MINUTES

of the

FOURTH GENERAL ASSEMBLY

of

The Evangelical Presbyterian Church

Part I JOURNAL

Part II

APPENDICES

Part III
DIRECTORY AND STATISTICS

June 11-14, 1984

Jackson, Mississippi

Minutes

of the

FOURTH GENERAL ASSEMBLY

EVANGELICAL PRESBYTERIAN CHURCH

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OFFICERS OF THE 4TH GENERAL ASSEMBLY

MODERATOR:

DONALD C. HARMS

28200 Orchard Lake Road Suite 100 Farmington Hills, Michigan 48108

STATED CLERK:

L. EDWARD DAVIS

Evangelical Presbyterian Church

2312 Monroe Street

Dearborn, Michigan 48124

INTERNAL REVENUE SERVICE NUMBER for the EVANGELICAL PRESBYTERIAN CHURCH 38-2329622

PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:

The Reverend Mr. L. Edward Davis Office of the Stated Clerk 2312 Monroe Street Dearborn, Michigan 48124

SUCCESSION OF MODERATORS

Assembly	Year	Name	Presbytery	Place of Assembly
1st	1981	Rev. Calvin Gray	Midwest	Livonia, Michigan
2nd	1982	Mr. Irvin Rinehart	West	Aurora, Colorado
3rd	1983	Dr. James Van Dyke	South	St. Louis, Missouri
4th	1984	Mr. Donald Harms	Midwest	Jackson, Mississippi

MINUTES - MONDAY EVENING

4th General Assembly First Session June 11, 1984

1

4-1 Evening Worship

At 7:35 P.M., the General Assembly of the Evangelical Presbyterian Church convened for the opening worship service with Moderator James Van Dyke presiding. The service began with the hymn, "The Church's One Foundation," and was followed by the Moderator's official convening of the Assembly with prayer. Special music was presented by Mr. Martin Thompson throughout the evening.

TE Tommy Shields, the Moderator of the Presbytery of the Central South, read the Scripture for the evening, I Peter 2: 9,10. The Scripture lesson was followed by words of welcome and announcements from Dr. Verne Kennedy, President of Belhaven College and TE Shields. The introduction of the guest speaker was done by Dr. Paul Long, Professor of Missions at Reformed Theological Seminary. Dr. Boanerges Ribeiro of the Presbyterian Church of Brazil spoke on the theme, "Permanent Features of the Church's Identity," and used text from I Peter.

The closing hymn, "To God Be the Glory," was followed by the benediction given by Moderator Van Dyke at 8:36 P.M.

4-2 Recess

The Assembly recessed to reconvene for worship at 8:00 Tuesday morning.

MINUTES - TUESDAY MORNING

Second Session June 12, 1984

4-3 Morning Worship

The Assembly reconvened at 8:00 for morning worship with the singing being led by TE Eddie G. Davis. The Assembly was addressed by Dr. Verne Kennedy, President of Belhaven College. His text was I Corinthians 12:27 - I Corinthians 13:13. The theme of his message was "The Features of a Simple Love." The meditation was followed by several songs led by TE Davis. Service concluded at 8:35 A.M. with the benediction.

4-4 Assembly Reconvened

The General Assembly of the Evangelical Presbyterian Church was reconvened by Moderator James Van Dyke at 8:45 A.M.

4-5 Report of Enrollment

The reading of the rolls was conducted by Stated Clerk Edward Davis. It was ruled that a quorum was present. Approximately 175 people were in attendance. The final enrollment of commissioners was 65 Ruling Elders and 73 Teaching Elders. The enrollment was as follows:

THE ROLL OF THE ASSEMBLY COMMISSIONERS

CHURCH RULING ELDERS TEACHING ELDERS

PRESBYTERY OF THE CENTRAL SOUTH

EPC (Fort Smith)	1. 2.	1. Glenn Hickman
Faith EPC	 Paul Lawrence Marlene Westberg 	1. Paul Westberg
Grace EPC	1. 2.	1. Donald Herwick
Louisville EPC	 James Giffin Steve Wilkinson 	1. J. Thomas Shields
Zachary Presbyterian	 Sam Agnew Russell Bankston Lotus White 	1. Steven E. Barrett
Other Ministers		_ 25/ 12 1580010
on Roll		 Robert Wilbur
		2. Robert Balnicky (Unassigned)

PRESBYTERY OF THE EAST

Ashland EPC	1. Frank Johnson 2.	1.
Calvary EPC	 Harold Hutzler, Jr. Thomas Wigton, Jr. 	1. Donald Hyer
Christ Church	1. 2.	1. Michael Winship
Christian Covenant	1. 2.	1. Eddy Swieson
Dundalk	1. Frank Douglas 2. Ralston Willis	1. J. Kent Bull

CHURCH	RULING ELDERS	TEACHING ELDERS	
PRESBYTERY OF THE EAST (continued)			
First Love	1. Burton Cowan 2.	1.	
Harford EPC	1.	1.	
	1. 2. 3. 4. 5.	James Morrison Daniel Lacich (AP) Robert Stauffer (AP)	
South Hills	Mission Church - No Session	1. 2.	
Other Ministers			
on Roll		1. Stewart Pohlman	
PRES	BYTERY OF THE FAI	RWEST	
Christ's EPC	1. Douglas Van Gaalen 2.	1,	
Hemet Valley	1. 2.	1. Ted Kline	
Santa Maria	1. 2.	1. Bruce Ferry	
Other Ministers			
on Roll		1. Robert Bayley	
PRESBYTERY OF THE MIDWEST			
	1. Lynn Eastman 2. Dorothy Heidtman 3. Richard Heidtman 4. Donald Lewis	 Harold K. Polk, Jr. Ronald Campbell 	
Central Northwest	1. 2.	1. Donald Van Dyke	
	1. Roger Vonder Bruegge 2. 3. 4. 5.	Andrew Jumper William Flannagan (AP) Donald Fortson (AP)	
Community EPC	1. Michael Farrand 2. Larry Warner	1. Donald Galardi	
Covenant	l. Philip Tiews 2. Andrew Williamson	1. (Pulpit vacant)	

CHURCH RULING ELDERS TEACHING ELDERS PRESBYTERY OF MIDWEST (continued)

EPC (Anna)	Carol Burnett David Cozby	1. (Pulpit vacant)
EPC - Lake City	1. 2.	1. Paul Brown
EP Fellowship	1. 2.	1. Hugh Gowman
Faith EPC (Richmond)	1. 2.	1. David Massimi
Faith EPC (Rochester)	Mission Church - No Session	1. (Pulpit vacant)
Fellowship EPC	1. 2.	1.
First (Trenton)	 Albert Brown Leonard Parsons 	1. Ian Leslie (IP)
Knox	 Palmer Heenan Bert Rennie 	1. George Woodcock
Military Avenue	1. 2.	1.
Mt. Pleasant	1. 2.	1.
Oakland Avenue	 Lester Bell Bruce Brede Thomas Mackie 	1. Paul Moon 2. Kurt Gebhard (AP)
Tabernacle	1. 2.	1. Robert Ralston
Trinity (Columbia City)	1. 2.	1. Lawrence Schmoekel
Trinity (Plymouth)	 Robert Lindman . 	1. William Moore
Ward	 Elden Brieschke Elizabeth Detter Donald Harms Richard Halmekangas Eugene Jordon Robert Julin Richard Oestreicher Margaret Wolds 10. 11. 12. 	 Bartlett Hess Robert Woodburn (AP) Wallace Hostetter (AP) Willard Davis (AP) Peyton Marshall (AP) Douglas Klein (AP) Timm Jackson (AP)

CHURCH	RULING ELDERS	TEACHING ELDERS
	SYTERY OF MIDWEST	(continued)
Ward (cont.)	13. 14. 15. 16.	
Other Ministers		
on Roll		1. Clair Albright (HR) 2. L. Edward Davis (General Assembly Staff) 3. George Scotchmer (HR)
PRES	BYTERY OF THE SOU	THEAST
Asheville EPC	1. Steven Sacco 2.	1. Howard Shockley
EPC (Elkton)	1. 2.	1. James Martin
Faith EPC	1. Paul Shaver 2.	1. Sam Harris
First EPC (Chesterfield)		
		1. Alex Koval
First EPC (Spartanburg)		
***************************************	1. Susan Hicks 2. Judy Patterson	1,
First (Rome)	 Will Bethel Richard Carpenter Harlan Dewey Keith Finley Vance Luke 	1. James Van Dyke
Grace EPC	1. 2.	1. David Herbertson
New Covenant	1. 2.	1. Terrence Mulford
Plumtree	1. 2.	1. J. Wallace Wise
Other Ministers		
on Roll		Roger Bush Donald Giesmann Jimmie Hollandsworth

4. Thomas Musselman 5. Ronald Odum 6. Jerry Robinson CHUDCH

MINUTES OF GENERAL ASSEMBLY

CHURCH	RULING ELDERS	LEACHING ELDERS
	PRESBYTERY OF THE W	VEST

DULING BUDEDS TEACHING BUDEDS

EPC - Amarillo	1. 2.	1.
Cherry Creek	 Al McLaughlin Irvin Rinehart 4. 	1. Mark Brewer 2. Gary Reddish (AP)
EP Communion	1. 2.	1.
EP Fellowship	 Joe B. Evans, Jr. James Green 	1. Frank Meyer
Faith - Aurora	 R. Earle Chism Emma Mikles Vern Porter Sue Shirley 6. 8. 	 Dean Wolf Fred Lian (IP) Darryl Sparling (IP) Fred Stifel (IP)
Ft. Collins	1. Bill Miles 2.	1. Eddie G. Davis
Trinity EPC	 Ila Prentiss Steven Walton 	1. Daniel Hiett
Other Ministers on Roll		 Calvin Gray George Kirsten (AP) Philip Muir (AP) William Harland

(AP-Associate Pastor; IP-Assistant Pastor; HR- Honorably Retired)

4-6 Election of Recording Clerk

The Stated Clerk nominated TE Robert Stauffer to be the Assembly Recording Clerk.

ON MOTIONa unanimous ballot was cast to elect.

4-7 Presentation of the Docket

The Stated Clerk presented the Proposed Docket.

ON MOTION the Proposed Docket was unanimously adopted.

4-8 Election of Moderator

The Stated Clerk introduced RE Richard Heidtman to represent the Committee on Administration who placed the name of RE Donald Harms, Ward Evangelical Presbyterian Church, Livonia, Michigan, into nomination for the Office of Moderator. The Moderator declared the floor open for nominations. There being no further nominations from the floor, the Clerk was instructed to cast a unanimous ballot for RE Harms. This was followed by the reading of a telegram of appreciation for Immediate Past Moderator, TE James Van Dyke, from his church in Rome, Georgia.

It read as follows:

"Please grant us the privilege of expressing to the 4th General Assembly of the Evangelical Presbyterian Church our love, pride, support and encouragement for our pastor and friend, Jim Van Dyke. His devotion to Christ and His church, his openness to the leading of the Holy Spirit, his unyielding proclamation of the truth of God's Word, and his unselfish commitment to the Evangelical Presbyterian Church are the grounds for the high esteem of our brother. We praise God for Jim's opportunity and ability to serve our denomination this past year. We also commend to this General Assembly Jim's devoted and equally unselfish wife, Rosemary, who has patiently and joyfully supported him during this busy year of both regular and denominational duties."

The Session, First Presbyterian Church Rome, Georgia June 11, 1984

4-9 Introductions by Moderator

The Moderator introduced several people to the Assembly. The persons introduced were Richard Lankford, Vice-President of Belhaven College, who welcomed and briefly addressed the Assembly. Also introduced were Margaret Hess (Livonia, Michigan) and Dr. J. Rodman Williams (CBN University).

4-10 Introductions of Assembly Committee Chairpersons

The Moderator introduced the chairpersons of the Assembly Committees.

Committee on Overtures

& Resolutions TE Robert Woodburn (Midwest)

Committee on Presbytery Review TE Sam Harris (Southeast)

Committee on Memorials

& Appreciations RE Elizabeth Detter (Midwest) Committee on Nominations TE James Morrison (East)

4-11 Partial Report of Nominating Committee

TE James Morrison came forward to give the list of nominations for General Assembly committees. All enrolled commissioners are assigned to an Assembly committee.

Administration

Sam Agnew Steven Barrett

Lester Bell Will Bethel

Bruce Brede Elden Brieschke, Chp. Harlan Dewey

Bill Flannagan

Julian Hopkins

Timm Jackson Robert Julin Donald Lewis

Larry Warner

Dick Oestreicher Leonard Parsons

Overtures and Resolutions

Joe Evans

Dorothy Heidtman

Susan Hicks Jimmie Hollandsworth Robert Wilbur Andrew Jumper

Daniel Lacich

Phil Muir

Larry Schmoekel

George Scotchmer Eddy Swieson

Dean Wolf

Robert Woodburn, Chp.

Presbytery Review

Carol Burnett Bill Harland

Eugene Jordan Bill King

James Giffin

Ian Leslie

Sam Harris, Chp.

Memorials & Appreciation

Donald Fortson Elizabeth Detter, Chp.

Donald Herwick

Fred Lian Ron Odum

Fraternal Relations

Nelson Bates

Richard Halmekangas George Kirsten

Mark Brewer R. Earle Chism A.P. Dickson

Emma Mikles

Frank Douglas John Dubose

Terry Mulford Irv Rinehart, Chp. Ralston Willis

Church Development

Paul Moon Robert Bayley Paul Brown Tom Musselman Ed G. Davis Stewart Pohlman Mike Farrand Gary Reddish Keith Finley Paul Shaver Calvin Gray, Chp. Paul Westberg Dick Heidtman Andy Williamson Douglas Klein George Woodcock

Thomas Mackie

Christian Education & Publications

Ronald Campbell
David Cozby
Peyton Marshall
Kurt Gebhard
David Massimi
Hugh Gowman
David Hendrix
Frank Johnson, Chp.
David Herbertson
Peyton Marshall
David Massimi
Bill Miles
Darryl Sparling
L. Michael Winship
Margaret Wolds

Ted Kline

World Outreach

Jack Beatty
Albert Brown
Lynn Eastman
Don Galardi
Robert Hawn
Glenn Hickman
Alex Koval

Leuretta Rallens, Chp.
Robert Ralston
Bert Rennie
Paula Shira
Donald Van Dyke
Lotis White
George Woodcock

Ministerial Vocation

Kent Bull Bill Moore
Burton Cowan Ila Prentiss
Willard Davis Jerry Robinson
Mike Fead Steven Sacco

Don Giesmann Roger Vonder Bruegge, Chp.

Donald Hyer Steven Walton Paul Lawrence Tom Wigton

Robert Lindman

4-12 Partial Report of Stated Clerk and Matters Received and Referred

Stated Clerk L. Edward Davis gave a partial report on Assembly Rules for the 1984 General Assembly. Included in his report was the reminder to friends and observers that the assembly is an "open assembly." Friends and observers are free to participate in committee work as much as deemed practical by the committee chairpersons. Secondly, the Clerk led the Assembly through the lists of Overtures and Recommendations as found in the Commissioner's Handbook and assigned each to their proper respective committees. Finally, in his

list of actions the Clerk received a letter from TE Sam Harris and after reading the letter to the Assembly, referred the letter to the Church Development Committee. (See Appendix I)

RECOMMENDATION:

Recommendation #1 referred to Ministerial Vocation Committee
Recommendation #2 referred to Overtures and Resolutions Committee
Recommendation #3 referred to World Outreach Committee
Recommendation #4 referred to Church Development Committee
Recommendation #5 referred to Administration Committee
Recommendation #6 referred to Administration Committee
Recommendation #7 referred to Administration Committee
Recommendation #8 referred to Administration Committee
Recommendation #9 referred to Ministerial Vocation Committee
Recommendation #10 referred to World Outreach Committee
Recommendation #11 referred to Ministerial Vocation Committee
Recommendation #12 referred to Fraternal Relations Committee
Recommendation #13 referred to Christian Education & Publications
Committee

Recommendation #14 referred to Christian Education & Publications Committee

Recommendation #15 referred to Administration Committee Recommendation #16 referred to Administration Committee Recommendation #17 referred to Fraternal Relations Committee Recommendation #18 referred to Ministerial Vocation Committee Recommendation #19 referred to Administration Committee

4-13 Recess

At 9:50 A.M. the Moderator recessed the Assembly to begin preliminary work on Assembly committee business.

4-14 Moderator's Communion Service

At ll:00 A.M. the Assembly reconvened for the Moderator's Communion Service. The Call To Worship, and the prayer were given by Moderator Harms. The hymn sung was "Holy, Holy, Holy." After the affirmation of faith and the Gloria Patri, the Assembly was again ministered to in music by Mr. Martin Thompson. Following the prayer by TE Jim Van Dyke, the text (Luke 24:27-33) was read. The communion meditation was given by TE Jim Van Dyke and TE Calvin Gray. The hymn "When I Survey the Wondrous Cross" preceded the benediction by TE Gray, and all joined in the singing of the Doxology.

MINUTES - TUESDAY AFTERNOON

Third Session June 12, 1984

4-15 Committees Convened

The Assembly met in individual committees for the Tuesday afternoon session.

MINUTES - TUESDAY EVENING

Fourth Session June 12, 1984

4-16 Assembly Reconvened

The Fourth General Assembly reconvened at 7:30 P.M. with the evening worship service. Following the singing of "How Great Thou Art" and the Invocation by the Stated Clerk, Mr. Thompson again shared with us in music. Stated Clerk Edward Davis then read the Holy Scriptures and the investiture of the new Moderator was conducted by TE Jim Van Dyke, the outgoing Moderator. The Clerk then recognized the past moderators, followed by words of welcome and announcements. Mr. Thompson sang and the Moderator introduced the evenings speaker, Dr. Andrew Jumper, of Central Presbyterian Church in St. Louis, MO. Following the message and the closing hymn, "O For a Thousand Tongues to Sing," Dr. Jumper closed with the prayer and benediction.

MINUTES-WEDNESDAY MORNING

Fifth Session June 13, 1984

4-17 Morning Worship

The Call to Worship was given by TE Stewart Pohlman who then lead the Assembly in a time of singing. E.C Hope, an employee at Belhaven College ministered to the Assembly in music.

The message of the morning was delivered by Dr. Luder Whitlock, President of Reformed Theological Seminary. His text was Acts 15 and his theme was "The Need That Exists in the American Missionary Field."

Dr. Whitlock closed his message with prayer and the service was concluded with the singing of "O Come Let Us Adore Him," led by TE Stewart Pohlman.

4-18 Assembly Reconvened

The Moderator reconvened the Assembly at 8:35 A.M. with approximately 205 persons present.

4-19 Docket of the Day

The docket of the day was presented by the Stated Clerk.

ON MOTION it was unanimously adopted.

4-20 Minutes of Monday Evening and Tuesday Sessions

Stated Clerk Edward Davis read the Minutes from the previous day's session.

ON MOTION the Minutes were received as read.

4-21 Minutes of 1983 General Assembly

There were a number of corrections to be made from the 1983 Minutes and they were as follows:

- Request was made to delete the name of Dr. Scotchmer as pastor of Trinity Presbyterian Church, Columbia City, Indiana. Ruling Elders to be added to the roll of commissioners are Maxene Juliett and Ann Schmoekel from Trinity Presbyterian Church, Columbia City, Indiana.
- The name of Burt Cowan is to be deleted from the list of commissioners from First Love Church and a correction is to be made concerning the name of TE Stewart Pohlman as the pastor of First Love.
- The Committee on Fraternal Relations is to be listed as a Permanent Committee.
- 4. Ronald Chism is listed as a TE, which is to be changed to RE.
- The name of TE George Scotchmer should be listed among the names of the Midwest Presbytery.
- RE Jerry Moran should not be listed with the Fort Collins Church.
- An address correction for Directory of Ministers: Rev. Jimmie R. Hollandsworth Church of the Living Way 1857 Grandin Road, S.W. (703) 982-2784 (office) (703) 343-5410 (home)

The Minutes were approved as corrected.

4-22 Telegram Presented

The Stated Clerk read to the Assembly the following telegram, sent by the National Association of Evangelicals:

"Christian greetings from NAE on the occasion of your Fourth General Assembly. You are in our prayers. We count it a privilege to share with you in the fellowship of the Gospel."

Billy A. Melvin, NAE Executive Director

4-23 Report of Permanent Judicial Commission

The Moderator called on TE Clair Albright, Chairman, to present the Committee's report. Before presenting the report, the Moderator called on the Stated Clerk to detail the nature of this report. The Moderator informed the Assembly that Item #1 of this report was an opinion and asked the Stated Clerk for direction on how to proceed. In light of the **Book of Order**, BG§ 16-27.B(3), the Clerk ruled that this opinion should come before the Assembly without debate or amendment for a sustaining or non-sustaining vote. The Assembly voted to sustain the opinion in this matter. (See Appendix G for Matters Referred from the PJC)

ON MOTION the Assembly received Findings #1 and #2 and Recommendation #1.

ON MOTION regarding Overture D referred from 3rd General Assembly, regarding the Westminster Confession, debate was extended beyond the ten minutes limit.

ON MOTION Recommendation #2 on the Westminster Confession was adopted.

ON MOTION, regarding Recommendation #3 regarding local church representation at presbytery and General Assembly levels, the proposed word "major" from BG § 16-14 and § 16-20 was deleted and recommendation was adopted as amended.

ON MOTION, the report of the Permanent Judicial Commission was received.

FINAL REPORT OF THE PERMANENT JUDICIAL COMMISSION to the 4th General Assembly

FINDINGS:

 The matter of licensure was discussed with reference to the Book of Order, Chapter 3-1 in the Book of Worship, and the Westminster Confession of Faith (27-4) and the document, "Uniform Procedures on Candidacy, Licensure, and Ordination."

Regarding a provision contained in the latter, the Commission found: "It is contrary to the Westminster Confession of Faith (27-4) and the Constitution of the Church, Book of Worship §3-1, to allow persons who are not ordained Ministers of the Word to administer the Sacraments."

The present EPC practice of licensure, as defined in the document, "Uniform Procedures . . ." is not contrary to the Confession and Constitution except as it pertains to the administration of the Sacraments."

- Regarding Overture B to the 3rd General Assembly, adopted by that Assembly as amended as a "provisional pastoral guide" and referred to the PJC for careful study and refinement, the Commission found:
 - a. The PJC is not an 'editorial board' to refine the grammatical construction, phraseology, or logical ordering of thought of General Assembly documents not intended for inclusion in the Constitution. Therefore, it is assumed that our consideration was to be limited to a study of the conformity of this document to the Constitution. In this regard, the Commission finds that Overture B is not inconsistent with either the Confession or the Constitution.
 - b. Overture B represents a declarative, ministerial pronouncement of the 3rd General Assembly. Subsequent Assemblies may reaffirm, reject, or enlarge upon the pronouncement of previous Assemblies. A preliminary position paper on the same general subject as that in Overture B even now lies before the 4th General Assembly. Adoption of this new preliminary position paper would constitute a declaratory statement of this Assembly which would have ministerial and advisory influence upon all the church's life. Such action, however, having no legislative or constitutional implications, would not properly come before the PJC for study or review.
 - c. Refinement: This Commission has affirmed that refinement power belongs only to the submitting body and to the receiving body (in this case, the General Assembly). Therefore, we consider it improper for the PJC to refine Overture B.

RECOMMENDATIONS:

- Regarding the language in the Book of Order, BG 11, the Commission recommends:
 - a. (§11-9) the words "or a Candidate" be stricken;
 - b. (§11-6) the words "Minister" be substituted for the word "person."
 - c. (§11-7) the words "of the Word" be stricken;
 - d. (§11-8) (and in all other statements of the Constitution in which it is used) the word "Minister" be capitalized;
 - e. (§11-10) the word "Minister" be substituted for the word "person."

RECOMMENDATIONS: (continued)

- 2. Regarding Overture D, referred from 3rd General Assembly, the PJC recommends that the General Assembly
 - a. adopt the PCUS version of Chapter 24 "Of Marriage and Divorce."
 - b. adopt Chapters 34 and 35 "Of the Holy Spirit," and "Of the Gospel of the Love of God and Missions."

The PJC recommends to the General Assembly that Chapter 25 Section 6: "There is no other head of the Church than the Lord Jesus Christ" deleting the remainder of the paragraph.

The PJC recommends to the General Assembly that action on the declaratory statement be delayed for further study.

The PJC recommends to the General Assembly that the Summertown edition of the Westminster Confession of Faith published by Attic Press which was approved by the PJC be printed with the introduction, an appropriate table of contents, and appendices #1 and #2, excluding the first two versions of Chapter 24 and the declaratory statement.

 Regarding Recommendation carried over from 3rd General Assembly

The PJC recommends that sections in the *Book of Order* concerning local church representation at Presbytery and General Assembly be amended as described in the following:

BOOK OF GOVERNMENT, CHAPTER 2-3

Present wording reccommended for deletion:

"The General Assembly shall consist of representatives from each Presbytery, two Ruling Elders and one Teaching Elder for each 2000 members or part thereof." Proposed wording recommended for substitution:

"The basis of representation to General Assembly shall be the same as representation to Presbytery."

BOOK OF GOVERNMENT, CHAPTER 16-14

Present wording:

"The Presbytery: The Presbytery has oversight of the life of a number of churches within a designated area. It is composed of all ministers of the

BOOK OF GOVERNMENT, CHAPTER 16-14 (continued)

Present wording (cont.):

Presbytery and at least two Ruling Elders for each additional Pastor, whether Associate or Assistant. In any case, a particular church shall have no less than two Ruling Elders for each 500 members or portion thereof."

Proposed Changes:

change "less" to "fewer" and add "major" between "or" and "portion".

BOOK OF GOVERNMENT, CHAPTER 16-20

Present wording recommended for deletion:

"It is composed of elected by the Presbyteries, one Minister, and two Ruling Elders for each 2000 members or part thereof." Proposed wording recommended for substitution:

"It is composed of all the Ministers of the Presbyteries and at least two Ruling Elders elected by the Church Session. The Church Session shall elect two Ruling Elders for each additional pastor, whether Associate or Assistant. In any case, a particular church shall have no fewer than two Ruling Elders for each 500 members or major portion thereof.

Attest: John Baird, PJC

4-23 Partial Report of the Assembly Ministerial Vocation Committee

The Moderator called on RE Roger Vonder Bruegge to give the report of his committee.

ON MOTION the Assembly adopted the Candidates Manual (Appendix F, Addendum V).

ON MOTION Recommendation #11 (Commissioner's Handbook) was adopted.

ON MOTION Amendments #1 and #2 to the Endowment Fund Proposal (Recommendation C in the Report of the Ministerial Vocation Committee) were adopted.

ON MOTION Recommendation D in the Report of the Ministerial Vocation Committee regarding establishment of a committee to study the matter of retirement benefits was adopted.

Recommendation E regarding Overture C was tabled contingent upon the adoption of PJC Recommendation #2.

The Report of the Ministerial Vocation Committee was tabled pending the outcome of the above Recommendation E. (See *Minutes* 4-34 following.)

REPORT OF THE ASSEMBLY COMMITTEE ON MINISTERIAL VOCATION

The MVC met during the 4th General Assembly at Belhaven College, Jackson, Mississippi. Members of the committee were RE Roger Vonder Bruegge, chairperson, TE Don Giesmann, RE Burton Cowan, TE Bill Moore, RE Tom Wigton, TE Jerry Robinson, TE Donald Hyer, RE Paul Lawrence, RE Ila Prentiss, RE Steven Sacco, TE Willard Davis, and RE Steve Walton. A quorum was present. Meeting was opened with prayer.

The following matters of business were conducted and discussed to be presented as information and/or action to the General Assembly.

I. INFORMATION

- A. The proposed Manual for Candidates for the Gospel Ministry was discussed and questions and answers given. An example was presented by TE Bill Flannagan.
- Recommendation #11 to do with annual review of ministers' remuneration was discussed.
- C. The Endowment Fund Proposal was discussed and questions were asked of Clerk Edward Davis, with concern about funding and how funds will be administered.
- D. Recommendation #18 to do with a retirement plan was discussed. Concern was shown for a need to show urgency in motion.
- E. Overture C was discussed and the committee felt that if PJC Proposal #2 was adopted, we would need to have a recommendation for this overture to do with a change in BG§12-2.H wording.
- F. Regarding a provision on licensure as stated in the report of the PJC, currently there are pastors who are unordained but are administering the sacraments in their congregations. The PJC offered the opinion that this practice is contrary to the Confession of Faith and the Constitution.

II. RECOMMENDATIONS

A. ON MOTION the committee recommends that the General Assembly adopt the proposed Candidates Manual. (Recommendation #9, Commissioner's Handbook.)

- B. ON MOTION the committee recommends that Recommendation #11 be approved. It reads as follows: "The Committee on Ministerial Vocation recommends that the General Assembly endorse and encourage all presbyteries to give and respond with proper consideration to BG §16-27 A.8 () in which presbytery ministerial vocation committees are expected to oversee the "annual review of remuneration of Ministers" and changes in the terms of call.
- C. Two amendments were added to modify the Endowment Fund Proposal as follows:

Amendment #1: It is recommended that the following should be inserted after "financial needs of" in Section II. "Ministers of the Word, missionaries and other full-time Christian workers who are members of" followed by "or working under" etc., already contained in the text.

Amendment #2: It is recommended that the following should be added as Section V. "Funding: The Endowment Fund is to be built through specific bequests, referred gifts, and other forms of investment from the life of the church."

D. ON MOTION committee recommends that Recommendation #19 (Retirement Plan) be modified and approved to read as follows:

"The standing Ministerial Vocation Committee, in light of the retirement needs of pastors and all other church employees, and the uneven plans of various congregations, and acting upon the recommendation of the permanent Committee on Administration recommends to the Assembly that the Moderator be authorized to appoint an Ad Interim Committee of five (5) persons, at least three (3) of whom will be persons with some expertise in finances, investments, and other appropriate qualifications, to study the matter of retirement benefits and make recommendations to the 1985 General Assembly."

E. ON MOTION committee recommends that Overture C be received contingent upon adoption of PJC Recommendation #2.

Respectfully submitted,

Roger Vonder Bruegge, Chairperson

4-24 Report of Assembly Committee on World Outreach

The Moderator called on RE Leuretta Rallens to deliver the report from this committee.

ON MOTION Recommendation #3 in the Report of the Committee on World Outreach was adopted.

ON MOTION in the *Missions Manual Part II*(Proposed): Paragraph 201.1 Qualifications, Section L.: Subsections #1 and #2 shall be deleted and the opening paragraph will read as follows:

"L. Policy Regarding Divorced Persons: CWO recognizes that in many instances a divorce in the past life of a missionary can have adverse effects upon his/her service as a missionary. There is, however, also the recognition that Scripture acknowledges certain just causes for divorce. In this light, CWO may appoint divorced persons, whether remaining single or already remarried, and that the CWO, the field mission and, if appropriate, the national church are convinced that the divorce will not be a hindrance to the work."

This section previously read:

"L. Policy Regarding Divorced Persons: CWO recognizes that in many instances a divorce in the past life of a Missionary can have adverse effects upon his service as a missionary. There is, however, also the recognition that Scripture acknowledges certain just causes for divorce. In this light, CWO may appoint divorced persons, whether remaining single or already married, if the following conditions are satisfied:

- The Committee is convinced that there were scriptural grounds for the divorce and the candidate was not the basic source of the divorce.
- 2. Three or more years have elapsed since the divorce and the candidate has demonstrated Christian character and spiritual growth.

ON MOTION the Report of the Committee on World Outreach was adopted.

REPORT OF ASSEMBLY COMMITTEE ON WORLD OUTREACH

The General Assembly Committee on World Outreach, chaired by RE Leuretta Rallens, convened and a quorum was declared present.

The meeting opened with prayer and TE Glenn Hickman was appointed secretary. The work material appointed us was examined.

- Recommendation #3 assigning oversight of Ethnic and Urban Ministries in North America to World Outreach and
- Recommendation #10 on adopting the Handbook for Candidates - Part II, World Outreach Missions Manual.

RE Dick Oestreicher, chairman of the permanent Committee on World Outreach was invited to brief our committee concerning the work it has done in the past year as it relates to the work before us. His briefing was very beneficial.

RECOMMENDATION #3

After a brief discussion committee unanimously approved the recommendation to assign oversight of Ethnic and Urban Ministries in North America to World Outreach.

RECOMMENDATION #10

The Handbook for Candidates - Part II, World Outreach Missions Manual was reviewed paragraph by paragraph. In paragraph 201.1 Qualifications, Section L, the committee recommends deleting #1 and #2 and the paragraph be rewritten to read as follows:

201.1 L. Policy Regarding Divorced Persons:

CWO recognizes that in many instances a divorce in the past life of a missionary can have adverse effects upon his/her service as a missionary. There is, however, also the recognition that Scripture acknowledges certain just causes for divorce. In this light, CWO may appoint divorced persons, whether remaining single or already remarried and that the CWO, the field mission, and if appropriate, the national church are convinced the divorce will not be a hindrance to the work.

The whole of the *Handbook for Candidates - Part II* was approved by the committee with the one recommended revision.

The Assembly Committee highly praised the work of the Permanent Committee.

Respectfully submitted,

Leuretta Rallens, Chairperson

4-25 Report of the Assembly Committee on Presbytery Review

TE Sam Harris, chairperson of the Assembly committee, was called upon to bring the report to the floor.

ON MOTION the report was adopted as presented.

REPORT OF ASSEMBLY COMMITTEE ON PRESBYTERY REVIEW

The committee makes the following recommendations:

- 1. Concerning the Presbytery Minutes:
 - A. The Minutes of the Presbytery of the Southeast be approved without exceptions.
 - B. The *Minutes* of the Presbytery of the Central South be approved without exceptions.
 - C. The *Minutes* of the Presbytery of the East be approved without exceptions.
- 2. That the *Minutes* of the Presbyteries of the Far West and Midwest, and the balance of the *Minutes* of the West be forwarded to Chairperson of the Presbytery Review committee, TE Sam Harris, by August 1 for review by the Chairperson and TE Ian Leslie with the final report to be made to the General Assembly Stated Clerk.
- 3. That Presbytery Review Chairperson TE Sam Harris and TE Ian Leslie, in conjunction with the Stated Clerk, be authorized to develop a standardized format to be used in the preparation of presbytery *Minutes* with final approval made by the Committee on Administration. The presbytery *Minutes* will be reviewed by the General Assembly Committee on Review using this standardized format.

NOTE: The Stated Clerk of the General Assembly has ordered hardbound binders for presbytery Minutes and these binders will be sent to each presbytery this summer.

Respectfully submitted,

Sam Harris, Chairperson

4-26 Report of the Assembly Committee on Fraternal Relations

TE Mark Brewer presented the report of the committee.

ON MOTION the Assembly adopted the Position Paper as presented.

ON MOTION observers will be sent to the Reformed Ecumenical Synod in Illinois July 30-August 10. TE Kent Bull, TE David Massimi and Stated Clerk Edward Davis will represent the EPC, with RE Robert Bole as alternate.

ON MOTION the Stated Clerk will make application for the EPC for membership in the World Alliance of Reformed Churches.

ON MOTIONDr. Boanerges Ribeiro will be commended for his leadership and visit with us and fraternal relations between our two Presbyterian bodies will be encouraged.

ON MOTION the report was adopted as presented.

REPORT OF ASSEMBLY COMMITTEE ON FRATERNAL RELATIONS

The Assembly Committee on Fraternal Relations came to order at 1:35 P.M. Devotions were led by TE Mark Brewer on Amos 9:7, "God at work in other peoples' histories." Chairperson RE Irv Rinehart reviewed process and objectives of the Fraternal Relations Committee.

TE Kent Bull went over the recommendations of the permanent Fraternal Relations Committee. This committee met during the convention of the National Association of Evangelicals in Columbus, Ohio on March 6 & 7, 1984.

Discussion followed on the position paper. Several questions arose:

- -Does our relationship with WARC approve NCC?
- -Would PCUSA be in correspondence with us if we were in WARC?
- -What are the effects of being in correspondence . . .:"

ON MOTION it is recommended that the *Position Paper* be adopted as presented.

ON MOTION it is recommended that we send observers to the RES in Illinois on July 30-August 10, 1984. The following persons were recommended: TE Kent Bull, Stated Clerk Edward Davis, TE David Massimi, RE Robert Bole, or other alternates at the discretion of the Stated Clerk.

ON MOTION it is recommended that the Office of the Stated Clerk of the Evangelical Presbyterian Church apply for membership in the World Alliance of Reformed Churches.

ON MOTION it is recommended that EPC General Assembly commend Dr. Boanerges Ribeiro for his leadership and visit with us and trust this experience would encourage the relationship between our two bodies.

Respectfully submitted,

Irvin Rinehart, Chairperson

POSITION PAPER OF FRATERNAL RELATIONS COMMITTEE

(Appendix III of the Commissioner's Handbook)

The General Assembly of the Evangelical Presbyterian Church seeks, through its Fraternal Relations Committee, to identify, develop and implement relationships with other bodies of Christians which will promote the Lordship of Jesus

Christ, the unity of His Body, and the strengthening of the Kingdom of God on earth.

To this end the Evangelical Presbyterian Church, through its Fraternal Relations Committee, seeks to build relationships with those denominations in the Reformed tradition, ecumenical agencies which are evangelical or Reformed in character and in spirit, and other groups and organizations which are working to advance the Kingdom of God through ministries of evangelism, nurture and service.

A "fraternal relationship" may include one or more of the following:

- A formal relationship with the highest representative body of another denomination. Such a relationship is most commonly understood as "being." in correspondence" with that body.
- Less formal relationships, which may include exchange of information, exchange of observers and shared ministries at different judicatory levels.
- Memberships in ecumenical agencies which proclaim the Word of God, promote the unity of the Body of Christ, and share resources for effective ministries.
- Relationships which endorse and support ministries lying outside conventional ecclesiastical structures, but are of significance to the Kingdom.

A "fraternal relationship" may be constituted only by the General Assembly, which shall also approve the terms of such relationships.

4-27 Assembly Recessed

At 11:15 A.M., the Assembly recessed.

4-28 Special Luncheons-Moderator's and Women's

The Moderator's Luncheon was held at 12:00 noon on the college campus for interested observers. Moderator Harms, TE Bart Hess, TE Andy Jumper were on hand to answer questions about the EPC from the guests and observers. Approximately 35 observers attended this luncheon.

The Women's Luncheon was held at 12:00 noon at the Holiday Inn Medical Center. Approximately 60 women were in attendance. Margaret Hess, Livonia, Michigan was special speaker.

MINUTES-WEDNESDAY AFTERNOON

Sixth Session June 13, 1984

4-29 Workshops in Ministry

The Assembly met in small groups for workshops in the afternoon. Two sessions were planned - 1:30 and 2:30 - plus a seminar by Dr. Ribeiro at 4:00.

The following workshops were conducted:

Women in Ministry (Margaret Hess, leader, both sessions)
Effective Evangelism (TE Sam Harris, leader, both sessions)
Ministering to the Single Person (Timm Jackson, leader, both sessions)
Effective Mission Programs in the Congregation (Dick Oestreicher, leader, 1:30)

Training for Ministerial and Candidates Committee Personnel (TE Bill Flannagan and TE Bob Woodburn, leaders, both sessions)
Presbytery Moderators and Clerks (Stated Clerk Edward Davis, leader 1:30)

Open seminar on the church in Brazil (Dr. Boanerges Ribeiro, 4:00)

MINUTES-WEDNESDAY EVENING

Seventh Session June 13, 1984

4-30 Presbytery Meetings

All six presbyteries met at 7:30 P.M. in various classrooms and meeting rooms of the college.

Following was an ice cream social in the cafeteria for all commissioners and observers.

MINUTES—THURSDAY MORNING

Eighth Session June 14, 1984 At 8:00 A.M., the Assembly met for a service of worship and healing. TE Bob Bayley led in song; TE Ed G. Davis, accompanied by Barry McKenna, provided special music. The message, "Spiritual Healing" was brought by worship leader TE William Flannagan. Scripture text was III John 2 and James 5. Following the message, the invitation was given for individuals to come forward for prayer for spiritual, emotional, or physical healing. Moderator Don Harms, TE Dean Wolf, and RE Iry Rinehart assisted Mr. Flannagan.

4-32 Assembly Reconvened

Moderator Harms called the Assembly to order at 9:00 A.M. Attendance was approximately 190 Commissioners and Observers. Meeting opened in prayer.

4-33 Minutes Read

TE Bob Stauffer, Recording Clerk, read the previous day's Minutes.

ON MOTION the Minutes were approved as read.

4-34 Report of the Stated Clerk and Committee on Administration

Stated Clerk Edward Davis presented for information the Report of the Clerk and Committee on Administration. Final enrollment was reported to be 135 Commissioners and 92 Observers. The Clerk noted that these figures included only those persons who registered at Bailey Student Center, and there were perhaps a dozen observers who may have bypassed the registration process but were in attendance at the Moderator's Luncheon Wednesday noon.

New churches received since the 3rd General Assembly were recognized and representatives from each church were asked to stand. New chaplains were also recognized.

The Clerk announced that plans are being made for the 5th General Assembly to be held in Denver on June 17-20, 1985. Faith Presbyterian Church-Cherry Creek is to be host church.

REPORT OF THE STATED CLERK AND COMMITTEE ON ADMINISTRATION June 14, 1984

The permanent Committee on Administration has met in stated meetings on two occasions in the past year-November and March. In addition, the Subcommittee on Finance has met twice and the Executive Committee once.

A. Final Enrollment: The final enrollment of the 4th General Assembly is as follows: 135 Commissioners; 92 Observers.

B. New Churches:

Presbytery of the East Christ Church (Burke, VA)

Harford EPC (Baltimore, MD)

Presbytery of the Central South

South Hills (Pittsburgh, PA)

EP Fellowship (Tulsa, OK)

Grace EPC (Covington, LA)

Presbytery of the Midwest Grace Chapel (Farmington Hills, MI)

Faith Presbyterian (Rochester, MI)

Presbytery of the Southeast Fairview Christian Fellowship

(Asheville, NC)

First EPC (Spartanburg, SC) Winchester Presbyterian

(Winchester, KY)

Presbytery of the West

Parker Presbyterian (Parker, CO)

Churches 2nd General Assembly 30 3rd General Assembly +21 4th General Assembly +11

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C. Chaplaincy

One of our most vital ministries is that of chaplaincy within the armed services. The Evangelical Presbyterian Church is fully recognized and accredited by the armed forces. Both in active service and the reserves, the EPC is at work. Our chaplains to date are:

Chaplain Steven E. Barrett (active)
 Chaplain Thomas Musselman (reserves)
 Chaplain Robert Ralston (reserves)
 Chaplain Robert Shaffer (reserves)

US Army
US Army
US Army

D. Annual Statistical Reports

These reports will be tabulated and analyzed by the end of the summer. Churches whose reports are still outstanding are asked to encourage their clerks to submit their annual reports. All statistical reports will be published in the *Minutes* of the Assembly. (See Appendix)

E. 5th General Assembly

A recommendation from the Committee on Administration will call the 5th General Assembly to convene in Denver, Colorado, June 17-20, 1985. This reflects a return to our "third week" Assembly. Elders and ministers are encouraged to begin budgetary and personnel planning for the 5th Assembly this fall.

Respectfully submitted,

L. Edward Davis, Stated Clerk

4-35 Descending Overtures

Overtures A and PJC Proposal #2 which descended from the 3rd General Assembly passed in the Presbyteries. Overture A passed unanimously; PJC Proposal #2 passed with a vote of 5 yes, 1 no. The Youngstown Overture was defeated by a vote of 4 no. 2 yes. (See Appendix L for text of Overtures.)

