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Tennessee Valley Declines To Investigate or Instruct Cedar Springs Church Regarding Female Preaching Presbytery Approves Unordained Persons 'Speaking' in Public Worship

At its Winter Stated Meeting, held January 8, 2000, in Sweetwater, Tennessee, Tennessee Valley Presbytery (TVP) of the Presbyterian Church in America (PCA) declined to institute a judicial investigation of Cedar Springs Presbyterian Church, Knoxville, Tennessee, or to instruct the Session and Pastor that they must cease from the practice of women preaching. The Presbytery, rather, gave its blessing to two resolutions in an overture from Cedar Springs, which allow that unordained people may "speak" on occasion in public worship. Taken together, the actions appear to grant approval to female preaching. The action on these matters prevailed by an estimated two to one margin.

The issue of women preaching has been bubbling in the PCA for almost a year, ever since it came to light that a woman had twice preached at Cedar Springs in August 1998. The Senior Pastor of the prominent Knoxville congregation, John Wood, publicly defended the practice in an interview in the March 1999 edition of *P&R News*. Since that time, charges have been brought against him by four PCA presbyteries, which petitioned the General Assembly to assume original jurisdiction over Mr. Wood. The unusual Constitutional procedure, of having the Assembly exercise original jurisdiction over a minister, was invoked after Tennessee Valley Presbytery had failed to act in the matter.

One of the presbyteries which has been taking the lead in the matter is Western Carolina, home of Dr. Morton H. Smith, the PCA's first Stated Clerk. At its March 1999 stated meeting, the Presbytery communicated with Tennessee Valley, expressing concern over the report of a woman having preached in one of its pulpits and asking for an investigation. Tennessee Valley Presbytery did not formally respond to its neighbor in western North Carolina, either after TVP's April or after its July stated meeting. Within two and a half weeks after TVP's failure in July to act on the matter, three PCA presbyteries—Western Carolina, Calvary, and Ascension—had petitioned the Assembly for original jurisdiction over Mr. Wood.

October saw further action. Tennessee Valley voted, without formal investigation, to vindicate the Cedar Springs Session, but also declared that female preaching is inappropriate. Eastern Carolina Presbytery later that month joined in asking the Assembly to assume original jurisdiction in the case of Presbyterian Church in America vs. John Wood.

The Cedar Springs Session reacted to the TVP meeting by sending a letter to the Presbytery. In that letter, the Session averred that it saw nothing wrong with its having had a woman to fill the pulpit, and it announced

that the church had scheduled a woman to be the plenary speaker at its missions conference in 2001.

At its November 1999 stated meeting, Western Carolina sent yet another letter to Tennessee Valley. After noting the action taken by Cedar Springs, the communique asked TVP to "intervene" and to "require the Cedar Springs Church to comply with the PCA's position on this issue."



Lookout Mountain (Ga.) Reformed Presbyterian Church was founded in the 1960's and is located just south of Covenant College. Its session has played a leading role in the discussion on women preaching in Tennessee Valley Presbytery.

The Western Carolina letter was only one of several communications which brought the issue to the attention of Tennessee Valley Presbytery at its January meeting. Also before the court were three overtures, the aforementioned letter from Cedar Springs, and a protest.

First to be considered was the overture from Cedar Springs, which asked for approval of three resolutions: "1. The ordinary preaching and teaching ministry in the worship services of our churches is to be by those 'sufficiently gifted, and also duly approved and called to that office' (WCF Larger Catechism, Q&A 158). 2. However, Sessions are permitted by our Constitution to invite unordained persons to speak on those occasions when they believe that it would be glorifying to God and good for the people (Directory for Worship, 53-6). 3. For the peace and health of our churches, the word 'preaching' should not be used to describe the speaking of unordained persons."

In arguing for his Session's overture, Mr. Wood attempted to explain that the controversy was essentially a misunderstanding of words, that is, a matter of semantics. He defended having a woman perform the ministry of the Word on the grounds that the only preaching women are prohibited from engaging in is "authoritative teaching." Mr. Wood argued that "authoritative" preaching is only that which is done by an ordained minister. Therefore,

he concluded, "she is not preaching because she is not presenting authoritative teaching." By way of illustration, he added that "just because it walks like a duck, looks like a duck, and quacks like a duck, doesn't mean it's a duck." During his attempted defense of the notion that a woman who fills the pulpit is not preaching, Mr. Wood suggested that his use of terminology was not "Clintonesque."

Presbytery then delayed further

Church is only ministerial and declarative, and therefore whoever proclaims the Word of God in the church is by that very preaching exercising authority over all who hear, including the Session, which is not lawful for women to do." Two resolutions were proposed in the overture: "1. The Tennessee Valley Presbytery exhort the Cedar Springs Presbyterian Church, and all our churches, to cease and desist from inviting unauthorized persons, men or women, as 'plenary speakers' in their designated worship services, as this practice is contrary to the Constitution of the PCA. 2. The Tennessee Valley Presbytery at the same time encourages laymen and women to participate in the worship services by praying, testifying, singing and so on, but not usurping the place of verbal authority granted the minister of the Word in our Constitution."

The pastor of Wayside Church, Marshall St. John, began his argument in favor of the overture by reminding the court of a fundamental tenet of all Protestant theology, namely, that the authority of all preaching resides in and is derived from the Word of God. He explained that if his wife preached his sermon, it would be no less authoritative, because she would be speaking the Word of God. Dr. St. John also mentioned that in the Reformed tradition the Word of God is especially known in its proclamatory form, that is, as what is preached.

Several of the presbyters seemed confused about this point, and one teaching elder, the Rev. Mr. Dennis Griffith, Chairman of the Presbytery's Mission to North America Committee, even objected to it. After some debate, the Signal Mountain overture was voted down.

Following lunch, the Presbytery

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considered the overture from the Lookout Mountain (Ga.) Reformed Presbyterian Church, which was presented by its pastor, Kevin Skogen. This overture asked the Presbytery to “reaffirm its position against women’s preaching in the pulpits of the presbytery and instruct the pastor and session of Cedar Springs PCA that they must cease the practice and assure the presbytery in writing that they will do so.” It further called for an affirmation “that the presbytery understands by ‘preaching’ the exposition and application of the Scriptures and not the giving of personal testimonies or reporting of Christian missions and other endeavors.”

Mr. Skogen allowed Mr. Wood to contend that there was no real basis for the overture. Mr. Wood repeated his earlier explanation that a woman may preach (that is, may stand before the congregation in worship and perform the ministry of the Word) because “it is not authoritative teaching.” Preaching as authoritative teaching can be done only by an ordained minister because his office gives his message authority. Mr. Wood said that the PCA’s Constitution speaks of preaching only as authoritative teaching; however, he added that the New Testament does have instances of preaching as non-authoritative teaching, but offered no support for that assertion. Because of the PCA Constitutional position, Mr. Wood said that Cedar Springs would refrain from calling the ministry of the Word performed by a woman “preaching,” and expressed regret that they had done so in the October letter sent to TVP.

After long debate, the overture was not adopted.

At that point, Mr. Wood presented and spoke to the overture from Cedar Springs. After much discussion, TVP adopted two resolutions. The first was modified by adding the word “males,” so that the Presbytery affirmed that the regular preaching was to be done by “males ‘sufficiently gifted, and also duly approved and called to that office.’”

A similar attempt to amend the second resolution, so that it would read that “Sessions are permitted by our Constitution to invite unordained males to speak” in public worship, was defeated; and the original version as proposed by Cedar Springs was adopted. In speaking against the attempt to amend the second resolution, Mr. Wood declared that that would be an extra-Constitutional imposition on the church, which would not be right, especially since it would be against “standing practice” in the PCA. In support of that notion, he alluded to three other prominent PCA congregations—Perimeter in suburban Atlanta, Coral Ridge in Fort Lauderdale, and Redeemer in New York City—where, it was suggested, women do speak on occasions.

The third resolution, that “the word ‘preaching’ should not be used to describe the speaking of unordained persons,” was not adopted.

The debate on these matters was spirited and lively. At one point, the Rev. Mr. Jim Barnes had a colloquy with Mr. Wood, asking him what exactly he would call it if a woman sat in her study for several hours exegesis the Word and putting together her notes in homiletical form and then stood before the congregation on Sunday morning and delivered the message. Mr. Wood replied that because the woman was not an ordained minister, she would not be preaching, if by preaching is meant “authoritative teaching.” Mr. Barnes then asked Mr. Wood if he would define preaching, if preaching is not the exposition of the Word. Mr. Wood did not provide a definition of preaching and stated that the PCA does not agree on any definition of it.

The Rev. Mr. David Hall read from I Timothy 2 and I Corinthians 14, both of which enjoin women to silence and forbid them from public ministry of the Word. Mr. Wood objected to that reading; and, referring to one

of his professors at Gordon-Conwell Theological Seminary, said: “Gordon Fee taught us that the Bible does not mean what it says, but it means what it means.”

During one part of the debate, the Rev. Mr. Tim Rake objected to the notion of “non-authoritative teaching.” He told the court that in the church, the house of God, only the Word of God is to be spoken, and it is always authoritative. He strongly urged the presbytery to recognize that preaching is always and only the public proclamation of the Word of God, and therefore is authoritative. Everything else, he said, is opinion, and that is not welcome or appointed in God’s house.

One of the few ruling elders who spoke was Dr. Frank Brock from the Lookout Mountain (Tenn.) Presbyterian Church. (See separate box for his comments.—Ed.)

Towards the end of the meeting, Presbytery received and spread on the minutes a letter of protest from the Rev. Dr. King Counts. However, even this act generated controversy, as the Rev. Dr. Paul Gilchrist, former denominational Stated Clerk, asked that the title of the protest drop the words “Advising the Review and Control Committee of the General Assembly.” Dr. Counts kindly acceded. Dr. Gilchrist also objected to the statement in the opening paragraph of the protest that “no judicial proceedings or investigation by the Presbytery ever occurred.” Dr. Gilchrist insisted an investigation had occurred. However, Mr. Mark Wilson, a ruling elder who had been Presbytery Moderator at the spring and summer stated meetings, immediately corrected him and stated that no investigation had taken place.

The King Counts Protest

The following protest was received and spread on the record of Tennessee Valley Presbytery (TVP) at its January 8, 2000, meeting:

We respectfully protest the actions of TVP at its Oct. 12, 1999 meeting and the response by one of its members churches, Cedar Springs Presbyterian Church (CSPC) on 10/25/99. At the Oct. 12, 1999 meeting the TVP adopted an overture that “found” (although no judicial proceedings or investigation by the Presbytery ever occurred) that even though the Session of CSPC had invited and was inviting women to preach in worship, nonetheless,

1. they were in accord with PCA standards;
2. they had not done anything injurious to the testimony of Christ by having women preach in worship; and
3. they were submissive to the brethren on this issue.

At the meeting, several representatives of CSPC Session admitted mistakes but resisted repenting or promising not to have women preach in the future, citing the fact that their session had not as yet acted officially in this regard. Assurances were given by the CSPC elders, that a letter would be forthcoming, before the next stated meeting of TVP, in which the entire session would recognize its mistake in allowing the practice of women preaching and teaching in the corporate worship.

Within two weeks, the CSPC Session met and sent a letter to all churches in TVP with positions that appear to be contrary to all three items above. Much to our disappointment, rather than a humble apology or a promise not to offend in the future, the letter indicates among other things that the CSPC session:

- Certainly did not repent for having women preach; “believing it to be proper.”
- Certainly is not submissive to the brethren when it notifies the Presbytery of its intent to have a woman preach at a future service,
- Certainly appears especially egregious when TVP at its Oct. 12, 1999 meeting adopted an overture from Mountain View Presbyterian Church stating that TVP “openly and plainly declares that it is not proper for women to preach and teach in the church’s corporate worship,”
- Certainly appears incorrect when the CSPC session stated that women teaching in worship was not “inconsistent with our Constitution.”
- Certainly appears flagrant when the CSPC session stated that it had permitted women to teach in past worship services, as if the session’s oversight of such could supersede the authority of clear didactic inspiration in I Tim. 2:11-12, which we take as authoritative “Thus saith the Lord.”
- Certainly appears inconsistent when the CSPC session asserted that it believed it was constitutional for women to preach in worship services, and that Presbytery would be in error to prevent such.
- Certainly appears erroneous when the CSPC session affirms that the BCO 53-6

Frank Brock’s Perspective

One of the participants in the debate at the January meeting of Tennessee Valley Presbytery was Dr. Frank Brock. A ruling elder at Lookout Mountain (Tenn.) Presbyterian Church, he is currently the president of Covenant College and has also served the church as Moderator of the 23rd General Assembly. We had included in our news story

a summary of his remarks at the presbytery meeting, and sent that summary to him in order to verify its accuracy. Dr. Brock graciously responded in order to help us paint a fuller picture. His response is as follows:



Frank Brock

“One of the few ruling elders who spoke up was Frank Brock. When asked what he said at Presbytery, he was willing to make the following statement:

‘I spoke extemporaneously and cannot recall exactly what I said. I hate to see this issue debated on the basis of hearsay or extemporaneous remarks made at Tennessee Valley’s Presbytery. Therefore, I reluctantly state in writing what I tried to say at Presbytery.’

‘I keep asking why this incident seems to have stirred up such a controversy. It seems to me that this is an example of the proverbial camel getting her nose under our tent. Aren’t we as males exhibiting our own insecurity? After all, it was a group of male elders that asked a woman to speak because they wanted to hear what a woman had to say. What is wrong with this? Why do some men want to deny other men this authority? As men, we have an advantage in having Jesus as our example. He was the only perfect person who ever lived and He was a male. Yet He never asked people to listen to Him because of His maleness. Rather, He showed perfect male headship by giving us the example of submission to His Father. He did not teach or exemplify positional authority. If we would follow His example, we would be exhibiting biblical male headship. If we think that by passing some manmade rule about when or how women may or may not speak to men, we will be exhibiting condescension toward women that will create division between men and women for years to come. Such a rule will result in endless debate and the need for further adjudication in the church courts for years to come. The church will turn away many women and will be less biblical for that. The biblical issue is who may hold the office of elder. Our *Book of Church Order* is clear on this issue; it is males. This other issue—when and how a woman can speak in church to men without violating the principle of having authority over men—cannot be solved by rules passed at general assembly. We need to trust the local sessions’ men, who have been ordained as elders under the authority of God’s word, to know how to exhibit biblical headship when it comes to seeking the perspective of the women in the church. If it gets to the point where a session wants to ordain women as ruling or teaching elders, we will know it and we will know the difference between that and what happened at Cedar Springs. Let’s not make a mountain out of a molehill. Let’s concentrate on being godly men that women will gladly submit to. To the extent that a denomination can insure that its men will exhibit biblical headship, we have done so by restricting the office of church headship, ruling and teaching elder, to men. Our *Book of Church Order* is clear on this point. No matter what individual members of Cedar Springs’ session may think, Cedar Springs’ session is in accord with this position and we know it.’”

Frank Brock

and WLC 158 were designed to advocate and allow women to function as heralds and instructors of the Word of God in the public worship of God's Church.

Certainly appears supercilious by communicating to the churches of TVP that by following the explicit command of Scripture (I Tim. 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.) is somehow restricting the freedom of the session from exercising its discretion.

Suffice it to say, the tenets and tone of this letter seem considerably different from what was conveyed at Presbytery. The tone seems more one of willfulness and a desire to defend women preaching in worship—which both the recent 27th General Assembly and the recent meeting of TVP denounced—than it does submissive to the brethren and in conformity with PCA standards.

Moreover, when it is noted that at least three other PCA presbyteries have overtured the GA on this subject in the past few months, it is difficult to maintain—as TVP sought to do—that nothing injurious has happened.

We sincerely believe that many trusting TVP presbyters gave the benefit of the doubt to a session that voluntarily began the discussion with its own admission that things should have been done differently (if nothing was wrong, such explanation would not have been in order in the first place, since no charges were pending). The presbytery was encouraged to “trust” these brothers upon their own announcements that they would clarify the matter, and be found in conformity with the PCA constitution, and the resolution adopted by TVP that declared “openly and plainly. . . that it is not proper for women to preach and teach in the church's corporate worship.”

The subsequent “clarification,” however, only showed an unwillingness on the part of the session either to admit wrong or to promise subjection to the brethren. Under any interpretation, they now profess to be unwilling to repent and graciously seek harmony.

We can only interpret this latter action as a declaration that CSPC will continue to invite women to preach in worship, contrary to Scripture, and should the General Assembly fail to take notice of that, such neglect may be an implicit encouragement for any in the future who wish to have women to preach or teach in worship.

We believe that the next GA should be advised

of this (BCO 40-5) and the appropriate committee should seek redress. We judge that the issue is of such substance as to warrant the concern of the GA.

Desiring the peace within our bounds and not wishing to either pursue judicial remedies nor perpetually occupy the presbytery's time with [this] single issue, **we therefore respectfully and humbly ask the R & C [Review and Control] committee, under the relevant sections of BCO 40-4 and 5 to redress this issue and report its finding to the next General Assembly.** We consider this issue of great importance to the well-being and health of the Church, one which warrants purposeful steps by the General Assembly.

We do not accept criticisms which suggest that our concern for biblical faithfulness in the preaching and teaching of the Word of God in public worship, somehow indicates that we lack evangelistic zeal or godly fervor for the salvation of the lost. Or, that by bringing this protest, we are revealing a bitter, litigious or unloving spirit. Nothing could be farther from the truth. We bring this protest in sincere regard and respect for our denomination, our presbytery, and the session of CSPC.

Dr. King Counts, who presented this protest, pastors Mountain View Presbyterian Church, Chattanooga, Tennessee. Joining him in the protest were the Rev. Mr. Bob Borger (First Presbyterian Church, Fort Oglethorpe, Georgia) and the Rev. Mr. Kevin Skogen and Professor E. Calvin Beisner (Lookout Mountain [Ga.] Reformed Presbyterian Church).

Comment From One of the Participants

The Rev. Mr. Bob Borger, Pastor of First Presbyterian Church, Fort Oglethorpe, Georgia, has offered the following comments on the situation within Tennessee Valley Presbytery:

“There were approximately 100 presbyters, many of them ministers, at the Tennessee Valley meeting on Saturday, January 8th. I find it very curious that so many ministers in a denomination I love very much could not agree on the definition of preaching, when they had to do it the next day. How curious that we were so befuddled as to what the definition of ‘is’ is, what the definition of ‘preaching’ is. In Malachi, the priest is supposed to guard knowledge; and here we find ourselves unable to know what that knowledge is.”

Ascension and Western Carolina Respond to SJC Officers' Finding the John Wood Case 'Out of Order'

Ascension and Western Carolina Presbyteries of the Presbyterian Church in America (PCA) have acted in concert to respond to the finding by the officers of the Standing Judicial Commission (SJC) that the judicial case against the Rev. John Wood is “out of order.” Both presbyteries have appealed to the officers and to the full SJC, in contending that the case which revolves around the issue of women preaching is indeed in proper form.

Under PCA rules, judicial process against a minister is normally entertained by the presbytery of which he is a member. However, if his presbytery fails to act in a case of doctrine or public scandal, two or more presbyteries may petition the General Assembly to assume original jurisdiction, at which point the Assembly must assume said jurisdiction and conduct the case.

In July, three PCA presbyteries—Western Carolina (located in North Carolina), Calvary (South Carolina), and Ascension (western New York, western Pennsylvania, and northeastern Ohio)—petitioned the Assembly to assume original jurisdiction over Mr. Wood. The charges have to do with his approval of a woman filling the pulpit at his congregation, Cedar Springs Presbyterian Church, Knoxville, Tennessee, a prominent PCA church.

According to the PCA Constitution, all judicial cases at the Assembly level are given to a 24-man Standing Judicial Commission. The four officers of the SJC have the responsibility to determine if a case is “administratively” in order; usually, such a finding has to do with technical matters such as the timeliness of filing. A further review determines if a case is “judicially” in order. Usually, a three-man judicial panel would make the determination of judicial orderliness. However, in those cases in which the officers decide that the full SJC should hear a case, the officers themselves rule on the judicial orderliness.

Because the SJC officers decided that the full SJC should hear the case, the officers themselves then ruled on whether the case was judicially in order. And they concluded that it was out of order for two reasons.

First, they stated that since the Session of a church has the responsibility for the conduct of worship in a local church, the Session is the body which should have been addressed regarding the matter. Secondly, they stated that Mr. Wood's presbytery, Tennessee Valley, had indeed acted, in that it had cleared the Cedar Springs Session of any wrongdoing when it adopted a resolution to that effect. That “action” by Tennessee Valley came at its October stated meeting, which was more than two months after the petitioning of the Assembly by the three presbyteries.

The SJC officers waited more than three months after the charges were brought to rule on the case. Their ruling, which was sent to the relevant presbyteries in a letter dated November 29, 1999, came about a month after the October meeting of Tennessee Valley.

These three presbyteries which had petitioned had thirty days from receipt of notice that the case was out of order, to correct the defects and to put it in order, if possible. At a called meeting on December 21, 1999, Ascension Presbytery appointed a commission to perfect its response. That

commission met on the evening of December 28; at the same time, Western Carolina Presbytery also met, in Asheville, North Carolina.

Ascension and Western Carolina first appealed to the SJC to reconsider the officers' ruling. The presbyteries state: “We do not believe there is a defect and therefore are unable to ‘cure the defect.’” They go on to say that the SJC has no authority to rule out of order a case that has come when presbyteries have petitioned for the Assembly to assume original jurisdiction. The presbyteries are asking the SJC to “refer this case back to the Stated Clerk so that the 28th General Assembly can decide how best to deal with it. If the SJC has no ‘rules’ for how to deal with this type of an issue, then they should not deal with it until such time as it is a ‘judicial case’ and referred to the SJC.”

These two presbyteries further stated that even if the SJC has the authority to declare a case such as this as judicially out of order, “the grounds cited by the officers are grounds which rest on the facts of the case . . . or interpretations of substantive matters from the BCO and the record of the case. . . . However, because this is a situation where the General Assembly is being asked to assume original jurisdiction, the facts of the case have not yet been established. The conclusions reached by the officers . . . are all based on ‘facts’ which could only come from the record of a case. But, there is no such record because the case has not been heard originally. Indeed, there are currently no ‘facts’ in this case because no court has met and considered evidence. . . . Until this occurs, there ought not to be any determinations made on anyone's view of the ‘facts’ of the case, some of which may well be in dispute.” The presbyteries “respectfully ask the SJC officers to produce the documentation . . . which will demonstrate either the truth or falsity of their statements.”

The two presbyteries noted that “the original filings of the presbyteries all make reference to the allegation of the teaching elder's having ‘publicly defended the practice of women preaching, teaching and exhorting.’” Therefore, “the issue does not turn on whether a teaching elder ‘has jurisdiction over worship in the local church’ It also turns on TE [Teaching Elder] Wood's stated views and whether those are in conformity with the Standards of the Church. This clearly rises to the level of a ‘doctrinal case.’”

The presbyteries further contend that the one-year statute of limitations in the PCA Constitution “would seem to mean that the TE's presbytery needed to have acted within that one year period. Actions taken after that point cannot, then, constitute action” with respect to the necessity of a presbytery having to “act.” Moreover, the action referred to with respect to the one-year statute of limitations “is process. In no sense can the adoption of overtures constitute process. Both the teaching elder and the Church have a right to process so that one position may be formally vindicated. Overtures taken after the fact do not accomplish this. Moreover, any overture may be rescinded, thus undoing the very ‘action’ which stayed process to begin with. This seems an unjust

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possibility. We would also point out that the overtures adopted by [Tennessee Valley Presbytery] do not explicitly address all the issues raised by the presbyteries, and they appear to be contradictory (Overture 2 states 'it is not proper for women to preach and teach in the church's corporate worship' while overture 1 admits that this happened and states that the session is in submission)."

If the officers and members of the SJC do not agree with the presbyteries' contentions regarding the judicial orderliness of the case, both presbyteries have also directed questions to the denominational Constitutional Business Committee. The questions posed are as follows: "1) When presbyteries act under the provisions of BCO [Book of Church Order] 34-1 [i.e., petitioning for original jurisdiction], may the case be declared out of order without being heard, or does the word 'must' in 34-1 indicate that the General Assembly is obligated to take up the case and hear evidence? 2) Regardless of the answer to question 1, does the reference to the General Assembly in 34-1 mean that it is the Assembly as a whole which must determine to take up such a case, or may the SJC make that determination (implicit in

this is the corollary question—is this even a case before it is received by the General Assembly itself)? 3) Given that the SJC Manual states "A case is judicially in order when a Panel or the Commission determine that the relevant portions of BCO 41, 42, and 43 have been followed . . .," may the SJC (or the General Assembly as a whole) declare as judicially out of order any case which comes to the General Assembly under a provision not covered by one of those chapters (e.g., an action arising on the basis of BCO 34-1), or must the SJC (or the Assembly) hear such a case if it is administratively in order? 4) In a case arising under the provisions of BCO 34-1, may the SJC or its officers determine all or some of the 'facts' of the case as a basis for a determination as to whether a case is judicially in order without hearing evidence and arguments from both parties, or must the case go forward (assuming it is administratively in order) so that such evidence may be presented under the provisions of the BCO . . .?"

In early December, the annual meeting of the stated clerks of all the presbyteries occurred in Atlanta. At that meeting, General Assembly Stated Clerk L. Roy Taylor suggested that one way for the case

to be in order was by addressing the responsibility of the Cedar Springs Session for the public worship at that congregation. Ascension Presbytery accordingly submitted an amended overture "to include the Session of Cedar Springs Presbyterian Church, both individually and corporately." The presbytery attached a revised petition which was submitted "to cure the 'judicial defects' which the officers of the SJC currently believe exist with our original overture. This does not change our basic contentions that the case as already brought is indeed judicially in order." Western Carolina Presbytery, however, declined to submit a revised petition. The third presbytery which had petitioned in July for original jurisdiction was Calvary. No effort was made in that presbytery to call a meeting in order to address the ruling by the SJC officers.

The ruling by the SJC officers apparently does not directly affect the petition by a fourth presbytery, Eastern Carolina, which in mid-October also asked the Assembly to assume original jurisdiction over Mr. Wood. That petition had not been received by the General Assembly Stated Clerk at the time that the SJC officers made their ruling on the petition

by Ascension, Calvary, and Western Carolina Presbyteries.

The PCA was formed in 1973 out of the Southern Presbyterian Church, because of that denomination's increasing liberalism. Among the points of apostasy cited as just ground for ecclesiastical separation was the ordination of women. Many observers believe that the toleration of women preaching is a prelude to an eventual drive for female ordination.

The scandal of having women preach in a PCA pulpit has been rocking the denomination for almost a year. The story with regard to Cedar Springs and John Wood was originally broken in the March 1999 issue of *Presbyterian & Reformed News*.

According to the newspaper's December 1999 edition, the SJC officers made at least four factual errors in their "Statement of Facts." An ad in the same issue offers a \$500 reward for anyone who is able to demonstrate that the SJC officers were factually accurate in their statement of the facts; those wishing to claim the reward money are encouraged to submit the evidence to a post office box in Charlotte, North Carolina. According to the party which placed that ad, no one to date has attempted to claim the prize.

Louisiana Keeps Up the Pressure on TVP

At its stated meeting on January 15, 2000, Louisiana Presbytery of the Presbyterian Church in America (PCA) voted to urge Tennessee Valley Presbytery to "act . . . with Biblical and Constitutional integrity" with regard to the practice of women preaching.

The matter came before the Cajun State court by overture from John Knox Presbyterian Church, Ruston, Louisiana. As adopted by the Presbytery, the overture reads as follows:

Whereas due to the public nature of the letter from TE John Wood and his Session of Cedar Springs Presbyterian Church dated October 25, 1999 to the Tennessee Valley Presbytery, it is our concern that this overture be handled in a timely and God-honoring manner; and

Whereas the Scriptures clearly teach that a woman is not to teach or exercise authority over a man, but is to remain silent (I Timothy 2:12); and

Whereas the PCA Book of Church Order should be interpreted consistently rather than in a way that is contrary to the Scriptures; and

Whereas to permit a woman to preach or teach in the context of worship would be a gross violation of I Timothy 2:12 and BCO 53-6; and

Whereas the Session of Cedar Springs Presbyterian Church has made it known that a woman has been invited to be the plenary speaker for the 2001 World missions conference,

Therefore Be It Resolved that the Louisiana Presbytery urge the Tennessee Valley Presbytery to consider it their duty to uphold BCO 40-4, and NOT "to neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground;" we therefore encourage the TVP to act upon this with Biblical and Confessional integrity.

What effect, if any, this latest overture will have on Tennessee Valley Presbytery remains to be seen. To date, the Tennessee court has refused to respond formally to either of two communiques sent by Western Carolina Presbytery, a neighboring bailiwick; and did not have the latest of Western Carolina's letters read to the commissioners.

Women Preaching Story Picked Up by Secular Press

In days gone by, the affairs of the church were headline news in the secular press. In more recent years, church news has often been viewed as irrelevant by the world.

But in the current controversy in the Presbyterian Church in America (PCA) over women preaching, the watching world is once more paying attention to the Body of Christ. And that fact has been underscored by a page one story on Sunday, February 13, 2000, in the leading newspaper in upstate South Carolina.

