicants and in conformity with action taken at the 153rd Synod, we were able to increase the amount loaned to each applicant.

Reverend Ernest Breen, Treasurer, reported that he is carrying more than sixty (60) active loan accounts. Mr. Breen also has been attempting to arrange repayment on eleven (11) Notes that have not been completely satisfied. These are men, who having accepted loans under the conditions specified in the applications, have failed to serve at least five years in the RPC,ES Ministry.

Wherever possible, the co-signers of the Notes, and in some cases Presbyteries, have been informed of the failure of these men to meet their obligations.

Once more, we would request that individual churches consider including the Lamb Fund in their annual budgets.

Respectfully submitted,  
McGregor Scott  
Secretary

### ANNUAL TREASURER'S REPORT

February 20, 1975-April 20, 1976

**RECEIPTS:**

*Bank Balance—February 20, 1975*

Savings Account	\$8,879.93	
Checking Account	43.85	8,923.78

*Income—Board of Trustees, RPC,ES*

1st Quarter, 1975	1,454.35	
2nd Quarter, 1975	1,649.36	
3rd Quarter, 1975	1,484.95	
4th Quarter, 1975	1,487.52	6,076.18

*Loan Repayments*

Donald Clements	157.43	157.43
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Bank Interest	435.13	435.13
	<hr/>	<hr/>
TOTAL INCOME AND BALANCE 1975		\$15,592.52
		<hr/>

**EXPENDITURES:**

*Student Loans*

1st Semester 75/76	3,200.00	
2nd Semester 75/76	2,433.32	5,633.32
	<hr/>	

Treasurer's Expenses 7/24/75	5.00	
" " 4/7/76	9.10	14.10
	<hr/>	

*Bank Balance—April 20, 1976*

Savings Account	9,919.96	
Checking Account	24.14	9,945.10
	<hr/>	<hr/>

TOTAL EXPENDITURES AND BALANCE 1975-76		\$15,592.52
		<hr/>

Respectfully submitted,  
Ernest Breen, Treasurer

**LAMB FUND AID RECIPIENTS:  
1975-1976**

<i>Mr. Samuel Larsen</i>	800.00
<i>Mr. Lanty R. Lindley</i>	800.00
<i>Mr. Robert McPherson</i>	766.67
<i>Mr. Paul R. Meiners</i>	800.00
<i>Mr. James H. Midberry</i>	733.33
<i>Mr. William Spink Jr.</i>	800.00
<i>Mr. David Troxell</i>	533.32
<i>Mr. Stephen T. Young</i>	400.00
	<hr/>
	\$5,633.32

**PENSION FUND REPORT**

Dr. Franklin Dyrness together with the treasurer of the committee, Mr. Gordon Shaw, made oral comments in the presentation of the following report:

**Fathers and Brethren:**

The Pensions Plan at present covers 302 ministers, missionaries, and other eligible personnel of our denomination. A total of \$53,528.76 was paid into the Plan for the year April 1, 1975 to December 31, 1975. Please note this is for nine months since the Board decided to change the fiscal year to the calendar year.

Life insurance premiums of \$8,155.30 were paid on coverage carried on participants with the Presbyterian Ministers'Fund. The total life insurance coverage is approximately \$600,000.00.

This past year there were eleven retired participants who received benefits totaling \$2,174.18. A six percent annual rate distribution of reserve funds totaling \$58,725.39 was paid to all participant accounts as follows for:

1973	\$14,056.87	
1974	\$23,382.43	
1975	\$21,286.09 (Prorated on a 9 Month	basis)

With these additions the total in the participant's account as of December the 31st, 1975, totaled \$542,268.01.

The investments of the Plan total \$521,073.89. The market value as of December 31, 1975, was \$499,177.55 or a capital loss of \$21,896.34 or .042%.

The Treasurer's report has been prepared by Gordon D. Shaw, Treasurer of the Plan, and is presented as a part of this report.

Your Pension Board would remind churches and agencies of the need of increasing the amount paid into the Plan for participants to assure an adequate pension at the time of retirement. It is suggested that the amount be equivalent to 10% of salary and benefits.

The financial records are under the supervision of the Treasurer, Gordon D. Shaw, 12330 Conway Road, St. Louis, Missouri 63141. All payments and questions about monetary matters relating to the Plan should be directed to him.

Rev. Robert Edmiston found it necessary to resign due to the pressure with CTI responsibilities. We regret his loss to the Committee and request Synod to elect one to fill his vacancy in the Class of 1977.

Respectfully submitted,  
 F. S. Dyrness  
 Secretary

THE PENSION FUND OF THE  
 REFORMED PRESBYTERIAN CHURCH  
 EVANGELICAL SYNOD  
 Balance Sheet  
 December 31, 1975

**ASSETS**

Cash—Checking	\$1,054.70	
—Savings	4,170.55	\$5,225.25

**Investments**

Church and Agency Bonds	17,850.00	
Merrill Lynch Account—		
Market Value, Dec. 31—		
\$410,077.33	429,366.20	

Mutual Funds—Market Value, Dec. 31—		
\$71,250.22	73,857.69	521,073.89
Total Assets		<u>\$526,299.14</u>
<i>FUND BALANCES</i>		
Participant Accounts	\$542,268.01	
Reserve Account (Deficit)	(15,968.87)	
Total Fund Balance		<u>\$526,299.14</u>

**THE PENSION FUND OF THE  
 REFORMED PRESBYTERIAN CHURCH  
 EVANGELICAL SYNOD**  
 Statement of Change of Fund Balances  
 For Twelve Months Ended December 31, 1975

	Reserve	Participant Accounts
Balance April 1, 1975	<u>\$51,441.37</u>	<u>\$440,343.54</u>
<b>Additions</b>		
Contributions by Participants	\$	\$53,628.76
Adjustment of Participant Account		
Detail to Control	.11	.11
Investment Income	17,989.22	
Distribution from Reserve		58,725.39
Write off os Suspense Account	22.06	
Other Income—Gift	100.00	
Total Additions	<u>\$18,111.39</u>	<u>\$112,254.04</u>
<b>Deductions</b>		
Annuity Payments	\$	\$2,174.18
Insurance Premiums		\$8,155.39
Distribution to Participant Accounts	58,725.39	
Personnel Expense	846.80	
Office Expense	1,215.55	
Board Expense	404.74	
Loss on Sale of Securities	20,991.75	
Other Expenses—Laugessen	3,337.40	

Total Deductions	\$85,521.63	\$10,329.57
Balance—December 31, 1975	\$(15,968.87)	\$542,268.01

**THE PENSION FUND OF THE  
REFORMED PRESBYTERIAN CHURCH  
EVANGELICAL SYNOD**

Investment Portfolio  
December 31, 1975

<i>Units</i>	<i>Security</i>	<i>Cost Base</i>	<i>Value Dec. 31, 1975</i>
20,000	American Tel and Tel, 8 $\frac{3}{4}$ % OORG	\$20,256.46	\$20,400.00
20,000	U.S. Treasury, 7 7/8% 11-15-1982	19,977.40	20,200.00
58,000	U.S. Treasury, 4%, 2-15-1980	49,602.60	51,257.50
50,000	U.S. Treasury, 8 3/8%, 8-15-2000	50,775.00	51,406.00
100 SHS	AGC Industries, Inc.	411.00	—
100 SHS	Allegheny Power Systems	2,939.00	1,850.00
400 SHS	A T & T	18,784.10	20,350.00
600 SHS	Bankers Trust of NY	15,000.00	15,373.00
103 SHS	Cities Service Co.	5,694.65	3,991.25
200 SHS	Columbia Gas System	5,084.69	4,575.00
491 SHS	Delmarva Power & Light	8,377.13	6,383.00
100 SHS	Dow Chemical	9,635.00	9,167.50
300 SHS	Exxon Corp.	25,138.64	26,625.00
252 SHS	Farmers State Bank of Delaware	6,700.00	3,528.00
200 SHS	General Electric	9,950.00	9,225.00
121 SHS	Georgia Pacific	5,064.67	5,097.13
130 SHS	Laclede Gas Co.	2,892.50	2,275.00
200 SHS	Minnesota Mining & Mfg.	12,276.30	11,100.00
1,092 SHS	National Central Finance Corp.	20,500.00	14,742.00
224 SHS	Northern Natural Gas, PV10	5,937.44	7,588.00
450 SHS	Philadelphia Electric	45,000.00	37,800.00
100 SHS	Union Carbide Corp.	4,528.94	6,112.50
500 SHS	Wilmington Trust, PV6.25	25,862.50	15,000.00
1,100 SHS	Wisconsin Electric Power	24,848.73	31,900.00
	Total Securities	\$395,236.75	\$375,947.88
	Cash held for re-investment	34,129.45	34,129.45
	Total Merrill Lynch Portfolio	\$429,366.20	\$410,077.33
<hr/>			
<b>Mutual Funds</b>			
5,219.104	Putnam Growth Fund	\$50,884.45	\$48,694.24
2,417.576	Puritan Fund, Inc.	22,973.24	22,555.98
	Total Mutual Funds	\$73,857.69	\$71,250.22

Agency Notes

McLean PC, McLean, VA, 7%	\$6,000.00
Christ PC, Tulsa, OK, 7½%	6,000.00
Evangelical PC, Annapolis, MD, 6½%	4,850.00
Covenant College, 6%	1,000.00

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\$17,850.00

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**MINISTERIAL WELFARE AND BENEFITS REPORT**

Dr. Dyrness reported for the committee, making extensive remarks on the hospitalization plan. Dr. G. Aiken Taylor, delegate from the Presbyterian Church In America, spoke on the possibility of cooperative efforts both in the area of pension and hospitalization with the new denomination through the offices of NAPARC. The report as written follows:

Fathers and Brethren:

During the past year the Ministerial Welfare and Benefits Committee disbursed a total of \$535.00 in response to three special needs among our ministers.

Receipts for the year totaled only \$130.00, and the Committee's fund balance is now reduced to \$338.93. Pastors are urged to suggest that boards of deacons in our churches consider making regular contributions to our Synod's Ministerial Welfare and Benefits Committee so that a more adequate fund can be established for emergency needs of our ministers.

The report on the Committee's Hospitalization Plan by Treasurer Franklin S. Dyrness follows.

Rudolph F. Schmidt  
Chairman

**STATEMENT OF RECEIPTS, DISBURSEMENTS,  
AND FUND BALANCES—MINISTERIAL RELIEF FUND  
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD  
FOR THE YEAR ENDED MARCH 31, 1976**

<b>RECEIPTS</b>	
Churches	\$105.00
Individuals	25.00
<b>TOTAL RECEIPTS</b>	<b>130.00</b>
<b>DISBURSEMENTS</b>	<b>535.00</b>
<b>EXCESS OF DISBURSEMENTS OVER RECEIPTS</b>	<b>(405.00)</b>
<b>FUND BALANCE—April 1, 1975</b>	<b>743.93</b>
<b>FUND BALANCE—March 31, 1976</b>	<b>\$338.93</b>

## HOSPITALIZATION REPORT

### Fathers and Brethren:

The health insurance program of our denomination, known as Synod's Hospitalization Plan, has served the church well over many years. In the year 1975 there were 316 contracts for Hospitalization and Medical, Surgical Coverage and 242 contracts for Inter-County and Blue Shield 65 Special. More than 1200 persons are covered by these contracts. This is a *self-insured* program developed especially for our needs, using Inter-County Hospitalization and Pennsylvania Blue Shield 100 to effect it.

The Plan was developed particularly for our Ministers and Missionaries to provide a wide coverage at a very low cost. It has also included church and agency employees of the denomination. In a measure it has also permitted related organizations directly connected with our movement to participate. Our ministerial students, *active* Elders, Deacons, and Trustees of our churches may also apply for coverage. Those applying must be in reasonably good health. The *Plan definitely does not cover existing conditions*. All claims are paid by the participants, through the insurance company. The rates are adjusted each year based on our experience in claims.

In 1975 there were 285 claims for Hospitalization totalling \$86,096.59 and 941 Blue Shield Claims for medical services, for a total of \$49,088.58, plus a charge of \$9,760.95 by the insurance company for handling our claims, making a grand total of \$144,928.08, less 20% deduction for claims over \$5,000.00 or a net of \$143,048.22. This does not cover claims for 65 Special, for which we have no record. For the above claims the Plan received \$84,297.56 in premiums and we had to add from our reserve an additional \$14,836.49.

The Plan offers complete Hospitalization coverage based on semi-private rates and Blue Shield medical costs up to \$5,000.00 for each person in any calendar year. Beyond this, the Plan will pay 80% on the next \$20,000.00 of costs for a total coverage of \$25,000.00 each year. Routine doctor bills are not covered. Consult booklet describing Plan for further information. A list of individual claims paid are given as a separate part of this report. The Treasurer's Report is also attached.

The Plan also covers eligible participants with two or three units of decreasing term life insurance through the Ministers Life and Casualty Union. Each unit is valued at \$1,000.00 to \$12,000.00 depending on the age of the participant.

In spite of the large amount paid in claims, \$5,120.48 was added to the Reserve Account bringing it to \$51,818.02. This has been possible by the good return on the Plan's investments, the dividends received on our Term Life Insurance, low expense of our office and no salaries paid. See Treasurer's Report.

Since this is a self-insured plan, care should be taken not to recommend persons in questionable health who are church officers.

Notice of any change in your status or members of your family should be sent immediately to the Quarryville Office. This will assure continuous cov-

erage, if eligible, and save complications.

As the office work (which is considerable) is done at no charge to the Plan, all participants are expected to mail premiums promptly by the 15th of the month prior to the coverage period. Notices are not sent, unless one is tardy, in which case there is a \$1.00 Late Charge for each month the payment is late. Remember also there is a \$1.00 Service Charge for handling each payment; hence, it is a saving to send several months payments at a time, if possible.

The Quarryville Presbyterian Home handles the premiums, etc., but not claims unless there is a problem.

Make all premium payments payable to: "Hospitalization," R.D. 2, Box 12-A, Quarryville, Pennsylvania 17566.

All claims are to be made by the hospital or doctor and mailed to:

Service Department  
Inter-County Hospitalization Plan, Inc.  
Foxcroft Square  
Jenkintown, Pennsylvania 19046

(Please do not send claims to Blue Cross or Blue Shield).

Give your Participant Number and the Group Plan Number to the Hospital or Doctor when you have a claim and ask them to send their bill direct to Inter-County.

Refer any serious problems to the Quarryville Office.

Respectfully submitted,  
F. S. Dyrness, Treasurer  
Charles L. Eckardt, Assistant Treasurer

**"HOSPITALIZATION"**

R.D. 2, Box 12-A, Quarryville, Pa. 17566

Ministerial Welfare and Benefits Committee

Reformed Presbyterian Church, Evangelical Synod

F. S. Dyrness, D.D., Treasurer

Telephone: 717-786-7321

Charles L. Eckardt, Asst. Treasurer

**RATES—EFFECTIVE JUNE 1, 1976**

**HOSPITALIZATION, MEDICAL, DIAGNOSTIC & BLUE SHIELD "100" (1)  
AND TERM INSURANCE (TWO UNITS) (2)**

**Monthly Payment**

One Person . . . . .	\$24.00
Husband and Wife (No Maternity or Children) . . . . .	46.00
Husband and Wife (With Maternity and Children under 19 and up to 23*) . . . . .	53.00
Parent and One Child under 19 and up to 23* . . . . .	46.00
Parent and Children under 19 and up to 23* . . . . .	51.00
Related Dependent under 65 . . . . .	19.50
65 Special—A Supplement to Medicare A and B . . . . .	7.90

**PLUS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT  
PLUS A \$1.00 LATE CHARGE FOR EACH MONTH  
A PAYMENT IS LATE (3)**

\*Unmarried dependent children 19 to 23 who are full-time college students are covered at no extra charge, *if requested through this office*. Any *change of status* of those covered *must be reported at once to this office* or coverage may be lost.

(1) **COVERAGE** will be according to booklet on "Hospitalization." Hospital and Medicare Care up to \$5,000.00 and, above that, 80% of the same coverage will be paid on the next \$20,000.00 in each calendar year for each subscriber.

(2) **Term Insurance**—Two units are included in the above rates (except for Elders, Deacons, Trustees, related dependents and those over 65 years). An optional third unit is available for those eligible at an additional cost of \$2.00 per month.

<i>Benefits on this group decreasing life insurance</i>	<i>Per Unit</i>
Less than 31 years . . . . .	\$12,000.00
31 years but less than 36 years. . . . .	10,000.00
36 years but less than 41 years. . . . .	7,500.00
41 years but less than 46 years. . . . .	5,000.00
46 years but less than 51 years. . . . .	3,000.00
51 years but less than 56 years. . . . .	2,000.00
56 years but less than 61 years. . . . .	1,300.00
61 years but less than 66 years. . . . .	1,000.00

**PAYMENTS:** Please make all checks payable to "Hospitalization" and mail to R.D. 2, Box 12-A, Quarryville, Pa. 17566. *State for whom payment is made and period of coverage.*

(3) Premium payments must be received by the 15th of the month prior to coverage period to avoid late charges.

**TO MAKE A CLAIM:** When requesting service, give your identification number and group number, 34970, to the Doctor or Hospital and ask them to bill Inter-County Hospitalization Plan, Inc., Foxcroft Square, Jenkintown, Pennsylvania 19046. (Consult your Hospitalization Booklet, pages 9 and 10).

**HEALTH AND WELFARE COMMITTEE  
REFORMED PRESBYTERIAN CHURCH—EVANGELICAL SYNOD  
STATEMENT OF CONDITION EXHIBIT I  
DECEMBER 31, 1975  
ASSETS**

**CURRENT ASSETS:**

*Cash in Banks:*

Farmers National Bank of Quarryville	\$8,244.07
--------------------------------------	------------

Heritage Savings Bank, Rockland, Maine	7,018.06	
	<hr/>	\$15,262.13
<i>Investments:</i>		
400 shares Philadelphia Electric cum. 9½% pref.	40,000.00	
Note—D. M. Weston—10½%	15,000.00	
	<hr/>	55,000.00
<b>TOTAL ASSETS</b>		<hr/> <b>\$70,262.13</b> <hr/>

*LIABILITIES AND EQUITY*

*LIABILITIES*

Hospitalization and Life Insurance Payments Received in Advance		\$18,444.11
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*EQUITY*

Reserve 1/1/75	\$46,697.54	
Income for Period	5,120.48	
	<hr/>	
Reserve 12/31/75		51,818.02

<b>TOTAL LIABILITIES AND EQUITY</b>		<hr/> <b>\$70,262.13</b> <hr/>
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*HEALTH AND WELFARE COMMITTEE  
REFORMED PRESBYTERIAN CHURCH—EVANGELICAL SYNOD  
STATEMENT OF INCOME EXHIBIT II  
FOR THE PERIOD JANUARY 1, 1975-DECEMBER 31, 1975*

*INCOME*

Hospitalization and 65 Special Payments	\$144,008.11	
Term Insurance Payments	17,205.30	
Service Charges	1,471.66	
Late Charges	28.00	
Interest—Heritage Savings Bank	451.87	
Interest—Quarryville Presbyterian Home Note	749.51	
Interest—D. M. Weston Note—10½%	787.50	
Dividend—9½% Philadelphia Electric	4,750.00	
Refund from Inter-County Hospitalization	4,779.35	
Refund from Ministers Life—Dividend	5,315.52	
Refund of 20% on Claim Payments over \$5,000	1,879.86	
	<hr/>	
<b>TOTAL INCOME</b>		<b>\$181,426.68</b>

**DISBURSEMENTS:**

Hospitalization—Regular Premiums	84,297.56	
Hospitalization—Additional Cost over premiums	14,836.49	
Hospitalization—65 Special	55,488.39	
Term Insurance Premiums	16,974.00	
Refunds—65 Special Premiums	823.55	
Refunds—Regular Hospitalization Premiums	182.00	
Refunds—Term Insurance	56.00	
Telephone and Postage	113.25	
Auditor's Fee	100.00	
	<hr/>	
<b>TOTAL DISBURSEMENTS</b>		<b>\$172,871.24</b>
		<hr/>
<b>NET INCOME FOR PERIOD</b>		<b>\$8,555.46</b>
		<hr/>

**ALLOCATION OF NET INCOME:**

Net Income for the Period	\$8,555.44
Less: Increase in Advance Payments	3,434.96
	<hr/>
To Reserve	\$5,120.48
	<hr/>

**THIS REPORT IS SUBJECT TO AUDIT**

**ELECTIONS**

The Nominating Committee presented ballots for the following committees. Joel Belz was nominated from the floor for Fraternal Relations, Clark Breeding for RP Foundation, and Richard Chewing for Judicial Commission. The RP Foundation was elected on a white ballot. The results are as follows:

**FRATERNAL RELATIONS**

*\*Franklin S. Dyrness, Sr., Inc., 2/3*  
*\*R. Laird Harris, Inc., 2/3*  
*Paul R. Gilchrist*  
*Joel Belz*

**REFORMED PRESBYTERIAN FOUNDATION**

*\*Robert Palmer, Inc.*  
*Harold Stigers*  
*Clark Breeding*

**JUDICIAL COMMISSION**

*Robert Reymond, Inc.*  
*Wilber B. Wallis, Chairman, Inc.*

John Kay  
William D. McColley, Inc.  
*William S. Barker*  
*Williams Leonard (Alternate)*  
*Richard Chewning (Alternate)*

## BILLS AND OVERTURES REPORT

The chairman of the committee, Rev. Paul H. Alexander, presented the following overtures and the committee's response:

### *OVERTURE H—Vote Again on Plan of Union in 1977*

Southern Presbytery meeting January 31, 1976 at Lookout Mountain, Tennessee respectfully overtures the 154th General Synod of the Reformed Presbytery Church, Evangelical Synod, meeting in Colorado Springs, Colorado, May 21-27 to present again the Proposed Plan of Union with the Orthodox Presbyterian Church, with such changes in procedure as may be necessary (such as dates), for a vote at the 155th General Synod (1977), and also, that the General Synod respectfully urge the 1976 General Assembly of the Orthodox Presbyterian Church to take concurrent action.

### *RESPONSE*

While it may not be expedient to re-present the plan of union for a vote next year, we recommend in accordance with last year's Synod action that the Fraternal Relations Committee be instructed to renew discussions with the OPC Committee on Ecumenicity with a view towards the possibility of eventual union.

### *ACTION*

Synod amended and adopted the response so as to read as follows:

"We recommend in accordance with last year's Synod action that the Fraternal Relations Committee be instructed to continue discussions with the OPC Committee on Ecumenicity with a view towards the possibility of eventual union. As soon as possible, the committee is to present a finalized Plan of Union to the Synod, and Synod will vote on it one year after its presentation if approved for vote."

### *OVERTURE D—Clarify Definitions Associate-Assistant-Co-Pastor*

Midwestern Presbytery submits the following overture to the 154th General Synod:

Whereas the Form of Government is now silent on these matters, the Session of the Covenant Presbyterian Church of St. Louis respectfully overtures the 154th General Synod meeting at Colorado Springs, Colorado, May 21-27, 1976, to clarify in our Form of Government, matters pertaining

to the definitions and call of an associate pastor, assistant pastor, and co-pastor. Matters should be considered such as:

1. May the session alone call an assistant pastor, or must the congregation extend such a call?

2. Are the normal constitutional questions which are asked of the congregation at the ordination of a pastor also required for the ordination of an assistant pastor?

3. Is it necessary that the Presbytery conduct a service for the installation of an assistant pastor similar to that of a pastor?

It was moved, seconded and carried to amend noting that there was a difference of opinion among men of Presbytery as to the silence of the Form of Government on these matters as stated in the Preamble. It was moved, seconded and carried to amend noting Presbytery's concern that Synod rule in regard to a man not yet ordained, and in regard to a man previously ordained. The main motion as amended by notation and addition carried.

### *RESPONSE*

(A) We respond in part to this overture in that we refer this report to the FOG Committee.

(B) Anyone who is called with the title of Pastor, Co-Pastor, Associate Pastor, and Assistant Pastor, shall be called by the congregation and approved and installed by the presbytery and shall have sessional status; and that the call to the position of Assistant to the Pastor is not in itself a sufficient basis for ordination. The Assistant to the Pastor may be called by the session or trustees.

### *ACTION*

Synod adopted Part A.

Part B was amended by adding: "We also offer as temporary guidelines the following:" Then the answer, with the last sentence changed to read: "The Assistant to the Pastor may be employed by the session." This was then adopted.

Synod recessed for lunch, the Rev. Mr. Lawrence G. Andres praying.

At 1:30 p.m. Synod reconvened. The Moderator, Mr. Auffarth, leading in the singing of "Amazing Grace." The Rev. Mr. George Ackley led in prayer.

The fraternal delegate from the Orthodox Presbyterian Church, the Rev. Mr. James Bosgraf of Park Hill OPC, Denver, was introduced by Dr. J. Barton Payne. Mr. Bosgraf's remarks were genuinely appreciated by the assembly.

## **MINUTES APPROVED**

The minutes of Tuesday's meetings were approved, having been distributed earlier in the day.

At 1:50 p.m., the docket was amended to follow the Wednesday morning schedule, with the Holy Spirit Report to be given at 3 o'clock, and the report on Ecclesiastical Separation at 6:30 p.m.

## **SPECIAL COMMITTEE ON THE SAHARANPUR PRESBYTERY RELATION REPORT**

The Rev. John P. Clark presented the following report, the Rev. Ernest Singh making additional remarks:

The following statement is the recommendation which the committee is presenting to Synod for adoption:

In order to promote the bonds of unity and fellowship in the RPCES and the constituent national churches with whom we enjoy fraternal relations, the 154th General Synod would like the Saharanpur Presbytery to consider the following concerns and suggestions:

Whereas experience has proved communications at best are inadequate; and

Whereas spiritual oversight by the General Synod is extremely handicapped by language, custom, and distance; and

Whereas attendance and participation by members of the Saharanpur Presbytery are greatly hindered by distance and finances; and

Whereas the aim of our missionary endeavor is to develop an indigenous and responsible church in every land.

Therefore we humbly recommend the Saharanpur Presbytery to consider the following three alternatives regarding their future:

1. That Saharanpur Presbytery become a national Presbytery in India.
2. That Sharanpur Presbytery merge with the Bible Presbyterian Presbytery to form a national Presbyterian Church.
3. That Saharanpur Presbytery form a synod composed of both Saharanpur Presbytery and Bible Presbyterian Presbytery.

We further urge that the Saharanpur Presbytery report to the 155th General Synod in 1977 with their actions.

Furthermore, the 154th General Synod wishes to reaffirm its commitment to maintain fraternal relations with the churches and presbyteries in India as we have throughout other nations of the world. In addition, we wish to assure the brethren of Saharanpur Presbytery of our love and genuine desire to encourage the propagation of the Gospel and the growth of the churches in India.

Cordially in Christ,  
John Taylor  
Cal Frett  
Wilbur Siddons

Paul Gilchrist  
Walter Zumbach  
Arthur Herries  
John P. Clark, Chairman

## ***ACTION***

Synod adopted the recommendation.

## **ABORTION COMMITTEE REPORT**

Dr. Mark Pett presented the following:

Dear Fathers and Brethren:

The continued committee on the study of abortion respectfully declines to fulfill the task given to it and asks that the committee be dissolved.

The majority of the committee has come to conclude that we should not deal with the material requested of us. While the committee agrees that there are deficiencies in the present report, it is of the opinion that answering the questions given to it by Synod will not rectify those deficiencies. For in some cases the Synod has asked for explicit ethical statements concerning matters which can be inferred from the principles contained in the present abortion report (post contraceptive devices, abortion as a contraceptive form, population). In other cases the Synod asked for answers to questions which are either beyond the ethical scope and abilities of the committee or concerning which there appear to be legitimate differences of opinion among Reformed Christians (the presence of the soul from conception, the relationship between the soul and physical life).

It appears to the committee that the Synod request, agreed to in haste during the closing hours of the 1975 session, is simply a request for amplification of the principles already contained in the present report. Such amplification is clearly within the facility of RPCES ministers. Further, it also seems evident to the committee that there is a danger of developing a detailed casuistry at the Synod level if responses to the questions posed in the Synod request are given. We, the members of this committee, fear an ethical legalism more than we fear that the ministers of our church will not be able to handle the questions posed by Synod on the basis of the Scriptures and ethical principles already enunciated. We urge the dissolution of our committee.

Respectfully submitted,

Terry Nixon

Douglas Rogers

Mark Pett, Chairman

## ***ACTION***

Synod adopted the recommendation and dissolved the committee with thanks.

## **MAGAZINE COMMITTEE REPORT**

The following report was presented by the chairman of the committee, the Rev. Mr. Robert A. Case, II, who called on Dr. J. Barton Payne and Dr. G. Aiken Taylor for additional remarks:

## Fathers and Brothers:

This has been a pivotal and in some ways a watershed year for the Magazine Committee. It has been a year in which the committee undertook two denominational wide mailings, including the April questionnaire. During this past year a preliminary comprehensive policy statement of 6 pages was composed and distributed to the committee members. Also during this past year the Magazine Committee began to investigate new avenues of ministry to the denomination it seeks to serve, such as publishing and distributing various reports submitted to General Synod which are deemed of interest and value to the general Christian community by the Magazine Committee.

However, this past year has also contained its disappointments and frustrations. Our promise to the 153rd General Synod that we would virtually guarantee an issue of *Mandate* every 3 weeks was unfulfilled. We shortly realized that this promise was ill-founded, premature, and simply unrealistic. There were misunderstandings on the committee itself which, when coupled with the general lack of credibility which plagues our publishing history, made success this year very problematic. In short, we have once again come before you with our journalistic eggs on our face.

Our denomination-wide questionnaire indicated 136 men out of the approximately 300 elders felt the issue of a denominational publication sufficiently important to respond to our letter. Of the number responding: 20 believe the General Synod should budget \$500 a month for *Mandate* in order to put the finances of *Mandate* on a stable footing, thereby allowing regular publication and distribution. 28 believe the General Synod should completely reorganize *Mandate*. 88 believe the General Synod should cease publication of *Mandate* and use another independent Reformed publication to minister to the RPCES. Of the 88 men preferring to cease publication and join with another already existing Reformed publication the following number indicated their personal publication preference: 42 for the *Presbyterian Guardian*, 36 for the *Presbyterian Journal*, 9 for *Banner of Truth*, and 2 for the *Covenanter Witness*.

In light of this past year's deliberations among ourselves and among our presbyteries, and the results of our April questionnaire, the Magazine Committee, in a continual effort to find the most expeditious manner of fulfilling our mandate to provide a journalistic ministry to our congregations, has appointed committee members John Buswell and Paul Gilchrist along with *Mandate* Editor Joel Belz to confer with representatives of the *Presbyterian Journal* to seek ways in which the RPCES might be more fully covered and presented in that periodical.