4-36 Report of Assembly Committee on Ministerial Vocation (Final)

A previously tabled motion was brought back to the floor for consideration, involving extraordinary candidates and their administration of the sacraments to their congregations.

ON MOTIONthose presently licensed candidates with the extraordinary status who through no fault of their own have been allowed to administer the sacraments to their congregations, in the compassion of this 4th General Assembly of the EPC be granted special dispensation to continue to administer the sacrament to those congregations they are presently serving while continuing to diligently pursue their requirements for ordination. This motion shall become in effect upon passage and continue in effect for only those candidates currently on record with the permanent Committee on Ministerial Vocation and shall terminate with the ordination of the last licensed candidate now under care so classified. By act of this 4th General Assembly no candidate shall be granted this special dispensation but come fully under the prescribed rules of order of the EPC.

4-37 Report of the Assembly Committee on Administration

Chairman Elden Brieschke presented the report of the committee. Past Moderator Irv Rinehart stepped in to moderate while Moderator Harms presented the recommendations of the Finance Subcommittee regarding denominational health insurance.

ON MOTION Item #1 was split from Items 2, 3, & 4 for a separate vote.

ON MOTION Item #1 - a reduction of \$24,000 in church development - was adopted.

ON MOTION Items #2, 3, & 4 were adopted as recommended.

ONMOTION the 1985 Benevolence Budget of \$440,700 was adopted as presented.

ON MOTION an advisory motion to the Committee on Administration to form a special task force to develop a funding method to underwrite the Benevolence Budget of the 4th General Assembly was adopted.

ONMOTION the 5th General Assembly will convene June 17-20, 1985 in Denver, Colorado, with Faith Presbyterian Church-Cherry Creek as host.

ON MOTION the Rules for Assembly shall be amended to provide that in the event of vacancy on a permanent committee of the General Assembly, and when such vacancies seriously affect the work of the committee, and upon the request of the chairman of that committee, the Committee on Administration is authorized to appoint a person to the vacancy of that committee. Such appointees shall serve until the following General Assembly at which time the person shall be presented to the General Assembly by the Nominating Committee for approval. Upon approval of the General Assembly, the nominees shall then be approved for the terms and class according to the vacancy being filled.

ON MOTION the Assembly adopted the Health Insurance Plan offered by Travelers Insurance Company. (See report below)

The Stated Clerk asked that the Clerks of Session of the largest EPC churches make their willingness to participate fully in this plan known to the General Assembly off te as soon as possible.

REPORT OF ASSEMBLY COMMITTEE ON ADMINISTRATION

RECOMMENDATIONS:

ON MOTION the Committee recommends that the General Assembly adopt the Proposed 1985 Administrative Budget as set forth in the last column of Appendix V of the Commissioners' Handbook, subject to the following adjustments.

 a reduction of \$24,000 in church development. The committee felt the Director of Church Development, budgeted for the last six months of the year could be adjusted back into the budget if revenue supportable, by the 1985 General Assembly.

The adjusted account balances are

#503-\$0

#506-\$7200

#508-\$2400

#510-\$500

#512-\$9450

- a reduction in #504-Support Staff Salaries of \$4750, to an adjusted balance of \$22,020.
- a reduction in #526-Printing and Promotion-of \$5000 to an adjusted balance of \$20,000.
- a reduction in #546-Office Development-of \$1000 to an account balance of \$3000.

The total amended budget is \$200,041. In making the reductions, the Committee felt the proposed budget should be closer to expected per capita revenue. Further, another increase in the unit per capita

following the \$3.00 increase last year did not seem appropriate. Projected membership at 100% participation represents \$168,000. Actual giving participation by our churches is running at approximately 80%. In 1985, we will continue to rely on and be greatly indebted to our larger churches for "extrabudgetary commitment."

ON MOTION the committee recommends that the General Assembly adopt the 1985 Benevolence Budget as presented (Appendix VI) for a total of \$440,700.

ON MOTION the Committee recommends that the 5th General Assembly convene from June 17-20, 1985 at Denver, Colorado, with the Faith Presbyterian Church-Cherry Creek being the host church.

ON MOTION the Committee recommends that the Rules for Assembly be amended to provide that in the event of vacancy on a permanent committee of the General Assembly, and when such vacancies seriously affect the work of the committee, and upon the request of the chairman of that committee, the Administration Committee is authorized to appoint a person to the vacancy of that committee. Such appointees shall serve until the following General Assembly at which time the person shall be presented to the General Assembly by the Nominating Committee for approval. Upon approval of the General Assembly, the nominees shall then be approved for the terms and class according to the vacancy being filled.

(The Committee amended the above text to provide for the Nominating Committee to present the appointed person to the General Assembly.)

ON MOTION the committee recommends to the General Assembly that the Evangelical Presbyterian Church adopt the health insurance plan offered by the Travelers Insurance Company. Further, the Committee recommends to the Assembly the following:

- that the Assembly establish in principle a new proposed major medical plan with the Travelers Insurance Company;
- that the Committee on Administration be given authority to approve and establish any necessary details relative to the establishment of this proposed plan and to report its actions to the 1985 General Assembly, and any subsequent action to future Assemblies.
- that this major medical program be reviewed annually by the appropriate committee and a full report be made to the General Assembly each year.
- that the Assembly require pastors and employees of all member congregations, all presbyteries, and the Assembly who meet the minimum requirements to enroll in the program.

Respectfully submitted,

4-38 Report of the Assembly Committee on Overtures and Resolutions TE Robert Woodburn, Chairperson, presented the report of the committee. Discussion followed regarding the recommendations on the Preliminary Position Papers.

ON MOTION Recommendation #2 regarding an Ad Interim Committee on Theology was adopted as amended by the committee.

ON MOTION the Administration Committee shall be instructed to propose to the 5th General Assembly that a Permanent Committee on Theology be established.

Recommendations adopted on the preliminary position papers: (See Appendix K)

ON MOTION the word "Preliminary" shall precede the word "Position" on each paper.

ON MOTION a policy statement for developing position papers was adopted as amended by the Committee.

ON MOTION the Preliminary Position Paper on the Value and Respect for Human Life was adopted, with the deletion of lines 17-26 on page 4.

ON MOTION the preliminary Position Paper on *Capital Punishment* was adopted with the following changes: page 1, line 35, the word "reverence" shall be changed to the word "respect" and on page 3, line 36, the word "reverence" be struck.

ON MOTION Overture B as amended at the 3rd General Assembly was adopted as the Preliminary Position Paper on *Abortion*.

ON MOTION the Preliminary Position Paper on Abortion was received as written and referred to the Ad Interim Committee for its consideration.

ON MOTION in the Preliminary Position Paper on Women on page 9, lines 42-43, the words "and since such difference is understandable in the light of our discussion above" were stricken.

ON MOTION lines 27-53 on page 9 in the Preliminary Position Paper on Women were adopted as amended as a statement of the position of the EPC on the ordination of women.

ON MOTION the Preliminary Position Paper on Women was received as information and referred to the Ad Interim Committee on Theology to present to the Assembly in a balanced way the Scriptural viewpoints for and against the ordination of women as deacons, ruling elders, and teaching elders.

ON MOTION the Preliminary Position Paper on Homosexuality was adopted with the following amendment on page 1, line 34: the word "life" shall be changed to "the marriage relationship" and the word "sexual" to "heterosexual."

ON MOTION Commissioners are encouraged to send pertinent materials on the position papers to the Ad Interim Committee on Theology for study.

ON MOTION the Ad Interim Committee on Theology shall be asked to study the issue of the administration of the sacraments by other than ordained ministers as a new approach to meet the needs of the EPC, not bound by tradition, and that any changes recommended be advanced through proper procedures to be approved for submission to the presbyteries to properly change the Book of Order.

ON MOTION the Ad Interim Committee on Theology shall be instructed to write a declaratory statement related to the Westminster Confession and unique to the Evangelical Presbyterian Church and report to the 5th General Assembly on this matter.

REPORT OF ASSEMBLY COMMITTEE ON OVERTURES AND RESOLUTIONS

The meeting was opened with prayer at 10:15 A.M. After introductions, RE Susan Hicks was appointed secretary. TE Dean Wolf explained the reasons for considering position papers. It was pointed out that these papers will be the voice of our denomination as to how we stand and the position we take on the issues before our Assembly. These papers were written in response to questions being asked by other churches. TE Bob Woodburn explained that our responsibility as a committee is to act on Recommendation #2 and the five preliminary position papers.

Committee recessed at 10:45 A.M. for the Moderator's communion service.

TE Andy Jumper further explained the work of the Ad Interim Committee as it relates to the position papers. Committee then moved to the business at hand.

I. Recommendation #2

A motion was placed on the floor to recommend that the Assembly adopt the recommendation as written. Following discussion, the Committee reconsidered and moved to recommend that the Assembly adopt an amended version.

ON MOTION the Committee on Overtures and Resolutions recommends that the Assembly amend Recommendation #2 to read as

follows: the reasons for considering position papers. It was pointed out "That the General Assembly establish an Ad Interim Committee on Theology to enable the Assembly to continue the theological development of its posture on Preliminary Position Papers on crucial issues facing the church and adopted by the 4th General Assembly. Size and membership to be determined by the Moderator."

II. Position Papers

ON MOTION the word "Preliminary" shall precede the word "Position" on each paper.

III. Policy Statement

ON MOTION a policy statement procedure will be recommended to the Assembly as amended and read as follows:

"A policy statement to be adopted by the General Assembly of the EPC to establish a procedure for developing position papers on significant issues. Such preliminary position papers shall be initiated by the Committee on Administration, but individuals, sessions, and presbyteries may develop such preliminary papers which shall be submitted to the General Assembly through the Administration Committee."

On line 30, the word "ordinarily" should be deleted.

IV. Preliminary Position Paper #1 on the Value and Respect for Human Life

ON MOTION it is recommended that lines 17-26 page 4 be dropped and the above paper be adopted as amended.

V. Preliminary Position Paper #2 on Capital Punishment

ON MOTION it is recommended that on line 35, page 1, the word "reverence" be changed to "respect" and on line 36, page 3, the word "reverence" be struck and the paper adopted as amended.

The committee recommends to the Ad Interim Committee that more scriptural backing be included in this paper.

VI. Preliminary Position Paper #3 on Abortion

It was moved to amend the paper as follows: page 1-strike lines 27 through the word "humanity" on line 31 to include the Surgeon General Dr. Koop's statement as a footnote reference. After much discussion, the motion was called and defeated for these reasons: (1)

uncomfortable wording and phrasing; and (2) great disagreement in the committee on certain issues raised in the paper and a question regarding the propriety of raising these questions in this way.

ON MOTION it was recommended that Overture B as amended at the 3rd General Assembly be adopted as Preliminary Position Paper #3 on *Abortion* in the book of *Study Papers* as information and refer it to the Ad Interim Committee for its consideration.

VII. Preliminary Position Paper #4 on Women in the Church

ON MOTION it was recommended to strike the words "and since such difference is understandable in the light of our discussion above" on page 9, lines 42-43.

ON MOTION it was recommended that the Assembly adopt lines 27-53 on page 9 of the paper as amended as a statement of the position of the EPC on the ordination of women as deacons, ruling elders and teaching elders; that the preliminary position paper on women and the church be received as information and referred to the Ad Interim Committee on Theology to present to the Assembly in a balanced way the scriptural viewpoints for and against the ordination of women as deacons, ruling elders and teaching elders.

VIII. Preliminary Position Paper #5 on Homosexuality

ON MOTION it was recommended that the Assembly adopt the paper as written.

IX. Conclusion

ON MOTION it was recommended to encourage all commissioners to send any and all pertinent materials to the Ad Interim Committee on Theology on all provisional papers.

ON MOTION the meeting was adjourned in prayer.

Respectfully submitted,

Robert O. Woodburn, Chairperson

4-39 Report of the Assembly Committee on Memorials and Appreciation

RE Elizabeth Detter, Chairperson Committee on Memorials and Appreciation

RE Elizabeth Detter, Chairperson, presented the report of the committee following prayer.

MINUTES OF GENERAL ASSEMBLY

Memorials: RE Detter cited the verse "Blessed are the dead which die in the Lord" and Revelation 14:13, and Psalm 73: 25, 26. The following persons were recognized as having gone home to the Lord in the previous year:

- 1. Joan Davis, wife of Stated Clerk Edward Davis, Livonia, MI
- 2. RE William Reitz of Calvary Presbyterian Church, Butler, PA
- 3. RE Mary Robinson, Faith EPC, Fayetteville, AR
- Dr. Aiken Taylor, former editor of the *Presbyterian Journal* and friend of the EPC
- 5. Dr. Francis Schaeffer, theologian, philosopher, statesman. He was keynote speaker at the 1st General Assembly of the EPC in 1981.

TE Don Fortson led in prayer.

Appreciation: The committee's letters of appreciation were read. One was to the president and staff of Belhaven College. The second was to the Moderator and Presbytery of the Central South, the host presbytery.

 Dr. Verne R. Kennedy, President Belhaven College Jackson, MS

Dear Dr. Kennedy:

On behalf of the 4th General Assembly of the Evangelical Presbyterian Church, we want to thank you for your gracious hospitality in providing your campus and facilities and for hosting our Assembly this year, 1984.

We specifically want to thank the Administrative Council: Newt Wilson, Richard Lankford, Ed Berry and Pam Jones. We also wish to thank the staff composed of Bobby Ammons, (Facilities Coordinator), Alex Woods (Student Assistant), secretaries, cafeteria workers, maintenance personnel, security police, dormitory supervisors, those who provided transportation, and your very able students.

We also realize that many spouses have been intimately involved behind the scenes and we recognize and appreciate their efforts. Their care, concern, attitude, and physical energy has enabled us to feel "warmly" received on your campus. It is clear that your motto, "Not to be ministered unto, but to minister," is being fulfilled.

Yours in Christ.

Elizabeth Detter, Chairperson Committee on Memorials & Appreciation

 TO: J. Tommy Shields, Moderator Presbytery of the Central South

On behalf of the 4th General Assembly of the Evangelical Presbyterian Church, we want to thank you for your hospitality in serving as the host presbytery for this Assembly at Belhaven College in Jackson.

It is evident that this General Assembly has been fruitful and productive and we appreciate your contributions.

Yours in Christ,

Elizabeth Detter, Chairperson Committee on Memorials and Appreciation

RE Detter recognized by name many of the participants instrumental in the planning and preparation of the Assembly.

ON MOTION the report was received.

REPORT OF THE ASSEMBLY COMMITTEE ON MEMORIALS AND APPRECIATION

Committee members present: Elizabeth Detter, chairperson, Don Herwick, Don Fortson, Ron Odum, Fred Lian, secretary.

Don Herwick opened in prayer.

Discussion ensued detailing specific responsibilities to the General Assembly.

- Memorials-recognizing those who are home with the Lord and lifting up their families in prayer. Two Scripture references were specifically mentioned: Revelation 14:13 and Psalm 73: 25, 26.
- Appreciation-acknowledging those who have made contributions to the functioning of this General Assembly.
 - A. Presbytery of the Central South
 - B. Belhaven College
 - C. Assembly speakers and administration

Two Scripture verses were mentioned: I Thess. 5:18 and Phil. 1:3.

Futher discussion encompassed the substance of our presentation to General Assembly on Thursday morning. Recognition of individuals, prayer, and music will be involved in our presentation.

Closing prayer offered by TE Don Fortson.

Respectfully submitted,

Elizabeth Detter, Chairperson

MINUTES OF GENERAL ASSEMBLY

4-40 Report of the Assembly Committee on Church Development

TE Calvin Gray led in prayer and presented the committee's report to the Assembly. It was divided into two parts for consideration: action on recommendations coming from the Assembly, and recommendations to form a Master Plan for Church Growth and Planting.

ON MOTION Recommendation #4 to add three "at large" members to the Committee on Church Development was adopted.

ON MOTION Overture A regarding reassignment of presbytery for churches in greater Washington, D.C. area was adopted as presented.

ON MOTION Overture B regarding the redrawing of presbytery boundaries in eastern Ohio and western Pennsylvania was adopted.

ON MOTION the recommendation on the issue of ratio of ruling elders to teaching elders in the judicatory courts shall be sent as a descending overture to the presbyteries for vote to amend the *Book of Order*, Book of Government §2-3, and §16-14.

ON MOTION the Committee on Church Development is mandated to formulate a MASTER PLAN to be followed and implemented by this Committee on Church Development, as well as the presbyteries and individual churches. (Suggestions are outlined in the report below.)

ON MOTION the report of the committee was adopted.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH DEVELOPMENT

The Report of the Committee on Church Development is composed of two parts. The first portion is our response to overtures and recommendations presented to the committee by the 4th General Assembly. The second part of our report came out of our analysis and evaluation of the permanent Committee on Church Development and offers a challenge to the 4th General Assembly to develop a master plan strategy for church growth and planting in our young but growing denomination.

I. RECOMMENDATIONS AND OVERTURES

A. Recommendation #4

The Committee on Administration recommends that the General Assembly amend the *Rules of Assembly* to add three "at large" members on the Committee on Church Development in order to add greater breadth and depth of experience to the committee membership.

Response to Recommendation #4

The Committee on Church Development recommends a favorable response to this recommendation.

Rationale for Response to #4

The Church Development Committee concurs with the Administration Committee in its recommendation, notwithstanding the precedent setting nature of this recommendation for permanent assembly committee size, as well as being fully cognizant of the additional cost involved. It does so for the following reasons:

- 1. Need for broader regional and cultural representation;
- Demonstrated need for additional expertise in specific areas of church growth and planting such as-
 - ... experienced church growth persons
 - ... experienced church planting persons
 - ... educationally equipped persons in techniques, strategies, demographical aspects of church planting
 - ... church planners
 - ... persons with fund-raising experience
- B. Overture A Response (Concurrence in the positive) [Text at end of report]

The Committee on Church Development recommends a favorable response to Overture A for the following reasons:

- The churches in the included geographical areas, while in the state of Virginia, are located physically closer to the Presbytery of the East than to the Presbytery of the Southeast churches. The churches in these locations would more closely identify with the culture of the Washington, DC area.
- The presbyteries involved have no ostensible objection to the overture in question, and in fact, support its rationale.
- C. Overture B Response (Text of Overture B at end of report.)

The Committee on Church Development recommends affirmative response to this overture in that all affected parties agree that its acceptance is needed as a positive interim step toward an Ohio River Valley Presbytery. (See text following this report.)

D. Response to correspondence from Samuel M. Harris, Church Development Commission, Presbytery of the Southeast (Correspondence at end of report.) Whereas one of the great strengths of the EPC is the ratio of two ruling elders for each teaching elder from member churches in judicatory representation; and whereas this desired ratio is being eroded in some instances by an increasing number of teaching elders who as members of presbytery are serving independent churches;

The following recommendation is made calling for the amendment of the *Book of Order*, BG §2-3 and §16-14 by the addition of the following:

"When a disproportionate ratio of ruling elders to teaching elders occurs in Presbytery, the Presbytery will move to correct the ratio by suggesting to member churches on a yearly alphabetical rotational basis that they have the right to appoint an additional elder to the Presbytery. The Presbytery shall on this basis invite churches to each add one additional ruling elder until this disparity is corrected."

E. Recommendation on Field Representative for the South

Dr. William Flannagan, chairman of the Southern Task Force, reported that TE Tom Musselman is working as Field Representative in the Southeast and Central South Presbyteries under the authority of the Committee on Administration. His present appointment is from April, 1984, to December, 1984. He represents the denomination to interested individuals and groups. A motion was adopted commending Rev. Musselman's work and requesting that a copy of his reports be sent to the permanent Committee on Church Development. Rev. Musselman has agreed to be available for consultation to this committee.

A MASTER PLAN FOR CHURCH GROWTH AND PLANTING

II. PREAMBLE

Believing in the command of our Lord to evangelize and disciple men and women the Evangelical Presbyterian Church is committed to an aggressive program of church growth and church planting. Recognizing the work done by the permanent Committee on Church Development and its chairman, TE James Morrison, the committee feels strongly it is incumbent for the EPC to recognize church development as its highest priority. The development of a comprehensive Church Development and Planting Master Plan for presentation to the 1985 General

Assembly should be of the highest priority. It would be desirable that this Plan be completed sufficiently in advance of General Assembly that it can be submitted to presbyteries and member churches for thorough study prior to its discussion. This Master Plan should in no way keep the committee from an aggressive policy of planting churches in the assembly year while we work toward this goal. The comprehensive plan shall include the following:

A. The identification of Persons and Possibilities of Church Growth and Planting:

- Identify and pursue existing opportunities (pockets of people)
- 2. Identify strategic growth centers viable for church planting;
- Identify and encourage existing congregations who are willing to parent new churches;
- 4. Identify men with vision and gifts for church planting;
- Provide training and resources on a presbytery level (appropriate presbytery oversight).
- B. Communication of the importance of winning men and women to Jesus Christ to pastors, sessions, and church members so that our churches may have an increasing church growth mentality.
- C. Plan for investment in a full-time church planting and development specialist who would be responsible to the Church Development Committee as a catalyst to carry out the Master Plan. This person would preferably be from the EPC family and would have expertise in church planting and growth. This person would be willing to be discipled by Dr. Don MacNair.
 - 1. This person would be responsible for training pastors and congregations in church planting and development.
 - This individual would be an advisory resource to presbytery church development committees.
 - 3. This person could model a church development project.
- D. The development of a fund-raising base secure professional assistance in the area of developing a fund raising plan to match the Master Plan. We encourage the committee to explore new avenues of financing that will result in "low or no-debt service" to the denomination. This funding plan should include the following sources:
 - a. Individuals, churches, and presbyteries
 - b. Bequeaths and endowments
 - Special gifts and grants

The broadest possible base of support should come from the members of the local churches.

MINUTES OF GENERAL ASSEMBLY

It has been said we are the people whose time has come. If we truly believe this, we will immediately develop a master plan which will give impetus to the Church. If we fail at this point, the future will pass us by.

Respectfully submitted,

Calvin Gray, Chairperson

OVERTURE A

WHEREAS, presbyteries of the Evangelical Presbyterian Church are to exercise oversight over the life of a number of churches within a designated area; and

WHEREAS, presbyteries of the EPC are encouraged to provide evangelism, renewal, and fellowship within its bounds; and

WHEREAS, the Presbytery of the Southeast is so large in its boundaries as to make the above goals most difficult for those churches in northern Virginia; and

WHEREAS, those churches in northern Virginia are much closer in proximity to those in the Presbytery of the East;

THEREFORE, be it resolved that the Presbytery of the East petitions the 4th General Assembly of the Evangelical Presbyterian Church to allow the Presbytery of the East to include within its boundaries those churches which would fall within the bounds of the greater Washington, DC metropolitan area and the Fairfax county, Arlington county, and Alexandria areas of Virginia.

Attest:

Robert Stauffer, Moderator Presbytery of the East

OVERTURE B

WHEREAS, presbyteries of the Evangelical Presbyterian Church are to exercise oversight over the life of a number of churches within a designated area; and

WHEREAS, presbyteries of the EPC are encouraged to provide evangelism, renewal, and fellowship within its bounds; and

WHEREAS, the Presbytery of the Midwest is so large in its boundaries as to make the above goals most difficult for those churches in eastern Ohio; and

WHEREAS, those churches in eastern Ohio are much closer in proximity to those in the Presbytery of the East;

THEREFORE, be it resolved that the Presbytery of the East petitions the 4th General Assembly of the Evangelical Presbyterian Church to allow the Presbytery of the East to include within its boundaries those churches in eastern Ohio which lie east of Interstate 77 in Ohio. The Presbytery also recommends that this be done with the provision that in one year this presbytery study the advisability and feasability of a division of this presbytery into two geographically smaller presbyteries.

Attest:

Robert Stauffer, Moderator Presbytery of the East

CORRESPONDENCE FROM REV. SAMUEL HARRIS

June 12, 1984

Dear Brothers and Sisters:

This letter is being written on behalf of the Church Development Commission of Presbytery of the Southeast out of a concern we have receiving pastors from independent churches.

After discussion with Clerk Ed Davis concerning this matter, it was felt that we should correspond with you as your committee will be considering the possibility of "affiliate" churches at your meeting the last of the month.

One of the great strengths of the Evangelical Presbyterian Church is the "parity" as set up for both the Presbytery and the General Assembly, **Book of Order**, BG §16-14. I believe that one of the downfalls of both the PCUS and the UPCUSA was a parity heavily in favor of the pastors. In the EPC we have sought to balance both courts in a more favorable way with two ruling elders for one teaching elder.

The parity of the EPC is seriously in trouble because we are receiving so many pastors from independent churches where there are no ruling elders who will have a voice and vote at Presbytery and General Assembly meetings. Our concern is that unless we deal with this now, while we are still a young denomination, we could easily be in the same trouble we experienced before coming to the EPC.

Realizing that this is a most difficult issue and one that has no easy answer, we would suggest the following possible solution: Receive a pastor into the presbytery giving him full participation and voice, but no vote effective. Should his church at a later date be received, then he would be given a vote January, 1985.

This is but one possible solution, and we would ask that you give it prayerful consideration or suggest an even better solution before this becomes an even greater problem. We would appreciate hearing from you following your meeting as to how the PJC plans to approach solving this situation.

May God's wisdom be with you and your committee as you deal with the important issues before your denomination.

In the name of Jesus,

Samuel M. Harris Church Development Commission Presbytery of the Southeast

4-41 Report of the Assembly Committee on Christian Education and Publications

Following a prayer, RE Frank Johnson brought the report of this committee to the Assembly. TE Bill Moore, member of the permanent Committee on Christian Education and Publications, distributed copies of a resource booklet of preliminary forms for services of worship. A brief description of the denominational Resource Center, guidelines for its use, and items in stock there was also distributed.

ON MOTION the Assembly approved the concept of the collection and sharing of successful stewardship practices and for the Permanent Committee to move to (1) assess the denominational need, and (2) develop and implement a process if the assessment indicates a need.

ON MOTION the recommendations concerning singles ministries were adopted.

ON MOTION the recommendations in the report below concerning singles ministries were referred to the Ad Interium Committee on Theology.

ON MOTION the report of the committee was received.

REPORT OF THE ASSEMBLY COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Two items were referred to the committee. Staff and commissioners from Ward Presbyterian Church presented a proposal on a ministry to single adults. From their proposal grew the recommendation which is made to the General Assembly (contained in this report). Secondly was the sharing of information on successful techniques and strategies of stewardship. Regarding this proposal, the recommendation of the General Assembly Committee is to approve the concept of the collection and sharing of successful stewardship practices and for the permanent committee to (1) assess the denominational need, and (2) develop and implement a process if the assessment indicates a need.

Recommendations #13 and #14 were considered. Recommendation #13 "The Committee on Christian Education and Committee on Administration recommend the General Assembly endorse the development of a group plan for church and family subscriptions to our denominational paper *The EPC Reporter*."

ON MOTION the committee recommends that the Assembly endorse the concept of subscriptions to the *Reporter* and its subsequent implementation. It was recommended that an evaluation of the group plan be completed after on full year of operation to determine if the plan should continue, if adjustments are needed, or if the plan should be discontinued.

Recommendation #14, "The Committee on Administration recommend that the *Rules For Assembly* be amended to allow for the formation of a Camps and Conference Committee which will be responsible for organizing conferences for all age groups" was discussed.

ON MOTION it is recommended that #14 NOT be endorsed, but that rather the function of organizing conferences or promoting those already in existence be commended to the presbyteries and congregations with the provision that information on speakers, campground locations, camping programs, and the like be conveyed to the Resource Center by the presbyteries and congregations for dissemination throughout the denomination.

The General Assembly Committee reviewed the *Minutes* of the permanent committee and found them to be in order.

It is requested of the Moderator that the permanent committee be permitted five minutes to distribute two publications, a worship resource book, and a resource center booklet, and to speak briefly to them.

RECOMMENDATION

The Christian Education and Publications Committee of the 4th General Assembly of the Evangelical Presbyterian Church recommends that each presbytery and congregation seriously consider the special needs of and ministerial responsibilities to single adults.

WHEREAS, since 1965 the number of singles in America has increased 52.5%: and

WHEREAS, there are now 60 million single adults in America; and WHEREAS, by 1985 more than half of all adults in America will be single: and

WHEREAS, the largest and fastest growing minority group in America is single adults; and

MINUTES OF GENERAL ASSEMBLY

- WHEREAS, this phenomenon does not appear in any way to be a fad or a movement that will quickly fade from American life; and
- WHEREAS, the single adult population has needs that are unique to its constituency as a result of alternative lifestyles, and an increased number of single parent households; and
- WHEREAS, this new church, being faced with a new challenge, one that will not surprise the careful observer of the current scene nor trouble the most devout, will desire to meet this challenge with imagination and vigor to extend the ministry of redemption to everyone; and
- WHEREAS, this new church has demonstrated itself to be flexible and adaptable, able to meet every challenge to its existence while extending its ministry to meet every human need...

We recommend the following actions for your study and evaluation:

- Affirm the fact that adult singleness is a reality in our culture and churches and is an accepted and legitimate lifestyle.
- Rethink your church's ministerial opportunities to single adults in the light of today's society.
- Develop ministries that deal with divorce and recognize divorced persons and one parent families resulting from divorce as accepted persons who need love and support.
- Include single adults as a part of the worship community during congregational worship expression, particularly at times when emphasis might exclude single persons, i.e., Mother's or Father's Day.
- Develop attitudes in congregations which avoid a hesitancy to take a risk with people, including single adults.
- Expand a pastoral outreach based upon the distinct needs of singles that goes beyond crisis care.
- Seek to integrate the single adult into the love and community of the church family by structuring activities and ministries to be inclusive rather than exclusive (not family or age-oriented only.)
- Provide single adults the opportunity to make a viable commitment of their time, energies and resources in the ministry of the local congregation.
- Create a sensitivity to the use of discriminatory labels often used in referring to single adults, e.g., "broken home," "swinging single," or "gay divorcee."

10. Become aware that many cultural stereotypes tend to assume that marriage is the only acceptable lifestyle and therefore excludes single adults. Examples: "When are you going to settle down?" "Aren't you two getting married yet?" "Too bad about your divorce. What did he do?" "Come to the potluck dinner. We'll find you someone to sit with."

Single ministries is one side of the many sided coin. Family ministries programs to deter the growing problem of the broken home must be renewed. Family concerns not being met by traditional Christian Education must be addressed by specific programs.

Specific motions resulting from the above recommendations are:

- a. ON MOTION it is recommended to endorse the need for a ministry to single adults and commend the recommend actions to presbyteries and congregations.
- b. ON MOTION it is recommended to instruct the Committee on Administration to include workshops on ministries to single adults as part of the 1985 General Assembly.
- c. ON MOTION it is recommended to consider this report as an overture to (1) rethink the biblical and theological meaning of singleness and (2) theologically explain divorce including recognition of divorced persons and one-parent families resulting from divorce as acceptable persons who need love and support.
- d. ON MOTION it is recommended that the permanent committee be instructed to include in the Resource Center materials dealing with programs for single adults which can be borrowed by congregations.
- e. ON MOTION it is recommended to publicize the National Singles Congress to be held at Ward Church on October 17-19, organized by that church's Single Point Ministry, and offer financed support for a congregation to send a person but cannot afford it.
- f. ON MOTION it is recommended to instruct the permanent committee to survey and collect program ideas on family ministries and share same with congregations through the Resoure Center.

Respectfully submitted,

Frank Johnson, Chairperson

MINUTES OF GENERAL ASSEMBLY

4-42 Final Report of the Committee on Nominations

TE Jim Morrison presented the slate of nominations for terms on the permanent committees. Those persons whose names are starred are eligible for reelection when their terms expire.

The Clerk is to do a mailing February 1 asking for names of those qualified to be nominated for offices.

ON MOTION a unanimous ballot was cast for the slate.

COMMITTEE ON ADMINISTRATION

Class of 1985

RE Will Bethel* (Southeast)

Class of 1987

TE Andrew Jumper (Midwest)
RE Richard Heidtman (Midwest)

COMMITTEE ON MINISTERIAL VOCATION

Class of 1986

TE Tommy Shields* (Central South)

Class of 1987

TE William Flannagan (Midwest)

RE Ronald Chism (West)

COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Class of 1986

RE Marlene Westberg* (Central South)

Class of 1987

TE Donald Giesmann (Southeast)

RE Leuretta Rallens (West)

COMMITTEE ON CHURCH DEVELOPMENT

Class of 1985

RE Nelson Bates* (Southeast)

Class of 1986

TE Calvin Gray* (West)

RE Elden Brieschke* (Midwest)

RE John Holleran* (East)

Class of 1987

TE Glenn Hickman (Central South)

RE Irv Rinehart (West)
TE Don Fortson (Midwest)

COMMITTEE ON FRATERNAL RELATIONS

Class of 1986

RE Bruce Brede* (Midwest)

Class of 1987

TE Bob Bayley (Far West)

RE Paul Lawrence (Central South)

PERMANENT JUDICIAL COMMISSION

Class of 1986

RE F. Tom Wigton* (East)

Class of 1987

TE Harold K. Polk, Jr. (Midwest) RE Leonard Pilgrim (Southeast)

RE Steve Fisher (West)

Respectfully submitted,

James H. Morrison, Chairperson

4-43 New Business

No new business was brought before the Assembly.

4-44 Reading of the Day's Minutes

ON MOTION the reading of the day's Minutes was waived.

4-45 Adjournment

ON MOTION the 4th General Assembly was adjourned at 12:50 p.m., to convene in Denver June 17, 1985 for the 5th General Assembly.

The Assembly was dismissed following a brief service of adjournment. Moderator Don Harms led in prayer, followed by the hymn "To God Be the Glory." Benediction was given by the Moderator.

Respectfully submitted,

L. Edward Davis Stated Clerk

Committee Roster

COMMITTEE ON ADMINISTRATION

Teaching Elders

Ruling Elders

Class of 1987

Andrew Jumper Central Presbyterian Church 7700 Davis Drive St. Louis, MO 63105 314/727-2777 Richard Heidtman 12301 E. Stanley Rd. Columbiaville, MI 48421 313/257-7330

Class of 1986

Bartlett L. Hess Ward Presbyterian Church 17000 Farmington Road Livonia, MI 48154 313/422-1150 Frank Johnson 136 Chaucer Place Cherry Hill, NJ 08003 609/292-4444

Class of 1985

Dean Wolf Faith Presbyterian Church 11373 E. Alameda Ave. Aurora, CO 80012 303/364-7271 Will Bethel 8 Ridgewood Road Rome, GA 30161 404/234-3661

Ex-officio Members With Vote

L. Edward Davis Stated Clerk 2312 Monroe St. Dearborn, MI 48124 313/562-2300 James Van Dyke Past Moderator (TE) First Presbyterian 101 E. Third Ave. Rome, GA 30161 404/291-6033

Donald Harms Moderator (RE) 28200 Orchard Lake Rd. Farmington Hills, MI 48108 313/851-2666

Committee Roster

Ex-officio Members Without Vote

William Flannagan (TE) Chairman Ministerial Vocation Central Presbyterian Church 7700 Davis Drive St. Louis, MO 63105 314/727-2777 Richard Oestreicher (RE) Chairman World Outreach 32150 Pembroke Livonia, MI 48152 313/477-4210

James Morrison (TE) Chairman Church Development North Park EPC 600 Ingomar Rd. Wexford, PA 15090 412/367-5000

Kent Bull (TE) Chairman Fraternal Relations Dundalk Presbyterian Merrit Blvd. and Stansbury Rd. Baltimore, MD 21222 301/284-3250 Leuretta Rallens (RE) Chairman 2602 S. Kingston Ct. Aurora, CO 80014 303/750-8186

COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Teaching Elders

Ruling Elders

Class of 1987

Donald Giesmann 520 Brookwood Dr. Bristol, TN 37620 615/878-3631 Leuretta Rallens 2602 S. Kingston Ct. Aurora, CO 80014 303/750-8186

Class of 1986

Eddy Sweison Christian Covenant Church P.O. Box 126 Glen Echo, MD 20812 301/229-1910 Marlene Westberg Route 2 Box 227 Fayetteville, AR 72701 501/443-3641

Committee Roster

COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS (cont.)

Teaching Elders

Ruling Elders

Class of 1985

William C. Moore Trinity Presbyterian Church 10101 W. Ann Arbor Rd. Plymouth, MI 48170 313/459-9550 Harold Hutzler 121 Marvel Drive Butler, PA 16001 501/925-2864

COMMITTEE ON FRATERNAL RELATIONS

Teaching Elders

Ruling Elders

Class of 1987

Robert Bayley Calvary Church 19400 Valerio St. Reseda, CA 91335 818/885-1393 Paul Lawrence 40 Cripple Shin Bluff Drive Rogers, AR 72756 501/925-2864

Class of 1986

Kent Bull Dundalk Presbyterian Merritt Blvd. and Stansbury Rd. Baltimore, MD 21222 301/284-3250 Bruce Brede 3977 Lakewood Drayton Plains, MI 48020 313/337-6615

Class of 1985

David Massimi Faith Evangelical Presbyterian Church Box 143 Richmond, OH 43944 614/765-4175 Gary Cunningham 20 Berkley Lane St. Louis, MO 63124 314/727-7676

Committee Roster

COMMITTEE ON CHURCH DEVELOPMENT

Teaching Elders

Ruling Elders

Class of 1987

Glenn Hickman (TE) 5900 S. Y Street Fort Smith, AR 72905 501/452-7477 Irvin Rinehart 6761 S. Kearney Ct. Englewood, CO 80112 303/752-2650

Donald Fortson (TE) Central Presbyterian Church 7700 Davis Drive St. Louis, MO 63105 314/727-2777

Class of 1986

Calvin Gray (TE) Bear Creek EPC 3101 S. Kipling Denver, CO 80227 303/986-5511 Elden Brieschke (RE) 35427 Minton Livonia, MI 48150 313/422-6108 John Holleran (RE) 8454 Coventry Dr. Allison Park, PA 15101 412/922-4000

Class of 1985

James Morrison (TE) North Park EPC 600 Ingomar Rd. Wexford, PA 15090 412/367-5000 Dean Robinson (RE) 6456 Nightingale Flint, MI 48506 313/736-9304 Nelson Bates (RE) Route 2 Box 61 Franklin, NC 28734 704/524-4853

COMMITTEE ON WORLD OUTREACH

Class of 1987

Vernon Porter 565 Troy Street Aurora, CO 80012 303/866-5442

Class of 1986

Carlton Baker Fellowship EPC 22200 Pontiac Trail Box 102 South Lyon, MI 48178 314/437-4216 Roger Vonder Bruegge 1777 West Adams St. Louis, MO 63135 314/822-3338

Committee Roster

COMMITTEE ON WORLD OUTREACH (cont.)

Class of 1985

George Scotchmer 7288 S. Bristol St. Louis, MO 63105 314/382-4774 Richard Oestreicher 32150 Pembroke Livonia, MI 48152 313/477-4210

Julian Hopkins 708 West Main Chesterfield, SC 29709 803/623-2545

COMMITTEE ON MINISTERIAL VOCATION

Teaching Elders

Ruling Elders

Class of 1987

William Flannagan Central Presbyterian 7700 Davis Drive St. Louis, MO 63105 314/727-2777 Ronald Chism 452 Jamaica Street Aurora, CO 80010

Class of 1986

Tommy Shields Louisville Presbyterian North Church Avenue Louisville, MS 39339 601/773-5647

John DuBose Route 2 Box 115 C Covington, LA 70433 504/892-5115

Class of 1985

Robert Woodburn Ward Presbyterian 17000 Farmington Road Livonia, MI 48154 313/422-1150

Committee Roster

PERMANENT JUDICIAL COMMISSION

Teaching Elders

Ruling Elders

Class of 1987

Harold K. Polk, Jr. Calvary Presbyterian 6062 Richfield Rd. Flint, MI 48506 313/736-4100 Steven Fisher

Class of 1986

Dan Hiett Trinity EPC .6875 S. Prince Circle Littleton, CO 80120 303/798-6387 Russell Bankston 3757 Nelson Zachary, LA 70791 504/654-8291 Lynn Eastman 2209 Miller Road Flint, MI 48503 313/234-2566

Class of 1985

Clair Albright 310 W. Davie Anna, IL 62906 618/833-5759 Palmer Heenan 1002 Bishop Grosse Pointe Park, MI 48030 313/965-9892 Sue Shirley 2748 S. Newark Ct. Aurora, CO 80014 303/755-4341

Leonard Pilgrim 3837 Montford Chamblee, GA 30341 404/457-9704

PART II

APPENDICES

The Appendices include the Reports of the Moderator, Stated Clerk, and the Committees as originally submitted to the General Assembly, except where the text may have been amended by the Assembly.

The recommendations in this section are those originally submitted by the sources alone, and may not have been adopted by the Assembly. See the Reports of the Assembly committees (Journal) for each of the respective committees to find the recommendations as they were adopted by the Assembly.

APPENDIX A Report of the Moderator

APPENDIX B Report of the Committee on

Administration and the Stated Clerk Addendum I: Financial Audit Addendum II: 1985 Budget

Addendum III: Endowment Fund Proposal

APPENDIX C Report of Committee on World Outreach

Addendum IV: C-1 Part II-World Outreach
Manual

APPENDIX D Report of Committee on Church Development

APPENDIX E Report of Committee on Christian Education and Publications

APPENDIX F Report of Committee on Ministerial Vocation

> Addendum V: F-1 Procedural Manual for Candidates

APPENDIX G Matters Referred from Permanent Judicial Commission

APPENDIX H Report of the Committee on Fraternal Relations

Addendum VI: H-1 Five Fraternal Churches

Addendum VII: H-2 NAE Report

APPENDIX I Recommendations for Referral

APPENDIX J Rules for Assembly

APPENDIX K Preliminary Position papers

1. The Value and Sanctity of Human Life

2. Capital Punishment

3. Abortion

4. Women and the Church

5. Homosexuality

APPENDIX L Overtures from 3rd General Assembly sent down to presbyteries

COMMUNICATIONS #1

June 12, 1984

The Rev. L. Edward Davis Evangelical Presbyterian Church 2312 Monroe Street Dearborn, MI 48124

Dear Brothers and Sisters:

This letter is being written on behalf of the Church Development Commission of the Presbytery of the Southeast out of a concern we have receiving pastors from independent churches.

After discussion iwht Ed Davis concerning this matter, it was felt that we should correspond with you as your committee will be considering the possibility of "affiliate" churches at your meeting last month.

One of the great strengths of the Evangelical Presbyterian Church is the "parity" as set up for both the Presbytery and the General Assembly, **Book of Order**, G 16-14. I believe that one of the down falls of both the PCUS and the UPUSA was a parity heavily in favor of the pastors. In the EPC we have sought to balance both courts in a more favorable way with two Ruling Elders for each Teaching Elder.

The parity of the EPC is seriously in trouble because we are receiving so many pastors from independent churches where there are no Ruling Elders who will have a voice and vote at Presbytery and General Assembly meetings. Our concern is that unless we deal with this now while we are still a young denomination, we could easily be in the same trouble we experienced before coming to the EPC.

Realizing that this is a most difficult issue and one that has no easy answer, we would suggest the following possible solution: Receive a pastor into the Presbytery giving him full participation and voice, but no vote effective. Should his church at a later date be received, then he would be given a vote January 1985.