The headline story in the *Greenville (S. C.) News* proclaimed, "Presbyterians Clash Over Whether Women Should Preach." The article notes that two PCA ministers "with Greenville ties are at the center of a denominational clash over women should be allowed to address a congregation from the pulpit."

The two antagonists are the Rev. John Wood, who used to pastor Mitchell Road Presbyterian Church in Greenville, and the Rev. Dr. Joseph A. Pipa, President of Greenville Presbyterian Theological Seminary, who has been of the major figures who has brought charges against Mr. Wood for his adherence to female preaching. Miss Cara Bonnett, who

authored the article, referred Dr. Pipa as saying that "allowing a woman to preach before a congregation 'is a serious departure from what we believe the Bible teaches.' . . . 'As denominations have changed their stance [on women preaching and female ordination], they also begin to take a

different approach to sexuality and marriage and things like that.'"

Quoted in the article is Merle Dunson, who has been at Mitchell Road Church for sixteen years. According to the story, she "said that including different perspectives is important to a church's growth and success. When Wood was pastor at Mitchell Road, she said, church membership doubled, from 600 to about 1,200.

"Larger churches are reaching a lot more people, and it must be because they're changing their methods," she said."

The church at the center of the controversy is Cedar Springs Presbyterian Church in Knoxville, Tennessee, the PCA's fourth largest. Dr. Jim Lockett, Clerk of Session at Cedar Springs, was quoted in the article. Miss Bonnett's piece ends with this paragraph: "Some denominations look at what's going on in our denomination and chuckle," said Lockett, the lay leader in the Knoxville church. "We are not trying to make other churches see and interpret scripture like we do. We're trying to do what the Lord's leading us to do, where we can be most effective in reaching our community."

The collage features the masthead of *The Greenville News* dated Sunday, February 13, 2000. The primary headline is "Presbyterians clash over whether women should preach". Below this, there are three main sections: "Rivals hunt for S.C. votes" with a photo of two men, "Cyanide spill leaves river a pool of death" with a photo of a river, and "Mining operation blamed for disaster in Yugoslavia" with a photo of a mine. The Presbyterian story section includes sub-headlines like "Battle has strong roots in Greenville" and "Two Presbyterian ministers with Greenville ties are at the center of a denominational clash over whether women should be allowed to address a congregation from the pulpit."



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Benevolence Money Spent for Broadway Tickets

A Reported \$5,000 Goes for MTW Personnel to See a Play in the Big Apple

According to several reports, benevolence money from Mission to the World (MTW), the world missions arm of the Presbyterian Church in America (PCA), was used to purchase tickets for Broadway shows. The expenditure came during the LEAD conference, held in October 1999 in New York City.

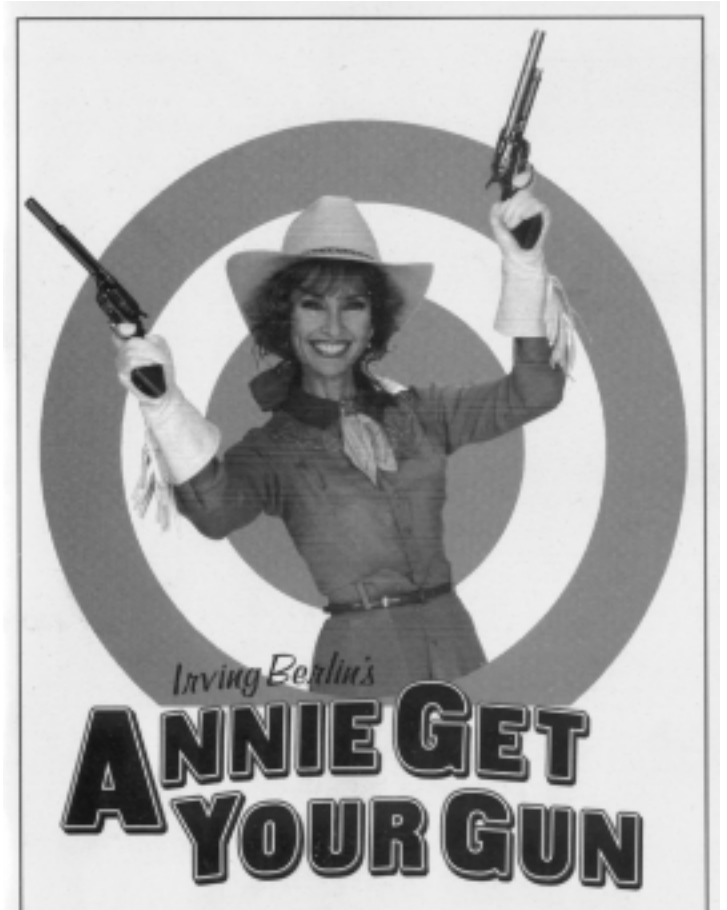
Participants in this conference included MTW team leaders and regional leaders from around the world, as well as MTW senior staff from Atlanta. Approximately 60 to 80 people participated in the event, including the Rev. Dr. Paul Kooistra, Coordinator of MTW.

According to reports, about \$5,000 was spent on the Broadway tickets. Participants could choose from one of several plays, including "Annie Get Your Gun" and "Les Miserables." Those attending the conference were informed that if they did not specify a choice, a play would be selected on their behalf.

The money did not come from the missionaries' work budgets. Rather, it was part of the fund which had been raised for leadership training.

Besides the trip to Broadway, those attending the conference were treated to a boat ride around New York harbor. The dinner cruise included loud music from live entertainers on board the vessel. According to at least some participants, the loudness of the music prevented meaningful discussion to occur.

MTW administrators refused to respond to repeated requests for information regarding the expenditures for the October gathering.



Participants in the MTW conference could choose from several plays, including *Les Misérables* and *Annie Get Your Gun*.

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MTW Mum, Refuses to Answer Questions

The administration of Mission to the World (MTW) has so far refused to answer questions which were posed to them.

Mr. Bruce Terrill is the person in charge of the LEAD Conference, and *P&R News* was referred to him. However, after he did not return a phone call, Joan Tarleton, Administrative Assistant to MTW Coordinator Paul Kooistra, indicated that Dr. Kooistra would return the phone call. As of press deadline, he had not done so.

Besides trying to contact Dr. Kooistra telephonically, *P&R News* also emailed to him a list of questions, to which he has also not responded. The questions which he has declined to answer are as follows:

1. How many people attended the LEAD

- Conference?
2. How many of them were staff from Atlanta?
 3. How much did the conference cost?
 4. How much of the money was spent on entertainment?
 5. Where did the money come from?
 6. Did MTW inform the donor(s) to the fund from which the conference was paid, that at least \$5,000 was spent on entertainment?
 7. How is this expenditure for entertainment going to be recorded on the books of MTW?
 8. When and where else has this leadership training taken place?
 9. Has this sort of entertainment been done in the past?
 10. Does MTW plan on having this type of entertainment in the future?

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Westminster Presbytery Votes to Divide

Overture to GA Cites Doctrinal Differences as Reason for Creating New Presbytery

Westminster Presbytery, which historically was known as the most conservative in the Presbyterian Church in America (PCA), has been wracked by internal doctrinal conflict over the past several years. And now, in an attempt to alleviate the tension, the court has voted to divide, ostensibly geographically, but in reality along theological lines. The vote to overture the General Assembly for the division was approved at the January 8, 2000, stated meeting, 28-15-1.

Located in upper east Tennessee and southwest Virginia, Westminster Presbytery was the fourth presbytery of the Continuing Presbyterian Church movement, which became the PCA. The first formal meeting of the court occurred on April 24, 1973. The first members of the presbytery reflected the bi-state nature of the court: there were three churches in Virginia, and two ministers in Tennessee. From those humble beginnings, Westminster has grown until she now has 26 organized churches, 2 mission works, and about 35 ministers.

In the early days, many of the pastors were relatively young, and very Reformed in their theology. Many of them had trained at Reformed Theological Seminary, Jackson, Mississippi, under Dr. Morton H. Smith. Their vision was that of promulgating Old School Southern Presbyterianism in the rolling hills in their section of Appalachia.

For many years, the presbytery could be counted on as maintaining a "strict subscriptionist" view toward the doctrinal standards. It also often distanced itself from the denominational bureaucracy.

Over the past two to three years, however, the "progressive" wing of the presbytery has become emboldened to take on the more conservative elements. The resulting infighting has produced headaches and heartaches on both sides.

In December 1998, without informing Westminster Presbytery, a goodly number of the "progressives" scheduled a meeting with representatives of Tennessee Valley Presbytery, to inquire as to the possibility of their joining that presbytery. A month later, at the stated meeting of Westminster Presbytery, the issue of joining Tennessee Valley seemed moot as the "progressives" staged a coup by overturning several of the key nominations set forth by the Nominating Committee. Particularly targeted was the home missions committee, at the time still called by the presbytery its Mission to the United States Committee. In a symbolic victory for the progressives, the presbytery renamed it the Mission to North America Committee. But more significantly than that symbolic gesture was the change in philosophy signaled when the presbytery adopted the perspective of the denominational MNA Committee: for the first time in its history, Westminster Presbytery voted to require that church planters sent out under its auspices attend the denominational Assessment Center (or at least have had previous church planting experience).

At that same meeting (January 1999), Westminster Presbytery erected a Committee on Conflict Resolution, with equal numbers from each of the two theological parties. That ad hoc committee has met over the past year, in an effort to bring about reconciliation.

But the conflicts have continued. They have ranged from a controversy concerning a home missions work in Wytheville, Virginia, to doctrinal complaints, to the approval of men for licensure, to whether a

protest should be recorded on the minutes. And the acrimony has increased.

At the January 2000 stated meeting, the Presbytery had before it an overture from half of its churches and several of its ministers, which called for a division of the Presbytery. Prior to the meeting, some of the conservatives objected to certain phraseology in the overture—especially because they believed that the proposal was essentially dishonest, in that it pretended to be prompted by geographical rather than philosophical considerations.

A minority on the Committee on Conflict Resolution—the Rev. Dr. D. Steven Meyerhoff, newly-elected Stated Clerk of the Presbytery; the Rev. Ben Konopa, member of the denominational Standing Judicial Commission; and Ruling Elder Charles Newland—brought in a substitute proposal, which sought to recognize the objections. In a prefatory statement, these three members of the Committee stated:

The Committee has adopted a Majority Report that asks for more time and more discussion of our differences. We, the Minority, do not believe that there would be any substantial change in views or in votes within Presbytery should such lengthy discussion take place. On the contrary, we believe that a strategic moment has been placed before us at the present time. Our differences have only sharpened during recent debates. Complaints against Presbytery have increased in spite of our plea that we show more forbearance toward one another. If matters continue on their present course, we foresee only more acrimony, rancor and sharp division among us in the future. Delay, we believe, will bring forth more division, not less.

Therefore, we, the Minority, submit the following Report as our humble attempt before the Lord to bring about a situation whereby those holding each perspective may serve in a Presbytery where brethren are more nearly of one mind, and still remain in the Presbyterian Church in America. We pray the Lord will enable us to find agreement in these things.

The overture proposed by the Minority, which would divide the Presbytery at the Tennessee-Virginia border, claims that "there is a lack of regional cohesiveness in the Presbytery due to its spanning two states and historical precedence for a geographical division along these lines." However, the thrust of the overture is that division is necessary since the theological differences "are too fundamental for reconciliation."

While providing for a geographical division, the proposal would also allow for ministers and churches to affiliate with either of the two resulting presbyteries. And, in point of fact, if the Assembly approves the overture, many observers expect that it will have essentially created what historically have been known as

"elective affinity" presbyteries, in which theological differences, rather than geographical boundaries, determine the memberships of the presbyteries.

For instance, while the continuing Westminster Presbytery would be located in Virginia, several of the more conservative churches are in Tennessee. The expectation therefore is that churches such as Westminster and Bridwell Heights in Kingsport; Grace Reformed Presbyterian in Greeneville; Providence Presbyterian in Limestone; and Midway Presbyterian in Jonesborough, would continue with Westminster Presbytery, despite being

another has close to two hundred.

Not incorporated into the overture, but adopted as part of the package, was a provision to divide Westminster Presbytery's assets effective September 1, 2000, "with each Presbytery receiving a share in proportion to the number of churches that affiliate with it." An additional proviso was that "the Conflict Resolution Committee be charged with the duty of proposing a Covenant for Sessions that would touch such matters as ongoing missions support, the name of the new Presbytery, church planting parameters and other concerns brought to its attention by members of Presbytery."

The proposal now goes to the denominational Mission to North America Committee for consideration and recommendation to the General Assembly. Whether such a blatant admission of theological conflict as the primary impetus for the division will pass muster, remains to be seen. At the meeting of the Presbytery Stated Clerks in December 1999, the consensus was that creating elective affinity presbyteries was not a good thing, and that brethren need to be encouraged to work through their differences in love.

A Plea Not to Divide

The Rev. Larry Ball, Pastor of Bridwell Heights Presbyterian Church, Kingsport, Tennessee, served as Stated Clerk of Westminster Presbytery from 1976 to October 1999. He was one of the presbytery's first ministers. Below is his speech given at the January 2000 stated meeting of the presbytery, in which he pleaded with the brethren not to vote to divide. He persuaded many of the "Truly Reformed" brethren, but not those of a less strict theological understanding.

Fathers and Brethren of Westminster Presbytery,

I stand before you today to inform you that I am greatly disheartened about the proposals before us to divide Westminster Presbytery.

Unlike most of you, I was not ordained in the PCA. I was ordained in the old Southern Presbyterian Church. I served a pastorate in the PCUS before the PCA was even formed. I have been a member of Westminster Presbytery since her beginnings in 1973 (over 26 years ago).

I left the PCUS because it was apostate, a position Westminster Presbytery declared many years ago, although the General Assembly would not make such a declaration. When I was ordained in the PCUS there were sitting in the Court of the Church, women ordained to preach (all of whom voted against me, I might add). The authority of the Bible had been destroyed by neo-orthodoxy, and there were some in the denomination that denied the deity of Christ and the resurrection of the body. When I compare where I was, to where I am today, there is no comparison. Many of you have no idea what it was like in those days. Even with all her errors and heresies, I was still a part of that Church until the PCA was formed. I guess I know what it is to live in much worse circumstances than we face today. The number of my years in the ministry, beginning with the PCUS,



Larry Ball

within the geographical bounds of the new district.

Most of the churches in the Old Dominion would also probably stay with Westminster Presbytery. Two which would definitely not would be Draper Valley Presbyterian and Pulaski (Va.) Presbyterian, which would be transferred, along with two counties, to New River Presbytery.

Without the conservative churches from Tennessee joining with their Virginia brethren, there would be at most nine organized churches and one mission in the continuing Westminster Presbytery, with a total membership of about 676. The minimal recommended guidelines for erecting a new presbytery specify at least ten churches, at least three of which have membership of 125 or more, and a total membership of 1000. Only one of these churches has more than 125 members.

If the expected crossovers occurred, the continuing Westminster Presbytery would have about fifteen churches and about 1067 total members. However, according to the latest available denominational statistics, there would be only two churches with 125 members or more.

If the conservative churches from Tennessee would decide to participate with Westminster Presbytery, the new presbytery in upper east Tennessee would have ten churches and one mission work, with a total of approximately 1800 members. Three of the Tennessee churches have several hundred members each, and

influences greatly my perspective and makes me feel all alone among you.

Another thing I have learned over the years is he who controls the language controls the people. What we are doing here today has been referred to as "adding" another Presbytery, or simply "dividing" into two PCA presbyteries. I think those who watch us have enough sense to perceive the reality of what we do, and would better describe it with such words as "splitting", and "schism". Call it what you want, the action we take today to divide will be viewed by those outside of this body, as minimally a split, if not a schism. They will see, whether we do or not, that the Emperor has no clothes.

This bothers me for one major reason, because in John 17, Jesus says that the world will know that the Father had sent Him because of the unity they see in the Church. By our very actions today, I believe we grieve our great God. It seems ironic to me that we are often reminded that we do not quote from the Bible enough, but when it comes to such a major step as splitting the Church, the use of Scriptures appears strangely absent in our discussions. Oh, how quickly we become theological pragmatists. The only passage quoted as supporting division of this Presbytery is the separation of Paul and Barnabas. What I hear as to the application of this text is, to say the least, dubious. From two missionaries with a disagreement, to the division of a Church Court, is a big hermeneutical step, to say the least. I think John 17 is much more applicable to what we do here today. To use the disagreement between Paul and Barnabas as justification to divide and to further the Kingdom of Christ, is highly suspect as a proper use of Scripture. It may be a modern baptistic methodology for Church growth, but surely it must not be ours, even if God has overruled sins of the past and blessed us in his providence.

Our view of the Church greatly affects what we do here today. If we view the Church as a voluntary association, then what we do here today is really not important. I would suggest that a better model for describing the Church is the model of a covenant marriage. Volunteerism smacks of Americanism, not historic Christianity or biblical ecclesiology. The models of the Bible most often used in describing the Church is the model of marriage. If the Church is a covenant marriage, it does not mean that the relationship cannot be severed, but it does mean we cannot sever that relationship on the grounds of incompatibility or irreconcilable differences. If we as elders of the Church split over the issues before us, then what hope can I give to a young couple facing a divorce because they have decided they don't like each other? If I am consistent with our practices here today, then my response would be, just split up, remarry, and call it adding to the Kingdom.

Another thing which greatly disheartens me is the language I hear from both sides of our Presbytery. I, theologically, find myself most often on one side, but I have not always voted with my side. Sometimes I have voted with the other side. I have friends on both sides and hold no bitterness, rancor, or animosity toward anyone in this Presbytery (as Paul would say, God is my witness). What I hear from some on both sides, the language and representations of their own brothers in the faith, greatly bothers me. To divide the Presbytery with such a spirit in our hearts is to deny that gospel, which we proclaim is so powerful that it can reconcile the enmity of the world to Christ. If we cannot even talk civilly to each other or about each other, then what gospel do we have to offer to an irreconciled people living in a sinful world?

To divide without an attempt at reconciliation, without an attempt to see if there are not some parameters with which we can live, I believe is sin against God. As Jesus said, "first be reconciled with your brother". The way of reconciliation will be hard. I know many of you suffer from fatigue, but fatigue should never be an excuse for doing what is right. Having lived with Crohns Disease for many years, I can testify to that, and know what it means by experience.

I am disheartened about the more vocal voices, and sometimes the less vocal voices with quiet anger in the heart, controlling the direction of this Presbytery. I greatly disagree with many actions we have taken. I go home and weep and lose sleep, but the thought of division never enters my mind.

Having read Augustine and Calvin on the Church, I perceive a great divide between modern churchmen and our great fathers in the faith. Calvin said in the *Institutes*, "Holy Scripture bids us correct our brother's vices with more moderate care, while preserving sincerity of love and unity of peace. This principle they prostitute to the sacrilege of schism and the occasion for cutting off the brethren from the fellowship". In administering the Lord's Supper, he said, "Therefore . . . in the name and authority of our Lord Jesus Christ, I excommunicate . . . all heretics and those who create private sects in order to break the unity of the Church . . . I warn them to abstain from this Holy Table, lest they defile and contaminate the holy food which our Lord Jesus Christ gives to none except they who belong to His household of faith." Augustine said, speaking about the Church, that Christians are "mercifully to correct what they can; patiently to bear and lovingly to bewail and mourn what they cannot; until God either amends or corrects or in the harvest uproots the tares and winnows the chaff."

We must be sure that we differentiate between what we mourn over as being error, and what justifies a division of the Church. Those are two separate issues. I can live with error that I perceive in my brother's views to a degree that many here cannot. My toleration level is different. I am reminded of Luther and Machen. Their view of the Church was much different than modern America. They did not believe the answer was in dividing the Church, but fighting against error until they were chased out of the Church. If only we had men of such caliber today. Only when they were driven out, did they leave the Church, with great despair in their own souls. The reformation view of the Church was lost when democracy became the religion of America, and might I add the religion of the American Church. Sadly, as one who never had any intention of seeing this Presbytery divide, I am being forced to make decisions that I would never have made if some of our other leaders had taken more leadership. I, now, because of your actions, may have to repair in the Church where I am an overseer, a divided session and a divided congregation. I only pray that the devil does not use your decisions to further split the local bodies of Christ. We need great leaders today who can give us direction and correction, but I fear we do not have any. I think the things that unite us are stronger than the things that divide us. Because of a lack of leadership, we are unable to get a proper perspective on who we really are in light of a much longer history than our own generation.

I believe that there may exist parameters that we can set whereby we can live together as a Presbytery. For example, demanding that all our children attend Christian schools or be home schooled may be something with which I sympathize, but it is "extra-confessional." We cannot bind the consciences of our brethren to any extent

more than the statements of the Confession. The Confession does not demand this. It may be a clear implication to some, but not to all. We must tolerate our brethren who disagree with us here. It is a decision that belongs to the head of the family and not to the Church.

The tongues issue we have already spoken to as a Presbytery. I disagree with the view that non-revelatory tongues continue today. We have declared such a view as an exception to the Confession, but ordained those who in good conscience hold such view. I may weep over this decision, but it is not grounds to divide the Church.

We have spoken to the 6-day creation issue. I rejoice over this decision of our Presbytery. The court has spoken, and I would encourage submission to the Presbytery. The PCA was founded on the basis that local courts can draw their own theological parameters, as long as we do not drift into the boundary of heresy. We are only being good members of the PCA as this principle has been demonstrated through adjudication time and again in the PCA. The Freemasonry issue was settled at the General Assembly level on the basis of the right of a local Presbytery to determine its own theological parameters without going into the boundary of heresy.

Theonomy should not be an issue among us. I find few today who really understand what theonomy is. I have studied it for 20 years, and am not always sure myself what it is. We must be careful of prejudgment on this issue. We have never really dealt with a theonomy issue in this Presbytery. We have never had to.

The place of women in the Church is something we must deal with. I think, this is an issue that should not cause us to split. I think we are all closer on this issue than we think.

Westminster Presbytery is different than the PCA as a whole. The stated goal of some of you is to make us more mainline. I think the goal of us all should be to make us more "biblical" regardless of the mainline PCA. From what I hear about the PCA, most of you will not want to be mainline. We now have a woman "preaching" in at least one of our pulpits. We have a seminary professor that believes the civil magistrate has no right to legislate anti-sodomy laws. We have our denominational college choir participating in a worship service of the Roman Catholic Church during the administration of the "mass". We have a large proportion of our ministers who can't accept the fact that God created the world in six 24-hour days. We have a man who has gone on record denying the existence of Hell, preaching in the seminaries that train our ministers. Brethren, I think you need to reconsider becoming more mainline PCA. Think about what is happening, and our responsibility to protect the flock from these things. Think about the opportunity we have as being a witness not only in the PCA, but also to the PCA.

Some say the seeds of apostasy have been sown, and the die has been cast. The PCA will be apostate in a few years. That may be, but I think we should wait until we see more evidence of the harvest of apostasy before we divide the Church. The existence of seeds, however distasteful, is no basis for division. If it were, none of us would probably be here today.

I would also encourage all the brethren to be men of integrity. The original proposal for dividing Presbytery was not honest in my opinion. It was a facade to evade the real issues. The least we can do is be honest, up front, and adherents to the *Book of Church Order*. Let's not play the world's postmodern game and use language which evades the issues. The world is watching and the world reads well behind the words

we write.

I would encourage us to follow the *Book of Church Order* as we have agreed to in the past as being the procedures we will use in the future. I would remind the brethren that if you get to the point where you cannot in good conscience remain in the PCA or Westminster Presbytery (on either side of the aisle), then I would encourage you to leave, using the provisions of the *Book of Church Order* of which we covenanted together to abide by.

One of my greatest fears is that I am afraid that Presbyterian history will repeat itself with any new Presbytery. If we divide now, I think within two years, division will face many of us again. I expect this to happen, even though I am no prophet or son of a prophet. Then many of us will sit in disillusionment, just as we sit here today. I have already been through one Church division 26 years ago, now I am going through another, and I expect to see one more before I die (and I am just 52 years old). When I look at most of my brethren outside the PCA whom I respect greatly theologically, I usually see men in unknown denominations with names we cannot remember, unknown presbyteries with two or three churches, who cannot live together. As much as I respect these men, I have no desire to be apart of that.

Theological precision is not always the highest virtue, and seeking the peace of the Church is no vice. With men of wisdom and maturity, I believe peace and purity can live together in the same house.

If Presbytery divides I will be in subjection to the brethren, but honestly, brethren, it will affect my ministry, it will dissipate my zeal for Christ that has borne me up over the years. It will make me much less effective as a minister in the Church of Jesus Christ. I will mourn, I will hurt, I will be disillusioned, but I will go on as God gives me grace.

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Mount Carmel Church Pulls Out of PCA

Pastor Alleges Unwillingness of PCA to Take Appropriate Stances Local Issues Also a Factor in Decision to Depart

On December 4, 1999, Mount Carmel Church of Somerset, New Jersey, voted to withdraw from the Presbyterian Church in America (PCA). According to its pastor, Dr. Robert Cameron, precipitating the move to break the bonds of fellowship was an unwillingness by the PCA to take positions on various matters, especially with regard to the doctrine of creation.

The doctrine of creation came to the fore at the General Assembly level via a complaint lodged by Mt. Carmel Church against New Jersey Presbytery. The complaint took issue with the failure of New Jersey Presbytery to recognize that adherence to anything other than six literal days of creation is an exception to the Confessional Standards. The 1998 General Assembly approved, by about a two-to-one margin, the majority report from the Standing Judicial Commission (SJC), which maintained that not affirming six literal days of creation does not constitute an exception to the Standards.

The creation issue for the Mt. Carmel Session was bound up with the way in which the complaint was handled. Dr. Cameron alleges that the SJC portrayed the complaint was against Presbytery procedure. However, the pastor states that "there was not one word of procedure in our complaint"; and he insists that "the delegates on the floor didn't know what they were voting on." About a year ago, Mt. Carmel circularized a letter to all the presbyteries in the PCA, noting what it viewed as the irregularities in the way that the SJC characterized the dispute. It was the Session's way of trying to set the record straight, since very few commissioners ever see the original complaint or the briefs in the case; instead, the SJC itself is authorized to style the complaint.

But while the allegedly unethical manner of dealing with the Session's complaint was painful, it was not determinative in terms of the decision to leave. The elders decided to recommend withdrawal from the PCA because of the broader issue of the doctrine itself and because of concern that the denomination seems "not willing to take positions on matters." In Bob Cameron's eyes, "We [in the PCA] don't want to debate these things, we just want to listen to the theologians." He questions the wisdom of the Assembly spending thousands of dollars on the Creation Study Committee, when to him the Scripture is clear that God created in six days. The pastor is also concerned about the fact that the Assembly voted that any findings of this ad interim committee would not be binding on the church—another instance, in his view, of where the denomination refuses to take positions on matters which, to him, seem quite clear. "I defended the Session's complaint on the basis of Scripture," claims Dr. Cameron, while the Presbytery respondent based his response on the views of various people who are in the denomination and whose views are tolerated.

Another instance of disappointment and alarm which Pastor Cameron cites is the John Wood situation, where, to date, efforts to bring the case against the Knoxville pastor over the issue of women preaching have been frustrated by the SJC officers.

Because of this situation, the Session therefore concluded "that instead of being continually upset, we would just move on and preach the gospel." According to Dr. Cameron, "We feel that we were deceived coming into the PCA," in that the congregation was told that the PCA is a "confessional church." Shortly after the church joined the denomination in the late 1980s, the

congregation discovered that there were numerous places where the PCA allowed "exceptions" to the Westminster Standards.

On the regional level, New Jersey Presbytery about a year ago reversed itself and declared that anything other than adhering to six literal days of creation is an exception to the Standards. This reversal came after the 1997 restructure of the Presbytery, when its northern half was given to the new Metropolitan New York Presbytery.



Mt. Carmel Church, Somerset, New Jersey

But despite the fact that the restructured Presbytery was willing to adopt Mt. Carmel's view, the Session has not been satisfied with the regional body. Indeed, Dr. Cameron said that the elders were "very upset with some of the actions by New Jersey Presbytery that we thought were violations of the *Book of Church Order*." He spoke of a judicial case in which the Session had administratively censured a woman, who thereupon issued an "appeal" to the Presbytery. The Presbytery appointed a committee, and later a commission, to deal with the "appeal," instead of ruling it out of order, as the *BCO* says that only someone who has submitted to a trial may "appeal" a decision. (According to Pastor Cameron, no trial had been held.) Pastor Cameron said that the Session declined to meet with the Presbytery committee. When asked how the Session could administratively censure someone, Dr. Cameron stated that he was not sure of the Constitutional warrant for the judicial action taken by the Session.

More recently, the Session of Mt. Carmel was at loggerheads with the Presbytery over the rescinding of a call which the congregation had issued to the Rev. Keith Graham as Associate Pastor. Mr. Graham, who resigned as Pastor of Locktown Presbyterian Church, Flemington, New Jersey, in order to accept the call to Mt. Carmel, had been in the employ of the Mt. Carmel Church for two years as an office manager. The call to him as Associate Pastor had been issued last summer, and approved by the Presbytery at its September stated meeting. But before the installation could occur, the elders decided unilaterally to rescind the call from the congregation.