On the other hand, hesitant to cease publication of our own house organ (*Mandate*) until clear direction is given by the General Synod, we are proposing a special fund drive for the publishing of volume 109 of *Mandate*.

Additionally, the Magazine Committee will appoint a select committee of journalistically qualified men and women in the RPCES to completely restudy and rework a denominational publication seeking to determine the cost and feasibility of an RPCES house organ. This select committee will report to and be responsible to the Magazine Committee.

## RECOMMENDATION

That the 154th General Synod empower the Magazine Committee to study the feasibility of combining all the regular RPCES oriented mailings of the various RPCES agencies, committees, and institutions into one regularly appearing omnibus report. Special mailings to the RPCES and non-RPCES oriented mailings would be exempt from this combining move.

Respectfully submitted,  
Magazine Committee  
Robert Case, Chairman

## ACTION

The recommendation was approved.

An additional motion to instruct the committee not to publish *Mandate* this next year was postponed until Thursday morning.

[NOTE: On Thursday morning, the first item of business was the postponed report of the Magazine Committee, recorded here for sake of convenience].

Mr Robert Case made the following *RECOMMENDATIONS* on behalf of the committee:

(1) On the basis of some \$2,500.00 in pledges already in hand at this Synod, that the committee be authorized to publish *Mandate* on a monthly basis as funds permit;

(2) That the committee engage in regular fund development in the denomination to continue support of the paper;

(3) That the committee pursue further development of the paper through a select committee of Reformed Presbyterians with journalistic experience, to be chosen by the Magazine Committee;

(4) That the Committee be authorized to enter preliminary negotiations with the board of the *Presbyterian Journal*, exploring the possibility of a future joint publishing arrangement, including a formal relationship by which the *Presbyterian Journal* would officially represent the RPC,ES, and that as part of such negotiations, the committee be authorized to publish experimental issues of the *Presbyterian Journal* with special RPC,ES emphases, to be mailed to the existing *Mandate* mailing list and in bulk to all RPC,ES churches, as funds are available.

## ACTION

All four motions were seconded and approved.

## ELECTIONS

The Nominating Committee presented several ballots to the assembly. Mr. Earl Witmer was nominated from the floor for the Pension Fund. The Lamb Fund nominees were elected on a white ballot. The ballots and results are as follows:

## *EVANGELISM COMMITTEE*

*Paul Alexander, Inc.*  
*Robert Reymond, Inc.*  
*Kyle Thurman, Inc.*  
LaVerne Donaldson  
Wyatt George  
Charles Holliday  
*Bob Petterson*

## *LAMB FUND*

*George Bragdon, Inc.*  
*James Ransom, Inc.*  
*Robert Gray, Inc.*

## *PENSION FUND*

*William Mahlow, Sr., President, Inc.*  
*Gordon Shaw, Inc.*  
*Robert Palmer*  
Earl Witmer

## **STUDY COMMITTEE ON HOLY SPIRIT AND TONGUES**

Dr. Wilber B. Wallis, as chairman of the special committee, presented the following report:

### **Fathers and Brethren:**

At the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Geneva College, Beaver Falls, Pennsylvania, on May 30, 1975, it was moved and carried that the report of the committee on the Work of the Holy Spirit be received and passed on to Presbyteries for study and that Presbyteries report their reactions to the committee by January, 1976.

As of March 15, the committee had received only four communications, hardly an adequate reaction to aid the committee in reassessing its report. Nevertheless, from these communications, it appeared that the major criticisms of last year's report are basically two: (1) the report did not adequately deal pastorally with those members of our churches who are charismatics; (2) the report lacked the detailed exegesis necessary to make its case.

With reference to the first criticism, committee would refer the members of Synod to the original 1971 report, which many pastors have found very helpful as they have dealt with this problem in their churches. With respect to the second criticism, Synod is reminded that both previous reports, especially the second of 1974, did extensive exegesis, which committee did not deem it necessary to repeat in last year's report. Committee suggests that all three reports, i.e. 1971, 1974, and 1975 including the minority reports, be regarded as something of a unit, and that the material in all three be the

basis for discussion, both in the earlier discussion period of Synod, and in the later formal presentation in the Synod docket.

Since the committee cannot deal with every exigency that might arise in the pastoral situation, we would recommend for additional study the following books:

J. Dillow, *Speaking in Tongues*

J. Oswald Sanders, *The Holy Spirit and His Gifts*

Michael Green, *I Believe in the Holy Spirit*

#### **RECOMMENDATIONS:**

Committee recommends the following propositions for adoption as the position the RPCES takes on these matters:

1. The RPCES heartily reaffirms its commitment to a closed canon.
2. Speaking in tongues is not to be sought as an attestation of the baptism with the holy Spirit.
3. Speaking in tongues is not to be sought as a gift of the Spirit. Already within the New Testament the spectacular gifts come to occupy a lesser role. Also, the New Testament encourages seeking gifts which edify the body rather than merely the individual.
4. With Paul's strong emphasis on the unity of the church, those who have had special experiences with God should guard against the divisiveness of making their private experience with God normative for all believers.

Respectfully submitted,  
Charles Anderson  
William Kirwan  
James Ransom  
Robert Raymond  
Wilber Wallis, Chairman

#### **ACTION**

Recommendation 1, 2, and 4 were adopted.

Recommendation 3 was amended to read: "In light of Paul's admonition in 1 Corinthians 14:1 and 3, 'desire spiritual gifts, especially the gift of prophecy,' (i.e., edification, exhorting, comforting), speaking in tongues is not to be encouraged nor lauded for already within the New Testament the spectacular gifts come to occupy a lesser role. Also, the New Testament encourages seeking gifts which edify the body rather than merely the individual." Recommendation 3 was adopted (J. Hurley and J. R. Petterson recording their negative votes).

An additional motion was made but not carried: that Synod adopt the proposition: "Speaking in tongues is not to be forbidden but is to be regulated by 1 Corinthians 14."

The moderator declared the committee dissolved and expressed the very real appreciation of the Synod for their labors.

The orders of the day were extended to 5 o'clock.

## BILLS AND OVERTURES (continued)

Mr. Paul H. Alexander, as chairman of the Bills and Overtures Committee presented the following overtures and responses for action:

### *OVERTURE C—Admonish Dr. Arthur Glasser*

Midwestern Presbytery meeting October 10-11, 1975 respectfully transmits the following petition from the Rev. Robert E. Donaldson in Blackburn, Victoria, Australia:

WHEREAS Dr. Arthur Glasser in December 1972, did elect to become a delegate to a WCC Conference, and to participate in the activity, oral and written of the same; and

WHEREAS this Church has historically refused, on Scriptural grounds liason and communion with bodies not recognizing in principle and substantial practice, biblical purity and precept; and

WHEREAS the reception of delegate status from deviant spiritual authorities is irreconcilable with avoiding them (Rom. 16:17); and

WHEREAS discipline in matters directly affecting the good name and honor of the Lord Jesus Christ and His Church is the alternative to repentance; and

WHEREAS indiscipline played substantial part in the demise of the Presbyterian Church in the U.S.A. at the time of the Auburn affair; and

WHEREAS exhortation, admonition and rebuke are choice and responsible powers of Christ's Church, as shown in Scripture; and

WHEREAS the present instance is publicly notorious, and requires public response; and

WHEREAS mere affirmations do not constitute purity or discipline; and

WHEREAS this issue is already quite sufficiently delayed to allow serious detriment, on that ground alone, to accrue to this Church's testimony of biblical purity in and for Christ; and

WHEREAS inaction must challenge the credibility of this Church, succor its enemies and damage its integrity; and

WHEREAS private action has failed to produce results of the necessary order;

NOW THEREFORE I humbly request this Synod to admonish the said Dr. Arthur Glasser, or to recognize his repentance; whichever be the case.

It was moved, seconded and carried that we forward this overture to Synod as required by our Form of Government and in accord with B. D. XII.4., to note that there is uncertainty with reference to Dr. Glasser's delegate status.

### *RESPONSE*

On the basis of the evidence before the Bills and Overtures Committee, and on the basis of the Book of Discipline, IV,4, it appears to us that the overture is out of order and that we refer this matter to the Judicial Commission to determine if further action is required.

## ***ACTION***

Synod adopted the response after amending by adding: "with regard to Dr. Glasser, the Rev. Donaldson, or their respective presbyteries. If further action is required, the commission shall be empowered to act."

## ***OVERTURE E—Guidelines Regarding Beverage Use of Alcohol***

Southern Presbytery meeting January 31, 1976 at Lookout Mountain, Tennessee respectfully overtures the 154th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Colorado Springs, Colorado, May 21-27 as follows:

Whereas, the beverage use of alcohol continues to be a serious problem within our nation, and

Whereas, this serious problem affects members of the body of Christ, and

Whereas, church members within our fellowship are perplexed and have asked for guidance in this matter, and

Whereas, conflicting opinions seem to exist among sincere Christians on how to regulate the beverage use of alcohol within the church membership in general and officers in particular, and

Whereas, leaders in our own denomination, such as Dr. J. Oliver Buswell, Jr., and Dr. R. Laird Harris, have published studies on this issue, and the synod has declared a position on this matter itself

Whereas, *Christianity Today* magazine in its June 20, 1975 issue published an article entitled WINE DRINKING IN NEW TESTAMENT TIMES, by Robert H. Stein, Ph.D.,

Therefore, be it resolved that Synod elect a temporary committee to prepare a paper on this specific issue, considering the relevant biblical data along with other salient material, and recommending practical ways to deal with this issue in our churches.

## ***RESPONSE***

The committee responds affirmatively to Overture E and recommends appointment of a study committee of five (5) to be appointed by the Moderator.

## ***ACTION***

The response was adopted.

At 5:05 p.m., Synod recessed being led in prayer by the Rev. Werner G. Mietling.

At 6:30 p.m., the Rev. Robert Auffarth called the meeting to order. "Jesus Shall Reign" was sung and the Rev. Tom Jones led in prayer.

## REPORT OF THE STUDY COMMITTEE ON BIBLICAL BOUNDS AND GUIDELINES FOR ECCLESIASTICAL SEPARATION

The Rev. Donald J. MacNair distributed the following document which was changed at several points so as to read as follows:

### PREFACE

#### *Scope of this study paper*

The 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, 1974, adopted the following recommendation:

“We recommend that Synod appoint a study committee to define the biblical bounds of ecclesiastical separation and to formulate guidelines for specific application for the sake of the purity of the church and report back to the 153rd General Synod.”

#### *Important Note*

The illustrations presented in this study are to be understood only as examples to help understand the principles. They may not be applicable to every situation. They are not exhaustive of all possible examples of each principle illustrated.

### I. HISTORICAL STATEMENTS

#### A. Statements from printed R.P.C.N.A. sources on separation.

1680, The Queensferry Paper, probably by Donald Cargill with Henry Hall (led to the Sanquhar Declaration by Richard Cameron, June 1680), throwing off the authority of both the state church and the Stewart kings:

“We shall go about this work in time to come with . . . more careful inspection into the conversation and holiness of those men that shall be chosen and ordained. Separation cannot be attributed to us . . . We are not separating from the communion of the Church and setting up new ordinances and a new ministry, but cleaving to the same ministers, and following the same ordinances, when others have slidden back to new ways and have a new authority superadded.” (G. P. Hutchinson, pp. 32-33; John C. Johnston, *Treasury of the Scottish Covenant*, p. 140-141)

1721, First Society Meeting of the R.P. Church organized in America.  
Nature:

“They kept themselves distinct from the other worshipping societies which they found formed or forming in the land in which they were come to sojourn, as judging them no way disposed to enter into the full spirit of the covenant reformation.” (Reformation Principles Exhibited, 1871 ed., historical sec., p. 113)

1743, Alexander Craighead’s renewal of the Solemn League and Covenant, Octorara, Pennsylvania:

“We look upon it as our Duty to separate ourselves from the corrupt Constitutions of both Church and State, and not to touch, taste, nor handle these Abominations, lest by partaking with them in their Sins, we be made Partakers with them in their Plagues.” (Hutchinson, note, p. 42)

1806, Reformation Principles Exhibited: Being the Declaration and Testimony of the R.P.C.N.A.:

“When [in] any church . . . the administration is corrupt, and attempts at its reformation have proved ineffectual, it is the duty of Christians to separate from it,” XXI:5.

1905, 82nd General Synod, R.P.C.N.A.:

“The plea of union with the Presbyterian Church, U.S.A., was opposed on the ground that the U.S.A. Church was becoming more and more contaminated with modernistic teachings.” (Robert Waldo Chesnut, *A Historical Sketch of the R.P.C. General Synod*, p. 34)

1931, 108th General Synod, R.P.C.N.A., on the modernist controversy:

“What is the remedy? Come out from among them and be separate . . . Conversation from one side to the other is impossible . . . Ultimately there are only two classes, the sheep and the goats, the wheat and the tares . . . Our duty is to continue the struggle, and . . . they who are faithful to the end shall be saved.” (Minutes, p. 173)

## B. Harvey Cedars Resolution

1. We hold that it is a Christian's duty to separate himself from all cooperation in religious activities with those who deny the full authority and dependability of the Word of God, and that no consideration of expediency could ever warrant such cooperation.
2. As concerns cooperation with those who, while themselves believing in the fundamental doctrines of the Christian faith, continue in membership in denominations which include known unbelievers, and fail to see clearly and to observe fully the scriptural injunction to separate themselves from such organizations, we hold that this is a sphere of expediency, that is, one in which no man's conscience may be bound by other men; however, we as a Synod feel that great harm is done in many cases by such cooperation, and hence that it is unwise to enter upon or continue in them without careful consideration.
3. Regarding such individuals as are described in paragraph one, we should seek by every possible means to win them to Christ; regarding such individuals as are described in paragraph two we urge that they be dealt with in a spirit of brotherly love, seeking by every proper means to win them to the scriptural position of separation rather than to drive them from us, and yet not violating our conscience.

### C. 1965 Plan of Union

Be it further resolved that we counsel our ministry and membership that there is wide-spread apostasy and unbelief in church organizations today, and that we are not to be partakers with unbelievers in their religious activities.

Be it finally resolved that whenever we have connections with believers who maintain associations with liberal church organizations, that we exercise great care and take every precaution to preserve an uncompromising stand with the Lord and His infallible Word, yet all the while dealing with others in grace and love.

## II. THE BIBLICAL GROUNDS FOR BEING A SEPARATIST CHURCH

### A. Clarifying Comments.

#### 1. Limitations of this paper.

Occasionally circumstances demand that “separation-from” be practiced in the ecclesiastical, ethical, and/or personal areas of life. This study is limited to the ecclesiastical area and to the application of this study to our 20th century.

#### 2. The Motivating Principle for Biblical Separation.

While the word “separation” is biblical, the phrases “the doctrine of ecclesiastical separation,” “the separatist church,” and “the pure church” are historical and pragmatic applications of the word.

The motivating principle behind biblical separation is submission to the Lordship of Jesus Christ. Separation, therefore, is a positive action, a commitment of all that we are to Jesus Christ. Separation may consequently include a prohibition of relationships with organizations or people, but only when such prohibition is necessary in order to continue in submission to the Lordship of Jesus Christ.

This submission to Jesus Christ must be practiced by the church which aggressively attempts to be a pure church. Such a church will seek to do whatever is necessary to glorify Christ and consequently will attempt to win over before separating from anything or anyone opposing this commitment. Furthermore, this attempt will be simultaneously practiced on the denominational, the local church, and the individual membership levels.

#### 3. The Danger of Improperly Motivated Separationism.

The use of the terms “separation,” “the pure church,” etc., are often construed as majoring in the negative. It is further seen as inevitably developing a callousness which will fail to perceive the beautiful consequences of submission to the Lordship of Jesus Christ. This criticism may be valid regarding “separation” in some of our church’s tradition. Without taking time to prove this criticism true or false, it must be affirmed that only an improper motivation—something less than true submission to the Lordship of Christ—produces a “majoring in the negative.” It must also be recognized that, when a church does find it necessary to “separate-from” an existing church in order to continue in true submission, the charge of

“majoring in the negative” is untrue, even though many accept that interpretation of the circumstances.

The Reformed Presbyterian Church, Evangelical Synod, is a church which has “separated-from” existing churches. This is true in both of its branches. It is a church, however, which has declared itself to be committed to submission to the Lordship of Jesus Christ, a church seeking to be a pure church, regardless of the degree of success it had in avoiding the pitfall of less than biblical motivation.

There is yet another danger threatening the church as it attempts to be pure. It is the danger of accepting an “escape-clause” psychology toward the problems which come from trying to keep both unity and purity in the church. This psychology is a fatalistic admission that purity cannot be developed over a long period of time, at least not on a denomination level. If this premise is accepted, “separation-from” becomes the standard operating procedure for maintaining a pure church rather than the biblical oversight by elders. Such oversight properly administers discipline at each step and on each level. This strength to aggressively attempt to maintain a pure church lies in the ruling eldership. This ministry is given to the church by delegation from Christ. Through it the church will simultaneously grow in size and will preserve spiritual unity. The elders will also lead the church into “separation-from” when it has exhausted its ministry and still finds itself unable to maintain purity. Such leadership is the consistent consequence of shepherding and oversight.

#### B. The Biblical Authority for Separation as the Ultimate Application of Submission to the Lordship of Christ.

The demonstration of submission to the Lordship of Christ as the motivating principle behind biblical separation must be given. Also, the demonstration of who stands accountable to responsibly lead in such action must be given. (Only a few key passages have been listed).

Colossians 1:17-18 “And He is the head . . . of the church; . . . so  
Ephesians 1:11-12 that in everything He might have the supremacy.” Jesus Christ, as the Head of the Church, must be given all our praise and glory. This, of course, includes the relationships of the church with others.

1 Peter 2:9-10 “. . . you are a chosen people . . . belonging to God, that you may declare the praises of him . . .” The church is a special body of people. They belong to God. They belong to God because He chose them, because He gave them mercy. Their purpose is to praise Him.

Ephesians 1:22-23 “. . . appointed Him to be the head over everything. . . .” The basis for decisions concerning the church’s relationships with others is submis-

- sion to the authority of Jesus Christ by all parties of the proposed relationship.
- Romans 16:17-18 “Watch out for those who cause divisions. . . . contrary to the teaching. . . . For such people are not serving our Lord Jesus Christ, but their own appetites. . . .” Separation is a positive commitment to Christ.
- Colossians 1:28 “Obey your (elders) . . . they keep watch over you as men who must give an account.” The responsibility to determine which relationships to establish or to maintain is ultimately invested in the eldership. Elders must be free to exercise their oversight, since they are held accountable for their ministry.
- Hebrews 13:17
- 2 John 10-11 “If anyone comes . . . and does not bring this teaching . . . do not take him into your house or welcome him . . . (or you will) share in his wicked work.” The teaching to be brought is that “Jesus Christ has come in the flesh.” To accept in the church a denial of that is to share in wickedness. This, then, is an absolute standard for union or non-union.

### C. The Importance of Attempting to Maintain a Pure Church Stance.

2 Corinthians 6:14-7:1—Paul, quoting Isaiah 52, demands that they must come out from among them and be separate. He argues that, because they are the temple of God, He will “. . . live with them, and walk among them, and . . . will be their God . . .”

Paul thus declares that only the church attempting to live with the consequences of the Lordship of Christ can anticipate the full blessings involved in being the temple of God.

## III. EXPLANATIONS AND DEFINITIONS

A. The remaining portions of this paper attempt to define the boundaries after which ecclesiastical separation is necessary and to apply these definitions. This separation may either be:

- from an existing union; or,
- continued separation between non-united parties.

B. Definitions:

“union”

This term is used for a relationship of either a church or an individual. It indicates that an affiliation in addition to membership in the RPCES is established with:

- a church or an ecclesiastical organization which is actually doing the work of a church or which could exercise some degree of official jurisdiction over the RPCES church or member.

—an organization or function in which the RPCES church's or member's testimony to the clarity of the message of Jesus in the scriptures is subjected to being strengthened or made less clear by the other participants in the union.

“organic union”

This term is used to indicate the merger of two organizations (and therefore two organisms) into a new organization. This new organization will include all the people, programs, assets and liabilities, etc., of the original two organizations.

### C. Terminology.

Unless otherwise noted, the term “church” will be used to refer only to local congregations.

Since no RPCES church can enter an “organic union” without involvement of presbytery and/or General Synod, the term “organization” is used to mean any organization other than a particular church or a denomination unless specifically indicated otherwise by the illustration.

## IV. DEFINING THE BOUNDS OF ECCLESIASTICAL SEPARATION FOR THE LOCAL CHURCH

### A. Delineation of Boundaries.

1. The Lordship of Christ over the church provides boundaries.

Ephesians 4:4-5

Cf. Westminster Confession of Faith, Chapter 25-1,2,3 and Form of Government, Chapter I

#### *Deductions:*

The church should be striving to provide the whole counsel of God, the sacraments, and discipline for each member of the body. It may not enter any union which reduces its commitment to these provisions.

The church cannot enter into union with any organization that denies Jesus Christ His headship over the church and each member of it.

The church cannot unite with unbelievers.

#### *Example:*

An RPCES church may be the only church in the community which is not a member of the local council of churches. However, that particular local council of churches is committed to developing in the community an ecumenical church in which Jesus Christ will only be presented as a good man, not as God in the flesh. Although it may be ridiculed for its stand, the RPCES church may not become part of that local council of churches.

*Example:*

Because of the financial drain of maintaining two plants relatively close to each other, an RPCES church might be asked to become part of an evangelical UPUSA church. The UPUSA church is (vis. the "Confession of '67" and the entire "Book of Confessions"), in effect, a non-confessional church. That is not compatible with the biblical foundation upon which the RPCES stands. Therefore this merger cannot even be proposed to presbytery for consideration.

2. The doctrine of sanctification produces boundaries.

Some key verses of Scripture are:

Matthew 6:33, 1 Peter 2:11-12, 2 Corinthians 6:14-18. The Westminster Confession of Faith, Chapter 13, 1, and the Westminster Shorter Catechism No. 35 teach that Christians ". . . are enabled more and more to die unto sin, and live unto righteousness."

*Deductions:*

The church cannot enter into union with an organization which would have any authority, design, or practice which would erode or replace the commitment of the church actively to prosecute this doctrine.

*Example:*

An RPCES church may be located where the sociological-moral conflict generated by statewide pressures to legalize casino gambling is raging. The church MUST take its stand—publicly (cf. New Jersey, 1974). A local social activist-led front may be proposed to defeat the referendum at the polls. The proposal is only for a temporarily united front to fight the gambling issue. However, various facets of the "front" also advocate such things as premarital sex. If the proposal involves the RPCES church so that at least for the length of time agreed upon to fight the issue, it agrees (actually or even tacitly) not to speak out on positions of the other members with which it disagrees, the church may not enter the union. It may, of course, endorse this one particular stand of the union. To become united, however, is to open the way to destroy the Holy Spirit's work of sanctification.

3. The ordination vows of the elder's office provide boundaries.

The Form of Government prescribes that the questions of ordination which each elder vows are, in fact, the expression of his conscience. All of them must be understood to be interrelated, so that it is impossible to hold reservations about one without distorting the commitment of one's conscience to the others. Among them, Question No. 6 stands out as the most cogent expression of moral commitment directly related to the need to practice ecclesiastical separation.

Question No. 6: Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church; whatever persecution or opposition may arise unto you on that account? (Form of Government, Chapter V,3)

*Deductions:*

The church cannot enter into union with any organization whose purposes or practices will dilute the Headship of Christ over each individual of the church and thus force the elders, wittingly or not, to violate their ordination vows.

4. The responsibility inherent in the office of elder/bishop provides boundaries.

Some of the texts which detail the major responsibilities of the bishop/elder (excluding preaching and teaching per se for the pastor-teacher) are:

Acts 20:28ff	Guard the flock; Oversee the flock; Shepherd the church
1 Timothy 3:2	Apt to teach
1 Timothy 3:5	Take care of (manage) God's church
1 Timothy 4:12	Set an example for the believers
1 Timothy 5:17	Direct the affairs of the church
2 Timothy 4:2	Correct, rebuke, and encourage
Titus 2:1-14	Teach; set an example
Titus 2:15	Encourage and rebuke with all authority
Hebrews 13:7	Be subject to being imitated
Hebrews 13:17	Have authority over Christians; Keep watch in order to give an account
1 Peter 5:1-4	Shepherd the flock; Be an example to the flock
2 John 10,11	Guard from heresy

Summary Key: Hebrews 13:17  
Elders are to be held responsible to give an accounting to God for the flock.  
Cf. Ezekiel 3:17f

*Deductions:*

The church cannot have union with organizations which would have the authority or design to replace the elders' responsibility for the flock with anything less than their full accountability demanded by the Word of God. This replacement could be by deletion, dilution, or substitution. This accountability includes nurturing, disciplining, and guarding the flock. The principle used to delineate the boundary of separation applied here is the natural parallel of the axiom enunciated for the General Synod relative to its power: ". . . but the Synod shall *not* delegate any of its general powers beyond its own recall so as to cease to *be fully* responsible for the spiritual life of

the entire denomination” (Form of Government, Chapter IV,3). It should therefore be pointed out that elders may delegate much of their work and the authority to do that work, but may not delegate their responsibility for its calibre and consequence. Putting it in this context, no union is possible which, in effect, delegates the ruling elders’ responsibility to give an account for the flock (to God) to an organization, if by such delegation, proper responsibility of an accountability for the spiritual welfare for the flock is endangered.

*Example:*

An RPCES church may be asked to be an equal participant in a community-wide evangelistic campaign. The evangelist is clearly evangelical. Although he is not a Calvinist, he is not known as an anti-Calvinist in his preaching. The plans are to enroll every church in the community, regardless of the doctrinal position taken by that church in its formal doctrinal statements or its practical expression of them, as an equal participant in the campaign. The training of the personal workers will be done by the evangelist’s staff, although the selection of those to be trained and the supervision of their work as personal workers will be done by a cross section subcommittee of the pastors of the involved churches. The converts will be directed to the church of their choice on the presumption that, if they are truly born again and if the church of their choice does not preach the Gospel, the Holy Spirit will motivate them to locate a different church. An RPCES church may not become an equal participant in this campaign for any one or combination of the following reasons:

(a) in subscribing to a common platform, the elders might be diminishing or even possibly forfeiting their ultimate responsibility to be accountable to God to guard the flock and to be an example to the flock because of a formal relationship that condones those who do not believe that Jesus Christ is God in the flesh (cf. 2 John 10-11);

(b) in permitting the spiritual supervision of church members, the elders might be improperly delegating at least a tangible degree of their responsibility to be accountable to God to shepherd the flock by allowing a coalition of men, among whom some may believe that Jesus Christ is God in the flesh, to oversee the work of their members in the spiritual work of personal witnessing for Christ (cf. Hebrews 13:17);

(c) in not fulfilling the spiritual responsibility for nurturing the new converts, the elders might be seriously curtailing their responsibility to guard the sheep from wolves by supporting a program which proposed sending new-born babes in Christ into churches that deny that Jesus is God in the flesh (cf. Acts 20:28 and Acts 20:30).

5. The implications government by a plurality of elders (called sessions

and presbyteries) provides boundaries.

- 1 Timothy 5:17 —ruling over the flock by ruling and by ruling-teaching elders, simultaneously
- 1 Timothy 4:14 —ordination by the laying on of hands by the presbytery
- 2 Timothy 1:6
- Acts 15 —differences of opinion in a specific region settled by the meeting of minds of elders from various regions.

*Deductions:*

1. No union is possible which contradicts the majority or other prescribed minimum vote of the session as its expressed commitment to carry out its responsibility to be accountable for the flock of God.

*Example:* An RPCES church may be asked to join a local evangelical council of churches. For a variety of reasons the majority of elders do not think it wise to do so, at least for the present. There is no way for the pastor or individual elders or other individual church officers to circumvent this and associate the church unilaterally so that the church corporately is embarrassed.

2. No union is possible which contradicts those distinctive characteristics of the church's presbytery or of the General Synod as defined in the Form of Government, the Book of Discipline, or the specific results of an appeal to the courts of the church relative to any "resolution" previously adopted by the General Synod.
3. No union is advisable which apparently contradicts those distinctive characteristics of the General Synod enunciated in any of the "resolutions" it has adopted, even if it has never been tested in the courts of the church.

*Example:* The General Synod of the RPCES has adopted a resolution on racial issues. It is not advisable for an RPCES church to join an organization which rejects the truth of that resolution.

If any resolution has been appealed to the General Synod as an appeal court, and has been upheld by that court, it is most strongly inadvisable for the RPCES church to join such an organization.

**B. Analysis and Guidelines of the Bounds of Ecclesiastical Separation for the Local Church as a Corporate Body.**

**1. Analysis.**

In all the circumstances concerning the local church as a corporate body, the responsibility of the elders to lead the church (2 Timothy 5:17) comes into focus. The decision ultimately rests upon their shoulders.

In making decisions, the elders are under moral oath to be examples to the flock, to guard themselves and the flock, and to shepherd

and oversee the flock.

A *statement of principle* which is common to all of these boundaries, and consistent with these two conclusions, is:

(a) The session is to exercise responsibility (because of its accountability) for attempting to maintain a pure church stance; further

(b) This responsibility is summarily displayed in Hebrews 13:17 from which the following definition of responsibility can be drawn: the session must so rule over the flock entrusted to it that each member of the session may give a joyous, not burdensome, account to God as His Day of Judgment.

(c) This responsibility means that a spiritual judgment must be made following three practical guidelines:

—Because of the centrality of the message of Christ and the leadership that He must exercise in the work of the body, we cannot be in union with any function or organization in which our testimony to the clarity of the message of Jesus in the Scriptures is made less clear by the other participants in the union.

—There is cause for concern when the potential participants fail to demonstrate commitment to the presentation of the whole counsel of God.

—There is cause for concern when the potential participants fail to manifest the work of the Holy Spirit in demonstrable fruit (cf. Matthew 7:16-20).

## 2. Guidelines.

(a) Every decision with any implication of union must at least have the approval of the elders of the church.

(b) The elders must always make such decisions as a matter of conscience, not expediency, *per se*.

(c) The elders must exercise their conscience so that their responsibility in giving an account to God for the flock entrusted to them shows that they have served demonstrably within God's will as revealed in the Bible regardless of the pressures of the occasion.

(d) The elders, therefore, must seek to determine boundaries such as those herein enunciated and must evaluate the evident consequences and probably implications in the light of these boundaries as the basis for their decision.