This is but one possible solution, and we would ask that you give it prayerful consideration or suggest an even better solution before this becomes an even greater problem. We would appreciate hearing from you, following your meeting, as to how the PJC plans to approach solving this situation.

May God's wisdom be with you and your committee as you deal with the important issues before our denomination.

In the name of Jesus,

Samuel M. Harris Church Development Commission Presbytery of the Southeast

REPORT OF THE MODERATOR (cont.)

JANUARY: -met with Presbytery of Southeast Church Development

Commission.

FEBRUARY: -flew to Jackson, MS with Assembly Stated Clerk to make

arrangements for 4th General Assembly at Belhaven

College;

-met with officers of a church in Jackson, MS, interested

in EPC

-met with PCUSA minister interested in EPC.

MARCH: -met with Committee on Administration, Livonia, MI;

-preached spiritual emphasis services at Louisville, MS

EPC;

-preached for pre-presbytery worship, Presbytery of Cen-

tral South at Columbus, MS;

-spoke for chapel service at Reformed Theological Semi-

nary, Jackson, MS;

-met with RTS students interested in EPC;

-met with minister and officers of an independent presby-

terian church interested in EPC.

APRIL: -spoke for chapel at Montreat-Anderson College, Mon-

treat, NC;

-met with Presbytery of Southeast Church Development

Commission:

-preached at Central Presbyterian Church, St. Louis, MO.

MAY: -met with Session of Grace EPC, Franklin, NC;

-Hosted Holy Land/Europe/Passion Play tour. In Israel met with and exchanged greetings with Dr. Andre DeVilliners, former Moderator of the Presbyterian

Church of South Africa.

JULY: -to preach at Ward Presbyterian Church, Livonia, MI.

I will pass the gavel on to the next Moderator with confidence that the years immediately ahead will be years of significant growth and development for the EPC. Let us each with renewed commitment to the Lord Jesus and to our beloved denomination work to that end.

Dr. James Van Dyke, Moderator

APPENDIX B

REPORT OF THE PERMANENT ADMINISTRATION COMMITTEE AND THE STATED CLERK

The Committee on Administration met on three occasions: November 3-4, March 1-2, and June 11. The Executive and Finance Subcommittees met on May 24, March 1, in addition. The Stated Clerk will combine his overview with this report.

A.Churches Reviewed

l. Presbytery of the Central South: EP Fellowship (Tulsa, OK)

Grace EPC (Covington, LA)
2. Presbytery of the East: Christ Church (Burke, VA)

Harford EPC (Baltimore, MD) South Hills (Pittsburgh, PA)

3. Presbytery of the Midwest: Grace Chapel (Farmington

Hills, MI)

Faith EPC (Rochester, MI)

4. Presbytery of the Southeast: Fairview Christian Fellowship

(Asheville, NC)

First EPC (Spartanburg, SC) Winchester EPC (Winchester

Kentucky)

5. Presbytery of the West: Parker Presbyterian (Parker

Colorado)

This brings our total number of churches to 62 in a total of six presbyteries.

B. Denominational Development

 Because of the numerous requests in the South for information, the Committee on Administration appointed Rev. Tom Musselman as Field Representative in the South until the end of 1984, when the position will be reviewed for possible extension.

2. New presbytery will be developed including the churches in eastern Ohio and western Pennsylvania. Overture to be received at 4th General Assembly. Another overture will address the redrawing of presbytery boundaries so that some Virginia churches can be included in the Presbytery of the East, since they are geographically much closer than to churches in the Presbytery of the Southeast.

 The Committee on Administration recommended changing insurance carriers as a first step toward self-insurance. A program with the Travelers Insurance Company is to be presented to the 4th General

Assembly.

4. First annual Mission Pastors Institute was held in October at Pinckney Pines Retreat Lodge (Ann Arbor, MI) for a dozen pastors of mission congregations. Dr. Don MacNair, of Churches Vitalized (St. Louis, MO) conducted this successful seminar. Plans include a second MPI to be held again in October of this year for another 12 mission pastors. 5. Travel for promotional purposes will be undertaken by Andy Jumper and is to be financed by special contributions designated for that purpose.

C. Fraternal Developments

- The Clerk and members of the Fraternal Relations Committee attended the annual National Association of Evangelicals conference in Columbus, Ohio in March.
- 2. The Committee on Administration, through the Stated Clerk, contacted officers of other Reformed denominations in order to establish fraternal relations. These included the ARP, CRC, RPCNA, PCA, OPC. The Committee will recommend to the Assembly that application be made for membership in the World Alliance of Reformed Churches.

D. Position Papers:

 Committee worked on five preliminary position papers to present to the General Assembly. These are on the subjects of homosexuality, capital punishment, abortion, the value and respect for human life, and women and the church.

E. Financial Matters:

- The Assembly should take note of the financial audit (Addendum I)
 performed for the second year by Robert C. Julin and Associates,
 Southfield, MI. The audit was gratefully received by the Committee on
 Administration, with its financial notations to be studied for implementation.
- 2. The proposed budget for 1985 (Addendum II) represents a faith budget. Again, the Committee stresses the importance of each church carrying its share of the financial burden through its per member giving. With a constituent membership of approximately 20,000, at \$8.00/member, 100% participation would yield \$160,000. We continue to be grateful to the congregations of Central, Faith (Aurora), and Ward for their extrabudgetary commitments, which have contributed immeasurably to the ongoing support of the denomination and its programs.
- 3. Thanks to the contribution of a member who wishes to remain unnamed, a special Ministerial Endowment Fund has benn established (Addendum III) "to meet specific, extraordinary financial needs of full time Christian workers who are members of or working under the auspices of the Evangelical Presbyterian Church."
- Statistical and financial data have been compiled using the Annual Statistical Reports sent to each church early in the year. These provide a detailed analysis both of the numerical growth of a church and use of its financial resources. (Refer to Appendix O)

Respectfully submitted,

L. Edward Davis, Stated Clerk Committee on Adminstration

ADDENDUM I

ROBERT C. JULIN & ASSOCIATES, P.C.

CERTIFIED PUBLIC ACCOUNTANTS

TELEPHONE (313) 352-0802 3000 TOWN CENTER, SUITE 2090 SOUTHFIELD, MICHIGAN 48075

MEMBER

AMERICAN INSTITUTE OF CERTIFIED PUBLIC ACCOUNTANTS

MICHIGAN ASSOCIATION OF CERTIFIED PUBLIC ACCOUNTANTS

To the General Assembly of the

EVANGELICAL PRESBYTERIAN CHURCH

We have examined the balance sheets of the Evangelical Presbyterian Church as of December 31, 1983 and 1982, and the related statements of revenues, expenses, and changes in fund ended. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present fairly the financial position of the Evangelical Presbyterian Church at December 31, 1983 and 1982, and the results of its operations and the changes in its financial position for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

EVANGELICAL PRESBYTERIAN CHURCH BALANCE SHEETS

ASSETS

	DECEMBER 31,	
	1983	1982
CURRENT ASSETS		
Cash and cash equivalents	\$202,770	\$ 81,481
Accounts receivable	6,240	1,108
Literature inventory	420	
Prepaid expenses	1,233	7
Total Current Assets	210,663	82,589
FIXED ASSETS (Notes 2 and 3)		
Furniture and fixtures	23,386	14,386
Transportation equipment	12,442	11,718
	35,828	26,104
Less accumulated depreciation	8,191	4,294
Net Fixed Assets	27,637	21,810
OTHER ASSETS		
Deposits	970	970
Total Assets	\$239,270	\$105,369

The accompanying notes are an integral part of financial statements.

LIABILITIES AND FUND BALANCES

	DECEMBER 31,	
	1983	1982
CURRENT LIABILITIES		
Current portion of long-term liability	\$ 2,200	\$ 1,661
Accounts payable	5,593	10,512
Accrued expenses	1,333	942
Restricted funds payable	122,094	35,725
Total Current Liabilities	131,220	48,840
LONG-TERM LIABILITY (Note 3)		
Note payable	7,413	6,935
FUND BALANCES		
Investment in furniture and fixtures		
and transportation equipment	18,024	13,214
Undesignated, available for		
current purposes	82,613	36,380
Total Fund Balances	100,637	49,594
Total Liabilities and Fund Balances	\$239,270	\$105,369

EVANGELICAL PRESBYTERIAN CHURCH STATEMENTS OF REVENUES, EXPENSES, AND CHANGES IN FUND BALANCE

FOR THE YEARS ENDED DECEMBER 31, 1983 AND 1982

	1983	1982
REVENUES		,-
Church contributions	\$169,837	\$ 77,305
Restricted revenue	129,628	28,015
Investment income	8,104	1,365
Literature sales	6,344	4,472
Gain on disposition of asset	2,072	
Individual contributions	733	2,684
Total Revenues	316,718	113,841
EXPENSES		
Operating expenses	154,322	57,807
Restricted expenses	105,690	17,489
Cost of literature sales	5,663	2,915
Total Expenses	265,275	78,211
Excess of Revenues over Expenses	51,043	35,630
Fund Balance - Beginning of Year	49,594	13,964
Fund Balance - End of Year	\$100,637	\$ 49,594

The accompanying notes are an integral part of the financial statements.

EVANGELICAL PRESBYTERIAN CHURCH STATEMENTS OF CHANGES IN FINANCIAL POSITION FOR THE YEARS ENDED DECEMBER 31, 1983 AND 1982

RESOURCES PROVIDED	1983	1982
Excess of revenues over expenses Increase in long-term liability Items which do not use resources:	\$ 51,043 9,773	\$ 35,630 8,718
Depreciation	7,804	3,843
Total Resources Provided	68,620	48,191
RESOURCES USED		
Purchase of fixed assets, net of disposals Payment and reclassification of	13,631	21,593
long-term liability	9,295	1,783
Increase in other assets	*	970
Total Resources Used	22,926	24,346
Increase in Working Capital	\$ 45,694	\$ 23,845
CHANGES IN WORKING CAPITAL BY COMPONENT	18.	
Increase (decrease) in current assets:	9	6
Cash and cash equivalents	\$121,289	\$ 57,443
Receivables	5,132	(3,801)
Literature inventory	420	
Prepaid expenses	1,233	
	128,074	53,642
Increase (decrease) in current liabilities:		
Current portion of long-term liability	539	1,661
Accounts payable	(4,919)	2,834
Accrued expenses	391	287
Restricted funds payable	86,369	25,015
	82,380	29,797
Increase in Working Capital	\$ 45,694	\$ 23,845

The accompanying notes are an integral part of the financial statements.

EVANGELICAL PRESBYTERIAN CHURCH STATEMENTS OF OPERATING EXPENSES FOR THE YEARS ENDED DECEMBER 31, 1983 AND 1982

	1983	1982
Compensation	\$ 56,404	\$ 9,913
Printing and promotion	18,714	10,511
Travel expense	16,900	9,760
Committee expenses	15,340	4,119
Depreciation	7,804	3,843
Rent expense	5,820	485
General Assembly expenses	5,000	7,500
Telephone	4,717	3,005
Office supplies	4,436	2,073
Insurance	3,392	3 ·
Postage	2,810	949
Presbytery development	2,500	1,700
Professional fees	2,102	841
Repairs and maintenance	1,524	789
Interest expense	1,233	122
Payroll taxes	936	658
Miscellaneous	4,690	1,539
Totals	\$154,322	\$ 57,807

STATEMENTS OF RESTRICTED EXPENSES

	1983	1982
World outreach	\$ 38,605	\$ 3,217
Church development	33,150	12,948
Church assistance	22,964	
Travel and promotion	6,097	
General Assembly	4,874	1,324
Totals	\$105,690	\$17,489

ADDENDUM II GENERAL ASSEMBLY ADMINISTRATION BUDGET The Evangelical Presbyterian Church

A/C		Proposed 1985	1985 Adj.	Adopted 1985
I. P	ERSONNEL			
502	Executive Staff Salaries	37,071	(561)	36,510
503	Church Development (1/2 year)	15,000	(15,000)	-0-
504	Support Staff Salaries	26,770	(4,750)	22,020
506	Exec. Staff Insurance/Pension	9,900	(2,700)	7,200
508	Exec. Staff Car Allowance	5,400	# A TO 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	5,400
510	Exec. Staff Study Leave	750	(250)	500
512	Staff Travel & Entertainment	12,500	(5,489)	7,011
514	Executive Travel (Mod. & Clerk)	20,000		20,000
516	Taxes & Insurance	7,100		7,100
II. A	ADMINISTRATION			
520	Contingencies	3,000	(1,000)	2,000
522	Telephone	5,500	(2,000)	5,500
524	Office Supplies	3,000		3,000
526	Printing & Promotion	25,000	(5,000)	20,000
528	Postage	3,500	(0,000)	3,500
530	Repairs & Maintenance	1,500		1,500
532	Financial Audit	2,500		2,500
534	Professional Fees	2,000	(200)	1,800
536	Miscellaneous	3,000	(/	3,000
III.	PROPERTY MANAGEMENT			
540	Office Rental	7,000		7,000
542	Insurance	1,500		1,500
544	Utilities	500		500
546	Office Development	4,000	(1,000)	3,000
١٧.	GENERAL ASSEMBLY			
550	Committee Travel/Meetings	20,000		20,000
552	General Assembly	5 000		5 000
554	Administration Church Development	7,000		7,000
	Resource/Training	5,000		5,000
556	Fraternal Relations	2,000	1,000	3,000
V. I	DEVELOPMENT			
60	Presbytery Development	3,500		3,500
566	Leadership Development	1,000		1,000
T	OTALS	234,991	-34,950	200,041

ADDENDUM II

GENERAL ASSEMBLY BENEVOLENCE BUDGET The Evangelical Presbyterian Church

_	GRAM COMMITTEE	1985	COMMENTS	
I. WORLD OUTREACH				
1.	Ministry			
	A. Membership	1,200		
	B. Ethnic Urban Center	25,000		
	C. Arabic Ministry	8,000		
	D. Cambodian Ministry	5,000		
	E. Conferences	2,000		
	F. Frontier Outreach	10,000		
2.	Promotion and Development			
	A. World Outreach Manual	2,000		
	B. Brochures	6,000		
	C. Prayer Digest	5,000		
	D. Bulletin Inserts	2,000		
	World Outreach TOTAL	66,200		
1. C	HURCH DEVELOPMENT			
	HURCH DEVELOPMENT Presbytery			
		252,000		
1.	Presbytery	252,000 20,000		
1. 2.	Presbytery (36,000 x 7 Presbyteries)			
1. 2. 3.	Presbytery (36,000 x 7 Presbyteries) Extra Presbytery	20,000		
1. 2. 3.	Presbytery (36,000 x 7 Presbyteries) Extra Presbytery Flagship church project	20,000 100,000 372,000	NS	
1. 2. 3.	Presbytery (36,000 x 7 Presbyteries) Extra Presbytery Flagship church project Church Development TOTAL	20,000 100,000 372,000	NS	

TOTAL OF BENEVOLENCE ASKINGS 440,700



ADDENDUM III

ENDOWMENT FUND PROPOSAL

It is proposed that an endowment fund be established by action of the General Assembly of the Evangelical Presbyterian Church, said fund to be separately designated and administered as follows:

I.

Name: Ministerial Endowment Fund

II

Purpose: The income from said fund shall be used to meet specific, extraordinary financial needs of full-time Christian workers who are members of or working under the auspices of the Evangelical Presbyterian Church.

III.

Administration:

A. Distributions from the fund will be administered by a committee of three, made up of the Stated Clerk of the General Assembly, the Chairman of the World Outreach Committee of the General Assembly, and the Chairman of the Ministerial Vocation Committee of the General Assembly. The administrators shall be responsible for making specific grants from the income of the endowment fund.

B. The fund will be invested by a committee of three to be appointed by the Administration Committee of the General Assembly. Each member of the Investment Committee shall serve a three-year term and the Administration Committee shall make initial appointments in such a way that the terms are staggered so that one member of the committee reaches retirement each year.

In the investment of fund assets, it shall be the objective of the Investment Committee to obtain maximum income consistent with retention of fund value and moderate principal growth.

- C. In making distributions and grants from the income of the fund, the Administrators shall meet all known needs to the extent that fund income is sufficient. Interest income not used in any one calendar year shall become a part of the principal of the fund and not subject to disbursement in the following year.
- D. The Administrators shall submit, semi-annually, a specific report showing specific disbursements by name, date, and type of need to the Administration Committee of the General Assembly for advice and guidance. The Investment Committee shall submit a semi-annual report showing income to the fund, net dis bursements, and the net balance to the fund. The semi-annual reports shall also itemize fund investments.

E. The Investment Committee shall submit an annual report indicating income, amounts of disbursements by type, investments by type, and net fund balance. Said annual report shall be submitted to the General Assembly of the Evangelical Presbyterian Church.

ENDOWMENT FUND PROPOSAL

IV.

Invasion of Principal: Upon overture from the Administration Committee, acting upon the advice of the Administrators and the Investment Committee, the General Assembly may, upon a vote of 75% of its members, allow the Administrators to invade the principal of this endowment fund. In no event, however, shall an invasion of principal exceed twenty (20%) percent of the net fund balance in any calendar year, and in no event shall an authorization to invade principal by a General Assembly carry over to any subsequent year.

NOTE: Because establishment of this fund is based upon Psalm 86, a printed copy of such (New International Version) shall accompany each check sent to recipients.

APPENDIX C

REPORT OF THE PERMANENT COMMITTEE ON WORLD OUTREACH

TO THE FOURTH GENERAL ASSEMBLY (1984) OF THE EVANGELICAL PRESBYTERIAN CHURCH

Personnel

Dan Pederson was approved as a candidate for missionary service with an interim assignment to Military Avenue Presbyterian Church, Detroit.

Publications

Global Prayer Digest is published monthly, edited by Dr. George Scotchmer.

World Outreach church bulletin inserts are published quarterly, edited by Rev. Mark Moore and Dr. Vernon Porter.

A series of brochures to explain EPC World Outreach opportunities and concerns is being edited by Dr. Vernon Porter.

Sons and Daughters

A list of EPC's Sons and Daughters serving as missionaries is now available. These are the missionaries who grew up in and/or are now members of our churches. We encourage our members and congregations to pray for them and to support them.

Hidden Peoples

World Outreach is investigating unreached people groups in Latin America with the objective of selecting three groups for our denomination's focus of care. Prayer will be concentrated on these people and we will endeavor to recruit men and women from our churches to serve as missionaries to these peoples.

Requested Action

That the General Assembly approve the Missions Manual-Part II (Handbook for Candidates). When approved, this becomes our policy guide for EPC's missionary candidate process. Part III (Handbook for Missionaries) will be submitted next year.

That the General Assembly assign responsibility for ethnic/urban church outreach to the Committee on World Outreach. An ethnic ministry in the Denver area and another in the Detroit area have expressed interest in the possibility of some relationship with EPC. The committee feels that the special concerns of developing ethnic and urban churches come closest to the missionary outlook and vision of World Outreach.

Respectfully submitted,

Richard Oestreicher, Chairperson Committee on World Outreach

ADDENDUM IV C-10

EVANGELICAL PRESBYTERIAN CHURCH

WORLD OUTREACH MISSIONS MANUAL

Part I - Theology and Practice of Missions

Part II - Handbook for Candidates

Part III - Handbook for Missionaries (1985)

The Committee on World Outreach

1984

MISSIONS MANUAL OUTLINE

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100 INTRODUCING THE COMMITTEE ON WORLD OUTREACH - 1

100.1 Basis of the Committee on World Outreach Policy

The World Outreach Committee, (hereinafter, also the Committee) of the Evangelical Presbyterian Church (EPC) has been established by the General Assembly as one of its permanent committees. Membership on the Committee is through election by the General Assembly. Relationship of the Committee to the Presbyteries and sessions of the denomination is defined by the duties assigned to the Committee by the General Assembly. Its role is to serve and offer coordinating facilities to these church courts. It seeks to aid these courts in the search for candidates for mission service, processing candidates, maintaining essential services for and communication with missionaries on the field, and in keeping the home church aware of and supportive of the ministries of such missionaries.

100.2 Definition of Missions

The EPC sees itself as part of the Church of Jesus Christ world wide and as such, has been commissioned to reach out with the Good News of the Gospel to all men. Our primary purpose in WO is to plant the Church of Jesus Christ in those cultures and people groups where particular need and our ability to meet that need most closely coincide.

WO consists of both domestic and overseas endeavors, ministries that instruct and serve as well as those that evangelize.

EPC has other committees that are concerned with domestic Christian Education, domestic church evangelism and development (except cross cultural), etc. We believe efforts and groups should be related to one committee for direction, accountability and funding (if appropriate). Therefore ministries that fall under the scope of other committees will normally not be considered by WO.

100.3 Task of Committee

The Committees broad task is, then, to provide leadership and consultation to the Church in developing a missionary program, seeking to develop a missionary spirit across the denomination.

Relative to specific congregations, the Committee on World Outreach seeks to provide instructive counseling and programming. However, the committee encourages local churches to exercise the prerogative of establishing and implementing their own mission goals.

The doctrinal position of the Committee on World Outreach is that of the EPC. This position begins with affirmation of confidence in the Scriptures as the infallible written Word of God and in the standards and Essentials of the Faith of the EPC.

Based upon absolute authority of the Scriptures, distinctive features of the system of doctrine set forth in the Westminster Standards and the Essentials of

the Faith include: the sovereignty of God, the covenant between God and His chosen people, and the compatibility (though still a mystery) between God's sovereign will and man's responsibility, both in salvation and in the life of obedience.

Obedience to the Great Commission involves missions as an essential task of the visible church; namely, proclaiming the gospel and making disciples at home and aroung the world, to the glory of God, as the church is commissioned to do in such passages as Matthew 28:18-20 and Acts 1:8. Further motivating factors, in addition to desire to give God the glory and obedience to the Great Commission, are an awareness of the redemptive love and purpose of God and Christlike compassion for lost sinners.

Since a primary goal of the Great Commission is to make disciples, the Committee is committed to working toward a growing church in every field of missions, as God in His sovereign grace gives the increase. While the Committee is concerned for both quantitative and qualitative growth, the church in and of itself cannot accomplish either. Disciple-making is wholly dependent upon the sovereign grace of God.

Yet the Lord of the harvest, who prepares the harvest and thrusts forth the laborers, has stated specifically that he came to seek and to save the lost. He is pleased to call redeemed men to use His appointed means of grace and thus to share in bringing others to saving faith and to edify the body of the redeemed.

The Committee on World Outreach approaches the task of providing leadership and coordination to the denomination's obedience to the Great Commission. It is also committed to the kind of flexibility of working field patterns demanded by the various fields of service. The Committee seeks to be open to better application of traditional methods and to such innovative methods as are in accord with scriptural principles, yet maintaining the unchanging character of the Scriptures and the gospel, and adhering without wavering to the Reformed faith.

Another area of this flexible approach is to provide strategic financial help to projects which may have crucial impact upon world evangelization. The Committee on World Outreach will utilize such opportunities in limited areas where it is judged that world evangelization would be significantly enhanced. The Committee will have the authority, after prayerful consideration and review, to approve participation in such opportunities, although they may not be generated by organizations that adhere to the Reformed faith.

The primary purpose of the Committee on World Outreach is to plant the church of Jesus Christ in those cultures and people groups where particular need and our ability to meet that need most closely coincide.

The General Assembly has approved the establishment of working relationships with other evangelical missionary agencies that welcome the services and teaching of missionaries holding the Reformed faith and policy. We are thus enabled to send candidates through them, as it may seem best for the greatest

80 100.3 (cont.) - 3

effectiveness in proclaiming the gospel. These misssionaries work under the agency's auspices while at the same time maintaining full relationship to the Evangelical Presbyterian Church.

In every case of cooperation, agreements developed as a basis of field work together with EPC missionaries on a full membership or a loan basis, would be governed by the principle set forth in the following statement:

With full appreciation of the effective work of evangelical missionary enterprises, we of the Evangelical Presbyterian Church are committed to a distinctive theology. Therefore, when we enter into working relationships with other agencies, written agreements must safeguard that Evangelical Presbyterian Church missionaries under the joint program be assured of their liberty in the full and free presentation and practice of the whole counsel of God as contained and understood according to the Westminster Standards. In all other matters, the missionaries on the fields shall be subject to the rules of the agencies under which they serve. Final discipline as relates to theology and morals rests in the proper court of the Evangelical Presbyterian Church.

It is the duty of every Christian to bear witness to the truth according to the gifts that have been given him (Matthew 28:18-20; Romans 12:16-18). There are in mission work, fields of labor such as education, medicine, translation, administration, evangelism, and others, where persons who are not ordained can be of great service in accordance with biblical guidelines (Acts 18:18, 24-28; I Timothy 2:12). The Committee on World Outreach seeks the channel to appropriate places of service those candidates with such gifts who are commended to us by sessions and presbyteries.

100.4 Organizational Structure

Membership of the Committee is composed of 9 elders, with 3 teaching and 6 ruling. They are elected by the General Assembly in 3 classes, each class serving 3 years.

Administrative lines of responsibility may be visualized by the following order:

General Assembly

Committee on World Outreach

Office of the General Assembly

The Committee itself chooses a chairman, a vice-chairman, and a secretary. Each committee member is also appointed to a subcommittee.

Meetings of the Committee are set according to need. A quorum of 5 members has been established.

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Office staff positions and ich descriptions and actual appleament are deter-

Office staff positions and job descriptions and actual employment are determined by the Committee, in consultation with the Stated Clerk. The Stated Clerk is responsible for employment and management of office staff.

101 REFORMED THEOLOGY AND PRACTICE OF MISSIONS

101.1 Introduction

The two main divisions of this section are: "Toward a Reformed Theology of Missions" and "Toward a Reformed Practice of Missions". The word "toward" is important. We recognize the tentative nature of what is written here. This is not a final statement. It cannot be, since our denomination and our Committee on World Outreach are both in their infancy; but, more importantly, because our theological heritage demands that we maintain our life as a Refromed and reforming church. We desire to be more and more shaped in our theology and practice by the Lord of the church, who is also the Lord of the harvest, through His Word. We pray that increasingly our belief and our action will reflect adequately, if not perfectly, that source of life. We recognize that the work of missions is the work of the whole church. We will listen to our church as it speaks through its highest court. It is our earnest desire that in this way the Evangelical Presbyterian Church will move toward a more biblical theology and practice of missions.

The order of the division is important. The first part of the section deals with theology and the second with practice. Theology must always judge practice. It can never be reversed. When practice judges or manipulates theology, it means the death not only of theology but also of missions. Theology cannot live under the domination of practice, but practice can and must live under the dominations of theology. We commit ourselves to be a theological mission. We reject pragmatism as a guide for our action. We deplore a superficiality which seeks biblical grounds for positions already taken for other reasons. We recognize, however, that in missions we must operate as elsewhere: gaining insight biblically and finding our way. Often this insight is not prior to experience but is given in and after experience. This means that we will not have all the answers to the theological questions before we move in practice. We have the directions, but our findings and expression will often be tentative, judged continually by all an increasing understanding of God's Word in the concrete situations in which God places us.

102 TOWARD A REFORMED THEOLOGY OF MISSIONS

102.1 Biblical Models of Missions

Two controlling facts guide our search for a biblical theology and practice of missions. First, the entire Bible concerns itself with missions. It is not a matter of finding an occasional missionary text but of understanding the covenant purpose of God expressed in His Word from Genesis through Revelation and the work of God in bringing to Himself those whom he chose in Christ before the foundation of the world and formed them into a people for His possession whom

102.1 (cont.) - 5

He commissions to proclaim the excellencies of Him who has called them out of darkness into His marvelous light. (See Ephesians 1:3-13; I Peter 2:9-10). Secondly, the Bible does not give us a missions manual as such. It gives us the material from which we must draw our missions theology on which we must build our mission practice but we must work diligently and openly with all the Scripture, seeking to do justice to the whole will of God and not bending or ignoring any word in the interest of a theory.

The biblical data for missions that are presented here are some of the guides which have inspired and directed the church in its mission outreach.

102.2 Old Testament

God who created man in His own image for fellowship with Himself and for dominion over His creation did not abandon His creature to the consequences of his sin when man fell. Rather, in the words of the shorter Catechism, "God, having out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer."

The Covenant promise of a Redeemer is found in Genesis 3:15 as it was given to our first parents. The covenant of grace comes to fuller expressions in God's declarations to Abraham, for example, assuring him, "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be a God to you and to your descendants after you," (Genesis 17:7), but assuring him also, "And in you all the families of the earth shall be blessed," (Genesis 12:3). The election of Abraham had the nations in view. Through Abraham, his family, and then Israel, God made His love and power known before the nations with a view to reaching the nations. Israel was called by God to be preacher and example for the nations. The specific form of Israel's missionary activity was primarily to attract and draw the attention of the nations to the God of Israel, but there was also the outward going to the nations, as implied in such passages as Isaiah 49:6 and stated in the book of Jonah, "I will also make you a light of the nations so that My salvation may reach to the end of the earth," (Isaiah 49:6). Israel was called out from the nations to be a witness to the nations; we are sent into the nations to be a witness to the nations; we are sent into the nations to witness to the nations. God's people of all times and places join in the prayer of the Psalmist, "God be gracious to us and bless us, and cause His face to shine upon us, that Thy way may be known on earth, Thy salvation among all nations," (Psalm 67:1-2).

102.3 New Testament

Christ - His Life

Twice Matthew gives a description of Jesus' ministry, "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people," (Matthew 4:23; 9:35). Luke summarizes Jesus' ministry as doing and teaching and implies that this pattern will be continued by the risen Christ and His Church. "All that Jesus began to do and teach," (Acts 1:1). Following the

"All that Jesus began to do and teach," (Acts 1:1). Following the compassionate Christ today means involvement in the very same pattern. We must both proclaim and demonstrate the salvation of God. As J.H. Bavnick said, "The church is not only God's mouth but also His heart."

His Preaching

The proclamation of the kingdom of God forms the heart of the evangelistic ministry of Jesus, "Repent, for the kingdom of heaven is at hand," (Matthew 4:17). He says, "I must evangelize about the kingdom of God in other cities also: for I was sent for this purpose," (Luke 4:43). Jesus Himself is the most important and central element of the kingdom, "Today this Scripture has been fulfilled in your hearing," (Luke 4:21). The kingdom's deepest nature is spiritual, "Unless one is born anew, he cannot see the kingdom of God," (John 3:37). This new spiritual life, however, will make itself felt in all spheres of a person's life (Matthew 5:13-16).

His Death

Jesus said of Himself, "The Son of Man did not come to be served, but to serve, and to give His life a ransom for many," (Matthew 20:28). he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life," (John 3:14-16). Jesus said again, "And I, if I be lifted up from the earth, will draw all men to Myself." And the Apostle John adds the explanatory comment, "But He was saying this to indicate the kind of death by which He was to die," (John 12:32-33). In His Good Shepherd discourse, Jesus also said, "I am the good shepherd; the good shepherd lays down His life for the sheep... And I have other sheep, which are not of this fold; I must bring them also, and they shall hear my voice; and they shall become one flock with one shepherd," (John 10:11, 16).

His death on the cross as a substitutionary atonement for the sins of His people coupled with His resurrection provides the basis, the message, and motivation for missionary outreach in search of the "other sheep." In a sermon on John 10:17-18, entitled "The Sacrifice of Christ, the Type and Model of Missionary Effort," James Henley Thornwell said that the supreme reverence for the glory of God which prompted Jesus to regard not His life dear unto himself must be the dominant principle of action in missions. He said, moreover, "As Jesus by His sacrifice purchased redemption, we by ours must make it known..."

His Resurrection and Ascension

Between His resurrection and His ascension--and linked to both--Jesus gave the "Great Commission" (Matthew 28:18-20; Mark 16:15; Luke 24:45-49; John 20-21). As Matthew 6:9-13 was given as a model for missions. Jesus begins the Great Commission with the statement, "All authority in heaven and earth has been given to me." Missions then is the summons of the Lordship of Christ. It is

84 102.3 (cont.) - 7

carried on in the name of and under the control of the One who has all authority in heaven and on earth. It cannot be done hesitantly, fearfully or despairingly. It is triumphant work because it is the King's work.

Jesus then charges his disciples, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." There is now a great thrust outward to all nations. This is anticipated and to some extent begun in the Old Testament; it is indicated and prepared by earlier statements of Jesus (Matthew 13:38; 22:1-14). Going, they are to make disciples, baptizing and teaching them. We must witness, preach and live to make disciples; we must incorporate them into the body of Christ, the Church, as responsible, functioning members; we must teach them all Christ's instructions, all His Word, with its implications for life in our world.

Jesus then concludes with the promise, "And, lo, I am with you always, to the close of the age." The disciples' mission is supported by both His authority and His presence. He charges them to mission but he does not delegate it to them. He continues all He began to do and teach. He continues it through them-through us. He has not turned over His work to us. He has called us to His work, and His presence is His great gift to us. Therefore, "We are not standing in the world bearing witness to Christ, but we are standing in Christ bearing witness to the world."

Pentecost

The unique way in which the risen Christ carries on his work through His body, the Church, was instituted and demonstrated at Pentecost. It is solely by the authority of the Holy Spirit that the disciples were in a position to be witnesses of Christ to the uttermost parts of the earth, (Acts 1:6-8; Luke 24:47; John 20-21). The church's work of mission is bound both to the Resurrection and to Pentecost. The Resurrection message can be brought to the nations only by the reality of Pentecost.

Acts

The whole structure of the Acts of the Apostles is determined by the course of the gospel through the world. The pattern is given in Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." The book of Acts then traces the outworking of the pattern through the witness of the early Christians, guided and empowered by the Holy Spirit, with the repeated direct intervention of God (a characteristic of the book of Acts) to keep missions thrust outward and onword. The account runs from the preaching of the gospel in Jerusalem to preaching in Samaria to the connecting links of the baptism of the Ethiopian; Peter's being sent to Cornelius; the preaching of Jewish Christians form Cyprus and Cyrene to the Greeks to the church at Antioch; separating Barnabas and Paul and sending them out-the actual beginning of missionary work among the nations—"to the end of the earth." Acts then traces the ministry, primarily of Paul and his companions, in the spread of the gospel in Asia and Europe.

Numerous models for missions could be presented from New Testament epistles. In fact, Paul's epistles were missionary epistles. Not only is missions an essential part of the life of the church, but it also feeds the church. By giving, it receives.

We will note here only one passage from the epistles, Romans 9-11. The great doctrines of sovereign grace—the truth that God saves men--are foundational in any biblical theology of missions. Neglect of this truth, which is found in Paul and summarized in our Confessional Standards, cripples missions and reduces it to a human enterprise, seeking the help of God. Missions is a divine enterprise in which God commands, empowers, and uses the obedience of His servants.

The position of Paul in Romans 9:11 is that, apart from the transforming power of God's call of grace, all men are dead in sin and resistant to Him. Paul quotes Isaiah's words of God concerning the Gentiles, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me," (Romans 10:20). It was not because of their responsiveness that God found them; because God found them, they were responsive. From among the rejecting Gentiles as well as among the rejecting Israelites, God has chosen His people. Far from discouraging missions, this truth is the only real ground for missions, and the guarantee of the success of missions.

We have looked at some of the material out of which we must create our theology of missions. What we do with these biblical data and with other related parts of God's Word will determine what we do in missions. The triune of God who has sent the prophets, Jesus Christ, the Holy Spirit, and the apostles also sends the church. He sends us, and our task is to do the will of Him who sends us.

102.4 Priority and Urgency of Planting and Strengthening Evangelical Presbyterian Churches Overseas

The church is both the agent and the goal of missions. From the beginning Jesus Christ did not envisage individual followers and witnesses creating additional followers but a church united by Him both to Himself and to one another growing by enlarging and multiplying congregations.

Church growth must not be defined too narrowly. Biblical church growth includes at least three dimensions. The church grows by evangelistic proclamation with the goal of multiplying Christian congregations. The great concern of the early church was to tell the good news about Jesus and the resurrection, but proclamation was not an end in itself. The biblical pattern is to form new converts into local congregations. The church grows by the building up of the saints. The church grows by the exercising of spiritual gifts. The important discussions of spiritual gifts in Romans 12, I Corinthians 12-14, and Ephesians 4 all place gifts in the context of the community life of the church. Therefore, total church growth involves spiritual, numerical and functional or organic growth.

Missions is necessarily concerned with the establishing of the whole ministry of the church. This includes instruction and service as well as evangelization-church strengthening as well as church planting. Neither evangelization nor "perfecting" can become ends in themselves. They must continually lead to each other.

102.5 Priority and Urgency of Planting and Strengthening the Church of Jesus Christ

We are Presbyterians. We acknowledge that we have much in common with evangelicals in every church, but we remember that we also have certain important distinctives. We hold our Reformed doctrine and Presbyterian polity as valued treasures because we believe they are biblical. We hold them gratefully and humbly, recognizing that they are gifts of God and not of our "works."

Therefore, the priority of planting and nurturing churches with our Reformed faith and Presbyterian polity means that Committee Outreach must be engaged in the work of planting and strengthening true Presbyterian churches.

When our Evangelical Presbyterian Church missionaries are working with independent agencies in a church-planting capacity, they shall endeavor, as much as possible, to establish churches which are Presbyterian in theology and government.

103 TOWARD A REFORMED PRACTICE OF MISSIONS

103.1 Introduction

Our practice of missions is based on our theology of missions. Theology is not a preliminary activity; it is the controlling forces in all our activity. It must constantly judge, correct and reshape our missions practice. But just as missions without theology cannot be true missions, theology without missions cannot be true theology. Theology without missions is dead. Our theology must be theology in action.

The plan for a Reformed practice of missions present here discusses the sending bodies (sessions and presbyteries); the enabling Committee (World Outreach); and the receiving bodies (Reformed missions and evangelical agencies).

103.2 Sending Bodies

The Great Commission and related New Testament passages make it clear that every believer has been called to make disciples of all nations. This involves him in a vital witness in his own community and in an outreach to other placeseither personally or through his representative and by his prayer and support. He discharges his missionary responsibility in and through the church.

The book of Acts sets forth the scriptural role of the church-the local body-as the sending authority and as the prayer and financial base for world evan-

gelism. In our Presbyterian system, the proper sending bodies, therefore, are the session of the local church for laymen and the presbytery for ministers.

The responsibilities of these sending bodies, in consultiation with the General Assembly's Committee on World Outreach, include recruitment, examining, training, support, commissioning, contact, furlough, and review.

A. Recruitment

It is significant that in sending missionaries in Acts, the emphasis is upon the initiative of others. The congregation of Jerusalem selected and sent Barnabas to the Church at Antioch (11:25-26). The Church at Antioch, in obedience to the Holy Spirit, set apart Barnabas and Paul for missionary work (13:1-4). In Chapter 15, Barnabas took Mark (15:39) and Paul chose Silas (15:40). Later, Paul wanted Timothy to go with him; the congregations in Lystra and Inconium were consulted and involved in Timothy's going out, "He was well spoken of by the brethren who were in Lystra and Iconium." (16:3).

Sessions and presbyteries should actively seek God's wisdom in laying before persons, in whom they recognize gifts, a missionary call. This call, of course, will either follow or create the individuals own call to missionary service. The church, by its challenge and discernment, must take seriously it role to motivate those of its own number to serve God in missions.

The Committee on World Outreach is to keep the Presbyteries and the churches informed of fields of service with their particular missionary needs and strategies for these fields so that Presbyteries and local sessions may intelligently seek out missionaries for these works.

B. Examining

It is the responsibility of the sending body to examine each missionary candidate thoroughly in the area of call, life and doctrine. It should seek to evaluate and give him counsel and guidance as he seeks God's will in missions. The resources of the Committee on World Outreach may be available upon request to the sending bodies for this examination.

C. Call to a Particular Work

After preliminary approval by the Committee on World Outreach to proceed with application, the presbytery shall examine ministers and local sessions shall examine lay people for approval and commendation for missionary service. Following this step, the Committee on World Outreach shall complete arrangements with the field agency. The Committee on World Outreach then shall make final approval, and in cooperation with the sending body, extend an official call to a particular mission work.

D. Support

It is clear that the sending churches in the book of Acts were involved in the support--prayer and financial--of their missionaries. When a session or presbytery encourages an individual to mission service, it accepts the

103.2 (cont.) - 11

Biblical responsibility to substantially support that person with prayer and giving.

E. Commissioning

The commissioning of missionaries should be done by the sending bodythe session for lay people, or the presbytery for ministers.

F. Contact

Following the above procedure, the church at home will feel far more involved in the missionary's work when he has come from them; and in a real sense, whose work is an extension overseas of their own local or presbytery ministry. There should be maintained a vital contact between the missionary and the sending body. The session or presbytery should arrange to receive regular reports from its missionary on the field. In consultation with the Committee on World Outreach, it should evaluate his work and seek to offer advice and encouragement and take seriously its basic oversight for his doctrine and morals.

G. Home Service

It is significant that when Paul and Barnabas returned from their first term of service in Cyprus and Galatia to the church, "From which they had been commended by the grace of God for the work that they had accomplished, they gathered the church together and began to report all things that God had done with them and how He had opened the door of faith to the Gentiles," (Acts 14:26, 27). "They remained no little time with the disciples," (14:28). This can form an appropriate pattern for mission or home service. Their main responsibility is to the church or presbytery which sent them out. The Office of the General Assembly in cooperation with the session or presbytery will provide opportunites for the missionary to share his work with the whole denomination and thus serve to enlarge the mission vision of the whole church. Public ministry will be coordinated by the Committee on World Outreach.

H. Review

The session or presbytery will maintain basic oversight for the missionary's doctrine and morals and will seek ways of effectively carrying out this responsibility in cooperation with the Committee on World Outreach and the field agency.

103.3 Short Term Missionaries

The same basic pattern established in this manual for Evangelical Presbyterian missionaries, applies to missionaries applying for terms of one year or less, such as summer, working vacations, etc. However, the details may be more flexible and less formal. In all cases, the commendation of the person by the appropriate sending body to the Committee on World Outreach and documented arrangements between the field agency and the Committee are required.

103.4 Function of World Outreach

A. Enabling Committee

The Committee on World Outreach serves as an "enabling" committee. It

was created by the General Assembly to encourage and enable the Evangelical Presbyterian Church at every level to function as a missionary church. The Book of Government, Chapter 16, defines the role of the General Assembly and its Committees. "To make evangelism, lay renewal, church extension and world missions its priorities and to undertake the support of agencies for that purpose, " (16-22-F). "To organize itself as it deems best for the propagation of the Gospel, the advancement of the Kingdom, and the edification of the whole church," (16-22-H). The committees only serve the church through the duties assigned by the General Assembly. The Book of Government sets forth the role of the committees as that of important but limited servants of the whole church. Within this description, the Committee on World Outreach promotes missions throughout the church, encourages the various courts of the church in their missionary responsibility, and coordinates the work of missions throughout our denomination.

B. Serves the General Assembly

The role of the Committee on World Outreach is to serve the General Assembly and all the courts of the church, to obey fully the directives of the General Assembly, to be sensitive to its mood and style, and to maintain humbly its role as servant.

C. Relationship to Churches

Missions is not the special preserve of the Committee on World Outreach; rather, the Committee acts representatively for the whole church, which is inherently the mission community. It is not the Committee that sets the mission policy. The church—the whole church in its General Assembly—must take this responsibility. The Committee is an "enabling" committee. It seeks to enable the churches and the presbyteries of the Evangelical Presbyterian Church to fulfill their obligations to God in missions. It seeks to bring a mission vision to whole denomination. It seeks "to encourage and promote" missions in churches and presbyteries by sharing resources, ideas, and personnel.