Dr. Cameron defends this action by citing the *BCO* provision about the Session having the right to make decisions in the best spiritual interests of the congregation. He stated that subsequent to the issuance of the call to Mr. Graham, the elders had discovered things about him that, in their estimation, made him unfit to fill a pastoral role in the church. Pastor Cameron suggested that the Session did not want to have a congregational meeting to rescind the call, because that would force the Session to air the "dirty laundry" regarding Mr. Graham before the congregation. Dr. Cameron, who is black, said: "We don't air

our difficulties in public—black people don't do that." He stated: "Most black people were upset with Anita Hill," not only because she waited eight years to bring charges against Clarence Thomas, but also because she brought that matter out into the open. Pastor Cameron said that he revealed openly to New Jersey Presbytery the rationale for the elders' decision to rescind the call, only after the court insisted on knowing the reasons.

According to Mr. Graham, Dr. Cameron

that they were interested in his becoming Associate Pastor with the expectation of his eventually becoming Senior Pastor when Dr. Cameron retired.

Because of the interest shown him by the Mt. Carmel Church, and based on the unanimous election by the congregation, he resigned from his pastorate at Locktown. Now that the call has been rescinded, he has been dependent upon the benevolence of New Jersey Presbytery, which, he said, "very graciously and shockingly agreed to compensate me in the amount I would have received from the Mt. Carmel Church." However, that support from the Presbytery will cease at the end of February. Accordingly, Mr. Graham is having to look into the possibility of getting a job in his old line of employment—that of being a commercial driver.

Mt. Carmel Church, which was organized in 1979 as a Reformed Episcopal congregation, transferred into the PCA in 1987, along with its organizing pastor, Bob Cameron. The church was a PCA mission work for two years, before being organized as a PCA congregation in 1989.

Mt. Carmel's corporate charter stipulates that a vote to withdraw from a denomination must be by a two-thirds vote. Dr. Cameron states that this provision demonstrates how seriously the church regards denominational disaffiliation, and that the church did not take the matter to leave the PCA lightly.

At an October 1999 meeting, a vote to leave the PCA failed by two votes. At the meeting on December 4th—ironically, the twenty-sixth anniversary of the founding of the PCA—the requisite supermajority was achieved.

Although the church is now independent, Dr. Cameron remains as a ministerial member of New Jersey Presbytery.

Dr. Cameron, one of the few African-American pastors in the PCA, is the author of *The Last Pew on the Left*, a book which attacks racism in America's churches. He has had a radio ministry throughout the Metropolitan New York area for several years. He also serves on the Board of Trustees of Greenville (S. C.) Presbyterian Theological Seminary.

"did bring out some things that were of a personal nature but I think in the opinion of myself and others were rather petty. . . . The one issue that was raised that I agreed with him about is the issue of my weight. . . . It's a problem I've had all my life. Right now, I'm working on this before the Lord. . . . They knew about my weight when they issued the call. . . . When they wanted to get rid of me, then they raised it as an issue.

"Then there were other issues that when they brought them to my attention at the end of September in a meeting [with Pastor Cameron and two elders], I thought of the movie, *The Invasion of the Body Snatchers*, because people whom I thought I knew seemed suddenly to change."

According to Keith Graham, one of the issues raised was that he didn't seem to notice needed repairs to the church building—a piece of carpet that needed replacing, and a crack in the plaster. Another issue was with regard to a discipline matter on which the Session had previously ruled but which was still before the court when the Associate Pastor-elect began meeting with the Session. Mr. Graham expressed his opinion in the matter, essentially agreeing with what the Session had determined. However, Mr. Graham says that the Clerk of Session told him that he should not be making his own judgment on the case, but submit to the previous judgment simply because the elders said so.

Further creating concern among the ruling elders, according to Mr. Graham, was his desire to sing psalms in public worship and his openness to explore adopting the Presbyterian position of exclusive psalmody. He broached the topic at a private gathering with the two ruling elders over Labor Day weekend last year—just a few weeks before he was informed that there was a problem with regard to his continuing at Mt. Carmel Church.

Particularly galling to Mr. Graham was the fact that the idea of his becoming a pastor at Mt. Carmel came from the elders there, not from himself. Mr. Graham says that although he was in the employ of the church as an administrative assistant, he did not aspire to succeed Dr. Cameron upon his expected retirement. Rather, Mr. Graham said that the elders of Mt. Carmel approached him and said

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Louisiana Schedules Discussion Regarding 'Serious Doctrinal Departure' in PCA

Agenda Will Sound Themes of Separation and Reform

Louisiana Presbytery of the Presbyterian Church in America (PCA), at its stated meeting on January 15, 2000, voted to schedule a discussion regarding "serious doctrinal departure" by the denomination. The discussion has been set for July 15, 2000, in a special meeting which will be held in lieu of the regular summer stated meeting.

Sparking the unusual move was an overture from Auburn Avenue Presbyterian Church, Monroe, Louisiana, pastored by noted author and Southern scholar Steve Wilkins. The Auburn Avenue proposal not only alleges doctrinal infidelity by the PCA; it also claims that "there is little prospect, humanly speaking, of this troublesome drift away from our standards reversing itself." The solution proposed by the Monroe congregation was that of discussion of these matters in the congregations of the Presbytery, with a very real prospect of "peaceably withdrawing from the PCA as a presbytery in order that we might continue to serve the Lord in fidelity to His Word" [italics in the original—Ed.].

The Presbytery, however, was not willing to go quite that far. Instead, it modified the overture by eliminating the wording concerning ecclesiastical withdrawal and resolved rather that a special meeting of presbytery be called simply "to discuss these issues." The Christian Education Committee was directed "to invite speakers to present papers on these issues of Biblical separation and Reform at the called meeting using the funds of Presbytery."

Forming the basis of the Auburn Avenue overture are the assertions that "the Word of God is truth, and denominational unity must be founded upon truth" and that "the historic marks of the church are the faithful preaching of the

Word of God, the faithful administration of the sacraments, and the faithful exercise of church discipline." Next is a reminder that the PCA, which was formed less than thirty years ago, at its birth "declared to the churches its fidelity to the Scriptures and commitment to the Reformed faith."

After that is the assertion that the PCA "has begun tolerating serious doctrinal departures from the truth of Scripture as contained in its constitutional Reformed standards; specifically on the issues of creation, the Apostolic gifts and the role of women in the church, which errors will inevitably lead to others."

Singled out for criticism are "seminaries considered Reformed by many" which "tolerate doctrinal teaching on these issues which are



Auburn Avenue Presbyterian Church

contrary to the Reformed faith and are sending forth candidates for the ministry who have been indoctrinated with these erroneous perspectives."

Furthermore, the overture declares that "the PCA is increasingly becoming controlled by its committees and agencies with little meaningful oversight from the General Assembly and presbyters, which is creating a dangerous

centralization of power and bureaucracy contrary to true, historic principles of presbyterianism."

Moreover, "there is a growing tendency in the PCA to view missions from a modernistic, church growth perspective and an increasing tendency to tolerate and engage in activities in worship and evangelism, which are more man-centered than God-honoring."

The overture notes that "there is strong evidence of an increasing antipathy by those in positions of authority in the PCA to those who have more traditional, Reformed views." The document claims that "private and public efforts have been made for numerous years to address and correct the aforementioned concerns with no discernible success."

The overture notes that "any church may constitutionally withdraw from the PCA by a majority vote of its congregation at any time it wished for reasons deemed sufficient by it (BCO 25-11)." It also states that the Auburn Avenue Session had, in six separate meetings, presented to the congregation a tentative plan "concerning the willingness of the Session for [the church] to peaceably and with animosity toward none withdraw from the PCA under certain conditions, which tentative plan was overwhelmingly approved in a straw poll held at [the church]."

The document says that "the conditions for withdrawal deemed necessary by the . . . Session include being joined in the withdrawal by a number of like-minded congregations in Louisiana Presbytery to form a new presbytery and the adoption of constitutional standards expressly setting forth agreed-upon Reformed doctrinal standards, including areas where there will and will not be doctrinal deviation."

The notion of setting forth areas where doctrinal deviation would be allowed in a new

ecclesiastical setting is a sensitive issue for Auburn Avenue and several other churches of Louisiana Presbytery, whose elders have adopted the doctrine of paedocommunion (that is, the belief that small children, even before making a conscious profession of faith, should be admitted to the Lord's table).

The possibility of losing a whole presbytery, or a significant portion of it, would strike a serious blow to the PCA's efforts to reach much of Louisiana. The state is mostly Baptist and Roman Catholic territory, and Reformed churches do not abound. Southeast Louisiana Presbytery, which covers the population centers of Baton Rouge and New Orleans, has six organized and two mission churches, with a total membership of 1,394, according to the latest available denominational statistics. Louisiana Presbytery, which covers the rest of the state and a portion of southwest Arkansas, has ten churches and about 1,100 members.

The Presbytery also has experienced two recent defections to the Evangelical Presbyterian Church (EPC), a denomination which allows the ordination of women to all ecclesiastical offices. In 1997, Grace Presbyterian Church, Alexandria, one of the PCA's original churches, departed for the EPC. In December, First Presbyterian Church of Oakdale, which had dwindled to a handful of congregants, likewise made the switch to the EPC.

The other Reformed presence in the state is represented by the Orthodox Presbyterian Church (OPC), which has a congregation in Pineville and a mission work in the New Orleans area. The Pineville OPC was begun several years ago by disaffected members from Grace Church in Alexandria, who were upset about the less-than-traditional approach to ministry and worship evident there.

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Southern California Debates Doctrine of Creation

By Michael DiPeppino

Carson, California (February 4-5, 2000)—The First Stated Meeting 2000 of the Presbytery of Southern California of the Orthodox Presbyterian Church (OPC) commenced under overcast skies and drizzle. The first Friday and Saturday of February brought more than the regular business of the Church. Long anticipated, a special committee was to present a report to the Presbytery on the view of Genesis one and two most commonly known as the Framework Hypothesis. Similar to the weather outside, the Framework Hypothesis exists under a storm cloud of controversy within the Southern California Presbytery. A large presence of Southern California OPC congregants at the meeting substantiated the significance of the issue to be debated, as did the presence of often absented Presbyters.

The last several years ordination candidates espousing Framework Hypothesis views faced pointed and searching questions by the Presbytery's members. Various positions presented over time concerned the Presbytery about the definition of the Framework Hypothesis, and inquiries abounded as to whether there was a single view on the Framework. A special committee was erected to clarify what exactly the Framework Hypothesis was, and whether it was in accord with both the Primary and Secondary Standards of the OPC. The instance of an ordination candidate holding Framework views who refused to take an exception to the Secondary Standards provided additional motivation to organize the study committee. The motion was passed in November 1997 to form the Committee, and it was organized by January 1998.

The Presbytery learned by the Fall of 1999 that it would be reviewing two reports, both of which were received more than three months prior to the February 2000 meeting in Carson,

California. The Committee divided 5 to 4, with 5 Framework advocates and 4 Traditional Interpretation advocates, despite the apparent majority of Traditional Interpretation advocates within the Presbytery. The Committee distributed a report defining and defending the Framework Hypothesis, while a Minority of the Committee argued for a literal interpretation of Genesis one and challenged the Framework Hypothesis as un-Scriptural and contrary to the Westminster Standards.

An order of the day was set for 10:15 a.m. Saturday for the presentations of the reports. The presentation of the reports began with each side of the Committee giving a summary of their respective reports, a period of questions and answers, and debate on the recommendations. The Committee suggested that only teaching elders and commissioned ruling elders be allowed to ask questions. Various teaching elders and members of the Minority Committee argued to allow all seated ruling elders to ask questions. Presbytery allowed all ruling elders to ask questions. With summaries made and a few clarifying questions asked, the debate on the recommendations continued until 4:30 p.m., the order of the day. An adjourned meeting was scheduled for February 26, 2000 at Westminster OPC, Westminster, California at 9:00 a.m.

The Committee as a whole was given the charge to "evaluate the conformity of the Framework Hypothesis to the teaching of Scripture and the Westminster Confession and Catechisms...[and] bring information and recommendations to the Presbytery which will aid the Presbytery in evaluating the fitness of ministerial candidates who hold the Framework Hypothesis." Comparing the reports from the Committee and the Minority reveal the differences of emphasis and methodology between the sides as they attempted to fulfill the Presbytery's purpose for organizing the Committee.

The Committee's report emphasizes historical precedent in the OPC allowing divergent views on the interpretation of the Westminster Standards regarding the phrase "in the space of six days." Also emphasized is the notion of *Animus Imponentis*. *Animus Imponentis* means "the intention of the imposing body." The Committee argues that the Church has exercised her right to redefine the meaning of the Secondary Standards and what is essential to the system of doctrine ministers swear to uphold, thus allowing for a variety of interpretations on what "in the space of six days" means.

There was little exegesis defending the Hypothesis from Scripture in the Committee's report. Their challenge to the 24 hour, sequential-chronological view centers on the literal view proponents having to answer how there can be light created on day one before the sun was created on day four (deemed an extra-textual supernaturalism if the light of day one is not solar), a suggestion that the seventh day is an eternal Sabbath, how days one through three can be considered the same kind of days as days four through six given that they are all named 'days' by God, the anthropomorphic nature of the days of Genesis one, and the assertion that normal providence, not special providence, was in operation during the creation week in light of Genesis 2:4-9.

The Minority report emphasizes an exegetical defense of the chronological, sequential nature of Genesis one with its literal 24 hour days. Considerable attention is also given to the exegetical difficulties with the Framework Hypothesis. The critique of the Framework in the Minority report points out how the obfuscating extravagance of the Hypothesis challenges the perspicuity of Scripture in a foundational text apparently misunderstood for millennia, the novelty of the view, the many various understandings of the Framework by those who hold to it, some asymmetry between the creation days, ignoring of textual indicators of chronological sequence, dangerous hermeneutics, making regular providence an aspect of the Creation week, its opening the door to evolution, creating problems that do not exist (e.g. creation of the sun on day four allegedly changes the nature of the days already named), errant application of anthropomorphism, and improper reliance on Genesis 2:4-9 to understand what has preceded in Genesis one.

Besides differing on the interpretation of Genesis one, each side of the Committee offers different understandings about the nature of ecclesiastical precedent and its relationship to interpreting and applying the Secondary Standards of the OPC. The Committee argues that there is at least an indirect endorsement of liberty concerning an ordination candidate's interpretation of "in the space of six days." It is maintained that the 19th Century Presbyterian Church in the U.S.A. accepted a latitudinarian view of the Confession at this point, and that the OPC followed in the footsteps of the pre-1936 Church. Machen's espousal of the day-age view and the lack of historical knowledge as to whether Machen took an exception to the Confession is offered as an example of OPC precedent.

In response, the Minority argues that what has been does not imply necessarily what ought to be, and that even if in the past candidates were not required to offer scruples or state exceptions to the Secondary Standards about non-literal interpretations of Genesis one due to laxity, such precedents are not Constitutionally binding. Further, the Minority asserts that such precedents must be subject to specific guidelines if they are to become authoritative for Presbyteries judging a candidate's qualifications. If a denomination cannot change the actual wording of the Confession, then redefining the Confessional Standards would have to be according to such guidelines as: 1. Making the Confession more Scriptural and not more accommodating to a broad range of opinions. 2.

Any redefining must be done consciously by and with the full knowledge of the Church. 3. The reinterpretation must fit within the possible range of meaning of the original wording if the wording is not altered. The Minority denies that the Framework Hypothesis has been duly established as within Confessional bounds, it cannot possibly fit with the Confession's wording, and therefore candidates do not have the protection of the Confession for Framework views.

Both sides of the Committee understand that hermeneutics is at the center of the debate, whether the hermeneutics involves exegesis of the Scriptures or the Secondary Standards. Both the defense of the Hypothesis and arguments as to its dangerous precedent and implications pivot upon how the Church will approach its authoritative documents. The Committee's hermeneutic on Scripture is that if a passage of Scripture is "undeniably contradicted by other passages, we will consider the interpretation to have failed. Otherwise, we must consider the interpretation to fall within the bounds of our Confession's hermeneutic." In response, the Minority report argues that such a hermeneutic is only part of the Biblical and Confessional Standards' hermeneutic. The Minority makes a *reductio* of the Committee's hermeneutic by showing events and teachings with only single mention in Scripture, asking if such passages were left open to literal or figurative interpretations (e.g. 2 Kgs 6:5; John 2:9; Acts 20:10; Rom 2:15). One can see why the Committee believes that it is at liberty to give a figurative interpretation of Genesis one, since they allege that a figurative interpretation is not contradicted elsewhere in Scripture. These allegations persist despite the Scriptures establishing the Sabbath day upon God's example at the end of the Creation week.

Ruling Elder A. M. Laurie made a stunning departure from the rest of the Committee when he argued from the Presbytery floor that to adopt the Minority's stand was in essence a rejection of scientific advances made in physics, biology and geology. Mr. Laurie reasoned that the Bible had to be harmonized with science in order for Christians, especially those in the physical sciences, to maintain intellectual integrity. No one on the Committee rose to challenge Laurie's stance, nor challenge him as to what constitutes scientific knowledge. The Minority stated repeatedly that they believe other Committee members when they said they are not motivated by a desire to harmonize Scripture with evolutionary philosophy and secularist science. Yet, Laurie's views lent support to the Minority's concern that even if the Committee's report does not argue for such harmonization, many advocates in Christianity today lean toward non-literalist views because of such motivations and that Framework hermeneutics offer no prevention against opinions like that of Mr. Laurie. Taken literally, Genesis one contradicts evolutionist science specifically on the issues of time, sequence, Divine activity, and process regarding Earth's origin.

Other interesting aspects of the Committee's report is their definition of the days of Genesis one. "The Framework Interpretation of Genesis 1:1 through 2:3 is the view which maintains that, while the six days of creation are normal solar days, the total picture of God's completing His creative work in a week of days is not to be taken literally, but functions as a literary framework for the creation narrative; and that the eight creative historical works of God have been arranged according to other than strictly sequential considerations, and that where there is sequential order it must be determined by factors other than the order of narration alone." The Presbytery sought clarification on what is meant by 'solar, non-literal days.' The Committee offered that the days of Genesis one were ordinary, non-literal days, but avoided using 'figurative' or 'metaphorical' in their explanations.

The Minority informed the Presbytery that



Alan Pontier

Donald M. Poundstone

A.M. Laurie

Ken Gentry

C. Lee. Irons

the Committee's consensus definition arrived at during Committee meetings and printed in the Committee's report sent to the Minority is different than what was placed in the report distributed to the rest of Presbytery. The consensus definition stated that days of Genesis were not solar. This is a complete and significant turn around by those advocating the Framework Hypothesis, possibly to import the idea that the light of day one was solar light.

The success of either sides' recommendations rests upon whether the Presbytery is intellectually and morally satisfied with Framework methodology or with the Minority's success in making its point that a serious, system-challenging position threatens the authority of Scripture and the Confession in the OPC. The debate logically precludes any middle position that the Framework is an acceptable exception for future ordination



Grace OPC, Carson, California

candidates.

The Presbytery will also have to consider the recapitulation of the 19th and 20th Modernist and Liberal plea for "Scripture alone is the authority" inherent in the Committee's report. The Westminster Standards assert the primacy and ultimacy of the Scripture's authority in the Church, but not as an opposition to real, secondary authority in Confessions and Creeds. Creeds and Confessions exist for the purpose of stating just what the Church means when she says she believes what the Bible teaches. Any rewording, deletions, and redefining of the Secondary Standards must be done consciously, constitutionally, carefully, and competently to comply more with Scripture's teaching. Any method of change or change of content that undermines the Secondary Standard's adherence to Scripture is immoral vow breaking requiring clerical and congregational resistance.

The Committee report ends with the recommendation that ordination candidates holding to a view of the Framework Hypothesis consistent with the definition and qualifications in the report be credentialed and not be obligated to take an exception to the Secondary Standards. The Minority report concludes with the recommendation that the Presbytery refuse licensure and ordination to candidates holding to a Framework Hypothesis.

The Committee is composed of The Revs. William J. Baldwin, Dr. Steven M. Baugh, C. Lee Irons, and Donald M. Poundstone, and Ruling Elder A. M. Laurie. The Minority of the Committee is composed of The Revs. Dr. Kenneth L. Gentry, Jr. and Alan Pontier, and Ruling Elders David Bulthuis and Michael R. Butler.

Mr. DiPeppino is a Ruling Elder in Grace Orthodox Presbyterian Church, Costa Mesa, California

Are PCA Courts 'Private'?

According to the notes taken at the Presbyterian Church in America (PCA) Presbytery Stated Clerks' Meeting, held December 3-4, 1999, near the Atlanta airport, one or more church leaders maintained that the meetings of church courts are closed to the public. These notes, which were distributed by the General Assembly Stated Clerks' Office to all of the presbytery clerks, state that "Sessions and presbytery meetings are defined as 'restricted membership organizations' per Roberts Rules. Therefore, they are not open to general public and it would be a bad policy to state they are open to the general public. Their documents should not be considered as open, public information. The minutes are for members of that local church or local presbytery only, should not even be available to someone outside that church or presbytery even if that person is a PCA member. At least one presbytery puts on every page of their minutes 'All rights reserved by _____ Presbytery.'"

The question was asked "whether or not one set of presbytery minutes following review at General Assembly is (or should be) sent on to the PCA Historical Center." The answer given was that "the BCO does not require each presbytery to send a copy of their approved minutes to the PCA Historical Center."

Further enforcing the notion that the church is a private affair were at least two points made during a discussion led by the Rev. Robert Fiol, Assistant to the Stated Clerk of the Assembly. Point 6 was "List of Presbytery Clerks: The current list was distributed. Should all or part of this information be made available on the web page? The consensus was that it should not be on an open website. It would be okay if it was protected with a user name and password so there would be some control over who has access to it." Point 7 was "Church listings on website: It seemed to generally be acceptable to print church name, address and phone but some did not want their name attached as pastor and others did so [if] it would be listed only as permission was granted."

The annual meeting of the Presbytery Stated Clerks has no authority to make or enforce decisions. Nevertheless, the discussion recorded in the minutes reflects the current thinking of many of the church's leaders.

[Editor's note: the notes of the meeting from which this report was written were apparently not copyrighted, nor was any mention made in the notes that they were to be treated as confidential.]

Comments on the Notion that Church Courts are 'Private' Meetings

The following are comments from various people regarding the notions of privacy set forth in the meeting of the PCA Presbytery Stated Clerks:

"I don't know about *Roberts' Rules of Order*—I'm not a parliamentarian. However, in terms of church history, it strikes me as being unduly restricted. I can't remember either in Scotland or America where that much restriction would apply either to the meetings or the information regarding church courts.

"It's not in line with our tradition. It doesn't represent our tradition, and I certainly wouldn't want to support that type of

restriction."—Dr. David C. Calhoun, church history professor, Covenant Theological Seminary.

"I am not sure the meetings of the sessions and presbyteries are closed to the public. On the other hand I would not state they are open. I think generally speaking it is best if persons other than the session do not attend session meetings unless they have business there. We do have visitors to the Presbytery meetings and to our GA. GA Minutes are printed and available in libraries etc. Generally Presbytery minutes are distributed to ministers and sessions. I do not think there is a hard and fast rule that others could not see them but I would not publish them widely.

"I do think we need to think some about what goes on the web. We do have clerks of Presbyteries on the web. We publish an OPC Directory, which has ministers and churches in it. We do not put the whole thing on the web but only churches, locations and times of services.

"We have been very careful not to put on the web some matters such as the report of the Committee on Foreign Missions to the GA because of missionaries in sensitive areas of the world."—Donald Duff, Stated Clerk of the Orthodox Presbyterian Church.

"A mailing list cannot be copyrighted. It seems strange to me that a pastor would not want to put himself in a position that would be accessible to as many people as possible, especially in our mobile society today. It would seem to me that that would be an outreach tool, to have the pastor's name identified with the congregation.

"It doesn't look good, anyway you slice it, for that level of secrecy to be maintained. The damage of secrecy is the loss of trust."—The Rev. Robert P. Mills, Associate Editor, *Presbyterian Layman* (independent magazine which covers the Presbyterian Church (USA)).

The PCA and the Lodge

In 1985, the Presbyterian Church in America (PCA) General Assembly answered in the affirmative an overture from Westminster Presbytery, asking for a study of Freemasonry. Included in the overture was a resolution which stated that "it has been noted that Masonry's secrecy and destructive oaths are contrary to Scripture." Two years later, the Assembly adopted the recommendations from its *Ad Interim* Committee on Free Masonry. Among the recommendations adopted was that "the 15th General Assembly exhort all members of Freemasonry and those considering membership in Freemasonry, who are also members of the PCA, to reconsider their relationship with that organization in the light of the evidence given in this report . . . and particularly in light of such passages as I Thessalonians 5:21, 22 and Matthew 6:22-24." Point 11 in the report stated: "Secrecy in segments of society is not prohibited by Scripture; secrecy in the church and its message is. Perhaps a better word for secrecy in some situations is the term 'confidential.' Our committee sees no problem with organizations who choose not to divulge some information under certain circumstances. This is often done by the practice of executive session. Some information, because of its sensitive nature, should be kept confidential. Matthew 18 would indicate that in dealing with

sin situations, information should be restricted to the parties involved and to those needed to help rectify the problem to God's glory.

"The use of secrecy in the military for national defense and material in the area of crime prevention can be legitimately classified as confidential.

"But the pertinent issue for our purposes is whether 'secrecy' is legitimate in dealing with truth about God and man's spiritual need. Truth is never to be hidden (Matt. 5:14-16). The Gospel of Christ is the good news to be preached to all persons. Jesus insisted that his teaching was not in secret, but it was open for all to see (John 18:19-21).

"Freemasonry, while claiming that its secrets contain truth good for all men, are to be in secret so that the profane not be privileged to it. The stationing of the Tyler outside the door of the lodge symbolizes the restriction of Masonry's mysteries to its initiates only. Pike has declared: 'Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice.' (*Morals and Dogma*, p. 109).

"If Freemasonry is the basis of all true religion, as some of its spokesmen affirm, if it is in constant search for the truth, and if those who are not initiated into its mysteries are considered profane and have walked in darkness (including non-Masonic Christians!) prior to being enlightened with Masonic truth, then why should Freemasonry conceal such important truth from the world? Is such a message to be hid from the world?"

On February 2, 2000, *P&R News* interviewed Grand Master Thomas L. Reese, II, Milledgeville, Georgia, of the Grand Lodge of Georgia. He stated that the lodge's records "are open for an historical search. If there was a specific purpose for going through the records, that could be done on an individual basis." He added that those records are "not a matter of public record," in that "the Masonic organization is not a 'sunshine organization.'" He stated that he did not know, off-hand, of any request for an historical searching of the records that had been turned down.

Mr. Reese insisted that Freemasonry is "not a secret organization; it is an organization that has secrets." He also said that "there's a difference between our lodge list of members, and the historical record of the lodge. If we released that list publicly, we might be sued for reasons of confidentiality." However, "as far as what the organization is, who we are and what we do, we are very open."

The Grand Lodge of Georgia has its own website (www.glofga.org). A perusal of its webpages reveals an open listing of various officials, photos of them and their wives, and their addresses and email addresses. Among the officials listed are the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Marshal, Grand Orator, Senior Grand Deacon, Junior Grand Deacon, First Grand Steward, Second Grand Steward, Third Grand Steward, and Tyler.

The website declares the principles of Freemasonry, including the following: "Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction." The webmasters invite "comments, opinions, suggestions and questions."

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WTS OT Profs Not Sure Who Wrote the Books of Moses

Who wrote the books of Moses? This question has been raised recently as a result of the teachings of some faculty members at Westminster Theological Seminary, Philadelphia.

Founded by J. Gresham Machen in 1929 in the midst of the modernist-fundamentalist controversy, Westminster Seminary has always tried to maintain orthodoxy in the Old Princeton tradition, coupled with the best of scholarship. What follows are the responses by three members of the institution's Old Testament faculty.

Peter Enns

What is your view of the authorship of the Pentateuch? Did the historical Moses actually pen the Pentateuch?

"I am always very happy to talk with people about this and other issues, since neither the church nor the academy live in isolation from the other. But, as straightforward a question as this seems, it is actually one that necessarily involves us in a lot of complicated issues that have occupied thoughtful people since at least the early Middle Ages.

"Nevertheless, to answer your question, whether Moses 'actually penned the Pentateuch,' if by that you mean whether he is responsible for the final form in which we have it in our Bibles, I am confident that Moses did not write every word of the Pentateuch. The standard list of post-Mosaic elements would need to be explained away in order to maintain that position. My opinion is very similar to that of E. J. Young as he expressed it in his *Introduction to the Old Testament*, pp. 45-46. There, among other things, Young draws a helpful analogy between the Gospels and the Pentateuch. I express this analogy as follows: Jesus is 'author' of the Gospels (I think Young's specific example is the Sermon on the Mount) in the sense that the historical Jesus is the real historical figure behind the written texts. The actual Gospel writers, however, wrote at a later time and presented Jesus in ways that reflected their own particular theological concerns. (This latter point is one that occupied much of Ned Stonehouse's academic work.) Likewise, Moses is the real historical figure behind the Pentateuch, but he did not actually record the words as we have them."

And when you say that, you're not simply referring to the last verses of Deuteronomy, you're referring to other parts throughout the Pentateuch.