(e) The process by which this evaluation must be made must use a uniform assessment for each situation. The process of assessment has four contributing sources through which the bounds of ecclesiastical separation are applied:

1. a judgment about the past ecclesiastical purity of the organization with which union is contemplated;

2. a judgment about the contemporary ecclesiastical purity of the organizational with which union is contemplated;

3. a judgment as to the probable future ecclesiastical purity of the organization with which union is contemplated;

4. a judgment about the kind and degree of influences at work in the contemporary situation which apparently are leading the organization to its probable future;
  5. a judgment that relates (1) through (4) into a reasonable prognostication concerning the continuing commitment of the organization to the doctrine of the purity of the church.
- (f) Each decision deserves to be assessed in a meaningful and thorough way. One great danger is to presume upon and accept as still accurate conclusions others have previously made, often as much as ten to twenty years ago.
3. An example of using this process of assessment.

An invitation is extended to a newly organized particular RPCES church to join in a long-standing council of churches. The major project of this council of churches is to conduct united Easter, Thanksgiving, and New Year's Eve services. The council of churches has developed many activities and services for the benefit of the ministers whose churches belong to it. Also, in the minds of the community, it is apparently taken for granted that the only churches that do not belong to the council of churches are the "sects," etc. Finally, along with the invitation is the proposal to have the RPCES pastor be the speaker at the next Easter service (thus, of course, providing a major opportunity for exposure).

In assessing this invitation, following the procedure outlined above, the elders concluded that:

(a) In the past, all ministers had equal turns to speak. This included those who categorically reject the truth that Jesus Christ is God in the flesh, the only saviour of men. Also, these activities are planned to be services of worship. As such, they even on occasion have included the celebration of the sacrament of the Lord's Supper. By applying the aforelisted bounds of ecclesiastical separation to these findings, the judgment was made that the elders would not have been able to maintain their responsibility to give a joyous account of their "sheep" if they had obligated them to participate in the council of churches by means of union.

(b) The past policies seem to be intact in the contemporary situation. The situation about the contemporary situation confirmed the first judgment.

(c) The probable future ecclesiastical purity of the council of churches for all intents and purposes is more of the same. Again, the first judgment is confirmed.

(d) An analysis of the influences permitting this situation showed entrenched leadership among "main-line" denominational men who had no concern for biblical Christianity, an apathy on the part of the evangelical leaders, and a very strong influence to be afraid of the unchurched community's reaction to nonparticipation.

Putting all these conclusions together led to the prognostication that only heartache and difficulties lay ahead for the RPCES church

were it to join. The conclusion was that the RPCES church could not join this council of churches.

In addition, the elders had to consider their responsibility under presbytery in uniting their church into a nondiscipline oriented association which was, in fact, doing the work of the church, yet did not even pretend to have the marks of the true church.

Ecclesiastical purity forbade joining this council of churches.

#### 4. *Conclusion:*

The summary of biblical principles may be expressed in the following statement:

A church cannot have a union with an organization which destroys the good conscience of the ruling elders to carry out their responsibility to give joyous account to God of the sheep of the flock.

## V. BOUNDS OF ECCLESIASTICAL SEPARATION FOR THE INDIVIDUAL PRESBYTER

### *Introduction*

A basic premise of this paper is continued in this discussion, namely, that each church member is in subjection to his court of original jurisdiction. For everyone except the teaching elders, the court of original jurisdiction is the session. For the teaching elder it is his presbytery. Note ordination Question No. 4, "Do you promise such subjection to your brethren as is taught in the Word of God?" This is a vow taken before his presbytery in order to establish moral ties between the teaching elder and his presbytery. For the ruling elder the court of original jurisdiction is his session. He takes his vow before his church in the presence of the session, thus establishing moral ties between himself and the session.

It is understood that neither the teaching elder nor the ruling elder can act unilaterally to commit his church or denomination to a union. Therefore, this discussion will deal with the area of activity and involvement of each presbyter in all *other* areas of relationships he may face.

### A. Delineation of Boundaries.

1. Logic leads to the conclusion that an elder acting as an individual would apply to himself any boundaries affecting the local church and the denomination itself that are applicable in the framework of personal relationships. Therefore, any conclusions from Section III that are applicable must be accepted as boundaries.
2. The elder must differentiate between attending meetings as an observer on the one hand and as a subscribing participant on the other:

#### *Deductions:*

- (a) An elder may attend any meeting as an observer. As an observer it is understood that he does not have the privilege of the floor or of voting.
- (b) Any elder must assess, in the light of this entire discussion, the

character of the group, its witness and the oversight placed over him by the group by accepting the privilege of participating in its meeting. In some cases it would even be wise to weigh the implications of accepting travel assistance, etc., from a group in order to observe it before accepting such assistance.

*Example:* The World Council of Churches declares itself to be a fellowship of Christian churches, yet also declares that it cannot determine to what degree any of its member churches uphold even the oversimplified statement of faith it presents.\* It would be totally proper for any RPCES member, elder or not, to attend a W.C.C. meeting as an observer. It would also be proper for him to be at the meeting as a resource person for the evangelical viewpoint. However, it would be improper, at least without specific presbytery approval, to do that which implies his willingness to accept some degree of oversight (therefore discipline) by the W.C.C. over his ecclesiastical activity or over additional use of his contribution to its meeting beyond anything he has specifically granted. His participation would be improper if he were not able to qualify the use of his contribution to the satisfaction of his conscience, either as initially given or in its use thereafter.

3. The elder must differentiate between joining a club, fellowship, council, or organization for pleasure, debate, or service to the community on the one hand and for activities which involve the systematic presentation of the Gospel or any other marks of the church (cf. Form of Government, Chapter 1) on the other.

*Deductions:*

- (a) An elder may join any such group so long as it does not engage in the work of the church itself.
- (b) He must assess the character of the group, its witness, and the work (ministry) of the group to determine that membership in it does not, in effect, have him serving in two churches simultaneously.

*Example:* An RPCES pastor, shortly after coming to his pulpit, was asked to join a local ministerium and the local Kiwanis Club. Upon examination, he found that the ministerium, along with debates, etc., always conducted a joint Easter sunrise service. The qualification for membership was simply to be a pastor in the community. He was asked to be the speaker at the next service. The following year, a different pastor would speak, probably one of the unbelieving men in the group. The pastor would not be proper joining such a ministerium. Among other things, his participation would have

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\*See "Report of the Committee to Formulate a Communication to DeGereformeede Kerken, Minutes, 32nd General Assembly, Orthodox Presbyterian Church, page 93.

placed upon him a sense of obligation to bring his own flock to hear an unbeliever. On the other hand, he would be proper to join a service club such as the Kiwanis if the local chapter were such that he would not need to compromise his conscience in it and if his time permitted participation.

4. The elder must differentiate between joining a club, fellowship, council, or organization for pleasure, debate or service to the community on the one hand and secret oathbound orders on the other.

*Deductions:*

Because of the necessity to commit one's self to the living God, His revealed truth as found in the Bible, and the subordinate standards of the church, the elder cannot join such a group.

5. The elder must differentiate between joining a club, fellowship, council, or organization which does have a sound doctrinal basis in order to foster Christian fellowship and consideration of mutual problems on the one hand or to supplement the church itself by doing the work of the church on the other.

*Deductions:*

(a) An elder may join any such group so long as it does not engage in the work of the church itself.

(b) He must assess the character of the group, its witness, and the work (ministry) of the group to determine that membership in it does not, in effect, have him serving in two churches simultaneously.

*Example:* A few years ago the National Presbyterian and Reformed Fellowship was formed. Several RPCES ministers became members. However, after the second year of its existence, there was a definite attempt made to make the NPRF a vehicle to which congregations in apparently apostate denominations could be dismissed until they determined which other denomination they wanted to join. The RPCES ministers all voted against such an action and would have had to resign from the NPRF if the action had been adopted, since such an action would have made the NPRF a denomination with judicial oversight and disciplinary responsibilities, no matter how short a time was involved in the so-called transition.

6. The elder must as far as possible assess all the implications involved in participating in civil or civil/religious ceremonies with other ministers. The same need for assessment exists in joining in the celebration of the sacraments with other ministers.

*Deductions:*

(a) Given the right conditions any of these circumstances might be proper, while under other conditions, any of them might be improper. Consequently, this area of consideration demands very

careful assessment by the elder before participating. On occasion, his actions will call for much longsuffering by his brethren until they understand all the considerations he used in making his decision.

- (b) Normally, most purely civil activities (such as school bond rallies, etc.) are proper functions in which the elder may participate.
  - (c) In civil/religious functions (such as weddings) the major consideration is not the joining with another minister to perform the function (since the marriage service is not a sacrament), but whether the elder's conscience and witness are indeed free in honoring the Lord through such participation.
  - (d) In celebrating the sacraments with other ministers, the character of a sacrament per se demands that it ultimately is under the discipline of the church. Therefore, the elder would be limited:
    - (1) to join in administering a sacrament only if it indeed is directly related to a church and denomination which was attempting to maintain biblically sound confessional standards; and
    - (2) to join in administering a sacrament only if the other minister(s) personally demonstrated his (their) commitment to maintain biblically sound confessional standards.
7. The elder must differentiate, when working other than in one of the ministries of the RPCES per se, between swerving under conditions that do not restrict his conscience or his testimony and conditions that do restrict his conscience and/or his testimony.

*Deductions:*

- (a) The Reformed Presbyterian Church, Evangelical Synod, has permitted its teaching elders to serve under many mission boards and in churches and schools which are connected with denominations with which fraternal relationships are maintained, and also with such institutions when they are independent. It has not tended to permit its teaching elders to serve with such institutions which are under the jurisdiction of denominations which are not attempting to maintain biblically sound confessional standards or are actually rejecting those standards.
- (b) The line of distinction for some situations is difficult to determine and the presbytery must demonstrate approval for such situations.

*Example:* Teaching opportunities in secular schools are sometimes sought by an RPCES teaching elder as a source of additional income or even as his basic source of employment. Under such conditions it is possible he might find it mandatory to teach evolution as fact. If so, he would not be in order in teaching in that situation.

*Example:* Teaching opportunities often are afforded RPCES min-

isters in nearby church-related schools, such as a UPUSA college with an evangelical dean of faculty. If the controlling church/denomination is not attempting to maintain confessional purity, the elder probably could not accept the invitation, since he would be giving his hand of blessing to the anti-biblical position of the denomination (cf. 2 John 10,11), hence, he could not accept such employment.

In addition, he ought to be cautious, lest he:

- out of conscience, go into the situation with a commitment to speak his mind when nonbiblical doctrine or lifestyles were promoted;
- be forced to go into the situation with apparent approval of the situation and then be accused of “fifth column” activities if he expressed his conscience clearly.

However, unofficially he can fellowship with the evangelical ministers counsel them, encourage them, etc.

#### B. Analysis of Boundaries.

The elder must live with an awareness that he is oath bound to be in subjection to his brethren (the presbytery or session of which he is a member). Therefore, he must avoid establishing relationships which deprive his presbytery from its full oversight and disciplinary authority over him.

He must recognize that it is his presbytery or session which eventually will have to account to God, hopefully with joy, concerning him. Therefore, he must not act in such a way that he deprives his presbytery from taking its responsibility. If he does, presbytery will have to administer discipline on him.

## VI. BOUNDS OF ECCLESIASTICAL SEPARATION FOR THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD, AS A DENOMINATION

### *Introduction:*

“In the life of the church . . . fellowship is indispensable.”\* This fellowship, however, is in the context of adherence to the message and teaching of the apostles and to the proclamation of the same message and teaching. The same criterion must apply to denominational unity, and therefore to instituting organic union between denominations.

This, in turn, demands separation from sin and works of darkness. As to the individual church itself, Paul commands the believer to “turn away” from certain individuals (Romans 16:17) to avoid divisions and occasions for stumbling. This demand is naturally projected, and properly so, to

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\*See “Report of the Committee to Formulate a Communication to DeGereformeede Kerken,” Minutes, 32nd General Assembly, Orthodox Presbyterian Church, page 93.

the denominational level as a restraint against establishing organic union between denominations.

**A. Organic Union or other union—Possible.**

1. Organic union between the RPCES and any other denomination is possible if the other denomination has adopted one of the historic Reformed creedal documents (or its equivalent) as its sole creedal stance, and has it as part of its constitution.
2. Union between the RPCES and any other organization (possibly a council of churches) is possible if the organization adhered to the message and teaching of the apostles, and to its proclamation, and does not stand opposed to the cardinal tenets of the Reformed creedal documents.

**B. Organic Union or other union—Impossible.**

1. Organic union between the RPCES and any other denomination is impossible if the other denomination has not adopted one of the historic Reformed creedal documents (or its equivalent) as its constitution or does not have such a document as its sole creedal stance in its constitution.
2. Union between the RPCES and any other organization (possibly the W.C.C. and the N.C.C.C.) is impossible if the organization does not adhere to the message and teaching of the apostles, and to its proclamation, and stands opposed to the cardinal tenets of the Reformed creedal documents.

**C. Organic Union or other union—Debatable.**

1. Some churches or organizations legally meet the prerequisites of Section I above, yet apparently do not honor them. In such cases, the same process of assessment as described under Section III,2,B, must be followed.
2. Several criteria can be cited to precipitate a negative assessment when following this procedure. The clear-cut evidence of any combination of these criteria indicate the probability that the church or organization has passed the point of no return, so that it cannot be expected seriously to know its constitutional position in the future.

These criteria are:

(a) When half or more of the theological seminaries of the church (or approved by the organization) have faculty members who admittedly reject the verbal inspiration of the Bible and yet are not disciplined and eventually removed, grave and improper direction has been established within that church/organization.

(b) When the outreach of the church or organization (in missions, publications, services, etc.) clearly gives priority to the reconciliation of men to men rather than to the reconciliation of men to God, and those conducting the outreach are not disciplined and eventually removed, grave and improper direction has been established within that church/organization.

(c) When the church does not at least fence the Lord's Supper in the manner and spirit of 1 Corinthians 10 and 11, and when the church does not guard baptism, both infant and adult, with the standards demanded in the covenant to Abraham (Genesis 12 and 17 and Galatians 3), and does not discipline and eventually remove those who fail so to guard the sacraments, grave and improper direction has been established within that church.

All of these criteria do not fit an organization, of course, since the sacraments are not to be administered by organizations. If such organizations begin to practice the sacraments, the mere existence of such practice constitutes a grave and improper direction having been established by the organization. Further, since the organization is not a church, it probably cannot institute any discipline along these lines even if some of its members desire to do so.

#### D. Analysis of the Boundaries.

##### 1. Organic union with other denominations:

The RPCES must be satisfied that the other church demonstrates:

- the marks of the church (Form of Government, Chapter I,1).
- the constitution of that church commits the church to an adequate expression of the Reformed creedal stance as the system of doctrine of the church.
- that apparent departures from the faith and life taught in the Bible and the subordinate standards are being disciplined and corrected.

##### 2. Organic union with organizations:

The RPCES must be satisfied that the organization demonstrates adherence to the message and teaching of the apostles and to its proclamation. It must further be satisfied that it is practicing these commitments and safeguarding its practices.

Respectfully submitted:

Dr. Francis R. Steele

Dr. Mark E. Pett

Dr. Peter Stam, Jr.

The Rev. W. Lyall Detlor

The Rev. Ronald L. Shaw

The Rev. Donald J. MacNair,  
Chairman

#### *ACTION*

Synod adopted the report as amended and reproduced above.

### **CHAPLAINS COMMITTEE REPORT**

At 7:35 p.m., the Rev. William B. Leonard presented the following chaplains: Lt. Com. Robert Needham (Navy), Col. Howard T. Cross (Army), Capt. Beryl T. Hubbard (Air Force), and Capt. Hubert R. Baker (Army). He announced that the Rev. John MacGregor was elected as Co-Chairman of the committee. The following report was submitted:

## Fathers and Brethren:

The winds of change are beginning to blow across the military chaplaincy program. This is not a reference to women in the chaplaincy, though as of the end of 1975 there were two women chaplains on active duty in the Air Force, four in the Navy, and two in the Army. Nor does it refer to the oft-heard statement of service representatives that "decreasing strength levels are becoming a way of life for us." Rather it refers to something even more basic: the organizational precariousness of the chaplain in the military, reflecting his institutional dualism, simultaneously a full member of two institutions, the church and the armed forces. This report to our 154th General Synod may well be the most significant report of your chaplain's committee.

It is the considered evaluation of your chairman that a turning point in chaplaincy history is approaching. While initiatives of pacifist/anti-chaplaincy groups are quite vocal, there still remains a strong current of feeling that it won't be long before some other approach or alternative to uniformed clergymen will be with us, and in the future the churches will be responsible for a much larger role in chaplaincy matters. It is not inconceivable that denominations will be responsible not only for training and endorsing their chaplains, but for their salary support as well! The constitutionality of the chaplaincy has been simmering on the back-burner of the American judicial stove for decades. Is a government-supported chaplaincy compatible with the First Amendment principle of the separation of church and state? Recently an Iowa state district court ruled that maintaining chaplains and places of worship at the State Penitentiary does *not* run afoul of the First and Fourteenth Amendments of the U.S. Constitution. But the court said the use of tax money to pay for such services and facilities is in violation of the Iowa State constitution. The conclusion, valid for Iowa only, is that the problem is not in having a chaplaincy, but in taxing all citizens to pay for it! Is this the hand-writing on the wall? We know whose Hand it is that writes the pages of history, but those now being trained in our seminary may well see this basic change in denominational support for chaplains. As a smaller denomination we must consider the possibility, in the next few years, that this can happen in our changing world. This in no way is a strategy of the larger, more affluent denominations, to freeze out the supply of chaplains from smaller denominations. It is a constitutional controversy that may providentially force us as a church into a larger support role for our chaplains.

Our Seminary, under the leadership of Dr. Robert G. Rayburn, himself an Army chaplain, is to be commended for taking the chaplaincy seriously as a viable mode of ministry. We must continually encourage our seminary leadership to prepare men specifically for the specialized ministry of the chaplaincy. The Navy is now making available, and encouraging its chaplains to enter a D.Min. program and is promoting a consortium of participating schools to provide such a post-graduate program.

## STATUS OF THE CHAPLAINCY

Air Force—Expected end-strength by 30 June 1976 is 880 chaplains, versus

901 in October 1975, versus 1150 during Vietnam years. 35 new chaplains to be accepted this year, none from the RPCES.

Army—Fiscal year-end strength is 1423 chaplains, with 110 accepted, and 131 released by 30 June 1976, none from the RPCES, at least until after 30 September 1976..

Navy—End-strength will go from 830 to 800, with 62 men released, and 32 brought on active duty. Currently a 17% shortage of Catholic chaplains. Seeking authorization for higher number of chaplains to balance chaplain totals in other services, proportionate to service strengths. As of November 1975, and stated in *thousands*, comparative strengths are: Army—774; Navy and Marines—723; Air Force—602; Coast Guard—37; Grand total—2,136.

All services are seeking for more black, Spanish-speaking and Filipino chaplains. It is not expected that standards will be lowered for the acceptance of any chaplains, however. The Armed Forces Chaplain Board and the Endorsing Agents are currently working on new forms for "Ecclesiastical Approval/Endorsement." The initiative is toward more common procedures by the services. Your chairman has completed a detailed four page questionnaire on RPCES procedures. A note in passing: the latest Navy woman chaplain is Lt. Christine Miller, a Lutheran minister, who has been assigned to duty with the Marines, based at Camp Pendleton, California. Also, if you missed it, we recommend the November 21, 1975 issue of "Christianity Today" and the article "Can A Christian Go To War?", a cover-feature, by Dr. George W. Knight III of our seminary faculty. Congressional pressure is now being exerted on the services to get moving toward consolidating chaplain schools. It is not yet definite, but the House Appropriations Committee has told Defense it believes the chiefs of chaplains should select a site for a consolidated school to get underway in Fiscal 1977. The Senate has nodded approval. But there is one loophole; the committee does allow for the proposal of other alternatives to consolidation, and these are being considered.

During the year, every active duty chaplain of the RPCES was contacted by the Chairman, either by correspondence or in person, and the Chaplain's Committee contacted in preparation for this report. The annual "appreciation check" from the Air Force amounting to nearly \$200, "to alleviate hunger among the people of the world," was forwarded to WPM. Mr. Malukus allocated the funds for the Akamba tribe in East Kenya, Africa.

## OUR CURRENT ROSTER AND CURRENT ADDRESSES

(active duty chaplains)

Changes since the 153rd General Synod include:

New active-duty chaplains: Hubert Baker and William Greenwalt (Army)

Reserve chaplain added to roster: Steve Leonard (Army)

Reserve chaplain dropped: Patrick Morison (Air Force)

<i>Army:</i> Robert H. Ackley (Major)	Hubert R. Baker (Captain)
Walter Ronald Case (Captain)	Bill C. Greenwalt (Captain)
Howard T. Cross (Colonel)	David Peterson (Major)

*Air Force:* Beryl T. Hubbard (Captain) *Navy:* Robert A. Bonner (Captain)  
Robert J. Fiol (Lt. Commander)  
Arthur E. Hegeman (Lt. Commander)  
Robert B. Needham (Lt. Commander)  
Thomas E. Sidebotham (Lt. Commander)

**NEW ADDRESSES (Since last Synod Directory):**

*Civil Air Patrol:*

George Ackley  
Daniel Fannon (Lt. Col)

**Retired:**

*Civil Air Patrol:*

George Ackley  
Daniel Fannon (Lt. Col)

**Retired:**

William B. Leonard, Jr. (Navy)  
James S. Martin (Army)  
John M. MacGregor (Army)  
Robert G. Rayburn (Army)  
Jonas Shepherd (Canadian Army)  
Laurence H. Withington (Air Force)  
John B. Youngs (Army)

**NEW ADDRESSES (Since last Synod Directory):**

Baker—Quarters 7284 B. Ft. Carson, Colorado 80913  
Cross—Moving to Ft. Monroe, Hampton, Virginia, summer 1976.  
Greenwalt—10715 Offutt Circle, El Paso, Texas 79708  
Hubbard—803 Truax Road, Whiteman, Missouri 65305  
Sidebotham—6022 Ridgecrest, Hanahan, SC 29406

**RECOMMENDATIONS:**

1) That our seminary be strongly encouraged to bring at least one veteran chaplain to campus each year for several days to assist in preparing candidates for the chaplaincy, and to acquaint all prospective clergymen with the work and ministry of the chaplain.

2) That chaplains receive more attention from the denominational leadership and agency heads, and chaplains be encouraged to become more involved in non-chaplaincy concerns of the church; that churches include chaplains, where possible, in plans for missionary conferences, and include chaplains on mailing lists for church-bulletin mailings.

3) To improve communication and contact between chaplains and the chaplain's committee and the denomination, semi-annual narrative reports be required to presbytery and to the committee.

4) That future applicants to the chaplaincy, except in time of national emergency, complete at least two years of pastoral experience before receiving their endorsement.

5) That in this key period of history in the American chaplaincy, and for the first time in our history, the committee be granted an initial budget of \$500 per year, primarily for the attendance of the chairman at vital meetings of the ecclesiastical endorsing executives and the Armed Forces Chaplains Board, usually held in the Washington, D. C. area. Since the beginning of the RPCES all expenses of the committee have been met personally by the chairman, or by his church. Overseas travel is not planned at this time, though we understand our senior Navy chaplain in Hawaii does need a pastoral call!

Respectfully submitted,  
William B. Leonard, Jr. Chairman  
6520 Old Ranch Road  
Colorado Springs, CO 80908  
(303) 495-2741 596-7199

### ***ACTION***

Recommendations 1 through 5 were approved.

In a further action, the 154th General Synod voted without dissent to strongly object to the inclusion of Hymn 286 "It Was On a Friday Morning" in the latest edition of the Book of Worship for the United States Armed Forces published under the supervision of the Armed Forces Chaplain's Board. (NOTE: the Stated Clerk is to send this in a letter to the Secretaries of the Army, Navy, and Air Force).

### **EVANGELISM COMMITTEE REPORT**

At 8:25 p.m., Dr. Thomas G. Cross submitted the following written report, the orders of the day having been extended to 9:30 p.m.

Fathers and Brethren:

Your Evangelism Committee has met three times this year as a full committee. At the first meeting, we outlined our work and appointed several sub-committees: namely, one to prepare an evangelistic tract; another to write a paper defining the evangel; another to consider a pre-synod evangelism conference; a fourth to investigate the feasibility of a radio-television ministry for our denomination.

Our Tract Committee prepared material which was reviewed by the Committee as a whole and published by the Evangelism Committee. We are indebted to Mr. Frank Warren, a commercial artist, for the art work on the project. He offered his service without cost for this project. We are happy to present the tract to our Synod members at this time. Copies are available at

\$7.50 per hundred, and we hope that all churches will use this tool in visitation evangelism. These may be ordered from The Evangelism Committee, 207 Mitchell Road, Greenville, South Carolina 29607. The sub-committee on radio and television has been working on various items and the Chairman, Doug Lee, plans to continue to work with this sub-committee in the year ahead. He is presently working within the Presbytery of the Pacific Northwest, in the production of a program "Hymns of Faith," which is sponsored on a local Christian A.M. station. He is also working with station personnel on a brochure which will be printed on "How to use the Mass Media in Evangelism." We are also considering spot announcements, short radio messages and ways and means of obtaining time.

The pre-synod Evangelism Committee was unable to produce an adequate program for this Synod, but plans will be considered for next year.

Your Committee has prepared a job description for the position of Director of Evangelism and Church Growth, and is happy to present this to you as a part of this report.

### *JOB DESCRIPTION*

#### *TITLE: DIRECTOR OF EVANGELISM AND CHURCH GROWTH*

*PURPOSE:* To promote the evangelistic effort of the Reformed Presbyterian Church, Evangelical Synod, and thus promote a wholesome growth and development of the church through evangelism.

*SCOPE:* To seek to effect the evangelistic thrust of all churches of this denomination in a manner consistent with scriptural principles and thus acceptable to the Synod, Presbyteries, and Churches.

#### *AREAS OF RESPONSIBILITY AND AUTHORITY:*

1. *TASK:* To ascertain the needs of the local churches through constant study of their activities in the field of evangelism in order to design means to improve their effectiveness in this area.

*AUTHORITY:* To compile information by questionnaire, visits to presbyteries and churches, and any other means approved by the Evangelism Committee, in order to make specific recommendations to the Evangelism Committee and following their approval, to implement these recommendations.

2. *TASK:* To conduct evangelism seminars for pastors and churches which would deal with mass evangelism, personal evangelism, and promotion of evangelism through the church organization.

*AUTHORITY:* To choose areas and set up seminars for pastors, elders or lay people, depending on the objective; to act as a consultant and present specific suggestions to meet existing needs; to prepare a schedule and determine the time to be spent on specific seminars.

3. *TASK*: To edit "Seeds" and use this publication to communicate with the churches in order to keep evangelism before our Pastors and Elders; this publication would consist of articles by the Director; articles by other individuals who have been effective in evangelism; and/or reprints on evangelism.

*AUTHORITY*: To edit and produce "Seeds."

4. *TASK*: To conduct evangelistic meetings in local churches as time will permit.

*AUTHORITY*: To assist churches by suggesting ideas for pre-meeting planning; visiting with Pastors and Sessions prior to meetings to insure that planning is adequate and that the preparations will make the evangelistic effort pleasing to God.

5. *TASK*: To assist churches in setting up meetings with qualified evangelists committed to the theological position of the Reformed Presbyterian Church, Evangelical Synod.

*AUTHORITY*: To prepare a list of evangelists which would be approved by the Evangelism Committee and to bring together our churches and these evangelists.

#### *WORKING RELATIONSHIP:*

The Director of Evangelism and Church Growth will be responsible to the Evangelism Committee of Synod for all his actions.

The Chairman of this Committee has had correspondence with men being considered as candidates for the position of Director of Church Growth and Evangelism. The Committee examined one man quite extensively. A second man under consideration has removed himself as a candidate, but we plan to continue our search for the man of God's choice to fill this position. Your Committee is convinced of the need of such a man if we are to move forward in the field of evangelism.

One important matter is the raising of funds for the work of this Committee. Last year Synod approved a budget of \$15,000.00 for the work of the Evangelism Committee, but to the present, only three churches have contributed to this ministry. We would like to appeal to all members of this need when preparing your church budget. If we are really serious about evangelism, we should be willing to support the Committee which is seeking to be of service. We need support now for printing, tracts, the proposed brochure on radio and television, and the publishing and distribution of "Seeds."

Respectfully submitted,  
Thomas G. Cross, Chairman

#### *RECOMMENDATIONS*

There were no recommendations requiring Synod action but Dr. Cross did recommend and urge that churches give consideration to supporting the financial needs of the committee, particularly as the committee looks ahead to the employment of an Evangelist.

## *ACTION*

It was voted to instruct the Evangelism Committee that the man hired for Evangelist should be an elder in the RPCES.

## **PRESBYTERY RECORDS COMMITTEE**

The Rev. Mr. Terry Nixon made the report for the committee.

The minutes of *Delmarva Presbytery* and *Pittsburgh Presbytery* were approved without exception. The minutes of the following presbyteries were approved with exceptions as follows:

### *FLORIDA*

1. Elder not listed with the church he represents, pp. 136, 139, 142, 143, 146.
2. Time meeting was called to order is not indicated, p. 136.
3. Names of ministers absent are not recorded, pp. 136, 141.
4. No indication of request for and granting of excuse, p. 136.
5. Churches not represented by elder delegates not recorded, pp. 136, 141.
6. Time of recess is not recorded, p. 137.
7. Time of adjournment is not recorded, pp. 139, 141, 142, 146.
8. Name of person offering prayer is not recorded, pp. 141, 142, 143, 144, 145, 146.
9. No verbatim statement of the call is recorded, pp. 141, 142, 146.
10. No identification of the church Isley is from, p. 146.

### *GREAT PLAINS*

1. No mention of what the content of Barry McWilliams's ordination examination involved, p. 298.
2. Ordination took place on same day as exam contrary to FOG, V,5,p, p. 299.
3. Motion moved and seconded but not recorded that it carried, p. 300.

### *ILLIANA*

1. P. Legree Finch, Jr. not yet a teaching elder, p. 3.
2. Time of reconvening not given, p. 7.
3. Main motions should be recorded in separate paragraphs, p. 16.

### *MIDWESTERN*

1. No mention of disposition of Item no. 2 in the call, p. 190.
2. Churches without Elder representation not listed, p. 191.
3. Times of recess, adjournment, or opening not given, pp. 192, 193, 195, 197, and 199.
4. No provision for the category "Ministers in foreign lands." Should be either "absent excused" or "absent unexcused," pp. 191 and 196.
5. Category "Men joining other bodies" is unclear.

### *NEW JERSEY*

1. Mr. Wescher examined for ordination but content of the examination was not included according to FOG, V,4,o, page 36, pp. 56 and 57.
2. Corresponding members and visiting brethren were not stead by motion, pp. 60 and 71.

### *PACIFIC NORTHWEST*

1. No approval of Minutes of January 18th pro-re-nata meeting.
2. January 12, 1976 pro-re-nata meeting. No mention of time meeting was convened.
3. December 5-6 non-business stated meeting.
  - (a) No record of Ministers absent with or without excuse.
  - (b) No record of churches without Elder Delegate.
  - (c) No mention of time Presbytery recessed.