D. Assists Churches and Presbyteries

The Committee on World Outreach assists churches and presbyteries in the recruitment of missionary candidates. It also recruits in a broader setting by challenging students in colleges and seminaries and those persons outside the Evangelical Presbyterian Church who desire to serve God in biblical missions. In some cases, persons are brought into the Evangelical Presbyterian Church through contact with the Committee on World Outreach.

E. Examines and Processes Candidates

The Committee examines and processes missionary candidates. In this important area, it works with sessions and presbyteries. The examination by these sending bodies is primary and basic. The Committee examines further, especially in the areas of missiology and cross-cultural concerns (such as linguistic ability).

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F. Assists in Finding Support

The Committee on World Outreach works with the missionary candidate and his church or presbytery in planning for further training or experience where it is necessary. It assists churches and presbyteries in the matter of support. It does not replace the sending bodies in this responsibility. It can, and will, assist congregations and presbyteries who desire assistance in the matter of support to find interested churches for their missionaries who do not have large support from their churches or presbyteries.

G. Recommends Fields of Service

The Committee on World Outreach recommends fields of service and assignment of candidates. It is the responsibility of the General Assembly to evaluate needs and resources, and to act on priorities for the most effective fulfillment of the Great Commission. In our highly complex world, with its political problems, cultural complexity and denominational confusion, it is necessary for the church to give considerable care to the matter of establishing works and ministries. It is necessary that the General Assembly enter into its mission commitments in a careful, prayerful and skillful manner, not carelessly and haphazardly.

H. Recommends Salary and Benefits

The Committee on World Outreach recommends salary and benefit levels, assists the missionary in public ministry (in cooperation with session or presbytery), and helps him in the technical matters related to going to his field.

I. Assists Missionary, Sending Body, and Receiving Body

The Committee on World Outreach relates the missionary to the receiving body, assists the churches and presbyteries in evaluating his performance, and assists the missionary in maintaining contact with the sending body and the denomination. It assists the missionary and his church or presbytery in planning for the use of his time on home service.

J. Enables EPC to be Mission Church

The Committee on World Outreach exists to enable the Evangelical Presbyterian Church to be a mission church and to enable each church and presbytery to fulfill its mission is based on harmony, mutual trust and effective, creative cooperation between the Committee and the churches and presbyteries of our denomination.

103.5 The Receiving Bodies

There are two different models for mission work currently being used by the Committee on World Outreach.

A. Presbyterian and Reformed Missions

There are many places where we can work in closest cooperation with other distinctly Reformed denominations or mission agenices. We can thereby avoid duplication and overlapping, give visible demonstration of our unity, and greatly further our major goal of planting and strengthening Presbyterian churches overseas. The cooperation in this model will be the responsibility of the sending body, the enabling committee, the receiving body, as well as the missionary. The relationship between the enabling committee and the receiving body is defined in signed agreements.

B. Evangelical Missions

In other situations we can work in cooperation with other evangelical mission agenices. There are many evangelical Christian agencies serving the Lord in a variety of ways in world missions. Many Evangelical Presbyterian Church congregations and members have had long and close associations with a number of such agencies. The personnel of these agencies and their support are drawn from various denominations. Many such missionary agencies are one with the Evangelical Presbyterian Church in recognizing the Bible as the very Word of God and as the infallible rule of faith and practice and in adherence to many of the basic doctrines of the Word of God. However, such organizations with which we have working agreements are to confirm the liberty of the Evangelical Presbyterian Church missionaries as stated and clarified in other places in this manual.

Agreements, which protect the interest of the General Assembly, are signed by the Committee on World Outreach and the Evangelical Mission Agency. No missionary is sent to work with another mission without this signed agreement. Each new cooperative agreement will be presented annually in the Committee report to General Assembly, with the doctrinal statements of each agency for review.

These additional guidelines and limitations will be followed by Committee on World Outreach: 1) The Committee on World Outreach enters into discussions with evangelical mission agencies only at the initiating request of an Evangelical Presbyterian Church mission's committee, minister, session or presbytery. 2) Only funds specifically designated will be transmitted to evangelical mission agencies for missionary support or project use. 3) The missionary with an evangelical mission must report to his sending body and to the Committee on World Outreach at least once a year concerning his liberty in Christ to present and practice the whole counsel of God as set forth in our Evangelical Presbyterian Church standards.

104 CONCLUSION

The Committee on World Outreach commends this manual to the Evangelical Presbyterian Church. We believe that it represents serious and careful treatment of theology. We believe that it is in the interest both of the peace and the purity of the church. It presents a program of missions which is in the best Reformed tradition and one that all our churches can accept and support.

105 EXHIBITS





Overviewed of structural relationships for missionaries with terms in excess of one year.

PART II HANDBOOK FOR CANDIDATES

200 RELATIONSHIP TO MISSION COMMITTEE ON WORLD OUTREACH

200.1 Mission Agency

World Outreach and the cooperating agency is not to be considered by approved candidates simply as a means of getting to the mission field. Approval by CWO and acceptance of such by a candidate means that he is becoming part of a real team or family. The effective service, mutual cooperation, common goals, and recognition of lines of authority and responsibility are essential. The approved candidate becomes identified with CWO, thus involving himself with relationships which affect him, others and the work of Christ in a very significant way. He cannot permit a spirit of arbitrary freedom in himself, but must seek gladly the planning and accomplishment of such strategic goals as the field organization considers best. Such cooperation and willing submission to authority will be a vital part of his witness to nationals on the field.

In addition to anticipated cooperation with field administration, approved candidates will demonstrate the same relationship with the home office administration of CWO.

201 APPLICATION FOR MISSIONARY SERVICE

201.1 Qualifications

A. Self Worth and Field Needs

Every individual who applies will be evaluated in light of his/her own person and in light of field needs.

B. Conviction of Call

While all Christians are responsible for obedience to the Great Commission, each candidate should be able to give reason why he believes it is God's will for him to serve on the foreign mission field.

C. Spiritual

A vital experience of Christ as Savior and Lord, a measure of spiritual maturity, and giving evidence of spiritual gifts for missionary service will be expected of all candidates.

D. Doctrinal

A firm belief in and love for the Bible as God's Word should be coupled with a basic understanding of and sincere agreement with the Reformed Faith as expressed in the doctrinal standards of the EPC.

E. Educational

Normal expectations will include college, seminary, or professional training, or proven ability in one's vocation, with minimal Bible training, but long-term missionaries will be expected to have a thorough knowledge

201.1 (cont.) - 17

of the Scriptures. Ordinarily there will be no financial assistance provided for minimum professional or Bible training required for approval as a candidate.

F. Health

Examinations must be passed in three areas:

- 1. General Physical Health: CWO provides necessary forms.
- Dental health: A candidate should obtain necessary dental care so that essential work has been completed before approval by CWO.
- 3. Emotional health: An examination by a psychologist/psychiatrist may be required of all candidates who have not served on a mission field and of those with field experience. In light of the intimate relation between spiritual and emotional health, and in view of such large numbers of missionaries who leave the field because of emotional problems, this examination is considered an important factor, both in evaluation and in providing counsel to avoid potential problems.

G. Personal

The candidate's personal traits and abilities, experience, and relationships should demonstrate potential for adapting to a new culture and representing Christ as a vital member of a mission team.

H. Language Aptitude

Except in the case of appointments to specifically English-speaking ministries, candidates should evidence ability to learn a new language.

I. Experience

A minimum of one to two years of experience in one's vocation will ordinarily be required. This will be particularly true of one who had no prior experience in a different area of work before entering his present vocation.

J. Church Relationship

Prior to approval, candidates will be expected to be members of a gation or presbytery of the EPC.

K. Spouse

Since the spouse of a candidate will also represent Christ and His work, both will be expected to fill out all application forms and meet applicable qualifications.

L. Policy Regarding Divorced Persons

CWO recognizes that in many instances a divorce in the past life of a missionary can have adverse effects upon his service as a missionary. There is, however, also the recognition that Scripture acknowledges certain just causes for divorce. In this light, CWO may appoint divorced persons, whether remaining single or already remarried, and that the CWO, the field mission, and, if appropriate, the national church are

convinced the divorce will not be a hindrance to the work.

M. Policy Regarding Christian Nationals

A national who is a member of the EPC and desires to go as a missionary to a country other than his own will be more than gratefully received. He would fall under the guidelines of our Mission Manual as would any other EPC missionary. A national who is now of our communion, wishing to return to the country of his origin under CWO, must provide a strategic and unique contribution, under CWO's mandate.

The purpose of CWO is cross-cultural missions and this emphasis must be maintained. Since God is no respecter of persons or nationalities, the CWO views all members of the EPC applying for service as equal members of our communion. They will be afforded the normal options for service and be subject to the regular screening processes and operational policies as other candidates.

The Committee on World Outreach would encourage nationals returning to their own countries to enhance their cultural identity and ministerial effectiveness by re-establishing their ecclesiastical ties there.

While this is an ultimate objective, we recognize that a connectional relationship with the EPC and its General Assembly's Committee may be desirable and especially productive for a limited and predetermined transitional period. The length of this period would be established on an individual basis, and in accord with the project to which CWO resources are limited.

We would expedite the above in one of three ways:

- CWO will seek to ascertain whether it is advantageous to the national and/or CWO to affiliate immediately with a national Reformed group. CWO would then negotiate the terms of the project. This agreement would then go to the national's EPC presbytery or session for approval.
- Where CWO has resident teams and it is not expedient to identify with an existent ecclesiastical body, the transitional period would then cover the time necessary for the formation of national EPC-related presbyteries of which these people would then become a part.
 - a. The appointment must be in consultation with field leadership.
 - The appointment must be in accordance with the fields and goals and objectives.
 - The appointee must have a proven cross-cultural ability (must be able to operate within an American peer group).
 - d. There must be favorable references from his/her homeland if he/she is returning.

201.1 (cont.) - 19

CWO will seek to establish cooperative agreements on a project basis
in the national's home country. The goal would be ongoing ministries
with which the national can identify. We will do this in fields where we
do not have resident teams.

Some things such as Home Service and Public Ministry goals which have a particular application to a missionary serving in a land not his/her own will be modified to fit the needs of CWO and EPC nationals. It is our desire to enhance the effectiveness of these people in carrying out the Great Commission without alienating them from their God-given cultural and ecclesiastical heritage, or diluting CWO's commitment to cross-cultural missions.

N. Assignment in the United States

World Outreach missionaries normally serve in other nations. Assignments in the U.S. must be related to evangelism and/or nurture beyond the scope of what would be considered the responsibility of a local church, or to domestic service with an international agency.

201.2 Application Procedures

A. Refer to Section 207-1

See "Ordinary Procedure for Volunteers in the Evangelical Presbyterian Church" for initial procedures with session of presbytery.

B. Explanation on Procedures

The same processing procedure will be followed for short-term (those serving two years or less) and long-term service candidates. Spouses of candidates will be expected to follow the same processing procedure as their wives/husbands.

C. Processing by CWO

- Initial correspondence or interview with the Director of Personnel will give opportunity for completing the Preliminary Information Form. Information will be given to the candidate on CWO salary policy and benefits upon request.
- 2. Full Application Forms including school transcripts.
- 3. Medical Explanation Forms.
- Dental care statement.
- 5. References, both those names by candidate and others.
- Psychological tests and interpretation. Statement of emotional health under "Qualifications."
- 7. Language Aptitude Test.

- 8. Standardized Bible Content Test-Doctrinal Statement.
- 9. Approval by session or presbytery.

Attention: complete before interview.

- All candidates are expected to have submitted all the papers and reports listed above (#1-9) prior to their CWO interview.
- b. Candidates serving under a cooperative agreement must have submitted the following additional letter and forms:
 - (1) letter verifying acceptance by his/her agency;
 - (2) a Support Quota Worksheet (207.8);
 - (3) a Job Description (207.5).
- 10. Interview procedures by CWO

The Committee will examine a candidate's knowledge and acceptance of the Biblical faith, and their own salvation and call to missionary service. The candidate should ordinarily have training in the Bible, ability to lead people to Christ, and be trained in the area in which he will be serving. If further training is deemed necessary, the Committee will make the recommendation at this time.

11. Issuance of a Call to Approved Ordained Candidates. Approved candidates who are ordained as teaching elders will be issued a Call from CWO for presentation to their respective presbyteries. Approved candidates or missionaires who are ordained subsequent to acceptance by CWO will also be issued Calls at the appropriate time.

D. Processing With Cooperating Mission Agency

Candidates seeking to serve in a cooperative relationship with WO and another mission agency must expect to meet the processing requirements of both organizations.

All information gathered on a candidate by one agency may be shared with the cooperating agency, with the understanding that such information will be kept confidential.

E. Processing Candidates Transferring From Another Mission Agency

Candidates may be transferred from active status with another mission agency without delay if there is mutual agreement between the agencies concerning the transfer.

Candidates may be approved when they have met the requirements or they may be approved pending the completion of additional requirements, at the discretion of the CWO Committee.

Before departure for a field of service, a candidate will be assigned a specific term of service.

Candidates will attend an orientation session arranged by the CWO staff.

Assignment to a field may be made at the time of approval or at a later date. Salary payments begin with the assignment, when all support requirements are promised.

202 COMMISSIONING OF APPROVED CANDIDATES

202.1 Suggested Schedule

Commissioning by the appropriate church court will be suggested as most suitable after approval, field assignment, reasonable expectation of adequate support, and during the three-month period prior to departure for the field.

202.2 Suggested Service

"Suggestions for a Missionary Commissioning Service by Presbytery or Session." Note that where a minister and his wife are being commissioned it would be appropriate to have a joint service in the local congregation, with a Commission from presbytery and the local session both participating.

202.3 Commission Certificate

Appropriate and attractive commissioning certificate will be provided, to be signed by Chairman of Commission and/or Moderator of Session.

203 ORIENTATION SESSION ARRANGED BY CWO

Candidates are to receive information about policy and procedures of CWO finances, public ministry and the raising of financial and prayer support.

Candidates are to be informed of the medical, insurance, and annuity programs.

Candidates are to receive general information on their assigned field, and the procedures for reporting to CWO.

204 PUBLIC MINISTRY

204.1 Purpose of Public Ministry

Approved candidates will be required to visit congregations and presbyteries in the EPC prior to departure for the field. This public ministry is for the following purposes:

- A. Sharing the missionary vision, challenging others to make themselves available in response to God's call to missionary service.
- B. Encouraging prayer support for the candidate's anticipated ministry overseas, providing personal acquaintance and information as an encouragement to such prayer.
- C. Providing personal acquaintance with candidates as a helpful factor in the consideration of financial support by particular congregations. Consideration of financial support will be encouraged by the staff of CWO, and the office of the General Assembly, in the correspondence with the local pastor and session.

204.2 Coordination of Public Ministry Schedules

This will be done through the office of the General Assembly. The candidates are also to work closely with the presbytery with which they are members or of which their church is a member in order to help the office arrange their public ministry schedule.

204.3 Personal Conduct

Candidates will seek the Lord's enabling grace to be effective in forwarding the purposes in their public ministry. Such characteristics as neatness, promptness, prayerfulness, basic knowledge of missions and particular field of service, freshness in Bible based messages, and thoughtfulness will be constantly encouraged on the part of all candidates.

204.4 Conference with CWO on Finances

When approved, a candidate will arrange for a conference on finances to receive specific information about CWO's salary and benefits, policies and other pertinent information in this area.

204.5 Finances While on Public Ministry

Any honorarium received by approved candidates will be transmitted to the WO office to be applied to their accounts. Expenses of public ministry will either be the responsibility of churches served or be charged to the candidate's accounts. Personal gifts may be received, but candidates should not encourage such gifts on a regular basis, since such would make it difficult to present an accurate picture of regular support and needs. The following definitions of honoraria and personal gifts are applicable:

- A. An honorarium is given in recognition of services rendered.
- B. A gift is given on a personal basis for use at the discretion of recipients distinct from either expenses or services rendered. (It must be noted that no tax-deductible receipt from CWO can be given for such a gift.)

Responsibility for the raising of financial support will be a cooperative effort of the home church, home presbytery, General Assembly staff, CWO Committees, and the approved candidate, or missionary. Candidates and missionaries will not be approved for departure for the field until full support has been pledged.

204.7 Support Overage

When a particular missionary's account exceeds a reasonable surplus (to be determined by the CWO), donors will be notified that full support has been achieved.

204.8 Administrative Factor

A portion of the missionary's support funds will be transferred from his support account into the CWO General Fund. This amount will be determined by CWO.

205 PRE-FIELD ORIENTATION

205.1 WO Orientation Session

The CWO Staff will conduct orientation sessions for approved candidates.

205.2 Missionary Internship

Ordinarily all approved candidates will be required to attend special training classes in preparation for service. The present requirement for foreign missionaries is the three-to five-week Pre-Field Orientation Program at Missionary Internship, Farmington, Michigan, or its equivalent. For domestic personnel, some other arrangement may be made.

205.3 Required Reading

A basic reading list will be required, including the Missions Manual, introductory books on missions, mission anthropology, church growth, and information about the host country or type of service anticipated.

205.4 Language Training

Language training will ordinarily be scheduled for all missionaries to a foreign culture, preferably on the field. Career missionaries will be given a minimum of one year of language study and short-term missionaries will be given a basic introduction to the language. Ordinarily, career missionaries will proceed directly into language study their first year on the field. Short-term missionaries may obtain language study part time or at a point of greatest opportunity consistent with their short-term responsibilities.

206 PREPARATION AND DEPARTURE FOR THE FIELD

206.1 Passport

206.1 (cont.) - 24

101

Application for U.S. passport(s) should be made immediately upon approval as a candidate, unless a lengthy time of additional training or other delay is required. Forms may be obtained from the post office. Applications must be made in person at a U.S. Passport Office or many post offices. It is suggested that husband and wife obtain separate passports, with any children included on the wife's. Requirements are detailed on the application form.

206.2 Visa

Visa applications should be made through the Evangelical Foreign Mission Association (EFMA) Visa Service. Separate applications should be made for husband and wife. Proper forms may be obtained from the appropriate embassy or consulate.

206.3 Immunizations

Immunization should be begun three months prior to anticipated departure for the field. The International Certificate of Vaccination is the only acceptable document for recording immunizations. This certificate may be obtained from a passport office, or from a public health office. Candidates should obtain from the embassy or consulate a list of those required and recommended. Some of the immunizations can be obtained from a private physician.

206.4 Papers for Travel

- A. Extra passport-size photos-twelve suggested.
- B. Letters of introduction, addressed "To Whom It May Concern"-six copies suggested.

Papers to Leave With WO Office

- A. A signed duplicate of the missionary's will.
- B. Publicity materials, including 12 good quality, glossy photos, a biographical sketch, and a statement of personal testimony.
- C. Vital information. In order to expedite contact with field personnel during emergencies (i.e., death in the family) or to render assistance during local crisis situations, missionaries are requested to leave a permanent address of one's next of kin.
- D. Address of doctor and dentist.
- E. In the case of sudden death on the field, the body is normally buried on the field. (The embalming of a body in many parts of the world is impossible.) If a family feels strongly about returning the body to the U.S., the expenses must be covered by the family.
- F. A signed statement of authorization to open personal mail received by the

206.5 (cont.) - 25

CWO office is requested, to allow proper handling of any contributions that may be enclosed. Due notice of correct address to all correspondents is the responsibility of individual missionaries. CWO will forward only first class mail received for missionaries, destroying second class mail.

206.6 Personal Bank Account

It is required that a personal checking account for all missionaries be opened in the same bank used by the EPC, which facilitates deposit of salary and other monies. A supply of deposit slips should be left with the bank.

206.7 Personal Indebtedness

Missionaries will not depart for the field with outstanding debts, unless suitable arrangements to take care of them have been made.

206.8 Outfitting

Missionaries will be governed by the policies of the cooperating agency with regards to outfitting.

206.9 Approval for Departure

Approval must be secured by all approved candidates before overseas departure date can be set, or assignment to the domestic agency.

206.10 Packing and Shipping

A. Packing

For shipment by air, sturdy cardboard boxes are adequate. For shipping by ship, steel drums, trunks, or wooden crates will be needed. Itemized lists (four copies) should be made of contents of each container, together with replacement value. Detailed instructions are available through shipping companies.

B. Shipping

Truck freight lines are suggested for shipment from home to forwarding company or airline. Consideration of additional insurance coverage is encouraged.

C. Cost of Shipping

Limits will be established by the field agency. The cost of shipping the missionary's personal effects that fall within the established limits will be charged to the missionary's account. If the missionary chooses to ship personal effects that exceed the volume limits, the cost of doing so will be considered his personal expense.

206.11 Check Authorization

Occasionally support and other checks are received made out to a missionary by

name rather than CWO. Each missionary will be requested to leave signed authorization with the office to sign and negotiate these checks so as to avoid the necessity of returning them to donors for reissue.

206.12 Final Travel Arrangements

An anticipated departure date should be set in consultation with the CWO office. This will usually be set following any pre-field orientation, reasonable time for public ministry, and when there is definite promise of support in the amount stated.

Travel arrangements will be made by the office in consultation with missionaries.

The field agency willd be notified regarding travel arrangements and will meet the new arrivals in the country of service.

Travel will be charged to the missionary's account. Candidates or missionaries will work with CWO in finalizing travel plans and costs.

The field agency will inform them regarding procedures of notifying the U.S. consulate on the field and protecting U.S. citizenship.

All missionaries departing the United States are to call the office of the General Assembly, the day before they leave (313/562-2300).

207 ORDINARY PROCEDURES FOR VOLUNTEERS IN THE EPC FOR MISSIONARY SERVICE OVERSEAS FOR SESSIONS AND PRESBYTERIES

207.1 Personal Call of God

Every missionary volunteer should feel that he is called of God to foreign mission service. This is to be related to the Scriptural mandate of God to all Christians to "go into all the world and preach the Gospel to every creature." It is also to be related to them personally so that the candidate can give reason why he thinks it is God's will for him to serve on the foreign mission field.

207.2 If the Candidate be a Minister

- A. In the event that the candidate is a minster of the EPC and the CWO or any other Evangelical Presbyterian fellowship, he should make his conviction known to his presbytery.
- B. At this point the presbytery shall examine the candidate to determine if there is indeed the proper conviction and compulsion on the part of the candidate necessary for the great task of being a missionary. The presbytery shall examine:
 - 1. The candidate's spiritual and social maturity.
 - 2. The candidate's record as a Pastor, if he has served home churches.

- The candidate's family situation: if the spouse shares the feeling of call; and what complications there might be so far as children are concerned.
- 4. It is assumed that the presbytery has already examined the minister for ordination. In the event that the candidate is also a candidate for ordination, regular presbytery ordination procedures should be accomplished prior to or at the same time as consideration of the candidate foreign missionary.

C.	If the way be clear, the presbytery shall be The Presbytery of	nave the following action: having examined the
	missionary candidate,	, does hereby
*	approve and present worthy and fit to be examined to be a c (This recommendation should be made or "with the following qualifications." some problem areas, these should be	le either "without qualification" " If the presbytery feels there are

207.3 If the Candidate Be a Layman

- A. In the event that the candidate is a layman, he/she (and his/her family) should make his/her conviction known to his/her session. The session will counsel with the candidate and shall examine:
 - 1. The candidate's spiritual and social maturity.
 - 2. The candidate's record of participation and service in the church.
 - The candidate's family situation: if the spouse shares the feeling of call; and what complications there might be so far as children are concerned.
 - The candidate's knowledge of the English Bible, of basic theology, of the sacraments, and of church government.
- C. The session will also present the candidate to the presbytery. This presentation should be for the purpose of seeking approval of the presbytery to the extent of recommending this candidate to the churches in the presbytery. Since a candidate is a layman and subject to his session,

not a member of presbytery, the presbytery will not be expected to examine the candidate in the manner in which they would examine a minister.

207.4 Committee on World Outreach

- A. Both ministers and laymen may apply directly to the Committee on World Outreach. In all cases in which the applicant is a member of a local church or presbytery of the EPC, the WO Committee will require the applicant to seek approval of the Church court to which he is immediately subject as part of his processing.
- B. The CWO shall then proceed with a full examination of the candidate presented by the session or by the presbytery.
- C. If the candidate is approved by the court to which he is immediately subject and the WO Committee and in fact becomes a missionary appointee of the EPC, and if the way be clear, the candidate's home church and presbytery shall have the first opportunity to have the candidate for public ministry among them in order to raise prayer and financial support.
- D. The CWO has been given the responsibility and authority by General Assembly for approving the placing of missionaries. CWO will thus not be obligated to approve all candidates presented by session or regarding approval of an applicant, two representatives from the session or presbytery and two representatives from CWO shall meet to work out an understanding. Should they not be able to do so, the matter could be taken to the General Assembly.

207.5 EPC Missionaries Serving with Other Boards Endorsed by the General Assembly

Any layman or Minister of the EPC who feels the Call of God to serve with some other foreign mission board or society endorsed by the General Assembly of the EPC should:

- A. Be approved by the session of his home church (if a layman) or presbytery (if a minister) and;
- B. Be approved by the CWO and commissioned by his/her session or presbytery.
- C. Be given opportunity to present his/her work and needs first to his/her congregation and the congregations within that presbytery and then to the denomination at large, and;
- D. Be given prayer support throughout the denomination;
- E. Be helped in any other way that the presbytery, individual churches and/or members of churches see to be a fit means of support.

Let the word go forth that, by whatever means God makes available, the Evangelical Presbyterian Church shall "go, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever He hath commanded us, that in that place where it was said of them, ye are not my people, there they shall be called the Children of the living God." (Matthew 28:19, 20; Hosea 2:23).

FORMS FOR CANDIDATES

208.1 (PRELIMINARY INFORMATION FORM)

ionary Candidate
Name (in full)
Nickname (if preferred)
Date of Birth Present Age
Place of Birth
Present Marital Status
(If married, husband's or wife's name and names and ages of
children)
Present Home Address
Telephone
General Background (home and church)
Home or present church membership
Address
Pastor's Name
Church's affiliation
Educational Background (high school, college, graduate school)
Personal Testimony of Candidate (See guidelines below)
Personal knowledge of Jesus Christ?
Under what circumstances did this occur?
Theological persuasion: Calvinist, Arminian, etc?
Other facts of testimony, such as preaching experience?

- H. Why do you desire missions work? (Motive and vision of what you desire to do.)
- I. Have you made any visits to mission fields? (When and where)
- J. Do you desire short-term service (one year or less)? Why?

Do you desire long-term service (permanent)? Why?

- K. Which country or location do you prefer? Why?
- L. Knowledge (present) of languages and competence therein.
- M. Parents (or, if married, spouses's) attitude toward your candidacy for mission work.
- N. General health
- O. Specific health problems (allergies, back problems, vision, hearing, physical limitations etc.)
- P. Candidate's attitude toward other races of people (inter-marriage and mixing of races, cultural differences, etc.).
- Q. Phobias and fears (snakes, insects, animals, heights, etc.)
- R. Mechanical ability (cars, planes, motors, plumbing, carpentry)

Nar	Date ne Phone
Z.	Please add anything else you would like to share with the committee. Please provide names and addresses of four people who know you well, with whom we may discuss your service with Evangelical Presbyterian Church, or send a reference form. (One reference should be your present or former pastor and one an employer or work supervisor, if possible.)
Y.	When are you considering departure to begin service?
	Have you applied or served with any other missions boards? Agencies?
X.	Why are you interested in the Evangelical Presbyterian Church?
W.	Are you now doing any personal evangelism? (Describe)
V.	What are you doing now in missions (witnessing, fund raising, giving etc.)?
U.	Attitude concerning extended separation from family and children (if there are children). Do you suffer long periods of depression? If so, explain
Т.	Ability to withstand extreme heat/cold/dust/rain/isolation, etc.
110 208 S.	.2 (cont.) - 33 Special abilities, hobbies, and talents.

Questions you may wish to ask of Evangelical Presbyterian World Outreach.

Relationship _____ How long ____

_	4 7	is being considered
	pointment as	, V
	u kindly aid the Committee in judging the car supplying the information requested in this	
you pas	e suggest you read the form in its entirety bef u answer only those questions about whic ssing over any items which may be outside the ndidate. Wherever possible, give specific inst	h you are reasonably certa e range of your knowledge of t
as und jud wh abl	nce it is our purpose to secure an understanding a whole, we urge you to be completely fram der consideration and to the Committee. Feel algorithms are covered by the questions are tenever you think necessary. Please withhold le, that will enable us to assess the candidate vice.	k, in justice both to the pers free to offer pertinent facts a d to exceed space limitation nothing, favorable or unfav
	e shall be grateful for your assistance and ntially.	l shall treat your reply cor
Int	troductory	
1.	How long, how intimately, and under whom the candidate?	what circumstances have y
2.	Give any information you can concernin background which bears upon the candida	

^{*}e.g. "She played eighty-four games of tennis in one day to win the college championship."

[&]quot;He tried to put on a Daily Vacation Bible School with insufficient preparation. When the work lagged, he lost interest in the project."

	4 1 2 4	** * *		an .		7. 00
3. Es:	timate the	candidate's	care and	efficiency	in hand	ling finances.

Qualifications

4. Please rate the candidate with respect to each of the characteristics listed below by checking the item under each heading which most nearly represents your evaluation. In the space to the right, describe briefly and concretely specific instances which support or interpret your judgment. Do not check items concerning which you feel uncertain or have had no opportunity to observe.

Physical Condition	ons
Frequent	y incapacitated
Somewha	t below par
Fairly he	althy
Good	
Rugged a	nd vigorous
Relationships Wi	th People
Avoided l	by others
Tolerated	by others
Liked by	others
Well liked	l by others
Sought by	y others
Intelligence	
Learns at	nd thinks slowly
Average	mental ability
Alert; has	s a good mind
Brilliant;	exceptional capacity
Achievement (Ab	oility to formulate, execute and carry plans to conclusion)
Starts bu	t does not finish
Does only	y what is assigned
Meets av	erage expectations
Resource	ful and effective
Superior	creative ability
Leadership (Abil	ity to inspire others and maintain their confidence)
Makes no	effort to lead
Tries but	lacks ability
	e leadership promise
Good lead	AN PERSONAL PRODUCE AND
Unusual	그렇게 되었다면 주었다면 하다 하다 그들은 그는

Teamwo	rk
I	requently causes friction
I	Prefers to work alone
	Jsually cooperative
1	Vorks well with others
1	Most effective in teamwork
	iveness (to the feelings and needs of others)
	Slow to sense how others feel
	Reasonably responsive
	Inderstanding and thoughtful
I	Responds with unusual insight and consideration
Emotion	al Stability
	Somewhat over-emotional
	nclined to be apathetic
	Jsually well-balanced
	Vell-balanced and controlled
N	Maintains balance and control under most difficult circumstances
Willingn	ess To Serve
F	Reluctant to serve
N	Motives confused
t	Jsually willing to serve
F	Cager to serve as needed
I	Devoted to service of God
Religious	Experience
	Relatively superficial
	Over-emotional
	Genuine but mild
F	Rich and growing
F	Profound and contagious
Limitatio	ons
5. Lis	ted below are some of the tendencies which if present may reduce the
	ectiveness of the missionary's work and witness. Consider if the
	didate tends to be:
Imp	patient, intolerant, argumentative, domineering, sullen, "cocky," or
	ical of others.
	sily embarrassed, offended, discouraged, depressed, or irritated.
	quently worried, anxious, nervous, or tense.
	judiced towards groups, races, or nationalities.
	en to exclusive and absorbing friendships, i.e., to "crushes."
	king in humor or in the ability to take a joke.
11.1	ne candidate seems relatively free from all such tendencies check here

114			
208.2	(cont.)	- 37 .)	

If you have noted any of these similar limitations in the candidate, please specify, describing the form and intensity of such behavior.

6. Is there any indication that the candidate's decision to enter this service has been significantly influenced by (1) a desire for travel, adventure or cultural development; (2) a desire to exercise power or control over less privileged people; or (3) a desire to escape a difficult personal, family, or vocational situation? Please discuss.

Professional Ability

7. Estimate the candidate's ability in his profession, i.e., as a doctor, teacher, etc. (Supervisors, directors, and others in positions to observe please comment professionally.)

Summary

questions.

8. How do you rate the candidate's promise in this service? Ch			heck:	
		Exceptional Below average		
9.		agraph. Please state fran less for Christian service		

tion and impressions which have not been brought out by the preceding

 If possible, list other persons qualified to give a sound appraisal of the candidate.

Name

Address

Connection with the candidate (teacher, employer, friend, etc.)

Date	Signature	

Return to:

Evangelical Presbyterian Church - World Outreach

2312 Monroe Street

Dearborn, Michigan 48124

208.3 Application for Missionary Service

Name in full			
Address			
Telephone	Age	Birthdate	Sex
Citizenship	Ra	ce Draft Clas	sification
		l Widowed	
If married, give nar	nes and ages of y	our dependent childr	en
Give names and ag		ent children	
Your wife's/husbar			
If single, are you no married?		If engaged, how s	oon do you plan to be
Give you parents' n	ames, ages, and	present address	
emergency		who should be first	
to field. Include rel	atives dependent	uding debts that must	t/how much/for how
	acles that might	keep you from the fi	eld and the nature of
		by another board or	
그래, 뭐 하는 아이들이 그 아니다 그 그가 먹었다.		foreign missions boa	
which one, and wh	v did von leave!		

	e of your present hea			
PoorPny	sical limitation	(Please 6	<u>-</u>	
Have you ever r	equired psychologica	al counselir		
If so, under wha	t conditions and why	?		
Your education:	Grammar school	High s	chool	
	College (give na			
Graduate school	l (give name(s):			
What degree do	you hold?			
What certificate	s or licenses do you h	old?		
	orther courses of stud			
Are you an orda	ined minister of the V	Word?		
When?		Where	?	
		a		
What countries	have you visited aboa	ard?		
	To what degree?			
German				
Spanish				
Other (list)				
(0)	orking experience: No	ne	Less th	an one
	ears 6-10 year			
	s have you held and			
What is you den	omination?			
	s have you been a Ch			
	t or formal Christian			
	work are you best qu			
	efer to serve?			
	ot assignment elsewh			
	in length of service?			
rour preference	in length of service:	i.e., iong-ter	III/ SHOTE-LE	1111:
What are your	plans regarding fina	ncial respo	nsibility i	n connection with
	ce?	1,577		

Wha	n would you be available to go to the field? t additional information would be helpful to Evangelical Presbyterian cch in locating the best area for you?
Nam	e and address of Field Agency preference
	se answer the following questions as best you can. You may use additional ts of paper where needed.
1.	Describe your purposes in seeking an assignment as a foreign missionary.
2.	Are you convinced you must go to the field, and would you press on even if Evangelical Presbyterian Church did not appoint you as a missionary?
3.	Are you prepared to face real hardships which could include loss of possessions and perhaps even your very life in order to be loyal to the CALL of Jesus Christ?
4.	Describe in your own words your basic Christian convictions; i.e., your concept of God, the purpose of Jesus Christ, the condition of man, the authority of Scripture, the significance of the Church, and the Christian's responsibility of individuals and to society. Include other convictions you may want to add.

5.	Do you adhere to the system of doctrine as stated in the Westminister Confession of Faith, and the Evangelical Presbyterian Churches "Essentials of the Faith"?
	If not, why not?
6.	Are you prepared to go through long periods of separation from your children (if need be) while they are obtaining education?
7.	If appointed, would you be able and willing to wait patiently, perhaps months, until the Evangelical Presbyterian Church, with God's leading and your cooperation, is able to raise salary and other expenses for trip to the field?
Pleas	se send us a recent photograph of yourself.
Mail	this application form to the office as listed below:
Socia	al Security Number Date
	World Outreach Evangelical Presbyterian Church 2312 Monroe Street

Dearborn, Michigan 48124

208.4 JOB DESCRIPTION

Field Agency:		
Job Title:		
Person's Name:	S#2	
Date:		
Duration of Job Described:		
To be updated by:		
The state of the s	(date)	

Purpose of Organization

(The end result this organization exists to achieve.)

Job Purpose

(The end results this job exists to accomplish.

How does it relate to the above?)

Job Location (Where will the job be carried out)

Duties

(Activities necessary to accomplish the above)

Organizational Relationships

(Statements of superior officer and subordinates. Who is this position responsible to and responsible for?)

Qualifications .

(What a person must be and know to do this job)

Training and Development

(Reading, training, and experience planned for term of service to better prepare this person to do this job)

Evaluation

(How will this person be evaluated? What are the measures of accomplishment? When? By whom?)

COMMITTEE ON WORLD OUTREACH

208.5

Evangelical Presbyterian Church - 2312 Monroe St. - Dearborn, MI 48124 - (313) 562-2300

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LABORATORY TESTS AND INTERPRETATION

Is there any abnormality of the following:	Yes	No	Details of "Yes" answers. Do you recom- mend further evaluation of consultation?		
1. CBC			(identify item)		
2. Urinanalysis					
3. Serology					
4. SMA -12					
5. Chest X-Ray					
6. EKG (if over 35)					
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I hereby certify that the above tests have been past (12) months and are within normal limits v					
Date					
Signature of Medical Examiner		Addre	ess of Medical Examiner		

NON-RE-OCCURING OUTGOING COSTS WORKSHEET

Missionary	Field
Field Agency	Term
Travel to Field	
Equipment	
Freight/Shipping	
Field Advance	
Vehicle	
Language Costs	
· ·	
Total	
Prepared by	Date
CWO Approval Date	
Mi seignary Signature	

208.7

MISSIONARY SUPPORT QUOTA WORKSHEET

Missionary		Field	
Field Agency		Term	
Projected Home Service Fr	rom	To	
Salary Items	Monthly	Annual	Remarks
Salary			
Housing			
Vehicle/Transportation			
Children Schooling			
Vehicle/Transportation			
Other			
Salary Total	-		
Other Items			
Work Expense			
Travel Fund			
Medical			
Retirement			
WO Administration			
Other			
Total	-		
Prepared by		Date	
CWO Approval Date			
Missionary Signature		Date	

208.8 COOPERATIVE AGREEMENT WITH EVANGELICAL MISSIONARY AGENCIES

The terms of this agreement relate to the category of a member missionary relationship.

The Missionary shall have dual membership status with both the Evangelical Presbyterian Church World Outreach and			
The appointment of the missionary shall be subject to the approval of both agencies in accordance with the standards established by each agency.			
In the event that the one agency requests confidential materials gathered by the other, such materials shall be shared with the understanding that the materials shall be kept confidential by that agency.			
The missionary-candidate shall participate in the full candidate and training program of			
An appropriate time shall be allowed for the candidate to properly do itineration or deputation for the candidate co-ordination of the World Outreach within the Evangelical Presbyterian Church churches in order that adequate prayer and financial support can be realized.			
that adequate prayer and financial support can be realized. shall supervise the securing			
that adequate prayer and financial support can be realized. ———————————————————————————————————			
that adequate prayer and financial support can be realized. ———————————————————————————————————			
that adequate prayer and financial support can be realized.			

208.8	(cont.)	- 51

- 12. While on the field, the missionary shall be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of _____ who shall report to the Evangelical Presbyterian Church annually; progress, field evaluation and next year's projected goals.
- 14. While on furlough (while traveling to and from the field), the missionary shall be under the jurisdiction of World Outreach. Among the missionary's furlough responsibilities, consideration will be given by the World Outreach to assignments, projects, additional study or training requested by ______.

 Progress and activity during furlough will be provided for ______.
- 15. While on furlough the missionary shall be expected to carry on a deputation ministry for World Outreach within the constituency of the Evangelical Presbyterian Church congregations. Each agency shall assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be with the EPC under World Outreach coordination.
- The missionary shall not solicit homeland contituencies of either agency for personal funds or field needs without the permission of the respective agency.

shall be the same as that f	or all other members
for all assessments. During any portion of furlough, the fin may be set by World Outreach in which they shall rec missionary's funds from the Evangelical Presbyterian of them to	ancial arrangements eive and receipt the
monthly to be transmitted to the field by that agency. The	e ld Outreach monthly
of funds designated for the missionary from other source	이 경기 그 [17 시 경우 경역기 경우일 시민이가 되어 어디지 않아니 없다고 있었다. 바람

 Compensation, hospitalization, retirement, and insurance plans shall be provided to Evangelical Presbyterian Church World Outreach missionaries by mutual agreement of both agencies.

Signed:

208.9 FORMAL CALL TO MISSIONARY SERVICE

			our spiritual gifts and your call of the Lord to full-time is hereby extended to you.
			subject to adjustment based on the ssions Manual.
It is fu	rther agree	d that re	sponsibility for the following items will be by:
WO Fi	eld Agency	e e	
-	_	1.	To provide funds for housing on the field .
-		2.	To cover medical and hospital expenses you and your family incur through EPC's medical insurance.
_	_	3.	To enroll you in and to pay your contribution to the annuity program of the EPC.
		4.	To guarantee your expenses in getting to and from the field, your equipment and work budget.
-	-	5.	To assure four weeks of annual vacation, whether on the field or home on home service.
	_	6.	To give you a home service following a term of service on the field, in order to prepare you for your next term.
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under			· ·

208.9 (cont.) - 53

The Evangelical Presbyterian Church expects from you on your part:

- 1. That you subscribe to the constitution of the EPC.
- That you be faithful to the vows assumed in your ordination and/or commissioning.
- That you work lovingly and cooperatively with the General Assembly's Committee, administrative personnel, office personnel, and fellow missionaries on the field in compliance with the provisions of the Missions Manual.

Signed	for CWO;
Signed	Missionary;
Signed	Field Agency;
Effective date of call:	

208.10 COMMISSIONING SERVICE

- A. Sermon, following opening portion of service.
- Statement of proceedings leading to Commissioning Service, by presiding officer.
- C. Propounding of constitutional questions to candidate:
 - Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?
 - 2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of this system of doctrine, you will of your own initiative, make known to your presbytery (or session) the change which has taken place in you views since this Commissioning Service?
 - 3. Do you approve of the form of government and discipline of the Evangelical Presbyterian Church as being that which conforms to the general principles of Biblical polity?
 - 4. Do you promise subjection to brethren in the Lord?
 - 5. Have you been induced, as far as you know your own heart, to seek missionary service from love to God and a sincere desire to promote His glory in the Gospel of His Son?
 - 6. Do you promise to be zealous and faithful in maintaining the truth of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?
 - 7. Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a missionary, whether personal or relative, private or public; and to endeavor by the grace of God to adorn the progression of the Gospel in your manner of life, and to walk with exemplary piety before those whom you serve?
 - 8. Are you now willing to accept commission as a missionary of the Evangelical Presbyterian Church?
- D. Questions to the presbytery (or session).