"That is precisely where the discussion begins, because certainly there are post-Mosaic elements in the Pentateuch, Deuteronomy 34, as you mention, being the classic example of that. Other examples include: Num. 12:3; Deut 1:1; list of Edomite kings in Gen. 36; the fact that the account of Moses' life is written in the third person. Of course, each of these should be engaged on a case-by-case basis. But the conclusion I have reached at this stage in my thinking is that Moses did not write these elements, and, hence, cannot be considered the author of the Pentateuch in the strict sense.

"These post-Mosaic elements rightly raise the question of who is responsible for the final form of the Pentateuch. This is an unanswerable question academically. As you know, people in the history of scholarship have attempted to locate—whether by conservatives or liberals, the

whole gamut—have tried to locate when the final form of the Pentateuch was given its shape. I think those questions are essentially impossible to answer. Hence, I have elsewhere referred to my position as 'reverential open-mindedness'. I think such a posture is very important to maintain.

"I do believe that what eventually became the Pentateuch essentially had its origins in Mosaic times. Moreover, I do believe that Moses wrote, since the point is explicitly made, for example, in Exod 17:14; 24:4; 34:1, 27, 28; Deut 31:9, 19, 22, 24; 32:1. I feel very reticent to add to this more than what I see Scripture allowing. I should also make very clear that I find the classic higher critical explanation, the Documentary Hypothesis, to be an exceedingly poor explanation for the Pentateuch, and therefore wrong.

"But to get to the heart of this, at least in my opinion, the question that always comes up, with the Pentateuch in particular, is 'What is at stake if Moses did not write the final form of the Pentateuch as we have it?' I think that is a more valuable question, at least as a point of departure for the discussion, than 'Who wrote the Pentateuch?' The assumption is often made that if Moses did not write the Pentateuch (except for the last chapter of Deuteronomy, I don't think anyone thinks that he wrote about his death in the past tense), then we have no basis for talking about, for example, credible historiography of the Pentateuch. In other words, if we have no eyewitness to the events, so the argument goes, the facts related in the Pentateuch are less reliable.

"Of course, the problem with that is that if Moses wrote the Pentateuch, we still don't have an eyewitness to Genesis, since Moses wasn't alive during that time. Sometimes that difficulty is resolved by saying that Moses was particularly inspired to write Genesis. But if we are willing to say that about Moses and Genesis, why can't Joshua, for example, be inspired to write the story that commences with Moses, starting in Exodus? Why can't someone a generation or more after Joshua likewise be inspired by God to write what God wants to have there? The assumption is often made that lack of Mosaic authorship impinges upon inerrancy, upon the authority of Scripture, upon inspiration and revelation. I feel very strongly that these issues are not in the slightest bit affected by how we answer that historical question of how we got the final form of the Pentateuch. No historical process is necessarily outside of God's sovereign use."

Do you believe that the Old Testament defies systematization?

"I think that the Old Testament is very difficult to systematize. 'Defies systematization' is too strong a way of putting it. It is best to think of systematizing the Bible as an open-ended exercise—not one that can be finally and rigidly done at any one point in time. All attempts to systematize are abstractions from the text, which are, to a certain extent, affected by a person's/community's cultural setting. For a person who is systematizing in the 14th century, for example, it will look different than such activity done in the 17th century.

"Of course, I systematize—I do it all the time. And I do it because I'm a human being. I want to put the pieces together in a coherent whole. But what can sometimes be lost in systematizing the Old Testament is the fact that God gave us the Old Testament in story form, not an abstraction of the story. Moreover, and perhaps more importantly, what can be lost in systematizing the Old Testament is redemptive history. That doesn't necessarily have to happen, but it can and does. We lose sight of the form in which God chose to give us what He wants us to know, which is, undeniably, for the most part, in story form and not in systematic form. In the final analysis, I remain convinced, as does the Westminster/Old Princeton tradition, that there has to be a constant going back and forth, balancing between the systematic theology and biblical theology. But perhaps the most

important point to make is this. I am not so much interested in systematizing the Old Testament per se. Rather, I am interested in systematizing Scripture as a whole. And you do that from the vantage point of the empty tomb. And that brings you back to look at the whole story in a different and fuller light than what you had before. And so I think that our systematic theologies should be more occupied with the canon as a whole than simply the Old Testament. This is where Vos's work on Biblical Theology, which is itself an attempt to systematize the OT in light of the NT, remains very valuable."

Doug Green

What is your view on the authorship of the Pentateuch?

"In two words: 'Essential Mosaic.'"

What does that mean?

"I think that the core of the Pentateuch was written by Moses, with other material added later. For example, the final verses of Deuteronomy, where Moses' death is recorded, are most likely post-Mosaic."

But other things besides that as well, you would say.

"Quite probably, but I wouldn't want to guess at how much. The main thing I want to emphasize is that whatever may have been added after Moses is just as inspired as the Mosaic material. Whether God inspired Moses or some later editor matters little. The Pentateuch is inspired because its divine author is God, not because its human author is Moses. The precise identity of the human or humans responsible for the production of the Pentateuch is not an issue that touches the doctrine of inspiration."

Have you made statements such as, 'If Moses wrote most of the Pentateuch, or the Pentateuch, that he did a pretty good job of covering it up?'

"I don't recall making that comment. What I do say is that the Pentateuch, by itself, does not claim Mosaic authorship. The Pentateuch itself presents Moses as a third person character in the narrative, not as the author of the narrative."

Would you say that other Scriptures claim Mosaic authorship [for the Pentateuch]?

"Other Scriptures connect the name of Moses with the Pentateuch. One way of explaining this connection is to say that it points to an 'essential Mosaic' authorship."

Michael Kelly

What is your view of the Mosaic authorship of the Pentateuch?

"I would affirm an essential Mosaic authorship of the Pentateuch. . . . Certainly the traditions [whether postmosaic or amosaic] would go back to Moses."

He continued: "I affirm the essential Mosaic origins of the Pentateuch, though, with E. J. Young and others, I allow for subsequent editorial activity. I believe Young's discussion of 'What is Meant By Mosaic Authorship' on pages 45-46 of his *Introduction* (2nd ed.) accurately reflects my own position on the authorship of the Pentateuch. In this brief discussion Young allows for another actual 'writer' other than Moses, thus making possible either Moses' use of sources or another author actually 'writing down' what had come from Moses. Also with Young, I believe there have been subsequent additions to and revisions of the Mosaic elements of the Pentateuch. Importantly, Young strongly affirms, as do I, that later editorial activity or revisions in no way impugn the inspiration of the final form of the Pentateuch."

Reaction from Other Schools

P&R News has asked other seminaries about the views which these Old Testament faculty members of Westminster Seminary in Philadelphia have espoused. While none of these responses should be viewed as being the "official" position of any of these other schools, we believe nonetheless that they are revealing.

Biblical Theological Seminary, Hatfield, Pennsylvania:

Dr. Frederic Clarke Putnam, Professor of Old Testament: "Thank you for forwarding the transcript of your interview with members of the OT faculty at Westminster Theological Seminary. I read their responses carefully and with great interest.

I unfortunately lack adequate time to interact responsibly with all the nuances of these statements, but see no conflict between their essential content and the doctrines of inspiration or inerrancy, since Moses is viewed as the actual human source (fons) of all of the materials explicitly assigned to him by the Pentateuch (e.g., Dt 31.22, 24-26)."

Greenville Presbyterian Theological Seminary, Taylors, South Carolina:

Dr. Joseph A. Pipa, President: "I would want a more unambiguous statement concerning the Mosaic authorship of the Pentateuch, in line with the statements by Allis and Young" (two scholars associated with Westminster Theological Seminary in its earlier days). "Dr. E. J. Young, in his *Introduction to the Old Testament*, allowed for what any of us would allow, viz., Moses using other historical documents. Young says, 'The witness of sacred Scripture leads us to believe that Moses was the fundamental or real author of the Pentateuch.' He then makes allowance for his use of existent historical materials, and then writes: 'Under divine inspiration, there may have been later minor additions and even revisions. Substantially and essentially, however, it [the Pentateuch] is the product of Moses.' In *The Five Books of Moses*, O. T. Allis says: 'Certainly all would agree that to assert that Moses wrote the Pentateuch and at the same time admit that there is any considerable post-Mosaic material in it would be quite inconsistent. The Pentateuch cannot be both Mosaic and non-Mosaic.'"

Professor Ben Shaw, Old Testament Professor: "First, a general consideration of their perspective. I do not know any of the men, either personally or professionally, I do not know their where they were educated, or under whom. That being said, I surmise that, while they may have gotten their divinity degrees at conservative institutions, their graduate degrees were earned at 'major' universities or seminaries. In such institutions, the Mosaic authorship of the Pentateuch is no longer even mentioned, let alone considered as a viable 'scholarly' explanation for the facts of the Pentateuch. Graduate students, with rare exceptions, have neither the time nor the inclination to investigate opinions that are presuppositionally dismissed by their faculty. Investigating the Mosaic authorship of the Pentateuch in this day and in most university settings is equivalent to investigating the Ptolemaic cosmology in a modern astrophysics program. No one has the time or interest, and particularly, no one is interested in being the local laughingstock.

"Even if someone had the inclination, they probably would not know where to begin. The classic texts in the discussion are not included in the standard bibliographical references. An example of an oft-overlooked source is the extensive debate in the 1890's between William

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Henry Green and William Rainey Harper on the origin of the Pentateuch. This was in the pages of *Hebraica* (which has since become the *Journal of Near Eastern Studies*). Other standard texts which contradict the perspective of these three Westminster Seminary professors are Keil's introduction to the Old Testament, and E. W. Hengstenberg's defense of Mosaic authorship. W. H. Green's major works include a critique of Bishop Colenso's attack on Mosaic authorship, *The Higher Criticism of the Pentateuch*, and *The Unity of the Book of Genesis*. Books by two of the early professors at Westminster Seminary—Robert Dick Wilson's *A Scientific Investigation of the Old Testament* and O. T. Allis's *The Five Books of Moses and The Old Testament: Its Claims and Its Critics*. Another classic scholarly treatment is Jonathan Edwards' "The Pentateuch Written by Moses." This is found in Volume Two of his *Works* (the Sereno Dwight edition currently printed by Banner of Truth) under the section titled, "Notes on the Bible." This work was possibly a response (personal, hence not published) to the introduction to the Old Testament by Richard Simon, a French Roman Catholic of the late seventeenth century, who attacked Mosaic authorship, and whose work was quickly translated into English and widely distributed. Twentieth century defenses of Mosaic authorship of the Pentateuch include R. K. Harrison's discussion in his *Introduction to the Old Testament* and Gleason Archer's *A Survey of Old Testament Introduction*. Given all of this conservative scholarship, it is hard to believe that the answers by the three Westminster Seminary professors are as agnostic about Mosaic authorship as they are. They have read at least a few pages from E. J. Young's *Introduction*, which is terribly brief and not therefore thorough enough to be helpful. In short, my impression is that not one of these three has demonstrated a competence to comment in an educated and intelligent fashion on the questions and issues surrounding the Mosaic authorship of the Pentateuch.

"In responding to particular points, Peter Enns' reference to Numbers 12:3 as post-Mosaic reveals that he either is unaware of and/or rejects E. J. Young's defense of the Mosaic authorship of that verse in an extended discussion in his *My Servants the Prophets*. Young argues that the Mosaic authorship of the verse is essential to the progress of the argument in the chapter. Enns should at least respond to Young's defense.

"The alleged anachronisms of the Pentateuch have never been demonstrated convincingly to be anachronisms. It is possible that they are (in which case they would have been added by Joshua, Moses' divinely approved successor), but more likely, we simply know too little about the period from Abraham to Moses in the Ancient Near East to say that these must be anachronisms. It is more likely that they are not anachronisms at all.

"Doug Green in essence asserts that it really doesn't matter who wrote the Pentateuch, when he says, 'Whether God inspired Moses or some later editor matters little.' He obviously doesn't see that the self-testimony of the Pentateuch is at stake. The Pentateuch asserts on numerous occasions that Moses was commanded to write this or that portion of the Pentateuch. Two of the most important of these are Exodus 34:27 and Numbers 33:1-2. These both make it clear that Moses was being required not only to write what is in the immediate context, but to provide an entire context for what he wrote. If Moses only wrote the words immediately following what he is told to write, nothing makes any sense, because there is no context for understanding it. That is why it is necessary for Moses to have written Genesis—it provides the context for the entire remainder of the Pentateuch.

"The allusions of the Enns and Kelly to E. J. Young I find especially disturbing. Is it perhaps the case that the two of them, finding their views under attack, went running for a quick read of a few pages from Young, and found there, in a careless reading, a view to bolster an unread

agnosticism? In sum they say, 'Our view must be right. See, E. J. Young himself held to it.' That is the worst kind of appeal to authority, because it doesn't even bother to understand the authority accurately.

"I know this critique may seem harsh, but I have heard and read these views too many times to have much sympathy for it. Those who hold these views take men sent to them to be trained for the ministry of the Word, and teach them that the testimony of that Word is itself unreliable. They then defend their unbelief with ignorant appeals to authority in regard to essential issues that they themselves have never adequately studied. When men come to us to study for the ministry of the Word, we are answerable not only to them, not only to the church, we are answerable to God for what we teach. When we teach them that the Word doesn't mean what it says, that it really doesn't matter who wrote the Pentateuch, because after all, God is sort of basically responsible for it anyway, we must answer to Him.

"The comparison of Mosaic authorship of the Pentateuch to Jesus' authorship of the Sermon on the Mount is particularly misleading. None of the gospels claims to have been written by Jesus, while the claim to Mosaic authorship of the Pentateuch is part of the warp and woof of the entire work."

Reformed Theological Seminary, Jackson, Mississippi:

Dr. John Currid, Old Testament Professor: "1) For one to take a position called 'Essential Mosaic' probably leaves the barn door open. What would keep one from arguing for an 'Essential Isaiah', and then having later editors add to the work—like Deutero-Isaiah and Trito-Isaiah? What about an 'Essential Mark' preceded by Q and others, and then followed by yet others?"

"2) Who and how does one define what is 'essentially Mosaic'? What are the criteria and parameters for making such distinctions? Really, is that not what the source critics are doing?"

"3) Two of the professors mention Moses' life being written in the third person as evidence of another writer. That is bogus. Much ancient Near Eastern literature is written that way. Also, the New Testament writers often refer to themselves in the third person—see the Gospels of Mark and John. It is simply a common device in ancient rhetoric. God even refers to himself in the third person at times; see Amos 4.

"4) That Moses could have penned his own death is not a problem. Do we want to deny the possibility of prophecy at work here? Certainly God is the first and greatest Prophet and Moses was well-known as a prophet too—could they not have worked together to relay the information about Moses' death?"

Westminster Theological Seminary in California, Escondido, California:

Dr. Iain Duguid, Old Testament Professor: "Enns, Green and Kelly claim to share the opinions of E. J. Young, the former professor of OT at Westminster in Philadelphia. In his *Old Testament Introduction*, Young in turn identifies his position with that of his predecessor Robert Dick Wilson. This position may be stated as follows: 'That the Pentateuch as it stands is historical and from the time of Moses; and that Moses was its real author, though it may have been revised and edited by later redactors, the additions being just as much inspired and as true as the rest' (Wilson, cited in Young, *Introduction*, 46).

"This position asserts two basic truths: 1) the Pentateuch, as it stands, is basically the work of Moses; and 2) there are a number of later (inspired) editorial revisions and additions.

"Taken at face value, the position outlined by Enns asserts the same basic truths. Moses is 'the real historical figure behind the Pentateuch', just as Jesus is the real historical figure behind the Sermon on the Mount. However, certain minor details (e.g. Deut. 34; Num. 12:3; Gen. 36) may well have been added later by inspired

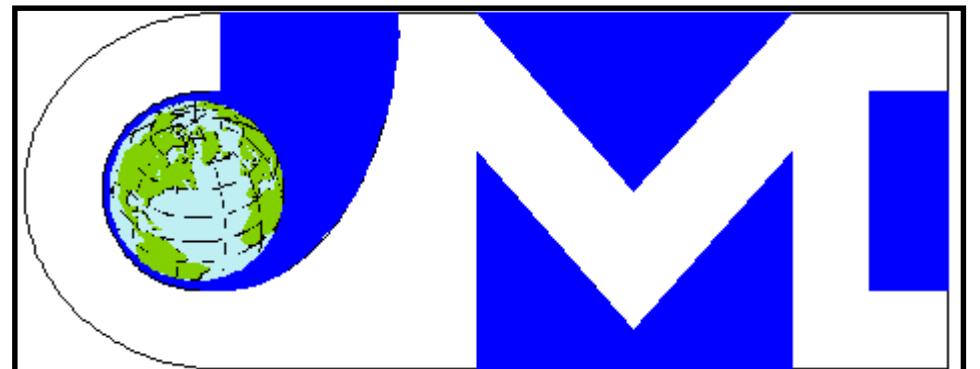
editors. Nevertheless, on closer inspection differences seem to emerge. Young's position assumes that the Pentateuch (with the exception of very minor details) is essentially complete by the death of Moses and is the book subsequently referred to in Joshua as 'The Book of Moses'. Enns, however, seems to allow considerably more room for additions when he states simply that 'what eventually became the Pentateuch essentially had its origins in Mosaic times', and that it could equally well have been composed a generation or two later. The difference is more clearly stated by Green, who remarks: 'The core of the Pentateuch was written by Moses, with other material added later'.

"What Wilson meant (and by inference Young, since he edited and revised Wilson's *A Scientific Investigation of the Old Testament* in 1959) by Mosaic authorship of the Pentateuch is this: 'Whoever wrote the book meant to imply that the authorship of Moses extends to the laws and visions and commands God gave to him in the same manner that the Code of Hammurabi was the work of the king whose name it bears. That is, the laws came through him and from him' (*ASOT*, p.49). This obviously leaves room only for minor editorial updating and comment, but not for major additions to a Mosaic core. There is no room in their conception for substantial (inspired) additions 'in the spirit of Moses' which cover subjects that Moses never addressed. Nor could the Pentateuch itself be

dated much later than Moses, since for Young the repeated ascriptions in the Book of Joshua to 'the book of the Law of Moses' are part of his case for Mosaic authorship of the Pentateuch (*IOT*, p.44).

"The parallel with the gospels is apt. No one doubts that the Gospel writers, under the inspiration of the Spirit, framed their report of the words of Jesus to suit their own narrative goals. Nonetheless, conservatives would assert that the Gospels were composed from the evidence of eye witnesses, close in time to the events themselves. Moreover, in shaping their material the gospel writers never invented new sayings, which they then attributed to Jesus, nor did they so selectively quote Jesus as to misrepresent what he actually said. The Gospels are therefore an accurate historical record of what Jesus really said. Likewise, for Young and Wilson, the Pentateuch is an accurate historical record of what Moses really said.

"In principle, then, we are all agreed on the two points asserted by Young and Wilson, that the Pentateuch as it stands is essentially the work of Moses and that there are inspired revisions and editorial additions. For Young and Wilson, those details were demonstrably small and of minor significance. It remains to be seen whether Enns and Green have retained exactly the same conception of the authorship of the Pentateuch or have, in fact, left room for much larger camels to enter the tent. I hope that it is the former."



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EDITORIALS AND LETTERS

Is the PCA Reformable?

Even a casual reader, we believe, would be able to discern that one of the major themes to this issue of the newspaper is that the Presbyterian Church in America (PCA) is in deep trouble, and that many of the best and brightest in her ranks are concerned about her direction and her future. So concerned are some of her sons and daughters, that they are seriously contemplating abandoning the good ship PCA, out of a belief that the denomination is so compromised as not to be salvageable.

The departure of a church in New Jersey, coupled with the scheduled discussion by Louisiana Presbytery, should alert the church as a whole that all is not well. Beyond these public acts, there is an ongoing debate on at least one email list with regard to separation; and a group of men (the "Vanguard Group") has been preparing constitutional documents for a new denomination in case manning of the lifeboats becomes necessary.

We are sympathetic to those who believe that the PCA is past the point of reform. There is no question but that our beloved church is passing through a dark period—a time when preachers cannot define what preaching is, when churchmen twist and distort the "facts" in an effort not to have to adjudicate an embarrassing and inconvenient matter, when the denominational college thinks that singing in a Roman Catholic mass is a wonderful thing to do, when all kinds of bizarre hermeneutics are being applied to Genesis and the rest of the Pentateuch, when we cannot agree on the "original intent" of our historical Constitutional documents, and when scholars who could bring some sanity to the scene are deliberately shut out of posts of authority and prestige. We truly

live in a very strange era. And, it is understandable why some would react out of a sense of despair.

But while we may be approaching an iceberg, we are convinced that we have not yet struck it. And we are also of the opinion that a concerted effort to wrest control of the church from the left-wing in our midst can be successful.

In order for that to happen, however, we must Pray, Preach, and Persevere. We must be on our knees; we must boldly and unabashedly proclaim the truth of the Word of God; and we must engage the battle with perseverance and in an intelligent manner.

Of course, all of our efforts will come to naught unless they are attended with divine blessing. Unless the Lord builds the house, we labor in vain to build it; unless the Lord keeps the city, the watchman wakes but in vain (Psalm 127). Nevertheless, we are responsible to use the "means of grace" which the Lord has ordained.

Will the PCA be spared from apostasy? Time and providence will tell. Can she, from our human perspective, be saved from going irretrievably into liberalism? To that, we answer with a resounding, "Yes!", in recognition that the same God Who can bring dead bones to life can revive a denomination whose spiritual condition, while showing signs of serious sickness, is not yet moribund.

We have committed ourselves to working for the reform of our beloved denomination. It is toward that end that we at *P&R News* have decided to go from a quarterly to a bi-monthly publication. We trust that many of our readers will join us in Prayer, Preaching, and Perseverance with the same noble goal in view.

— Frank J. Smith

The Secret Society of Jesus or the Commonwealth of Christ?

I was raised Roman Catholic. Shapiro was not the most common Catholic name (nor is it the most common Presbyterian one, either!) From my earliest memories, I remember distinctly thinking, even in first and second grade, that while people went to Church, the Church was really for the priests, the archbishops, the cardinals, and, of course, the Holy See. The affairs and management of the Roman Church was shrouded in secrecy, most typically seen in the selection process for the Pope. A secret enclave in a sealed chapel complete with white smoke! Secrecy has been a hallmark of Roman orders down through the ages. It is Romanism that produced such "open" systems as the Inquisition and Bastille.

Then I came to Christ and discovered the glorious doctrine of the Church as a holy commonwealth. That my elders, while called of God, are selected by the citizens of this holy commonwealth, to administer a sacred office for the good of the people and glory of God—what a liberating doctrine! Alas, how the silver has turned to dross in our beloved church courts!

We now have whole Presbyteries enveloping themselves with the shroud of Executive Session to overlook doctrinal lapses in our churches and teaching elders, to adjudicate (or fail to adjudicate) cases, to reject credentials of PCA ministers in good standing, and who knows what other mischief. I suspect these churchmen find it

liberating in not being held individually accountable for their words and decisions. What is not realized is that every decision reached under the cloak of secrecy is by definition capricious (because we do not know why they reached that determination) and biased (because we do not know who voted for what and in what numbers) and undermine the very authority they seek to assert. As my law professor once said, "any decision arrived by undue process is no decision at all"; and so it is with our Church courts.

Consider, our God went to great length, even sending His Son, to reveal to His people (not just the leaders) what had been for centuries hidden in the mind and heart of God. Our leaders, like the ungrateful slave, have returned the favor bestowed by God by darkening counsel and acting like mere men. The people of God deserve better of their leaders. Even the civil courts and legislatures know they must be open with their citizens, as evidenced by CSPAN, published debates, deposed witnesses, and court reporters. Why are God's people treated more meanly than the world?

It is with this conviction that *Presbyterian and Reformed News* brings you the news from our presbyteries and it is our hope that our readers will take heart and DEMAND that their session and presbytery report to them their minutes and decisions.

—Bob Shapiro

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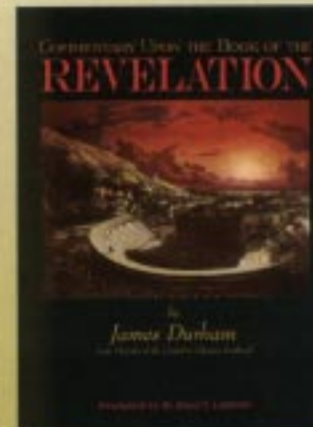
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Dear Frank:

Greetings from South Carolina. It was good to see you and your wife at the NAPARC meeting at Bonclarken last November. I trust that your return to Atlanta was safe and uneventful.

Thanks for your recent coverage of my keynote address to the North American Presbyterian and Reformed Council. I did, however, notice what appears to be a misquotation on p. 10 of the December 1999 issue. You quote me as saying that "the issues we're facing are challenging because they're not issues of right and wrong, but matter of balance." I don't believe I would have put it quite that way, and according to my manuscript from that evening, I did not. The actual quote (with a bit more context) reads as follows:

What are the implications of all this for the NAPARC community? The first is that the divisive issues that we face are challenging precisely because they are not just matters of "right" and "wrong." They are also matters of balance, in which both sides have worthy and legitimate concerns. This, in turn, suggests that the NAPARC churches need each other.

I think you will agree that the omission of the word "just" changes the meaning of the sentence substantially. I trust that this matter will be corrected in the next issue of your publication.

With best wishes to you and your family for the New Year, I remain,
Yours in Christ's service,
William B. Evans, Ph.D., Associate Professor of Bible and Religion, Erskine College

[We apologize for the error, and we thank Dr. Evans for bringing this to our attention.—Ed.]

Dear Frank,

Thank you for the December issue of the **P&R News**. I appreciate your full report on the Cedar Springs matter—it helps me to understand the issues better. And I thank you for the full report on the NAPARC meeting.

I am concerned, however, that you did not report the action of Calvary Presbytery in reference to the Mark Futato matter. You were generous in your last issue to report on a proposal before the Presbytery, and the recommendation of the Candidates Committee, to whom the matter had been referred. But the December issue, while reporting on the October meeting of Calvary Presbytery, neglects to report the **action** of Calvary Presbytery on the Futato matter.

Calvary Presbytery did not adopt the recommendation of the Candidates Committee. It adopted the following substitute motion: "That discussion and public acknowledgement of Calvary Presbytery's concern with RTS Orlando and Dr. Futato be postponed until its stated meeting July 2000, if appropriate at that time". This adopted motion represents the only action by Calvary Presbytery on the entire matter.

Your earlier reports implied that Calvary Presbytery was very unhappy with the way that RTS was dealing with Dr. Futato. The Presbytery received a motion that we not recommend RTS Orlando to our candidates, and that motion was referred to the Candidates Committee at the July 1999 stated meeting. The action of the Presbytery, after hearing from the President of RTS and understanding that they are dealing with the issue in a pastoral manner, led the Presbytery to give RTS time to resolve the matter.

I appreciate your interest in the work of Calvary Presbytery, but I am disappointed that you did not report our action as a Presbytery.

By the way, Calvary Presbytery did **not** adopt the personal resolution offered by Dr. Pipa on the John Wood matter at our October

meeting. Your reference to this is correct in column 4 of page 1, but is incorrect in the Presbytery news report on page 20.

Thank you very much.
Yours truly, in Christ,
E. Crowell "Midge" Cooley, Travelers Rest, South Carolina

[We appreciate "Midge" sending us this letter-to-the-editor—especially since we also received one from his son-in-law, Bill Evans (see the previous letter)! In response, please note that in the December 1999 issue, we did not report on the October 1999 stated meeting of Calvary Presbytery, but on the July 1999 stated meeting. (Although not necessarily the case here, it is true that there is often a time lag between when a presbytery meeting occurs and when we are able to report on its proceedings, because of having to wait until those minutes are formally approved.) Therefore, we were accurate in our reporting with respect to Dr. Pipa's two resolutions: the one in July was adopted, the one in October was not. Also, with respect to the Dr. Futato situation, we had intended to run a story in our December issue on the action by Calvary Presbytery in October to postpone the matter. However, the administration of Reformed Theological Seminary strongly urged us not to do so, and we acceded to those wishes. We thought we were being gracious by doing so. But as this letter demonstrates, sometimes no matter what you do, you get into trouble!—Ed.]

Dear brothers in Christ:

My distress at the tone of some parts of *P&R News* increases with every issue. I value having a report on what is happening in the PCA, including the bad scenes. In most cases I am in agreement with your understanding of the meaning of "bad." But too often I find the way you express your concern sinfully offensive. As one who shares your concerns I find it offensive. What impact does it have on those whom you are criticizing?

I will take as the most recent obvious case in point the "Reward" advertisement on page 4 of the December issue. I think your article pointing out the errors in the SJC's finding is appropriate. But the Bible says, "Let all bitterness, wrath, anger, clamour, and evil speaking be put away from you, with all malice." Maybe you have better imaginations than I do, but I cannot imagine any way that ad can be taken that does not express malice. It is evil speaking, and you need to repent of accepting that ad. Its only purpose is to heap scorn on the members of the committee. I would suggest that you contemplate our catechisms' expositions of the 9th commandment, and make public apologies as signs of real repentance. The issue would have been much better if you had rejected this ad.