### *PHILADELPHIA*

1. Minutes do not indicate that James Tanner was adequately dealt with when dropped, p. 155. (Also p. 163, other individuals).
2. Man received under care with no recommendation from his Session voted FOG V,5,a, p. 155.

### *ROCKY MOUNTAIN*

1. No date given of fall meeting in approval of those minutes, p. 34.
2. No time of adjournment given, p. 35.
3. No indication of which churches and which minutes were approved, p. 38.
4. There is no FOG provision for Presbytery's electing and ordaining a "Ruling Elder at Large," p. 41.
5. Jim Pickett taken under care without being present at Presbytery, contrary to FOG V,5,b, p. 32, p. 42.
6. Time of reconvening not given, p. 43.
7. No indication of election of clerk pro tem, p. 45.

### *SAHARANPUR*

1. Elders not identified as to which church they represented, p. 1.
2. No list of churches represented at presbytery, p. 1.
3. Name of moderator not given until a new one was elected, p. 2.
4. No calls given for the pro-re-nata meetings of December 20, 1975.
5. No minutes for the pro-re-nata meetings of December 20, 1975, January 2, 1976, January 10, 1976, or January 25, 1976.
6. No date given for minutes approval.
7. Impropriety of allowing a man to moderate a meeting in which disciplinary charges were considered against him. See: BOD V,6, p. 13.
8. No record of adjourning in prayer for dinner, p. 4.
9. No response given to the two exceptions noted by the 153rd Synod, p. 4.
10. The minutes are not in a lock-type record book as required in the

Standing Rules of Synod XVIII:1,a, but due to postage costs, we consider this exception justified.

### *SOUTHEAST*

1. Churches not represented by ruling elders not indicated, p. 200.
2. Minutes do not give sufficient information to show that proper procedure was followed in dropping the name of Tony York. How long was "repeated correspondence"?, p. 203.
3. Sufficient information regarding tabled motion is not given, p. 205.
4. Closing time is not given, p. 210.

### *SOUTHERN*

1. No list of churches *not* represented by elder commissioners, p. 148. (Standing Rules XVIII, 1,h, of pages 162, 172, and 183).
2. No time of adjournment recorded, p. 156. (Standing Rules XVIII,1,4).
3. No closing prayer at session of presbytery meeting, p. 151; also see pages 152, 158, 165, 166, 168, 170, 174, 175, 197. Re opening and/or closing prayer, Standing Rules XVIII,1,3.
4. Item "O", no indication of the reason why minister's name erased, p. 155. (FOG X,6,d, BOD VII,9).
5. No elder present at *pro-re-nata* meeting, p. 159. (FOG III,3).
6. No indication of the churches which elders represent, pp. 182-183. (Standing Rules XVIII,1,3,2).
7. No record that the first half of the divided motion was passed, that is, that portion concerning sustaining the exam, p. 195. (Standing Rules, XVIII, 1,2).

### *SOUTHWEST*

1. Corresponding members and visiting brothers need to be seated by motion, pp. 172, 192.
2. Time meeting reconvened not given, pp. 176, 188.
3. Time of adjournment not given, p. 181.
4. Time of recess not given, p. 192.

Three presbyteries failed to submit minutes for examination: *California*, *Michigan-Northern Indiana*, and *Northeast* presbyteries. In separate motions, upon the recommendation of the Presbytery Records Committee, they were admonished as follows:

"Synod admonishes the Stated Clerk of the *California (Michigan-Nothorn Indiana and Northeast)* Presbytery to act more responsibly in the Presbytery's accountability to the General Synod of the Reformed Presbyterian Church, Evangelical Synod by the faithful, annual presentation of Presbytery records for examination by the Synod."

The following additional recommendations were presented and approved by the Synod:

1. That Mr. Glenn Baas, Stated Clerk of Illiana Presbytery, be commended

for an excellent set of minutes, this being his first year in office.

2. That the answers received from *Southwest, Delmarva, and Philadelphia* presbyteries regarding exceptions taken by the 153rd General Synod, being found in order by the committee, be approved by this General Synod.

3. That even though responses from *New Jersey, Rocky Mountain, and Soittheast* presbyteries were not received by the committee although the minutes of each presbytery show that action was taken on the exceptions by the 153rd General Synod, we request these presbyteries to resubmit their reports.

4. That whereas responses to the exceptions by the 153rd General Synod have not been received from the following presbyteries: *Florida, Great Plains, Midwestern, Pacific Northwest, Saharanpur, and Southern*; nor do their minutes show that they have acted in response, the committee recommends that Synod exhort these presbyteries to take appropriate action during the coming year and notify both the Stated Clerk of Synod and the chairman of the Presbytery Records Committee in writing.

5. That Synod require all clerks of presbyteries to present the minutes to the Stated Clerk of Synod no later than the opening meeting of Synod.

## ELECTIONS

Mr. Robert Hamilton, chairman, presented the following ballots. The name of Mr. Keith Mitchell was added deom the floor for Ministerial Welfare Committee. Mr. Harold Harris and the Rev. Seth Dyrness were added to the Nominating Committee. The ballots and results follow:

### MAGAZINE COMMITTEE

*John W. Buswell, Inc.*  
*J. R. Caines*  
*Jonas Shepherd*  
*William Shell*

### MINISTERIAL WELFARE AND BENEFITS

*Rudolph Schmidt, Inc.*  
*John P. Clark, Inc.*  
*Gordon Shaw, Inc.*  
*Keith Mitchell*

### CHAPLAINS COMMITTEE

*Lawrence Withington, Inc.*  
*David Winscott, Inc.*  
*Robert Needham*

### PRESBYTERY RECORDS

*Terry Nixon, Vice-Chairman, Inc.*  
*Mack Weiford*  
*Bob Petterson*  
*Dick Watt*  
*Bill Acker*

## *NOMINATING COMMITTEE*

*Barry K. McWilliams (GP)*  
*Dennis R. McDonough (IL)*  
*Mack Gray (FL)*  
*Egon Middelmann (MW)*  
*John Pickett (RM)*  
Richard F. Rowe (PI)  
*John Taylor, Inc. (SA)*  
*Harold Harris (PI)*  
*Seth Dyrness (MINI)*

By motion the matter of reviewing the procedure of electing men to the nominating committee was referred to the committee.

At 9:35 p.m. the meeting was recessed with the Rev. Paul W. Taylor III praying.

## **THURSDAY MEETINGS** **May 27, 1976**

### **MEMORIAL WORSHIP SERVICE**

At 8 a.m. a Memorial Worship Service was conducted by the Rev. Mr. Lynden Stewart who led in the Call to Worship, the singing of "The Sands of Time are Sinking" and the offering of prayer. 2 Corinthians 5:1-10 was read by the Rev. Robert B. Needham. Memorials were then read in recognition of Elder James E. Beers, Elder William MacDougall, the Rev. Kenneth A. Horner, Jr., and the Rev. Edwin L. Campbell. Participating in the reading of Memorials were Mr. Needham, the Rev. Mack Weiford, the Rev. William Swenson, and Elder John Christie. Mr. Stewart delivered a brief meditation from 2 Corinthians, pointing out the confidence and concern the Apostle Paul had as he considered death. The service was concluded with prayers by Mr. Weiford, Mr. Auffarth, and Mr. Stewart, the singing of "My Jesus, I Love Thee," and benediction by Mr. Stewart.

### **ELDER JAMES E. BEERS**

Mr. James Elmer Beers was called to be with his Lord on February 18, 1975, in his 72nd year. He was born in Cecil County, Maryland, and at an early age came to know Jesus Christ as his own Saviour and united with the Head of Christiana Presbyterian Church (U.S.A.) near Newark, Delaware. Mr. Beers served as a Ruling Elder, also as a Trustee, of that church under the pastorate of Rev. Henry G. Welbon, now a Reformed Presbyterian minister (retired).

In 1942, having terminated his affiliation with the aforementioned church because of the denominational departure from the faith, Mr. Beers became a charter member and served as a Ruling Elder in the first session of the Bible

Presbyterian Church, Newark, Delaware. Uniquely, three generations of his family were charter members of that church, these being, in addition to himself, his beloved wife, Mrs. Elva K. Beers, his mother, Mrs. Alice S. Beers, and his son, H. Kenneth Beers. His daughter, Mrs. Peggy (Frank H.) Briscoe, with her family, continues to actively and faithfully serve the Lord in our present church, The Evangelical Presbyterian Church, Newark, Delaware.

Elder Beers and his wife are well remembered for their interest in the missionaries of our denominational family, particularly for their hospitality in opening their home for meals and over-night lodging for many who visited the Newark Church over the years. Ironically, the first missionary child our church fully supported from his birth, Mr. Gary Crane, son of Chilean missionaries John and Barbara Crane, and who is now employed and living in Newark, Del., was making his home with Mr. Beers at the time of his death.

For the believer it is written, "... absent from the body, and to be present with the Lord." (2 Cor. 5:8)

#### ELDER WILLIAM S. McDOUGAL

Mr. William S. McDougal served as an elder in Westminster Church, Newburgh, N.Y., for 43 years during the successive pastorates of Dr. George H. Seville (Father of Edith Schaeffer), Dr. Marchant King, The Rev. T. Gresham Speedy, the Rev. William B. Leonard, Jr., and others. A humble man of God, a hard worker in the church and in his trade, he honored the Lord in many capacities, serving for many years in Christian Education and on Church committees. He ruled his house well, with believing children, grandchildren, and great-grandchildren following after him. His quiet witness for Christ our Lord will be greatly missed in this life, but joyfully anticipated in the life to come.

#### THE REVEREND MR. KENNETH A. HORNER, JR.

We give thanks to God for His grace and gifts so clearly evidenced in the life of the Rev. Mr. Kenneth A. Horner, Jr., who was called into the presence of our Lord Jesus Christ on August 19, 1975.

Mr. Horner was born in Wilmington, Delaware in 1918. Under the ministry of Dr. Harold S. Laird he confessed Christ as his Savior and gave his life to the preaching of the Gospel. In 1936 he joined in the formation of the First Independent Church of Wilmington, Delaware.

He received his B.A. degree from the University of Delaware in 1940 and his B.D. and STM degrees from Faith Theological Seminary in 1943 and 1945 respectively.

His first pastorate was that of the Bible Presbyterian Church of West Philadelphia where he served for 7½ years. In 1950 his home congregation, later to be called the Faith Presbyterian Church, called him to be their pastor. He served that congregation for 15 years before accepting the call of Covenant Presbyterian Church of Lakeland, Florida in 1965. In 1971 he was called to be the pastor of Covenant Presbyterian Church of Cherry Hill, New Jersey, which he served until his death.

Throughout his ministerial life Mr. Horner was active in the affairs of the denomination of which he was a part.

He was looked to for wisdom and leadership in the various presbyteries of which he was a member. The New Jersey Presbytery of which he was a member when he died states in its official memorial record: "We commend to all our people the example of Christian living, concern for the welfare of other Christians, desire for being a soul winner, faithful Bible expositor, and loving husband and father as demonstrated by Pastor Horner's life."

He was for 18 years a very faithful and active member of the Board of Directors of World Presbyterian Missions. For 12 years of this time he served as an officer or member of the Executive Committee. The numerous terms of service to which he was elected by his colleagues in the General Synod, or on the Board, were in recognition of his enduring keen interest in foreign missions and the vigor and enthusiasm with which he pursued his responsibilities.

His colleagues on the Board of WPM declared that, "His understanding of the conditions under which the missionary lived, his patience in dealing with mission problems, and his wisdom in the conduct of Board affairs made him an extremely valuable member of the WPM Board."

Mr. Horner was also deeply concerned for the work of Christian education. He served for many years as a member and as an officer of the Board of Christian Training. He was in large measure responsible for the church Leadership Training Series published by CTI. He was the author of "The Biblical Basis of Infant Baptism" and of "Biblical Church Government," both of which are widely used in our denomination.

Mr. Horner's ecclesiastical statesmanship was especially manifest in his service on Synod's Fraternal Relations Committee for several years prior to his death. His understanding of church law and his wisdom in applying it were especially manifest in his service on the Judicial Commission, part of the time as its Chairman. His burden for the lost, and concern that the RPC,ES as a whole should become more aggressively evangelistic was manifest in his own pastoral ministry, and in his service on the Evangelism Committee of Synod.

In 1957 the 21st General Synod of the Evangelical Presbyterian Church expressed its gratitude for service already rendered to the church, and its confidence in his leadership abilities, by electing him its Moderator.

Mr. Horner's evident desire that Christ should be magnified in his body whether in living or in dying continued to the end. He quietly committed the results of his brain surgery to his Lord, confident that He could heal if He willed, and assured that if it was not His will, "To depart and be with Christ is far better."

It is appropriate that we express our deep gratitude to God for the life, testimony, and fellowship of our brother, that we spread this Memorial upon our Minutes and that we send a copy of the same to Mrs. Horner, and to their children.

#### ELDER EDWIN LONDON CAMPBELL

Edwin London Campbell was born on July 16, 1887, in Philadelphia, Pa., to Joseph Addison and Anne London Campbell. His was a rich Christian heritage coming, as it was, from two families of staunch Scottish Presbyterian background.

When he graduated from the Germantown Academy, his family moved out to Seattle, Washington, a new and thriving city in 1906. He received a degree from the University of Washington in Civil Engineering in 1911 and then spent a few years in this line of work. It was in the living room of his parents' home that a group gathered which was to become the University Presbyterian Church and it was from this church that he was commissioned to the land of Korea under the Board of Foreign Missions of the Presbyterian Church, U.S.A. He sailed in the company of his sister Mary and her brand new husband, T. Stanley Soltau, in 1914. Shortly after arriving in Korea he met Elizabeth Sanders and they were married on August 5, 1915. For twenty years he taught in a Christian academy and did lay preaching and evangelizing with his good friend and fellow missionary, William Chisholm.

It is interesting to note at this point the missionary emphasis in his family which brings out in a very wonderful way the covenant relationship from generation to generation. One of his mother's sisters was, for many years, a missionary in Japan and another aunt spent some forty years in Arabia with her doctor husband. His oldest sister was in Japan for a time before she married and his brother, Archibald, joined him and his sister, Mary, along with three cousins so that at one time there were seven members of one family in the Korea Mission. This was carried on in the next generation when his son, Sanders, went to Africa and two nieces and a nephew also went to the foreign field. And he rejoiced greatly when he lived to see a granddaughter return to the land where she was raised and take up the work of a missionary nurse.

Because of the political situation in the early thirties, he had to leave Korea and take up his residence again in Seattle. Shortly after his return, he began to help in a little Sunday School that had been started in the Ross Community and it was from his nucleus that there was formed the Faith Bible Church of which he was a charter member and one of its first two elders. This church evolved into what is now the First Evangelical Presbyterian Church, which he has served faithfully for some thirty years as a ruling elder, S.S. superintendent, adult Bible teacher, and in whatever capacity he was needed or was able to help.

He is survived by his dear wife of 60 years, Elizabeth, a son, F. Sanders Campbell of Nairobi, Kenya, a daughter, Elizabeth Van Wechel of Seattle, a brother, Archibald Campbell of Lakeland, Florida, and a sister, Eleanor Campbell, of Memphis, Tennessee, eight grandchildren and four great-grandchildren, besides a host of beloved friends and brothers and sisters in Christ.

He died in Seattle, October 18, 1975.

#### MRS PETER STAM, JR.

In the words of her husband, Mrs. Peter Stam, Jr. "stepped over into Glory on February 4th [1976] to be with her Lord, and is now truly 'Singing Up in Heaven.'"

While the details of her life were so inter-twined with those of "Uncle Peter," Reformed Presbyterians will remember her for the godly woman

she was and for the grace of God which made her an example of piety among all those who had any acquaintance with her.

She had a firm faith in her Savior. She began each day in the Scriptures and would return to them often during the day. She enjoyed Bible study, and loved to teach the Scriptures, and frequently taught in Sunday School and Summer Bible School.

Her life was characterized by joy. She had come to know God in a crisis experience, and could never forget the forgiveness of sins and the happiness that thought would bring her. She not only sang publicly, but also during the day as she kept her house she could be heard singing, especially the old hymns of the church. This joy often expressed itself in a sense of humor which enabled her (and others) to rise above some of the sordid and uncomfortable things of this present life.

Mrs. Stam was dominated by single-mindedness. Every conversation sooner or later came around to God and His Word. Once when she was asked to sing a secular song, she debated for a long time whether she should, and finally decided to add at the end of the song these familiar words: "I sing because I'm happy, I sing because I'm free, For His eye is on the sparrow, And I know He watches me."

Many will remember her quiet resilience and humility. In the many interruptions of campus life, she was seldom taken aback by disappointment or surprise. She could face each day with the knowledge that God was on the throne. More than anything else, she once said, she wanted to have a "teachable spirit" because she was aware of how much more she needed to grow in grace.

Surviving Mrs. Stam are Uncle Peter and their four children, Peter, John, Margaret, and Ruth, 16 grandchildren, and seven great-grandchildren.

It may truly be said, ". . . by faith she still speaks, even though she is dead."

At 8:50 a.m. the meeting was called to order by Moderator Auffarth, and the Rev. Gustav Blomquist led in prayer.

The first item of business was the reconsideration of the Magazine Committee report by lifting it from the Table.

### **MAGAZINE COMMITTEE (continued)**

[NOTE: Mr. Robert Case reported for the Magazine Committee at this point in time, but recorded immediately following the earlier report for sake of convenience. See page 139].

### **BILLS AND OVERTURES (continued)**

Mr. Paul Alexander again reported for the committee presenting the following overtures and the recommended responses:

### *OVERTURE I—Change FOG re. Status of Minister*

The Rocky Mountain Presbytery meeting in Tucson, Arizona, March 2-4, 1976, respectfully overtures the 154th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Colorado Springs, May 21-27, 1976, that,

Whereas, we recognize one office of elder, and

Whereas, an elder once elected remains an elder unless removed from office by disciplinary action, and

Whereas, the rolls of our presbyteries should be consistent with our churches which have no inactive rolls,

Therefore, Recommendation C of the Study Committee on Gifts for Ordination (Minutes of the 153rd General Synod, p. 83) should be substituted to read,

“Recommend as a paragraph to be inserted between the two present paragraphs of FOG V, 6f the following paragraph:

‘If a minister in good standing is not exercising a recognized ministerial function, he may transfer his membership from the presbytery to a local congregation, thereby leaving the ministry and becoming an inactive elder. At the discretion of this congregation he may be elected to and installed in the position of ruling elder. While in this status his exercise of the privileges and responsibilities of the teaching elder (sacraments, weddings, funerals, voting in Presbyterya nd Synod) is rendered inactive. If appointed a delegate from the Sessions to presbytery or Synod he may vote on issues before those courts. At any time he is also eligible to accept a call to the pastorate subject to the approval of the presbytery, without repeating the Ecclesiastical Steps to the Ministry (FOG, V, 5).’ If this recommendation is adopted, ‘or as a ruling elder of a local congregation’ should be inserted immediately following, ‘or in some capacity as a minister,’ in the next paragraph.”

### *RESPONSE*

The committee recommends that Overture I be referred to the FOG Committee.

### *ACTION*

The response was adopted.

### *OVERTURE B—Instruction Not to List Names of Insureds*

The following overture from the Covenant Evangelical Presbyterian Church of Chatsworth comes to you with the approval of the California Presbytery in an action dated February 15, 1975.

We request that the 154th General Synod of the Reformed Presbyterian Church, Evangelical Synod, instruct its committee on hospitalization to *not* list the names of the insureds with the number of claims filed, and the amount paid by the plan. (See Minutes of the 152nd General Synod, pages

107 to 109.) Whereas, we gratefully recognize the excellent service provided the plan participants by Synod's Hospitalization Committee, whereas we acknowledge that it is to every participant's best interest to keep claims to a reasonable minimum: Nevertheless, we believe that the number of claims filed and the amounts paid to plan participants should be kept confidential: Inasmuch as so much of the minister's life already is made a matter of public record: Therefore, in order to inhibit unnecessary guilt and embarrassment of person health matters, because of reasonable and necessary claims filed by participants, it is respectfully requested that Synod's Hospitalization Committee be instructed not to publish the names with the number of claims filed and amounts paid in the annual report for Synod's Minutes. Furthermore, it is suggested that an alternative procedure would be to assign each plan participant a confidential number, which would be used instead of his name on the annual statistical report.

#### *RESPONSE*

The committee responds to Overture B in the negative and requests Dr. Franklin Dyrness to provide an explanation on floor of Synod.

#### *ACTION*

Dr. Franklin S. Dyrness made appropriate remarks regarding the original relationship with the Quarryville Home hospitalization plan. However, a substitute motion "to continue the present situation this year during which time the Administrative Committee, the Ministerial Welfare and Benefits Committee along with Dr. Dyrness work on a possible revision" was approved and passed as the main motion.

#### *OVERTURE J—Propositions Re Amsterdam Philosophy*

The Pittsburgh Presbytery, meeting on April 3, 1976, approved the following Overture: "We recommend that Presbytery, at the request of Christ Church, Beaver Falls, Pennsylvania, overture Synod to review and possibly adopt the following statements regarding the Word of God and the Kingdom of God. . . .

(a) *On the Word of God and Scripture:* The witness of nature is not, in any way, sufficient to speak the word of God to man (WCF 1:1), nor is any word of God to be sought in the witness of nature. The whole Counsel of God concerning all things necessary for His own glory, man's salvation, faith and life is to be sought in the Scriptures alone. (WCF 1:6)

(b) *On the Kingdom of God and the Church:* The kingdom of God, ushered by the rule of Jesus Christ, is the visible church, which is also catholic or universal under the Gospel (WCF 25:2). It is therefore through the church that God brings his kingdom into the world, out of which there is no ordinary possibility of salvation. There is therefore no distinction to

be made between an institutional, worshipping community on the one hand and a Christian witnessing community on the other hand.”

(Note: The above statements were adopted by Presbytery on January 31, 1976, as a part of the report from a special committee appointed to draw up a “position paper” for Presbytery with reference to the “Amsterdam Philosophy.” William R. Wolfgang, Clerk of Presbytery).

### **RESPONSE**

The committee responds negatively to Overture J since this whole matter was dealt with by the 153rd General Synod, after a thorough study by a committee of Synod, and since the committee does not regard the two statements in the overture to be helpful.

### **ACTION**

Synod adopted the response.

## **RESPONSIBILITY AND AUTHORITY OF RULING ELDERS**

A brief report was brought by the Rev. Mr. William McColley which consisted of the following recommendations, all of which were approved:

(1) Because of a Canadian Postal Strike late last year, committee members were unable to circulate papers assigned at a September meeting of the Committee.

(2) The Committee requests a continuance until next year.

(3) And in response to the Mandate editorial, the committee requests the appointment of ruling elder John Van Voorhis to the committee.

(4) Committee requests a replacement for the Rev. George Omerly by someone in Philadelphia area who holds to the three office view.

## **STUDY COMMITTEE ON DEFINITIONS FOR RECEPTION TO CHURCH MEMBERSHIP**

The Rev. Mr. George Miladin presented the following progress report for the committee:

Fathers and Brethren:

In spite of early and different forms of communication, your committee has not been able to produce its report in fulfilment of the assignment made by the 154th Synod. This is not to say that nothing has been done. To the contrary there is evidence of some solid work having been undertaken and completed. But a combination of deadlines not met, two committee members dropping out, and even the inefficiency of the U.S. Postal Service, has conduced to bring about this failure. As committee chairman I am deeply sorry.

As to the task itself, the problem is larger than merely defining such terms

as "credible profession of faith," "reaffirmation of faith," "letter of transfer," and "a church not deemed heretical." There appears to be an implied if not an actual contradiction in the F.O.G. as it speaks on the subject of communicant membership (II,2); if not contradiction, at least ambiguity, and certainly confusion in the minds of many ministers and elders.

The larger problem: F.O.G. states, "Communicant members . . . shall be persons . . . whose Christian profession is not contradicted by . . . false doctrine." (I would assume that true doctrine is defined by "the great Calvinistic creed, . . . as well as the basic doctrinal standards of this church . . ." [I,1,a] F.O.G. also states that, "communicant members may be added . . . by letter of transfer from a church not deemed heretical in the judgment of the session." Assuming that the intended meaning of heretical is "apostate" rather than "deviationist" (from any true/biblical doctrine), we have the incongruous situation where one individual might be excluded from communicant membership on the grounds of his profession of faith having been contradicted by false doctrine (e.g. Arminian-Baptist-dispensationalism), and another individual holding virtually the same doctrinal beliefs accepted because of transferring from a church not deemed heretical (e.g. an Arminian-Baptistic-dispensational church). If by heretical we mean deviationist from any part of the truth, we would be obliged to receive letters of transfer only from Reformed churches. This is a matter of no little significance.

With respect to attacking the problem the following assignments have been made and in some cases are more or less completed:

1. A study of the data in the book of Acts as it relates to a credible profession of faith.
2. A study of the biblical data exclusive of and beyond the book of Acts as relates to a credible profession of faith.
3. Definitions of heresy and a church not deemed heretical.
4. A study of the F.O.G. (II,2 along with I,2,a) to see if there are not in fact ambiguities and contradictions contained therein.
5. A historical study of the requirements for church membership in Presbyterian denominations both in Scotland and America.

In addition to the above assignments the committee chairman urged each of the committee members to digest Eric Lane's small but thought provoking book, *Members of One Another*, (Evangelical Press, \$1.10 from Puritan and Reformed Book Discount).

Our specific recommendation is to continue the committee for one more year along with any encouragements and admonitions Synod deems appropriate. Also that two members be appointed to replace the two who withdrew from the committee.

Respectfully submitted,  
George C. Miladin, Chairman  
Alan Cruinbaker  
John DeBardeleben  
Wyatt George  
(March 29, 1976)

## STUDY COMMITTEE ON LICENSURE AND ORDINATION EXAMINATIONS

The Rev. Mr. Lynden H. Stewart presented the report for the committee in the absence of its chairman, Dr. John W. Buswell.

Whereas the Presbyteries of the Reformed Presbyterian Church, Evangelical Synod, in seeking to fulfill the responsibility of licensing and ordaining men for the ministry (according to F.O.G. V, 5, f, g, h, and i) are manifesting marked diversity in the means used, the subjects emphasized, and the depth of understanding required; and

Whereas this diversity, though inevitable to some degree, has been confusing and unsettling to men applying for licensure and ordination; and

Whereas the 153rd Synod of the Reformed Presbyterian Church, Evangelical Synod has formed a committee “. . . to study the philosophy of licensure and ordination examinations in our presbyteries in order to achieve a uniform philosophy of examining candidates for the ministry of our church. In addition such a committee might propose a method of liaison between our presbyteries and the Seminary, and finally, might examine the categories of examination for licensure and ordination in our F. O.G. for possible revision”; and

Whereas the Form of Government, V. 5, g states “. . . that this sacred office may not be degraded by being committed to weak or unworthy men, and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall license probationers to preach the Gospel . . .”;

Therefore, be it resolved by this Synod:

1. That each Presbytery affirm that the purpose of licensure and ordination is to publicly identify those men who have discovered and developed the gifts for being a pastor, preacher, and a teacher sufficiently to take such a place of leadership in the visible Church;

2. That we ask each Presbytery to formulate a brief outline of their licensure and ordination exams with a minimum of ten representative questions in the areas of English Bible, the inspiration of Scripture, systematic theology, church history, and the original languages of Scripture for the licensure exam, and a minimum of ten representative questions in the areas of systematic theology, church sacraments, apologetics, and the history and constitution of the denomination for the ordination exam;

3. That copies of these outline-exams be made available to the applicants for licensure and ordination; and one copy of each be filed with the Clerk of Synod; and that the Clerk of Synod report the filing of these exams to the 155th Synod;

4. That we ask each Presbytery to have on file, before proceeding with the committee exam, an academic transcript of the applicant's college and seminary work; and that the examination in the original languages of Scripture not be waived for any candidate;

5. That each Presbytery formulate a General Information questionnaire for each applicant for licensure (and ordination if the applicant has not filled out one before). This questionnaire is to include the applicant's name, address, age, telephone, wife's name and age, children's names and ages, date of marriage, marital status, academic history, professional experience, amount of outstanding debts, and the names of two references unrelated to his church and family, and two references related to his church. The Presbytery is to add any other information request which it deems necessary. The chairman of the Candidates and Credentials committee will write to the references for personal evaluation of character, ethics, social interaction, Christian experience, etc., and have the responses in hand before the committee examination. This information is to be regarded as confidential;

6. That each Presbytery's Candidates and Credentials committee request the Seminary where the candidate for licensure is attending or has attended for information, in addition to the transcript, concerning (a) the candidate's ability to serve as an ordained minister, (b) what counseling the candidate has received regarding his vocation, and (c) the extent and evaluation of the candidate's knowledge of the Westminster Confession. This information from the Seminary is to be in the hands of the Candidates and Credentials committee before the examination;

7. That each Presbytery charge their Candidates and Credentials committee with examining the candidate for licensure in such depth and to such extent that the committee work will form the major part of the licensure examination of the candidate; that the Candidates and Credentials committee will report to the Presbytery, preferably with the candidate not present, the results of its examination, and that the Presbytery, though free to examine the candidate to any degree, will usually supplement the committee's examination. By way of contrast, the major part of the ordination exam will be before the Presbytery;

8. That each Presbytery instruct their Candidates and Credentials committee even before the other areas specified, to examine the candidate with special care regarding ". . . progress in the Christian life and his divine vocation to the ministry." (F.O.G., V. 5, f) This should apply to both licensure and ordination examinations;

9. That Form of Government, V. 5, h, the last sentence, have "the candidate may be licensed, but" inserted between "dissatisfied" and "they" and the word "to" should be omitted, making the last sentence read: "If one-fourth of the presbyters are still dissatisfied, the candidate may be licensed, but they may demand that a written record of the parts of the examination excepted be filed with the presbytery."

Note: Wherea Presbytery has another name for the committee performing the licensure and ordination examinations, let that name be inserted in place of Candidates and Credentials committee.

John W. Buswell  
David Alexander  
Robert Cox  
Douglas Lee

David Linden  
Robert Reymond  
Lynden Stewart

At 10:15 a.m., the moderator declared a recess. The meeting was reconvened at 10:30 with prayer being offered by the Rev. Robert A. Case.

### **ACTION**

By motion, Synod referred the report back to the committee for further work.