208.10 (cont.) - 55

- Do you, the people of this presbytery (congregation), continue to profess your readiness to support in his service as a missionary of the Evangelical Presbyterian Church?
- 2. Do you promise to encourage him in his labors, to pray for him faithfully, and as the Lord leads you and enables you to assist in providing for his needs on the mission field?
- E. Prayer of Commissioning. (Setting the missionary apart to his calling in the Lord. The laying-on of hands may be employed, as the Presbytery or Session shall choose.)
- F. Pronouncement of Commissioning by presiding officer.
- G. Charge to the candidate.
- H. Charge to the presbytery (or session).
- I. Prayer.
- J. Hymn.
- K. Benediction.

a

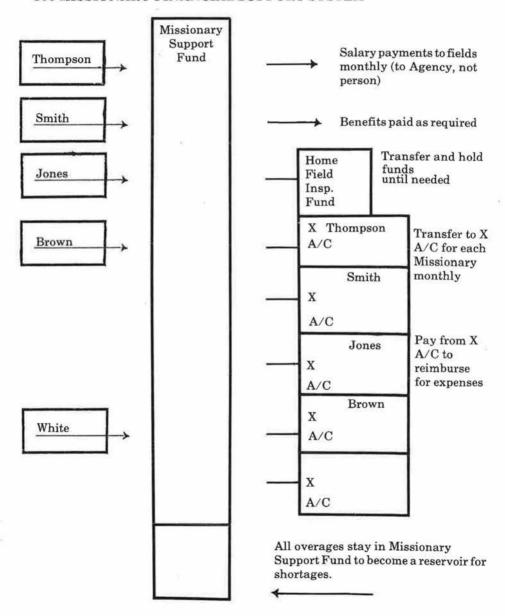
PART III HANDBOOK FOR MISSIONARIES

In the Handbook for Candidates' consideration was given to the major transition from candidate to commissioned missionary preparing for departure to a particular field of service. This section begins at the start of the first term of service and sets forth basic operating principles and practices.

Part III will cover topics such as:

- 300 Relationship to Field Agency
- 301 Relationship to EPC
- 302 Terms of Service
- 303 Emergencies
- 304 Vacation
- 305 Medical Leave
- 306 Termination of Service
- 307 Financial Policies

300 MISSIONARY FINANCIAL SUPPORT SYSTEM



FINANCIAL SUPPORT

SUGGESTED COMMITTEE ON WORLD OUTREACH MISSIONARY SUPPORT SYSTEM

SUPPORT REPORTING

To all Evangelical Presbyterian Churches and General Assembly

Annual support summary showing monthly/annual required support and contributions

To Supporting Churches

 Quarterly support summary showing required support and quarterly and annual contributions

To Missionary

- Monthly report of all support contributions showing church or person and amounts
- Copy of quarterly summary to supporting churches
- Copy of annual summary to General Assembly and all churches

APPENDIX D

REPORT OF THE PERMANENT CHURCH DEVELOPMENT COMMITTEE

TO THE FOURTH GENERAL ASSEMBLY (1984) OF THE EVANGELICAL PRESBYTERIAN CHURCH

A year ago the General Assembly affirmed that the primary responsibility for planting new churches lies with the local presbytery. The Assembly Committee on Church Development exists for the purpose of assisting presbyteries and local sessions in their church planting efforts. In affirming the primary role of the presbytery, the General Assembly committee encouraged all presbyteries to establish and recruit a committee on Church Development. This committee should include, as a part of their membership, the national committee person from their presbytery. One of the goals of that local presbytery committee was to initiate at least one mission church within the bounds of their presbytery each year. The General Assembly committee is very encouraged by the organizational progress shown by the presbyteries during this past year. Every presbytery that was in existence at the last General Assembly has recruited and organized a committee on Church Development. The national committee sponsored a training workshop for the chairmen of the presbytery committee in February which was very helpful for all who attended. The workshop leader was Dr. Donald MacNair and some of the topics covered included deciding where to plant a church, evaluating mission churches, traits of an organizing pastor, developing leadership in mission churches, and helping mission churches to grow. Since the General Assembly committee feels that one of its major purposes is to provide training and assistance to the presbytery committee, at least one or two workshops for committee personnel in church development will be held each year.

The General Assembly committee also sponsored a training workshop for local mission pastors. This conference was held for a week in the fall with Dr. MacNair as the leader and teacher. Subjects covered included such topics as the programs and ministries of a healthy biblical church, lay-leadership development, and ways to help a mission church grow. This was a very positive conference for our mission pastors and this also will be an annual event.

The General Assembly committee has adopted a goal of seeing 25 new churches planted by the end of 1985, or as the slogan goes "25 by 85". We are well on our way to reaching this goal. To date, the committee has been involved, either directly or indirectly, with the planting of 13 mission churches. With the organization and training of good presbytery committees now well under way, we expect to reach and possibly even surpass our original goal.

The General Assembly Committee has also begun to develop a program manual of guidelines for the committees work. It would be helpful here to highlight the process whereby a local mission church may receive financial assistance in beginning their ministry from the national church development committee. We expect every mission church project to have the support of the local presbytery church development committee as well as the presbytery in total. Every local mission church applying for funding support from the General Assembly

APPENDIX D (cont.)

Benevolence Fund should have at least a matching dollar amount of support from a presbytery, a local church, session, or the mission church itself. Funds are disbursed from the General Assembly Church Development Fund to the presbyteries three times a year. There are calendar deadlines that must be met by the mission unity and the presbytery in order for the funds to continue to be received by the local unit. Financial support is distributed by the national committee to the presbyteries by March 1 to cover the September through December financial needs, and January 1 to cover January and February. In order for mission churches to receive support, they must have their financial requests into their presbytery committees by December 15 for the March through August time frame of funding, April 15 for the September through December funding needs, and August 15 for the January and February financial requests. The presbytery committee should them forward the local mission church requests along with their own recommendations to the national committee no later than one month after receiving them from the mission unit (January 15, May 15, and September 15). This is really not very complicated but it does require local presbytery church development committees to meet at least three times a year to evaluate the progress of their mission churches and to give assistance to any financial needs that may be present.

As you are aware, the task of raising funds for church development projects also lies to some degree with the national committee. The primary source of funding comes form the benevolence budgets of the churches of the Evangelical Presbyterian Church. Recognizing that many churches develop their annual budgets during the summer and early fall, the Church Development Committee would like to encourage all churches of the EPC to support the church planting efforts of our denomination through their benevolent giving or mission budgets in 1985. We also will be having a special campaign earmarked for church planting throughout the denomination during the Thanksgiving season of 1984. Special banks shaped like a church will be distributed to the members of all churches who are willing to participate in this fund raising campaign in late October. The banks should be received from the local church members by the local mission committee around Thanksgiving time. While this is a voluntary offering, the Church Development Committee would like to encourage the full participation of all EPC congregations in this special fund drive for church planting.

We on the Church Development Committee would like to express our appreciation to the presbytery committees for the fine work that they are doing. We also would like to especially thank Ed Davis and Marilyn Bartel for their support and guidance. The benevolence askings of our committee will be very large in 1985 and there will be a great deal of work to be done by all of us in the area of church development.

We would like to urge all members of our great denomination to continually lift up the church planting efforts and mission churches of the EPC in prayer. It is only through His guidance and His strength that anything good will be accomplished.

Respectfully submitted,

Rev. James Morrison, Chairperson Committee on Church Development

APPENDIX E

REPORT OF THE PERMANENT CHRISTIAN EDUCATION AND PUBLICATIONS COMMITTEE

TO THE FOURTH GENERAL ASSEMBLY (1984) OF THE EVANGELICAL PRESBYTERIAN CHURCH

The Christian Education and Publications Committee met twice since the Third General Assembly, once October 20, 21, 1983 and again in May 3, 4, 1984. Both meetings were held in the vicinity of the EPC Headquarters.

The primary focus of discussion centered around the development of a Worship Resources Handbook; the establishment of a Resource Center to provide EPC congregations with Christian Education resources, and the EPC REPORTER.

The committee reflected on the need to provide leadership in resourcing our churches for the enrichment of their worship services. Action was approved to compile a preliminary worship resources handbook from the guidelines delineated in the **Book of Order** for distribution at the Fourth General Assembly.

The committee invested significant time in discussing the development of a Resource Center to house and provide resources for EPC churches in their life and work. Such a center for resources has been established and located at the EPC office in Dearborn, Michigan. The committee agreed to purchase various video cassette tapes, film strips and video tapes for the center. A list of these resources will be distributed at the fourth General Assembly.

The committee evaluated the EPC REPORTER and compared it with other denominational publications within the Reformed community. Action was taken to go to a trifold layout of the EPC REPORTER. Attempts will be undertaken to broaden the base of subscription of the REPORTER so that EPC churches are encouraged to distribute a copy to each member family. The REPORTER will be expanded to a magazine format once or twice a year and this format will become the norm as market and resources would permit.

The committee members are: Leuretta Rallens, L. Edward Davis (EPC Stated Clerk), Don Giesmann, Judy Howes, Harold Hutzler, William C. Moore and Eddy Swieson.

Respectfully submitted,

William C. Moore, Secretary Committee on Christian Education and Publication



APPENDIX F

REPORT OF THE PERMANENT COMMITTEE ON MINISTERIAL VOCATION

TO THE FOURTH GENERAL ASSEMBLY (1984) OF THE EVANGELICAL PRESBYTERIAN CHURCH

The Ministerial Vocation Committee met on March 22, 23, 1984 at Central Presbyterian Church, St. Louis, Missouri.

Present: John Dubose, Robert Woodburn, Edward Davis, (Stated Clerk), Bill Flannagan (Chairman).

After the opening prayer, the following matters of business were conducted and are presented to the General Assembly for information and/or action.:

1. Information:

- A. The Committee approved an Ordination Certificate which is to be printed at a cost of \$245.00 per 100. The Certificate is to be made available for all ministers ordained in the EPC since its inception. The Certificate may be obtained through the Office of the Stated Clerk
- B. The Committee approved the Application Forms outlining the process for applications for the Chaplaincy. These forms are to be printed by and received from the Office of the Stated Clerk.
- C. The Committee recommends to the Stated Clerk that all Assembly Standing Committees correspond with official EPC stationery.
- D. Dr. Woodburn presented copies of the Application for Extraordinary Candidates used by the Presbytery of the Midwest. The Committee is to rework this form and recommend a revised application form for all presbyteries.
- E. Dr. Flannagan is to correspond with the Candidate Committee Chairman from respective presbyteries to determine the status of all candidates for the ministry in the EPC.
- F. Dr. Flannagan presented the names of two candidates from the Presbytery of the Southeast for evaluation of extraordinary status. The Committee Chairman is to correspond with the Ministerial Committee Chairman of that presbytery. The Presbytery Committee is to assimilate and provide the appropriate materials on the candidates to the MVC.
- G. A statement on the endorsement of regional seminaries was tabled until the September meeting.
- H. The Committee referred the request of a Candidate from the Presbytery of the West to be considered as a candidate for the Chaplaincy, back to the respective presbytery.
- I. The Committee tabled until the September meeting, the process to assist ministers/congregations desiring staff changes.
- J. The Committee considered the assignment from the General

APPENDIX F (cont.)

Assembly: "To provide standardization of ordination exams;" the examinations will be prepared by the MVC with desire to have available materials in the fall of 1984. The materials will include examinations in English Bible, Theology (Historical, Apologetics), Practical Theology (Sacraments, Polity, Applied Theology).

- K. The Committee reviewed, evaluated, and made recommendations on eight applications for extraordinary status. Results were forwarded to the presbyteries.
- L. The Committee is to provide a "Workshop" for the General Assembly (1984). The Workshop is for all Commissioners on the Ministerial and Candidates Committees. The purpose of the Workshop is to assist in equipping the respective Commissioners for the work of their committees. The Workshop will include assistance in the following areas: Candidates Manual, Book of Government, Candidates Process, CEEP, Chaplaincy Process, Pastoral Change (Reception, Transfer, Dismissal) and Search Process.
- M. The next stated meeting of the MVC is to be September 27 and 28 1984 at Central Presbyterian Church, St. Louis, Missouri.

2. Recommendation:

- A/1. The Candidates Manual be adopted as presented.
- A/2. The MVC calls the attention of the Presbytery Ministerial Committees to the BG §16-27 A.8: "The committee shall be responsible for an annual review of remuneration of Ministers, shall consult with church sessions if deemed necessary concerning such remuneration, and may recommend to Presbytery minimum terms for the call of minister. Requests to presbytery for a change in terms of call shall come through this committee."

The MVC requested in October, 1983, for Ministerial Committees to carry out the expression of the General Assembly for the proper consideration of this matter. The MVC received no response from the presbyteries regarding their support of the Assembly expression.

The MVC therefore requests that the Assembly encourage all presbyteries to respond to the expression of BG §16-27 A.8.

A/3. The MVC recommends that the General Assembly of the Evangelical Presbyterian Church affirm the the presbyteries of the EPC returning to the descipline of requiring ordinands to deliver a Biblical sermon to the presbytery, as defined in BG §13-2.

There being no further business, the Committee closed in prayer at 5:00 P.M.

Respectfully submitted.

William Flannagan, Chairperson Ministerial Vocation Committee

ADDENDUM V F-1

PROPOSED

PROCEDURE MANUAL FOR CANDIDATES FOR THE GOSPEL
MINISTRY
FROM THE
MINISTERIAL VOCATIONS COMMITTEE
TO THE
FOURTH GENERAL ASSEMBLY

EVANGELICAL PRESBYTERIAN CHURCH

MINISTERIAL VOCATIONS PROCEDURE MANUAL FOR

THE CANDIDATES FOR THE GOSPEL MINISTRY

PAGE NUMBER

I.	THEOLOGY OF CALLING	1	
	A. Vocational Choice of a Christian	1	
	B. The Importance of the Ministry	1	
	C. The Call of the Church	2	
II.	RELATIONSHIP OF THE COMMITTEE TO THE PRESBYTERY		
	A. General Overview	3	
	B. Significant Task	3	
	C. Required Resources	3	
III.	PRE-RECEPTION DUTIES OF THE COMMITTEE (INITIAL INTERVIEW AND ENLISTMENT)	5	
	A. Interview	5	
	B. Questions and Possible Approaches	5	
IV.	THE RECEPTION OF CANDIDATES	7	
	A. General Guidelines	7	
	B. Preparation for Reception of Candidate	7	
V.	PRESBYTERY'S MINISTERIAL COMMITTEE		
	A. Care of Presbytery	9	
	B. Transfer from Another Presbytery	10	
VI.	PRESBYTERY		
VII.	SESSION		
VIII.	APPLICANT		
IX.	MINISTER ADVISOR		
X.	SPONSORING CONGREGATION		
XI.	EXTRA-ORDINARY STATUS		
XII.	PROCESS FOR CANDIDATES WITH EXTRA- ORDINARY STATUS		
XIII.	CANDIDATE APPLICATION MATERIALS		
XIV.	PREPARATION FOR ORDINATION 2		
XV	CODY OF CANDIDACY FORMS		

CHAPTER ONE

A THEOLOGY OF CALLING

A. THE VOCATIONAL CHOICE OF A CHRISTIAN

All Christians are called by God to repentance and to participation in the healing ministry of Jesus Christ in the World. In this sense all Christians are called to be ministers of the Gospel and to exercise such gifts as God has given them in obedience to His purpose. The call of God to be Christian demands that the choice of work be a responsible decision of faith, based on the following factors:

- The work must be appropriate to serve God's purposes.
 The work must be judged first on the basis of its relationship to the Biblically expressed mission of the Church, and second on the relative need in the world for that work. It is not enough to choose useful work which one likes and can do. The Christian's work must be important to the Kingdom of God.
- 2. The work must be consistent with a person's abilities.

 God has created each person with an individual set of natural abilities and a unique emotional and mental pattern. All Christians should make use of testing, counseling, and every other means at their disposal to learn as much as they can about themselves and their God-given gifts so that they may best serve God in their vocational area for which He has fitted them.
- 3. The work must be confirmed by an inner conviction that this is God's will for their lives. By the grace of God, when Christians seek in faith to choose with good judgment, they begin to sense a strong conviction that one type of work is better for them than others. This is what might be spoken of as the "Inner Call" or the "Secret Call". It is very definitely a part of the occupational choice Christians make, but never should be trusted alone, since this kind of inexperience can be misinterpreted. The Church is responsible for helping all its members choose not the merely satisfying, but the best.

B. THE IMPORTANCE OF THE MINISTRY

The Reformers believed that God instituted a Ministry to declare His will, to administer the Sacraments, and to ensure the orderly government of the Church. They held that preaching and teaching by a trained and duly authorized person are essential. The Sacraments are functions of the Ministry not because their validity is based on the Minister's ordination, but because they must never be separated from preaching, the declaration of God's will. These elements, the sincere preaching of the Word, the right administration of the Sacraments, and the orderly government of the Church, were and still are the marks of the true Church. This, the function of the Ministry was and still is seen to be of vital importance.

Therefore, the Ministry should be considered by able, committed people. It is imperative that those endowed with suitable physical, mental, and spiritual gifts give primary consideration to the choice of this vocation. The Church, in fact, should urge gifted individuals—as responsible Christians—to consider the Ministry because of its importance to God's purposes.

C. THE CALL OF THE CHURCH

Who is to decide who has these gifts? Dare one completely trust one's own judgment? Does one rely on the opinions of others? Should one look to the covenant community? The Reformers felt that the ultimate judgment about demonstrated gifts for the Ministry could best be made by the People of God. They insisted that Ministers be called by the Church.

By this call of the Church, the Reformers meant a process which included the search for and selection of Candidates, the period of trial, the election of a Candidate to a pastor by the people of the congregation, and the examination before presbytery, culminating in the ordination and installation of the Candidate as Minister. The entire process comprised the "Outward Call" or the call of the Church. In Calvin's mind, the Scriptures taught that the Church has the responsibility to be the agent through which God calls people into the Ministry. Moreover, his experience forcefully indicated that this Biblical understanding of the call served a dual purpose: it protected the Church from weak and misguided leadership; it provided the means of securing the gifted, disciplined, prepared Ministry which would be necessary for the Reformed Churches. Like Luther, Calving and his successors placed the deciding consideration upon the call of the Church.

In theory and in practice, the Reformers affirmed the right and the responsibility of the Church to choose or select candidates for the Ministry-not only from among those who offered themselves, but also those who did not. The Reformers, therefore, searched for individuals with the appropriate gifts and confronted them with the challenge of the Ministry.

In modern times, the "Inner Call" has frequently been given the predominant position. The Reformers unhesitatingly affirmed its importance, but they never acknowledged it as the sole deciding factor for admission to the Ministry. Calvin defined the inner or secret call as the "good testimony of one's heart" that allowed one to accept a proffered office in the Church.

Another trend in modern times has been the tendency to look upon the call to the Minstry as an event which takes place at one time and may not be apparent to anyone other than to the one called. The Book of Government 12-2-A. indicates calling to be not only an **event**, but a **process**. For the individual, this process strengthens the impetus to the Ministry; for the Church, it conforms the validity of the call and the suitability of the person called.

CHAPTER TWO

THE RELATIONSHIP OF THE MINISTERIAL COMMITTEE TO THE PRESBYTERY

A. GENERAL OVERVIEW

The Ministerial Committee is Presbytery's agent for enlistment, support, care and supervision of its candidates for the Ministry. The responsibilities of this Committee should include:

- Enlistment: seeking out those who are likely to be Ministers and laying before them the opportunities and demands of the Ministry of the Word.
- Reception: guiding applicants for candidacy through all the steps necessary under the Book of Government to come under the supervision of the Committee (BG 12-2-B.) or to become Candidates under care of Presbytery (BG 12-2-A.).
- Oversight: supervision and care of Candidates until they have been ordained or have otherwise ceased to be Candidates.

B. SIGNIFICANT TASK

The Ministerial Committee makes the Presbytery's first response to those seeking candidacy. For the Church at large, the Committee stands at the outer gate to the Ordained Ministry-responding to the applicants, screening them, and recommending whether or not they should be admitted to processes which may eventually lead to ordination as Ministers of the Word.

The Committee's responsibility takes two directions. On the one hand, the members must care for the Church, meeting the needs for individuals who may become able, committed leaders. On the other hand, the Committee must care for those challenged by the possibility of a call to the Ordained Ministry. In the latter case, Committee members must deal with questions of effectiveness and happiness in the Ministry.

C. REQUIRED RESOURCES

- Personnel: The significance of the task of the Ministerial Committee calls for well-qualified people who can and will commit themselves to a faithful term of office. The Committee should be large enough to carry out its functions without undue hardship for any, but not so big as to be unwieldy. It would be helpful if the Committee were composed of persons (16-27-A.) of varying ages and life experiences. The Committee should communicate annually its perception of its personnel needs to Presbytery's nominating committee.
- Funds: The Presbytery should provide adequate funds to enable the Committee to discharge all its responsibilities to the Candidates and to the Presbytery. This amount should include funds for the following items:

- a. Administration-Expenses of the Committee
- b. Program
- c. Scholarship or aid funds
- Committee: The Ministerial Committee will have to be adapted to carry out its work. The terms of office will be those determined by the Presbytery.

The Committee will need a high level of commitment to carry out its role. Too many absences or too much change in membership or leadership on the part of the Committee will inevitably result in unsteady support for, and a high degree of uncertainty on the part of, the Candidates. The result will be that they will not receive adequate counsel, care, and supervision.

Once the Ministerial Committee has been established by the Presbytery, it may structure itself in whatever way seems best suited to carry out its responsibilities in its particular circumstances. The following suggestions are offered for consideration:

- a. The Committee shall elect a chairperson and a clerk. There should be resources among the Committee to handle an anticipated large amount of correspondence.
- b. Some facets of the work of the Committee need to be done by the Committee as a whole.
- The full Committee should meet regularly--at least as often as Presbytery meets.
- d. Other facets of Committee work, especially the pastoral aspects of oversight, can be carried out effectively by sub-committees or by individuals.

CHAPTER THREE

INITIAL INTERVIEW - PRE-RECEPTION DUTIES OF THE COMMITTEE

The Ministerial Committee carries out certain duties—some directly delegated to it, others logically assumed by it. The Committee is officially responsible for the initial screening interview with applicants for Candidacy.

A. INTERVIEW

1. Advance Preparation:

Prior to arranging an interview with a possible Candidate, the Committee members should clarify their own thinking through discussion of certain issues pertaining to calling and Ministry. The members shoul also identify what they wish to accomplish in the forthcoming meeting. Once these determinations have been made, the Committee is ready for interview.

2. Approaches:

There are certain issues which the Committee might want to consider before and during meeting with a possible Candidate. These issues, in conjunction with relevant questions and possible approaches for exploring them, are as follows:

a. The Calling:

(1) Questions to be resolved by the Committee before meeting:

Do we understand and agree on a theology of calling? What implications are there for us a Committee in the idea that calling is not only an event but process? How does this theology of calling shape our intentions toward Candidates? Can we ourselves explain this theology of calling to a possible Candidate?

(2) Approaches during meeting with a Candidate:

What influences you toward the Ministry? How is God working things together to help you make the decision to pursue the Ministry?

b. The Gifts and Talents:

(1) Questions to be resolved by the Committee before meeting:

What personal characteristics and gifts are most needed in the Ministry? How do gifts and talents relate to effective Ministry? Must all who consider the Ministry be "carbon copies"?

(2) Approaches during meeting with Candidate:

What is your assessment of your own gifts and talents? How would these gifts and talents relate to your ministry? Do you view the process of candidacy as an opportunity to discover and develop gifts and talents? What would be your goals in this process? How can the Committee help you achieve them?

c. The Vocational Options:

(1) Questions to be resolved before meeting:

What are various avenues of service within the Ordained Ministry? What are the requirements for each avenue? What tasks does each form of Ordained Ministry involve?

(2) Approaches during meeting with Candidate:

What does the world need of you? What do you believe God wants of you? What do you want to do in the Ordained Ministry? How will ordination help you to minister? Could you serve just as effectively without ordination?

d. The Process:

(1) Questions to be resolved before meeting:

What are the options and requirements of candidacy? How can we reach agreement with this Candidate about the nature and requirements of our mutual relationship?

(2) Approaches during meeting with Candidate:

How do you wish to proceed from here? What are your plans? Do you wish to come under Care of Presbytery, or under the supervision of the Committee?

CHAPTER FOUR

THE RECEPTION OF CANDIDATES

A. GENERAL GUIDELINES

Because the reception of a Candidate for the Ministry of the Word and Sacraments is one of life's meaningful experiences, there are important details which must be handled carefully. While it is very personal, this experience involves a number of people and groups. In addition to the Candidate, participants include the Session of his/her church, the Ministerial Committee of Presbytery and the Presbytery itself.

It is vital that the Committee know the formal requirements, make its policy decisions, and take care of the details of paper-work before meeting with prospective Candidates. Only then can it approach each person involved with the seriousness deserved for such a significant step. The Committee should remember that even though this may be the fiftieth applicant with which it has worked, the occasion is a "first" for that individual--and perhaps a rare event for his/her Pastor and Session.

B. COMMITTEE'S PREPARATION FOR RECEPTION OF CANDIDATE:

- 1. The Committee should come to an understanding of an attitude toward "Supervision of the Committee". The Committee needs to know its own mind, and propose a policy to Presbytery for approval before some individual gets caught in a cross-fire of a debate. Example: Is this to be required of all prior to coming under care? Is it to be encouraged for all? Or, all younger than a certain age?
- 2. The Committee needs to decide how many of the Care of Candidate forms provided by the Ministerial Vocations Committee it is going to use, and have on hand an adequate supply. Alternative forms which the Committee may prefer should be prepared well in advance of the time when they will be used. (The Ministerial Vocations Committee requests that each Committee use three specific forms:

EPC-1 = Application to come under Care - Page 30

EPC-2 = Certificate of Reception under Care - Page 31

EPC-3 = Certificate of Transfer of a Candidate - Page 32

Copies of these, sent to Ministerial Vocations Committee, make it possible to keep denominational records current.)

 The Committee needs to discuss its philosophy of interviewing and perhaps get training from skilled counselors. Special care should be given to make certain that unintended pain is not inflicted on any applicants.

- 4. The Committee should clarify its goals and standards for Candidates so that it will know what it is seeking to learn from both written documents and personal interviews, as well as what it considers acceptable.
- The Committee needs to decide on career counseling centers and/or counselors, then get them approved by Presbytery.
- 6. The Committee will need to determine the cost of an evaluation made by its approved centers or counselors and establish a policy on payment of fees, travel, and other expenses. This should be explained carefully to the applicant at the start of the process.
- The Committee will need to determine what its policy is to be on the required report from a physician on the applicant's health and physical condition.
- 8. The Committee would decide what its policy is to be regarding any costs involved in physical examinations and should share this policy with the applicant.
- 9. The Committee needs to plan carefully what it hopes to accomplish in its meeting with the Session prior to any endorsement of an applicant for care. Example: How can it motivate the local church to undergird the candidacy of this future minister?
- The Committee needs to think through what it is going to ask of the minister advisor, and the sponsoring church.
- 11. The Committee needs to arrive at some policy decisions about who the minister advisors are to be, and which congregations are to be asked to serve as sponsoring churches. (It is assumed that the advisor will always be the Candidate's pastor and the sponsor the home church.) BG 12-2-D.

CHAPTER FIVE

PRESBYTERY'S MINISTERIAL COMMITTEE

THE FOLLOWING ARE REQUIREMENTS IN THE RECEPTION PROCESS FOR PRESBYTERY'S MINISTERIAL COMMITTEE.

An applicant may enter into the first relationship with the Ministerial Committee in one of two ways; Seeking to come under care of the Presbytery or seeking to transfer candidacy from another Presbytery.

- A. Under Care of the Presbytery BG 12-2-b.
 - The Committee receives official work of an applicant's interest when Form EPC-1 is submitted to the chairperson.
 - The Committee shall contact (in person, by phone or mail) the Session
 of the applicant's church before that Session takes any kind of
 endorsing action. The purposes of the meeting are as follows:
 - a. To discuss the qualities needed in ministers.
 - b. Tp present the obligations which are assumed by a sponsoring church:
 - (1) providing possible financial support
 - (2) keeping open communications between the Church and Candidate through years of training.
 - (3) continuing pastoral support even if applicant is under care of Presbytery in regard to training.
 - (4) making an annual report to Presbytery, through the Presbytery Committee. BG 12-2-E.
 - 3. The Committee should notify the applicant of the time requirements before presbytery can act on application: BG 12-2-A.
 - a. Church membership in that Presbytery
 - Six months membership in that local church prior to making applications.
 - The Committee must inform the applicant of the various required written documents:
 - Endorsement by Session, with written evaluation of potential for Ministry.
 - Evaluation, jointly prepared by applicant and approved counselor or career center.
 - c. Report of physician
 - d. Transcripts from all schools above secondary level
 - e. Statement in writing of applicant's personal Christian experience and the events which had led to a sense of God's call to the Ministry.

- The Committee should study all the above documents and reports from any other references the Committee chooses to seek before meeting the applicant.
- 6. The Committee must have a personal interview with the applicant. This may be done by one person or a sub-group, although eventually the full Committee must meet with the applicant before voting on whether or not it will recommend that Presbytery take this person under care.
- 7. The Committee shall notify those responsible to arrange for a place on the docket of a meeting of Presbytery for examination if the Committee recommends the applicant, or if the applicant chooses to apply to Presbytery despite a negative recommendation. The chairperson shall also notify the Moderator so that he/she can be prepared to ask the necessary questions and participate in the service of recognition.
- 8. The Committee, after consulting with the applicant, should be prepared to present the following the Presbytery:
 - Plans for a service of worship and recognition, in addition to the reception at Presbytery.
 - Names proposed for a minister advisor and sponsoring congregation, after both have given prior consent.
- B. By Transfer from another Presbytery BG 12-2-F.
 - The Committee must communicate with the Ministerial Committee of the dismissing Presbytery, and obtain from it the following:
 - a. The files on the Candidate
 - b. An official certificate or letter of dismissal or transfer.
 - The Committee, having notified the local Church where the Candidate is a member, should request time on the docket of Presbytery to move that the Candidate be received.
 - The Committee should be prepared to propose to Presbytery a minister advisor and a sponsoring church for the Candidate, unless the time until ordination is so short as to make this meaningless.
 - 4. The Committee should make certain that all necessary steps have been taken for authorizing the Candidate to take the ordination examinations and receive assignments of parts for the Presbytery examinations.
 - The Committee should make certain the Candidate is in communication with the Committee on Examinations, if he or she comes for ordination.

CHAPTER SIX

PRESBYTERY

THE FOLLOWING ARE REQUIREMENTS IN THE RECEPTION PROCESS FOR PRESBYTERY AS A COURT IN SESSION:

- 1. If the applicant comes under the supervision of the Ministerial Committee for the first time, the following steps apply:
 - a. The Presbytery, upon notice from the Ministerial Committee, should docket at the first appropriate meeting of Presbytery, time for the hearing of the report of the Committee, the examination of the applicant, and the service of recognition.
 - b. The Moderator should be prepared to ask questions about the applicant's experience of Christian grace and motives for seeking the Ministry of the Word. BG 12-2-C.
 - c. The Presbytery, being satisfied that it has sufficient information, shall vote upon the question of receiving the applicant under care.
 - d. The Presbytery shall hold a service of reception, in accord with BG 12-2-C. Participants should be given advance notice of what they will be asked to do.
 - e. The Presbytery, in consultation with the Ministerial Committee, shall appoint a minister advisor and a sponsoring church.
 - f. The Stated Clerk of Presbytery is to notify the minister advisor and the sponsoring church of their appointments and the Ministerial Vocations Committee of the Candidate's reception.
- 2. If the Candidate comes by transfer from another Presbytery, the following steps apply:
 - a. Presbytery shall receive the official notice of dismissal or transfer from the original Presbytery.
 - Presbytery should place on the docket a time for the Ministerial Committee to report and for Presbytery to vote on whether to receive the Candidate by transfer.
 - c. Presbytery shall notify the dismissing Presbytery, the Ministerial Vocations Committee, and the Session of the Candidate's church on the date of reception.
 - d. The Presbytery, upon recommendation of the Ministerial Committee, shall assign to the Candidate a minister advisor and sponsoring congregation unless ordination is imminent.

CHAPTER SEVEN

SESSION

THE FOLLOWING ARE THE REQUIREMENTS IN THE RECEPTION PROCESS FOR THE SESSION:

- If the applicant wishes to come under the care of the Presbytery, the following steps apply:
 - a. The Session, the Pastor, or any member of the Session, upon learning that a person in the congregation has a sense of call to the Ministry, should notify the Ministerial Committee.
 - b. The Session must have established contact with a representative of the Ministerial Committee before formally interviewing an applicant or endorsing him/her for candidacy. This requirement allows for instruction on the qualities needed in Ministers and the obligation which falls upon any sponsoring church.
 - c. The Session must decide whether or not it is prepared to carry out the following obligations of a sponsoring church:
 - (1) Providing possible financial support
 - (2) Maintaining communication during the period of training
 - (3) Continuing pastoral support, even though Presbytery is responsible for supervision of training
 - (4) Making annual reports to the Committee, using forms supplied by the Ministerial Vocations Committee
 - d. The Session shall make a written evaluation of this person's potential for the Ministry, and either give or refuse an endorsement.
 - e. The Session, if prepared to serve as sponsoring church, should work in advance with the applicant in order to present Presbytery with suggested plans for a service of worship and recognition.
 - f. The whole Session--or at least a strong delegation--should be present at the meeting of Presbytery when one of its home church members is examined for candidacy.
 - g. The Session should record in its minutes when it is notified that a church member is taken under care of Presbytery.
- 2. If the applicant is already under care of another Presbytery, but wishes to transfer local church membership and candidacy, the following steps apply:
 - The individual shall be received into membership, as is any other person who comes by letter.
 - b. The Session shall immediately notify the Minsterial Committee of

- Presbytery of the reception of this individual who is already a Candidate.
- c. The Session shall determine from the Ministerial Committee whether the home church of the Candidate is expected to assume responsibilities as the sponsoring church.
- d. The Session shall note in its minutes the fact that Presbytery has officially received the applicant as a Candidate on its rolls.

CHAPTER EIGHT

APPLICANT

THE FOLLOWING ARE THE REQUIREMENTS IN THE RECEPTION PROCESS FOR THE APPLICANT:

- 1. Who wishes to come under Care of the Presbytery:
 - a. The applicant must be a member of a church belonging to the presbytery to which the individual is applying.
 - b. The applicant must have belonged to that particular church for at least six months prior to making formal application.
 - c. The applicant should talk in an informal way with the Pastor and other trusted friends on the Session, then file a formal application (EPC-1) with the chairperson of Presbytery's Ministerial Committee.
 - (A formal interview with the Session will be necessary before the Session can give its endorsement to the applicant. This interview can take place only after the Session has met with a representative of the Ministerial Committee for instruction.)
 - d. The applicant must participate with a career counselor or counseling center, approved by Presbytery, in an evaluation of emotional, intellectual, and vocational aptitudes for Ministry.
 - The applicant must submit a physician's report on his/her health and physical condition.
 - f. The applicant must have transcripts sent to the Committee from all educational institutions beyond the secondary level which the applicant has attended.
 - g. The applicant must present a written statement of personal Christian experience and events which have led to a sense of call.
 - The applicant shall have a personal interview with Presbytery's Ministerial Committee.
 - The applicant must make an appearance before Presbytery when the Committee makes its report.
 - j. The applicant, if Presbytery votes to receive him/her, shall participate in a brief service of reception at that meeting of Presbytery as a court.
- 2. Who, having previously been under care of a Presbytery, wishes to transfer to care of another Presbytery:
 - a. A Candidate transferring from one Presbytery to another, both of which are under the jurisdiction of the Evangelical Presbyterian Church, shall move his/her local church membership, at about the same time, notify the chairperson of the Ministerial Committee in both Presbyteries of his/her desire.

- b. The Candidate is advised to make certain that all files and records have been forwarded from the original to the new Ministerial Committee and that all necessary documents are in hand.
- c. The Candidate shall meet with the new Ministerial Committee after it has received the necessary papers. If ordination is imminent, the Committee on Examinations may be advised to participate.
- d. The Candidate must be present to answer any questions which may be asked whenever the Ministerial Committee is prepared to make a recommendation that Presbytery receive the Candidate.

CHAPTER NINE

MINISTER ADVISOR

The major role of the minister advisor is to be a friend and advocate of the Candidate. The advisor facilitates communication between the Candidate and the Presbytery and assists the Candidate in any way possible in the process of Candidacy. BG 12-2-D.

The minister advisor should be familiar with the following requirements and procedures:

- The advisor should be in good standing in the Evangelical Presbyterian Church.
- The advisor should take the initiative for contacts with the Candidates and be in direct communication with them by telephone or personal visit at least quarterly.
- 3. The advisor shall submit a written report each June to the Presbytery's Ministerial Committee, concerning the progress of the Candidate. The report will include the following:
 - a. Time spent with the Candidate
 - b. Ways in which the communications have been maintained
 - Ways in which the Candidate has been involved in the worship and work of the advisor's congregation.
 - d. A narration of the Candidate's personal, intellectual, and academic progress; growth in professional skills; financial needs; and ways in which the Ministerial Committee can improve care of this Candidate.
- The advisors should consider themselves to be prompters, and, if possible, aides in the preparation of the Candidate's annual report.
- The advisors will find it helpful to be acquainted with seminary curriculums.
- The advisors might request Presbytery to include in its budget certain expenses which they will incur.

CHAPTER TEN

SPONSORING CONGREGATION

The sponsoring congregation should be concerned with the Candidate's needs and offer its support in any way which it feels will be helpful for the Candidate's development. The congregation should take great care, however, not to foster too much dependency in the Candidate and always be guided by Presbytery's policy.

The sponsoring congregation should be guided by the following requirements and procedure: BG 12-2-D

- It should make sure that Candidates receive all local church mailings, plus denominational publications.
- It should determine the dates when Candidates return to their home community, so that they might participate in worship in the home church.
- It must submit a report to the Presbytery's Ministerial Committee each June.

CHAPTER ELEVEN

EXTRA-ORDINARY STATUS

(CANDIDATE'S EDUCATIONAL EQUIVALENCY PROGRAM)

Authorization:

According to the **Book of Government** 12-2-H., certain Candidates for the ministry, in extra-ordinary cases, may have a part of their formal education waived when there are other compensating educational experiences. In such cases, the Candidate will be assigned a course of study to overcome whatever education deficiencies may exist.

Purpose:

The purpose of the Candidate's Educational Equivalency Program (C.E.E.P) is **not** to offset or in any way weaken the traditional and long-accepted approach to the preparation for ministry. Study leading to degrees from a four-year college and seminary is a proven and preferred educational procedure.

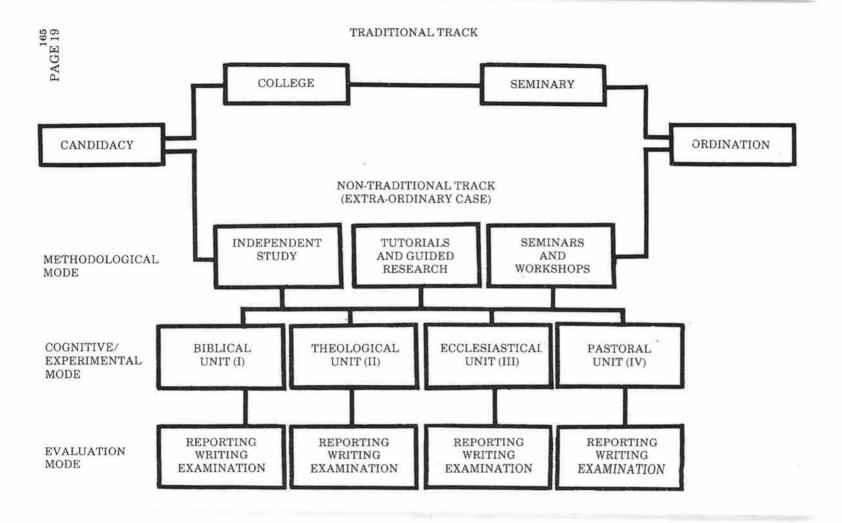
Those, however, who have been unable to follow the traditional track, especially at the seminary level, may follow a non-traditional track which would eventually lead to the regular examination procedure for ordination. This non-traditional track would maintain an appropriate degree of educational rigor and should not be considered a short-cut to ordination.

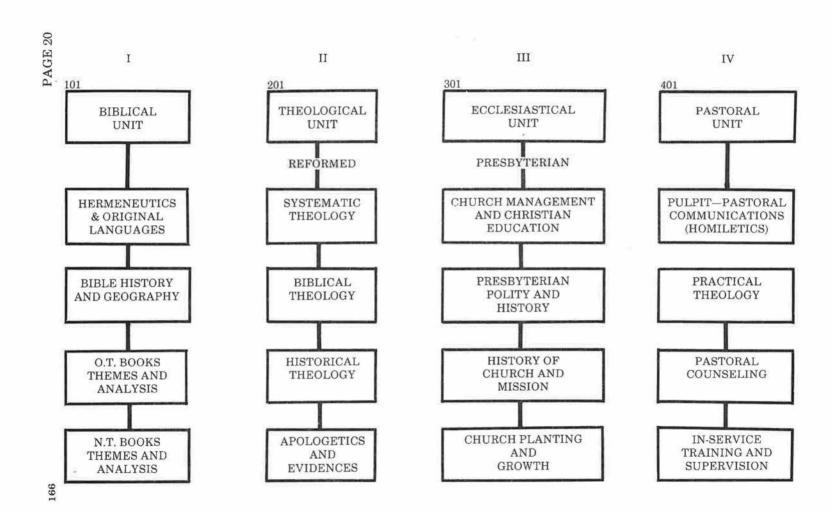
Program:

The C.E.E.P. is designed to function at two levels:

First, it provides a **sequence of educational activity** to help the Candidate overcome existing academic deficiencies. The program is built aroung three **educational modes**: a methodological mode which outlines the pedagogical procedures; a cognitive mode which details the subject matter to be covered; and an evaluation mode to assess satisfactory accomplishment

Furthermore, within the cognitive mode there are four units: biblical, theological, ecclesiastical, and pastoral. Each unit is broken into four specific learning modules (16 in all) which cover the traditional subject matter areas of seminary study. The requirements of each learning module are carefully outlined in a course syllabus.





CHAPTER TWELVE

PROCESS FOR CANDIDATES WITH EXTRA-ORDINARY STATUS

- I. Candidate with consults at local level:
 - A. With pastor
 - B. With friends
 - C. With elders
- II. Candidate comes under care of Presbytery:
 - A. Is assigned an Advisor
 - B. Works under the supervision and advice of the Ministerial Committee
- III. Presbytery receives the Candidate and recommends extra-ordinary status.
- IV. Candidate's written request for extra-ordinary status is referred, with appropriate materials, to the Ministerial Vocations Committee of the Evangelical Presbyterian Church.
 - V. Ministerial Vocations Committee will review and make assessment of the Candidate:
 - A. Intent of Candidate
 - B. Educational background of Candidate
 - C. Experience of Candidate
- VI. Ministerial Vocations Committee will propose the proper course of action.
- VII. Ministerial Vocations Committee will advise Presbytery to designate the Candidate's Advisor as Supervisor of the C.E.E.P.
- VIII. The Advisor initiates, monitors, and evaluates the progress of the Candidate.
 - IX. Advisor determines and issues a "pass-fail" grade and reports to the Ministerial Vocations Committee.
 - X. Advisor will forward to the Ministerial Vocations Committee a copy of the testing and results for each extra-ordinary Candidate.

CHAPTER THIRTEEN

CANDIDATE APPLICATION MATERIALS

The following information is to be received with the Candidate's application:

- I. Copy of the college and post-graduate transcripts of the Candidate.
- Written descriptive over view of the Candidate's experience and ministry to date.
- III. List any published articles or materials.
- IV. Candidate's Personal Information Form.
- V. Candidate's Application Form.
- Copy of medical statement from physician and psychological evaluation results.

CHAPTER FOURTEEN

PREPARATION FOR ORDINATION

I. Concluding Steps in Candidacy:

A. Basic Philosophy:

When candidacy results in ordination, the culmination is obedient service to the church and the church's Lord as an ordained Minister. While the *Book of Government* has specified some guidelines and requirements which relate to the period of candidacy, the closing steps in this process call for all previous strands to be woven together. Understandably, numerous constitutional provisions relate to this final step of candidacy.