Then in the previous edition there was the description of those whose views on worship differ from yours as seeking "sensual" worship. Please tell me how this advances the discussion in a loving, Christian way? I am not particularly a fan of what is commonly called "contemporary" worship. I am strongly committed to the regulative principle. But I have my disagreements with the editor over what is approved in worship. I have challenged him and others who hold his views to answer my scriptural arguments against their views, with no response. Should I write describing those views as "blindly traditional, lifeless, unscriptural" views of worship? No! Name-calling just gets peoples' backs up. It does not conform to our catechisms' biblical call for us to reject whatever is "injurious to . . . our neighbour's good name" (SC 78). . . .

I would urge you to think very carefully about God's view of slanderous speech. It comes up again and again, esp. in Psalms and Proverbs (Ps 50:20; 101:5 Pr 6:16-19; 10:18; 11:13; 18:8; 19:5,9,20:19; 21:28; 25:18; 26:20,22, for starters).

[continued on page 17]

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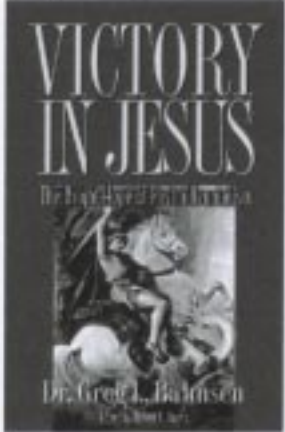


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NEWS FROM THE PRESBYTERIES

Ascension

The winter stated meeting of the Presbytery of the Ascension met January 29, hosted by the Faith Presbyterian Church, Akron, Ohio. The host church is celebrating its 25th Anniversary. Outgoing Moderator TE Scott Wright convened Presbytery and preached the opening sermon on the text from Exodus 34:1-8. He set forth the crucial nature of the doctrine of justification in the context of today's declension from the Biblical truth. The continuity of this doctrine between both testaments was underscored, the wonder of the grace involved being seen in Moses' bowing low before the earth and worshipping.

The new moderator, RE Richard L. McBane, was introduced. He is a member of the host church. TE Jeffrey Noyes was introduced as vice moderator. The Stated Clerk's report included a briefing of the Stated Clerk's meeting in Atlanta. The nominations committee presented nominees for the presbytery committees, G.A. permanent committees, and G.A. committees of commissioners. As elected, the new presbytery committees convened before lunch to elect their officers for the current year.

TE Robert Peterson, chairman of the Administration Committee, brought several items of business, including the approval of the year 2000 budget. The following motion with respect to presbytery minutes was approved unanimously: "All approved minutes of Presbytery are to be considered as public records which are open to anyone who desires to see them. Ones who are not members of Presbytery shall bear the cost of reproduction. Presbytery may, by majority vote, determine that certain

portions of the minutes are not open to the public. These portions shall be included as appendices to the minutes and shall be marked as 'restricted use only.'" The AC also presented a motion to enter into conversations with Pittsburgh Presbytery as to the feasibility of co-hosting a future General Assembly in Pittsburgh.

Under the report of the Candidates and Credentials Committee, Mr. Robert Hill of Grove City, PA, was approved as a candidate under care of presbytery.

At a called meeting of presbytery, December 21, 1999, one of the items dealt with was report of an Ad Hoc Committee on the TE John Wood Matter and Tennessee Valley Presbytery's inaction with respect to women preaching. The committee recommended that Presbytery challenge the SJC leadership's ruling that the overture asking the General Assembly to take up original jurisdiction in the matter was "out of order." The appeal of this matter, plus the re-submitting of the overture and a reference to the Constitutional Business Committee were all approved in substance and the Ad Hoc Committee was constituted a Commission to perfect the language and see to its completion. TE Carl W. Bogue, chairman of the Commission reported that their work was completed.

Ministerial Relations Committee chairman, RE George Caler, brought the committee's recommendations for changes in the Standing Rules. One issue hotly debated and in need of clarification concerns the issue of if or when the presbytery may insert itself in a local congregation when a presumption of a problem exists but the presbytery has not been invited in to assist. After much discussion the matter was referred back to committee.

Mission to North America reported on the progress of two church plants in Clarion and Venango Counties in Pennsylvania. A search committee to seek a church planter to work with both of these groups was approved, as well as funding to assist in accomplishing this.

In an item postponed from the October meeting, the motion to terminate TE Byron Curtis' permission to labor within the bounds of the presbytery was defeated on a close voice vote.

Several overtures presented were referred to committee, and Presbytery adjourned.

Carl W. Bogue, Correspondent

Central Carolina

The 79th Stated Meeting of Central Carolina Presbytery was hosted by First Presbyterian Church, Ellerbe, North Carolina, on October 23, 1999. The Rev. James Watson preached from Acts 11, "When is a Church Christian?" The Moderator, Ruling Elder George James, presided over the meeting.

In executive session, the court approved the report of two judicial commissions. First, the judgment in the case of Presbyterian Church in America vs. Dr. Robert Shive was sustained, and his appeal from his excommunication by Christ Covenant Church, Matthews, North Carolina was denied. Then, the judgment by the Back Creek Judicial Commission was approved. This commission dealt with several complaints which arose because of embezzlement by the church treasurer, and the alleged failure of the Session of Back Creek Presbyterian Church to deal adequately with the man. Among the commission's determinations were that the Session had clearly erred when it approved the treasurer's "Repenting and Restitution Agreement." For example, his statement in the Agreement "that he 'mishandled church funds' contradicts his guilty plea to specific acts of stealing church funds as enumerated in the indictment. His assertion that he gave a false report of church funds by not using proper accounting methods contradicts his plea of guilty to specific acts of issuing false documents and specific acts of falsifying records." The commission wrote that the wording by the treasurer's admissions in the Agreement "lead us to conclude that he is admitting only to inability or negligence in his duties as treasurer and not to intentional acts of wrongdoing. This is completely contradictory to his plea of guilty to intentional acts of wrongdoing as charged in the indictment. . . ." The commission ruled that the Session's acceptance of the Agreement was "null and void." The commission also ruled that the Session erred when it cancelled a full audit of the financial books. And, the commission deferred to the lower court which saw fit not to impose suspension from the sacraments upon the treasurer.

Out of executive session, the Presbytery approved the report of the South Point Mission Commission. The court approved the recommendation that the South Point Mission, Gastonia, North Carolina, be closed and that its assets be used for church planting and renewal. Presbytery thanked the pastors and elders of First Presbyterian Church, Stanley, North Carolina, for their revitalization efforts and commitment to the South Point Mission.

As a second reading, the Presbytery approved the following amendment to its Manual, with regard to the Credentials Committee: "When a man takes an exception to the Confession or has a disputable interpretation of the Confession, yet it is an issue where diverse opinions are held within the Presbytery, let the Committee note the issue and let the Presbytery decide."

Presbytery approved the organization of Sovereign Grace Mission and Hope Mission as

particular churches. The matter of ending the church planting apprenticeship of the Rev. Phillip Nelson was referred back to the Mission to North America Committee and his support was continued at the \$1000/month level through January 2000.

Presbytery received Mr. Christopher A. Faria as an ordained minister from the Independent Fundamental Church of America (IFCA). His Th. M. degree is from Dallas Theological Seminary. He was granted permission to labor as a chaplain in the U. S. Army.

Mr. Joe Laird was removed from the roll of candidates, as he is under the discipline of his session and by his own admission unable to return to that church and perform the necessary conditions for restoration as outlined by that session. Mr. Kris Decker was transferred as a ministerial candidate from the Evangelical Presbyterian Church, and Mr. Mike Kuhn was received as a candidate. Both are members of Christ Covenant Church, Matthews. Presbytery established an internship for each of these men at Christ Covenant.

Mr. Clint Dowda was examined and licensed to preach. He stated one exception to the Westminster Standards, with regard to the Sabbath. He stated: "I affirm the abiding normativity of the fourth commandment. I affirm that it should be devoted to worship, mercy, necessity and rest. I do attempt to honor the day uniquely as a day of rest and worship. I do attempt to remember the Christian Sabbath and keep it holy. I take exception only to the prohibition against recreation as found in 21:8 (WSC 60; WLC 117). I believe that there is freedom of conscience for how the day can be observed that is impinged upon by the prohibition against recreation. My concern is that the definition of what 'worldly recreation' is must be different for different people in different places. I agree that the church can provide some guidelines. But that it must not legislate what individuals and families do on the Christian Sabbath. If recreation would contribute positively to worship, mercy, necessity and rest, then I would not oppose it, as long as my session concurred." On the vote to sustain his licensure exam, the Rev. Mike Ericson asked that his abstention be recorded.

Presbytery voted to lift the suspension of the Rev. Danny Van Zant, upon his demonstration of sincere repentance. Presbytery dissolved the pastoral relationship between Christ Covenant Church and the Rev. Jerry Currin, and voted to approve the call to him by North Hills Presbyterian Church, Salisbury, North Carolina, to be the pastor. Presbytery dissolved the pastoral relationship between the Rev. Randy Edwards and Redeemer Presbyterian Church, Winston-Salem, North Carolina, and approved his call from Grace Presbyterian Church, Kernersville, North Carolina, to be assistant pastor. Presbytery dissolved the pastoral relationship between Redeemer Church and the Rev. Rick Downs, who was called to be senior pastor of Christ the King Presbyterian Church, Cambridge, Massachusetts. And, the pastoral relationship between the Rev. Scott Willet and Bible Presbyterian Church, Concord, North Carolina, was dissolved, as he accepted a call to an Orthodox Presbyterian Church in Virginia.

Covenant

Covenant Presbytery met in its 87th Stated Meeting on Tuesday, October 12, 1999, at Grace Chapel on the campus of Reformed Theological Seminary, Jackson, Mississippi. Dr. David Jussely preached and the Rev. Brad Stewart, Presbytery Moderator, administered the sacrament of communion.

Dr. Guy Richardson, Senior Vice President,

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Reformed Theological Seminary, Jackson, Mississippi, welcomed the commissioners and visitors attending the meeting.

The work of various commissions was approved, including: the Minutes of New Beginnings Commission; Minutes of July 26, 1999 meeting of Church Care Committee to dissolve pastoral relationship between TE Carter Mills and the Covenant Presbyterian Church, Little Rock, AR, and to dismiss TE Mills to the Rocky Mountain Presbytery; Minutes of the September 14, 1999 meeting of the Church Care Committee to dissolve the relationship between TE Chris O'Brien and the Grace Presbyterian Church, Jackson, TN, and to dismiss TE O'Brien to the Central Georgia Presbytery.

Presbytery admitted the following commission reports to the record, approved the actions on behalf of presbytery documented in the subject commission reports, and dissolved the subject commissions: Commission to install TE Charles Godwin as associate pastor of Grace Presbyterian Church, Starkville, MS, on 5/30/99; Commission to install TE Jim Danner as senior pastor of Main Street Presbyterian Church, Columbus, MS, on 6/6/99; Commission to install TE Steve Irby as pastor of the Northside Presbyterian Church, Sherwood, AR, on 06/13/99; Commission to install TE Don Locke pastor of the Houston Presbyterian Church, Houston, MS, on 06/27/99.

The Treasurer's report indicated a beginning balance on January 1, 1999, of \$57,320.37, and a balance on September 20, 1999, of \$30,319.45.

Covenant Presbytery set stipends for 2000 as follows: Stated Clerk: \$4,500; Recording Clerk: \$2,300; Treasurer: \$1,200.

Covenant Presbytery adopted the 2000 Budget. Included in the Budget were \$61,000 for the MNA Committee; \$14,520 for Administration Committee; \$5,500.00 for Christian Education Committee; and \$3,100 for other committees, for a total of \$84,120.

Presbytery asking for 2000 is \$20.12 per communing member. This is the proposed 2000 budget grand total (\$84,120.00) divided by the total number of communicant members in Covenant Presbytery (4,180 as of 12/31/98). TE Randy Thompson, Administration Committee Chairman, exhorted churches to give according to the asking and to plan on giving according to more regular intervals.

Nathan Smith (son of TEDavid Smith) was awarded the Covenant Presbytery College Scholarship for 1999.

Presbytery received with thanksgiving the communication from Mississippi Valley regarding Covenant Presbytery's previous communication to them, and recorded their communication in the minutes. The Moderator instructed the Stated Clerk to communicate to Mississippi Valley Presbytery the court's thankful reception of their communication. Covenant Presbytery later responded with this communicate:

LETTERS, continued from page 15

The longest answer to any question in the Larger Catechism is to Question 145. . . . The Westminster Assembly understood that this is a very serious matter, and one easily passed by. We who hold to their confessions should also realize this is a serious offence, one easy to slip into, and so exercise extreme care to avoid it.

*Yours in Christ,
Don Codling, Pastor
Bedford Presbyterian Church
Bedford, Nova Scotia*

[The fuller version of this letter, including criticism of our coverage of the *World* magazine story, may be found on our website. By way of comment, the party who took out the ad evidently was trying to make a point with it. As for the "sensationalistic" worship at General Assembly, perhaps you had to be there to experience it in order to understand our comment. (It's the same sort of problem the late G. Aiken Taylor had while attempting to describe the infamous "New Days! New Ways?" conference at Montreat in 1968.) Ed.]

Fathers and Brethren of Mississippi Valley Presbytery,

Your communication of June 1st has been received and brought to the Presbytery by the Administration Committee. It was with trembling hands and a humble attitude that we sent our letter of pastoral concern to you. Your response has greatly relieved us, not only because of its wholesome tone, but for the message contained therein. Your godly spirit and humble manner have both gladdened and convicted us. Your fervent dedication to the faith once delivered to the saints instructs us. We are full of joy for the encouragement you have given us. May we together join in prayer to our sovereign God that He might strengthen our hands in our calling. May he send times of refreshing to our church to His glory and honor. Covenant Presbytery

A memorial for Elder James Loyt Gray of the Oak Ridge Presbyterian Church, Water Valley, Mississippi, was spread on the record.

TE Fred Showers presented the report of the Mission to North America Committee. He reported that the MNA Committee had established a Church Planting Subcommittee (CPSC) as follows: The Church Planting Subcommittee (CPSC) is a subcommittee of the MNA Committee of Covenant Presbyterian Church whose purpose it is to expedite the MNA Committee's efforts in church planting. The CPSC consists of at least three teaching elders and two ruling elders appointed by the MNA Committee. Members do not have to be members of the MNA Committee. Members must have experience in church planting or a passion for seeing God's church extended throughout Covenant Presbytery and beyond. The CPSC will elect a chairman and secretary annually. The CPSC will advise the MNA Committee, and under the Committee's authority and supervision, oversee and administer church planting within Covenant Presbytery. These duties will include development and implementation of a comprehensive plan for church planting, encompassing perspective target sites, recruitment of church planters, propagating a vision for church planting within Covenant Presbytery, and securing funds necessary to accomplish the plan.

Presbytery recognized the Hot Springs church plant in Arkansas as a mission of Covenant Presbytery from the Hot Springs Congregation of Covenant Presbyterian Church with the concurrence of the Session of Covenant Presbyterian Church, Little Rock, and authorized the Covenant Session of Little Rock to serve as the overseer of this work. Mr. Showers reported that the MNA Committee is evaluating the possibility of planting a new church in the Jonesboro, Arkansas, area. A search for a possible church planter along with possible financial and other help has begun.

The Chairman directed commissioners' attention to the report of Reformed University Ministries contained in the meeting information packet. The Presbytery approved the following recommendations found at the end of the report: That churches be encouraged to have campus ministers speak to their congregations so that people can see that God is using Reformed University Ministries to transform lives. That churches be reminded that approximately 20% of the funds for campus work comes from presbyteries, and the remaining portion must come from the benevolent giving of local churches and gifts from individuals. The continuance of the ministry and any expansion is dependent upon gifts from churches and individuals. That churches be encouraged to pray regularly on behalf of the campus ministry, not only remembering the campus ministers, their families, and the students involved, but also the ministry's efforts to reach those who are lost. Particularly remember in prayer the strategic opportunity that the campus ministry has to reach those international students studying in the United States on our university campuses. That prayer be offered for Rod Mays as he

assumes the position of Coordinator for the GA/MNA Subcommittee on Campus Ministries. Pray also for smooth transitions in the staff changes that will be taking place this year on our Mississippi and West Tennessee campuses. That praise and thanksgiving be offered to God for His blessings on the work of Reformed University Ministries in reaching students for Christ and equipping them to serve Him while on the campus and throughout their lives.

The Chairman also encouraged the commissioners to remember the New Beginnings Community Church in inner-city Memphis, Tennessee, and directed their attention to the financial report concerning that work.

Presbytery appointed a commission to examine the Independent Presbyterian Church Session (per BCO 13-8), and then receive the church into Presbytery.

TE Charles Godwin, Chairman, presented the report of the Christian Education Committee. He reported that the committee decided not to sponsor any area seminars at this time. The committee recommends in-house teacher training by utilizing church members who are excellent teachers. The committee also recommends to member churches the usage of *EQUIP* magazine for information on various training opportunities. The Chairman reported that camp support monies had been distributed to several member churches per request. The Presbytery voted to distribute extra Committee Project and Retreat monies for additional support to needy churches if requested.

TE Ricky Jones, chairman of the Covenant Presbytery MTW Committee, introduced Mr. David Bergmark, who is a MTW IMPACT missionary to Sweden. Mr. Bergmark presented the need for establishing reformed churches in Sweden and other Scandinavian countries. He encouraged the churches to pray and support the MTW church planting work there.

TE Les Newsom, Chairman, presented the report of the Credentials Committee. TE Robert Douglas Thacker, a member of Mississippi Valley Presbytery, was examined and transferred in order to become Assistant Pastor in the Westminster Presbyterian Church, Greenwood, MS.

The following Presbytery Officers were elected for the year 2000: Jim Alinder, Moderator; James Codling, Parliamentarian; David M. Smith, Recording Clerk; Grover E. Gunn III, Stated Clerk; W. Lee Mattox, Treasurer; Brad Stewart, Vice-Moderator.

Presbytery voted by the necessary two-thirds majority (23-1-12) to divest TE Lawrence Rountree without censure in accordance with BCO 34-10.

The court approved the internship of Mr. David Skinner.

In expressing thanks to Reformed Seminary for its hospitality, the Presbytery especially noted the catfish dinner that had been served.

Eastern Carolina

Fall Stated Meeting

The Fall Stated Meeting of Eastern Carolina Presbytery convened on October 16 at Village Chapel, New Bern, North Carolina. The Moderator, Ruling Elder Tem Blackburn, called the meeting to order and presided. The opening worship was led by the host church, with the sermon by Candidate-under-care Byron Peters, as part of his ordination exam today.

Mr. Peters was examined for ordination and approved. He has been called as Assistant Pastor of Church of the Good Shepherd, Durham, North

Carolina.

The Presbytery approved a petition to the General Assembly, asking it to assume original jurisdiction in the judicial case of Presbyterian Church in America vs. John Wood.

Presbytery handled a complaint concerning Licentiate Inman's approval without exception at the Summer Stated Meeting. A motion to deny the complaint failed, 11-13. A motion to sustain the complaint failed, 12-13, with Ruling Elder Ron Gilbert recording his affirmative vote.

Presbytery voted to amend its Manual of Operations so as to conform to BCO 13-6 with regard to the examination of ministers seeking admittance to the Presbytery. The vote was unanimous (19-0).

The Rev. Douglas Addington, Chairman of the Mission to North America Committee, reported that the Hurricane Disaster Fund, established by this committee in September, had received \$25,000 so far, with checks arriving daily. Also, a summary of the physical needs was presented. People desiring to provide personal assistance should contact either Mr. Addington or one of the noted pastors.

Presbytery granted Evangelist Bill Marshall



The flood waters outside of ruling elder William Michel's garage had already receded about a foot when this photo was taken.

another year of the powers of evangelist to govern, and to receive and dismiss members.

As requested by the Rev. Dr. Al Herrington, Presbytery approved his change in call from Executive Director of Presbyterian Evangelistic Fellowship to Full-time Evangelist, working out of Conyers, Georgia.

The Treasurer's Report was received and spread on the minutes. The Moderator announced the shortfall of YTD Income vs YTD budget at 11.7%.

The Presbytery voted to adjourn the stated meeting until November 6, 1999, to be reconvened immediately after a called meeting on that date. On November 6, the Presbytery reconvened at Antioch Presbyterian Church, Goldsboro, North Carolina.

The Presbytery voted to divest the Rev. Jeff Miller without censure pending his being assigned as a member of Trinity Reformed Presbyterian Church, Wilmington, North Carolina, with that Session's consent.

Presbytery received the report of S. Brane regarding Emmanuel Ministries, ECP and the US Internal Revenue Service and spread it upon the minutes. Presbytery also determined that this report, the report of the auditing committee and the applicable IRS guidelines be assembled by the Committee on Administration and delivered to the Stated Clerk for forwarding to Emmanuel Ministries.

A letter was received from the Rev. and Mrs. Eddie (Gail) Brown in Nairobi, Kenya, ministering to Ugandan refugees.

The Rev. Ron Gray reported regarding flooding in Rocky Mount caused by Hurricane Floyd. The mission work has moved to an otherwise vacant Baptist church building. One hundred and twenty people came to the opening worship service in September. There are now 60 people involved regularly in the mission church. The flooding in Ron's study did destroy his entire library and office equipment.

Ruling Elder Austin Leake, Stated Clerk of Presbytery, gave the Treasurer's report. The financial shortfall is significant, the balance is approximately \$6,243 and only \$5,000 has been received this quarter. The disaster fund, to help in the aftermath of Hurricane Floyd, has approximately \$35,000.

November Called Meeting

At a called meeting on November 6, 1999, Eastern Carolina Presbytery transferred the Rev. Paul Zetterholm from Mississippi Valley Presbytery, to become Pastor of Harvest Presbyterian Church, Jacksonville, North Carolina. He stated he has only one exception to the Westminster Standards, this being with regard to Sabbath observance in that he does not find that the Scripture precludes family and church family, non-commercial recreational activities on the Lord's Day in light of Exodus 31:17 and other teaching on Sabbath Day refreshment.

Evangel

The September 28, 1999, stated meeting of Evangel Presbytery elected the Rev. Bill Hay, Pastor of Covenant Presbyterian Church, Birmingham, Alabama, as Moderator.

Presbytery approved the minutes of several commissions: to assist the Session to install the Rev. Henry Morris as Assistant Pastor of First Presbyterian Church, Tusculumbia, Alabama; to ordain and to assist the Session to install the Rev. Marty Crawford as Assistant Pastor of Covenant Presbyterian Church, Birmingham;

Presbytery adopted a resolution in honor of Dr. Frank M. Barker, Jr., who was retiring as Pastor of Briarwood Presbyterian Church, Birmingham, Alabama.

A complaint had been brought against the Session of Grace Fellowship Presbyterian Church, Albertville, Alabama. Presbytery voted to uphold the action of the Session in response to the original complaint, and to deny the request that the Presbytery assume original jurisdiction over the church.

Presbytery adopted a budget of \$83,625.

The following men were received under care as candidates: Messrs. Justin Clement, Casey Custer, and Rick Mitchell. Mr. Lyle Caswell was removed from the roll of candidates, upon Presbytery receiving word that he had been ordained in Australia by the Westminster Presbyterian Church.

The internship of Mr. Rick Searle was approved. He was examined and approved for ordination, based on a call from Decatur (Ala.) Presbyterian Church to be Assistant Minister.

Mr. Robert Allman was examined and licensed.

Mr. Michael MacCaughelty was examined and approved for ordination, having been called as Assistant Minister by Altadena Valley Presbyterian Church, Birmingham, Alabama.

The Committee on Candidates, Interns and Licentiates raised the question regarding Candidate Jay Barrett, who is legally blind. The study of original languages is difficult to impossible for him because of his blindness. Presbytery asked the Committee to give the Presbytery advice on the matter. The Committee later reported, and the Presbytery approved, the statement "that Jay Barrett's languages will not hinder his ordination in Evangel Presbytery."

Presbytery approved the reception of the Rev. Shelton MacGillivray from the Evangelical Presbyterian Church to serve as Pastor at the Grace Fellowship Presbyterian Church of Albertville. He had served previously in the PCA's Eastern Canada Presbytery.

The Presbytery approved the change in call of the Rev. Tom Cox from Assistant to Associate Pastor at Faith Presbyterian Church, Anniston, Alabama; and the change in call of the Rev. Ralph Keel from Assistant to Associate Pastor at Southwood Presbyterian Church, Huntsville, Alabama. [However, no installation services were arranged in order to effect these changes.—Ed.]

Presbytery voted to allow the Rev. Anthony Gordon to remain on the roll of Evangel

Presbytery as a minister out of bounds while he gets acquainted with Nashville Presbytery. He has been called to be Headmaster of New Hope Academy, Franklin, Tennessee.

Presbytery dissolved the pastoral relationship between the Rev. Nick Willborn and Reformed Heritage Presbyterian Church, Birmingham, Alabama; and the associate pastoral relationship between that congregation and the Rev. Carl Russell.

The pastoral relationship between the Rev. Jamie Sanders and Southwood Presbyterian Church was dissolved, so that he could be transferred to Tennessee Valley Presbytery.

Presbytery voted not to approve the call of the Eastside Presbyterian Church, Gadsden, Alabama, to Mr. Robert Countess as stated supply.

Presbytery voted not to accede to the judicial reference of the Session of Faith Presbyterian Church, Birmingham, Alabama, asking that the higher court assume original jurisdiction in a discipline matter. Instead, the Presbytery offered advice. First, the Session should exercise its right to remove from their membership rolls the woman in question, since she had joined a congregation in another branch of the visible church; the matters under investigation should be communicated to her new church if they request such information. The man in question should be given sufficient time either to recommit himself to his membership vows at Faith Church or to relocate to another PCA church. If he does not join another church, the Session at Faith should exercise pastoral discipline and erase his name from the membership rolls. If either the man or the woman should come under the jurisdiction of another PCA court in the future, the Session should counsel any such church receiving them to request the information of the matters under investigation.

Presbytery found in order the appeal of Mr. Ed Fitzsimmons, and authorized the Stated Clerk to assemble the appropriate materials and forward them to the General Assembly Stated Clerk.

Dr. Frank Barker reported on several areas where the home missions committee would be looking to plant new churches: Springville-Trusville; Mt. Laurel/Chelsea area; Montevallo; and Oxford. He reported on the present status of the several mission works.

Presbytery approved the call to the Rev. Henry Morris to plant a church in Florence. The call has a total package of \$46,246.93 with four weeks vacation.

A commission was appointed to organize the mission work at Madison, Alabama, as a particular church, under the leadership of the Rev. Stewart Jordan.

The Committee on National & Local Moral & Ethical Issues urged the churches to work on getting out the vote on the lottery issue on October 5th.

Fellowship

The Sixteenth Meeting of Fellowship Presbytery was hosted by Olivet Presbyterian Church, McConnells, South Carolina, on September 30, 1999. The retiring Moderator, the Rev. Wallace Tinsley, convened the meeting. Dr. John Carson, a minister in the Associate Reformed Presbyterian Church, preached from Hebrews 13:20-21. After a season of prayer, Dr. Carson, who is President of Erskine College and Seminary, Due West, South Carolina, addressed the court with regard to these institutions.

Ruling Elder James Lever was elected Moderator by acclamation.

Memorials for two deceased elders—Herbert A. Shealy and William Raymond Pursley, Jr.—were received and spread upon the minutes.

Fellowship Presbytery is responsible for the conduct of one of the worship services at General Assembly in 2000 in Tampa, Florida. Presbytery voted to yield the planning of the worship service at General Assembly to the Organizing Committee for General Assembly, with the Rev. Shelton Sanford being the liaison from Fellowship Presbytery. Presbytery reserved the right to

approve the plans.

Presbytery voted to approve a Resolution on Gambling.

The date of the Spring Meeting of Presbytery was changed from the fourth Thursday in April to the fourth Saturday in April.

Miss Jill Estes has been given \$3,000 for her missionary support with MTW Impact in Ukraine.

The court voted to invite Mr. Leibert to present a seminar on Understanding Genesis. The Christian Education and Fellowship Committee was instructed to put together an ongoing Bible Training Program for the Presbytery. The program will consist of courses in Old Testament, New Testament, and electives such as What is Reformed Theology, Apologetics, and Church History. The times, places, and instructors are to be worked out by the Committee.

The Presbytery approved having Western Carolina Presbytery become a part of the South Carolina area committee with regard to campus ministry.

The Rev. Fred Thompson was approved as stated supply at Zion Presbyterian Church for one year.

Mr. Chrishon Ducker's internship was approved as having been completed.

The Membership Committee reported that it is putting together a survey and questionnaire to be used by pulpit committees to assist them in determining the suitability of a pastoral candidate.

The Rev. Sam Hoyt made available copies of minutes concerning the formation of Calvary Presbytery for anyone interested in putting together a history of the formation of the PCA in South Carolina.

The Rev. Dr. Richard Belcher had been nominated at the April 1999 meeting to be Moderator of the January 2000 meeting. Ruling Elder Shaun Ballard of the Westminster Presbyterian Church, Rock Hill, South Carolina, was nominated to be Moderator of the April 2000 meeting.