## **ELECTIONS**

The Nominating Committee presented the ballot for *Trustees of Synod*. Mr. Gordon Shaw was nominated from the floor. The ballot and results are as follows:

*Richard Ellingsworth (Vice President), Inc.*  
*Vernon Pierce, Inc.*  
*Charles Holliday, Jr., Inc.*  
*John B. Paist, Inc.*  
Gordon Shaw

## **NOMINATING COMMITTEE REPORT**

The Chairman, Mr. Robert Hamilton, announced that the new chairman for the committee was the Rev. Gerald Malkus. He then presented the following recommendations:

(1) That the Standing Rule XI,5 on Voting be amended by including: "In elections when the number of nominees exceeds the number of persons to be elected, if after the first balloting the required number of persons is not elected, those who receive the required number of votes stand elected and the name of the person or persons receiving the lowest number of vote, as well as those elected on the first ballot, shall be dropped from the list of nominees on each succeeding ballot, provided that the resultant number of remaining nominees be never less than one more than the number of persons to be elected. If the Moderator deem it wise in view of a long list of nominees for a particular office, and there is no objection from the floor, he may declare that a larger number be dropped on the next ballot.

(2) That the Standing Rules of Synod, XIV, h (re. Nominating Committee) be amended by inserting the sentence:

"Presbyteries whose representatives' term on the Nominating Committee of Synod expires, may send in nominations to the chairman to replace the member whose term has expired."

### **ACTION**

Synod approved the recommended changes.

A further motion was made and passed to express our appreciation for the work of the retiring chairman and the committee members.

## **SYNOD TREASURER'S REPORT**

Dr. Charles W. Donaldson presented the following report to Synod:

## Fathers and Brethren:

It has been encouraging this past year to see an increase of about 9% in the support for Synod expenses coming from churches. Eighty churches, representing about half the total number of churches and missions in the denomination, contributed to the general fund in 1975-76, an increase from seventy-seven in 1974-75. Sixteen churches gave this past year which had not the previous year. On the other hand, thirteen churches which contributed in 1974-75 did not in 1975-76. At least seven additional churches have given at some time in the past, but have not given in the last two years.

While support from churches increased, total receipts decreased, largely as a result of a smaller number of registrants at the 153rd Synod (the 152nd Synod was the special Bicentennial Synod). For the third year in a row, disbursements exceeded receipts, so that the Synod general fund now finds itself in the position of being technically bankrupt. Without the help of a generous loan from one of our churches, we would not have been able to pay all of our bills.

The largest increase in disbursements was for the work of Synod committees, with the Judicial Commission, Fraternal Relations, and Magazine committees receiving the largest amounts. Other expenses rose at a rather moderate rate.

The depleted state of Synod funds will probably mean we will be able to do very little in the way of helping to pay travel expenses of Synod commissioners unless income picks up considerably before Synod convenes. Your treasurer wishes to bring this serious matter to the attention of the commissioners, and remind them of the support guidelines recommended by the Administrative Committee: church support at \$1.00 per member per year, and \$10.00 per year support from ordained ministers not pastoring churches.

As was done this last year, we plan to write to all churches during the next year urging that they increase their financial support of the work of Synod.

Respectfully submitted,

Charles W. Donaldson

Treasurer of Synod

## STATEMENT OF FINANCIAL POSITION REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

	March 31, 1976	March 31 1975
<b>ASSETS</b>		
<b>CURRENT ASSETS</b>		
Cash	\$661.93	\$3,341.86
Inventory of forms and minutes	1,050.00	370.00
	<hr/>	<hr/>
	1,711.93	3,711.86
<b>FIXED ASSETS</b>		
Office Equipment	940.60	940.60
Less accumulated depreciation	420.00	280.00
	<hr/>	<hr/>

	520.60	660.60
	<u>520.60</u>	<u>660.60</u>
<b>TOTAL ASSETS</b>	<b>\$2,232.53</b>	<b>\$4,372.46</b>
	<u>2,232.53</u>	<u>4,372.46</u>
<b>LIABILITIES AND FUND BALANCES</b>		
<b>CURRENT LIABILITIES</b>		
Notes payable	\$500.00	\$153.00
Owed to Synod Trustees	1,500.00	1,500.00
	<u>2,000.00</u>	<u>1,653.00</u>
<b>FUND BALANCES</b>		
General (Deficit)	(106.40)	1,975.53
Ministerial Relief	338.93	743.93
	<u>232.53</u>	<u>2,719.46</u>
	<b>\$2,232.53</b>	<b>\$4,372.46</b>
	<u>2,232.53</u>	<u>4,372.46</u>

**STATEMENT OF RECEIPTS, DISBURSEMENTS,  
AND FUND BALANCES—GENERAL FUND  
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD  
FOR THE YEAR ENDED MARCH 31, 1976**

**RECEIPTS**

Synod Income:		
Registrations	\$1,200.00	
Offerings	620.32	\$1,820.32
	<u>1,820.32</u>	
Support:		
Churches	10,635.64	
Agencies	1,112.04	
Individuals	552.71	12,300.39
	<u>12,300.39</u>	
Sale of minutes and forms		315.65
Miscellaneous		49.40
		<u>365.05</u>
<b>TOTAL RECEIPTS</b>		<b>\$14,485.76</b>
		<u>14,485.76</u>

**DISBURSEMENTS**

Synod expenses:		
Arrangements	\$1,373.81	
Clerical help	258.00	
Assistant clerk	150.00	
Treasurer	150.00	
Travel expenses	2,003.15	\$3,934.96
	<u>3,934.96</u>	

Stated Clerk:		
Salary	2,600.00	
Office rental	850.00	
Office expenses	734.59	
Clerical help	787.25	4,971.84
		<hr/>

Miscellaneous administrative expenses:		
Travel—Stated clerk	558.90	
Travel—Administrative Committee	404.77	
Treasurer's expenses	129.66	
Archivist's expenses	250.00	1,343.33
		<hr/>

Printing and mailing minutes 3,117.31

Committees:		
Fraternal relations	727.52	
Magazine	700.00	
Judicial commission	771.32	
Licensure and ordination (study)	11.20	
Elders (study)	50.00	
Holy Spirit (study)	270.28	
Deacons (study)	74.73	2,605.05
		<hr/>

Other expenses:		
Synod directory (CTI)	400.00	
NAPARC Assessment	35.20	
Supplies	20.00	
Depreciation	140.00	595.20
		<hr/>

TOTAL DISBURSEMENTS \$16,567.69

EXCESS OF DISBURSEMENTS OVER RECEIPTS (2,081.93)

FUND BALANCE—April 1, 1975 1,975.53

FUND BALANCE—March 31, 1976 \$(106.40)

**ACTION**

Synod approved the report.

**ADMINISTRATIVE COMMITTEE REPORT (continued)**

Dr. Gilchrist presented the following additional report as secretary of the committee:

“The 154th General Synod referred the matter of the proposed budget for Synod back to the Administrative Committee to review the item of travel expenditures for other committees. The committee hereby reports that:

(1) It has instructed the treasurer of Synod to limit expenditures for each study committee to \$300 for the year. If a special committee might need additional funding, they may request the Administrative Committee to auth-

orize such increase according to available funds and based on justification presented by the chairman of the special committee.

(2) It is advising each chairman of a special committee to plan on one long meeting per year.

(3) It is advising Synod that the Administrative Committee is considering recommending that Synod limit the number of study committees.

**RECOMMENDATIONS:**

(1) That the Administrative Committee consider the following amendment to the Standing Rules XIII,1, last sentence: "The by-laws of any agency erected by Synod shall be approved by the General Synod. Changes in the by-laws shall be reported in writing to the next annual General Synod."

(2) That the expenditures for other committees be increase by \$600 and as a corollary that revenues from churches be increased by \$300 and from Synod offerings by \$300.

**ACTION**

Synod adopted recommendation (1) and the proposed budget which now reads as follows:

**SYNOD BUDGET**

**REVENUE**

Church Support	\$13,300.00
Agency Support	1,100.00
Individual Support	600.00
Ministerial Relief	
Synod Registrations	1,800.00
Synod Offerings	900.00
Sales of Forms and Minutes	300.00
Chplaincy Committee (Designated Gifts)	500.00
	<hr/>
	18,500.00

**EXPENDITURES**

Synod Arrangements	\$1,200.00
Synod Clerical Help	200.00
Assistant Clerk Honorarium	150.00
Commissioners' Travel	2,000.00
Fraternal Delegates and Guests	300.00
Stated Clerk Salary	2,700.00
Secretary to Stated Clerk	750.00
Office Rental	1,050.00
Office Expenses	650.00
Treasurer's Honorarium	150.00
Treasurer's Expenses	150.00
Archivist's Expenses	250.00

Travel: Administrative Committee, Stated Clerk	1,200.00
Printing and Mailing Minutes	4,000.00
Synod Directory (CTI)	400.00
Fraternal Relations Committee	750.00
Chaplaincy Committee	500.00
Other Committees	2,000.00
Ministerial Relief	
Miscellaneous	100.00
	<hr/>
	18,500

It was moved that the Administrative Committee bring to the 155th General Synod their recommendation as to the status of our *Form of Government Committee*: more particularly whether that committee should be continued with the status of a temporary committee or whether it should be restructured to a permanent committee constituted in classes as our agencies and service committees. This was passed.

Another motion, which was presented by Dr. Franklin S. Dyrness, lost. It reads: "Due to the ever increasing pressure of Synod business, the Administrative Committee continue to arrange for annual written reports for all our agencies and committees, but that it arrange that many or all of the reports made on the floor of Synod be given on a biannual basis, thus to enable more careful and thorough consideration of all business that comes before the Synod."

## ATTENDANCE AND EXPENSE COMMITTEE

Dr. Charles Donaldson presented the following recommendations as the report of the Attendance and Expense Committee:

(1) That excuses for absence from Synod be granted to the following certified commissioners:

- CA Ben Short, Brenton Smith
- MW Max Belz, Robert Reymond, Robert Wildeman, Jr.
- NE Howard Grup
- PNW James Hanson
- PI John Taylor
- SO William Alling

Many certified commissioners do not request excused absence. We would urge presbytery clerks (a) not to certify elders, ruling or teaching, who cannot reasonably be expected to attend Synod, and (b) to inform all certified commissioners that they will need to be excused if they do not attend Synod.

(2) That excuses for early departure from Synod be granted to the following:

- FL Darrell Harris
- IL Harold Stigers
- MINI Edward Steele
- MW David Gardner, Robert G. Rayburn

NE Arthur Kay  
PH Charles Richardson  
RM Harold Larsen, William McNutt, Terry Nixon  
SE Clarence A. Lutz, Mark Evans, Werner Mietling, David Alexander,  
Richard Tevebaugh  
SO Robert H. Cox  
SW Kyle Thurman

(3) That Synod grant 54% of amount requested for travel expense by "commissioners who as individuals, or whose churches, or whose agencies support the administrative fund of Synod and send their statistical reports to Synod."

(4) That Synod grant 45% of amount requested for travel expense by commissioners who do not meet requirements as given above.

Twenty-six requests were received for reimbursements from the following:

CA Jack Buckley  
DMV William Kirwan  
FL Stephen Bradford  
GP Robert Wildeman, Sr.  
IL Wyatt George, Ross Graham, J. Barton Payne  
MINI F. Seth Dyrness, Jr.  
MW William S. Barker, Thomas H. Egbert, Ronald Freiwald, Harold Kennedy, David Linden  
NE E. Wygant Smith  
PNW George Ackley, Douglas Lee, Stephen Leonard, J. Claire Martin, William McColley, Philip Whitener, W. Hurvey Woodson  
PH Charles Richardson  
PI Thomas Troxell  
RM John Pickett  
SO James Hurley, Richard Watt

Respectfully submitted,  
Charles Donaldson, Chairman  
Douglas Lee  
Clifford McIntyre  
Lee Perry

### ***ACTION***

All the recommendations of the committee were adopted by Synod.

### **WOMEN'S SYNODICAL SOCIETY REPORT**

Mrs. Roger W. Hunt, president of the society, presented the following report for inclusion in the minutes:

## Fathers and Brethren:

The 27th annual meeting of the Women's Synodical Society of the RPCES met on Saturday, May 26, 1976 from 9:00 a.m.-3:00 p.m. at Glen Eyrie, Colorado Springs, Colo., with 100 ladies in attendance. All but 2 presbyteries were represented.

The theme for the program was "Covenant Children" which was presented by five topics—

- Worship—Dr. Joy Gardner
- Moral Influence—Mrs. Linnea Pett
- Family Devotions—Mrs. Joyce Rogers
- Arts—Mrs. Nan Kern
- Education—Mrs. Sharon Scott

Reports of the Standing Committees were given—Fellowship, Missions, Education. A slide presentation of the churches in the Great Plains Presbytery was presented on Monday, May 24.

The Society voted to continue publishing the newsletter, "The Informer," for another year but to have subscription for \$1.00. The next issue will be sent to every church as usual with an opportunity for all ladies to subscribe who are interested.

The following officers were elected: Vice President, Mrs. Wyatt George, Carbondale, IL; Recording Secretary, Mrs. Evans Brown, Maple Glen, PA; Fellowship Chairman, Mrs. Arthur Scott, Colorado Springs, CO; Education Chairman, Mrs. Norman McCall, Decatur, GA. They were installed by the Rev. Paul Alexander, retiring Moderator of Synod, but only two of the newly elected officers were present.

The Treasurer's Report showed a balance on hand as of 5-15-76 to be \$91.73. An offering of \$203.00 was received.

The president of Synodical included the following remarks in her report:

1. Pray for your Synodical leaders. Pray that each leader will be able to do her responsibility well and efficiently.
2. Pray for the Nominating Committee in securing a slate for next year's officers to be elected in 1977.
3. Support Synodical with at least one gift a year from your local society and/or presbyterial.
4. Be informed about the Women's Synodical Society.
5. Be informed about all the agencies of the RPCES.
6. Be informed about Synod.
7. Ask God to show you what you can do to fulfill the purpose of the Women's Synodical Society.

A Blue Spruce luncheon was served in the Glen Eyrie Castle with 175 in attendance. Entertainment was provided by the host church, Village Seven Presbyterian Church.

During the week of Synod, tours were provided by the Evangelical Presbyterian Church of the area.

A Seminar—"Covenant Children in the Manse and Mission Field"—was given with preachers' kids and missionaries' kids and mothers taking part.

I would like to thank the men of Synod for their prayerful support.

Mrs. Roger Hunt  
President

## RESOLUTIONS COMMITTEE REPORT

The Rev. Mr. Richard Watt read the following resolutions for adoption by the Synod:

(1) INASMUCH as our esteemed father and brother John M. L. Young has been representing our denomination in his travels through the Far East, and

WHEREAS our denomination has a long standing and close relationship with the evangelical Presbyterians in Korea

BE IT RESOLVED that the 154th General Synod of the RPCES send hearty fraternal greetings to the Koryu-pa and Hop-dong Korean denominations, to be delivered at their annual Synods this summer.

(2) WHEREAS the Synod of the RPCES has taken a clear stand on the issue of abortion, and

WHEREAS this scourge continues to destroy God's image-bearers and to pollute the land, and

WHEREAS Sen. Mark O. Hatfield, an evangelical Congressman from Oregon, has introduced a bill to overturn the 1973 Supreme Court decision favoring abortion,

BE IT RESOLVED that the Clerk (with assistance from the Resolutions Committee) send the abortion recommendation (as amended at Synod, 1975) to the platform committees and the major presidential candidates of the two political parties, and to Sen. Hatfield; and also that the commissioners be urged to send the recommendation to the legislators of their respective states.

(3) WHEREAS the 154th General Synod of the RPCES has had the privilege of meeting in a place which proclaims the mighty works of God both in creation and providence, and

WHEREAS the direction and staff have been instant in season and out in answering requests, providing personal courtesies, and giving at all times swift and gracious service, and

WHEREAS the meals have been sometimes lavish and always nourishing and beautifully served,

BE IT THEREFORE RESOLVED that the commissioners of the 154th General Synod of the RPCES express their sincere thanks to Mr. Russ Reid, Director of Glen Eyrie, and to Mr. Len Froisland, Conference Coordinator of Glen Eyrie, and to their efficient staff, with a round of applause, if not an ovation.

(4) The 154th General Synod of the RPCES wishes to thank the Rev. William Leonard Jr. and the members of the Village Seven Presbyterian Church

for the hospitality extended to the commissioners and their friends attending the services on Sunday, May 23, 1976, and for transportation provided by Mr. Richard Melbiess, chairman, and the Cragmoor Christian Reformed Church for the loan of their buses.

(5) The 154th General Synod of the RPCES wishes to thank the Rev. Arthur Scott, the Rev. James Perry, and members of Evangelical Presbyterian Church for the hospitality extended the commissioners and their friends attending the services and for necessary transportation provided by Mr. George Van Zyl, chairman, and the Cragmoor Christian Reformed Church for the loan of its buses on Sunday, May 23, 1976.

(6) The 154th General Synod of the RPCES wishes to thank the Rev. James Singleton and members for the hospitality extended on Sunday, May 23, 1976, to the commissioners and their friends attending the Sunday services at the Wheat Ridge Covenant Reformed Presbyterian Church.

(7) The 154th General Synod of the RPCES declares its appreciation to Dr. Paul Gilchrist for his excellent, dedicated work as Stated Clerk and parliamentarian. We also acknowledge a debt of gratitude to our moderator, Robert Auffarth, and vice-moderator, Charles Holliday, along with assistant clerk, William Wolfgang. We also wish to express our appreciation to Mrs. Paul Gilchrist for her indefatigable labors throughout Synod. Without the aid of these people, our sederunts would have been without form and void. As it was, however, all was done decently and in order, to the glory of our Lord and in the intelligent pursuit of His Spirit's guidance.

(8) The 154th General Synod of the RPCES expresses its appreciation for the work of the Administrative Committee, made up of Paul Alexander, Samuel Ward, James Orders, Paul Gilchrist, William Leonard, Marion Barnes, Frank Crane, Arthur Kay, Donald MacNair, Nelson Malkus, and Robert Rayburn. The committee provided an indispensable service in faithfully preparing arrangements for this Synod. We also appreciate the creative concern to deal adequately with the substantial issues treated in the study committee reports, by scheduling discussion sessions early in the docket. For these and other duties performed which contributed to a productive Synod we are sincerely grateful.

Respectfully submitted,  
Richard Watt, Chairman  
Richard Mercer  
Glenn Parkinson  
Render Caines  
Wygant Smith

#### *ACTION*

All the above resolutions were adopted by Synod.

## FINAL ROLL CALL

The Stated Clerk circulated attendance sheets among the brethren. The attendance is recorded in these minutes on pages 6-8.

## MINUTES APPROVED

The minutes of Tuesday afternoon, Wednesday, and part of Thursday morning were distributed and approved. The Stated Clerk read the minutes for the remainder of Synod. These were approved as read.

## ADJOURNMENT

On motion, Synod adjourned. The moderator, The Rev. Mr. Auffarth, read the following dissolution statement:

“By virtue of the authority delegated to me, by the Church, let this Synod be dissolved, and I do hereby dissolve it, and require another Synod the members of which shall be chosen as provided in our Form of Government, to meet at Lookout Mountain, Tennessee on the twentieth day of May, A.D. 1977.”

The commissioners then joined in singing Psalm 133. Mr. Auffarth pronounced the benediction at 12:30 p.m.

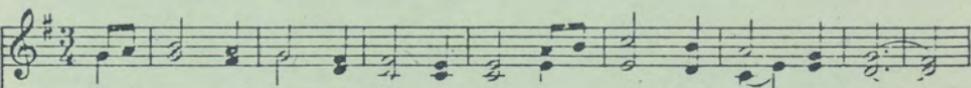
Respectfully,



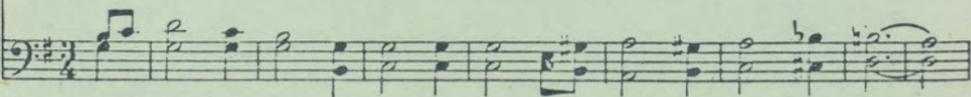
Paul R. Gilchrist  
Stated Clerk of Synod

## PSALM 133

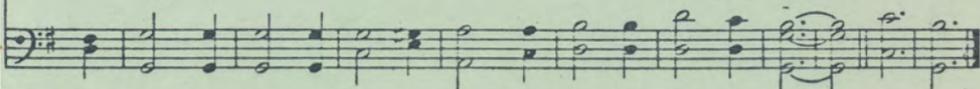
MANOAH C. M.



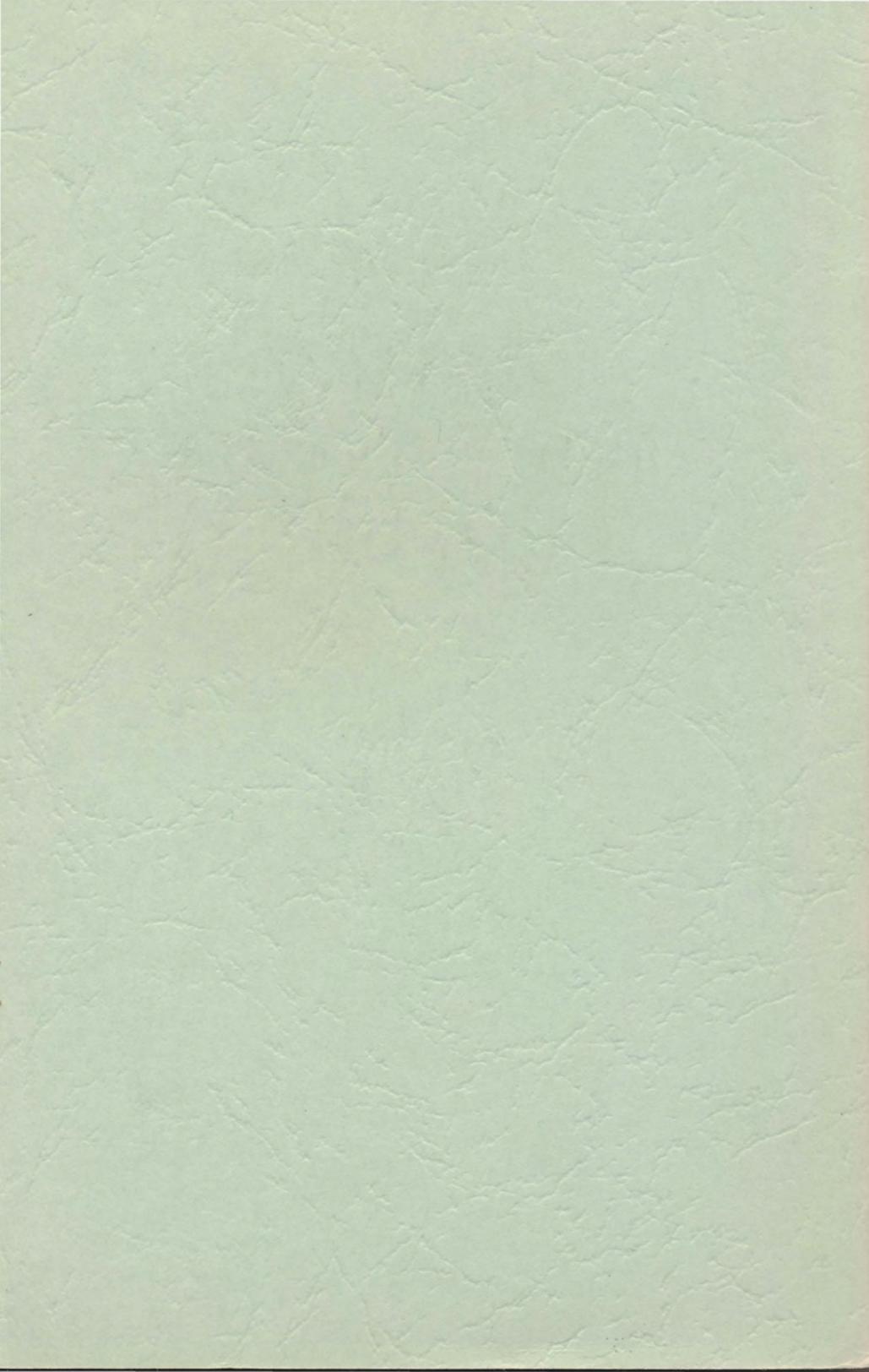
1. Be - hold how good a thing it is, And how be - com - ing well
2. Like pre - cious oint - ment on the head, That down the beard did flow,
3. As Her - mon's dew, the dew that doth On Zi - on's hill des - cend;



To - geth - er such as breth - ren are In uni - ty to dwell.  
Ev'n Aar - on's beard and to the skirts Did of his gar - ments go.  
For there the bless - ing God com - mands, Life that shall nev - er end.



*May be sung to the tune of "Ballerna," "Martyrdom," "Avondale." or  
"Alas! and did my saviour bleed"*





	AVERAGE ATTENDANCE											MEMBERSHIP CHANGES						FINANCES										
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	Increases			Decreases			General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided	Pension Plan	Hospitalization	Social Security		
													D. V. B. S.	Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismissal	Death									Ordination	Dropped from roll
Liberty Reformed Presbyterian Randallstown, MD	231	88	116	9	7	7	9	280	90	20	183				1	1	39480	10400	10900	60780	N	Y	Y	Y	N			
Timonium Presbyterian Timonium, MD	471	118	255	9	6	7	1	6	426	146	52	262	171	14	35	43		1	10	61594	233944	39455	334993	N	Y	Y	Y	
Evangelical Presbyterian Chesapeake, VA	187	32	55	3	5	2	2	3	120	35	15	120	100	2	1			9	25189	9783	4559	39531	Y	Y	Y	Y		
Munson Hill Presbyterian Falls Church, VA	151	35	85	7	6			146	45	25	67	20			4	6	1		41442	5517	15170	62129	Y	N	Y	N		
Calvary Presbyterian Hampton, VA	50	29	28	2	1		2	1	70	35	20	48	95	7	5	8	2		14000		1000	15000	Y	Y	Y	Y		
Grace Presbyterian Lexington, VA	30		12	3	1	1		40	20	9	38	20						7	15456		423	15879	Y	Y	Y	Y		
McLean Presbyterian McLean, VA	220	69	100	8	8		7	3	240	100	15	126	58	26	17	4	3		35071	37541	18000	90612	Y	Y	N	Y		
Stony Point Reformed Presbyterian Richmond, VA	92	32	56	3	4		6	2	160	25		112		2	6	18	4		22461	6000	9864	38325	N	Y	Y	N		
Westminster Reformed Presbyterian Suffolk, VA	86	10	46	4	4			1	68	7		40			2			1	25000	4650	1450	31100	N	Y	Y	Y		
<b>TOTALS</b>	<b>3441</b>	<b>1127</b>	<b>1782</b>	<b>96</b>	<b>107</b>	<b>18</b>	<b>42</b>	<b>45</b>	<b>3437</b>	<b>1499</b>	<b>396</b>	<b>2524</b>	<b>1299</b>	<b>161</b>	<b>134</b>	<b>95</b>	<b>44</b>	<b>21</b>	<b>6</b>	<b>67</b>	<b>706249</b>	<b>478347</b>	<b>244032</b>	<b>1428628</b>				
<b>FLORIDA PRESBYTERY</b>																												
First Reformed Presbyterian Bradenton, FL	39	2	28	3				1	80	30	15	5			2	1	1		12000		425	12425	N	N	Y	N		
Westminster Presbyterian* Fort Walton Beach, FL	137	27	90	5	10				132	48	14	105							19241	4926	2062	26229						
Immanuel Evangelical Presbyterian Goldenrod, FL	59	18	32	3	3			2	90	36	16	80	84	1	6		2		22	26883		1830	28713	Y	Y	Y	Y	
Covenant Presbyterian Lakeland, FL	421		229	9	12			1	332	147	50	252	130			8	4	4	1	66640	11425	29668	107733	Y	N	Y	N	

Covenant Presbyterian Naples, FL	150	42	75	8	7		2	182	94		85	106	7	12		3	16	41498	5160	7770	54427	Y	Y	Y	N			
Grace Presbyterian Pinellas Park, FL	44	31	29	3	3	1		4	45	17		47	35		3	3	2	1	5	13988		501	14489	N	Y	Y	N	
Faith Presbyterian Sarasota, FL	121	30	74	4	5	2		140	35	25	70			3	1	7	3	9	34780		4466	39246	Y	Y	Y	N		
Calvary Presbyterian Tampa, FL	135	40	47	7	5		3	4	70	20	10	50		1	2		1	3		18605	4000	2225	24830	Y	Y	N	Y	
First Presbyterian North Port Charlotte, Venice, FL	69	2	28	7	4			1	87	27	20	32	37		6			2		15522	1366	847	17735	Y	Y	Y	Y	
First Evangelical Presbyterian Grand Cayman, B.W.I.	44	66	31	3	3			49	92	31	92	54						1	11013	9289	1167	21469	Y	N	N	N	N	
TOTALS	1219	258	663	52	52	3	5	13	1207	546	181	818	446	9	34	13	17	16	54	260170	36166	50961	347296					

*GREAT PLAINS PRESBYTERY*

Reformed Presbyterian* Lemmon, SD	58	15	35	2	2															4880		1760	6640					
Reformed Presbyterian Underwood, ND	40		10	3	2			40	25	15	30									8792	2050	3346	14188	Y	N	N	N	
Reformed Presbyterian Dodge, ND	18		18	2	2			43		9	25									6075	3787	300	10162	Y	N	N	N	N
TOTALS	116	15	63	7	6			83	25	24	55									19747	5837	5406	30990					

*ILLIANA PRESBYTERY*

Westminster Presbyterian Alton, IL	55	22	25	3		3		50	21	15	36	15	3		1				8	17550		2362	19912	N	Y	Y	N	
Evangelical Presbyterian Carbondale, IL	33	24	22	2		2		90	25	5	50			1	10	2	5			17040	1450	1210	19700	N	Y	Y	N	
Grandcote Reformed Presbyterian Coulterville, IL	209	33	110	6		5	4	111	44	15	82	44	7	1		2	1		2	24690		6000	30690	Y	Y	N	N	
Faith Bible Presbyterian Cutler, IL	38	5	25	3				40	15	9	35	35	7	2					2	9063		828	9891	Y	Y	Y	N	
Bethel Reformed Presbyterian Sparta, IL	136		81	6		7	2	105	43	15	84	52	1		2	2	4			22420		5489	27909	Y	Y	N	Y	
Concord Presbyterian (M) Waterloo, IL	32	1	16			3	2	3	90		30	50		8						30000			30000	N	Y	Y	N	