B. Twofold Relationship:

Complex requirements are further complicated by the fact that ordination frequently involves two Presbyteries and their relationship one to the other:

- There is the Presbytery of Origin, which has nurtured the Candidate through the period of preparation and cared for his/her personal development.
- There is the Presbytery of Call, which will be responsible for examination and ordination of the Candidate and will assume responsibilities of continuing care for the newly ordained Minister of Word and Sacrament.

C. Essential Prerequisites:

 The basic point of departure for preparation for ordination is the requirement of candidacy.

(SEE: BOOK OF GOVERNMENT: Chapters 12 and 13.)

Every Candidate should know that the prerequisite for ordination is a call to an acceptable work.

(SEE: BOOK OF GOVERNMENT: Chapter 11.)

D. Concluding Responsibilities (by Presbytery of Origin):

The Presbytery of Origin of the Candidate has many responsibilites in this process, namely:

- 1. It must inform the Candidate of the constitutional provisions relative to the calling/ordination process.
- 2. It is to counsel Candidates on the ways of seeking a call and inform them of available services to assist in this process.
- It is to be an advocate for the Candidate when a call is in process through appropriate communications with the prospective calling agency and the Presbytery concerned.

- 4. It is to transmit, immediately upon request of a calling Presbytery a Candidate's files for the process to proceed expeditiously.
- 5. It is to authorize official dismissal by means of communications signed by the Stated Clerk of Presbytery.

II. Ordination Examinations:

Presbyteries have the responsibility of authorizing persons to take (or re-take) examinations for ordination. This process may be assigned to the Ministerial Committee or to another Committee which will serve as the instrument of Presbytery.

While this authorization is usually given by the Presbytery of Call, it may also be at the initiative of the Presbytery of Origin.

(SEE: Book of Government: Chapter 13)

The Book of Government specifies that there are mandatory and permissible areas of examination. 12-2-G, and 13-1, 2.

- 1. Mandatory requirements of the written examination are in the following areas:
 - Original languages of Holy Scriptures and such other areas of learning as appear appropriate.
 - b. Personal religious experience.
 - c. Candidate's knowledge of:
 - (1) Theology
 - (2) English Bible
 - (3) Sacraments
 - (4) Book of Order
 - (5) Nature of office of Minister of the Word
 - (6) Exegesis on an assigned portion of Scripture
 - (7) A sermon preached before Presbytery on an assigned topic or Scripture
- 2. Permissible additional areas of oral examination:
 - a. Candidate's knowledge of:
 - (1) Theology
 - (2) Bible
 - (3) Sacraments
 - (4) Book of Order
 - (NOTE: The oral examinations are to be conducted in a properly constituted meeting of the Presbytery, not merely by some designated committee.)
- III. Allowable Exceptions to Mandatory Requirements:

The only exception allowed by the *Book of Government* (12-2-H.) is the waiving of formal educational requirements when both of the following

circumstances exist:

- A. The Candidate is judged to be extra-ordinary. 12-2-H.
- B. An assignment in exegesis is substituted which does not require knowledge of the original languages. 13-2, 3.

CHAPTER FIFTEEN
CANDIDATE FORMS

EVANGELICAL PRESBYTERIAN CHURCH APPLICATION TO COME UNDER SUPERVISION OF PRESBYTERY'S MINISTERIAL COMMITTEE

NAME OF APPLICANT:	
	Please type or print)
MAILING ADDRESS:	- Av
-	ZIP
TELEPHONE:	
NAME AND ADDRESS OF I	LOCAL CHURCH:
	ZIP
NAME OF PASTOR:	
NAME OF RULING ELDER	WHO KNOWS YOU WELL:
NAME OF PRESBYTERY TO	O WHICH YOU ARE APPLYING:
DATE OF BIRTH	
NAME OF COLLEGE:	
YEAR OF ANTICIPATED G	RADUATION: ANTICIPATED DEGREE:_
NAME OF SEMINARY:	
YEAR OF ANTICIPATED G	RADUATION: ANTICIPATED DEGREE:_
PLEASE CHECK:MALE	FEMALEBLACKWHITE OTHER
=	
This is to certify that	has been taken
under the supervision of the M	Ministerial Committee of the Presbytery of
Signed:	Position:
Address:	Date:
Zi	p

(A copy of this form is to be sent to the Ministerial Vocations Committee of the Evangelical Presbyterian Church.)

CERTIFICATE OF RECEPTION AS A CANDIDATE FOR THE MINISTRY EVANGELICAL PRESBYTERIAN CHURCH

THIS IS TO CER'	TIFY THAT		
	(Nam	e)	
WAS RECEIVED	UNDER THE CARE O	F	
PRESBYTERY, I	N SESSION AT(Place		
ON(Date)	, ACCORDING TO	THE PROVISI	ONS OF CHAPTER
TWELVE OF TH	E BOOK OF ORDER.		
A SERVICE OF	RECOGNITION WII	LL BE (WAS)	CONDUCTED BY
PRESBYTERY A	T		
	ON .		
(P	lace)	(Date,	and Time)
PRESBYTERY A	FTER CONSULTATION	N WITH THE C	CANDIDATE,
MINISTER AND	SESSION, ASSIGNED:		
*	TO SER	VE AS MINIST	ER AND ADVISOR
AND	CHURCH OF .		TO SERVE AS
SPONSORING C	ONGREGATION.		
SIGNED:	, STATEL	CLERK	
			(Date)

(A copy of this form is to be sent to the Ministerial Committee of the Evangelical Presbyterian Church.)

PRESBYTERY TRANSFER OF A CANDIDATE FOR THE MINISTRY EVANGELICAL PRESBYTERIAN CHURCH

THIS IS TO CERTIFY THAT	, SINCE		
A CANDIDATE UNDER THE CA	RE OF PRESBYTERY		
WAS DISMISSED ON THE	DAY OF, 19 BY THIS		
PRESBYTERY TO THE CARE OF PRESBYTE			
DATE	SIGNED		
	STATED CLERK		
PLEASE RETURN THIS FORM	I TO:		
	STATED CLERK		
	CHAIRPERSON, COMMITTEE ON MINISTRY		
PLEASE SEND A COPY OF TH	Research was a frague as to a		
MINISTERIAL VOCATIONS CO	MMITTEE		
EVANGELICAL PRESBYTERIAL	N CHURCH		
THIS IS TO NOTIFY YOU THAT	, WHO WAS		
DISMISSED AS A CANDIDATE I	FOR THE MINISTRY BY		
PRESBYTERY WAS RECEIVED	BYPRESBYTERY		
ON (DATE)	*		
SIGNED STATED CLERK/COMMIT	TEE CHAIRPERSON		

PARTIAL REPORT OF THE PERMANENT JUDICIAL COMMISSION of the Fourth General Assembly

Several matters were referred from the 3rd General Assembly for study by the PJC. A number of items have been received from individuals and churches for consideration.

- A. The policy on licensure of candidates for the ministry has been called into question. These are candidates for ordination who have not yet completed their requirements but are involved in the ministry. The item in question is that of granting permission for these individuals to administer the sacraments. Wally Hostetter (TE Ward) will address the PJC on this matter. Bill Moore (TE Trinity/Plymouth, MI) was chairman of the Assembly Committee on Ministerial Vocation and is well informed and available for background information.
- B. Overture D on the Westminister Confession of Faith shall be resubmitted to the 4th General Assembly. A study program should be in session of each church before June 4. The 4th General Assembly shall focus on the Confession.
- C. Overture B on abortion was adopted positionally and referred by the 3rd General Assembly for further study by the PJC.

I. Regarding Licensure

The matter of licen. "re was discussed, with reference to the **Book of Order**, Chapter 3, Sec. 1 (Book of Worship), the Westminster Confession of Faith, Chapter 27, sec. 4, and document "Uniform Procedures on Candidacy, Licensure, & Ordination."

ON MOTION the following Opinion of Licensure was passed.

"Whereas, the document "Uniform Procedures on Licensure, Candidacy and Ordination," and particularly the matter of licensure, was referred to the PJC for discernment, especially concerning the administration of the sacraments by a Licensee,

Be it resolved by the PJC that it is contrary to the Westminster Confession of Faith, Chapter 27, Section 4, and the Consitution of the Church, **Book of Worship**, Chapter 3, Section 1, to allow persons who are not ordained Ministers of the Word to administer the sacraments.

Be it further resolved that the present practice of licensure as defined in the "Uniform Procedures in Licensure, Candidacy, and Ordination: is not contrary to the Confession and Constitution except as it pertains to the administering of the sacraments."

II. Regarding Amendments to the Book of Government:

ON MOTION the PJC recommended the following amendments

- A. regarding Chapter 11, Sec. 9, the word "or a candidate" be stricken;
- B. in Chapter 11, Sec. 6, the word "Minister" be substituted for the word "person;"
- C. in Chapter 11, Sec. 7, that "of the Word" be stricken;
- D. that in Chapter 11, Sec. 10, the word "Minister" be substituted for the word "person."
- E. that in Chapter 11, Sec. 8, the word "Minister" be capitalized;
- F. in Chapter 11, Sec. 10, the word "Minister" be substituted for the word "person."

III. Regarding Overture B on Abortion

This overture was referred by the 3rd General Assembly for "refinement and study" by the PJC.

ON MOTION consideration of this matter was deferred until the PJC meets at the 4th General Assembly; the Chairman Pro-Tem shall appoint a subcommittee to prepare a refined version of the document to be considered at that time.

IV. Regarding Action on Overture D, Referred From 3rd General Assembly

ON MOTION it was unanimously resolved the PCUS version of Chapter 24, "Of Marriage and Divorce" in the revised version of the Confession be adopted, in accordance with notation #2 of Overture D.

ON MOTION it was resolved that notation #3 concerning Chapters 34 and 35 in the revised edition of the Confession pertaining to "Of the Holy Spirit" and "Of the Gospel of the Love of God and Missions" respectively be approved.

ON MOTION it was unanimously resolved that notation #4 of Overture D be amended to read henceforth as follows: Chapter 25, Section 6: "There is no other head of the Church other than the Lord Jesus Christ."

ON MOTION in response to the Overtures Committee of the 3rd General Assembly concerning Overture D it was resolved that action on the declaratory statement be delayed for further study.

ON MOTION it was resolved that a recommendation be made that the Summertown edition of the Confession approved by the PJC be printed with introduction, table of contents, appendices 1 & 2, and with the first two versions of Chapter 24 and Declaratory Statement.

V. Regarding Recommendation #1 Carried Over From 3rd General Assembly

The Permanent Judicial Commission recommends that sections in the **Book of Order** concerning local church representation at Presbytery and the General Assembly be amended as described below:

Book of Government §2-3

Present Wording Recommended for Deletion:

"The General Assembly shall consist of representatives from each Presbytery, two Ruling Elders and one Teaching Elder, for each 2,000 members, of part thereof."

Book of Government §16-14

Present Wording Recommended for Deletion:

"The Presbytery: The Presbytery has oversight of the life of a number of churches within a designated area. It is composed of all ministers of the Presbytery and at least two Ruling Elders elected by the Church Session. The church session shall elect two additional Ruling Elders for each additional Pastor whether Associate or Assistant. In any case, a particular church shall have no less than two Ruling Elders for each 500 members or portion thereof.

Book of Government §16-20

Present Wording Recommended for Deletion:

"It is composed of Commissioners elected by the Presbyteries, one Minister and Two Ruling Elders for each 2,000 members of part thereof." Proposed Wording Recommended for Substitution:

"The basis of representation to General Assembly shall be the same as representation to Presbytery.

Proposed Addition:

members of major portion thereof."

Proposed Wording Recommended for Substitution:

"It is composed of all the Ministers of the Presbyteries and at least two Ruling Elders elected by the Church Session. The Church Session shall elect two additional Ruling Elders for each additional Pastor, whether Associate or Assistant. In any case, a particular Church shall have no less than two Ruling Elders for each 500 members or major portion thereof."

Attest:
John A. Baird, Clerk
Permanent Judicial Commission

APPENDIX H

REPORT OF THE PERMANENT COMMITTEE ON FRATERNAL RELATIONS

TO THE FOURTH GENERAL ASSEMBLY (1984) OF THE EVANGELICAL PRESBYTERIAN CHURCH

The Permanent Committee on Fraternal Relations, established by the Third General Assembly, held its first meeting March 6-7, 1984, in conjunction with the National Association of Evangelicals Convention in Columbus, Ohio. This setting was unique in providing inspiration and information for the committee to perform its business, and appropriate means of EPC active participation in the committees and business of the N.A.E., and an opportunity to publicize the EPC in a personal way to other evangelical denominations and groups. The Evangelical Presbyterian Church of North America, alone represents Presbyterianism to the NAE, and the committee believes the EPC should be proud of our unique positive and cooperative evangelical stance.

Officers elected were chairman Rev. J. Kent Bull and secretary Rev. David Massimi.

In order to lay the foundation of, give impetus to, and circumscribe the future work of the Fraternal Relations Committee the following position paper was formulated and is hereby **recommended** to the General Assembly for adoption:

POSITION PAPER OF FRATERNAL RELATIONS COMMITTEE

The General Assembly of the Evangelical Presbyterian Church seeks, through its Fraternal Relations Committee, to identify, develop and implement relationships with other bodies of Christians which will promote the Lordship of Jesus Christ, the unity of His body and the strengthening of the Kingdom of God on earth.

To this end the Evangelical Presbyterian Church, through its Fraternal Relations Committee, seeks to build relationships with those denominations in the Reformed tradition, ecumenical agencies which are evangelical or Reformed in character and in spirit, and other groups and organizations which are working to advance the Kingdom of God through ministries of evangelism, nurture and service.

A "fraternal relationship" may include one or more of the following:

- 1. A formal relationship with the highest representative body of another denomination. Such a relationship is most commonly understood as "being in correspondence" with that body.
- Less formal relationships, which may include exchange of information, exchange of observers and shared ministries at different judicatory levels.

- Memberships in ecumenical agencies which proclaim the Word of God, promote the unity of the Body of Christ, and share resources for effective ministries.
- Relationships which endorse and support ministries lying outside of conventional ecclessiastical structures, but which are of significance to the Kingdom.

A "Fraternal Relationship" may be constituted only by the General Assembly, which shall also approve the terms of such relationship.

The General Assembly should be aware that preliminary communications have begun with the Presbyterian Church in America, the Orthodox Presbyterian Church, the Christian Reformed Church in North America, the Reformed Presbyterian Church of North America, and the Associate Reformed Presbyterian Church. As provided for by committee action, the appendix of this report provides information on each of these churches as set forth in the current edition of *The American and Canadian Churches Yearbook*. Recommendations concerning relationships with these and possible additional denominations may be made to the Fifth General Assembly.

Persuant to action by the Third General Assembly the committee has requested an invitation to send observers to the October 26, 1984, meeting in Atlanta, Georgia, of the North America Presbyterian and Reformed Congress (NAPARC).

The committee discussed at length the World Alliance of Reformed Churches (WARC) headquartered in Geneva, Switzerland, and the varied possible implication of a relationship with that body. More information is being sought for our June 11 pre-General Assembly committee meeting out of which some recommendation to the Fourth General Assembly is expected.

The Reformed Ecumenical Synod (RES) meets at Palos Heights, Illinois, July 30 through August 10, 1984. An international body of 32 reformed and mostly conservative churches, the RES meets every four years, being hosted in the United States this year by the Christian Reformed Church and the Orthodox Presbyterian Church. Its constitution firmly commits it to the Scriptures as "absolutely authoritative in all matters of creed and conduct," and as interpreted by the great historic reformed confessions. The EPC has been invited to send observers, and the committee believes we should take this opportunity to gather first hand information prior to possible recommendations to the Fifth General Assembly. Therefore the committee recommends

that the Fraternal Relations Committee send observers to the Reformed Ecumenical Synod meeting July 30-August 10, 1984, at Palos Heights, Illinois. With the likely projection of increasing necessary contacts the committee requests that the EPC 1985 Budget include \$2,000.00 for the committee's activities.

In anticipation of an increasing sphere of influence and interaction by the EPC as a uniquely Bible-based and Spirit-led, positive and cooperative evangelical and presbyterian denomination, and on behalf of this committee.

Rev. J. Kent Bull Chairman Fraternal Relations Committee

APPENDIX

Five Churches as listed in "the American and Canadian Churches' Yearbook"
PCA ---- OPC ----- CRC ------ RPCNA ------ ARPC

ADDENDUM IV: H-1

FIVE FRATERNAL CHURCHES

1. Associate Reformed Presbyterian Church (General Synod)

The remaining Synod (Changed in 1935 to General Synod) of the former Associate Reformed Church which originated through a union of the American elements of the Associate Church and the Reformed Church of Scotland in 1782.

General Organization: General Synod, Annual, June.

2. Christian Reformed Church in North America

The Christian Reformed Church represents the historic faith of Protestantism. Founded in the United States in 1857, it asserts its belief in the Bible as the inspired Word of God, and is creedally united in the Belgic Confession (1561), the Heidelberg Catechism (1563), and the Canons of Dort (1618-19).

General Organization: Synod, annual, June.

3. The Orthodox Presbyterian Church

On June 11, 1936, certain minister, elders, and lay members of the Presbyterian Church in the USA withdrew from that body to form a new denomination. Under the leadership of the late Rev. J. Gresham Machen, noted conservative New Testament scholar, the new church determined to continue to uphold the Westminster Confession of Faith as traditionally understood by Presbyterians, and to engage in proclamation of the gospel at home and abroad.

The church has grown modestly over the years and has suffered from defections, most notably one in 1937 that resulted in the formation of the Bible Presbyterian Church under the leadership of Dr. Carl McIntire. It now has congregations in almost all the states of the continental United States.

The denomination is a member of the Reformed Ecumenical Synod and the North American Presbyterian and Reformed Council. It is presently considering the possibility of merger with the Presbyterian Church in America, a similar body formed in 1973 by former members of the Presbyterian Church in the U.S. (Southern).

General Organization: General Assembly, annual, Headquarters, 7401 Old York Rd., Philadelphia, PA 19126. Tel. (215) 635-0700.

4. Presbyterian Church in America

With a strong commitment to missionary work both at home and abroad and to continuing historic Presbyterianism, this body was formally organized in Birmingham, Alabama. The PCA increased its size and geographic coverage in June 1982 when it received the Reformed Presbyterian Church, Evangelical Synod. RPCES had come into existence in 1965 as the result of a merger of the Reformed Presbyterian Church in North America, General Synod, and the Evangelical Presbyterian Church. Denominational antecedents existed in Colonial America. Addition of the RPCES foreign missionaries made the PCA overseas arm the largest agency for Presbyterian foreign missions. The PCA believes the

ADDENDUM VI (cont.)

Bible is the inerrant Word of God and the only infallible and sufficient rule of faith and practice. All officers are required to subscribe, without reservation, to the Reformed faith as set forth in the Westminster Confession and Catechism.

General Organization: General assembly, meets annually.

5. Reformed Presbyterian Church of North America

Also known as the church of the Covenanters. Originally dates back to the Reformation days of Scotland when the Covenanters signed their "Covenants" in resistance to the king and the Roman Church in the enforcement of state church practices. The Church in America has signed two "Covenants" in particular, those of 1871 and 1954.

General Organization: Synod, annual.

EVANGELICAL PRESBYTERIAN CHURCH'S INVOLVEMENT IN ANNUAL CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

The Evangelical Presbyterian Church became the 43rd member denomination of National Association of Evangelical, joining in 1983. Our Stated Clerk, L. Edward Davis, and I attended the March, 1983 convention in Orlando, Florida, observing and participating in the general meetings and several of their commissions meetings-Chaplains, Evangelism and Home Missions, and others. We went away believing that the EPC should become more involved in the NAE.

Consequently we invited Rev. Gordon Bacon, NAE's Director of Field Services, to our General Assembly in St. Louis, June, 1983. He came for the entire Assembly, set up an NAE exhibit, brought greetings at one of our sessions, and observed firsthand the functioning of our new denomination. He was positively received by our commissioners and went away with good impressions of the EPC.

With the consent of the Administration Committee, it was decided that we should attend the 1984 NAE Convention in Columbus, Ohio. I was appointed Coordinator, Ed Davis would be in attendance as a member of NAE's Board of Administration, and our Fraternal Relations Committee would attend the convention.

We purchased (\$250) exhibit space at the convention and set up an attractive display. Our goals were to inform the 1600 registrants and attending public of the EPC, its standards, and current constituency, and to provide information to ministers and congregations inquiring about affiliation with the EPC.

To this end we circulated from our exhibit several hundred copies of our denominational folders "A New Creation," and "Questions and Answers," and small pamphlets "Essentials" and "Why I Joined," and several editions of the *EPC Reporter*. We had a book table displaying our *Book of Order* and several books by Bartlett and Margaret Hess.

The exhibit was administered by me, with the willing assistance of Shirley John, Ward Church, who gave much time to it. Members of the Fraternal Relations Committee, when their time allowed, were on hand also to meet people, impart information and answer questions.

Twenty-five people left their names and addresses on a sheet asking for additional contact from our General Assembly office. I have been informed that we are responding to these inquiries.

My evaluation of our involvement at this convention is positive. Our denomination and its philosophy and standards are far better known among evangelicals than before. Literature has been circulated by the hundreds, and personal conversations, (informing and answering questions about the EPC) took place scores of time over the three day period. I was personally pleased to represent our denomination at this great convention.

ADDENDUM VII (cont.)

I recommend we become involved in the 1985 NAE Convention, meeting in March in Los Angeles. We can further our exposure in another and vital area of our nation by acquiring exhibit space once again. I further recommend that we become involved in representative membership in the commissions and associations of NAE. This cooperative effort among evangelicals is mutually beneficial and serves to glorify Jesus Christ who prayed to the Father that His people "be one as we are one." (John 17:22)

Respectfully submitted, George W. Woodcock

MATTERS RECEIVED AND REFERRED TO THE FOURTH GENERAL ASSEMBLY

- The Minsterial Vocation Committee recommends that the General Assembly of the Evangelical Presbyterian Church affirm the presbyteries of the EPC returning to the discipline of requiring ordinands to deliver a biblical sermon to the presbytery as defined in the Book of Government, 13-2.
- The Administration Committee recommends that the General Assembly
 establish an Ad Interim Committee on Theology to enable the Assembly
 to continue the theological development of its posture on crucial issues
 facing the church. Size and membership of the committee to be determined
 by the Moderator.
- The Committee on World Outreach recommends with the endorsement of the Committee on Administration that the General Assembly assign oversight of Ethnic and Urban Ministries in North America to World Outreach.
- 4. The Committee on Administration recommends that the General Assembly amend the Rules for Assembly to add three "at large" members on the Committee on Church Development in order to add greater breadth and depth of experience.
- 5. The Committee on Administration recommends that the General Assembly adopt the proposed 1985 Administration Budget as presented (Appendix V) for \$234,791.
- 6. The Committee on Administration recommends that the General Assembly adopt the Benevolence Budget as presented (Appendix V) for a total of \$440,500.
- The Committee on Administration recommends that the proposed Ministerial Endowment Fund (Appendix II) be adopted.
- The Committee on Administration recommends that the 5th General Assembly convene from June 17-20, 1985 at Cherry Hills Community Church (Denver). (NOTE: This proposal is lieu of Cherry Creek Church due to new church construction not being completed.)
- 9. The Committee on Ministerial Vocation recommends that the General Assembly adopt the proposed Candidates Manual (Study Papers).
- The Committee on World Outreach recommends that the General Assembly adopt Part II of the World Outreach Missions Manual (Study Papers) as presented.
- 11. The Committee on Ministerial Vocation recommends that the General Assembly endorse and encourage all presbyteries to give and respond with proper consideration to Book of Government 16-27, A.8 in which presbytery ministerial committees are expected to oversee the "annual review of remuneration of Ministers" and charges in terms of call.

- 12. The Committee on Fraternal Relations recommends that the General Assembly approve the Fraternal Relations Committee sending observers to the Reformed Ecumenical Synod meeting July 30-August 10, 1984 at Palos Heights, Illinois.
- 13. The Committee on Christian Education and Committee on Administration recommends the General Assembly endorse the development of a group plan for church and family subscription to our bimonthly denomination paper The Reporter.
- 14 The Committee on Administration recommends that the Rules for Assembly be amended to allow for the formation of a Camp and Conference Committee which will be responsible for organizing conferences for all age groups.
- 15. The Committee on Administration recommends that the Rules for Assembly be amended to provide that in the event of vacancy on a permanent committee of the General Assembly, and when such vacancies seriously affect the work of the committee, and when upon the request of the chairman of that committee, the Administration Committee is authorized to name a person to the vacancy of that committee. Such nominees shall serve until following General Assembly at which time the person shall be presented to the General Assembly by the Administration Committee for approval. Upon approval of the General Assembly, the nominees shall then be approved for the terms and class according to the vacancy being filled.
- 16. The Committee on Administration recommends to the General Assembly that the Evangelical Presbyterian Church adopt the Health Insurance Plan offerred by the Travelers Insurance Company.

The plan pays the following benefits:

INPATIENT HOSPITAL EXPENSES

Employee pays \$100 deductible per confinement.

Plan pays 100% of the next \$2500 per confinement.

ALL OTHER COVERED EXPENSES

Plan pays 100% of expenses for:

- 1. Preadmission test
- 2. One routine PAP smear/yr.
- 3. Second surgical opinion

 ${\bf Employee\,pays\,\$100\,deductible\,each\,calendar\,year.}$

Plan then pays 80%-Employee pays 20%.

Plan pays 100% balance of calendar year after the amount the employee has paid reaches \$1,000.

The plan will be funded under a Minimum Premium funding arrangement. This is accomplished by:

 Having Travelers act as agent for the EPC in adminstering claim payments under a non-insured plan. The EPC obligation under the non-insured plan is established at a level intended to cover all expected claims in a period.

2. Providing an "excess risk" feature under which the Travelers will be responsible for claims which exceed the level of the EPC's obligations outstanding on policy termination.

How does this work? Based on 162 employee units, the EPC would collect \$93 per single person and \$239.03 per family each month. This would total approximately \$387,000 per year.

Of this, EPC would pay approximately \$41,000 to Travelers for premium taxes to the various states, commissions and overhead. EPC would also pay approximately \$100,000 to Travelers for a reserve. EPC would retain the balance of \$246,000 in its own account to pay claims. If claims exceed \$246,000 or less, then, the second year EPC pays Travelers approximately \$33,000 for taxes, overhead, etc., and nothing more for a reserve. EPC would keep the remaining \$354,000 for claims. If we could keep claims below this level, we could begin to build a reserve to lower premiums or at least keep them constant for a while when claims rise in the future.

- 17. The Committee on Administration **recommends** to the Assembly the following:
 - a. that the Assembly establish in principal a new proposed major medical plan with the Travelers Insurance Company;
 - that the Assembly require all member congregations along with all presbytery and Assembly employees who are paid for a minimum of 20 hours per week or more to enroll in the program;
 - c. that the Committee on Administration be given authority to approve and establish any necessary detail relative to the establishment of this program and to report its actions to the 5th Assembly, and any subsequent actions to future Assemblies;
 - d. that this major medical program be reviewed annually by the appropriate standing committee and full report be made to the General Assembly each year.
- 18. The Committee on Fraternal Relations recommends that the General Assembly adopt the Position Paper (Appendix H).
- 19. In light of the retirement needs of pastors and all other church employees, and the uneven plans of various congregations, the Committee on Administration recommends to the Assembly that the Moderator be authorized to appoint an Ad Interim Committee of five (5) persons, at least three of whom will be persons with some expertise in finances, investments, and other appropriate qualifications, to study the matter of retirement benefits and make recommendations to the 5th General Assembly.



APPENDIX A

REPORT OF THE MODERATOR

It has been a rich privilege to serve as your Moderator during this year. I have tried with the Lord's guidance and empowering to represent the EPC effectively and winsomely.

While I have not accomplished as much as I would have liked, it has been a very busy year. I have been aware of the prayer support I have had by so many, and I am deeply grateful. Certainly, prayer is an essential key to victory in Christian service.

I have written a Moderator's message for each issue of the *EPC Reporter*. I have received and made innumerable telephone calls and have written many letters. And I have mailed out more than 100 EPC information packets.

My specific activities are listed on a month by month basis as follows:

JULY: -conducted a public meeting to present EPC in Knoxville,

TN;

-met with local minister in Knoxville to discuss EPC; -met with minister in Chattanooga, TN, interested in EPC.

AUGUST: -attended EPC planning meeting, St. Louis, MO;

-attended 4th Annual Convocation of Christian Leaders,

San Diego.

SEPTEMBER: -preached for Mission Church Recognition Service,

Elkton, VA;

-preached for Mission Church Recognition Service,

Roanoke, VA;

-attended Presbytery of the South and organizing meeting of Presbytery of Southeast at King College, Bristol,

TN;

-was platform speaker for Labor Day weekend leadership conference at Montreat, NC, sponsored by the Covenant

Fellowship of Presbyterians.

OCTOBER: -preached for spiritual emphasis services at Darlington

Presbyterian Church, Darlington, SC;

-preached at First Presbyterian Church, Dillon, SC.

NOVEMBER: -met with Presbytery of Southeast Church Development

Commission:

-attended meeting of Committee on Administration,

Livonia, MI.

APPENDIX J

RULES FOR ASSEMBLY

As Amended by 4th General Assembly Evangelical Presbyterian Church

I. Date and Place of Meeting

- 1-1 The General Assembly of the Evangelical Presbyterian Church shall meet annually on the date and at the place fixed by the preceding General Assembly, between May 1 and June 30.
- 1-2 The place of meeting shall be rotated among the various areas of the church as much as is practical, any presbytery or church outside of presbytery that desires to entertain the General Assembly shall forward an invitation to the Stated Clerk no later than a month before the preceding Assembly.

II. Organization of a General Assembly's Meeting

- 2-1 The General Assembly shall be called to order at the designated time by the Moderator, and shall begin with a worship service.
- 2-2 The Stated Clerk shall present a report on the enrollment and declare if a quorum is present. If such is present, the Assembly shall be declared to be properly constituted.
- 2-3 The first order of business shall be the election of a Moderator. There shall be only one nominating speech not to exceed five minutes for each nominee. No seconding speeches shall be permitted.
- 2-4 If more than one Commissioner is nominated, election shall be by ballot, on ballots provided by the Stated Clerk. Tellers appointed by the Stated Clerk shall gather, count, and report the ballot tabulation to the Stated Clerk. Election shall be by majority. Should no majority exist among a plurality of nominees, a second ballot shall be called for the two highest nominees. The Moderator shall declare the election.
- 2-5 As soon as the Moderator shall have been declared elected, he shall assume his duties as Moderator.

III. The Moderator

- 3-1 The Moderator shall preside at all sessions of the Assembly except for those times when the Moderator may temporarily invite another Commissioner to act as the presiding officer.
- 3-2 The Moderator shall call the succeeding Assembly to order and preside until a successor has been elected. A sermon from the retiring Moderator is appropriate. If the Moderator is unable to act, the most immediate past moderator present, or in the absence of any, the Stated Clerk shall call the Assembly to order and preside over its session until a Moderator has been elected.

IV. The Stated Clerk

4-1 The Stated Clerk shall be elected on the last day of the Assembly. A new Stated Clerk shall assume office at the end of the Assembly, or at such time thereafter as designated by the General Assembly.

- 4-2 The Stated Clerk shall perform the duties assigned by the Book of Government and by the Standing Rules of the Assembly, and such other duties as are assigned by action of the Assembly.
- 4-3 The Stated Clerk shall assemble the items of business to come before the Assembly and prepare a daily docket for the receiving of committee reports and consideration of all appropriate business to come before the Assembly.
- 4-4 The Stated Clerk shall keep the *Minutes* of the General Assembly, he shall publish them annually with statistical reports of the Church and reports of the committees of the Assembly.
- 4-5 The Stated Clerk shall have the privilege of the floor in all matters pertaining to his office and at such times when the Moderator, chairperson of Assembly committees, or any Commissioner request clarification of Assembly business.
- 4-6 The Stated Clerk shall be the parliamentarian of the General Assembly.

V. The Assembly Arrangements

- 5-1 The Moderator of the last General Assembly and the Stated Clerk shall plan the periods of worship at the meeting of the Assembly, including the celebration of the Lord's Supper and public services. A brief worship service shall be included at the beginning of each day's session.
- 5-2 The Lord's Supper shall be celebrated by the General Assembly on the first day of its meeting. The retiring Moderator shall preside on this occasion and shall preach a sermon or deliver an appropriate address. The newly elected Moderator shall assist in this service.
- 5-3 The first order of the day, except the opening day, at the beginning of the business session shall be the presentation of a docket listing the business which is to be considered that day. Revision of the docket may be necessary during the day.
- 5-4 The Stated Clerk shall oversee all arrangements for the meeting and housing of the General Assembly in conjunction with the host presbytery and/or host church.

VI. Communications and Overtures

- 6-1 A communication to the General Assembly is formal correspondence received by the Stated Clerk from other churches, interchurch agencies, and from other organized bodies outside the church proper having business with the Assembly.
- 6-2 The Stated Clerk shall recommend to the Assembly reference for all communications.
- 6-3 An overture ordinarily is the request of a presbytery for action by the General Assembly upon a specific matter.

6-4 All overtures shall be delivered to the Stated Clerk at least thirty (30) days prior to the opening of General Assembly. No overtures received by the Stated Clerk less than one month prior to the opening of the Assembly shall be considered by its Assembly convening in that year. Overtures from the floor of General Assembly shall be considered only if received by a 2/3 vote of assembled Commissioners.

VII. Reports to the General Assembly

7-1 The Moderator, Stated Clerk, standing committees and special committees shall make annual reports. Such reports shall be transmitted to the Stated Clerk by at least thirty (30) days prior to the opening of the General Assembly. These reports shall be referred to the Assembly by the Clerk.

VIII. Assembly Committees

- 8-1 All business shall ordinarily come to the floor of the Assembly for final action through Assembly Committees, except reports of Ad Interim Committees, which shall report directly to the Assembly. The following committees shall handle the matters indicated:
 - 1. Administration concerning administrative matters
 - 2. World Mission concerning world outreach
 - Church Development concerning home missions and evangelism
 - 4. Christian Education and Publications concerning Christian education and publications
 - Ministerial Vocation concerning preparation and care of ministers
 - 6. Presbytery Review concerning presbytery ministry and action
 - Fraternal Relations concerning other denominations and agencies
 - 8. Memorials and Appreciation concerning appreciations
 - Overtures and Resolutions concerning communications received.
- 8-2 The Moderator will appoint chairpersons of each Assembly committee. Representation will be presbyterial with membership-at-large being no greater than 10%. The Assembly Nominating Committee will elect committee personnel from Commissioner registrations prior to Assembly convening. Ratio should be as close as 2:1 (RE:TE) as possible.
- 8-3 The committees may be scheduled to meet prior to the opening session of the Assembly to handle business referred by the Stated Clerk.
- 8-4 The Assembly Committees shall proceed as follows:
 - At the assigned time, each committee shall assemble in its assigned place, elect a secretary, review material in hand and begin its work.
 - Each committee shall be available to reconvene to consider additional matters referred from the Assembly floor.
 - 3. A quorum is considered to be a simple majority.

- 8-5 The Assembly Committee's report shall be brief and concise. It shall include the following:
 - A list of all items referred to and considered by the committee;
 - A statement of all issues discussed;
 - A report of all recommendations contained in reports, communications, and overtures referred. Action taken by the Assembly committees to approve, modify, or not to approve those items referred shall be reported back to the Assembly with reasons.
- 8-6 Minutes of the correspondent permanent committee shall be submitted to the Assembly committee for review.
- 8-7 Information presentation of some special aspects of work reported by a particular Assembly committee shall be limited to five (5) minutes.
- 8-8 Any recommendation affecting the Budget of the Assembly shall be referred to the Committee on Administration for review before presentation to the Assembly.
- 8-9 The completed report of an Assembly committee shall contain the full text of the report and handled as follows:
 - . Typed in double space
 - Proofed and signed by chairperson of committee and thereafter given to Stated Clerk for permanent record.
 - Presented to the Assembly during docketed time by chairperson or designate.
- 8-10 No partial report of an Assembly committee shall be presented without consent of the Assembly.
- 8-11 1. Presbytery *Minutes* shall be examined for conformity to:
 - a. the constitutional standards of the church, as to substance of the actions recorded;
 - b. appropriate standards as to the use of the English language.
 - Each set of Presbytery Minutes must be read by at least two members of the Committee on Review.
 - 3. The findings of the Committee with respect to the *Minutes* of each Presbytery shall be reported under the following categories as appropriate:
 - a. Notations: Typographical errors, misspellings, improper punctuation, non-predjudicial statements of facts and other variations in form may be reported here. Also, failure to provide sufficient or proper information or identification, misstatement of facts, etc., may be included here.
 - b. Exceptions: Violations of constitutional standards or actions which in substance appear not to conform to EPC standards should be reported here.
 - 4. The Committee should prepare a report concerning the *Minutes* of each Presbytery. After action by the Assembly, two copies shall be given to the Stated Clerk, one for his permanent file and one to be mailed to the Stated Clerk of the Presbytery.

- Notations and exceptions in the Committee's report shall be handled as follows:
 - a. Notations shall be forwarded to the Stated Clerk of the Presbyery without being read to the Assembly or recorded in its *Minutes*:
 - Exceptions shall be read before the Assembly, recorded in its *Minutes*, and disposed of as the Assembly determines.
- The Presbyteries shall take note in their *Minutes* of exceptions and notations conveyed from the Assembly and advise the next Assembly of the disposition they have made of such.

IX. Permanent Committees

- 9-1 The ministries of the Assembly shall be conducted primarily through Permanent Committees, to wit;
 - 1. Committee on Administration
 - a. Chaired by most immediate Past Moderator;
 - b. Committee membership: Moderator, Stated Clerk, Immediate Past Moderator, six elected members plus chairperson of other permanent committees. The chairpersons from other committees shall be advisory members and have voice but no vote.
 - c. Functions in the following ways:
 - 1. Administrative Oversight
 - Oversight and coordination of Administration Committee with World Outreach, Christian Education, and Ministerial Vocation Committees
 - Responds to emergency and disaster situations
 - Serve as Directors of the Corporation
 - 2. Denominational Development
 - General Assembly Planning
 - Promotion-Public Relations
 - Personnel Administration-staff hiring, staff accountability
 - Budget development-receive projections from all committees and submit to General Assembly a proposed budget
 - All legal and corporate matters
 - Insurance, pension, retirement
 - All other business or ecclesiastical matters not specifically assigned to any other committees.

2. Committee on Christian Education

- a. To be composed of six members, to elect own chairperson;
- b. Duties:
 - 1. Curriculum development
 - 2. Provide resources for church/Christian day schools-all levels

- Provide assistance in Sunday School development and operation
- 4. Publications other than curriculum
- 5. Camp and conference development
- 6. Lay leadership development
- 7. Worship and music resources

3. Permanent Judicial Commission

"The Permanent Judicial Commission: The General Assembly shall establish a PJC. The Commission shall consist of a minimum of nine persons in three classes of three each, and of which at least two-thirds must be Ruling Elders. The Assembly shall determine their eligibility to succession. Efforts shall be made to give fair representation to various presbyteries. During service on this Commission, no member may hold office or employment in the court. Its quorum shall be two-thirds of its membership. It shall elect its own moderator and a clerk from among its members and a careful and accurate record shall be kept of its deliberations and actions, with a permanent record of these *Minutes* filed with the Office of the Stated Clerk of the General Assembly." Duties of the PJC described in *Book of Government*, Sec. 16-27.B.

4. Committee on World Outreach

a. To be comprised of nine members on a three year, three class system, with the EPC Moderator and Stated Clerk to serve ex-officio members. The CWO will elect replacement members from within EPC membership. Members may serve a maximum of two terms and then may not be re-elected without at least one year's break. CWO members are to include two teaching elders and four ruling elders. The CWO is to meet at least twice a year including the General Assembly.

5. Committee on Denominational Development

- a. Membership to be nine members; three are to be "at-large" members in order to add greater breadth and depth of experience; chairperson to be elected by committee.
- Duties: to give oversight and planning to the domestic ministries in church planting, evangelism, and church development.

6. Committee on Ministerial Vocation

- Membership to be six members, chairperson elected by committee;
- Monitors and aids ministerial committees of local presbyteries;
- Assists in placement of pastors and helps churches to find pastors;
- d. Provides information on colleges and seminaries;
- e. Examines extraordinary candidates;
- Oversees theological testing.

7. Committee on Nominations

 Membership shall consist of one teaching elder and one ruling elder elected by each Presbytery.

- b. The Chairperson shall be elected by the Committee.
- c. Duties: to serve and nominate persons for all Assembly committees, both permanent and standing.
- 9-2 The power and authority of the Permanent Committees shall be those set forth in these *Rules* or by direction of the General Assembly.
- 9-3 Each committee shall be constituted on a three-year, three-class structure. All members shall be teaching elders or ruling elders. Insofar as practicable the ratio of two ruling elders to one teaching elder shall be maintained.
- 9-4 In the event of a vacancy on a permanent committee of the General Assembly, and when such vacancies seriously affect the work of the committee, and upon the request of the chairperson of that committee, the Committee on Administration is authorized to appoint a person to the vacancy of that committee. Such appointees shall serve until the following General Assembly at which time the person shall be presented to the General Assembly by the Nominating Committee for approval. Upon approval of the General Assembly, the nominees shall then be approved for the terms and class according to the vacancy being filled.
- 9-5 A majority of a Permanent Committee shall constitute a quorum.
- 9-6 The chairman or secretary of each Permanent Committee shall be elected annually at the first meeting of the committee following the General Assembly.

X. New Business

- 10-1 Any matter presented in any form which has not been received by the Stated Clerk prior to the opening of General Assembly shall be treated as new business.
- 10-2 New business must be presented to the Assembly before the close of the second day of business. The Administration Committee may assist the Clerk in referring all new business coming to the Assembly.

XI. Parliamentary Procedure

- 11-1 Except as otherwise specifically provided in these Rules, Revised Robert's Rules of Order shall be the standard in parliamentary procedure.
- 11-2 In presenting the report of a committee, the Chairperson shall lead the Assembly in a brief prayer before making the report. The entire report shall be read before any comment. The Assembly may waive the reading of any particular report by a majority vote of those present. When a majority of a committee wishes to present a minority report, the member reporting for the minority shall have the privilege of presenting the minority report and moving it as a substitute for the portion of the majority report affected.
- 11-3 Each recommendation in each report must be read, considered, and acted on separately.
 - 1. The Chairman moves the adoption.

- 2. Motion to adopt is seconded from the floor.
- 3. The Moderator asks: Is there objection or question?
- 4. Hearing no objection or question, the Moderator states: It is adopted. (Procedure known as "Short Form of Voting.")

11-5 Procedure in debating a question:

- The Committee chairperson may answer questions concerning the report addressed through the Moderator.
- The Chairperson shall have the opportunity to make the final statement in debate.
- 3. No Commissioner may speak on the same question more than once until all desiring to speak have done so.
- Debate on the main motion shall be limited to ten (10) minutes unless extended. A simple majority may extend debate an additional five (5) minutes.
- Debate shall be free, open and responsible with equal time being given to proponents insofar as possible.
- 11-5 All motions should be presented in writing and read before being voted on.