Great Lakes

The Fall Stated Meeting of Great Lakes Presbytery was held on October 8-9, 1999, at Northwest Presbyterian Church, Dublin, Ohio. The Moderator, Mark Dalbey, presided. Mr. David Rogers preached at opening worship from Luke 4:31-44.

Various commission reports were approved: to ordain and install David Sabella as Pastor of Covenant Presbyterian Church, Cynthiana, Kentucky; to ordain and install David Kuo as Assistant Pastor of Community Presbyterian Church, Louisville, Kentucky; to install Dan Clay as Pastor of Covenant Presbyterian Church, Cincinnati, Ohio; to install Petros Roukas as Senior Pastor of Tates Creek Presbyterian Church, Lexington, Kentucky; and to organize Walnut Creek PCA, Gahanna, Ohio, and install Steve Resch as Pastor.

The dismissal of David Young to Siouxlands Presbytery, which was approved by the Executive Committee, was ratified. Also ratified was the appointment of members of a committee to formulate policies regarding teaching elders laboring out of bounds. Two members of the Church/Ministerial Welfare Committee were authorized to attend Session meetings of the South Dayton (Ohio) Presbyterian Church "to observe and advise concerning a potential discipline case."

The Presbytery Stated Clerk, the Rev. Dave Dively, who coordinated the arrangements for the 27th PCA General Assembly, thanked the Presbytery for its help in hosting the Assembly. There was a surplus of \$10,000. Of that money, \$5,000 was to be given to the denominational offices for cost overruns, and \$5,000 to the Presbytery for use in church planting in the Detroit, Michigan, area.

The Rev. Tim Bayly, a member of Presbytery who serves at the Church of the Good Shepherd,



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Bloomington, Indiana, requested more formal relation to the Presbytery without joining the denomination. The special ad hoc committee dealing with ministers laboring out-of-bounds was asked to consider the matter and make recommendations to the Presbytery.

The Rev. Luis Orteza brought fraternal greetings from the Orthodox Presbyterian Church.

The Rev. Thomas E. Venema was examined and received from Northern California Presbytery, to become Pastor of South Dayton (Ohio) Presbyterian Church.

Mr. Dave Rogers was presented for licensure and ordination examination. His exams were approved, and the court voted to ordain him as an evangelist and church planter in LaPort, Indiana. The Presbytery voted, unanimously, to accept his previous experience as fulfilling the internship requirements.

Mr. John Robertson of Tyrone Covenant Church, Fenton, Michigan, was taken under care as a ministerial candidate. Also taken under care was Mr. Mike Hoppe of Indianapolis.

Presbytery voted by a three-fourths vote (24-8) to waive the requirement of BCO 18-8 regarding PCA church membership, in order to allow Mr. Rob Hooper to come under care as a ministerial candidate. (He is a member of the Church of the Good Shepherd, Bloomington, Indiana.) He was then examined and received as a candidate.

The previous experience of Mr. Earl Cornett was approved as fulfilling the internship requirement. The internship of Mr. R. J. Stansbury, per his request, was suspended.

It was reported that Grace Covenant Presbyterian Church, Bloomington, Indiana, was dissolved on June 30, 1999. Disposition of the property and final arrangements continue.

Presbytery adopted the following resolution of thanks:

"To the family of the faithful at Northwest Presbyterian Church:

"As the Great Lakes Presbytery met at your facility, your wonderful hospitality was far beyond what we deserved or expected. In your service to us and in your leading us in worship we received a glimpse of the grace and mercy of God. We know you have experienced God's shielding and protection between His shoulders as you have passed through troubled waters. We commend you to God with these words: The Lord your God is with you. He is mighty to save. May He take great delight in you. May He quiet you with His love. May He rejoice over you with singing."

James River

Fall Stated Meeting

James River Presbytery met for its Fall Stated Meeting at Trinity Presbyterian Church, Charlottesville, Virginia, on October 9, 1999. Host pastor John Hall preached from Revelation 5 and administered the sacrament of communion. The Rev. Paul Carter of Lexington, Virginia, was elected Moderator.

The Treasurer's Report revealed that the Presbytery had a beginning balance (January 1, 1999) of \$28,923.44, and an ending balance (September 30, 1999) of \$40,564.59.

Mr. John Lindsay was transferred as a ministerial candidate from Eastern Carolina Presbytery. He has accepted an internship position at West Hopewell Presbyterian Church, Hopewell, Virginia. The Presbytery voted to inform the congregation and Mr. Lindsay of the irregularity of his having assumed a position there without being licensed or ordained. The Presbytery instructed the church and the candidate that until he sustain a licensure examination, he should not preach regularly. The Presbytery also voted to allow Mr. Lindsay to fill the pulpit at West Hopewell "under the supervision of his internship supervisor, submitting to him each week the outline and point of his sermon." Presbytery voted to hold a called meeting within six weeks in order to examine Mr. Lindsay for licensure, and to consider the call of

a pastor by Centralia Presbyterian Church, if a call has been made and if the Ministerial and Church Relations Committee asks to place the matter on docket.

Mr. David Bentz was examined and approved for licensure. The sermon he preached for this licensure exam was on justification, based on Romans 5. His internship was also approved.

Reports were received from the ministerial candidates and the licentiates of the Presbytery. Messrs. Charles Bussada and Richard Gordon were removed from the roll of ministerial candidates.

Mr. Bret Carl was examined to be ordained as Assistant Pastor at Westminster Reformed Presbyterian Church, Suffolk, Virginia. He preached from I Corinthians 15:9, Ephesians 3:7-8, and I Timothy 1:15 on the Christian life. Presbytery voted that Mr. Carl continue to study the doctrine of the Sabbath with the Committee, especially such aspects as: (1) the Sabbath as a creation ordinance (Confession of Faith, XXI.7), (2) the Sabbath as perpetually binding on all men in all ages (Confession of Faith XXI.7), and (3) the Sabbath as binding on Christians today. He is to be brought back for examination "when he is prepared to state clearly whether or not he accepts the positions of the Confession of Faith and further that he continue to study the relationship of justification and sanctification with particular attention to the role of justification in sanctification and the role of faith in the sanctification process."

The Rev. Mr. John Crimmins, without call, was examined for transfer from Southern Florida Presbytery. He noted two exceptions and one reservation to the Constitution. (1) He believes that God created everything in six days, but not necessarily six twenty-four hour periods. (2) He does not believe that there is any new revelation and he does not believe that the exercise of spiritual gifts will result in new revelation, but he is not a secessionist with regard to the extraordinary spiritual gifts. His reservation concerns proper observance of the Sabbath. He believes he can take his wife out to dinner or play tennis with his son on the Sabbath and still honor the Lord. The matter of Mr. Crimmins' views was sent back to the Committee and brought back to the Presbytery "with a view to a clearer presentation of his views on the continuation of tongues and prophecy in relation to the doctrinal standards." His examination was suspended until the next stated meeting of Presbytery when he will be re-examined in theology.

The Rev. Ruffin Alfin introduced Miss Jill DeVerer, who has served on four separate one-year missionary terms with MTW to Ukraine. She is seeking to become a full-time missionary there as part of a church planting team. The Rev. Pete Hurst introduced Mr. Vance Brown, who is an approved MTW candidate to work in Ukraine. He has taught English there and wishes to go back to continue.

Presbytery approved the report of a judicial commission, handling an appeal from West End Presbyterian Church. The commission ruled that it lacked jurisdiction to decide the first three issues raised, namely: (1) Did the notification and trial procedures in June 1998 conform with BCO 32-3? (2) With respect to the defendant's membership at West End, did the Session err in rejecting his request to proceed under BCO 38-4 ("Cases Without Process") by trying him instead, finding him guilty as charged, and inflicting censures? (3) With respect to his holding the office of deacon, did the Session err in rejecting his request to proceed under BCO 24-8 (allowing for resignation from office) by trying him instead, finding him guilty as charged, and inflicting censures? The court accordingly lifted the suspension of those judgments. However, with respect to the fourth issue, the court ruled that the Session did err by proceeding to excommunicate the defendant; and that censure was reversed.

Presbytery amended its Bylaws to restructure two of its committees. The Church Vocations Committee is now named Candidates and Credentials, and will handle all the examinations, the interns, and the men under care.

The Ministerial & Church Relations Committee will focus on shepherding the churches.

A budget of \$43,7000 was adopted for the year 2000. This includes \$10,000 for Reformed University Ministries at the University of Virginia, Charlottesville.

Presbytery received and approved a petition from Grace Community Church, Charlottesville, for organization. The organizational service was scheduled for December 5, 1999.

Called Meeting

A called meeting of James River Presbytery was held at Centralia Presbyterian Church, Chester, Virginia, on November 20, 1999. The court licensed Mr. John Lindsay, who has been called to fill the pulpit at West Hopewell Presbyterian Church, Hopewell, Virginia. Mr. Lindsay stated his opposition, based on his understanding of Scripture, to creation in the space of six literal days. He also opined that "the authors of the confession [Westminster Confession of Faith] did not intend for the phrase 'in the space of six days' to be understood as necessarily denoting six solar days."

Louisiana

October meeting

The Sixty-first Stated Meeting of Louisiana Presbytery was held on October 16, 1999, at the John Knox Presbyterian Church, Ruston, Louisiana. The Moderator, the Rev. Dana Casey, convened the meeting. The Rev. George Crocker preached a sermon from I Peter 5:1-3, I Timothy 6:3-6, and Titus 2:1-8. The Rev. Jeff Steel administered the Lord's Supper.

Numerous visitors, both men and women, were introduced. The court voted to extend to the visitors the privilege of the floor.

The Rev. Jim Jones introduced the Rev. Bill Smith of Fellowship Baptist Church, Sulphur, Louisiana. Mr. Smith outlined his hope of bringing himself and his church into the Presbyterian Church in America, under the care of Mr. Jones and the Session of Bethel Presbyterian Church in Lake Charles. The Rev. Steve Wilkins offered prayer for the intended church plant in Bossier

City and for the Fellowship Baptist Church.

Presbytery voted that the Stated Clerk should write to the Rev. Cleve Chandler, per BCO 34-10, that the matter of his transfer from Louisiana to Southeast Louisiana Presbytery be handled at the next stated meeting of Presbytery.

The Clerk was instructed to write a letter to the First Presbyterian Church, Stamps, Arkansas, requesting that the church employ only Reformed men as pulpit supply and that the church encourage such a regular supply as Mr. Bill Lanier to seek examination and licensure by Presbytery.

Presbytery voted to redress the error of the April 17, 1999, stated meeting by changing the designation of the "ad hoc Session" for the DeRidder (La.) Presbyterian Church to "ad hoc Commission," and by appointing Mr. Crocker as convener of the commission.

The court removed Ruling Elder Ken Thurman as a licentiate because of his move to Texas out of Presbytery's bounds.

January meeting

The Sixty-second Stated Meeting of Louisiana Presbytery met at the Pineville (La.) Orthodox Presbyterian Church on January 15, 2000. Retiring Moderator Dana Casey preached from James 1:1-8; and the Session of Westminster Presbyterian Church, Opelousas, Louisiana, assisted him in the administration of communion. Ruling Elder Hewitt Carter, who was not a commissioner to the court, assumed the office of Moderator.

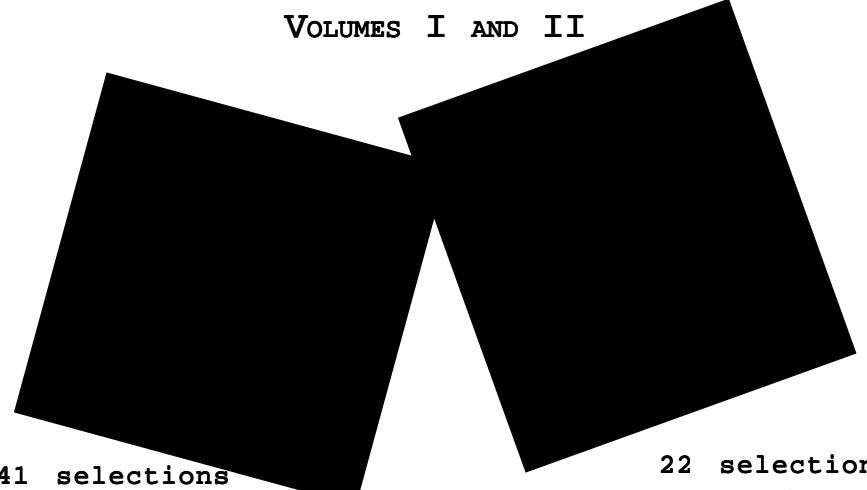
The Presbytery noted in its minutes that Oakdale (La.) Presbyterian Church has withdrawn from the PCA. [The congregation joined the Evangelical Presbyterian Church.—Ed.]

In response to a letter from Ruling Elder Wayne Sparkman, Director of the PCA Historical Center, the Presbytery voted that it "allow public access to its minutes (except for minutes of executive sessions)."

The Rev. Marcus Rench reported that the mission work in Bossier City, Louisiana, has come under the care of the Presbytery's Mission to North America Committee. He read a letter from Lakeside PCA in Brookfield, Wisconsin, requesting to become a member of Louisiana Presbytery. It was moved, seconded, and passed

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that Presbytery consider bringing this church into Louisiana Presbytery, and that the MNA Committee pursue all that is involved in this matter, and bring representatives of the congregation to the next Presbytery meeting.

The Rev. Dana Casey reported that the Rev. Rupert Pickett, a minister in the Evangelical Presbyterian Church, has been able to preach part-time at First Presbyterian Church, Stamps, Arkansas.

The Presbytery approved the request of the Rev. Michael Frazier to labor out of bounds while he seeks another call both to a particular church and as reserve chaplain.

It was noted that the Rev. Cleve Chandler is currently working with the Community Bible Church in Baton Rouge. He has indicated that Southeast Louisiana Presbytery will not receive him as long as he is involved in this work. He therefore requested that Louisiana Presbytery allow him to withdraw without censure that he might pursue his current work with Community Bible Church. The Presbytery voted to accept Mr. Chandler's request.

Presbytery approved an amended version of an overture from John Knox Presbyterian Church, Ruston, Louisiana, which addresses Tennessee Valley Presbytery with regard to the Cedar Springs matter [see related story on page 4—Ed.]. The Presbytery also approved an amended overture from the Auburn Avenue Presbyterian Church, Monroe, Louisiana, regarding the future of Louisiana Presbytery in the PCA [see related story on page 9—Ed.].

Presbytery arose as a Presbytery and was seated as a Corporation in order to elect Corporation officers.

Mississippi Valley

A stated meeting of the Presbytery of the Mississippi Valley (PCA) was held at Trinity Presbyterian Church, Jackson, Mississippi, February 15, 2000. TE Jim Landrum opened the meeting with prayer at 9 AM. The Stated Clerk established that there was a quorum present. TE Dean Rydbeck was elected Moderator and he again opened in prayer. The adoption of the docket was approved, visitors were introduced, and the welcome was given from the host church.

Resolutions were adopted and read in memory of Howard Allen who passed away. Dr. Derek Thomas lead us in worship preaching from 1 Peter 5:1-11. The entire meeting was seasoned with prayer throughout.

Rev. Wes Baker was dismissed to work with Presbyterian Evangelistic Fellowship in Peru.

The call for Rev. Jeff Elliott to become Associate Minister of Pear Orchard Presbyterian Church in Ridgeland was approved.

Rev. B. I. Anderson was approved as stated supply for Union (Miss.) Presbyterian Church. Mr. Mike Philliber was approved as student supply in Pickens, Mississippi for one more year. Rev. Mark Kreitzer was approved as stated supply for Bailey Presbyterian Church.

The following men were approved as candidates: Scott Jones at RTS Orlando, and Chad Bailey, Guy Richard, William Inman, and Rohan Crown, all at RTS Jackson.

The following men were approved as interns: Dennis Hermerding at First Presbyterian Church in Madison, William Inman at Alta Woods Presbyterian Church, Chad Bailey at Belhaven College RUM, Guy Richard at First Presbyterian Church in Jackson.

Dr. David Jussely, RTS Jackson, was approved for licensure based on his previous examination. Mr. David Bergmark was examined and approved for licensure after preaching a sermon on Matthew 8:1-4. Rev. Mark Kreitzer was examined for licensure and approved with the stipulation of not teaching/preaching in three areas in which he took exception: the Regulative Principle of worship in a cross-cultural situation, his continental view of the Sabbath, and his views on the covenant (he denies the existence of the Covenant of Works). Mr. Larry Wissel was examined and approved for ordination as

pastor of Wyndale Church.

Three overtures came to the floor of Presbytery in New Business. These overtures were brought by St. Paul Presbyterian Church, Jackson, Mississippi. All three overtures dealt with the nature of a woman's involvement in the Lord's Day corporate worship services of the Church of Jesus Christ. The first two overtures failed even after amendment. However, the third overture was approved unanimously after amendment. This overture resolves to replace the wording of BCO 53-6, which currently reads, "No person shall be invited to preach in any of the churches under our care without the consent of the Session," with the following, "Only qualified men with the consent of the Session shall be invited to preach/exhort in any of the churches under our care."

After setting the arrangements for the next Presbytery meeting to be held at Reformed Theological Seminary on June 6, 2000, Dr. Ligon Duncan closed the meeting with prayer.

Guy Richard, Correspondent

New Jersey

The Presbytery of New Jersey of the Presbyterian Church in America met for its 91st stated meeting on Saturday, November 20, 1999 at Covenant Presbyterian Church in Cherry Hill, New Jersey. Ruling Elder Bruce Gunther brought

a sermon from Luke 23 entitled "What's going on here?" The Moderator, Ruling Elder John Mardirosian, presided over the meeting.

The Rev. Chris Elhers was examined and transferred from Southwest Florida Presbytery to become senior pastor of Covenant Presbyterian Church, Cherry Hill, New Jersey. The salary package totaled \$80,000/year plus four weeks vacation. The Presbytery recognized the Honorable Retirement of Dr. George Fuller as Senior Pastor of Covenant Church of Cherry Hill.

Presbytery adopted the 2000 budget. This budget represents a 12.9% increase in Ministry Expense and an 8.6% increase in the total budget. The 1999 per member suggested giving was \$12.88 and for 2000 will be \$14.00. This is an increase of 8.6% and based on Presbytery membership of 900 communicants.

The Presbytery took up the matter of an appeal from Beverly Chin from the decision of the Session of Mt. Carmel Church, Somerset, New Jersey. Mr. Potoka reported for the committee established at the September meeting to look into the matter, by reading its report. The recommendation of this committee is: "We suggest that Presbytery appoint a committee to determine what actions the session intended to implement and further whether those actions were accompanied by any appropriate opportunity for Mrs. Chin to exercise any options available to her in the *Book of Church Order*."

Bill Rose, Founding PCA Minister

Bill Rose, a founding minister of the Presbyterian Church in America and one of the first ministers of Warrior Presbytery, passed away on Friday, February 11, 2000. He was 78.

Born William Henry Rose, Jr., in West Point, Mississippi, on May 29, 1921, the future minister attended Kemper Military School, Davidson College, and the University of Mississippi, receiving his Bachelor of Science from the school of pharmacy at Ole Miss in 1947. For theological training, he attended Mid-South Bible College and Columbia Theological Seminary, Decatur, Georgia, from which he graduated in 1960. Licensed by East Mississippi Presbytery in 1957, he was ordained by North Alabama Presbytery in 1960. He served as pastor of Ward Memorial Chapel, Gadsden, Alabama, 1959-63; was on the pastoral staff of First Presbyterian Church, Gadsden, 1960-63; pastored the Durant (Miss.) Presbyterian Church, 1963-65; pastored Mt. Olive (Miss.) Presbyterian Church and Hopewell Presbyterian Church, Mt. Olive, Mississippi, 1965-67; was pastor of Oakland Heights Presbyterian Church, Meridian, Mississippi, 1967-71; and pastored Woodland Heights Presbyterian Church, Selma, Alabama, 1971-87.

It was while in Selma in 1973 that he joined the fledgling Warrior Presbytery, and helped lead his congregation into the Continuing Presbyterian Church movement, which became the Presbyterian Church in America (PCA). Pastor Rose achieved notoriety at the Convocation of Sessions held in Atlanta in May 1973, prior to the formation of the denomination. He told the delegates that he had written a book, and he held up two large pieces of cardboard taped together. On the outside of this "book" were the words, "All the Good Reasons for Staying in a Liberal Denomination." He then opened the "book" to reveal blank white cardboard—and he brought the house down!

Like many of his fellow pastors in the Continuing Church movement, he was more "conservative" in his religion than "Reformed" in his theology, but he also was willing to learn what it meant to be Reformed. A deeper understanding of the doctrines of grace—truths such as divine sovereignty and predestination—became wedded to his evangelistic zeal, which he never lost. He published his own evangelistic tracts, which he would leave with waitresses as well as give to pastors for further distribution.

On the denominational scene, he became a well-known figure at General Assembly. His Southern drawl often was heard to say, "Mr. Moderator, I'm Pastor Bill Rose of Warrior Presbytery. I rise to call the question." But besides moving for cloture, he also participated in some of the key debates on the floor. In 1989, he experienced perhaps his finest hour when he led the floor fight which helped to defeat, at least temporarily, the expansion of the Administrative Committee—an expansion which caused that body to resemble an interlocking board rather than an ecclesiastical committee. The next year,

he helped to put a muzzle on the Stated Clerk by supporting an amendment to the Rules of Assembly Operation, specifying that the Clerk was not to speak on issues unless the Assembly specifically authorized him to do so. The last Assembly he attended was in 1996.

After his 1987 retirement, he and his wife settled into Jackson, Tennessee, where they became active in Grace Presbyterian Church. As an honorably retired minister, he transferred his credentials into Covenant Presbytery. Even in retirement, he sought opportunities to engage in evangelistic outreach and to do church planting in North Mississippi.

Besides his church work, Bill was also known as a ventriloquist.

Bill Rose is survived by his wife, the former Miss Flora Adams, whom he married on March 15, 1961. He was buried in his native West Point, Mississippi.



Bill Rose

As a substitute, the Executive Committee proposed that a commission to handle the letter from Mrs. Chin and the call to Keith Graham be appointed. It was moved and carried to divide the substitute. The first substitute was to appoint a commission to handle the letter from Mrs. Chin. A substitute was moved to return the letter and tell the author that she has the right to complain to the session and that if she is unsatisfied with the response of the session she has the right to complain to the Presbytery. This lost 7 to 12. The motion to appoint a commission to handle the letter from Mrs. Chin was now on the floor. This motion carried. The Rev. Dr. Robert Cameron asked that his negative vote be recorded.

The next substitute now before the Presbytery was the matter of appointing a commission in the matter of a call to Keith Graham. The main motion was lost by a vote of 4 yeas, 9 nays with 8 abstentions.

Presbytery approved the dissolution of the pastoral relationship between Locktown Church and the Rev. Keith Graham as pastor. Per the church's request, Mr. Graham was appointed as Stated Supply and Moderator of the Locktown Session.

Mike Schuelke reported for the Mission to the World Committee. He presented Craig DiBenedictis who reported on his visit to the Terranovas in Colombia. He presented a need for \$5,000 to help the local church develop pastors. George Smith led in prayer for the work in Colombia and for the Terranovas.

Mr. Schuelke presented a further report on MTW. He asked that the churches provide a list of the missionaries that each church is supporting. He will coordinate that information, being compiled by Jack Dever, with MTW in Atlanta. Presbytery approved giving \$500 for Will Hallman to provide housing during his next tenure in Africa.

Presbytery also approved a total of \$11,400 from the BRING account for the support of Shore Points Fellowship for 2000 in accordance with a schedule submitted to the Treasurer.

Gary Englestad reported that the prayer retreat was well attended and had cost Presbytery about \$500. He proposed that another retreat be held May 19 & 20 at the same location (Marriott Residence Inn, Somers Point). The motion carried.

Various concerns about the ministry of Mount Carmel Church were expressed. Presbytery took time to pray that the love of Christ might be manifested in all parties through these difficult times. After various actions were proposed, Presbytery voted to continue the amount of the Associate Pastor's salary to Keith Graham, beginning on January first until the February Presbytery meeting (deducting the amount that Keith is making as Stated Supply at Locktown) if Mt. Carmel fails to pay him, subject to a letter from Presbytery stating that it appears to Presbytery that Mt. Carmel has an obligation to Keith for one year.

Presbytery approved the development of a provisional session for Village PCA, comprised of Ruling Elders from 10th Presbyterian Church (PCA), Philadelphia, PA., who live within the geographic boundaries of the New Jersey Presbytery, and that this action be re-evaluated at the February 2000 meeting of Presbytery. It is noted that Presbytery was of the opinion at the last meeting that this was not permitted by General Assembly. However, a call to the Office of the Stated Clerk indicated it was possible.

North Florida

Northshore Presbyterian Church, Middleburg, Florida, hosted the Fifth Stated Meeting of North Florida Presbytery. The Rev. Jonathan Jones, host pastor, led the opening worship. Ruling Elder Brad Bradford, a candidate for licensure, preached from 1 Peter 5:10-11 on the theme, "Called to be Restored."

The Moderator, Ruling Elder William Xvara, called the meeting to order. The Rev. Chuck McArthur was elected as the new Moderator.

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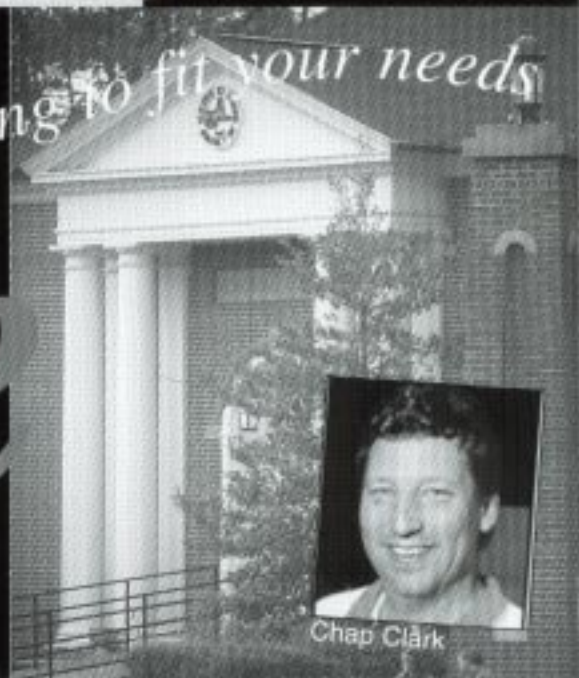
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recommended that the Standing Rules be suspended for the day in regard to the Credentials Committee examination of ministers. The Committee proposed that "After the questioning by the [Credentials Committee] in these four areas, the minister can be examined for five minutes on the floor of Presbytery. . . . The time limit can be extended by a simple majority of Presbytery." Following discussion, the motion was withdrawn and referred to the Credentials Committee.

Approved unanimously, as a first reading, was an amendment to the Standing Rules which would expand the membership of the Credentials Committee from six to eight members, each with a four year term.

The Year 2000 Askings from North Florida Presbytery's churches was distributed. An askings of \$20 per communicant member was requested, to propose a Year Budget 2000 of \$58,360.

In light of this report, and the request by Northshore Presbyterian Church for financial aid, the Presbytery voted to invite Lewis Wilson and Archie Parrish as resources to talk and counsel with Northshore's Pastor and Session.

Mr. Bob Bishop of the denominational Insurance, Annuities, and Relief explained the ministry of IAR in the Life and Health insurance fields.

The Presbytery heard from the Rev. Andrew Lamb, a staff member of Mission to the World and a member of Southwest Florida Presbytery. He reported that, thankfully, the debt on the PCA office building in Atlanta has been retired. However, there remains a \$125,000 deficit due to the financing of the 25th Anniversary Celebration.

With respect to MTW, Mr. Lamb reviewed New Directions in MTW. He highlighted a Refocus on Reformed Theology, relational changes with cooperative agreements, and growth in the number of career and short-term missionaries. He emphasized that "grace" was the motivation in MTW and the desire to deal interpersonally in a grace-based way. MTW has committed to be more Efficient, Encouraging, and Effective.

Historically, team-based missionaries were the model for forming a church nucleus. However, a recent shift in missiological thinking incorporates the "national first paradigm" which seeks to facilitate the national church. Mr. Lamb stated that he is concentrating on a third model which seeks to partner churches in the U. S. with national churches and pastors on the field. This "partnering relationships" model seeks to interact, encourage, mentor, resource, and facilitate the national church and their pastors.

It was later moved and carried that Mr. Lamb be appointed as a consultant to the MTW Committee with the rights of committee discussion, but without vote. It was also moved and seconded that Presbytery confer upon Mr. Lamb the designation of Missionary in Residence with privileges of the floor, but without voting privileges, pending approval of his presbytery. This designation would be simply honorary, and should not be considered a call nor intended in any way to compete or conflict with his membership in Southwest Florida Presbytery. The intention by this "honorary designation" would be to encourage the churches and committees of the presbytery to utilize him as a resource person while he is living in the geographical area. A substitute motion prevailed, which referred the matter of this designation to the Administrative Committee, the MTW Committee, and the Stated Clerk.

After lunch, the Presbytery was reconvened with the singing of the praise song, "Praise the Name of Jesus." The Presbytery divided into small groups as it was directed in a time of adoration, confession, thanksgiving, and supplication. Various members mentioned items for praise and prayer.