## AVERAGE ATTENDANCE

## MEMBERSHIP CHANGES

## FINANCES

	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	MEMBERSHIP CHANGES					General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided	Pension Plan	Hospitalization	Social Security						
													Increases		Decreases																
Westminster Presbyterian Vincennes, IN	31	20	17	2	1				46	23	10	32	53	1					14089		1441	15529	Y	N	Y	Y					
<b>TOTALS</b>	<b>534</b>	<b>105</b>	<b>296</b>	<b>22</b>	<b>1</b>	<b>20</b>	<b>4</b>	<b>7</b>	<b>532</b>	<b>171</b>	<b>99</b>	<b>369</b>	<b>199</b>	<b>28</b>	<b>13</b>	<b>5</b>	<b>9</b>	<b>5</b>	<b>12</b>	<b>134852</b>	<b>1450</b>	<b>17330</b>	<b>153631</b>								
<b>MICHIGAN-NORTHERN INDIANA PRESBYTERY</b>																															
First Bible Presbyterian * Indianapolis, IN	42	7	23	3															16172		2819	18992									
First Conservative Presbyterian * Indianapolis, IN	49		12	4		1													13137		1200	14337									
The First Reformed Presbyterian Indianapolis, IN	67	32	37	2	4		22	2	90	30	10	65	60		6		5		3	23982	15160	7029	46171	Y	Y	Y	Y	N			
Church of the Good Shepherd (M) * Valparaiso, IN	11	9	6				3																								
Westminster Presbyterian Muncie, IN	110	34	52	6	6	1	6	11	100	25		50	40	11	10	3	2	1	43780		5229	49009	Y	Y	Y	Y	N				
Christ Church Grand Rapids, MI	119	85	66	4	6		1	2	200	82		79	49		25				10	34307	1116	4370	39793	N	Y	Y	Y	N			
<b>TOTALS</b>	<b>398</b>	<b>167</b>	<b>196</b>	<b>19</b>	<b>16</b>	<b>5</b>	<b>9</b>	<b>15</b>	<b>390</b>	<b>137</b>	<b>10</b>	<b>194</b>	<b>149</b>	<b>11</b>	<b>41</b>	<b>3</b>	<b>7</b>	<b>1</b>	<b>13</b>	<b>131378</b>	<b>16276</b>	<b>20647</b>	<b>168302</b>								
<b>MIDWESTERN PRESBYTERY</b>																															
Westminster Presbyterian Elgin, IL	82	35	46	4	4				80	34	10	59		2		5	5		13	27109	8478	9320	44907	Y	N	Y	Y	N			
Reformed Presbyterian Hanna City, IL	142		35	6		3	2	140	75	50	141	120		2	1		7		7	31566	5439	6164	43169	Y	N	Y	Y	N			
Limestone Reformed Presbyterian Hanna City, IL	40	4	12	3		3	3	3	40	60	30	26	180	2				1		8000		2700	10700	N	N	N	N	N			
Indian Creek Reformed Presbyterian * Cedar Rapids, IA	26	6	10	1	1															8300		490	8790	N	N	N	N	N			

Bible Presbyterian Walker, IA	59		28	4				1	75	70	65	75		6		3		6	1631		8161	9792	Y	N	Y	Y			
Bethel Presbyterian Affton, MO	44	17	31	2	1			1	75	70	65	75		6		1		6	14307	842	3073	18222	Y	Y	Y	Y			
Glen Ridge Reformed Presbyterian Chesterfield, MO	66	47	31	5	2		1	3	72	50		64		7	10		8	2	22870	1144	6164	30178	Y	N	N	N			
Lafayette Presbyterian Ellisville, MO	41	14	22	3	3			1	67	45	15	53		42	1	11	7		18249		1235	19484	Y	Y	Y	N			
Hazelwood Reformed Presbyterian Hazelwood, MO	121	44	67	6	4			2	103	50		66		30		6	1	2	1	3	29037	1747	5765	36549	Y	Y	Y	N	
Covenant Presbyterian St. Louis, MO	508	247	274	14	17		6	1	351	179	99	328		301	22	20	14	11	2	3	14	83608	20813	85465	189886	Y	Y	Y	N
Grace and Peace Fellowship St. Louis, MO	175	54	124	4			2	7	230		130	155		19	15	6	14		1		31033	1530	22229	54792	N	Y	Y	N	
Korean Presbyterian* St. Louis, MO	46	10	27	2		5														3700	800	180	4680	Y	N	N	N		
Olive Branch Presbyterian St. Louis, MO	35	13	20	3		8		1	50	12	10	33		35			6				13000				13000	N	N	N	N
Franklin Reformed Presbyterian (M) Villa Ridge, MO																													
Bible Presbyterian Merrill, WI	87	13	57	3	3	4	2	3	70	20	20	42		52	5		1	1			9238	1513	4291	15042	Y	N	Y	Y	
<b>TOTALS</b>	<b>1472</b>	<b>504</b>	<b>784</b>	<b>60</b>	<b>35</b>	<b>23</b>	<b>14</b>	<b>25</b>	<b>1278</b>	<b>595</b>	<b>427</b>	<b>1042</b>		<b>760</b>	<b>64</b>	<b>55</b>	<b>44</b>	<b>49</b>	<b>12</b>	<b>5</b>	<b>47</b>	<b>301648</b>	<b>42306</b>	<b>155237</b>	<b>499191</b>				

*NEW JERSEY PRESBYTERY*

Calvary Presbyterian Brick Town, NJ	63	31	35	2		3		3	65	28	15	70		100	6		5		3	23273	700	2586	26559	Y	Y	Y	Y	
Evangelical Presbyterian Camden, NJ	86	17	45	7	3			1	121	52	20	87		75			2		6	22848	5626	11602	40076	Y	Y	Y	Y	
Covenant Presbyterian Cherry Hill, NJ	267	30	85	8	6	8	1	9	231	122	30	175		85	8	4	11	18	1		46442		18761	65203	Y	Y	Y	Y
Koinonia Reformed Presbyterian (M) Delran, NJ	11	7	5						30		9	29		50		11	3				6567		280	6847	N	N	N	Y
Seaside Bible Seaside Heights, NJ	27		12			2			30	12	10	20									10882	57	313	11252	Y	Y	N	N
Evangelical Presbyterian Trenton, NJ	64	15	11	3	1			1	50	30	20	43		3		1	7				18354		1956	20310	Y	Y	Y	Y
Ventnor Presbyterian Ventnor, NJ	44	24	32	2	2	1	6	8	50	20	8	34		31	6	2	1		2		14002		2563	16565	Y	Y	Y	Y

	AVERAGE ATTENDANCE												MEMBERSHIP CHANGES					FINANCES													
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D.V.B.S.	Increases		Decreases			General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided	Pension Plan	Hospitalization	Social Security					
														Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismissal	Death									Ordination	Dropped from roll			
Evangelical Presbyterian Williamstown, NJ	28	14	15	2	3	1	1	45	23	10	57	100	1	1	2	2	13000		1846	14847	Y	Y	Y	N							
<b>TOTALS</b>	<b>590</b>	<b>138</b>	<b>240</b>	<b>24</b>	<b>15</b>	<b>15</b>	<b>7</b>	<b>23</b>	<b>622</b>	<b>287</b>	<b>122</b>	<b>515</b>	<b>441</b>	<b>24</b>	<b>17</b>	<b>17</b>	<b>30</b>	<b>7</b>	<b>2</b>	<b>7</b>	<b>155368</b>	<b>6383</b>	<b>39907</b>	<b>201659</b>							
<b>NORTHEAST PRESBYTERY</b>																															
Covenant Reformed Presbyterian Newcastle, New Brunswick, Canada	21	13	18	2			1	20		6	12					1	1	19820	75	569	20464	Y	Y	N	N						
Westminster Presbyterian Sydney, Nova Scotia, Canada	59	30	54	4				90	70	30	30	80	1					13	18172	12243	9025	39440	N	N	N	N					
Presbyterian Church of Coventry (M) Coventry, CT																															
The Presbyterian Church* Manchester, CT	115	54	75	7	6														27761	4887	6809	39457	Y	Y	N	N					
Grace Reformed Presbyterian Ballston Spa, NY	33	13	15	2			4	30	25	30	45		12						9430	135	236	9800	Y	Y	Y	Y					
Reformed Presbyterian* Duanesburg, NY	100	56	53	4	3														37576	6174	31296	75046	Y	Y	Y	Y					
Covenant Presbyterian Johnstown, NY	82	20	20	3				40	15	6	30	25				6	2	14235	718	2385	17338	Y	Y	Y	Y						
Westminster Presbyterian Newburgh, NY	79	23	61	6	2	2	2	1	74	18	9	49	2		1	2	4	16000	36034	4268	56302	Y	N	Y	N						
<b>TOTALS</b>	<b>489</b>	<b>209</b>	<b>296</b>	<b>28</b>	<b>11</b>	<b>2</b>	<b>2</b>	<b>6</b>	<b>254</b>	<b>128</b>	<b>81</b>	<b>166</b>	<b>105</b>	<b>15</b>		<b>1</b>	<b>9</b>	<b>20</b>	<b>142994</b>	<b>60266</b>	<b>54588</b>	<b>257847</b>									
<b>PACIFIC NORTHWEST PRESBYTERY</b>																															
Glenmore Reformed Presbyterian Calgary, Alberta, Canada	41	10	18	3	3	2		70	25	15	30		5	3	3	6			21724		922	22646	N	Y	Y	Y					
Crestwood Presbyterian Edmonton, Alberta, Canada	58	19	27	1	1	3	6	3	65	30	15	30	4	1	2			2	17929	4909	5593	28432	Y	N	Y	Y					

Alderwood Presbyterian Alderwood Manor, WA	55	20	45	3	6			2	50	17	6	45	76	4				15783	2779	18562	N	N	Y	N			
First Reformed Presbyterian Bellingham, WA	52		37	5	3		3	2	55	20	7	23	30	8	1			13500	5500	550	19550	N		Y	Y		
Westminster Evangelical Presbyterian Everett, WA	253	60	165	8	7	8	6	2	200	60	20	127	65	10	2	2	6	1	43	38199		10882	49082	Y	Y	Y	Y
Covenant Presbyterian Issaquah, WA	98	41	67	4	6				78	25	20	46	55	1	2	1		1	19980	14570	5355	39905	Y	Y	Y	Y	
First Evangelical Presbyterian Seattle, WA	126	25	41	5	3		1	3	60	35	12	50			1	2	2	2	8	14656	5607	20239	40402	Y	Y	Y	Y
Highline Reformed Presbyterian Seattle, WA	32	12	14	4	3				30			35			4				10385		2105	12490	N	Y	Y	N	
Faith Evangelical Presbyterian Tacoma, WA	315	52	170	12	14	12	4	6	188	60	25	100	80	12		1	3	4	64309	2000	13409	79718	N	N	Y	Y	
TOTALS	1026	239	584	45	46	23	22	18	796	272	120	486	306	44	14	11	17	8	53	216365	32586	61834	310785				

*PHILADELPHIA PRESBYTERY*

Reformed Presbyterian Boothwyn, PA	233	80	157	7	6	10		4	184	72	40	166	68	23			6	1	39780	2600	8320	50700	Y	Y	Y	Y	
New Covenant Fellowship Camp Hill, PA	37	22	19	2	1	1	2	4	52		10	35		4	7		1		2	15113		870	15983	N	N	N	N
Covenant Presbyterian Glen Mills, PA	50	18	27	3	2	1		2	55	25	9	41	86		1	2			16530	1803	3373	21706	Y	Y	Y	N	
Beechwood Reformed Presbyterian Havertown, PA	50	7	17	2		1			38	22	9	32	47	4			3	1	9735	1160	3115	14010	N	Y	N	Y	
Reformed Presbyterian King of Prussia, PA	23	8	10	1		2	1	35	10	10	32		1	3	4				11632		109	11741	Y	Y	N	N	
Westminster Presbyterian Lancaster, PA	239	64	125	12	12			3	269	79	51	176	72	3	13		8	1	16	54926	30402	32959	118287	N	Y	Y	N
Lansdale Presbyterian Lansdale, PA	96	84	43	5	3	3		3	125	45	15	85	85	8			5	1	28030	6000	17057	51085	N	Y	Y	Y	
Evangelical Presbyterian Levittown, PA	151	50	94	5	5	17		5	188	109	50	150	80	11	2		8	1	5	43335	7865	22426	73626	Y	Y	Y	Y
Calvary Presbyterian Media, PA	114	7	71	5	1	4			85	30	15	50	50	2			2	1	32021	9662	4	2	46195	Y	Y	Y	Y
Christ Reformed Presbyterian Oreland, PA	6	34	35	4	3		1	3	190	85	18	73	73	3	6	5	1	1	7	25008	2484	6869	34360	N	Y	Y	N
Third Reformed Presbyterian Philadelphia, PA	197	125	131	8	2	6	4	5	170	65	20	100	90	10	4	11	7	2	25	32109		6672	38782	N	Y	Y	Y

	AVERAGE ATTENDANCE											MEMBERSHIP CHANGES						FINANCES											
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													D. V.B.S.	Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismissal	Death									Ordination	Dropped from roll	
Fifth Reformed Presbyterian Philadelphia, PA	70	4		2		4		35				40				1	1		10300		6202	16502	N	N	N	N	N		
Faith Reformed Presbyterian Quarryville, PA	90	19	52	5		5	2	142	80	55			1	3	2		1		25906		18730	44636	Y	Y	Y	Y	N		
Calvary Presbyterian* Warminster, PA	61	48	30	2	2	4													20750	1890	1002	23642							
Calvary Presbyterian Willow Grove, PA	534	352	215	11	13	10	4	360	115	50	235		95	7	7	4	1	4	2	78835	53358	31419	163612	Y	Y	Y	Y	Y	
TOTALS	2011	922	1026	74	50	49	26	361928	737	352	1215		746	74	46	28	43	15	2	55	444010	117224	163635	724869					
<b>PITTSBURGH PRESBYTERY</b>																													
Reformed Presbyterian (M) Cambridge, Ontario, Canada								14												3775		501	4276	N	N	N	N	N	
The Trinity Presbyterian Columbus, OH	45	13	25	3	3			41	17	8	28		60		2					16559	280	92	16931						
Immanuel Presbyterian Poland, OH	174	42	80	6	8	8	1	110	75	20	52		95		6	4	5			24026	8889	6041	38956	Y	Y	Y	Y	Y	
Robinwood Reformed Presbyterian Youngstown, OH	98	12	41	4	5			7	80	30	12	62	65		9			3		21182	490	3653	25325	Y	Y	Y	Y	Y	
Chapel Reformed Presbyterian Beaver, PA	100	55	52	3	3	3	11	70	22	22	58		67	1	4			1	5	11904	409	3659	15972	Y	Y	Y	Y	Y	
Christ Presbyterian* Beaver Falls, PA	63	19	28	3																19519	1436	4044	24999	N	Y	Y	Y	N	
Darlington Reformed Presbyterian Darlington, PA	95	6	50	5		2	2	4	10	4	30							1			2131	2131	Y	Y	Y	Y	Y		
View Crest Community Eighty-Four, PA	79	37	47	2	2		1	4	74	34	11	45		8				1	6	13436		3264	16700	Y	Y	Y	Y	Y	
Bible Presbyterian Enon Valley, PA	112	17	70	6		1	2	105	28	11	85		65		1	4		2		14465		3268	17734	Y	Y	Y	Y	Y	

Rocky Springs Reformed Presbyterian Harrisville, PA	43	35	28	3		1		50	14		42	32	9					8268		1194	9462	Y	Y	N	N			
Fairview Reformed Presbyterian Industry, PA	88	19	40	4		6	3	6	68	22	12	67	68	6	3		2	16495	551	6252	23298	Y	Y	Y	Y			
Reformed Presbyterian Kittanning, PA	71	26	21	4	5			4	55	15	10	50	75	2	2	4	1	18	14000	255	2200	16455	N	Y	Y	Y		
Maranatha Reformed Presbyterian Murrysville, PA	62	18	30	3	3			91	39	10	73	40	3	6	3	5			17708	5763	4673	28144	N	Y	Y	Y		
Christ Reformed Presbyterian* New Castle, PA	58	28	22	3															12394		1224	13618	N	N	Y	N		
Calvin Presbyterian North Huntingdon, PA	89	35	40	4	3			64	22	50	51	55					1		16538	2313	5292	24143	Y	Y	Y	Y		
First Reformed Presbyterian Pittsburgh, PA	357	91	182	9	12	9		8	242	93	30	170	196	16	6	9	3	2	2	58731	31484	24943	115158	N	Y	Y	Y	
TOTALS	1534	453	756	62	44	29	6	45	1109	421	200	813	818	45	33	17	23	11	3	34	269000	51870	72431	392201				

*ROCKY MOUNTAIN PRESBYTERY*

Hope Presbyterian (M) Phoenix, AZ	18	6	10	2		1	2	28		11	24	55	1	4	3		1	4	13200		240	13440	N	N	N	Y		
Emmanuel Fellowship Tucson, AZ	23	12	14	2		1	2	50	30		10	8	2	7	14				17000	250	750	18000	N	N	Y	Y		
Evangelical Presbyterian Colorado Springs, CO	302	273	152	9	13			1	278	116	11	194	275	11	2	4			58275		23900	82175	Y	Y	Y	Y		
Village Seven Presbyterian Colorado Springs, CO	322	184	156	8	23			7	11	300	120	75	230	450	30	31	31	8	1	2	127000		7200	134200	Y	Y	Y	Y
Covenant Reformed Presbyterian Wheat Ridge, CO	67	19	41	2	3			4	5	79	33	28	78	119	10	1	10	2		14	19553	1681	3316	24550	N	Y	Y	Y
Trinity Presbyterian Kearney, NE	76	16	45	4	4			73	40	25	50	35	2			2		6	15057	2016	8869	25942	Y	Y	Y	Y		
Westminster Presbyterian Alamogordo, NM	102	19	40	4		2	3	1	92	48	41	56	35	8	2	10	9		33	20586	1009	1905	23500	Y	Y	Y	N	
University Presbyterian* Las Cruces, NM	108	40	26	5	3	3													26800		4600	32400	Y	Y	Y	Y		
Covenant Presbyterian (M) Lander, WY	28	20	14			1		40	12	5	35	60	4						11676	2610	1156	15442	N	Y	Y	N		
TOTALS	1046	589	498	36	46	5	17	22	940	399	196	677	1037	68	45	70	23	3	3	57	309147	7566	51936	369649				



Trinity Presbyterian Wilmington, NC	38	16	20	3	1			44	27	17	32			5		9	26300	1371	3312	20983	N	Y	Y	Y	
First Reformed Presbyterian Anderson, SC	147	44	70	6	6		1	115	45	20	77	50		6	5		20760	15132	3377	39269	N	N	Y	N	
Reformed Presbyterian Charleston, SC	52	24	28	3	1	1	2	4	83	47	14	60	4	9	2	6	1	6	24000	1195	7434	32569	Y	N	N
St. Andrews Presbyterian Columbia, SC																									
Augusta Street Presbyterian Greenville, SC	224	15	76	8	8		1	103	50	25	91	59		3	2	6	3	40005	2000	8043	50048	Y	N	Y	Y
Mitchell Road Presbyterian Greenville, SC	535	182	256	9	9	10	18	395	234	99	397	212	29	53	14	4	1	20	93135	66971	49679	209784	N	Y	Y
Shannon Forest Presbyterian Greenville, SC	334	69	137	8	8	6	10	315	175	125	200	90	15	23	9	1	4	44680	58705	42278	145662	N	Y	Y	Y
Faith Presbyterian Myrtle Beach, SC	65	8	38	3	3			140	60	40	60	110	5		3			29884		11396	41280	Y	N	Y	N
Trinity Presbyterian* Spartanburg, SC	84	8	46	4	4			84	64	41	63							23290		7608	30898	Y	N	Y	Y
<b>TOTALS</b>	<b>2142</b>	<b>435</b>	<b>969</b>	<b>73</b>	<b>64</b>	<b>2</b>	<b>21</b>	<b>40</b>	<b>1787</b>	<b>917</b>	<b>469</b>	<b>1343</b>	<b>874</b>	<b>60</b>	<b>98</b>	<b>14</b>	<b>39</b>	<b>19</b>	<b>1</b>	<b>52</b>	<b>420012</b>	<b>172103</b>	<b>152289</b>	<b>744344</b>	

**SOUTHERN PRESBYTERY**

Covenant Presbyterian Auburn, AL	58	10	24	4	4	4	1	114	31	15	49	40	1	1	15	4		23264	1649	559	25472	Y	Y	Y	Y	
Reformed Presbyterian Fellowship (M) Birmingham, AL									18	10	10							6886		614	7500	N	N	N	N	
Reformed Presbyterian Huntsville, AL	149	59	46	7	5	4	3	175	80	30	85		10	6		7	1	8	48929		10376	59305	Y	Y	Y	Y
Reformed Presbyterian (M) Metairie (New Orleans), LA	16	3	9					30	12	10	29			16				9524	500	387	10411	N	N	Y	N	
Ryder Memorial Presbyterian Bluff City, TN	55	1	32	2		1	4	61	24	17	66	121	4	2			1	4228		37	1449	5714	N	N	N	N
Reformed Presbyterian Lookout Mountain, TN	210	79	81	8	9	1	7	350	300	60	135		8	5	19	13	1	3	23232	3441	25641	52314	N	Y	Y	N
Reformed Presbyterian Nashville, TN	22	18	13	2	1			37	31		43		1		1		1	12500		731	13231	N	N	N	Y	
Emmanuel Fellowship (M) Memphis, TN	23	9	17				6	27	15	12		10		5			1	3672	784	5030	9492	N	N	N	N	

	AVERAGE ATTENDANCE											MEMBERSHIP CHANGES							FINANCES									
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A. M. Worship	Sunday P. M. Worship	Midweek Prayer Meeting	Sunday School	Increases			Decreases				General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided	Pension Plan	Hospitalization	Social Security	
													D. V. B. S.	Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismission	Death	Ordination									Dropped from roll
First Reformed Presbyterian Memphis, TN	127	23	72	7	6		1	3	106	63	32	51		1	31		4	2		34502	457	11441	46400	Y	Y	Y	N	
TOTALS	660	202	294	30	25	5	10	20	918	566	186	458	171	25	66	34	29	5	1	12	166737	6868	56228	229839				
<i>SOUTHWEST PRESBYTERY</i>																												
First Presbyterian Minco, OK	7	13	54	4	2		2	1	43	26	15	45	46	4	3					15828	1876	6604	24308	Y	Y	Y	Y	
Calvary Presbyterian Stilwell, OK	32	2	17	3	1				27	28	15	22	53		1			1		5011		203	5214	N	N	N	N	
Christ Presbyterian Tulsa, OK	100	3	60	5	5		5	2	175	75	75	80	100	5	22		4			5	29562	17000	10068	56630	N	Y	Y	N
Westminster Presbyterian Bedford, TX	38	11	21	2	5			2	41	15	11	27	25		2		1		4	16225	925	571	17721	N	Y	Y	Y	
Town North Presbyterian * Richardson, TX	42	7	20	3	3				70	25	8	55								23670	11471	2863	38004	Y	Y	Y	Y	
Westminster Presbyterian Gainesville, TX	250	29	144	9	6	3	3	4	217	96	79	93	103	3	25		5		13	57066	8958	16791	82815	Y	N	Y	N	
Norman Reformed Fellowship (M) Norman, OK																												
TOTALS	539	65	316	26	22	3	10	9	573	265	203	322	327	12	51	2	4	7	22	147362	40230	37100	224692					

## SUMMARY BY PRESBYTERIES

	Ministers	Churches	Missions	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday, A. M. Worship	Sunday, P. M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismission	Death	Ordination	Dropped from roll	General Operating Budget	Capital Improvements	Beneficences	Total Receipts
California	16	4	0	187	93	108	9	16	2	5	5	236	110	86	155	97	16	3	3	7	1	16	73626	12255	11774	97655	
Delmarva	39	18	0	3441	1127	1782	96	107	18	42	45	3437	1499	396	2524	1299	161	134	95	44	21	6	67	706249	478347	244032	1428628
Florida	22	10		1219	258	663	52	52	3	5	13	1207	546	181	818	446	9	34	13	17	16	54	260170	36166	50961	347297	
Great Plains	6	3		116	15	63	7	6				83	25	24	55								19747	5837	5406	30990	
Illiana	18	6	1	534	105	296	22	1	20	4	7	532	171	99	369	199	28	13	5	9	5	12	134852	1450	17330	153632	
Michigan-N. Indiana	8	5	1	398	167	196	19	16	5	9	15	390	137	10	194	149	11	41	3	7	1	13	131378	16276	20647	168301	
Midwestern	49	14	1	1472	504	784	60	35	23	14	25	1278	595	427	1042	760	64	55	44	49	12	5	47	301648	42306	155237	499191
New Jersey	16	7	1	590	138	240	24	15	15	7	23	622	287	122	515	441	24	17	17	30	7	2	7	155368	6383	39907	201658
Northeast	19	7	1	489	209	296	28	11	2	2	6	254	128	81	166	105	15			1	9	20	142994	60266	54588	257848	
Pacific Northwest	16	9		1026	239	584	45	46	23	22	18	796	272	130	486	306	44	14	11	17	8	53	216365	32586	61834	310785	
Philadelphia	37	15		2011	922	1026	74	50	49	26	36	1928	737	352	1215	746	74	46	28	43	15	2	55	444010	117224	163635	724869
Pittsburgh	25	15	1	1534	453	756	62	44	29	6	45	1109	421	200	813	818	45	33	17	23	11	3	34	269000	51870	72431	393301
Rocky Mountain	16	7	2	1046	589	498	36	46	5	17	22	940	399	196	677	1037	68	45	70	23	3	3	57	309147	7566	51936	368649
Saharanpur	6	5	0	273	162																						
Southeast	23	14	2	2142	435	969	73	64	2	21	40	1787	917	469	1343	874	60	98	14	39	19	1	52	420012	172103	152289	744404
Southern	30	6	3	660	202	294	30	25	5	10	20	918	566	186	458	171	25	66	34	29	5	1	12	166737	6868	56228	229833
Southwest	13	6	0	539	65	316	26	22	3	10	9	573	265	203	322	327	12	51	2	4	7	22	147362	40230	37100	224692	
TOTALS	359	151	13	17677	5683	8871	663	556	204	200	329	16090	7075	3152	11152	7875	656	650	356	342	140	23	521	3,898,665	1,087,733	1,195,335	6,181,733

## COMPARATIVE STATISTICS

	<i>1974</i>	<i>1975</i>
Number of Churches	150	151
Number of Mission Churches	10	13
Number of Ministers	354	359
Number of Communicants	17,318	17,677
Number of Covenant Children	5,569	5,683
Total Membership	23,241	23,719
Total Giving	\$5,553,293	\$6,181,733
Percent for General Budget	58.1%	63.1%
Percent for Capital Expenditures	23.8%	17.6%
Percent for Benevolences	18.0%	19.3%
Per Capita Giving (Communicants)	\$323.47	\$342.74
Per Capita Giving (Total Membership)	\$240.85	\$260.62

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BOARD OF HOME MINISTRIES, 1330 Benjamin Ave. SE, Grand Rapids, MI 49506. Mr. Earl W. Witmer, Executive Director. Phone (616) 241-2752

CHRISTIAN TRAINING, INC., Box 505, Coventry, CT 06238. Rev. Arthur L. Kay, Executive Director. Phone (203) 742-7391.

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*(Italicized names are members of Presbytery)*

**CALIFORNIA PRESBYTERY** California, Nevada

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**Valley Presbyterian Church in Calabasas (Mission)**

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**Covenant Evangelical Presbyterian Church**

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Clerk of Session: Frank D. Snyder

Underwood, ND 58576 (701) 442-5579

**Reformed Presbyterian Church**

Box 158, Dodge, ND 58625

**Rev. Barry McWilliams** (Marianne)

Box 158, Dodge, ND 58625 (701) 846-4495

Stated Clerk: George L. Mattson

Route 1, Box 10, Golden Valley, ND 58541 (701) 983-5252

**OTHER MINISTERIAL MEMBERS:**

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Furlough: 1209 Aladdin Dr., Lookout Mountain, TN 37350

(Missionary, WPM)

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*Peterson, David P.* (Sandra Kay), Office of the Post Chaplain, 5th Special

Forces, Ft. Bragg, NC 28307 (Chaplain)

*Snyder, Lloyd C.*, 127 E. Main St., Rapid City, ND 57701

(Retired) (605) 343-3281

*Wildeman, Robert A., Sr.* (Eva), c/o Box 388, Lemmon, SD 57638

**ILLIANA PRESBYTERY** The state of Illinois to the northern boundaries of Calhoun, Greene, Macoupin, Montgomery, Shelby, Cumberland, and Clark counties, and the state of Indiana to the northern boundaries of Vigo, Clay, Owen, Morgan, Johnson, Shelby, Decatur, and Franklin counties.

**MODERATOR:** *Rev. J. Render Caines*  
RD 1, Sparta IL 62286 (618) 443-3179

**STATED CLERK:** *Mr. Glenn Baas*  
30 Vance Drive, Olney, IL 62450 (618) 393-7486

**Westminster Presbyterian Church**

212 E. Elm St., Alton, IL 62002 (618) 462-5171

*Rev. Stephen B. Ford* (Margaret)

2713 Grovelin, Godfrey, IL 62035 (618) 466-1934

Clerk of Session: Robert M. Stillwell

2515 Donald St., Alton, IL 62002 (618) 462-1701

**Evangelical Presbyterian Church**

933 W. Walnut St., Carbondale, IL 62901 (618) 549-0816

*Rev. J. Wyatt George* (Betsy)

933 W. Walnut, Carbondale, IL 62901 (618) 457-5493

Clerk of Session: Jack Van Der Slik

1602 Briarwood, Carbondale IL 62901 (618) 549-7167

**Grandcote Reformed Presbyterian Church**

7th and Chestnut Sts., Box 411, Coulterville, IL 62237 (618) 758-2432

*Rev. Dennis R. McDonough* (Susan)

Locust St., Box 411, Coulterville, IL 62237 (618) 758-2432

Clerk of Session: Ronald D. Grafton

R.R. 2, Coulterville, IL 62237 (618) 758-2370

**Faith Bible Presbyterian Church**

Box 217, Cutler, IL 62238 (618) 497-2468

*Rev. P. Legree Finch, Jr.* (Sue)

Box 277, Cutler, IL 62238 (618) 497-2468

**Bethel Reformed Presbyterian Church**

226 N. St. Louis St., Sparta, IL 62286 (No Mail) (618) 443-3521

*Rev. J. Render Caines* (Linda)

1003 Hillcrest Dr., Sparta, IL 62286 (618) 443-4443

Clerk of Session: Moore Wilson

RD 1, Sparta, IL 62286 (618) 443-2905

**Concord Presbyterian Church**

Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116

*Rev. Thomas F. Jones*

Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116

Clerk of Session: Mr. Andrew Burgess  
Rt. 1, Columbia, IL 62236 (618) 281-4810

**Westminster Presbyterian Church**

1150 McKinley Ave., Vincennes, IN 47591 (812) 882-2735

Rev. Ross W. Graham (Nicole)

R.R. 4, Main St. Rd., Vincennes, IN 47591 (812) 882-5380

Clerk of Session: Eugene A. Deckard

2007 Greenview Dr., Vincennes, IN 47591 (812) 882-3482

*OTHER MINISTERIAL MEMBERS:*

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*Crossett, Vincent L.*, Box 126, Alto Paso, IL (Presbytery Evangelist)

*Davis, Dale Ralph*, 4308 Norbourne Blvd., Louisville, KY 40207

*Dunn, Robert W.*, 540 E. 9th St., Alton, IL 62002

*Fogal, Robert K.* (Margaret), P.O. Box 428, Coulterville, IL 62237

(Retired) (618) 758-2016

*Hight, Harold D.* (Carmen), 106 N. James St., Sparta, IL 62286

(Headmaster, Faith Christian School) (618) 443-4200

*Mare, W. Harold*, Ph.D. (Elizabeth), 12262 Conway Rd., St. Louis, MO 63141

(Professor, Covenant Seminary) (314) 878-7016

*Payne, J. Barton*, Ph.D. (Dorothy), 12270 Conway Rd., Creve Coeur, MO 63141

(Professor, Covenant Seminary) (314) 878-1644

*Stewart, Robert W.*, D.D. (Elsie) 409 N. Maple St., Sparta, IL 62286

(Retired) (618) 443-2640

*Stigers, Harold G.*, Ph.D. (Mary), 24 Cheyenne Ct., Kirkwood, MO 63122

(Teacher, Wrier, Archeologist) (314) 961-2893

**MICHIGAN-NORTHERN INDIANA PRESBYTERY** The state of Michigan  
and the state of Indiana to the southern boundaries of Vermillion,  
Parke, Putnam, Hendricks, Marion, Hancock, Rush, Fayette, and  
Union counties.