XIII. Amendment or Suspension of Rules

12-1 The Rules of the General Assembly may be amended or suspended only by a two-thirds (2/3) vote of the total enrollment of the Commissioners. A motion to amend is debatable. A motion to suspend is not debatable.

APPENDIX K

A POLICY STATEMENT TO BE ADOPTED BY THE GENERAL ASSEMBLY OF THE EVANGELICAL PRESBYTERIAN CHURCH TO ESTABLISH A PROCEDURE FOR DEVELOPING POSITION PAPERS ON SIGNIFICANT ISSUES.

PRELIMINARY POSITION PAPER

A Preliminary Position Paper is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue. Rather, such a Paper is intended to set forth in a preliminary way the "mind" of the General Assembly of the Evangelical Presbyterian Church on some particular issue or subject. The purpose of such a Preliminary Position Paper is to enable the Evangelical Presbyterian Church to make a statement to itself, or the Christian Community, or the world in general on some issue or subject so that our general position is quickly made clear while the thorough theological or exegetical study may be done in due time.

Such a Paper shall be entitled as follows:

A PRELIMINARY POSITION PAPER	R ON:
BY THE EVANGELICAL PRESBYT	ERIAN CHURCH, MEETING IN
GENERAL ASSEMBLY AT	, ON

(A Preliminary Position Paper is not intended, etc. etc...)

Such a Preliminary Position Paper may be adopted by one Assembly and modified or changed at any succeeding Assembly. Ordinarily such a Preliminary Position Paper shall have an Ad Interim Committee appointed to send the Paper to the Presbyteries and Congregations for study and comment and for further development theologically and Biblically in order that such Paper might be presented to some subsequent Assembly as a "Position Paper."

POSITION PAPER NUMBER ONE THE VALUE AND RESPECT FOR HUMAN LIFE ADOPTED BY THE EVANGELICAL PRESBYTERIAN CHURCH, MEETING IN

GENERAL ASSEMBLY AT JACKSON, MISSISSIPPI ON JUNE 11-14, 1984

(A Preliminary Position Paper is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue. Rather, such a Paper is intended to set forth in a preliminary way the "mind" of the General Assembly of the Evangelical Presbyterian Church on some particular issue or subject. The purpose of such a Preliminary Position Paper is to enable the Evangelical Presbyterian Church to make a statement to itself, or the Christian Community, or the world in general on some issue or subject so that our general position is quickly made clear while the thorough theological or exegetical study may be done in due time.)

A Basic Reformed Concept on Which Certain Theological Positions Rest

There are certain theological positions taken within the Reformed tradition which include such issues as abortion, capital punishment, euthanasia, and participation in war which rest on the same basic premise. It is essential that this premise be fully understood.

God has an infinite value for and unequivocal love for human life. After the fall of mankind as indicated in Genesis 3, the remainder of the biblical story is the story of God's loving pursuit to reestablish at-one-ment. That atonement is finally and fully established in the birth, life, death and resurrection of Jesus Christ.

God's unequivocal love is manifested in the Ministry of Christ where we see revealed the ultimate ground for the valuing of human life. The persons most rejected by human society, most despised by men, are the very ones to whom Jesus reached out with tender love and concern. Above all, his sacrifice on the cross affirms God's love and concern for us human beings as being of great value, precious in his sight.

In many respects, God's love and concern is made explicit in the Sixth Commandment, "Thou shall not kill." (Exodus 20:13) This commandment is expanded and enlarged by supporting scriptural references. As God deeply values human life, so he commands us to reflect that value in our relationship to one another.

Historically in the Reformed theological tradition, the extent of God's command has been expressed in both the Shorter and Larger Catechism.

In the Shorter Catechism we have the following statements:

- Q.68 What is required in the sixth Commandment?
- A. The Sixth Commandment requireth all lawful endeavors to preserve our own life, and the life of others.
- Q.69 What is forbidden in the Sixth Commandment?
- A. The Sixth Commandment forbiddeth the taking away of our own life, ¹ or the life of our neighbor unjustly,² or whatsoever tendeth thereunto.³

Q68

- 1. Eph. 5:29; Matt. 10:23
- 2. Ps. 82:3,4; Job 29:13; Kings 18:4.

Q69

- 1. Acts 16:28
- 2. Gen. 9:6
- 3. Matt. 5:22; I John 3:15; Gal. 5:15; Prov. 24:11, 12; Exod. 21:18-32

In the larger Catechism we find these obligations considerably expanded for there we read as follows:

- Q. 135 What are the duties required in the Sixth Commandment?
- A. The duties required in the Sixth Commandment are: all careful studies and lawful endeavors, to preserve the life of ourselves¹ and others,² by resisting all thoughts and purposes,³ subduing all passions,⁴ and avoiding all occasions,⁵ temptations⁶ and practices, which tend to the unjust taking away the life of any,⁻ by just defense thereof against violence;⁶ patient bearing of the hand of God,⁶ quietness of mind,¹⁰ cheerfulness of spirit,¹¹ a sober use of meat,¹² drink,¹³ physic,¹⁴ sleep,¹⁵ labor,¹⁶ and recreation;¹⁻ by charitable thoughts,¹⁶ love,¹ゅ compassion,²⁰ meekness, gentleness, kindness,²¹ peaceable,²² mild, and courteous speeches and behavior,²³ forbearance, readiness to be reconciled, patient bearing and forgiving of injuries and requiting good for evil,²⁴ comforting and succoring the distressed, and protecting and defending the innocent.²⁵
- Q. 136 What are the sins forbidden in the Sixth Commandment?
- A. The sins forbidden in the Sixth Commandment are: all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful or necessary means of preservation of life, sinful anger, hatred, envy, desire of revenge, all excessive passions; distracting cares; mmoderate use of meat, drink, labor, and recreation; provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any.
- Q. 135
 - Eph. 5:29; Matt. 10:23
- Ps 82:4; Deut. 22:8
- 3. Matt. 5:22; Jer. 26:15, 16
- 4. Eph. 4:26
- Prov. 22:24, 25; I Sam. 25:32, 33; Deut. 22:8
- 6. Prov. 1:10, 11,15; Matt. 4:6, 7.
- 7. I Kings 21:9, 10, 19; Gen. 37:21, 22; I Sam. 24:12 and 26:9-11.
- 8. Prov 24:11, 12; I Sam. 14:45
- 9. Luke 21:19; James 5:8; Heb. 12:5.
- 10. Ps. 37:8, 11; I Peter 3:3,4.
- 11. Prov. 17:22; I Thess. 5:16.
- 12. Prov. 23:30; Prov. 25:16
- 13. Prov. 23:29, 30; I Tim. 5:23.
- 14. Matt. 9:12; Isa. 38:21.
- 15. Ps. 127:2.
- 16. II Thess. 3:10, 12.
- 17. Mark 6:31; I Tim. 4:8.
- 18. I Cor. 13:4, 5; I Sam. 19:4, 5.

- 19. Rom. 13:10: Prov. 10:22.
- 20. Zech. 7:9; Luke 10:33, 34.
- 21. Col. 3:12.
- 22. Rom. 12:18.
- 23. I Peter 3:8, 9; I Cor. 4:12, 13.
- 24. Col. 3:13; James 3:17; I Peter 2:20; Rom. 12:20, 21; Matt. 5:24.
- 25. I Thess. 5:14; Matt. 25:35, 36; Prov. 31:8, 9; Isa. 58.7.

Q. 136

- 1. Acts 16:28; Prov. 1:18
- 2. Gen. 9:6.
- 3. Exod. 2114; Num. 35:31, 33
- Deut. 20:1; Heb. 11:32-34, Jer. 48:10.
- 5. Exod. 22:2.
- 6. Matt. 25:42, 43; James 2:15, 16.
- 7. Matt. 5:22.
- 8. I John 3:15; Prov. 10:12; Lev. 19:17.
- 9. Prov. 14:30.
- 10. Rom. 12:19.
- 11. James 4:1; Eph. 4:31.
- 12. Matt. 6:34.
- 13. Luke 21:34.
- 14. Exod. 20:0, 10.
- 15. I Peter 4:3, 4.
- 16. Prov. 15:1; Prov. 12:18.
- 17. Isa 3:15; Exod. 1:14.
- 18. Gal. 5:15
- 19. Num. 35:16.
- 20. Prov. 28:17; Exod. 21:18-36.

From these obligations, we may discern three basic prohibitions. First, we are, in a passive sense, to do no willful harm. Second, in a positive sense, we are to promote the well-being of others and therefore, to protect from harm. Third, we are not unjustifiably or unlawfully to take a life.

It is immediately apparent that these three responsibilities may come in conflict with one another. For example, the duty to do no harm to someone who might be attacking another person with malicious intent may come in conflict with the duty to protect from harm the one being attacked. Within the Reformed tradition, historically there has been weight towards the obligation to protect from harm when that duty is in conflict with the obligation to do no harm. This has been based on the jugdment that protecting from harm is ordinarily more in keeping with respect for life.

It is on that judgment for example, that when an attacker is threatening the life of another who is innocent or does not seek to do harm, we are not permitted the luxury of non-action or of pacificism, for that is not consistent with respect for life that is in keeping with God's ordering.

Again, there may be some irreducible conflict between the duty to do no harm and the duty to protect from harm in the case of defending one's self, or in the

case of war. Thus, where both duties cannot be followed, and where God's command requires action, the duty to protect from harm seems to be favored and is most in keeping with respect and reverence for life.

Above all, the overriding obligation and the paramount duty, is to seek to determine and then fulfill that which is most consistent with respect for human life. Since such a decision may, in fact, result in the taking of a life in the manner considered justifiable, such an action would not be a violation of the Sixth Commandment. Indeed, such an action may be more consistent with the obligation to respect life.

In considering our obligation to show respect for human life even as God shows infinite and unequivocal love for human life, we must at the same time recognize that human life has certain limitations. In seeking to show respect for human life, it must be done in the context of those limitations of life because of death, the limitation we have in our ability to endure pain and suffering, the limitation on our knowledge and our ability to know, and the limitation we have to bear emotional pressure and stress.

Life does have the limitation of death and while early death is always cause for regret, death is a reality that must be acknowledged. Also, pain and suffering may so debilitate life that the quality and meaning of life is destroyed. In such cases, life itself loses meaning and significance. Again, we must accept the fact that there are limits to what we do and can know. There will always be uncertainty to some extent in decisions we are sometimes forced to make for we are not omniscient. Yet, our limitation in knowledge does not free us from the duty to sometimes make hard and difficult decisions. Finally, emotional pressure and stress take their toll. We do reach a point in our humanity when we can no longer bear the emotional stress sometimes associated with life.

There are considerations that we must understand when we consider such things as euthanasia, suicide, and other important decisions. For example, in consideration of our death limitation, doing no harm may mean permitting a terminally ill person to die. Or again, the depth of pain may be such that protecting from harm might mean refusing to intervene in the prolongation of life.

We see, then, that our duty to do not harm and to protect from harm may be modified by those limitations that are a part of our humanness. Thus, in considering specific issues, these duties and these limitations will play an important part in the decision-making process. This preliminary position paper on the value and respect for human life will serve as background material for consideration of important issues previously mentioned and which include among others such matters as abortion, suicide, éuthanasia, war and capital punishment.

POSITION PAPER NUMBER TWO

CAPITAL PUNISHMENT ADOPTED BY THE EVANGELICAL PRESBYTERIAN CHURCH,

MEETING IN

GENERAL ASSEMBLY AT JACKSON, MISSISSIPPI ON JUNE 11-14, 1984

(A Preliminary Position Paper is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue. Rather, such a Paper is intended to set forth in a preliminary way the "mind" of the General Assembly of the Evangelical Presbyterian Church to make a statement to itself, or the Christian Community, or the world in general on some issue or subject so that our general position is quickly made clear while the thorough theological or exegetical study may be done in due time.)

It is clear that the Old Testament permits capital punishment. Thus, when the Sixth Commandment is properly translated, it reads, "you shall not kill anyone without justification."

It is also clear that God's law does not change. God is always reliable and His laws do not vary. He is the same yesterday, today, and forever. Consequently, Jesus said He did not come to destroy the law but to fulfill the law.

However, in the New Testament it is also clear that since we stand under God's grace, we can act out that same love and forgiveness in our own lives by going beyond the law. This means that while under the justice of the law a person may do something worthy of death, we may respond graciously and not exercise the full penalty. As a result, a person who might be guilty of some crime worthy of death is instead incarcerated.

Yet, we must ask, it is ever appropriate to take the life of an offender? As an introduction to this paper, we refer to the Preliminary Position Paper on "The Value and Respect for Human Life." According to the Sixth Commandment, God's value for life and His unequivocal love for us human beings is established. In the Reformed tradition, we have understood this commandment to mean in a passive sense that we are to do no willful harm. In a positive sense, we are to promote the well-being of others and therefore to protect from harm. And third, we are not unjustifiably or unlawfully to take a life.

It is obvious that in doing no harm, we could not take the life of another. However, if doing no harm and protecting the well-being of others comes into conflict, we are to do that which is most in keeping with respect for life.

Is it possible that such a conflict may exist under certain circumstances? The answer to this question will depend on motive. For example, one motive may be retribution. If a person does something that is a major affront to society, to exact retribution by capital punishment does not have as its goal the protection of the well-being of others and therefore there is no conflict between doing no harm and protecting from harm. Such a motive thereby is inconsistent with reverence for life.

Another motive for capital punishment may be deterrence. A person guilty of crimes deserving of death is in fact executed for two reasons. First, such an execution deters that person from further crimes. It would be necessary to assume that the person would indeed be reasonably expected to do further harm to others. Second, it is assumed that the threat of death for certain crimes would deter others from committing such crimes.

It may very well be that capital punishment as a deterrent from further crimes may be justified in some extreme instances. For example, a person imprisoned for life for murder may feel he/she has nothing further to lose and might continue to be a threat to and actually kill others. (An actual case involves a prisoner in the maximum security U.S. Penitentiary at Marion, Illinois where a prisoner serving a life sentence for **multiple** murders has now killed a fellow-prisoner and a guard.) The obligation to do no harm to the prisoner and the duty to protect from harm lives of fellow-prisoners and guards in now in conflict. It is conceivable that the only response to this conflict that shows true reverence for life would be the execution of the murderer.

However, there is a third way in which a conflict arises between do no harm and protect from harm. Such a conflict arises when the duty to protect the well-being of others involves a threat that is serious and immediate, but which does not necesarily threaten the life of a particular individual. If that threat is sufficient, then the responsibility to protect from harm is in conflict with the duty to do no harm to the person creating the threat.

What would be the nature of such a threat? Society has certain values that make it possible. If someone violates those values and ignores those standards, some response must be made. If we do not nourish, enhance and preserve the integrity of the values of our society by responding to those who violate them, in effect we say that our moral values no longer mean anything. Our entire concept of punishment and imprisonment is based on this recognition. Imprisonment is a response of controlled indignation for violating the principles and values that make society possible and which violations threaten the general well-being of persons.

For example, if the traffic laws are not enforced, and if as a consequence all of us begin with impunity to violate the traffic laws, such a repudiation of the validity of those values means that traffic is no longer possible. Consequently, to fail to punish violations threatens the well-being of the whole society.

By the same token, God has established His universe on certain moral principles. To violate those standards and values and principles of God means that sin and the sinner must be punished. In this sense, God establishes His justice and righteousness. Thus God has set moral values and when they are violated, the inevitable consequence is the establishment of justice which supports and upholds the moral integrity of the universe.

This helps us to understand the necessity for the cross and the death of Jesus Christ. The crucifixion did not merely demonstrate the depths of God's love, nor was it merely an example of self-giving. Rather the death of Christ was necessitated by the very nature of the moral universe. Any other view of the cross demeans its significance and its necessity.

God is a God of love and kindness and grace. But he is also a God of justice and righteousness. Sodom and Gomorrah cannot be tolerated indefinitely. Sin always brings the justice and wrath of God.

We see, then, that the violations of values and standards of a society must be responded to or those values and standards may be lost. Thus, punishment by imprisonment is one way to responding to those violations. However, it may be that the violation of those values and standards is of such a severe nature, of such a major affront, that the response demanded is of an unusual nature. Such a major affront may demand drastic action to vindicate and validate the premise of a society. Such a major affront may so endanger the overall well-being of others, may so endanger the concepts of that society that its diminution threatens the security and safety of others, that there is a serious conflict between do no harm to the offender and protect from harm the well-being of others. Such a conflict may require a response that involves capital punishment.

For example, the systematic execution of six million Jews under Nazi Germany demands a response. It so threatens the values of human society and it is such a threat to the standards that protect human beings, that to fail to respond jeopardizes whole generations. For that reason, justice demands the validation of our values and standards that upholds and maintains our society and its principles and capital punishment for those involved is not only appropriate, but demanded.

It follows that there are crimes of such a nature that we must respond with an action that gives proper regard to the worth and value of human life. Such a response may indeed include capital punishment as the only appropriate action.

We value human life very deeply. It grieves us to conclude that there are times when it is appropriate to take a life because the duty to do no harm is in serious conflict with our obligation to protect from harm the well-being of others. And we recognize that great care must be exercised in order that justice not go awry. We must see that justice is administered as evenly as possible. We must see that adequate safeguards are established. Yet, if a society fails to maintain the integrity of its standards and values, that society is destined to fall. While we desire to give due regard to the life or lives of those the person may have murdered. We must never be guilty of making the lives of those who have been murdered of no account, nor may we discount the depth of grief and suffering of their loved ones.

We also recognize that capital punishment should be utilized with caution and only in extreme cases. Yet, in recent publicized cases of multiple and serial murders by certain individuals demands a response that protects the well-being of society and which honors the lives of those murdered as being of supreme worth.

Capital punishment is justifiable when it represents the only adequate and viable resolution of conflict between our duty to do no harm and our duty to protect from harm, and when it represents the most consistent and affirming reverence, respect, and valuing of human life.

POSITION PAPER NUMBER 3

ABORTION

ADOPTED BY THE EVANGELICAL PRESBYTERIAN CHURCH, MEETING IN

GENERAL ASSEMBLY AT JACKSON, MISSISSIPPI ON JUNE 11-14, 1984

(A Preliminary Position Paper is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue. Rather, such a Paper is intended to set forth in a preliminary way the "mind" of the General Assembly of the Evangelical Presbyterian Church to make a statement to itself, or the Christian Community, or the world in general on some issue or subject so that our general position is quickly made clear while the thorough theological or exegetical study may be done in due time.)

This preliminary position paper on abortion presupposes the paper "The Value of and Respect for Human Life," and that paper should be read in conjunction with this one. In that paper, we affirm God's unequivocal love of human life, supremely revealed in Jesus Christ, and God's desire for us is made explicity in the Sixth Commandment. Historically, within the Reformed tradition, this commandment has been understood to mean that we are to do no harm either to ourselves or to others, that we are to protect from harm, and that we are not to take a life unjustifiably or unlawfully.

It is within the context of that understanding that we take a position on abortion. Let us begin by dealing with the question "when does an egg (or an ovum) that has been fertilized become a human being?" There is obviously no agreement on that point. Some say that at the moment of conception a human being is created. Some say humanity occurs when there is quickening (when the baby first shows signs of life and the mother feels movement.) Some say that life begins when the baby is born. The Bible does not give us a clear-cut answer to this question. In some places it implies that life begins at birth and if someone causes a miscarriage in a woman prior to birth, the person causing the miscarriage shall only be fined. (Exodus 21:22) In other places, however, it implies that individual human life begins at the moment of conception. Jeremiah is an illustration. The Lord says of Jeremiah, "Before I formed you in the womb I knew you, and before you were born I consecreted you; I appointed you a prophet to the nations." (Jeremiah 1:5. Also, see Isaiah 49:5 and Psalm 139: 1-18).

So we cannot say for sure when a soul is attached to an embryo. We cannot say for certain at what moment in time a fetus becomes something we would call truly and fully human. But perhaps we can agree on this: a fertilized human egg is without question a biological phenomenon with full potential for humanity. It is a scientific fact that life begins at conception and is continuous until death whether in the womb or out of the womb. Whatever else we might want to say about when a fetus becomes a person or when it has a soul, we can say without fear of contradiction that the moment conception occurs, we have a life and have and we have a potential human being. For example, it was not the birth of Jesus that was miraculous, but his conception. (See Luke 1:31-35) The miracle was not so much that Jesus was born of a virgin, but that the virgin conceived-a human ovum was invaded by the power of God through the Holy Spirit and a conception occurred. To ask when life began for Jesus as the Divine Human Being is to understand that His life began at conception by the Holy Spirit. With that in mind, let us go back to our command not to murder or to unjustifiably take life. If a fertilized egg is a human being in potential and if life has begun that will continue until death, is that human life and potentially outside of God's law? Does the law not apply to that which, if done no harm, lives and becomes a human being? We are convinced that God's law applies to the least of us. We believe that God who made man as the crown of his creation, who made him the centerpiece of the universe, has an unequivocal love for humanity. even when it is just in potential. God's admonition not to murder extends even to the least of us, even when we are still only in potential. As a matter of fact, in one sense, all of us are still just in potential. We have not yet fulfilled what we are capable of becoming or being.

There are some who take an extreme "pro-fetus" position which holds that the fetus takes precedence over any other person or situation. The Evangelical Presbyterian Church, however, holds to a true "pro-life" position which stands on the ground that Christian duty and responsibility requires us to do that which shows the greatest respect for life in any given situation and such situation must be judged at the time on its own merits. For example, it is possible for the duty to do no harm and the duty to protect from harm to come into conflict. An illustration would be when the continuation of a pregnancy threatens the life of a mother. In that case, the duty to do no harm to the fetus and the duty to protect the mother from harm are in genuine conflict and a hard decision must be made. Our duty in such a situation is to do that which shows the greatest reverence for life--not only for the fetus and the mother, but for the entire spectrum of persons involved.

While we know of few such actual cases, the Evangelical Presbyterian Church acknowledges that is theoretically possible that other situations might arise which put our duty to do no harm and our duty to protect from harm into conflict. It is possible that a fetus might be so deformed and its potential for life so painful that to protect from harm might suggest intervening in the pregnancy. Again, in the case of rape or incest, the continued invasion of the personhood of the victim by the fetus could cause such continued trauma that the duty to the fetus to do no harm and the duty to the victim to protect from harm (in this case, unbearable emotional stress) would be in conflict.

We acknowledge the possibility of such rare and extreme cases. In such unusual situations, the persons involved should find guidance and objective analysis by others who share their concern, such as a committee of the congregation of which they are a part or the sensitive, prayerful advise of the Session of the church. Care should be taken that the conflict cannot truly be reduced by some other means and even then, care must be exercised that the action taken is most consistent with true respect for life in the particular situation.

However, in the overwhelming majority of the cases in America today, abortion is being used as a secondary means of birth control. Abortion is being used as a way of dealing with sexual carelessness. We are convinced that is wrong. We believe a nation and a society that persists in such a disregard for the value of human life, is a nation and a society that will fall under its own judgment and under the judgment of God as well. Once we take the step of disregarding the value of human life, even if it is just humanity in potential, we have taken a very serious and a very dreadful step towards other actions that may be even more abhorrent and terrible. Therefore, we urge the promotion of Scriptural views on protecting the poor and weak. Christians are called to be good citizens by impacting the state in positive ways. All citizens, Christians and non-Christians alike, must have freedom of conscience on all private moral and ethical issues since "God alone is Lord of the Conscience." But the issue of equal protection of life under the laws of state is not a private but public matter.

The Biblical witness clearly affirms that all persons and nations are responsible before God for their ethical decisions, including those which relate to the preservation of human life.

To be opposed to abortion and to say that Christians ought to be opposed to abortion as a means of birth control is a heavy responsibility. Scripture teaches that it is insufficient to avoid involvement in injustice. God's people are called upon to speak for the oppressed and defenseless. The Scripture passages cited above are evidence that God accords human value and dignity to the unborn child. As people who claim to love others unequivocally as God loves us unequivocally that means we are responsible for one another. And if there is an unwanted pregnancy it is not enough to tell the mother-to-be that abortion is wrong. After all, it is easy to say that when we don't have to be responsible for the child that results. So, with unequivocal love we must be involved in offering viable solutions. Therefore, the General Assembly also suggests that the following steps be implemented by individuals, congregations, and judicatories in an effort to provide substantial support for those impacted by problem pregnancies.

- A. Women facing problem pregancies should receive the support, love, acceptance, and counsel of pastors, counselors, physicians, and Christian friends both during and after the decisions they face. The Church must provide compassionate Biblical and spiritual guidance to these persons.
- B. The men involved must be confronted with their responsibilities in these matters.
- C. The Church must consciously plan to support and nurture women who decide to carry an unwanted pregnancy to full term.
- D. The Church must increase its support and care for all children who result from unwanted pregnancies.
- E. The Church must serve as a therapeutic community to those women who have experienced physical, emotional, or spiritual wounds from abortion or giving up a child for adoption.
- F. Both individual Christians and the various judicatories of the Churches should do everything in their power to provide supportive communities, alternatives to abortion, and strongly discourage abortion as a means of birth control.

The Evangelical Presbyterian Church desires to express its love and pastoral concern for those who have been involved in abortion. We praise God for His mercy and forgiveness in Jesus Christ and in the assurance that the only unforgiveable sin is that sin against the Holy Spirit. At the same time, however, while Jesus says, "Neither do I condemn thee," He also says, "Go and sin no more." We do not desire that any labor under a sense of guilt and shame for past acts. We do desire that all experience God's forgiveness and mercy, but as we mature in our knowledge of God's will and as we grow spiritually, it is our high hope and prayer that we all walk more and more in God's will for us.

POSITION PAPER NUMBER 4 WOMEN AND THE CHURCH

ADOPTED BY THE EVANGELICAL PRESBYTERIAN CHURCH,

MEETING IN

GENERAL ASSEMBLY AT JACKSON, MISSISSIPPI ON JUNE 11-14, 1984

(A Preliminary Position Paper is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue. Rather, such a Paper is intended to set forth in a preliminary way the "mind" of the General Assembly of the Evangelical Presbyterian Church to make a statement to itself, or the Christian Community, or the world in general on some issue or subject so that our general position is quickly made clear while the thorough theological or exegetical study may be done in due time.)

One issue that divides evangelicals from evangelicals in the church of the eighties is that of the role of the women in the church, with special stress centering upon the ordination of women. Because for centuries it has been taken for granted that a proper interpretation of the Scriptures forbids women in leadership roles in the Church, many evangelicals assume that this stance is the only one possible for those who hold a high view of Scripture. Others, seeing how greatly God uses spirit-filled women leaders in His Church, feel that ordination is simply a recognition of what god has already done, but wish there were logical Scriptural basis for their belief.

There are three main issues at the heart of the controversy regarding women's roles in the church: misunderstanding of what Genesis 3 says about the women's greater guilt in the fall; proof texts which, as frequently interpreted, run counter to the general tenor of biblical teaching about women; imposing upon today's church organizationally interpreted functions which were organically at work in the New Testament church.

One of the traditionally misunderstood interpretations of the Bible involves Genesis 3:16 in which God predicts that the women, now subject to the power of sin, will suffer the pangs and sorrow of raising children and she will be ruled by her husband. Although the context of the verse is clearly God's statement about the consequence of sin, many rabbis, theologians and Bible expositors have seen it as a decree of God: "Your desire shall be for your husband and he shall rule over you." Such an interpretation ignores the Hebrew grammar of the verb "shall rule" which is not in the imperative, as well as somehow making a holy mandate out of an unholy result of the fall.

If there exists a presupposition that God has decreed that man must rule over his wife, then many texts are affected by the erroneous view. Ephesians 5:21ff will be perceived as statement of rulership of the man and the subjection of the wife. Headship takes on the meaning of rank rather than relationship. No leadership or office could ever be assumed by women who ought always to be "ruled" and "under authority" in line with the perspective.

A second problem in discovering biblical truth about women is that those who are committed to Scripture for the establishment of a viewpoint often seek a text which proves it. They seek to formulate an indisputable code of law which make issues black and white. This desire, however, leads to taking Scriptures out of context and often promotes subjectively-motivated interpretations. such prooftexting leads to error and rigid dogmatism which denies the liberty of the gospel in a return to the Law.

This paper will attempt to clarify the issue of women in the church by the discovery and application of consistent spiritual themes and principals, not practices. The hermeneutical process will include word study, language, history and culture, and the interpretation of Scripture by Scripture. Even though this is a very brief statement, it should provide material for a reevaluation of some of the meanings in many proof-texts.

A third area of confusion is in regard to the overlay of the New Testament church model upon the present-day church. The Bible gives an organic model of the church, not an organizational one. Paul described it as a living body whose many parts functioning organically for the good of the whole (I Corinthians 12). He also described it as a living temple, growing organically as a dwelling place for the Lord (Ephesians 2:21-22). Peter calls individual believers "living stones" (I Peter 2:5) being built together into a spiritual house. Although organization is perceived in the early church, it merely serves the effective organic function of the whole.

The present day church, on the contrary, is not based on the organic model but on an organizational one. It resembles General Motors more closely than the Biblical koinonia. Whatever may be organic serves the organization, not viceversa, and may even be called out of order. Offices have become institutionalized and ecclesiastical rather than deriving from charismatic qualifications defined in the Scriptures.

If this is so, can we determine the function and order of the church based on a few Scriptures based on Timothy and Titus? The teaching of the early church and of Paul's writings is that all believers are given gifts of the Holy Spirit which He "distributes as He wills" (I Corinthians 12:11). These **charismata** are given to be exercised "for the common good" (I Corinthians 12:7). God Himself has appointed those workers and leaders whom He has empowered with appropriate gifts (I Corinthians 12:27ff) without regard to sex, race, age, color of hair or eyes. He is non-discriminatory regarding those who are in Christ, for "all are one in Him (Galations 3:28).

Therefore, using our understanding of the New Testament church as a grid laid upon the church today is fallacious and serves only to confuse the issue. The Biblical model is an organic one designed to function charismatically, not ecclesiastically. The scant Scriptures which deal directly with ordination and church office reflect the organic charismatic model and are, therefore, basically incompatible with the institutionalized, ecclesiastical, organizational model of the church today. In this statement, the effort will be to understand the principles behind the practices of the apostolic church.

For these and other reasons developed in this paper, the Evangelical Presbyterian Church has chosen to leave the decision about the ordination of women to the particular congregation. This paper provides a brief study of Biblical theology of the ordination of women as seen in the Old Testament, particularly in the account of creation, in Jesus's attitude toward women, and in the Pauline tests. The conclusion, a clear affirmation of a ministry for women in the Church, strives to balance rational thought with spiritual insight and responsible exegesis.

I. The Story of Eve: Co-Heir of Creation

Human beings were created in God's own image, both male and female in God's

likeness (Genesis 1:26-27). God, perceiving that the man created from dust needed a partner of his own kind, created from man's side a "help" for him. Out of the 19 times that "exer," the Hebrew word for describing the "help" is used in the Old Testament in 14 instances, it refers to God Himself, so the women is like God in her uniqueness. As taken from man, she is a complement, a completer, a co-heir with the man of God's world. To her, coming from the man into whom has been breathed the breath of life, was given also the nature of God, and the presence of His being. She like the man was given dominion over the earth.

Much has subsequently been made, however of the fact that the woman was deceived by the serpent and disobeyed God. Her own confession (Genesis 3:13) and New Testament records (II Corinthians 11:3 and Timothy 2:14) attest to this tragic fact. Since she did confess, and did correctly place the blame upon the author of the evil, God promised through her to bring His Redeemer into the human race (Genesis 3:15). The man, Paul says, was not deceived, but disobeyed in full awareness of what he was doing; thus Adam is the one to whom New Testament attribute the Fall (e.g. Romans 5:12-19, I Corinthians 15:21, I Timothy 2:14).

II. Women before Christ

At a very early time rabbinical commentaries on the Torah reflect a bias against women, even to the extent of stating that it is a sin to teach women the Law of god. Biblical history, however, holds up Sarah as a model for believers, Deborah as a wise deliverer of her people, Hannah as a prayer warrior, Huldah as a prophetess, Esther as a queen whose courage saved the chosen as that of any male. It is through Mary, a called and committed woman, that God's only Son was incarnate and brought forth into the world. Her world and life view, reflected in the Magnificat, was shared with her Son Who shared it with the world.

There is strong evidence that women ministered in the Tabernacle (Exodus 38:8, I Samuel 2:22) in a Levitical capacity. The word translated "serve" in these texts is "abad," which by definition refers to Levitical duties. We know that there were women singers among the Levitical choirs (II Chronicles 35:25) and that many times the Scriptures refers to "all the males among the priests" (Leviticus 6: 16-18, e.g.) in such a way as to suggest there were women among their number. In Numbers 18:8, Aaron and his descendants are given charges of the heve offerings; in werse 10, "every male" is told to eat, while in verse 11 "sons and daughters," everyone who is clean in the house" is told to participate in the ceremonial meal. The fact that a woman could not touch holy things or come into the sanctuary until purified after childbearing (Leviticus 12:4) implies that she did, after ritual cleansing, participate in tabernacle duties.

III. Jesus and Women: Co-Heirs of the Kingdom

Jesus affirmed women in ways that flouted the rabbinical misogyny of His day. Thoughout His earthly ministry, a group of women followed. Him as His disciples (Luke 8:1-3). He healed women (Luke 7:11ff, Matthew 8:14, and 9:18ff, Luke 13:10-13). He commended and defended women (Luke 21:1-4; Matt. 15:22ff; Luke 7:36f). Women were His friends (John 11:1-5, Luke 10:38f), following Him to the cross, remaining by Him during His ordeal., and ministering to Him even in death. They were the first to know of His resurrection, and as the first evangelists brought to the world the good news that He lived Again. Some of the Lord's greatest revelations were made to women (John 4:26; 11:25). On the other hand, there is not a single instance of Christ regarding women as less worthy, more inherently sinful, more prone to error, or deserving greater punishment for the Fall.

The salvation won by Christ is equally free to men and women. In Christ there is "neither male nor female" (Galations 3:28), so that the emphasis is on Him rather than on the temporal differentiations of this present world. All people, both men and women, stand on equal footing through His Cross. His finished work of redemption is applied equally to male and female, restoring the divine image in both sexes which together reflect the glory of God.

IV. Women: Co-workers in the Early Church

Women, who had been associated with Jesus throughout His earthly ministry, were also among those upon whom the Holy Spirit fell on the day of Pentecost. Just as did the men, the women went forth empowered to serve God (Acts 1:14). Peter, in explaining what had happened, cited Joel's prophecy: "I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy" (Acts 2:17). God was giving evidence of His intention to use both "sons and daughters" in the ministry of His gospel to the world.

Cultural prejudices against women overcome by the power of the Spirit, so that Paul could write that "there is neither Jew nor Greek, slave nor free, male nor female; for you are now all one in Christ Jesus (Galations 3:28). Women, given equal gifts by the Holy Spirit for ministry within the body of Christ, became valued co-workers with men. There were Lydia, with whom Paul founded the first European church (Acts 16:11-15); Dorcas, a widow known for her work among the poor, raised from the dead by Peter (Acts 9:36-41); Priscilla who ministered with her husband Aquilla and with Paul include a woman apostle, Junia, and a woman deacon, Phoebe (Romans 16: 1,2,7); Chloe of Corinth, who led a church in her home (I Corinthians 1:11); and many others who were listed together with men as "co-laborers," "true yokefellows," "workers in the Lord." Many of the martyrs of the early church were women; history records many first century women whose lives and deaths were holy examples.

V. Paul's View of Women

The above commendations were made by Paul about gifted women with whom he shared the work of the gospel ministry. His writings show that he honored and respected women, considered them colleagues, and encouraged them to fulfill their potential ministries for the edification of the Church. Paul never clearly differentiated ministries on the basis of gender. The letter to the

Galatians is Paul's argument for the breakdown of former cultural walls which prevent the witness of the liberating gospel and the upbuilding of the Church. Mutuality is the premise of his discussion regarding marriage in I Corinthians 7, in which he carefully states that conjugal rights are reciprocal and that a woman has the same needs and privileges as her husband.

The reflexive form of the verb **hupotasso** in Ephesians 5:22 again indicates Paul's protection of both freedom and responsibility in Christ, for the wife is voluntarily to yield herself to her husband, not in subjection or servility or subordination but as an exercise of free loving, choice in the Lord. Likewise, the husband is lovingly to submit to his wife in the same sacrificial spirit as that with which Christ gave Himself for the Church.

Paul had a concern for widows, so frequently oppressed (I Timothy 5:3-16) and taught that older women should be treated like mothers, younger women like sisters "in all purity" (I Timothy 5:1-2). Further, Paul never used his opportunity to discriminate against women as he will might have done. Instead he deliberately maintains an all-inclusive terminology as in I Corinthians 14 where the word "all" is used ten times to encourage the ministry of spiritual gifts within the church. The spirit of Paul's writings conveys a principle of personhood, not a bias based on sex. Paul was concerned for the common good (I Corinthians 12).

However, there are several scriptures frequently cited as examples of a negative or discrimatory viewpoint. We shall deal very specifically with these references, because these are the "proof-texts" on which the traditional exclusion of women from leadership roles is based. As we study, let us not forget to keep these texts in perspective with what we have seen so far to be the general tenor of biblical teaching.

1. I Corinthians 14:34-36

These verses, which appear in the body of a text dealing with the exercise of spiritual gifts in the Church, are a radical departure from the consistent spirit of Paul's writings. Why would he suddenly silence women on the heels of comprehensive encouragement to the whole church? In the same letter (I Corinthians 11:5) he discussed headcoverings "when a women prays or prophesies," indicating that women were exercising this vocal gift as they were also in other churches (Acts 21:8). Throughout the Bible, women were prophetesses and were the first preachers of the Gospel (John 24:10, Matthew 28:7). Women had never been silenced before; were they being silenced now?

A further question must be asked: To what law does v. 35 refer? The Law of Moses did not silence women. "As even the law says" cannot refer to God's law or intention for there is no scripture Paul could possibly have been citing here. Moreover, the verses seem to contradict Paul's own writings and to reflect an unclear knowledge of what God's law says. How then can these verses be explained?

This passage is most likely a quote taken from the letter sent by Chloe's people to Paul. (I Corinthians 1:11). This letter prompted the writing of I Corinthians and is referred to in several places (I Corinthians 7:1). Paul quotes it in I Corinthians 6:12 and it is likely that I Corinthians 14:34-36 should be enclosed in quotation marks. The letter probably referred to the Judaizers, who had intruded at Corinth seeking to impose the old rabbinic law on those made free in Christ, thus confusing the Greeks who needed clarification from Paul. This would explain the sudden out-of-context nature of these verses, the references to law, and the exclamatory quality of v. 36: "What! Did the word of God originate with you . . .?"

If in the Old Testament God did not silence women, Paul certainly did not intend to silence them by a reference to rabbinical law! The rabbis of the first century did silence women based on their wrong interpretation of the Fall. Paul, always the guardian of Christian liberty, must intend to vindicate women's ministries here, with his angry exclamation at the return to the law.

2. I Timothy 2:11-12

If one has accepted the seeming silencing of women in I Corinthians 14:34-36 as authentically Pauline, then I Timothy 2:11-12 seems to reinforce this view. Upon objective evaluation, however, several key points emerge.

The verb translated **silence** in I Corinthians 14:24 is **sigao** which does indeed mean silence. However, the verb in Timothy 2:11 is **hesuchia** which is better translated **quietness** (Thayer). The women of Ephesus were not being silenced, but quieted.

Second, strong cultural issues surround this text. The letter to Timothy was written because of the serious problems in Ephesys for which the young pastor needed the help of his spiritual father. These former pagans had not yet shed their heathen practices nor established sound doctrine in the faith. We read of "different doctrines . . . myths . . . genealogies . . . speculations rather than the divine training that is in faith: (1:19), and certain women were "gadding about from house to house . . . idlers and gossips and busy bodies" (5:13). They were among those "who make their way into households and capture weak women, burdened with sins and swayed by various impulses, who will listen to anybody and can never arrive at knowledge of th truth" (II Timothy 3:6,7). These women were still dressing in styles reflecting pagan society which worshipped the female deity Diana, Ephesian women were influenced in their own self-images and by the attitude of their male counterparts toward women. Libertinism existed in stark contrast to the view of the Jews.

It comes as no surprise, then, that Paul would not want these women to take a leadership role in teaching in the church. It is noteworthy that he

wishes them to be taught (a mark of his conversion from the restrictive mindset of the Pharisees among whom he was trained). They do indeed need teaching and to receive it in a spirit of quietness and submission. They need to learn order and modesty and the value of good works out of a reverent heart.

The use of the verb **didasko** is in the present indicative form signifying that although they are not allowed to teach at the present time, they may indeed be qualified at some future point. Verse 12 might read, "I do not now, at this time, permit a woman to teach . . ." This statement out to be taken as a principle regarding qualifications, not sex, for Paul would no doubt prohibit men from teaching unless they could demonstrate proper credentials. His instruction here is in regard to practice which must always serve the principle; that is, only qualified persons are to serve as teachers and are prohibited from the practice until qualifications can be demonstrated. There is no reason to make v. 12 a normative principle for all times, all places as a permanent injunction against women.

The second portion of v. 12 appears to establish a hierarchy of authority between men and women. The singular use of the verb **authenteo** (take authority over, RSV) is noteworthy, for it is obscure even in secular use. It carries the connotation of usupring power, seizing something not one's own. Is Paul saying that men have authority by attempting to teach or take office over them?

A word study reveals that no hierarchy exists between believers. The spirit of the New Testament is one of love and mutual submission, never rank. The use of the verb **hupotasso** in the reflexive form teaches voluntary submission, not forced subjugation. In its indicative form it refers only to activity of the Godhead in which subjection and subordination does occur (Hebrews 1:13, 2:8 & Ephesians 1:22). Even instructing slaves and children in Ephesians 6, the verb is **hupakuo** which means to listen, pay attention to or hearken - never **peitharcheo** which means to **obey**. The rulership of masters and slaves! The domination of men over women is a mark of the Fall, not of redemption in Jesus Christ. Him alone do we obey and in Him alone is absolute authority.

The issue of headship is sometimes inserted at this point. It is suggested that men are the heads of women as Christ is the Head of the Church (I Corinthians 11:3). Headship does not refer to rank but to relationship. Colossians 1:18 describes Christ as the Head meaning "the beginning, the first-born from the dead." Headship expresses origin, source, beginning as in headwaters of a river. Christ is the source of the Church and man is the source of woman from whom she was taken. The man's role in headship is as a provider, protector, the progenitor of the family. Headship describes servanthood, not heirarchy, in the spirit of God.

Why then does Paul use the authenteo verb in v.12? Could his purpose be to show that it is inappropriate for a believer to dishonor the opposite sex

by assuming to themselves any more than men are to subject them. Either way is an abuse of the freedom won by Christ and a usurpation of His authority. The rest of the passage, v.13-15, is Paul's explanation of the facts of creation and the Fall: the man being made first, then the woman; her deception, his disobedience; her promise of the Child through whom she will be vindicated and saved, to which she will testify by love, faith, holiness, and mondesty. It is his way of basing the balance between the sexes on Christ, not in hierarchial rank but in loving right relationship.

I Timothy 2:11-12 cannot be made more normative for the Church than any other scripture. It is full of cultural implications and historical factors. There is no valid cause for taking it out of context as a permanent injunction. If this scripture is seized to silence women, why not also v. 8 which exhorts men to lift their hands when they pray? Why not v. 9 which restricts the wearing of gold and pearls and the braiding of hair? Why not I Timothy 5:23 in which Paul says imperatively, "Drink no longer water . . "? There is no reason selectively to seize I Timothy 2:11-12 when innumerable other references are interpreted to establish practices, not principles, in the full light of culture and history.