The Rev. John Findlay was transferred from Gulf Coast Presbytery, to become Associate Pastor at Pinewood Presbyterian, Middleburg. He stated that he has no exceptions to the Westminster Standards. His call, with a compensation package of \$70,000, was

approved.

Mr. Bradford, who had preached a trial sermon at the beginning of Presbytery, was examined and licensed to preach. He denied being a theonomist or charismatic in the modern sense of those terms. He noted his exception to the Westminster Standards with regard to allowing recreation on the Sabbath. However, he affirmed the priority to keep the Sabbath day holy.

The Rev. Dr. Benson Cain, Chairman, presented the Shepherding Committee report. As a first reading, the following amendment was added to the Standing Rules: "The committee will cultivate a confidential relationship with the ruling and teaching elders of North Florida Presbytery, seeking to establish a forum for the private discussion of issues facing teaching and ruling elders." The Clerk noted that "It was further clarified before presbytery and understood that this confidentiality would not prohibit the Shepherding Committee in certain cases to report to Presbytery those issues the Committee believed necessary to promote the peace and purity of the Church."

The Bills and Overtures Committee Chairman, the retiring Moderator, reported that the B&O Committee had considered the overture offered by the Rev. Bill Lyle with regard to Presbyterian International News Service. The Committee offered amendments to this proposed overture, and also recommended approval of the overture after a process of review by the Presbytery. Amendments and written comments were encouraged to be sent to the B&O Committee through the Stated Clerk. The B&O Committee was empowered as an ad hoc committee to make recommendations to Presbytery at the next stated meeting with regard to this overture.

Ruling Elder Richard Johns of Westminster Presbyterian Church, Jacksonville, Florida, was nominated as Moderator-in-nomination for the Sixth Stated Meeting, January 14, 2000. He was approved by acclamation.

The Stated Clerk reminded the presbyters to pick up the gift bags which the Northshore Women in the Church had prepared and offered to the presbyters' wives.

North Georgia

October Stated Meeting

The Presbytery of North Georgia met for its Stated Fall Meeting on October 23, 1999, at Carriage Lane Presbyterian Church, Peachtree City, Georgia. The Moderator, the Rev. Dr. George Mitchell, preached from John 19:16-24, "Jesus Earned It For Us." Dr. Mitchell administered the Lord's Supper.

The Moderator Designee, Ruling Elder John White, was elected Moderator by acclamation.

The Presbytery Stated Clerk, Mr. Dwight Allen, reported that First Presbyterian Church, Jackson, Mississippi, had granted the Presbytery of North Georgia \$50,000 over a three year period, on the recommendation of Mission to North America, for a church plant in the Atlanta area by Dr. Roy Taylor.

Stated Clerk Emeritus Bob Valentine expressed via letter his appreciation for the continuing annuity provided by the Presbytery.

Presbytery admitted to record the reports of its commissions to install David Beckman as Assistant Pastor at Cherokee Presbyterian Church, Woodstock, Georgia; and to install Shayne Wheeler as Assistant Pastor at Ivy Creek Church, Lawrenceville, Georgia.

The Rev. Weldon Williams was transferred to Northern Illinois to pursue church planting work there.

Mr. Robert Clayton Coffee was transferred as a candidate from Missouri Presbytery. Presbytery approved his internship at Perimeter Church PCA, Duluth, Georgia.

Messrs. Daniel Wannall and William Robert (Rob) Edwards were examined and licensed to preach.

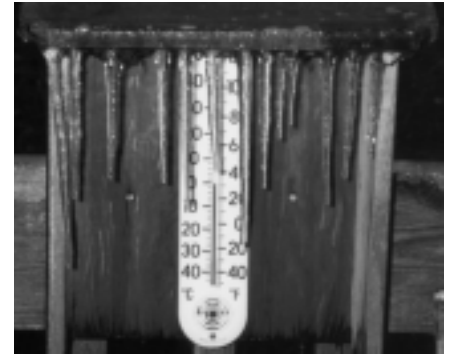
Presbytery approved changes of call for two of its ministers. The Rev. Jeffrey Taylor, New Hope PCA, Cumming, Georgia, was given a 6.5% increase; and the Rev. Thomas Irby, Harvester PCA, Douglasville, Georgia, was given an increase in insurance premium only.

Presbytery voted to encourage Session "to continue exploring avenues of cooperation and



church planting among the poor and less opportune, and multi-cultured peoples living in the [North Georgia Presbytery] area, and to provide strategic opportunities for better resourced churches to engage in these communities of need."

Dr. Mitchell reported for the Bills and Overtures Committee. Presbytery adopted a



An ice storm on January 23 wreaked havoc throughout the heart of Dixie, causing widespread cancellation of church services. Especially hard hit was the Atlanta area.

mutual support with nearby sister PCA churches, i.e., combined special services/mission conferences, pulpit/choir exchanges, youth activities, etc."

Presbytery voted to change its Bylaws to extend the term of Moderator to one year beginning with the January Stated Meeting. The Presbytery, by a requisite two-thirds majority, voted to suspend its Bylaws in order to deal with the change immediately. Then, the Presbytery voted to reconsider the previous action, and recommitted this motion to the Administrative Committee for perfection.

The Presbytery amended its Bylaws with regard to the responsibilities of the Shepherding Committee. It is authorized officially to visit churches "only at the request of the Session or Teaching Elder."

In its report, the Shepherding Committee noted that the ministers' "koininia" meetings "in a few regions are going exceptionally well and the ministers involved report they are deriving many benefits. A couple of regions report spotty attendance while still others continue to demonstrate little or no enthusiasm for getting together with other ministers for fellowship, prayer and mutual accountability."

The Committee also stated that "it appears some Presbytery churches are combining their minister's salary, housing allowance, benefits and ministry expenses in a manner which may give a misleading impression to church members."

The Rev. Ted Lester reported on a meeting to be held on November 5th, by Citizens for Community Values against pornography.

The Rev. Bob Edmiston, Chairman of the Christian Education Committee, recommended the approval of changes in the "Presbytery of North Georgia Theological Training Program for Licensed Interns." This was approved.

Also approved was the document entitled, "Guidelines for North Georgia Scholarship Assistance."

The candidacy of Mr. James Weston (Wes) Alford was transferred to Tennessee Valley Presbytery.

Chairman Doug Griffith of the Mission to North Georgia Committee presented the committee budget for 2000 and encouraged greater giving to meet the budget.

Presbytery approved the passage of a resolution, "Toward a Consortium of PCA Resources in Atlanta." This consortium, which includes the Presbytery's Mission to North Georgia Committee and Mission to the World Committee, the denominational Mission to the World Committee, Perimeter Ministries International, and Presbyterian Evangelistic Fellowship's Synod of the City, is designed only as a way of developing resources among the groups, with no power or intention of directing the various ministries. The consortium's specific purpose is that "of evangelism, discipleship, and

version of "The Adopting Act," originally adopted by the Synod of Philadelphia in 1729; this resolution was brought by the Session of Westminster Presbyterian Church, Atlanta. An overture from Cherokee Presbyterian Church, Woodstock, with regard to amending the *Book of Church Order* in terms of dealing with exceptions to the Standards, was not adopted.

January Stated Meeting

Smyrna (Ga.) Presbyterian Church hosted the stated meeting of North Georgia Presbytery on January 15, 2000. The Moderator, John White, had asked his pastor, the Rev. Dr. Chuck Frost, pastor of Atlanta's Westminster Presbyterian Church, to preach for the opening worship.

Presbytery received under care three men: Messrs. Ralph Kelly, Greg Tinkle, and Lance Lewis.

Presbytery transferred three men: the Rev. Bernie Kuiper from Rocky Mountain Presbytery; the Rev. Ron Coleman from Central Carolina Presbytery; and the Rev. Kyle Brown from Western Carolina Presbytery. Mr. Kuiper was approved to become Pastor of Little River Church, a "Brethren" type of unaffiliated congregation outside of Canton, Georgia. (He reported that the elders at this church, where he has been serving for several months, had already installed him.) Presbytery approved the call to Mr. Brown to be an assistant pastor, with a total package of \$74,539 (plus four weeks vacation); and the call to Mr. Coleman to be assistant pastor at Parkview Church, Lilburn, Georgia, with a total package of \$70,102 (plus four weeks vacation).

Dr. Frank J. Smith, a member of Northeast Presbytery, applied for transfer based on a call as stated supply at a non-PCA church. North Georgia denied the transfer.

Presbytery examined and approved for ordination Mr. Dong Soo Rhee, who accepted a call as a tent-maker in order to organize a Korean language church. At the urging of the Rev. Dwight Linton, retired missionary to Korea, Presbytery invoked the extraordinary clause, exempting Mr. Rhee from having studied the original Biblical languages. However, in taking this action, the court exhorted him to avail himself of the opportunities to acquire the languages as necessary tools for the ministry. (Mr. Rhee, who is a fairly recent convert and immigrant, had attended the local campus of the New Orleans Baptist Theological Seminary, which does not require knowledge of the Biblical languages for a theological degree.)

Presbytery approved the petition from Redeemer Presbyterian Church, Athens, Georgia, to become an organized church. The court also granted limited powers of evangelist to Mr. Coleman, Mr. Rhee, and the Rev. Mike Glass, who will attempt to organize a church in West Cobb County.

Philadelphia

Philadelphia Presbytery (PCA) met for a stated meeting on November 13, 1999, at Church of the Saviour, Wayne, Pennsylvania. The Moderator, Ruling Elder Royce Seifert, called the meeting to order and presided.

In his roll as Treasurer, Mr. Seifert presented the financial report through October, 1999. Presbytery rejoiced in his announcement that the long-standing debt of the Unrestricted Fund to the Putnam Fund had now been completely satisfied.

The Judicial Business Committee noted that it was continuing to work on an overture to General Assembly concerning making specific the forbidding of complaints against judicial process while a trial is in progress.

Presbytery examined and licensed two of its candidates, Andrew Webb and Richard Zweig. Mr. Webb presented the following exception, which was ordered spread on the minutes: "I do sincerely and wholeheartedly receive and adopt the Westminster Standards as my own confession of faith with the following exception. I believe that section 5 of chapter 21 of the Westminster Confession of Faith, 'Of Religious Worship, and the Sabbath Day', which currently reads in part, 'The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart,' should be amended to read, 'The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word in obedience unto God with understanding, faith, and reverence, singing of psalms and hymns with grace in the heart.' This would bring that section of the Confession into compliance with our *Book of Church Order*, chapter 51, sections 1-5, and chapter 48, section 7, our denominational practice and, I believe, the teaching of Scripture (see Ephesians 5:19, Col. 3:16)."

Presbytery extended the licensure of Mr. Gregg MacDougall for another four years.

On motion Presbytery voted to require that any exceptions to the Standards be presented in writing, whether for licensure or ordination exams.

TE Tim Crowe introduced Pastor Mark Stephens of South Africa, working with churches in Capetown in reaching out to the inner city through conflict resolution and principles of reconciliation. Mr. Stephens spoke of his work and his consultations with the Philadelphia Leadership Foundation toward similar concerns in Philadelphia. Dr. D. Clair Davis gave an oral report on activities of the GAMTW Conunittee, expressing his thanks for having had the opportunity to serve on the Committee for his four-year term now coming to conclusion.

Ruling Elder Bill Devlin reported for the Presbytery's Pro-Life Committee, speaking on the work of the Urban Family Council and its growing impact both in Philadelphia and New York City. Dr. Peter Liliback then presented "A Call for a Day of Prayer & Fasting to the PCA Presbyteries and Churches"; Presbytery adopted the documents and these resolutions:

"1. That the Philadelphia Presbytery along with our General Assembly reaffirm with a united voice the sanctity of human life under the protection of the Sixth Commandment, and that the Philadelphia Presbytery encourage all of the PCA presbyteries and churches to do likewise,

"2. That the Philadelphia Presbytery encourage each presbytery and particular church to hold a 'Day of Prayer and Fasting' as they may deem appropriate on either the Wednesday or Thursday following January 23, 2000, the Sunday set aside as a 'Day of Prayer for Life' in the PCA,

"3. That every presbytery and every local congregation in the PCA be urged by the Philadelphia Presbytery to establish a sanctity of life committee to help implement all of the recommendations of the Sixth General Assembly's adopted Report on the Sanctity of

Life; and

"4. That the Philadelphia Presbytery encourage the distribution of the Philadelphia Presbytery's Pro-Life Committee's materials to all of the PCA's presbyteries and particular churches.

Presbytery also received from the Committee a paper on biblical fasting (distributed at the meeting and available from the Committee).

Presbytery voted that part 1) of the complaint of RE David Lachman dated October 9, 1999, be found out of order since it was never a proper complaint to the Session of Calvary Presbyterian Church, which decision both Presbytery and Session had previously and properly made in a timely manner. The court also determined that with respect to part 2) of the above complaint, Presbytery reaffirm its original decision that "there is no constitutional basis for complaint against the handling of a trial while in process" and that Presbytery deny this item of the complaint.

A motion from the floor was made and seconded to disburse \$1,500 from Presbytery's undesignated funds for the work of the General Assembly's Women in the Military Committee. Discussion revealed that the \$1,000 previously authorized by Presbytery had not yet been disbursed. Presbytery voted to adopt the motion regarding \$1,500 as an addition to the original commitment, making a total of \$2,500.

The Assistance and Membership Committee asked guidance from Presbytery regarding how to proceed on an application for membership by John Appleton, pastor of Grace Chapel, Roxborough (formerly a pastor and congregation respectively of the Reformed Episcopal Church). On motion Presbytery voted to advise the Committee to proceed with Mr. Appleton as with an unordained man, directing him to move through the Committees on Candidates and Internship, Licensure, and Ordination, with the further counsel that these committees be requested to act as expeditiously as possible. Teaching Elders Niel Bech, Mark Herzer, and Erwin Morrison requested their negative votes be recorded. [Mr. Bech is a former administrative assistant to the president of the Theological Seminary of the Reformed Episcopal Church.—Ed.]

Presbytery took under care as candidates the following: Suler Acosta, Bernard Aubert, Daniel Bradley, Bradley Copeland, David Goncau, Flavien Pardigon, and David White.

It was reported that Candidate Walter Copeland has become engaged in pastoral service in Maine in connection

with the Orthodox Presbyterian Church, in which he desires to pursue ordination. Presbytery accordingly dismissed his internship, removed him from the roll of candidates, and revoked his licensure.

Presbytery approved Mr. Webb's proposal for an internship to be completed by December 2000, at Christ Covenant Mission under the supervision of the Rev. Mark Herzer.

Presbytery adopted a proposed overture to General Assembly to amend *Book of Church Order 57*, submitted by the Session of Crossroads Presbyterian Church, Upper Darby, Pennsylvania.

Presbytery appointed a commission to install TE Richard Phillips as an associate pastor of Tenth Presbyterian Church.

The Special Committee to Assist Chaplain Robert Nay, US Army, in his understanding of

the duties and requirements in the administration of the sacraments presented its written report from the chair, TE Don Stone. The Committee reported that its work had been successfully completed, as evidenced by its letter of September 30, 1999 and a response from Chaplain Nay asking "... that [Mr. Stone] convey my deepest gratitude to the Brothers on the committee for their time, and for the Presbytery's interest in this matter." On motion the Committee was dismissed with thanks.

Presbytery moved to consideration of the complaint against its action of May 8, 1999, in responding to the memorial of Dr. Lachman. On motion Presbytery voted to docket one hour, 10:00 to 11:00 AM, at the January 8, 2000, stated meeting to consider this complaint on the floor.

Potomac

McLean (Va.) Presbyterian Church hosted the 40th Stated Meeting of Potomac Presbytery on November 13, 1999. The Rev. Stephen E. Smallman, Sr., preached from II Timothy 2:1-10. The Moderator, the Rev. Ronald E. Steel, presided over the meeting.

Presbytery approved the commission reports to install Richard Burguet as Pastor of Loch Raven Presbyterian Church, Baltimore, Maryland; and to install Will LaRose as Assistant Pastor of Grace Evangelical Presbyterian Church, Edgewater, Maryland.

The following officers for the year 2000 were elected: Moderator, Ruling Elder George Anderson; Vice-Moderator, James Hutchens; Stated Clerk, Ruling Elder Richard R. Larson; Recording Clerk, Ruling Elder Gordon E. Klotsch; Treasurer, Deacon James P. Sperger.

Presbytery approved the reception of the Rev. James Tonkovich from Northern California Presbytery. He had been referred back to the Committee on Credentials because of questions regarding his view of the Roman Catholic Church. The motion to sustain the exam was amended to include the words, "and to allow no further examination."

The Rev. John Keen was received from Central Florida Presbytery to become Assistant Pastor at Chapelgate Presbyterian Church, Marriottsville, Maryland.

Presbytery approved the petition from Harvest Fellowship for organization as a particular church, scheduled for February 20, 2000.

The Presbytery approved the "needful work" reports of several ministers serving out of bounds; and also directed several other ministers to submit their reports by February 2000. Upon the review as required by BCO 13-2 and 34-10, the Presbytery found no culpable dereliction nor evident lack of acceptance to the church by the Revs. Richard Fisher, William Rose and Michael Conord, and therefore continued them as ministers "without call." Three other ministers were directed to communicate with the Committee

on Ministerial Relations (CMR) as to their failure to submit a "without call" report for 1999.

Presbytery approved the resignation of the Rev. Stanley Long as Pastor of Forest Park Presbyterian Church, Baltimore, Maryland, effective midnight January 23, 2000.

Since there is only one ruling elder at Faith Reformed Presbyterian Church, Frederick, Maryland, and in the absence of a pastor, Presbytery appointed the CMR as a commission to handle any matter needing the action of a church court at the congregation, until the Session is reconstituted.

The Rev. Benton W. Taylor was examined and received from Central Georgia Presbytery, to become an Associate Pastor at Timonium (Md.) Presbyterian Church. The call was approved "with the requirement that the Session, with the concurrence of the congregation, would pursue the call of one of the Associate Pastors as Senior Pastor by the February 2000 meeting" of the Presbytery. The Presbytery postponed consideration of an overture from the Timonium Church, proposing amending the *Book of Church Order* so as explicitly to allow for multiple pastors.

Mr. Timothy H. Hudson was examined and approved for ordination as Associate Pastor of Severn Run Evangelical Presbyterian Church, Severn, Maryland.

Mr. Mark J. Rollman was examined and licensed to preach. Mr. Calvin Tam was taken under care as a ministerial candidate. Presbytery approved the action of its Committee on Credentials acting as a commission which licensed Mr. Steven Lee.

As a first reading, the Presbytery voted to amend its Bylaws by adding a new section, as follows: "With respect to the examination of a Teaching Elder seeking admission to Potomac Presbytery from another Presbytery of the PCA (BCO 13-6), upon CC [Committee on Credentials] recommendation and after oral examination, Presbytery shall vote either aye or nay concerning the question to sustain. Should Presbytery fail to sustain the examination, at that meeting of Presbytery representatives of the majority shall be appointed to prepare a statement

of the erroneous views alleged, citing how the views are out of accord with the Constitution of the PCA, which shall then be submitted to the Teaching Elder in question.

"Within 20 days of adjournment Presbytery shall meet and receive written answer and hear the oral defense of that answer by the Teaching Elder (or his representative) in question, if he is willing, who shall have consulted further with the Committee on Credentials ad interim, and who shall have the right to counsel from among the members of Presbytery appointed on his behalf. If after further examination and consideration Presbytery fails to sustain the examination, that fact, along with the written statements herein required, shall be entered in the minutes of Presbytery, and shall be conveyed to the Presbytery of which the Teaching Elder in question is a member.

"If the Teaching Elder (or his representative) in question does not appear, the facts shall be recorded in the minutes, as well as the written statements of allegations, and there the matter shall end."

The Rev. Ron Steel reported on the work of the Committee on Presbytery Boundaries. The Presbytery received a resolution from Pilgrim Presbyterian Church, Martinsburg, West Virginia, requesting that the Presbytery "apply all due diligence in pursuing the division of the Presbytery"; and also requesting that the Presbytery "concur with the desire of and to lend assistance to particular congregations in its western region in the formation of a Shenandoah Valley Presbytery."

South Coast

South Coast Presbytery (PCA) met for a stated meeting on September 18, 1999, at North Coast Presbyterian Church, Encinitas, California. The Rev. Dr. Dave Eby read and commented on Psalm 145:1-7, 18-20; and I Corinthians 15:58. He welcomed the Presbytery on behalf of the host church, expressing thanks to God for providing the funding to enable the congregation to purchase and remodel its new facility in Poway.

The license to preach of three men—Messrs. Doug L. Coyle, Gerard Marinucci, and Brad Trenham—had expired. Presbytery removed them from the roll of Licentiates and Candidates.

Presbytery approved the transfer of the Rev. Fred Hofland to Eastern Carolina Presbytery, and the transfer of Mr. Bernie van Eyk's candidacy and licensure to Central Georgia Presbytery.

Presbytery divided to hear licensure sermons from Candidates Matthew Bohling and David Booth.

Darlene Eby, regional teacher-trainer for Great Commission Publications and the denominational Committee on Christian Education and Publications, brought a report. Melanie Cogdill, president of South Coast Prosaic, brought her report.

The Rev. Andy Noch reported on his ministry in Ethiopia, which focused on developing a one-to-one discipling program, and on the discipleship-training program in which he is now engaged in San Diego County, among a variety of ethnic groups, with Church Dynamics International.

Licentiate Lloyd Kim preached a sermon from Ruth 2:8-16 as part of his ordination exam. He stated one exception to the Westminster Standards, viz., that he believes that some forms of recreation do not hinder rest and worship on the Lord's Day and therefore are permitted by Scripture. His examination was approved. He has been called by New Life Mission Church of Anaheim Fullerton, a congregation of the Korean West Presbytery, to serve as associate pastor.

Dr. Rod Mays, national director of Reformed University Ministries, and the Rev. Russ McCauley, RUM campus minister at the University of California Santa Barbara, brought a report on the PCA's ministry to North American colleges and universities.

Presbytery adjudicated a complaint brought by Matthew Bohling against the actions of April

10, 1999, in handling the withdrawal of Dr. Mark D. Futato from the PCA. The Presbytery responded to the complaint by determining:

"i) that the presbytery erred in failing to have and consult the current wording of BCO 38-3 (reflecting the amendment adopted in [1998]) in its handling of the charges pending against TE Futato and his withdrawal from the PCA; but

"ii) that the action by presbytery with reference to TE Futato was nevertheless not inconsistent with the current (amended) wording of BCO 38-3; and therefore

"iii) that, in view of TE Futato's renunciation of the jurisdiction of South Coast Presbytery and the PCA and in view [of] the difficulty of prosecuting this particular case in absentia, the presbytery will not further adjudicate the charges that were pending against TE Futato when it took the action complained against." The Rev. James Dennison, a faculty member at Westminster Theological Seminary in California (where Dr. Futato had taught), requested that his negative vote be recorded.

Dr. Iain Duguid reported for the Commission dealing with the Mahoney complaint. The committee found the complaint out of order due to the failure to file said complaint within the thirty day time limitation.

Dr. Dick Kaufmann reported on the progress toward a new church plant in downtown San Diego. The Rev. Gary Nannt of Border Evangelism and Mercy Ministry reported on plans to develop ministry to Hispanics on both sides of the US/Mexican border at Tijuana and San Diego.

The Presbytery agreed to nominate the Rev. Dennis Johnson for election as a trustee of Covenant College.

Presbytery examined and approved for licensure Mr. Matthew Bohling. He stated two exceptions to the Westminster Standards: (1) The Westminster Shorter Catechism Q/A 61 lists as a violation of the fourth commandment "the profaning the [Sabbath] day by idleness," but he believes that Scripture enjoins physical rest as well as worship on the Lord's Day; (2) The Westminster Confession of Faith 27:4 states that the sacraments may not be "dispensed by any, but by a minister of the Word lawfully ordained"; he believes that while the ministry of the Word and the administration of the sacraments should be kept together, he also believes that in exceptional cases—for instance, where geographical distance consistently prevents the presence of a minister—it would be appropriate for a doctrinally-sound ruling elder to administer the sacraments. The Presbytery voted that his first "exception" is not an exception to the Standards, and that his second exception is indeed an exception to the Standards.

Presbytery received Mr. Rich Schaeffer under care as a ministerial candidate.

Southwest Florida

Summer Stated Meeting

The Thirty Sixth Stated Meeting of Southwest Florida Presbytery was held on July 10, 1999, at Faith Presbyterian Church, Sarasota, Florida. The Moderator, Ruling Elder Gordon Shaw, presided.

Three committees were appointed to hear three licensure sermons, by Messrs. Don Hulsey, Jeff MacDonald, and Paul Joiner. They were later examined and licensed to preach within the bounds of the Presbytery.

Mr. Philip Chandler was received under care as a candidate for the ministry.

Presbytery granted to Tampa Bay Presbyterian Church the remaining amount of the Presbytery Intern Scholarship Fund (\$2,000) for the support of Candidate Michael Young.

The Rev. Tim Rice of Trinity Presbyterian Church, Lakeland, Florida, reported on the mission work. The court appointed a commission to organize the church the next day.

The Rev. John Clark, honorably retired, was received from Philadelphia Presbytery; and the Rev. Richard Franks, called to be Pastor of Cornerstone Presbyterian Church, Lutz, Florida,

Quotes from the Quorums

The following quotes were heard on the floor of the January 15, 2000, meeting of North Georgia Presbytery:

"My youth group leader in seventh grade never would have dreamed that I'd be standing here one day. My parents are equally shocked."—Ralph Kelly, being examined to become a ministerial candidate.

"I have a youth ministry degree that is almost totally useless. . . . I'm not at 'liberty' to tell you which school I went to."—Greg Tinkle, speaking of the Christian college in Virginia he attended.

"I'm sure you're wondering about the \$64,000 question. . . . How is it that you grew up in West Philadelphia, got saved in a Pentecostal church, and are now standing here as a Presbyterian? . . . In the last millennium, we became members of Tenth [Presbyterian in Philadelphia]."—Lance Lewis.

"I became a Christian at the age of six. However, after that, it didn't take too long to grow up into the child my mother didn't want me to play with."—Bernie Kuiper.

Ted Lester: "Who are the proper subjects of baptism?"

Dong Soo Rhee: "Children of believers, [too]."

Ted Lester: "We wanted to make sure you got past New Orleans Baptist Seminary!"

Ted Lester: "How much water should be used in baptism?"

Dong Soo Rhee: "It depends on number of hairs."

Harvey Anderson: "What does Presbytery do?"

Dong Soo Rhee: "In my case, ordination."

"I was embarrassed by the number of our churches that have not turned in their statistical reports. . . . In the old denomination, when a church didn't turn in a statistical report, it was always assumed that it was because they were ashamed. . . . So, if you're not ashamed, please turn in your statistical report."—Kennedy Smartt, Moderator of the 26th PCA General Assembly.

Heard on the floor of Western Carolina Presbytery, during a church polity exam:

"What is an 'associate member'?" "A Floridian."

[Do you have some "quotes from the quorum"? Please send them in! P&R News, 905 Dogwood Park Drive, Lawrenceville, Georgia 30045-9335; 678-442-9863; email: PINS@journalist.com.]

was received from Westminster Presbytery.

The Presbytery approved the minutes of four sessions, with corrections. However, those exceptions were not listed in the minutes. [EDITORIAL NOTE: In 1984, the General Assembly took exception to the minutes of Palmetto Presbytery because "exceptions to session minutes were not set out on the record (BCO40-3; RAO9-13-5b)." —Ed.]

Called Meeting

On August 8, 1999, Southwest Florida Presbytery met for a called meeting at Covenant Presbyterian Church, Lakeland, Florida. The purpose of the meeting was to ordain Mr. Paul Joiner as an evangelist.

The Rev. Tim Rice preached during the service of ordination, and the Rev. Steve Casselli posed the constitutional questions to Mr. Joiner. He was ordained with the laying on of hands, while Ruling Elder Tim Strawbridge led in prayer. The new ordinand pronounced the benediction.

Susquehanna Valley

September meeting

Susquehanna Valley Presbytery met for a stated meeting at Hope Reformed Presbyterian Church, Shippensburg, Pennsylvania, on September 18, 1999. The Rev. John MacRae preached from Zephaniah 1-3.

It was reported that 20 to 25 people are regularly worshipping in the mission work in Palmyra. Presbytery approved a commission report which gives Tom Becker approval to begin the necessary work to establish a Reformed University Fellowship (RUF) in the Lancaster area (Franklin and Marshall University and/or Millersville University). He has been authorized to raise his support, up to \$66,500, with \$55,150 of that being compensation.

The Presbytery received a letter from Reformed University Fellowship students at The

Pennsylvania State University, asking that the court reconsider its decision in February 1999 which disallowed the Rev. Carl Derk from being connected with that group. A separate letter from Mr. Derk apologized for the way he interfaced with the Presbytery and the Church Planting and Outreach Committee Chairman, and asked that a "new relationship" be considered. The Presbytery responded by adopting a letter to the student officers in State College, stating that Mr. Derk's resignation in February severed him from his advisory capacity to the group. "The presbytery accepted his resignation in February, but we asked Carl to continue advising you through the end of May 1999. We intended this continuation to aid you in the transition from Carl's leadership to a provisional leadership. However, in this new school year, we have asked Carl to remove himself from any advisory or leadership capacity with RUM/PSU." [Mr. Derk served for three years (1996-1999) as the Northeast coordinator for RUM, and for two years as campus minister for RUM at Penn State (1997-1999); he is now laboring "out of bounds" as a campus minister for the Coalition for Campus Outreach.—Ed.] The Presbytery also thanked Mr. Derk for his past service to the students at Penn State through RUM, and expressed gratitude to God for his letter of apology. The court stated: "We value Carl and are grateful for God's grace in his life. We reaffirm our love for Carl and our desire to fellowship with him for the glory of God and the advancement of the Kingdom of Christ. We look forward to further conversation on these matters."