*MODERATOR: Rev. Allan McD. Baldwin*

*STATED CLERK: Donald R. Wilson, Ph.D.*

**First Conservative Presbyterian Church**

8401 Rawles Ave., Indianapolis, IN 46219 (317) 898-1219

Mr. Richard Dark, Pulpit Supply

7936 Allisonville Rd., Indianapolis, IN 46250 (317) 849-6979

Clerk of Session: Kenneth Brooks

5148 S. Emerson Ave., Beach Grove, IN 46107 (317) 787-6018

**The First Reformed Presbyterian Church of Indianapolis**

7910 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565

*Rev. Edward A. Steele III* (Shirley)

7936 Allisonville Rd., Indianapolis, IN 46250 (317) 849-6979

Clerk of Session: **Karl R. Pasch**

7364 N. Ritter Ave., Indianapolis, IN 46250 (317) 849-5878

**Church of the Good Shepherd (Mission)**

P.O. Box 229, Valparaiso, IN 46383

*Rev. F. Seth Dyrness, Jr.*

256-D Mayfield Apts., Mayfield Ave., Valparaiso, IN 46383 (219) 464-8435

**Westminster Presbyterian Church**

721 N. Tillotson Ave., Muncie, IN 47304 (317) 288-3355

*Rev. Frank P. Crane* (Joy)

610 Alden Dr., Muncie, IN 47304 (317) 288-1131

Clerk of Session: **Carl Darger**

Box 670, Balsam Dr., Muncie, IN 47304 (317) 759-7194

**Christ Church**

100 32nd St., Grand Rapids, MI (No Mail)

Office: 1432 Wealthy St. SE, Grand Rapids, MI 49506 (616) 458-0163

*Rev. Allan McD. Baldwin* (Claude-Marie)

1457 Ardmore SE, Grand Rapids, MI 49507 (616) 452-4821

Clerk of Session: **John Loeks, Jr.**

2425 Elmwood SE, Grand Rapids, MI 49506 (616) 949-3225

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*Pfeiffer, Charles F.*, Ph.D., (Lucille), 1309 Highland St., Mt. Pleasant, MI 48858

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*Soltau, Addison P.* (Roz), 1664 Hiawatha SE, Grand Rapids, MI 49506

(Professor of Missions/Evangelism, Reformed Bible College) (616) 452-7477

*Wilson, Donald R.*, Ph.D. (Hilda), 1811 Woodcliff S.E., Grand Rapids, MI

49506 (Professor of Anthropology, Calvin College) (616) 949-4972

**MIDWESTERN PRESBYTERY** The states of Missouri, Kansas, Iowa, Wisconsin, the state of Nebraska east of Highway 81, and the state of Illinois to the southern boundaries of Pike, Scott, Sangamon, Christian, Macon, Moultrie, Coles, and Edgar counties.

**MODERATOR:** *Rev. David H. Linden*

**STATED CLERK:** *Rev. Albert F. Moginot, Jr.*

**Westminster Presbyterian Church**

991 Deborah St., Elgin, IL 60120 (312) 695-0311

*Rev. Charles B. Holliday III* (Debbie)

977 Diane St., Elgin, IL 60120 (312) 695-1470

Clerk of Session: Sidney Peters

326 Hamilton, Elgin, IL 60120 (312) 742-8627

**Reformed Presbyterian Church**

South Main St., Hanna City, IL 61536 (309) 565-4277

*Rev. David W. Robinson* (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Bernard Deakin

202 Lakeshore Dr., Hanna City, IL 61536 (309) 565-4671

**Limestone Reformed Presbyterian Church**

RR 1, Hanna City, IL 61536

(Fork of Rt. 8 and Rt. 116, 3 miles east of Hanna City)

*Rev. David W. Robinson* (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Kenneth C. Borland

7712 W. Farmington Rd., Peoria, IL 61604 (309) 674-0219

**Indian Creek Reformed Presbyterian Church**

1101 Old Marion Rd. NE, Cedar Rapids, IA (No Mail)

Office: 615 Higley Bldg., Cedar Rapids, IA 52401 (319) 363-3415

*Rev. Lionel F. S. Brown*

Apt. A, 1428 Sierra Dr. NE, Cedar Rapids, IA 52402

Clerk of Session: Dr. Fredric Sloan

421 Indian Creek Rd. SE, Cedar Rapids, IA 52403 (319) 362-0771

**Bible Presbyterian Church of Cono Center**

Rt. 1, Walker, IA 52352 (319) 448-4360

*Rev. Edward T. Noe* (Ruth), Walker, IA 52352 (319) 448-4430

*Rev. Walter L. Gienapp* (Carole) Associate Pastor

Rt. 1, Walker, IA 52352 (319) 448-4374

Clerk of Session: LeRoy Gardner

Rowley, IA 52329 (319) 448-4597

**Bethel Presbyterian Church**

8721 Mackenzie Rd., Affton, MO 63123 (314) 631-4941  
(Pulpit Vacant) Rev. Thomas W. Schullery (Bette), Stated Supply  
9300 Lenard Ct., Affton, MO 63123 (314) 638-7442  
Clerk of Session: William J. Petrovic  
4640 Seibert Ave., St. Louis, MO 63123 (314) 352-2293

**Glen Ridge Reformed Presbyterian Church**

525 Westernmill Dr. (314) 275-2614  
*Rev. Thomas H. Egbert* (Joan)  
525 Westernmill Dr., Chesterfield, MO 63017 (314) 469-7164  
Clerk of Session: Dr. Harold Van Kley  
1065 Appalachia Tr., Chesterfield, MO 63017 (314) 532-4236

**Lafayette Presbyterian Church**

82 Henry Ave., Ellisville, MO 63011  
*Rev. David L. Gartner* (Joy)  
233 Hutchinson Rd., Ellisville, MO 63011 (314) 527-3560  
Clerk of Session: Paul Brumley  
Rt. 1, Box 755, Glencoe, MO 63038 (314) 273-6936

**Hazelwood Reformed Presbyterian Church**

306 Taylor Rd., Hazelwood, MO 63042 (314) 895-3150  
*Rev. David H. Linden* (Shirley)  
511 Impala Ln., Hazelwood, MO 63042 (314) 895-3319  
Clerk of Session: Wallace L. Gustafson  
324 Superior Dr., Ferguson, MO 63135 (314) 522-8308

**Covenant Presbyterian Church**

2143 N. Ballas Rd., St. Louis, MO 63131 (314) 432-8700  
(Pulpit Vacant)

*Rev. Peter H. Cross* (Dale), Assistant Pastor

916 Des Pere Dr., St. Louis, MO 63131 (314) 821-4958  
Clerk of Session: Winston A. Lindley  
715 Westchester Ct., Kirkwood, MO 63122 (314) 821-0971

**Grace and Peace Fellowship**

6003 Kingsbury St., St. Louis, MO 63112 (314) 862-7343  
*Rev. Egon A. Middelmann*, Co-Pastor  
6003 Kingsbury St., St. Louis, MO 63112 (314) 863-3977  
*Rev. James P. Kern*, Co-Pastor (Nan)  
6003 Kingsbury St., St. Louis, MO 63112 (314) 862-3676  
*Rev. Michael N. Parker*, Co-Pastor (Joanne)  
7110 Amherst Ave., University City, MO 63130 (314) 725-6281  
Clerk of Session: Phil Lancaster  
6120 Washington, St. Louis, MO 63112 (314) 725-5672

**Korean Presbyterian Church**

201 S. Skinker, St. Louis, MO 63105 (No Mail)

*Rev. Chong-Wan Lee* (Hong Sam)

951 Liggett, Crestwood, MO 63126

(314) 968-2755

Clerk of Session:

**Olive Branch Presbyterian Church**

2201 Sidney St., St. Louis, MO 63118

(314) 772-5984

*Rev. Charles Todd, III* (Margo)

1902 Victor, St. Louis, MO 63104

(314) 865-3704

Clerk of Session: Fred Stroup

3242 Missouri St., St. Louis, MO 63118

(314) 771-1094

**Franklin Reformed Presbyterian Church (Mission)**

Contact: Bob Luedde

Rt. 2, Box 9, Highway M., Villa Ridge, MO 63089

(314) 742-3206

**Bible Presbyterian Church**

207 E. First St., Merrill, WI 54452 (No Mail)

(715) 536-4748

*Rev. Robert A. Wildeman, Jr.* (Nancy)

1007 E. Third St., Merrill, WI 54452

(715) 536-4748

Clerk of Session: Roger Gutnecht

1807 E. 10th St., Merrill, WI 54452

(715) 536-2369

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(Dean of Faculty, Associate Professor of Church History, Covenant Theological Seminary)

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*Belz, Max V.* (Jean), 4316 Ripley, Davenport, IA 52806 (Headmaster, Quad-Cities Christian Academy; Pastor Emeritus, Cono Church) (319) 391-9019*Brande, L. Ned*, 924 West 2nd St., Boone, IA 50036 (Teacher)*Carmichael, John*, 8 Minjah Court, Dingley, Australia 3172*Clark, Gordon H., Ph.D.* (Ruth), Rt. 2, Box 219, Rising Fawn, GA 30738

(Professor, Covenant College)

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*Donaldson, Robert E.* (Margaret), 3 Marchiori Rd., Blackburn, Victoria 3130, Australia (Pastor)*Engstrom, Theodore*, 905 Seventh St., Wausau, WI 54401 (715) 842-7039*Fiol, J. Robert* (Melissa), 2703 Mossy Oaks Rd., Beaufort, SC 29902

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(Teacher)

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Box 200, F.P.O., New York 09555 (Chaplain, San Juan, Puerto, Rico)
- Hunt, Roger W.* (Helen), 1115 Twinbrook Dr., St. Louis, MO 63119 (Chap-  
lain, Friendship Village of West County) (314) 961-9996,
- Johnson, W. Duke* (Sally), 9174 Breeds Hill, Apt. B, St. Louis, MO 63123
- Kreisel, Carl R.* (Ruth), P.O. Box 161, Buffalo, MO 65622  
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(Chaplain, Covenant College) (404) 831-6000
- MacNair, Donald J.* (Evelyn), 480 Brightspur Ln., Ballwin, MO 63011  
(Executive Director, National Presbyterian Missions) (314) 527-0704
- Moginot, Albert F., Jr.* (Vivian), 610 Edna Ave., Kirkwood, MO 63122  
(Supt., Bldgs. and Grounds, Covenant Seminary) (314) 965-2241
- Park, Young Hee* (Jong Hwa), 7429 Ethel Ave., Richmond Heights, MO 63117  
(314) 647-7097
- Perera, Ananda*, (Edna), P.O. Box 480, Colombo, SRI LANKA (National  
Director, Campus Crusade)
- Rapp, Harold A.* (Charity), 3334 Boca Raton, Arnold, MO 63010  
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63141 (President, Covenant Theological Seminary) (314) 878-9070
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- Schaeffer, Francis A., D.D.* (Edith), Chalet Les Melezes, Huemoz Sur Ollon,  
Switzerland (Director, L'Abri Fellowship)
- Smallman, Robert* (Linda), 1005 Porter, Waukegan, IL 60085  
(Graduate Study) (312) 244-2651
- Sneller, Alvin R.* (Marilyn), Box 23, Taejon, Korea 300 (Missionary)
- Strom, Richard B.* (Donna), 3 Civil Lines, Roorkee, U.P. India 247667  
(Missionary) Phone 534
- Wallis, Wilber B., Ph.D.* (Marie), 18 Winslow Ln., St. Louis, MO 63141  
(Professor of New Testament, Covenant Seminary) (314) 822-1721
- Wolf, Robert O.* (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121  
(WESL Manager) (314) 382-1063
- Woodson, Robert C.* (Shirley), Apartado 63, Ayacucho, Peru (Missionary)

**NEW JERSEY PRESBYTERY** New Jersey

*MODERATOR: Rev. John L. Palmer*

*STATED CLERK: Rev. James A. Smith*

**Calvary Presbyterian Church**

206 Washington Dr., Brick Town, NJ 08723 (201) 899-2422

*Rev. Robert L. Craggs* (Betty)

776 Princeton Ave., Brick Town, NJ 08723 (201) 899-4774

Clerk of Session: James L. Stites

708 Mary Drive, Brick Town, NJ 08723 (201) 477-8334

**Evangelical Presbyterian Church**

733 N. 27th St., Camden, NJ 08105 (609) 963-4563

*Rev. John Palmer* (Helen)

2720 Arthur Ave., Camden, NJ 08105 (609) 963-0684

Clerk of Session: Wilbert J. Williams

47 S. 42nd St., Camden, NJ 08109 (609) 365-5730

**Covenant Presbyterian Church**

Kings Highway & Churchill Rd., Cherry Hill, NJ 08034 (609) 429-1225

*Rev. Glenn Parkinson* (Micki)

14 Plymouth Rd., Cherry Hill, NJ 08034 (609) 429-5657

Charles R. Scott (201) 793-6613

7 Plymouth Drive, Cherry Hill, NJ 08034 (609) 428-5988

**Koinonia Reformed Presbyterian Church (Mission)**

Rt. 130 and Tenby Chase Dr., Delran, NJ (No Mail)

P.O. Box 1132, Delran NJ 08075

*Rev. Roy C. Wescher* (Kathy)

1616 Pierce Ave., Camden, NJ 08105 (609) 541-6583

**Seaside Bible Church**

Barnegat and Hancock Ave., Seaside Heights, NJ 08751

*Rev. George Jaggard, II* (Joan)

17 Princeton Dr., Jackson, NJ 08527 (201) 363-5229

**Evangelical Presbyterian Church**

American Legion Bldg. No. 314, Lanning Ave., Trenton, NJ (temporary meeting place, no mail)

*Rev. Calvin F. Frett* (Dorothy)

1350 Lower Ferry Rd., Trenton, NJ 08618 (609) 883-5421

Clerk of Session: Donald H. Price

326 N. Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632

**Ventnor Presbyterian Church**

5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742

*Rev. John M. Kay, Jr.* (Joan)

320 N. Cambridge Ave., Ventnor, NJ 08406 (609) 823-1034

Clerk of Session: Stephen Egrie  
 24 N. Troy Ave., Ventnor, NJ 08406 (609) 823-3329

**Evangelical Presbyterian Church of Star Cross**  
 420 Janvier Rd., Williamstown, NJ 08094 (609) 629-7780

*Rev. John F. Pokrifka (Faye)*  
 420 Janvier Rd., Williamstown, NJ 08094 (609) 629-7780

Clerk of Session: Wilmer C. Ward, Sr.  
 557 Williamstown Rd., Franklinville, NJ 08322 (609) 629-5715

**OTHER MINISTERIAL MEMBERS:**

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 (Chaplain) (206) AT4-2813

*Crane, John G. (Barbara)*, Casilla 373, Quillota, Chile, S.A. (Missionary)

*Cross, Howard T. (Virginia)*, Post Chaplain's Office, Fort Monroe, Hampton,  
 VA 23666 (Chaplain, U.S. Army)

*Doughty, David C. (Francine)*, 1107 Merrick Ave., Collingswood, NJ 08108  
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*Marshall, Samuel*, Christian Admiral Hotel, Beach Ave., Cape May, NJ 08204  
 (Retired)

*Martin, James S. (Jean)*, 2 Randolph Dr., Mt. Holly, NJ 08060  
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*Warner, Harry W. (Gertrude)*, 22 Conger St., Dover, NJ 07801 (201) 366-1864

**NORTHEAST PRESBYTERY** New England States, New York, Canada east  
 of the St. Lawrence River

**MODERATOR:** *Rev. Mack A. Weiford*

**STATED CLERK:** *Mr. Howard W. Grup, RD 1, Box 236, Cole Rd., Delanson,  
 NY 12053 (518) 895-2683*

**Covenant Reformed Presbyterian Church**  
 357 McKenna Ave., Newcastle, New Brunswick, Canada E1V 2K5

*Rev. Robert G. Hamilton (Helen)*  
 547 Chaplin Island Rd., Newcastle, N.B., Canada E1V 2K5 (506) 622-2029

Clerk of Session: Alexander Murray  
 Tabusintac, New Brunswick, Canada EOC 2A0 (506) 773-5030

**Westminster Presbyterian Church**

Terrace and Herbert Sts., P.O. Box 84, Sydney, Nova Scotia, Canada  
(902) 564-4341

*Rev. David R. Ketchen* (Evelyn)

94 Leaside Dr., Sydney, Nova Scotia, Canada B1R 1S6 (902) 562-5088

*Rev. Tom Aicken*, Associate Pastor (Marion)

14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3 (902) 435-4581

Clerk of Session: C. Robert McDougall

51 Grandview St., Sydney, Nova Scotia, Canada B1P 3N4 (902) 562-4143

**Presbyterian Church of Coventry**

Coventry, CT 06238

*Rev. Richard W. Gray, D.D.* (Emily)

Cornwall Dr., R.D. 4, Coventry, CT 06238 (203) 742-8206

**The Presbyterian Church of Manchester**

43 Spruce St., Manchester, CT 06040 (203) 643-0906

*Rev. Mack A. Weiford* (Marian)

47 Spruce St., Manchester, CT 06040 (203) 643-0906

Clerk of Session: Bert Ooms

Box 426, RFD 3, Coventry, CT 06238 (203) 742-9439

**Grace Reformed Presbyterian Church**

R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-7442

*Rev. Richard W. Tyson* (Bethann),

RD 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-6253

Clerk of Session: John B. Stover

R.D. 3, Ballston Spa, NY 12020 (518) 899-2625

**Reformed Presbyterian Church**

Rt. 7, Duanesburg, NY 12056

(Mail Address) Box 165, Duanesburg, NY 12056 (518) 895-2142

*Rev. Earl R. Eckerson* (Marjorie)

Box 247A, Delanson, NY 12053 (518) 895-2448

Clerk of Session: Norman Collins

R.D. 1, Delanson, NY 12053 (518) 895-2328

**Covenant Presbyterian Church**

27 North Market St., Johnstown, NY 12095 (No Mail) (518) 762-9758

*Rev. Arthur L. Fawthrop* (Ellen)

301 Meadow St., Johnstown, NY 12095 (518) 762-7174

Clerk of Session: Douglas Hays

108 South William St., Johnstown, NY 12095 (518) 762-8641

**Westminster Presbyterian Church**

167 Grand St., Newburgh, NY 12550 (914) 562-8223

*Rev. John L. Vance* (Marlene)

45 Hudson View Terr., Newburgh, NY 12550 (914) 561-8083

Clerk of Session: E. Wygent Smith

116 Prospect St., Newburgh, NY 12550 (914) 565-2995

**OTHER MINISTERIAL MEMBERS:**

- Brown, Malcolm D.* (Florence), RD 1, Goode St., Burnt Hills, NY 12027  
(Minister for Media, Peniel Bible Conference) (518) 885-9361
- Brown, Samuel R.* (Virginia) Wilson Hill Rd., Merrimack, NH 03054 (Associate Pastor, First Congregational Church)
- Cunningham, Ralph T.*, No. 26, Ajit Mansions, Darjeeling, West Bengal, India  
(Missionary)
- Edmiston, Robert E.* (Judith), 400 Gehring Rd., Tolland, CT 06084  
(Associate Director, CTI) (203) 875-4037
- Fiol, Frank L.* (Esther), 2 Civil Lines, Roorkee, U.P., India (Missionary)
- Gordon, Bruce E.* (Brenda), Baboosic Lake Rd., Merrimack, NH 03054  
(Pastor, First Congregational Church) (603) 424-5824
- Jones, Morgan W.* (Mary Jane), Box 243, R.D. 2, Germantown, NY 12526  
(Clermont Bible Church) (518) 537-4319
- Kay, Arthur L.* (Barbara), Lewis Hill Rd., P.O. Box 505, Coventry, CT 06238  
(Executive Director, CTI) (203) 742-7391
- Morton, James E.*, 301 Nellis Dr., Waco, TX 76705  
(Graduate Study)
- Smick, Elmer B., Ph.D.* (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982  
(Professor of Old Testament, Gordon-Conwell Seminary) (617) 468-3603

**PACIFIC NORTHWEST PRESBYTERY** Washington, Idaho, Oregon, British Columbia, Alberta

**MODERATOR:** *Mr. Farrell Bjorkman, 4425 132nd Ave. SE, Bellevue, WA 98006* (206) 746-4425

**STATED CLERK:** *Rev. John P. Hoogstrate*

**Glenmore Reformed Presbyterian Church**

- 3818 14a St. SW (No Mail), Calgary, Alberta, Canada (403) 246-1000  
*Rev. William D. McColley* (Jessie)  
3116 49th St. SW, Calgary, Alberta, Canada T3E 3Y3 (403) 246-1000  
Clerk of Session: Richard F. Mercer  
5012 15th St. SW, Calgary, Alberta, Canada T2T 4B6 (403) 287-2604

**Crestwood Reformed Presbyterian Church**

- 9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020  
*Rev. J. Clare Martin* (Pat)  
9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020  
Clerk of Session: Mr. J. B. Poppitt  
11164 105 St., Edmonton, Alberta, Canada (403) 477-6819

**Alderwood Presbyterian Church**

16620 Ash Way, Alderwood Manor, WA 98036

(206) 743-9111

*Rev. W. Lyall Detlor* (Margaret)

1908 S. 104th St., Seattle, WA 98168

(206) 762-2712

Clerk of Session: Donald A. Coxon

9023 N.E. 34th St., Bellevue, WA 98004

(206) 455-2683

**First Reformed Presbyterian Church**

4454 Pacific Highway, Bellingham, WA 98225

(206) 734-1974

*Rev. W. Hurvey Woodson* (Dorothy)

1121 Roland St., Bellingham, WA 98225

(206) 734-0644

Clerk of Session: Rolland C. Lyle

450 W. Bakerview Rd., Bellingham, WA 98225

(206) 733-1930

**Westminster Evangelical Presbyterian Church**

2531 Hoyt Ave., Everett, WA 98201

(206) 252-3757

*Rev. John P. Hoogstrate* (Shirley)

1302 Grand Ave., Everett, WA 98201

(206) 259-1098

Clerk of Session: Stanley Haverland

326 Olympic Blvd., Everett, WA 98203

(206) 252-7344

**Covenant Presbyterian Church**

22116 S.E. 51st Pl., Issaquah, WA 98027

(206) 392-5532

*Rev. William J. Swenson* (Letha)

22130 S.E. 51st Pl., Issaquah, WA 98027

(206) 392-7936

Clerk of Session: Sam Paschal

23728 Issaquah-Fall City Rd., Issaquah, WA 98027

(206) 392-3984

**First Evangelical Presbyterian Church**

6318 Linden Ave. N., Seattle WA 98103

(206) 782-5546

*Rev. Stephen W. Leonard* (Bronwyn)

6301 Woodland Pl. N., Seattle WA 98103

(206) 782-7548

Clerk of Session: J. Paul Hubbell

6326 20th Ave. N.E., Seattle, WA 98115

(206) 523-0268

**Highline Reformed Presbyterian Church**

19639 28th Ave. S. (No Mail), Seattle, WA 98188

*Rev. Douglas E. Lee* (Nancy)

20718 5th Ave., So., Seattle, WA 98148

(206) 824-7969

Clerk of Session: Joseph DeWeese

18539 Marine View Dr. S.W., Seattle, WA 98166

(206) 244-2502

**Faith Evangelical Presbyterian Church**

620 S. Shirley, Tacoma, WA 98465

(206) 752-7601

*Rev. George H. Ackley* (Wanda)

6122 N. 16th, No. 107, Tacoma, WA 98406

(206) 752-3293

Clerk of Session: James Vincent

5123 N. 35th, Tacoma, WA 98407

(206) 752-6114

## **OTHER MINISTERIAL MEMBERS**

- Billiter, Larry D.** (Linda) 170 Camberwarra Dr., Craigie, W.A. 6025  
Australia (Missionary, WPM)
- Brown, Robert B., D.D.** (Adelaide), 6924 40th St. S.W., Seattle, WA 98136  
(Pastor, Hillcrest Presbyterian Church, Unaffiliated) (206) 937-8529
- Hanson, James E.** (Janet), 535 Mt. Logan Dr., S.W., Issaquah, WA 98027  
(206) EX2-7094
- Kelley, Howard C.** (Marlene), 3720 S.W. Ida St., Seattle, WA 98126 (Minis-  
ter of Christian Education, Hillcrest Presbyterian Church) (206) 937-5664
- Parris, Douglass M., Ph.D.**, 20024 Burke Ave., N., Seattle, WA 98133  
(President, Condu Group, Inc.)
- Richmond, John P.** (Lynette), 3617 S.E. Woodward St., Portland, OR 97202  
(Supply Pastor) (503) 236-1369
- Youngs, John B.** (Amelia), American Red Cross, APO, New York, NY 09403  
(Field Director III Liaison Representative American Red Cross)

## **PHILADELPHIA PRESBYTERY Eastern Pennsylvania**

**MODERATOR:** *Rev. Wayne F. Brauning*

**STATED CLERK:** *Rev. John DeBardeleben*

- Reformed Presbyterian Church of Boothwyn** (215) HU5-2644  
P.O. Box 2013, 2655 Chichester Ave., Boothwyn, PA 19061
- Rev. Gareth E. Tonnessen** (Nelly)  
2323 Chichester Ave., Boothwyn, PA 19061 (215) HU5-9770
- Clerk of Session: **Samuel B. Pennington**  
4355 Bethel Rd., Boothwyn, PA 19061 (215) HU 5-2115
- New Covenant Fellowship**  
15 S. 30th St., Camp Hill, PA 17011 (No Mail)
- Rev. John C. Woll** (Sharon)  
3621 Brookridge Terr. No. 302, Harrisburg, PA 17109 (717) 545-9800
- Clerk of Session: **Lowell Starling**  
3505 Margo Rd., Camp Hill, PA 17011 (717) 761-3908
- Covenant Presbyterian Church of Concord**  
Cheyney Rd., Box 210, RD 2, Glen Mills, PA 19342
- Pulpit Vacant**
- Clerk of Session: **James Register**  
53 Concord Rd. No. 20, Chester, PA 19014 (215) 494-4989

**Beechwood Reformed Presbyterian Church**

Beechwood Rd. and Lawndale Ave., Havertown, PA 19083 (215) MI2-4355  
*Rev. William B. Cordes* (Pauline) , 830 Homestead Ave.  
Havertown, PA 19083 (215) 896-6571  
Clerk of Session: Stephen Cunerd  
127 Sibley Ave., Ardmore, PA 19003 (215) MI2-7186

**Reformed Presbyterian Church**

486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107  
*Rev. David J. Hoover* (Judi)  
486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107  
Clerk of Session: David W. Troxell  
c/o Church address (215) 265-7299

**Westminster Presbyterian Church**

2151 Oregon Pike, Lancaster, PA 17601 (717) 569-2151  
*Rev. Wilbur Siddons* (Elizabeth)  
1766 Linwood Ave., Lancaster, PA 17603 (717) 394-0365  
Mr. Robert Bell, Assistant to Pastor (Melody)  
K-1487 Passey Ln., Lancaster, PA 17603 (717) 299-0561  
Clerk of Session: William Mehler  
17 W. Roseville Rd., Lancaster, PA 17601 (717) 569-9864

**Lansdale Presbyterian Church**

418-420 Oak Park Rd., Box 664, Lansdale, PA 19446 (215) 368-1119  
*Rev. John Preston Clark* (Dolores)  
W. Walnut St., Colmar, PA 18915 (215) 822-9444  
Clerk of Session: Fred Pletscher, Jr.  
709 Rosemont Ave., Lansdale, PA 19446 (215) 855-5420

**Evangelical Presbyterian Church**

Pinewood Dr. and Link Ln., Levittown, PA 19054 (215) 949-1166  
*Rev. Eugene Potoka* (Janice)  
37 Primrose Ln., Levittown, PA 19054 (215) 946-2401  
Mr. Donald Broadwater, Assistant to Pastor (Gloria)  
8229 Forrest Ave., Philadelphia, PA 19150 (215) CH7-9523  
Clerk of Session: Stewart Wilson, Jr.  
133 Forsythia Dr. N., Levittown, PA 19056 (215) 949-3326

**Calvary Presbyterian Church**

601 S. New Middletown Rd., Media, PA 19063 (No Mail) (215) 872-6802  
*Rev. Ernest Breen* (Shirley)  
613 S. New Middletown Rd., Media, PA 19063 (215) 872-6802  
Clerk of Session: Mr. James Albany  
737 Stockton Circle, Ridley Park, PA 19078 (215) 532-7138