VI. Timothy and Titus on church offices

Specific information on the function of church offices is found only in Acts 6:3 I Timothy 3:1-13, 5:17, and Titus 1:5-9. These passages are evidence that leadership was exercised in the offices of elder, deacon, and bishop or overseer, though the offices are not clearly described. "Serving tables" is hardly a clear definition of the diaconate (Acts 6:3). Bishops are to be "apt teachers" (I Timothy 3:2) and able to manage the church, and duties seem to include "instruction in sound doctrine" (Titus 1:9) Elders are to "rule well" and labor in preaching and teaching (I Timothy 5:17). These scriptures focus on attributes of good character, not on job descriptions.

Were these offices held by men only? This statement is never made although the masculine form is used consistently. I Timothy 3:11 raises the question of women deacons when it says "The women likewise..." Does this refer to wives of deacons or female counterparts? We know with certainty that Phoebe was woman deacon at Cenchrea (diakonos Romans 16:1) and it is unlikely that she was unique.

The question of women elders in the study of the Titus scriptures in which we note that presbyters are called in English translation elders, referring to status in the church, but presbyteras are called old women, referring to age. Why is there a discrepancy? Interpretive factors have intruded upon sound translation, negating the possibility of women elders to the common English Bible reader. Further, presbyteras are described as persons able "to teach what is good" by example as well as word, the list of character traits strikingly similar to that for elders. Were these presbyteras women elders? There is no clear evidence that they were not., raising reasonable doubt about tradition understandings.

Ordination is a word associated more with the present day church than with the biblical text. Synonyms are appointed, set in, install, institute, enact (Webster). God has performed ordination in these ways. "God has appointed in the church..." (I Corinthians 21:17) those who are to function in specific church offices. Paul and others were set apart. the ordination that is of God is done by His sovereign will and applied by the Holy Spirit: the church recognizes and installs those whom God has already annointed for leadership roles in the church, then would not a church which refused to recognize and install those so confirmed by the Spirit to be a loser?

CONCLUSION

As we have seen, there is no specific scripture passage which categorically states that women are not called by God or ordained by Him to serve in leadership roles or as officers and ministers in His Church. By the same token, there is no specific scripture passage which categorically states that women are so called and gifted and therefore may be ordained by the Church to such offices.

The general tenor of biblical teaching shows that woman was created in God's image, made like God to be a "help" to man, given equal dominion and responsibility in the created world; that like man she fell; but that God continued to shed His grace upon women as well as men, calling them to serve Him as judges, generals, prophets, statespersons, teachers and evangelists.

Jesus taught, healed, commended, defended, and gave some of His greatest revelations to women. He died for them as well as for men and offers the same completely free salvation to them upon that level ground at the foot of the cross. God sent the Holy Spirit equally upon His sons and His daughters, giving spiritual gifts alike to female and to male. There is ample evidence that women were valued co-workers with men in the New Testament church.

When properly understood without the rabbinical teachings which have flavored interpretations through the centuries, the story of the Fall neither implicates Eve more in guilt than Adam nor declares a greater punishment upon her. On the contrary, because of her confession and her recognition that the serpent was the author of the sin, she was given the promise of a Redeemer Who would be born of a women without the help of a man.

Many of the passages used a proof-texts against the ordination of womenindeed, against any leadership role for women--must be understood at least in part as cultural in content rather than as stating eternal principles. Others seem to have suffered from unclear translations, perhaps derived from rabbinical misinterpretations of the Fall.

However, when all is said and done, it must be confessed that there is room for more than one interpretation of some of Paul's teachings. It is impossible to be dogmatic either that women may never be ordained or that they may be ordained when their gifts and maturity indicate that God has Himself chosen them for a particular ministry. Certainly it is impossible to say that they must be ordained.

The Evangelical Presbyterian Church does not believe that the issue of the ordination of women is an essential of the faith. For example, the historic Reformed position on the scriptural doctrine of government by Elders is believed to be that form needed for the perfecting of the order of the visible Church, but has never been considered to be essential to its existence. Indeed, in the Westminster Confession, the chapter on the Church makes it clear that the Church catholic is sometimes more, sometimes, less, visible according to the purity of the Church at a particular time. Also, the purest churches under heaven are subject both to mixture and error. Nevertheless, in spite of such failures to be all God wants His Church to be, the Westminister Confession affirms, "there shall be always a Church on earth to worship God according to His will."

This means that while some churches may ordain women and some may decline to do so, neither position is essential to the existence of the Church. Since people of good faith who love the Lord and who hold to a higher view of scripture may differ on this matter, and since such difference is understandable in the light of our discussion above, and since such uniformity of view and practice is not essential to the existence of the visible Church, the Evangelical Presbyterian Church has chosen to leave this decision to the consciences of the particular congregations of the denomination concerning the ordination of women as Elders and Deacons, and to the Presbyteries concerning the ordination of women as Ministers. It is in this context that the Evangelical Presbyterian Church in its Book of Order, in the portion on government, in the section of "Limitations in Perpetuity" has stated, "The Church may make no laws that infringe on the rights of the particular church to elect its own officers..." (BG §17-5.B) The motto of our denomination summarizes our stance: "In essentials, unity; in non-essentials, liberty; in all things, charity."

POSITION PAPER NUMBER FIVE HOMOSEXUALITY

ADOPTED BY THE EVANGELICAL PRESBYTERIAN CHURCH, MEETING IN

GENERAL ASSEMBLY AT JACKSON, MISSISSIPPI ON JUNE 11-14, 1984

(A Preliminary Position Paper is not intended to be a thorough theological statement nor a complete exegetical Biblical study on a particular issue. Rather, a Paper is intended to set forth in a preliminary way the "mind" of the General of the Evangelical Presbyterian Church on some particular issue or subject. The of such a Preliminary Position Paper is to enable the Evangelical Presbyterian to make a statement to itself, or the Christian Community, or the world in on some issue or subject so that our general position is quickly made clear while thorough theological or exegetical study may be done in due time.)

Living as we do in an era when we are emphasizing the rights of such groups as women, Blacks, and others, the homosexual community is insisting that it be treated as any other minority. The Evangelical Presbyerian Church does not believe we can do that. To permit our children, our young people, and our community to be exposed to a homosexual life-style and to proclaim that it is a valid life-style is to court disaster. While the Civil Rights of the homosexual must be protected from the homosexual life-style presented as a valid and acceptable way of life must also be protected, any just society founded on spiritual and moral principles also has the right to defend and protect itself from deviant behavior in any form that is threatening or destructive to the principles that sustain society. Therefore, it is just and right for the great minority of a personhood, but we must never, never fail to reject the practice of homosexuality situations where the homosexual might be put in a position that would adversely affect the lives of others.

We have great sympathy and great compassion for the person caught up in the web of homosexuality. But to fail to call that web sin is to do the homosexual the greatest of disservices. The homosexual needs healing and help--not to be told that his lifestyle is acceptable. We must never, never reject the homosexual person. That person needs our support, our prayers, and our affirmation of his personhood. But we must nver, never fail to reject the practice of homosexuality as sin. (Romans 1:16-32)

The Bible condemns many forms of sexual abuse that include such things as fornication, adultery, and homosexuality. There are some other forms of sexual condemnation the Bible contains, but by large the most frequent forms of sexual abuse are these three.

We have to ask ourselves why the Bible condemns sexual aberrations. The Bible has a very healthy and positive attitude towards sexual relationship. God did not pronounce creation as being "good" until he had also created woman. Man by himself is incomplete. He needs not only an interpersonal relationship, he also needs a sexual relationship to bring completeness to life. Surely that is what the Bible means when it says that the two shall become one flesh? (Gen. 2:24) However, sexual aberrations cause a break-down in the relationship that God intended to exist between a man and a woman. This is certainly something of what St. Paul was talking in relationship to adultery. In I Cor. 6:15-20 he writes "Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, 'The two shall become one.' " And then he goes on to add, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were brought with a price. So glorify God in your body."

So here we are introduced to a basic principle. Human sexuality is given to us by God. It is the basis of our deepest human relationship. Indeed, through it we become one flesh. But when that basic principle is violated, when we break this fun damental relationship, we do damage to our very existence-we threaten all

that makes us truly human.

Anything that attacks the family, the basic unit of humanity, and anything that would destroy or violate or divert the use of sex outside those channels God intended is to attack what God made basic in human existence.

So first the Bible condemns sexual sin and that includes homosexuality. Second, the homosexual lifestyle can never be dealt with until it is confessed as sin. There are many today who are caught up in the homosexual lifestyle who refused to condemn it. They refuse to accept the fact that what they are doing is outside the will of God and that it is in violation of the will of God. When that happens, a person begins to tread on very dangerous ground. And whether a person is involved in adultery, or fornication, or homosexuality, once that person begins to deny the sinfulness of that act, he or she is stepping off into spiritual quicksand.

The homosexual who refuses to acknowledge his/her lifestyle as sinful, who refuses to admit that the homosexual lifestyle is outside of the will of God, is not a candidate for healing, not a candidate for wholeness, not a candidate for spiritual restoration.

And it is not true just for homosexuals, it is true for the thief, the adulterer, and whoever refuses to acknowledge that what he or she may be doing is sin. It is easy to point a finger at something so blatantly outside God's will in the minds of most people such as homosexuality, but the same principle applies to almost every one of us in some area of our lives.

Thirdly, the person who is in Christ will not continue in deliberate, persistent sin, and it doesn't matter whether it is stealing or lying or cheating or committing adultery or being a homosexual, if you are in Christ, being in Him is incompatible with being in that kind of sin. So, if you are in Christ, you are out of sin. If you are in sin, you are shut out of Christ. No man can serve two masters, as Jesus said. And if sin is the master of one part of a person's life, that poison will permeate, contaminate and stain every other part of one's life.

There are homosexual relationships between two people that are-on the surface-committed, monogamous, deep relationships. The relationship between two such persons may be tender and nurturing and in many respects it may appear to be a better relationship than exists in many heterosexual marriages. Because of this outward appearance, there are those who claim that this lifestyle is acceptable. It is asserted that this relationship is valid and real and Christian.

Can that be so? The answer is negative because the Bible tell us plainly enough that homosexuality is sinful. Does it not follow that no matter how good a relationship might appear on the surface, if it is based on something God condemns, then that relationship can never be in the will of God?

No relationship--no matter who it is between and no matter what it is based on--if it is founded on a violation of God's will, it is wrong and ultimately it is destructive and it is spiritually disastrous.

We wish to address (in a personal and pastoral way) those who are homosexual or who have homosexual tendencies. You must never accept the idea that your feelings, your sexual preferences, are acceptable. Your sexual desires are outside the will of God and you must never pretend they are not.

Second, it is in the confession of sin that two things happen. The first thing that happens is forgiveness. In one place that Bible says, "You do not have, because you do not ask...?" (James 4:2) This was the case of the prodigal Son. He had to come home, he had to admit his sin and failure, he had to put himself at the mercy of the Father. But when he did that—when he returned home and when he confessed, he found perfect forgiveness—"this my son was dead and is alive, he was lost and is found."

The second thing that happens is not only is there forgiveness, there is also healing. We are convinced that if a person confesses that his or her homosexual lifestyle is outside the will of God, and if that person opens his or her life and heart to Jesus, a process of healing will begin that makes that person whole. It may not happen overnight--it may be a long and painful struggle with many failures, but there is no other hope for healing.

It may be for some that the learned behavior of a homosexual is so deeply ingrained that one can never have an adequate heterosexual relationship. In that case, it may be that God is calling that person to celibacy. Some homosexuals tell us that they cannot accept that. They want a full, loving sexual relationship and they refuse to be denied such a relationship. Jesus was never married. St. Paul was never married. Thousands upon thousands of Roman Catholic priests and nuns have never been married. Yes, it is possible to have a full and meaningful life apart from a sexual relationship. And while such a relationship is fulfilling and while in many ways it completes our creation, if by choice we give it up in order to stay in God's will, we are convinced that God will honor and bless that.

But we are also convinced that God is able to heal homosexuality. There is a fundamental truth we need to learn. And that truth is this: when we are close to God, when we are in God's will, when we are praising and worshipping God, it begins to restore us to our full humanity.

The closer that relationship is to God, the closer we come to the perfect fulfillment of our human sexuality. And that means quite simply that in homosexuality, the closer we get to God, the more we work to be in his will, the more we will be restored to our proper relationship to each other.

For those of you struggling with homosexuality, we know how hard and how desperate your struggle is. But never accept your homosexuality as normal or natural, never give it any name but the name of sin, and trust that in your struggle as you get closer to God, He will heal you and restore you.

For those of us who are not homosexual, let us appreciate and sympathize with the soul-wrenching struggle in the lives of our brothers and sisters. Let us never

reject them as persons-as human beings-as persons of worth. We will never accept their sin, we will never accept their brokenness with God, but in Christ we will love them, pray for them and accept them as the people they really arepeople for whom Christ died.

In speaking out against homosexuality, the church must be careful not to exclude God's rejection of other sexual sins. Homosexuality is not the only sexual sin condemned by God. To practice deliberately and consciously a sexual sin forbidden by Scripture is to be in rebellion and disobedience towards God. To approve, encourage and otherwise to indicate that the practice of such a sin is acceptable and does not disqualify one from spiritual leadership in the church and from holding ordained office in the church-be that sin adultery, fornication, homosexuality or other sexual aberration-is to go against God, the Bible, and historic Reformed faith. Such approval by a congregation, session, presbytery or other governing body of the Church of such avowed, practicing unrepentant sexual activity forbidden in Scripture is neither safe nor right and such approval does constitute heresy.

APPENDIX L

DESCENDING OVERTURES

SENT TO THE PRESBYTERIES FROM 3RD GENERAL ASSEMBLY

OVERTURE A

Shall the **Book of Government**, §14-1(A)2 and §14-1(E)2 be amended by substituting the question, "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, totally trustworthy, fully inspired by the Holy Spirit, the supreme, final, and the only infallible rule of faith and practice" for the sections as they now read?

YES

NO

Presbytery of the Central South Presbytery of the East Presbytery of the Far West Presbytery of the Midwest Presbytery of the Southeast Presbytery of the West

YOUNGSTOWN OVERTURE

Shall the **Book of Government**, §8-1(C) be amended by deleting the sentence presently following the caption "Agenda of Meeting" and substituting the following: "Only those matters stated in the call may receive action. Other matters may be presented and discussed, but may not receive action at that meeting."

YES

Presbytery of the Far West Presbytery of the West

NO

Presbytery of the Central South Presbytery of the East Presbytery of the Midwest Presbytery of the Southeast

PJC PROPOSAL #2

Shall the **Book of Government**, §12-2(H) be amended by deleting the current section and substituting the following: "In extraordinary circumstances, a presbytery, for reasons it judges adequate may receive a candidate for whom it may waive part of all of the total educational requirements for ordination. This action requires a two-thirds vote by presbytery. When such a candidate is received, it is appropriate to assign courses of independent study or study under some appropriate person."

Shall the **Book of Government**, §13-3, be amended by deleting the opening phrase, "The extraordinary candidate for the ministry:"?

YES

NO

Presbytery of the Central South
Presbytery of the Far West
Presbytery of the Midwest
Presbytery of the Southeast
Presbytery of the West

PART III

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Ministers

Churches

Committee Rosters

Statistical Reports

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412/367-5000

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Dr. James Van Dyke

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Rev. Douglas and Mrs. (Linda) Thompson 16 Ave. de Marechal Joffre, 78250 Meulan France

MEMBER CHURCHES - EVANGELICAL PRESBYTERIAN CHURCH

PRESBYTERY OF THE CENTRAL SOUTH

CITY	CHURCH	PASTOR/ADDRESS
	ARKANSAS	
Fayetteville	Faith EPC	Rev. Paul Westberg Route 2 Box 227 Fayetteville, AR 72701 501/443-3641
Fort Smith	EPC of Fort Smith	Rev. Glenn Hickman Box 5057 Fort Smith, AR 72905 501/474-0979
	LOUISIANA	*
Covington	Grace Presbyterian	Rev. Donald Herwick P.O. Drawer 2810 Covington, LA 70434 504/892-1547
Zachary	Zachary Presbyterian	Pulpit vacant 4455 Church St. Box 314 Zachary, LA 70791 504/654-2972
	MISSISSIPPI	
Louisville	Louisville Presbyterian Church	Rev. J. Thomas Shields North Church Avenue Louisville, MS 39339 601/773-5647
	TEXAS	
Houston	Calvin Presbyterian	Rev. Henry Grubbs 9234 Landwood Houston, TX 77043 713/937-3810

CITY	CHURCH	PASTOR/ADDRESS
	MARYLAND	
Baltimore	Dundalk Presbyterian	Rev. J Kent Bull Merritt Blvd. & Stansbury Road Baltimore, MD 21222 301/284-2743
Baltimore	Harford EPC	Rev. Robert Shaffer 1816 Vista Lane Timonium, MD 21093 301/661-3400
Glen Echo	Christian Covenant	Dr. Eddy Swieson P.O. Box 126 Glen Echo, MD 20812 301/229-1910
	NEW JERSEY	
Voorhees	Ashland EPC	Rev. C. Lowry Horner 33 E. Evesham Ave. Voorhees, NJ 08043 609/429-3614
	NEW YORK	
Babylon	First Love EPC	C/O 195 Oak Neck Drive W. Islip, NY 11795
	оню	
Richmond	Faith EPC	Rev. David Massimi Box 143 Richmond, OH 43944 614/765-4923
Wickliffe	EP Fellowship	Rev. Hugh Gowman Box 109 Wickliffe, OH 44092 216/943-0476
Youngstown	Tabernacle Presbyterian	Rev. Robert Ralston 2432 S. Raccoon Road Youngstown, OH 44515 216/792-3897

PRESBYTERY OF THE EAST

CITY	CHURCH	PASTOR/ADDRESS
	PENNSYLVANIA	1.5
Butler	Calvary Presbyterian	Dr. Donald Hyer 123 E. Diamond Street Butler, PA 16001 412/283-6070
Pittsburgh	South Hills EPC (Mission church)	Pulpit vacant Pittsburgh, PA
Wexford	North Park EPC	Rev. Daniel Lacich Rev. James Morrison Rev. Robert Stauffer 600 Ingomar Road Wexford, PA 15090 412/367-5000
	VIRGINIA	
Burke	Christ Church	Rev. L. Michael Winship 6602 Degen Drive Burke, VA 22015 703/455-2412

PRESBYTERY OF THE FAR WEST

CITY	CHURCH	PASTOR/ADDRESS
	ARIZONA	
Chandler	Christ's EPC	Rev. Douglas Van Gaalen 2640 N. Dobson Road Chandler, AZ 85224 602/830-7520
	CALIFORNIA	
Homeland	Hemet Valley Presbyterian Church	Rev. Ted Kline 30923 Silver Palm Drive Homeland, CA 92348 714/926-4722
Santa Maria	Santa Maria Community Church	Pulpit vacant 210 W. Fesler Santa Maria, CA 93456 805/925-486

PRESBYTERY OF THE MIDWEST

CITY	CHURCH	PASTOR/ADDRESS
-	ILLINOIS	
Anna	Evangelical Presbyterian Church	Rev. David Hendrix P.O. Box 653 Anna, IL 62906 618/833-5225
	INDIANA	
Columbia City	Trinity Presbyterian	Rev. Lawrence Schmoeke Box 638 Columbia City, IN 46725 219/244-5494
	MICHIGAN	
Ann Arbor	Covenant Presbyterian	Pulpit vacant P.O. Box 7087 Ann Arbor, MI 48107 313/662-6891
Detroit	Central Northwest Presbyterian Church	Rev. Donald Van Dyke 16776 Southfield Detroit, MI 48235 313/531-7616
Detroit	Military Avenue	Pastor Milton Resh 1002 Military Avenue Detroit, MI 48209 313/842-7188
Flint	Calvary Presbyterian	Rev. Harold Polk, Jr. 6062 Richfield Road Flint, MI 48506 313/736-4100
Lake City	Lake City EPC	Rev. Paul Brown Box 829 Lake City, MI 49651 616/839-2948
Farmington Hills	Grace Chapel (Mission Church)	Rev. Douglas Klein c/o 17000 Farmington Rd. Livonia, MI 48154 313/422-1150

CITY	CHURCH	PASTOR/ADDRESS
	MICHIGAN	
Livonia	Ward Presbyterian	Rev. Willard Davis Dr. Bartlett L. Hess Rev. Wallace Hostetter Rev. Peyton Marshall Dr. Robert O. Woodburn 17000 Farmington Road Livonia, MI 48154 313/422-1150
Mt. Clemens	Knox Presbyterian	Rev. George Woodcock 25700 Crocker Blvd. Mt. Clemens, MI 48043 313/469-8500
Mt. Pleasant	Mt. Pleasant Community Church	Rev. Malcolm Brown 1012 W. High Street Mt. Pleasant, MI 48858 517/773-3641
Owosso	Community EPC	Pastor Donald Galardi Suite 218-219 308 West Main Owosso, MI 48867 517/725-7597
Plymouth	Trinity Presbyterian	Rev. William C. Moore 10101 W. Ann Arbor Roa Plymouth, MI 48170 313/459-9550
Pontiac	Oakland Avenue EPC	Rev. Paul Moon 404 Oakland Avenue Pontiac, MI 48058 313/858-2577
Rochester	Faith EPC (Mission church)	Pulpit vacant 201 Beechview Rochester, MI 48064 313/259-6550
South Lyon	Fellowship EPC	Rev. Carlton Baker 22200 Pontiac Trail Box 102 South Lyon, MI 48178 313/437-4216

PRESBYTERY OF THE MIDWEST

CITY	CHURCH	PASTOR/ADDRESS
	MICHIGAN	
Trenton	First Presbyterian	Pulpit vacant 2799 West Road Trenton, MI 48183 313/676-1510
	MISSOURI	
St. Louis	Central Presbyterian	Dr. William Flannagan Rev. Donald Fortson Dr. Andrew Jumper 7700 Davis Drive St. Louis, MO 63105 314/727-2777

PRESBYTERY OF THE MIDWEST

CITY	CHURCH	PASTOR/ADDRESS
	GEORGIA	
Dunwoody	New Covenant Community Church	Rev. Terry Mulford 1707 Mt. Vernon Rd. Suite 5-B Dunwoody, GA 30338 404/393-1287
Rome	First Presbyterian	Dr. James Van Dyke 101 E. Third Ave. Rome, GA 30161 404/291-6033
	KENTUCKY	
Winchester	Winchester Presbyterian Church	Pulpit vacant C/O 205 W. Lexington Winchester, KY 40391 606/744-6464
	NORTH CAROLIN	A
Asheville	Asheville EPC	Rev. Howard Shockley 69 Gibson Road Asheville, NC 28804 704/252-7831
Plymouth	Trinity Presbyterian	Rev. William C. Moore 10101 W. Ann Arbor Road Plymouth, MI 48170 313/459-9550
Pontiac	Oakland Avenue EPC	Rev. Paul Moon 404 Oakland Avenue Pontiac, MI 48058 313/858-2577
Rochester	Faith EPC (Mission church)	Pulpit vacant 201 Beechview Rochester, MI 48064 313/259-6550

CITY	CHURCH	PASTOR/ADDRESS
	SOUTH CAROLII	NA
South Lyon	Fellowship EPC	Rev. Carlton Baker 22200 Pontiac Trail Box 102 South Lyon, MI 48178 313/437-4216
Trenton	First Presbyterian	Pulpit vacant 2799 West Road Trenton, MI 48183 313/676-1510
	VIRGINIA	
Elkton	EPC	Rev. James Martin P.O. Box 154 Elkton, VA 22827 703/298-1420
Roanoke	Faith Presbyterian	Rev. Samuel Harris P.O. Box 7887 Roanoke, VA 24019 703/563-9634

CITY	CHURCH	PASTOR/ADDRESS
	COLORADO	
Aurora	Faith Presbyterian	Rev. Fred Lian Rev. B. Mark Moore Rev. Darryl Sparling Dr. Fred Stifel Dr. Dean Wolf 11373 E. Alameda Ave. Aurora, CO 80012 303/364-7271
Denver	Faith Presbyterian Cherry Creek Church	Rev. Mark Brewer Rev. Gary Reddish 8841 E. Hampden Ave. Suite C-1 Denver, CO 80231 303/695-8713
Fort Collins	Fort Collins Fellowship	Rev. Ed Davis 2605 Harvard Ft. Collins, CO 80525 303/223-1217
Littleton	Cherry Hills Community Church	Rev. Robert Beltz Dr. James Dixon 90 E. Orchard Ave. Littleton, CO 80121 303/795-6715
Littleton	Trinity EPC	Rev. Dan Hiett 6875 S. Prince Circle Littleton, CO 80120 303/798-6387
Parker	Parker Presbyterian	Rev. Wayne Peterson 15396 East Jarvis Pl. Aurora, CO 80013 303/690-0513
	NEW MEXICO	
Al buquerque	EP Communion	Dr. Roy Howes 1925 Juan Tabo NE Suite B-205 Albuquerque, NM 87123 505/897-3004

PRESBYTERY OF THE WEST

CITY	CHURCH	PASTOR/ADDRESS
	OKLAHOMA	
Woodward	Woodward EPC (Mission Church)	Pulpit vacant
	TEXAS	
Amarillo	EPC	Pulpit vacant P.O. Box 8923 Amarillo, TX 79102-8923 806/358-1959

STATISTICAL AND FINANCIAL REPORTS

			Rece	eipts		Di	sbursemer	nts			70	
#	CHURCHES	Beginning Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPC Missions	Non-EPC Missions	Total Receipts	Total Disbursements	Ending Balance
1.	Calvin Presbyterian Houston, TX	+0-	86,147	850	2005		350	500	-0-	86,997	46,784	-0-
2.	EPC Ft. Smith, AR	32	18,912	-0-	18,545	200	100	-0-	2167	21,723	21,013	742
3.	Faith EPC Fayetteville, AR	1165	27,534	-0-	1423	450	150	-0-	2469	27,534	27,171	1528
4.	Grace Presbyterian Covington, LA	+0+	45,403	-0-	38,630	1208	806	-0-	590	45,403	41,234	3547
5.	Louisville EPC Louisville, MS	9031	41,631	-0-	2698	+0-	-0-	-0-	2210	41,631	42,807	7855
6.	Zachary Presbyterian Zachary, LA	(1690)	63,027	-0-	50	1740	1740	1413	956	63,027	60,481	856
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		STATISTICAL REF	PORTO	FPR	ESBY	TERY	OF	THE (CENT	RAL	SOU'	ГН				
					.e.	,	Gains	ř.		Losses	3	D,				os.
#	CHURCHES	LOCATION	# - Elders	# - Deacons	Total Membership 1982	Profession of Faith	Certificates	Other	Certificates	Deaths	Other	Total Membership 1983	Sunday School Enrollment	Adult Baptisms	Infant Baptisms	Youth Professions
1.	Calvin Presbyterian	Houston, TX	4	-0-	45	3	12	-0-	-0-	1	-0-	59	45	1	1	2
2,	EPC	Ft. Smith, AR	2	-0-	28	2	-0-	-0-	3	-0-	20	7	16	1	-0-	+0+
3,	Faith EPC	Fayetteville, AR	6	-0-	21	2	-0-	13	1	-0-	-0-	35	22	2	-0-	2
1.	Grace EPC	Covington, LA	3	-0-	-0-	2	-0-	2	-0-	-0-	-0-	27	22	2	-0-	2
5.	Louisville EPC	Louisville, MS	7	8	97	2	2	3	2	1	-0-	101	63	1	4	-0-
6.	Zachary Presbyterian	Zachary, LA	12	-0-	150	3	-0-	1	8	-0-	-0-	146	68	1	2	3
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			Rec	eipts		Di	sburseme	nts				
#	CHURCHES	Beginning Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPC Missions	Non-EPC Missions	Total Receipts	Total Disbursements	Ending Balance
1.	Ashland EPC Voorhees, NJ	27,406	214,000	+0+	14,283	250	2550	-0-	30,893	214,000	200,654	40,752
2.	Calvary Butler, PA	49,620	140,603	8534	6072	500	2330	700	32,534	149,137	161,176	37,581
3.	Christian Covenant Glen Echo, MD	-0-	185,122	-0-	2423	800	500	2900	14,253	185,122	94,440	90,682
4.	Christ Church (MC) Burke, VA											
5.	Dundalk Baltimore, MD	14,590	136,413	2637	41,460	-0-	937	500	26,248	136,413	132,335	18,668
6.	EP Fellowship Wickliffe, OH	75,713	130,117	-0-	9872	-0-	-0-	-0-	13,760	130,117	101,417	104,413
7.	Faith EPC Richmond, OH	12,307	82,480	-0-	3123	+0+	610	800	6910	82,480	89,921	4866
8.	First Love Babylon, NY	12,068	24,985	-0-	2025	-0-	185	+0+	2216	24,985	22,142	14,911
9.	Harford EPC Baltimore, MD											
10.	North Park EPC Wexford, PA	3100	228,186	-0-	11,000	-0-	1775	4785	11,815	228,186	226,986	4300
11.	South Hills Pittsburgh, PA (MC)	-0-	5593	-0-	5337	-0-	-0-	-0-	235	5593	5572	21
12.	Tabernacle Youngstown, OH	43,794	160,602	-0-	7519	850	843	×0÷	25,041	160,602	158,154	46,242

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					dit		Gains			Losses	3	hip		80	sı	Suc
#	CHURCHES	LOCATION	# - Elders	# - Deacons	Total Membership 1982	Profession of Faith	Certificates	Other	Certificates	Deaths	Other	Total Membership 1983	Sunday School Enrollment	Adult Baptisms	Infant Baptisms	Vouth Professions
1.	Ashland EPC	Voorhees, NJ	12	7	415	19	3	18	2	3	18	433	231	1	11	14
2,	Calvary	Butler, PA														
3.	Christian Covenant	Glen Echo, MD	5	6	111	37	-0-	-0-	8	-0-	-0-	140	165	7	-0-	37
4,	Christ Church	Burke, VA (MC)								-						
5.	Dundalk	Baltimore, MD	12	6	481	12	1	8	6	6	111	378	180	8	2	10
6,	Evangelical Presbyterian Church	Wickliffe, OH	7	15	222	10	+0+	9	-0-	2	-0-	239	130	12	-0-	-0-
7.	Faith EPC	Richmond, OH	9	6	89	3	1	-0-	-0-	-0-	5	88	112	-0-	-0-	-0
8.	First Love	Babylon, NY	3	3	31	-0-	-0-	-0-	-0-	*0*	2	29	48	2	+0+	-0-
9.	Harford EPC	Baltimore, MD														
10.	North Park EPC	Wexford, PA	15	18	355	8	32	38	12	6	35	380	204	-0-	9	6
11.	South Hills	Pittsburgh, PA (MC)														
12.	Tabernacle	Youngstown, OH	19	12	334	-0-	2	5	-0-	4	62	275		-0-	6	-0-

			Rece	eipts		Di	sburseme	nts				
#	CHURCHES	Beginning Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPC Missions	Non-EPC Missions	Total Receipts	Total Disbursements	Ending Balance
1.	Christ's EPC Chandler, AZ						250					
2.	Hemet Valley Presb. Homeland, CA	1887	11,159	+0+	5846	-0-	120	-0-	906	11,795	6872	6810
3.	Santa Maria, CA						400					
				· · ·								

	su	Youth Profession		-0-						
	-	emaitqs& tnsInI		-						-
		smeitqs8 tlubA								
		Sunday School		20						
	đu	Total Membersh 1983		22						
ST		Other		63						
R WE	Losses	Deaths		-0-						
IE FA	ı	Certificates		-						
OF TE		Отры		9						
ERY (Gains	Certificates		63						
BYT	33550	Profession of disafth		-Ģ						
PRE	qii	Total Membersh 1982		17						
T OF		# - Deacons		ģ						
EPOF		# - Elders		6						
STATISTICAL REPORT OF PRESBYTERY OF THE FAR WEST		LOCATION	Chandler, AZ	Homeland, CA	Santa Maria, CA					
,		сникснеѕ	Christ's EPC	Hemet Valley	Santa Maria Community					
		*	н	5	63					

			Rece	eipts		Di	sburseme	nts				
#	CHURCHES	Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPC Missions	Non-EPC Missions	Total Receipts	Total Disbursements	Ending Balance
1,	Calvary Presbyterian Flint, MI	4,398	143,194	8201	3403	853	2175	2918	4250	151,395	118,625	76,760
2,	Central Northwest Detroit, MI	87,738	82,655	-0-	57,823	-0-	-0-	900	19,637	82,655	99,849	70,544
3.	Central Presbyterian St. Louis, MO	3,257,921	1,001,563	-0-	836,287	56,439	4965		65,757	1,001,563	963,447	3,296,037
4.	Community EPC Owosso, MI						110					
5.	Community Church Mt. Pleasant, MI	78,645	212,990	23,824	108,455	-0-	988	750	25,586	315,458	231,213	. 84,246
6.	Covenant Presbyterian Ann Arbor, MI	947	23,558	-0-	21,457	100	800	400	1638	23,558	24,395	109
7,	EPC Anna, IL	593	7	-0-	-0-	-0-	-0-	-0-	158	7	158	442
8	EPC Lake City, MI	28,703	61,967	-0	2039	٠0٠	175	-0-	4088	61,967	36,592	54,079
9.	Faith EPC Rochester, MI											
10.	Fellowship EPC South Lyon, MI	4968	196,609	870	1180	-0-	500	2380	10,751	197,479	80,404	122,043
11.	First Presbyterian Trenton, MI	53,876	319,706	-0-	26,890	-0-	4000	6616	94,538	319,706	320,868	52,714
12.	Grace Chapel (MC) Farmington Hills, MI											

STATISTICAL REPORT OF PRESBYTERY OF THE MIDWEST Gains Losses Total Membership Total Membership Youth Professions Infant Baptisms Sunday School Enrollment Adult Baptisms Profession of CHURCHES LOCATION # - Deacons Certificates Certificates - Elders Faith Deaths Other Other Flint, MI Calvary Presbyterian 20 8 -0-21 21 410 13 42 405 103 8 5 7 2. Central Northwest Detroit, MI 8 7 151 1 1 6 8 6 24 121 60 -0--0-Central Presbyterian St. Louis, MO 25 18 8 3, 21 23 1,346 46 55 47 1,371 452 5 21 45 Owosso, MI Community EPC Community Church Mt. Pleasant, MI 15 12 261 25 13 -0-8 -0-17 274 140 17 2 7 Covenant Presbyterian Ann Arbor, MI 3 .0. 66 -0--0--0--0--0--0-66 25 -0-5 -0-EPC Anna, IL 3 3 2 3 7. 4 9 158 3 158 47 2 6 1 EPC Lake City, MI -0--0--0-8. 6 -0-37 .0. 5 2 44 45 -0-2 -0-Faith EPC Rochester, MI (MC) 9. South Lyon, MI 2 Fellowship EPC 6 7 104 4 3 7 -0-1 116 80 -0-2 6 -0-6 Trenton, MI 12 26 16 24 814 501 . 8 18 First Presbyterian 36 756 12. Grace Chapel Farmington, MI (MC)

			Rec	eipts		Di	isburseme	nts				
#	CHURCHES	Beginning Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPC Missions	Non-EPC Mișsions	Total Receipts	Total Disbursements	Ending Balance
13.	Knox Presbyterian Mt. Clemens, MI	27,534	326,094	-0-	317,547	1100	1324	2077	+0+	326,094	318,647	34,981
14.	Military Avenue Detroit, MI	5806	49,205	25	3663	-0-	200	615	22,953	49,230	48,132	6904
15.	Oakland Avenue Pontiac, MI	19,273	258,149	5000	-0-	-0-	2500	4500	44,961	263,149	264,764	17,657
16.	Trinity Presbyterian Columbia City, IN	1067	57,023	-0-	2247	-0-	-0-	-0-	2030	57,023	60,315	(2225)
17.	Trinity Presbyterian Plymouth, MI	90,796	307,959	685	4554	-0-	1790	37,869	2131	308,644	359,556	39,884
18.	Ward Presbyterian Livonia, MI	325,585	2,257,935	527,766	1,013,435		20,485	93,250	453,274	2,785,701	2,840,784	270,502
				13								
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	CHURCHES	LOCATION			dir	Gains			Losses			dir.		1415	so.	ns
#			# - Elders	# - Deacons	Total Membership 1982	Profession of Faith	Certificates	Other	Certificates	Deaths	Other	Total Membership 1983	Sunday School Enrollment	Adult Baptisms	Infant Baptisms	Youth Professions
13.	Knox Presbyterian -	Mt. Clemens, MI	9	12	353	24	15	-0-	3	3	-0-	386	294	3	8	-0-
4.	Military Avenue	Detroit, MI	3	-0-	40	6	+0+	2	2	-0-	-0-	44	80	6	-0-	-0-
5.	Oakland Avenue EPC	Pontiac, MI	12	16	429	13	10	×0×	6	9	-0-	437	358	7	5	9
16.	Trinity Presbyterian	Columbia City, IN	12	12	160	6	2	+0+	+0+	-0-	+0+	168	70	1	3	4
17.	Trinity Presbyterian	Plymouth, MI	12	20	358	16	39	34	7	1	34	405	329	5	14	9
(8.	Ward Presbyterian	Livonia, MI	30	125	4,097	147	95	239	35	20	223	4,306	3,400	49	60	65
															W	

	Balance Balance		Rec	eipts		Di	sburseme					
#		Beginning Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPC Missions	Non-EPC Missions	Total Receipts	Total Disbursements	Ending Balance
1.	Asheville EPC Asheville, NC	168	23,647	-0-	1274	300	55	55	923	23,647	23,704	111
2,	EPC Elkton, VA	-0-	47,600	-0-	11,088	-0-	-0-	-0-	300	47,600	46,115	1484
3.	Fairview Christian Fairview, NC	3061	16,763	-0-	2107	-0-	-0-	-0-	511	16,763	15,036	4788
4.	Faith Roancke, VA	-0-	19,416	-0-	1417	542	-0-	-0-	417	19,416	18,341	1074
5.	First EPC Chesterfield, SC	1895	31,059	1331	670	440	175	-0-	683	32,390	32,191	2095
6,	First EPC Spartanburg, SC	722	5287	-0-	116	98	65	45	680	5287	5173	836
7.	First Presbyterian Rome, GA	38,002	467,383	10,841	36,497	15,200	4750	42,500	24,516	478,224	478,261	37,965
8.	Grace Presbyterian Franklin, NC	26,954	76,681	-0-	6419	288	435	600	3200	76,681	40,632	63,003
9.	New Covenant Dunwoody, GA	1075	77,307	-0-			-0-	85		77,307	74,795	3587
10.	Plumtree Presbyterian Plumtree, NC	14,332	98,112	-0-	8948	2475	575	-0-	38,912	98,112	93,182	19,262
11.	Winchester Presbyterian Winchester, KY											

	CHURCHES				hip	Gains			Losses			dih		ø	9	800
#		LOCATION	# - Elders	# - Deacons	Total Membership 1982	Profession of Faith	Certificates	Other	Certificates	Deaths	Other	Total Membership 1983	Sunday School Enrollment	Adult Baptisms	Infant Baptisms	Youth Professions
1.	Asheville EPC	Asheville, NC	3	-0-	38	2	-0-	-0-	7	1	-0-	22	31	3	-0-	2
2.	EPC	Elkton, VA (MC)	6	-0-	40	-0-	*0*	10	-0-	-0-	-0-	50	46	-0-	3	·O-
3.	Fairview Christian	Fairview, NC											40			
4.	Faith	Roanoke, VA	4	-0-	-0-	-0-	22	11	-0-	-0-	-0-	33	32	-0-	1	-0-
5.	First EPC	Chesterfield, SC	5	3	35	-0-	2	+0+	-0-	2	1	34	41	*O*	+0+	-0-
6,	First EPC	Spartanburg, SC	3	-0-	12	2	-0-	-0-	-0-	-0-	1	13	NA	2	1	1
7.	First Presbyterian	Rome, GA	30	24	950	16	31	-0-	14	10	4	969	373	7	6	13
8.	Grace	Franklin, NC	7	7	87	-0-	10	2	2	-0-	-0-	97	94	-0-	-0-	-0-
9.	New Covenant	Dunwoody, GA	6	+0+	-		**			-	125	53	46	2	-0-	2
0.	Plumtree Presbyterian	Plumtree, NC	5	8	115	7	5	17	6	1	-0-	137	177	8	-0-	5
1.	Winchester Presbyterian	Winchester, KY														

	CHURCHES Balance		Receipts			Di		80				
#		Beginning Balance	Contributions	Bequests	Local	Presbytery	Per Member Giving	EPĆ Missions	Non-EPC Missions	Total Receipts	Total Disbursements	Ending Balance
1,	Cherry Hills Littleton, CO	(13,342)	866,350	-0-	-0-	-0-	3166	-0-	42,002	866,350	824,350	28,569
2.	Christ Fellowship Ft. Collins, CO	982	45,671	-0-	39,477	-0-	-0-	-0-	-0-	45,671	39,477	7,175
3.	EPC Amarillo, TX											
4.	EP Communion Albuquerque, NM	240	37,622	-0-	34,363	200	-0-	575	150	37,622	35,288	2,574
5.	Faith Aurora, OH	313,306	1,426,677	+0+	-0-	7000	25,000	42,616	212,835	1,426,677	1,402,769	337,214
6.	Faith - Cherry Creek Denver, CO	181,000	1,073,000	-0-	355,000	-0-	2,503	1,850	496,648	1,073,000	856,000	398,000
7,	Parker Presbyterian Parker, CO (MC)											
8.	Southwest Community Littleton, CO	(6641)	41,819	•0-		175				41,819	56,865	(21,607)
9.	Trinity EPC Littleton, CO	51,370	110,804	135	77,665	-0-	500	-0-	13,501	110,939	91,667	70,643
10.	Woodward Fellowship Woodward, OK (MC)											

	CHURCHES				Q.	Gains			Losses			ip				50
#		LOCATION	# - Elders	# - Deacons	Total Membership 1982	Profession of Faith	Certificates	Other	Certificates	Deaths	Other	Total Membership 1983	Sunday School Enrollment	Adult Baptisms	Infant Baptisms	Youth Professions
1.	Cherry Hills	Littleton, CO	8	+0+	360	43	190	132	+0-	-0-	-0-	725	911	30	5	5
2.	Christ Fellowship	Ft. Collins, CO	2	-0-	-0-	5	-0-	25	+0+	-0-	-0-	30	67	5	-0-	+0-
3.	EPC	Amarillo, TX														
4.	Evangelical Presbyterian Communion	Albuquerque, NM	2	+0+	48	5	2	-0-	2	+0+	-0-	53	9	-0-	+0+	-0-
5.	Faith Presbyterian	Aurora, CO	34	150	4,125	67	89	169	1,359	6	+0+	3,085	725	35	85	45
6.	Faith - Cherry Creek	Denver, CO	14	29	440	н			345	44.	+	632		**	**	**
7.	Parker Presbyterian	Parker, CO (MC)														
8.	Southwest Community	Littleton, CO	3	-0-	NA	#	4	*	4	-	(*a	47* ttenda	nce)	2	#	**
9.	Trinity EPC	Littleton, CO	11	9	194	1	1	4	32	-0-	-0-	168	89	2	3	1
10,	Woodward Fellowship	Woodward, OK (MC)														