**Christ Reformed Presbyterian Church of Oreland**

210 Plymouth Ave., Oreland, PA 19075 (215) 886-3924

- Rev. Harold Burkhart* (Elaine)  
427 Beaver Rd., Southampton, PA 18966 (215) 355-0936  
Clerk of Session: Walter F. Zumbach  
302 Elm Ave., Glenside, PA 19038 (215) 887-9517
- Third Reformed Presbyterian Church**  
3024 Byberry Rd., Philadelphia, PA 19154 (215) 637-2266  
*Rev. Eugene L. Fackler* (Sally)  
1159 Cushmore Rd., Southampton, PA 18966 (215) 355-4372  
Clerk of Session: Howard Tansley  
1959 Lycoming St., Willow Grove, PA 19001 (215) 657-0670
- Fifth Reformed Presbyterian Church**  
2441 N. Front St., Philadelphia, PA 19133 (215) 634-0345  
(All Mail to Clerk of Session)  
(Pulpit Vacant), *Rev. William Phillips*, Moderator
- Clerk of Session: Albert F. Tapken  
1327 E. Airdrie St., Philadelphia, PA 19124 (215) JE5-4658
- Faith Reformed Presbyterian Church**  
R.D. 2, South Church St., Quarryville, PA 17566 (No Mail)  
*Rev. John DeBardeleben* (Deborah)  
425 S. Church St., Quarryville, PA 17566 (717) 786-7906  
Clerk of Session: Robert Dempsey  
Box 194, Conowingo, MD 21918 (301) 378-4375
- Calvary Presbyterian Church**  
P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974 (215) 675-1232  
*Rev. Lester O. Sharp* (Nanette)  
1039 Coronet St., Warminster, PA 18974 (215) 672-7298  
Clerk of Session: Charles Troxell  
6 James Rd., Hatboro, PA 19040 (215) 675-1376
- Reformed Presbyterian Church of West Chester**  
New and Union Sts., West Chester, PA 19380 (215) 696-3482  
*Rev. William G. Phillips* (Carol)  
1207 Gateway Ln., West Chester, PA 19380 (215) 696-5726  
Clerk of Session: Edgar W. Bullock  
Box 9, Valley Rd., Glen Mills, PA 19342 (215) 459-1469
- Calvary Presbyterian Church**  
Easton Rd. at Allison, Willow Grove, PA 19090 (215) OL9-0554  
or 0564  
*Rev. George W. Smith* (Martha)  
407 N. Easton Rd., Willow Grove, PA 19090 (215) 659-0510

Rev. David F. Fleece (Madge) (Assistant Pastor)

1830 Acorn Ln., Abington, PA 19001

(215)OL9-8187

Clerk of Session:

**OTHER MINISTERIAL MEMBERS:**

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(Parole Agent, Pa. Board of Probation) (215) VI3-7590

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16801 (Campus Staff: Inter-Varsity Christian Fellowship) (814) 237-4624

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*Hunt, John K.* (Inez), Box 23, Taejon, Korea 300 (Missionary)

*Johnson, Ellis C. H.* (Ann), Rt. 1, Box 165D, Eastover, SC 29044  
(Veterans Benefits Counselor) (803) 353-2772

*Kiefer, James S.* (Velma), P.O. Box 95, Elizabethtown, PA 17022  
(Banker) (717) 367-4020

*Kim, John E.* (Missionary)

*Laird, Harold S., D.D.* (Betty), 37 Cedar Dr., New Britain, PA 18901  
(Retired) (215) 345-1678

*Little, Joseph J.* (Ann), Apartado 63, Ayacucho, Peru (Missionary)

*Omerly, George G.* (Audrey), Apartado 1529, Lima 1, Peru (Missionary)

*Ransom, James L.* (Barbara), 845 Hostman Dr., Warminster, PA 18974  
(Associate Director, NPM) (215) 355-4774

*Reumann, Robert R.* (Mary Jane), 1181 Lombardi Ave., Petaluma, CA 94952  
(707) 763-6922

*Shelor, Archie W.*, P.O. Box 222, Malaga Lake Dr., Malaga, NJ 08328  
(Director, Christian Youth Crusade) (609) 694-3184

*Stannard, George*, 443 School Ln., Harleysville, PA 19438  
(Teacher) (215) 256-9758

*Steele, Francis R., Ph.D.* (Mary Elizabeth), 323 Bobbin Mill Ln., Broomall, PA  
19008 (Home Director, North Africa Mission) (215) 353-4229

*Swayne, Robert H.* (Dorothy), 9210 West Chester Pike, Upper Darby, PA  
19082 (Electrical Designer) (215) 789-4886  
*Wallace, Kenneth I.* (Evelyn), 1330 Grovania Ave., Abington, PA 19001  
(Philadelphia Association of Christian Schools) (215) TU7-8072

**PITTSBURGH PRESBYTERY** Western Pennsylvania, Ohio, West Virginia

*MODERATOR: Rev. Paul W. Taylor III*  
*STATED CLERK: Rev. William R. Wolfgang*

**Reformed Presbyterian Church (Mission)**  
Duke and Argyle St., Cambridge, Ontario, Canada  
Mail to: P.O. Box 1431, Kitchener, Ontario, Canada N2G 4H6  
*Rev. Donald Vance* (Joan)  
22 Riverwood Parkway, Toronto, Ontario, Canada M8Y 4E1  
Church Sect./Treas.: Mr. Roland Ketchen  
236 St. Andrews West, Fergus, Ontario, Canada (519) 843-2459

**The Trinity Presbyterian Church of Columbus, Ohio**  
3728 Snouffer Rd., Columbus, OH 43085 (All Mail) (614) 889-8551  
*Rev. Richard L. Brinkley, Sr.* (Frances)  
4243 Chesford Rd., Columbus, OH 43224 (614) 471-8472  
Clerk of Session: Ralph Hogle  
6332 Riverside Dr., Dublin, OH 43017 (614) 889-2091

**The Church of the Covenant (Mission) (NW Cincinnati)**  
*Rev. DeWitt M. Watson* (Darlene)  
1090 Lanny Ln., Cincinnati, OH 45231 (513) 522-8827

**Heritage Chapel (Mission) (SE Cincinnati)**  
Contact: Mr. Robert Wilson, Chairman  
7509 Ginger Ln., Cincinnati, OH 45244 (513) 232-1276

**Immanuel Presbyterian Church**  
3339 Dobbins Rd., P.O. Box 5052, Poland, OH 44514 (216) 757-8268  
*Rev. Donald F. Hicks* (Betty Jane)  
7967 Sigle Ln., Youngstown, OH 44514 (216) 757-4608  
Clerk of Session: Harold Girt  
6021 Chidester, Canfield, OH 44406 (216) 533-5473

- Robinwood Reformed Presbyterian Church**  
 471 Mathews Rd., Youngstown, OH 44512 (216) 758-5628  
*Rev. William R. Wolfgang* (Judith)  
 799 Ridgefield Dr., Youngstown, OH 44512 (216) 758-8417  
 Clerk of Session: Edward Sontag  
 735 Blueberry Hill, Canfield, OH 44406 (216) 533-5256
- Chapel Reformed Presbyterian Church**  
 3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328  
*Rev. Thomas E. Troxell* (Jean)  
 3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328  
 Clerk of Session: Nicholas Barr III  
 302 Pine St., Beaver, PA 15009 (412) 495-7359
- Christ Presbyterian Church**  
 Blackhawk and Georgetown Rds., Beaver Falls, PA 15010 (412) 843-1423  
*Rev. Richard F. Rowe* (Barbara)  
 774 Blackhawk Rd., Beaver Falls, PA 15010 (412) 846-4902  
 Clerk of Session: Lee Troup  
 931 Shenango Rd., Beaver Falls, PA 15010 (412) 843-4768
- Darlington Reformed Presbyterian Church**  
 First and Plum St., Darlington, PA 16115 (412) 827-2517  
*Rev. William H. Albany* (Hazel)  
 Darlington, PA 16115 (412) 827-2818  
 Clerk of Session: James McChesney  
 R 1, Box 195, New Galilee, PA 16141 (412) 336-2381
- View Crest Community Church**  
 R.D. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330 (412) 941-9772  
*Rev. Douglas Rogers* (Joyce)  
 R.D. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330 (412) 941-9772  
 Clerk of Session: Paul C. Anthony  
 621 Water Dam Rd., Canonsburg, PA 15317 (412) 941-9451
- Bible Presbyterian Church**  
 East Vine St., Enon Valley, PA 16120 (412) 336-4447  
*Rev. David F. Sutton* (Helen)  
 Enon Valley, PA 16120 (412) 336-5896  
 Clerk of Session: Wilbert V. Moore  
 4510 W. 5th Ave., Beaver Falls, PA 15010 (412) 846-0892
- Rocky Springs Reformed Presbyterian Church**  
 R.D. 2, Box 372, Harrisville, PA 16038 (412) 735-2443  
*Rev. Richard W. Schmoyer* (Martha)  
 Clerk of Session: James H. Depew  
 R.D. 4, Slippery Rock, PA 16057 (412) 794-6098

**Fairview Reformed Presbyterian Church**  
R.D. 1, Industry, PA 15052 (412) 643-8104  
*Rev. Richard L. Raines (Dolores)*  
R.D. 1, Box 172, Industry, PA 15052 (412) 643-8104  
Clerk of Session: Herbert W. Nida  
R.D. 1, Industry, PA 15052 (412) 643-4864

**Reformed Presbyterian Church of Kittanning**  
R.D. 4, Kittanning, PA 16201 (412) 543-3702  
*Rev. Charles L. Winkler (Janine)*  
R.D. 2, Box 316, Worthington, PA 16262 (412) 297-3739  
Clerk of Session: Joseph C. Wilson  
R.D. 2, Box 317, Worthington, PA 16262 (412) 297-5540

**Maranatha Reformed Presbyterian Church**  
Murrysville Community House, Carson St. (Temporary) (No Mail)  
P.O. Box 388, Murrysville, PA 15668 (412) 327-8002  
*Rev. Paul W. Taylor (Sarah)*  
429 Alpine Village Dr., Monroeville, PA 15146 (412) 327-8002  
Clerk of Session: Lee M. Huizenga  
4315 Bulltown Rd., Murrysville, PA 15668 (412) 327-8480

**Christ Reformed Presbyterian Church**  
334 E. Moody Ave., New Castle, PA 16105  
Pulpit Vacant

Clerk of Session: Floyd B. Grace  
4841 Whippoorwill Dr., Sharon, PA 16146 (412) 981-4903

**Calvin Presbyterian Church**  
411 Woodall Ave., North Huntingdon, PA 15642  
*Rev. Samuel S. Ward (Rosalie)*  
401 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192  
Clerk of Session: Harold C. Harris  
151 Cherry Ln., North Huntingdon, PA 15642 (412) 863-5684

**First Reformed Presbyterian Church**  
12900 Frankstown Rd., Pittsburgh (Penn Hills), PA 15235 (412) 793-7117  
*Rev. Charles B. Holliday Jr. (Katherine)*  
141 Crescent Hills Rd., Pittsburgh, PA 15235 (412) 793-1042  
Clerk of Session: R. Buck Gray  
203 Hibiscus Dr., Pittsburgh, PA 15235 (412) 241-5634

**OTHER MINISTERIAL MEMBERS:**

*Brooks, William J. (Rachel)*, R.D. 5, Box 194B, Indiana, PA 15701  
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*Fannon, Daniel* (Betty), 2901 Riverside Ave., Cleveland, OH 44109  
 (Retired) (216) 661-3535

*Fritz, C. LaRue* (Carolyn), MR-10, Butler Rd., Kittanning, PA 16201  
 (Executive Director, Home Missions) (412) 543-7181

*Hopkins, David R.* (Carolyn), 211 E. Sheridan Ave., New Castle, PA 16105  
 (412) 658-7307

*Johnson, Henry E.*, 922 Ross Ave., Pittsburgh, PA 15221 (Part-time Presby-  
 tery Evangelist) (412) 731-4565

*Sauer, Conrad P.*, 226 - 10 141 Ave. F, Laurelton, NY 11413  
 (I.V.C.F.) (212) 864-3170

*Stewart, Carl A.* (Paulina), R.D. 1, Box 8, Zeigler Rd., Rochester, PA 15074  
 (Pastor, St. John's United Evangelical Protestant) (412) 452-8139

*Taylor, John C.*, D.D.S. (Adah), 110 Highland Ave., Herminie, PA 15637  
 (Missionary-Dentist) (412) 446-7732

*Wolfe, Roy A.* (Helen), R.D. 4, Box 336A, Washington, PA 15301  
 (Pastor, Mt. Pleasant (U.P.) Church) (412) 225-7708

**ROCKY MOUNTAIN PRESBYTERY** Colorado, Utah, Nebraska west of  
 Highway 81, New Mexico, Wyoming, Arizona

*MODERATOR: Rev. Arthur E. Scott*  
*STATED CLERK: Rev. Terry L. Nixon*

**Hope Presbyterian Church (Mission)**

1st Federal/Metro Center, Phoenix, AZ (No Mail)  
*Rev. Robert A. Case II* (Kathy)  
 3210 W. Caribbean Ln., Phoenix, AZ 85023 (602) 993-6584  
 Administrative Committee Chairman: Jerry Miller  
 4602 S. Oak, Tempe, AZ 85282 (602) 838-9366

**Emmanuel Fellowship**

1200 N. Santa Rosa St. (Temporary) (No Mail) Tucson, AZ  
*Rev. John C. Pickett* (Susan)  
 3661 S. Liberty, Tucson, AZ 85713 (602) 624-9519  
 Clerk of Session: Jan De Boer  
 Rt. 1, Box 638, Tucson, AZ 85704 (602) 297-1435

**Evangelical Presbyterian Church**

2511 N. Logan Ave., Colorado Springs, CO 80907 (303) 634-1365  
*Rev. Arthur E. Scott* (Sharon)  
 2812 N. Circle Dr., Colorado Springs, CO 80909 (303) 635-0130

- Rev. James Perry*, Associate Pastor (Peggy)  
2629 Paseo Rd., Colorado Springs, CO 80907 (303) 471-0944
- Clerk of Session: Edward Peterson  
516 N. Walnut St., Colorado Springs, CO 80905 (303) 634-7443
- Village Seven Presbyterian Church**  
4050 S. Nonchalant Circle, Colorado Springs, CO 80917 (303) 596-7199
- Rev. William B. Leonard, Jr.* (Helen)  
6520 Old Ranch Rd., Colorado Springs, CO 80908 (303) 495-2741
- Clerk of Session: Gerald F. Hardcastle  
4310 Rocklawn Circle, Colorado Springs, CO 80915 (303) 596-1833
- Covenant Reformed Presbyterian Church (Denver area)**  
W. 44th and Ingalls St., Wheat Ridge, CO 80033 (303) 424-8889
- Rev. James E. Singleton* (Beverly)  
6425 Jay St., Arvada, CO 80003 (303) 423-3351
- Clerk of Session: Charles R. Parsons  
1271 Birch St., Broomfield, CO 80020 (303) 469-3240
- Trinity Presbyterian Church**  
2525 Ave. A, Kearney, NE 68847 (308) 234-3142
- Rev. Terry L. Nixon* (Carrell)  
2525 Ave. A, Kearney, NE 68847 (308) 234-3142
- Clerk of Session: Maynard Cleland  
421 W. 29th St., Kearney, NE 68847 (308) 237-7087
- Westminster Presbyterian Church**  
P.O. Box 932, 2201 N. 15th St., Alamogordo, NM 88310 (505) 437-8140
- Rev. James A. Wiest* (Joan)  
1530 Roosevelt Ave., Alamogordo, NM 88310 (505) 437-0710
- Clerk of Session: E. Wayne Melton  
1738 Van Court, Alamogordo, NM 88310 (505) 437-6682
- University Presbyterian Church**  
Wisconsin Ave.  
P.O. Box 3277, University Park Branch, Las Cruces, NM 88001 (505) 522-0828
- Rev. Robert D. Scott* (Mary)  
1845 Anderson Dr., Las Cruces, NM 88001 (505) 522-2107
- Clerk of Session: Dr. Dana McQuinn  
(505) 523-4252
- Covenant Presbyterian Church (Mission)**  
P.O. Box 763, Lander, WY 82520
- Rev. William E. McNutt* (Beulah)  
795 N. 4th St., Lander, WY 82520 (307) 332-4813

**OTHER MINISTERIAL MEMBERS:**

*Barrett, Russell C.* (Wilma), Casilla 63, Ayacucho, Peru (Missionary)

*Creswell, Andrew W.* (Peg), Sudan Interior Mission, P.O. Box 220, Khartoum,  
The Sudan, Africa (Missionary, SIM)

*Fernandez, Homer P.* (Ruth), 3092 S. Saulsbury, Denver, CO 80227  
(303) 986-3981

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**SAHARANPUR PRESBYTERY** Northern India

**MODERATOR:**

**STATED CLERK:** *Mr. C. H. Joseph*

**Reformed Presbyterian Church**

Bhogpur, India

*Rev. Johnson Dean*

Children's Home, Bhogpur, Dist. Dehradun, U.P., India 248140

Clerk of Session: David G. Fiol

Children's Home, Bhogpur, Dist. Dehradun, U.P., India 248140

**Reformed Presbyterian Church**

Dehra Dun, India

No. 13, Omkar Rd., Dehra Dun, U.P., India

Clerk of Session: C. H. Joseph

B. Hospital City Board, Dehra Dun, U.P., India

**Reformed Presbyterian Church**

Station Rd., Hardwar, India

Mr. Immanuel Johnson (Sarah), Supply Pastor

Station Rd., Hardwar, U.P., India

Clerk of Session: Samuel F. Masih

703/11/I BHEL Ranipur, Hardwar, U.P., India

**Reformed Presbyterian Church**

Roorkee, India

*Rev. Eric Masih*

3 Civil Lines, Roorkee, U.P., India

Clerk of Session: *Rev. Stanley Ramsey*

R.P. Mission, Roorkee, U.P. India

**Leper Asylum Reformed Presbyterian Church**

Ambar Talab Chandarpuri Roorkee, U.P., India

*Rev. Eric Masih*

3 Civil Lines, Roorkee, U.P., India

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St. Louis, MO 63141

*Singh, Jagat*, Masihi Vachnalya, Suman Chowk, Tehri, U.P., India

*Taylor, Gordon R.*, Children's Home, Bhogpur, P.O. Bhogpur, Dist. Dehrudun,  
U.P., India 248179 (Missionary)

**SOUTHEAST PRESBYTERY** North Carolina, South Carolina, Georgia  
(except Dade and Walker Counties)

*MODERATOR: Gerald P. Malkus*

*STATED CLERK: Lynden H. Stewart*

**Second Street Presbyterian Church**

S. Second at Hearne, Albemarle, NC 28001

(704) 982-6824

*Rev. David Alexander* (Elaine)

100 E. Hearne St., Albemarle, NC 28001

(704) 982-5943

Clerk of Session: S. T. Kirk

Eastwood Park, R.R. 5, Albemarle, NC 28001

(704) 982-1528

**Faith Presbyterian Church**

1805 E. 7th St., Charlotte, NC 28204

(704) 375-3501

*Rev. Richard D. Tevebaugh* (Nell)

3816 Winterfield Pl., Charlotte, NC 28205

(704) 537-8167

Clerk of Session: Oscar K. Griffith

Rt. 3, Box D-337, Charlotte, NC 28208

(704) 588-0117

**Westminster Presbyterian Church**

Cabarrus Ave. and Georgia St. (House of IQMA), P. O. Box 772, Concord,  
NC 28025 (704) 786-9216

*Rev. Carl M. Sorenson*, Stated Supply (Evelyn)

Rt. 1, Roebuck, SC 29376 (803) 576-1327

Clerk of Session: Fred N. Bost

116 Lord Street, Concord, NC 28025 (704) 782-4733

**Lednum Street Presbyterian Church**

2403 Lednum St., Durham, NC 27705

*Rev. Harwell B. Williamson* (Marion)

2405 Lednum St., Durham, NC 27705 (919) 477-1783

Clerk of Session: C. David Latta

Rt. 2, Box 37D, Hillsborough, NC 27278 (919) 732-7869

**Meadowview Reformed Presbyterian Church**

204 Beethoven Ave., Lexington, NC 27292 (704) 249-2680

*Rev. Werner G. Mietling* (Jean)

202 Beethoven Ave., Lexington, NC 27292 (704) 249-2676

Clerk of Session: William M. Smith

Rt. 15, Box 159, Lexington, NC 27292 (704) 956-1151

**Trinity Presbyterian Church**

3701 S. College Rd., Wilmington, NC 28401 (919) 791-1100

*Rev. Lynden H. Stewart* (Vera)

205 Pinecliff Dr., Wilmington, NC 28401 (919) 791-8154

Clerk of Session: Dwight S. Monk

2221 S. Live Oak Parkway, Wilmington, NC 28401 (919) 762-8004

**First Reformed Presbyterian Church**

P.O. Box 3031, Abbeville Highway (S.C. 28), Anderson, SC 29621

(803) 296-2522

*Rev. Laurence H. Withington* (Esther)

Rt. 6, Box 418, Anderson, SC 29621 (803) 296-1706

Clerk of Session: Ronald Jackson

Rt. 10, Anderson, SC 29621 (803) 226-4705

**Reformed Presbyterian Church**

P.O. Box 3478, 2518 Savannah Highway, Charleston, SC 29407

(803) 766-1381

*Rev. Gerald P. Malkus* (Pamela)

2435 Tiffany Dr., Charleston, SC 29407 (803) 766-7336

Clerk of Session: Wesley Pointer

10 Franscesca Ave., Charleston Heights, SC 29405 (803) 553-9138

**Augusta Street Presbyterian Church**

705 Augusta St., Greenville, SC 29605 (803) 235-2642

*Rev. Mark Wayne Evans* (Pamela)

511 Wembley Dr., Greenville, SC 29607 (803) 288-4102

Clerk of Session: J. A. Delk

19 Kim St., Greenville, SC 29605 (803) 235-2215

**Mitchell Road Presbyterian Church**

207 Mitchell Rd., Greenville, SC 29607 (803) 268-2218

*Dr. Thomas G. Cross* (Jane)

One Country Ln., Greenville, SC 29607 (803) 244-8503

*Rev. John W. Buswell, Ph.D.* (LaVon) (Associate Pastor)

612 Del Norte Road, Greenville, SC 29607 (803) 244-7390

Clerk of Session: H. Franklin Wallace

26 Vicki Circle, Greenville, SC 29607 (803) 268-0685

**Shannon Forest Presbyterian Church**

Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542

*Rev. Clarence A. Lutz* (Julie)

Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0548

Clerk of Session: Jim Reckard

126 Rollinggreen Rd., Greenville, SC 29607 (803) 244-3686

**Faith Presbyterian Church**

805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972

*Rev. Jayme S. Sickert* (Mary Beth)

407 38th Ave. N., Myrtle Beach, SC 29577 (803) 448-5756

Clerk of Session: William M. Ragsdale, M.D.

417 79th Ave., N, Myrtle Beach, SC 29577 (803) 449-5959

**Trinity Presbyterian Church**

203 Fremont Ave., Box 6274, Spartanburg, SC 29303 (803) 583-9068

Pulpit Vacant:

Clerk of Session: Paul Finch

Rt. 1, Roebuck, SC 29376 (803) 576-6553

**OTHER MINISTERIAL MEMBERS:***Childs, W. Hobart* (Mary), 104 Buena Vista St., Greenville, SC 29607

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*Cross, Walter G., Jr.* (Mary), Casilla 373, Quillota, Chile, S.A. (Missionary)*Fiol, Bruce R.* (Judy), 2 Civil Lines, Roorkee, U.P., India (Missionary)*Hoyk, Robert I.* (Harriet), Rt. 3, Box 460, Boone, NC 28706 (Director,Hebron Colony and Grace Home, Inc., Christian homes for alcoholic  
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*McCall, Norman C.*, (Betsy), 3382 Lark Ln., Decatur, GA 30032

(404) 288-6633

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(Pastor)

*Sanders, W. Eugene*, Sudan Interior Missions, Gobo Bole, Ethiopia, East Africa  
(Missionary)

*Sterret, T. Norton* (Eloise), Hudson House, 609 N. Broadway, Upper Nyack,  
NY 10960 (Missionary)

*Williams, Roy W.* (Valerie), 34 Hurrell Rd., Cambridge, England (until Septem-  
ber '75); 50 E. Wavecrest Ave., Linden, NJ 07036 (Missionary)

**SOUTHERN PRESBYTERY** Kentucky, Tennessee, Alabama, Mississippi,  
Dade and Walker Counties of Georgia, New Orleans and East Parishes,  
Louisiana

*MODERATOR: Rev. James L. Cox*

*STATED CLERK: Rev. Richard G. Watt*

**Covenant Presbyterian Church**

Box 882, Shelton Rd., Auburn, AL 36830 (205) 821-7062

*Rev. Robert H. Cox* (Margaret)

882 Cherokee Rd., Auburn, AL 36830 (205) 821-2626

Clerk of Session: Lavern Brown

1071 Terrace Acres Dr., Auburn, AL 36830 (205) 821-0110

**Providence Reformed Presbyterian Church (Mission)**

36 Church St., Mountainbrook, AL (No Mail)

*Rev. William C. Hogan* (Phyllis)

1409 Cresthill Rd., Birmingham, AL 35213 (901) 683-0657

Sec./Treas.: Lane Thigpen

5440 Tenth Court South, Birmingham, AL 35212

**Reformed Presbyterian Church**

3100 University Dr., Huntsville, AL 35805 (205) 536-0066

*Rev. Paul H. Alexander* (Lorraine)

4807 Calvert Rd., Huntsville, AL 35805 (205) 837-6584

*Rev. James L. Cox* (Sandra) (Associate Pastor)

1717 Club View Dr., Huntsville, AL 35805 (205) 852-8544

Mr. David A. Hammond (Dixie), Assistant Pastor

4208 Fortson Ln., Huntsville, AL 35810 (205) 852-5570

Clerk of Session: Phillip C. Olin

Rt. 2, P.O. Box 275, Ardmore, TN 38449 (205) 423-4306

**Reformed Presbyterian Church of New Orleans**

SDA Church, 4201 N. Esplanade (No Mail), Metairie, LA

*Rev. William B. Acker* (Martha)

6109 Morton St., Metairie, LA 70003

(504) 455-1416

**Ryder Memorial Presbyterian Church**

Rt. 3, Box 162, Bluff City, TN 37618

*Rev. Martin C. Freeland* (Mary)

Rt. 3, Box 162, Bluff City, TN 37618

(615) 538-8592

Clerk of Session: W. M. Foster

Rt. 3, Bluff City, TN 37618

(615) 538-7357

**New City Fellowship (Mission)**

Mitchell Ave. YMCA, 1517 Mitchell Ave., Chattanooga, TN (No Mail)

*Rev. A. Randy Nabors* (Joan)

c/o 5201 Tennessee Ave., Chattanooga, TN 37409

Clerk of Session: Rudolph F. Schmidt

5 Frontier Bluff, Lookout Mountain, TN 37350

(404) 831-2710

**Reformed Presbyterian Church of Lookout Mountain**

Scenic Highway, Lookout Mountain, TN 37350

(404) 831-8575

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1305 Aladdin Rd., Lookout Mountain, TN 37350

(404) 831-9676

Clerk of Session: Rudolph F. Schmidt

5 Frontier Bluff, Lookout Mountain, TN 37350

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**Reformed Presbyterian Church of Nashville**

1701 Eastland Ave., Nashville, TN 37206

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920 Potter Ln., Nashville, TN 37206

(615) 226-1677

Clerk of Session: Roger VanderZwaag

2106 25th Ave. S., Nashville, TN 37212

(615) 298-1526

**Emmanuel Fellowship (Mission)**

3154 Coleman Ave., Memphis, TN 38112 (No Mail)

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(901) 323-7896

Clerk of Session (Borrowed): Eugene Mintz

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(901) 683-2859

**First Reformed Presbyterian Church**

1625 W. Massey, P.O. Box 17651, Memphis, TN 38117

(901) 761-0590

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WPM)
- Long, John W., Jr.* (Rebecca), c/o WPM Private Bag, P.O. Mwingi, Kitui, Kenya,  
East Africa (Missionary)
- Nuermberger, Robert M., Ph.D.* (Lois), Brow Lake, Rt. 1, Lookout Mountain,  
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(Minister of Visitation) (404) 831-2417
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Conway Rd., St. Louis, MO 63141
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180-03, Japan (Missionary, WPM)
- Young, John M. L., D.D.* (Jane), 209 Rock City Tr., Lookout Mountain, TN  
37350 (Professor, Covenant College) (404) 831-3027

**SOUTHWEST PRESBYTERY** Arkansas, Louisiana, Oklahoma, Texas

*MODERATOR: Rev. Robert A. Petterson*  
*STATED CLERK: Rev. Thomas Waldecker*

**First Presbyterian Church**

Box 156, Minco, OK 73059 (405) 352-4966  
*Rev. Thomas Waldecker* (Lillian)  
Box 156, Minco, OK 73059 (405) 352-4966  
Clerk of Session: Chester Hatcher  
Box 165, Minco, OK 73059 (405) 352-4963

**Calvary Presbyterian Church**

Rt. 3, Stilwell, OK 74960  
*Rev. Hayes T. Henry* (Jean)  
Rt. 3, Stilwell, OK 74960 (918) 774-2864  
Clerk of Session: Beryl Wilkie  
Rt. 2, Westville, OK 74965 (918) 778-3338

**Norman Reformed Fellowship (Mission)**

1701 Cherrystone St., Norman, OK 73069 (405) 364-1361  
Mr. William H. Doerfel (Marilyn)  
1423 Lindale St., Norman, OK 73069 (405) 364-0830

**Christ Presbyterian Church**

3901 E. 28th St., Tulsa, OK 74105 (918) 749-1629  
*Rev. Robert A. Petterson*  
3012 E. 51st St., Apt. 52, Tulsa, OK 74105 (918) 742-1564  
Clerk of Session: James E. Frost  
249 E. 33rd Pl., Tulsa, OK 74105 (918) 747-7781

**Westminster Presbyterian Church**

1810 Brown Tr., Bedford, TX 76021 (817) 282-2338  
*Rev. John Delmar Thorpe, Sr.* (Patricia)  
700 Norwood, Hurst, TX 76053 (817) 268-4550  
Clerk of Session: Merrill Spohn  
702 Cannon Dr., Euless, TX 76039 (817) 267-0432

**Town North Presbyterian Church (Dallas area)**

801 W. Campbell Rd., Richardson, TX 75080 (214) 235-1886  
*Rev. Clarence R. Mays* (Bettie)  
1422 Stagecoach Dr., Richardson, TX 75080

**Westminster Presbyterian Church**

P.O. Box 47, Scott at Denton, Gainesville, TX 76240 (817) 665-5164  
*Rev. E. Kyle Thurman* (Louise)  
305 E. Scott St., Gainesville, TX 76240 (817) 665-5164  
Clerk of Session: D. J. Murphy  
215 E. Tennie, Gainesville, TX 76240 (817) 665-9705

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(Pastor, Marrable Hill Chapel)

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(214) 838-6781

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*Soltau, George C.* (Linnie), 1218 Dumont Dr., Richardson, TX 75080

*Werner, John R.* (Ph.D. (Helen)), International Linguistic Center, 7500 West

Camp Wisdom Rd., Dallas, TX 75211 (Consultant, Wycliffe Bible Trans-

lators)

(214) 298-3331

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Miladin, G.C., CTS, Frat.	252	Sharp, L.O.	240
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