Mr. David Henry was examined and approved for licensure. He took one exception to the Westminster Standards, with respect to the keeping of the Sabbath.

Mr. John McCullough was taken under care as a ministerial candidate.

Presbytery approved a cooperative agreement for Candidate David Thomas between Susquehanna Valley and Missouri

Presbyteries.

Jeffrey Trimboth, who has joined an Evangelical Free Church, was removed from the roll of candidates.

Because of a delay in the processing of loan applications (such as the Lamb Fund), the Presbytery authorized the Stated Clerk to sign and process loan application requests without delay providing that the candidate's local session and the Candidates, Interns and Examinations Chairman have concurred.

November meeting

Providence Presbyterian Church, York, Pennsylvania, hosted a stated meeting of Susquehanna Valley Presbytery on November 20, 1999. The Rev. Michael Rogers preached from I Peter a sermon entitled, "Practical Holiness for Elders 101."

The treasurer's report stated that there was \$29,233.22 in the General Fund and \$8,785.59 in the Investment Fund as of this date. The Moderator honored the outgoing treasurer, Mr. Willard Lutz, with a certificate of appreciation for his many years of service to the Presbytery. The court adopted a budget for the year 2000, of \$63,720.

In light of the progress being made by the Rev. Drew Derreth, the Presbytery extended permission to him to function as the church planter at Hanover Valley Presbyterian Mission, under the oversight of Valley Presbyterian Church, until February 19, 2000. Presbytery appointed a commission to organize Christ Community Church, Williamsport, Pennsylvania, on December 5, 1999.

The Presbytery voted to prioritize the Lampeter/Strasburg area and Reading for research with regard to future church planting. The Clerk is to communicate with the appropriate Orthodox Presbyterian Church Presbytery of the desire to plant PCA churches in these areas.

Presbytery dissolved the pastoral relationship between Westminster Presbyterian

Church and the Rev. Steve Wilson, per their mutual request. Presbytery approved the call from Carlisle (Pa.) Reformed Presbyterian Church to the Rev. John Gallagher to be Associate Pastor; and the call from Covenant Christian Academy to the Rev. Chris Perrin to be Headmaster.

Presbytery instructed one of its ministers that "it is not appropriate for him to forbid his wife and children from attending the worship services of the Carlisle Reformed Presbyterian Church unless he is presenting charges against the session of that church. If Christians either individually or as a church court act in a grievous manner which would break our fellowship, we are responsible to confront them with their sin. If they will not repent this should be brought to the attention of the appropriate church court. It is not right to hold an offense against brothers. We must either cover our brothers' weaknesses and sins with love or else work through the procedures Christ has given us to bring them to repentance." The Presbytery instructed the man "that he ought to worship almighty God in the worship services of the Carlisle Reformed Presbyterian Church. This church is a member in good standing of our Presbytery. It is fully accountable to Christ and to our Presbytery. [The man's wife] is a member of this church and desires to worship there. She believes that it is in her best interest, the best interest of their children, and of [her husband's] best interest, to worship in this congregation. The session of this church is ready to welcome [him] and his family back into their fellowship and to seek to minister God's grace to everyone in the . . . family. We believe that it is inappropriate for any PCA teaching elder to fail to worship in a PCA church for a long duration. We believe that [this minister] needs to be in one." [The minister had been assistant pastor at Carlisle Reformed Presbyterian Church from 1997 to 1998, and has been without charge since then.—Ed.]

The Moderator, the Rev. Bruce MacRae,

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introduced the subject of worship and indicated that there would be further discussion on this topic at the February 2000 stated meeting. Presbytery gave a round of thanks to the Moderator "for the excellent way in which he guided us through our work during 1999."

Tennessee Valley

The Winter Stated Meeting of Tennessee Valley Presbytery met at Christ Presbyterian Church, Sweetwater, Tennessee, January 8, 2000. The Moderator, the Rev. Carter Johnson, presided.

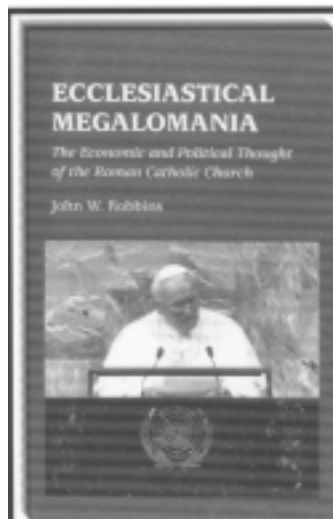
The court approved the reports of its commissions to ordain David Stoddard to serve with Mission to the World in Berlin, Germany; to install the Rev. Jamie L. Sanders as Associate Pastor of Evergreen Presbyterian Church, Sevierville, Tennessee; and to ordain and install David Arthur as Assistant Pastor of Lookout Mountain (Tenn.) Presbyterian Church.

Presbytery reported a balance of \$10,250.73 in its bank account as of January 1st.

Candidate Phil Gagliardi preached from I Samuel 30:1-6. He was later examined and approved for licensure.

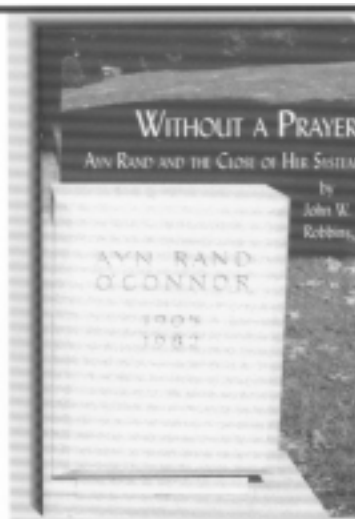
The Rev. Bob Haymes, chairman of the Waltermeyer Judicial Commission, gave its report. Mr. Waltermeyer confessed his sin and asked the Presbytery for forgiveness. Presbytery adopted the following recommendations of its commission: (1) that Mr. Waltermeyer receive a definite suspension from his office and duties related thereto for a period of one year beginning at this stated meeting and ending at the stated meeting in January 2001, at which time the suspension will be lifted unless the Presbytery determined then that the duration of definite suspension should be extended; (2) that the commission should stay in operation as an oversight body and make a recommendation regarding the suspension at the January 2001 meeting; (3) that the Presbytery pay \$800 for the Waltermeyers to receive eight months of over-the-phone counseling through the Sonship program; (4) that Mr. Waltermeyer immediately seek secular employment; (5) that supporters of the mission work at which he was laboring be contacted and informed by Mr. Waltermeyer of his situation and that they be encouraged to continue to support the work in Morristown, Tennessee; and (6) that the Waltermeyers find a local PCA church in which to worship.

Two members of the Morristown mission reported their continued enthusiasm for planting a PCA church in their community. Three ruling elders from three different congregations were appointed as a borrowed session for this mission



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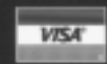
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church. The Presbytery considered overtures from the session of Cedar Springs Presbyterian Church, Reformed Presbyterian Church, and Wayside Presbyterian Church with regard to the matter of women preaching. A protest from the Rev. Dr. King Counts was admitted to record. [See lead stories in this issue.—Ed.]

Mr. David Swanson, a member of First Presbyterian Church, Ft. Oglethorpe, Georgia, was taken under care as a candidate. The licensure of Mr. Bill Higgins was terminated, as he has been ordained to the gospel ministry in another denomination.

Presbytery determined to vote at the Spring Stated Meeting on whether to remove the Revs. Herb Broadwater, Jim Campbell, and Ernie Gross from the rolls of the Presbytery.

Westminster

Westminster Presbytery met for its ninety-seventh meeting at Midway Presbyterian Church, Jonesborough, Tennessee, on October 8, 1999. The Moderator, Ruling Elder Neil Smith, called the meeting to order. The Rev. Brent Bradley preached on "lawful oaths and vows." Host pastor Ross Lindley administered the sacrament of the Lord's Supper. The Rev. Steve Baker was

elected by acclamation as the new Moderator.

The Rev. Larry Ball, who had served as Presbytery Stated Clerk since 1976, resigned from that post for health reasons. The Rev. Steve Meyerhoff, who had served as Stated Clerk of Heartland Presbytery, was nominated to be Stated Clerk; nominated from the floor was the Rev. Pat Parham. Mr. Meyerhoff was elected, and immediately assumed the duties of office. Presbytery voted to transfer its files to the new Stated Clerk's office and to donate Presbytery's interest in the printer, copier, computer and furniture to Bridwell Heights Presbyterian Church, Kingsport, Tennessee, where Mr. Ball is pastor, in recognition of his tenure as Stated Clerk. The Rev. Jeff Fulford was elected as Presbytery Treasurer.

The Rev. Dr. Ben Konopa, Chairman of the Committee on Resolution of Conflict, reported. Presbytery voted to continue this committee.

The Presbytery voted not to receive a protest from the Rev. Bill Leuzinger and Ruling Elder Don Kiser "because it is submitted in language that is intemperate." The Rev. Carel van der Merwe, Chairman of the Committee on Overtures and Judicial Business, asked that his negative vote be recorded on this action.

Both this protest and a complaint by Mr. van der Merwe had to do with action by Presbytery at the July stated meeting, in which the court, without

trial, drew the conclusion that the members of a mission work in Wytheville, Virginia, and the Session of Trinity Presbyterian Church, Tazewell, Virginia, had acted prematurely and with disregard for presbyterian polity. (The dispute had to do with the apparent inability of the members of the mission work to receive a transfer of their membership from the oversight of the Draper Valley Presbyterian Church, Draper, Virginia, to the Tazewell church—see *P&R News*, December 1999, page 26.) Presbytery voted to deny the complaint. A motion to reconsider action on the protest was defeated.

Presbytery voted to renew the relationship as Student Supply of Mr. Ron Creech to the Sandlick Presbyterian Church, Birchleaf, Virginia, for one year.

It was reported that the Session of Meadow Creek Presbyterian Church, Greeneville, Tennessee, has withdrawn its endorsement of Mr. Michael Byers as a ministerial candidate. Presbytery deferred action regarding the matter until the

January stated meeting, in order to garner further information.

Mr. John Irwin, a recent graduate of Covenant Theological Seminary, had been turned down for ordination when he was examined at a called meeting on September 7, 1999. Presbytery voted to examine him for licensure at this meeting, "with special emphasis on those areas where Presbytery and the Committee had objections or concerns." After re-examination, the Presbytery voted that the licensure exam not be approved. Immediately thereafter, Presbytery voted to approve the licensure exam with areas of concern noted (the role of women in teaching men in Christian education classes, the gifts of the Holy Spirit, the mode of baptism, Christian education of children, the role of the civil magistrate), "with the understanding that he is not to teach on those areas, and that TE Ross Lindley and TE Cortez Cooper be appointed to meet with him to instruct him in those areas." Dr. Konopa requested that his abstention be recorded; and the following requested their negative votes be recorded: the Rev. Jim Reedy, the Rev. Conrad Friede, the Rev. Tom Sullivan, the Rev. Raymond Colgrove, and Mr. van der Merwe. Presbytery then approved the call to Mr. Irwin as Student Supply for one year at the Arcadia Presbyterian Church, Kingsport, Tennessee, in the total amount of \$32,704.

SUPPORTERS

ALABAMA

BRENT PRESBYTERIAN CHURCH
US Hwy. 82, North Side/Brent
S.S., 10:00 AM; Worship, 11:00 AM
(205)926-4722

EBENEZER PRESBYTERIAN CHURCH
2478 Hobbs Island Road/Huntsville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
Bible Study, Wednesday, 7:00 PM
Fellowship Supper, 2nd Wednesday, 6:30 PM
(205)883-7298

WESTMINSTER PRESBYTERIAN CHURCH
1400 Evangel Drive/Huntsville
S.S., 11:10 AM; Worship, 9:30 AM/6:00 PM
(205)830-5754

TALUCAH PRESBYTERIAN CHURCH
2374 Talucah Road/Valhermoso Springs
S.S., 10:00 AM; Worship, 10:45 AM
(205)778-8288

ARIZONA

DESERT SPRINGS PRESBYTERIAN CHURCH

1555 W. Overton Road/Tucson
S.S., 9:20 AM; Worship, 10:30 AM
(520)742-8990

CALIFORNIA

GRACE PRESBYTERIAN CHURCH†
Meeting at Costa Mesa 7th Day Adventist Church, 271 Avocado St./Costa Mesa
S.S., 11:30 AM; Worship, 9:30 AM
(714)985-4865

TRINITY PRESBYTERIAN CHURCH
940 East Valley Parkway, Suite G/Escondido
S.S., 11:00 AM; Worship, 9:00 AM/5:00 PM
(760)480-4373

NEW LIFE PRESBYTERIAN CHURCH
500 Manhattan Beach Blvd./Manhattan Beach
S.S., 9:30 AM/Worship, 10:30 AM
(310)372-8455

CONNECTICUT

PRESBYTERIAN CHURCH OF COVENTRY
55 Trowbridge Road/Coventry
S.S., 10:45 AM; Worship, 9:30 AM/6:30 PM
(860)742-7222

PRESBYTERIAN CHURCH OF MANCHESTER
43 Spruce Street/Manchester
S.S., 9:15 AM; Worship, 10:30 AM
(860)643-0906

FLORIDA

GRACE PRESBYTERIAN CHURCH
1875 N. W. Britt Road/Stuart
S.S., 9:30 AM;
Worship, 11:00 AM/6:00 PM
(561) 692-1995

SHARON ORTHODOX PRESBYTERIAN CHURCH†
17680 NW 78 Avenue/Hialeah
S.S. 11:20; Worship 10:00 AM/5:00 PM
(305)821-5761

WESTMINSTER PRESBYTERIAN CHURCH
3722 Belfort Road/Jacksonville
S.S., 9:45 AM; Worship, 10:45 AM/6:00 PM
(904)737-5133

CYPRESS RIDGE PRESBYTERIAN CHURCH

3085 Cypress Gardens Road/Winter Haven
S.S., 9:00 AM; Worship, 10:30 AM
(941)325-9864

GEORGIA

FIRST PRESBYTERIAN CHURCH
One Harker Road/Ft. Oglethorpe
S.S. 10:00 AM; Worship, 11:00 AM/6:00 PM
(706)866-2521

SOUTHLIBERTY PRESBYTERIAN CHURCH

Sharon Barnett Road/Sharon
S.S., 10:00 AM;
Worship, 11:00 AM (1st/5th Sun.)
(706)456-2377

CHEROKEE PRESBYTERIAN CHURCH
5549 Hwy. 92E/Woodstock
S.S., 9:35 AM; Worship, 8:00/10:45 AM
(770)928-2051

ILLINOIS

EVANGELICAL PRESBYTERIAN CHURCH
624 N. Oakland Street/Carbondale
S.S., 11:15 AM; Worship, 9:30 AM
(618)529-1616

LOUISIANA

AUBURN AVENUE PRESBYTERIAN CHURCH
224 Auburn Avenue/Monroe
S.S., 9:15 AM
Worship, 10:30 AM/6:00 PM
(318)323-3061

BETHEL PRESBYTERIAN CHURCH
2040 East McNeese Street/Lake Charles
S.S., 9:30 AM; Worship, 8:15 AM/10:45 PM
(318)478-5672

WESTMINSTER PRESBYTERIAN CHURCH
146 E. Cherry Street/Opelousas
S.S., 9:30 AM; Worship, 10:45 AM
(318)948-9339

MARYLAND

CHRIST PRESBYTERIAN CHURCH
Elkton High School
S.S., 11:15 AM; Worship, 9:15 AM
(410)398-3192

CHRIST REFORMED PRESBYTERIAN CHURCH
Diplomat Building, 13992 Baltimore Avenue,
Suite 300/Laurel
S.S., 9:30 AM; Worship 10:30 AM/6:00 PM
(301)498-3700

MINNESOTA

GOOD SHEPHERD PRESBYTERIAN CHURCH
8716 62nd Avenue, N./Brooklyn Center
(Minneapolis)
S.S., 9:45 AM/Worship, 8:30/11:00 AM;
Bible Study, 6:30 PM
(612)533-2133

MISSISSIPPI

FIRST PRESBYTERIAN CHURCH
East Beach Blvd. at 24th Ave./Gulfport
S.S., 9:30 AM; Worship, 11:00 AM/6:00 PM
Wed., Family Dinner (6:00)/Bible Study (6:30)
(228)863-2664

ST. PAUL PRESBYTERIAN CHURCH
5125 Robinson Road/Jackson
S.S., 9:45 AM; Worship, 10:55 AM/6:00 PM
(601)372-7497

COVENANT PRESBYTERIAN CHURCH
625 N. Church Ave./Louisville
Worship 11:00 AM and 6:00 PM
2nd Sunday, Fellowship Meal, 12:15 PM,
Evening Studies at 1:00 PM.
Wed Supper 6:00 PM; Prayer Mtg, 6:30 PM
(601)773-5282

PEARL PRESBYTERIAN CHURCH
2933 Old Brandon Road/Pearl
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
(601)939-1064

TCHULA PRESBYTERIAN CHURCH
109 E. Main Street/Tchula
S.S., 10:00 AM; Worship, 11:00 AM/5:00 PM
Wednesday Prayer Meeting, 7:30 PM
(601)924-7334

SECOND PRESBYTERIAN CHURCH
1926 Grand Avenue at 20th/Yazoo City
S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM
Wednesday, 7:30 PM
(601)746-8852

LOCKTOWN PRESBYTERIAN CHURCH
197 Locktown-Flemington Road/Flemington
S.S., 10:30 AM; Worship, 11:00 AM
(908)996-7707

MOUNT CARMEL CHURCH
350 Franklin Blvd./Somerset
S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM
(732)846-8777

NEW YORK
REFORMED PRESBYTERIAN CHURCH
Route 7/Duanesburg
S.S., 9:30 AM; Worship, 10:30 AM/7:30 PM
(518)895-2448

WESTMINSTER PRESBYTERIAN CHURCH
35 Station Road/Rock Tavern
S.S., 11:45 AM; Worship, 10:00 AM
(914)496-7971

FIRST PRESBYTERIAN CHURCH
209 Union Street/Schenectady
S.S., 9:30 AM; Worship, 8:15 and 11:00 AM
and 6:00 PM
(518)374-4546

AFFIRMATION PRESBYTERIAN CHURCH
Routes 100 and 139/Somers
S.S., 10:00 AM; Worship, 11:00 AM
(914)232-0546

NORTH CAROLINA
DILLINGHAM PRESBYTERIAN CHURCH
16 Stoney Fork Road/Barnardville
S.S., 9:45 AM; Worship, 11:00 AM
(828)626-3668

COUNTRYSIDE PRESBYTERIAN CHURCH
127 Ponderosa Road/Cameron
S.S., 9:30 AM; Worship, 11:00 AM
(919)499-2362

WHITESIDE PRESBYTERIAN CHURCH
Highway 74/Cashiers
S.S., 10:00 AM; Worship, 11:00 AM
Wednesday, 7:00 PM Prayer Meeting
(828)743-2122

WHITE OAK PRESBYTERIAN CHURCH
699 Polly Watson Road/Fremont
S.S., 10:00 AM; Worship, 11:00 AM
(919)284-4196

HAZELWOOD PRESBYTERIAN CHURCH
117 E. Main Street/Hazelwood
S.S., 9:30 AM; Worship, 11:00 AM/6:15 PM
Wednesday, 7:00 PM
(828)456-3912

SHEARER PRESBYTERIAN CHURCH
684 Presbyterian Road/Mooresville
S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM
Wednesday, 7:00 PM
(704)892-8866

NEW COVENANT PRESBYTERIAN CHURCH
10301 Old Creedmoor Road/Raleigh
S.S., 11:00 AM; Worship, 9:30 AM/6:00 PM
(919)844-0551

TRINITY REFORMED PRESBYTERIAN CHURCH
3701 South College Road/Wilmington
Worship 10:30 AM
(910)395-1252

NOVA SCOTIA
BEDFORD PRESBYTERIAN CHURCH
49 Nelson's Landing Blvd./Bedford
S.S., 11:30 AM; Worship, 11:00 AM/7:00 PM
(902)864-1587

OHIO
FAITH PRESBYTERIAN CHURCH
2540 S. Main Street/Akron
S.S., 9:30 AM
Worship, 10:45 AM/6:00 PM
Wednesday, 7:00 PM
(330)644-9654

CHRIST COVENANT REFORMED (PCA)
14787 Palmer Road SW/Reynoldsburg
Worship, 10:00 AM
Thurs. Bible Study, 7:00 PM
(614)236-5433

OKLAHOMA
BEAL HEIGHTS PRESBYTERIAN CHURCH
614 SW Park/Lawton
Worship, 10:45 AM and 6:00 PM
(580)355-4702

PENNSYLVANIA
NEW LIFE PRESBYTERIAN CHURCH OF
HOPEWELL TOWNSHIP
2795 Patterson Drive/Alquippa
S.S., 9:30 AM; Worship, 11:00 AM
(724)378-4389

LEHIGH VALLEY PRESBYTERIAN CHURCH
31 S. 13th Street/Allentown
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
(610)797-8320

COVENANT PRESBYTERIAN CHURCH
515 West County Line Road/Hatboro
S.S., 9:45 AM (Sum., 9:00); Worship, 11:00
AM (Sum., 10:00)
(215)675-9688

CHRIST PRESBYTERIAN CHURCH
Blacktown & Georgetown Rds/Beaver Falls
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
Wednesday, Prayer and Bible Study, 7:00 PM
(724)843-1423

ROCKY SPRINGS PRESBYTERIAN CHURCH
123 Rocky Springs Road/Harrisville
S.S., 10:00 AM
Worship, 11:00 AM/6:00 PM
(724)735-2743

SOUTH HILLS REFORMED PRESBYTERIAN CHURCH
110 Hays Road/Upper St. Clair/Pittsburgh
S.S., 9:15 AM; Worship, 10:30 AM;
Wednesday, 7:30 PM
(412)941-3480

HILLCREST PRESBYTERIAN CHURCH
Route 19, three miles south of Leesburg/
Volant
S.S., 9:45 AM; Worship 10:55 AM/6:30 PM
(724)533-4315

SOUTH CAROLINA
REEDY RIVER PRESBYTERIAN CHURCH
46 Main Street/Conestee
S.S., 10:00 AM; Worship, 11:00 AM/6:30 PM
(864)277-5455

GRACE PRESBYTERIAN CHURCH
1955 Riverside Drive/Conway
S.S., 9:30 AM/Worship, 10:45 AM
(843)347-5550

FAITH PRESBYTERIAN CHURCH
1800 Third Loop Road/Florence
S.S., 9:45 AM; Worship 11:00 AM/6:00 PM
(843)665-9235

BEECH STREET PRESBYTERIAN CHURCH
1403 Beech Street/Gaffney
S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM
(864)489-2014

CALVARY PRESBYTERIAN CHURCH
9201 Old White Horse Road/Greenville
S.S. 10:00 AM; Worship 11:00 AM/6:00 PM
Wednesday Prayer Meeting 7:00 PM
(864)294-0895

SECOND PRESBYTERIAN CHURCH
105 River Street/Greenville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
Wednesday, 5:45 PM
(864)232-7621

FELLOWSHIP PRESBYTERIAN CHURCH
1105 Old Spartanburg Road/Greer
S.S., 11:15 AM; Worship, 9:45 AM/6:00 PM
(864)877-3267

TENNESSEE
MIDWAY PRESBYTERIAN CHURCH
4011 Old Jonesborough Road/Jonesborough
S.S., 10:00 AM; Worship 11:00 AM/7:00 PM
(423)753-941

BRIDWELL HEIGHTS PRESBYTERIAN CHURCH
108 Bridwell Heights Drive/Kingsport
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
(423)288-3664

FELLOWSHIP PRESBYTERIAN CHURCH
Highway 25/70/Newport
S.S., 9:30 AM/Worship, 11:00 AM/7:00 PM
Wednesday Prayer Meeting, 6:00 PM
(423)623-8652

WESTMINSTER PRESBYTERIAN CHURCH
900 Watauga Street/Kingsport
S.S., 10:00 AM
Worship, 11:00 AM/7:00 PM
(423)247-7341

TEXAS
COLLEYVILLE PRESBYTERIAN CHURCH
715 Cheek Sparger Road/Colleyville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
(817)498-2626

COVENANT PRESBYTERIAN CHURCH
2701 N. 7th Street/Harlingen
S.S., 9:30 AM; Worship, 11:00 AM
Midweek service, 7:00 PM Wednesday
(956)425-3136

COVENANT PRESBYTERIAN CHURCH
SDA Church, 1209 S. John Redditt Rd./
Lufkin
S.S., 9:30 AM; Worship, 10:45 AM/5:30 PM
(409)637-6043

CHRIST PRESBYTERIAN CHURCH
1620 E. Common Street/New Braunfels
S.S., 9:30 AM; Worship, 10:45 AM
(830)629-0405

PROVIDENCE PRESBYTERIAN CHURCH
3510 Austin Parkway/Sugar Land
S.S., 9:45 AM; Worship, 11:00 AM and 6:00
PM (except 1st Sun.)
(281)980-2522

VIRGINIA
NEW HOPE PRESBYTERIAN CHURCH
Fairfax Fire Station #3 (Williams Memorial
Hall),
4081 University Blvd./Fairfax
S.S., 11:15 AM
Worship, 9:30 AM/5:30 PM
(703)385-9056

CALVARY REFORMED PRESBYTERIAN CHURCH
403 Whealton Road/Hampton
S.S., 11:15 AM; Worship, 9:30 AM/6:30 PM
(757)826-5942

KNOX REFORMED PRESBYTERIAN CHURCH
Bennett's Chapel, 8520 Lee Davis Road/
Mechanicsville
Fellowship, 9:00 AM; S.S., 9:30 AM;
Worship, 10:45 AM
Sunday Evening, 6:00 PM
(804)559-0264

IMMANUEL PRESBYTERIAN CHURCH
4700 Colley Avenue/Norfolk
Worship, 10:30 AM/6:30 PM
Wed. Christian Education Classes, 7:00 PM
Sat. Prayer Meeting, 7:00 PM
(757)440-1100

TRINITY PRESBYTERIAN CHURCH
108 Hill Street/Tazewell
S.S., 9:45 AM; Worship, 11:00/7:00 PM
(540)988-9541

WASHINGTON
WESTMINSTER PRESBYTERIAN CHURCH
2700 Andresen Road/Vancouver
Worship, 10:00 AM
Sunday Bible Study, 6:30 PM
(360)254-1726

WEST VIRGINIA
PROVIDENCE REFORMED PRESBYTERIAN CHURCH
5865 Davis Creek Road/Barboursville
S.S. 11:30; Worship 10:00 AM/6:00 PM
(304)736-0487

PILGRIM PRESBYTERIAN CHURCH
601 Albert Street/Martinsburg
S.S., 9:45 AM; Worship, 11:00 AM
(304)263-5362

WISCONSIN
REFORMATION PRESBYTERIAN CHURCH†
Lake Country SDA Church, 142 Lake St./
Pewaukee
Bible Study, 10:00 AM; Worship, 11:00 AM
Wednesday Prayer Service, 7:00 PM
(414)781-2171

LAKESIDE PRESBYTERIAN CHURCH
Lydell School, 5205 N. Lydell Avenue/
Whitefish Bay
S.S., 10:45 AM; Worship, 9:30 AM
(414)962-6646

RON HAYNES
Disaster Response and Mercy Ministries
Presbyterian Evangelistic Fellowship
1003 Hollyleaf Court
Ballwin, Missouri 63021
(314)227-2612

GRIEVING WITH HOPE
The Rev. James Alexander
PO Box 7100
Florence, SC 29502-7100
(843)664-9759

Web: pages.prodigy.net/grievingwithhope
Email: grievingwithhope@prodigy.net

We are pleased to have congregations and organizations join us as co-sponsors of this venture. If you would like to become a sponsor, just let us know: PINS Financial Office, c/o Mr. Robert Wildrick, 3685 Creekstone Place, Norcross, GA 30092. Checks should be made out to Presbyterian International News Service.

† Indicates a non-PCA church.

SUPPORTERS

ALABAMA

BRENT PRESBYTERIAN CHURCH
US Hwy. 82, North Side/Brent
S.S., 10:00 AM; Worship, 11:00 AM

EBENEZER PRESBYTERIAN CHURCH
2478 Hobbs Island Road/Huntsville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
Bible Study, Wednesday, 7:00 PM
Fellowship Supper, 2nd Wednesday, 6:30 PM

WESTMINSTER PRESBYTERIAN CHURCH
1400 Evangel Drive/Huntsville
S.S., 11:10 AM; Worship, 9:30 AM/6:00 PM

TALUCAH PRESBYTERIAN CHURCH
2374 Talucah Road/Valhermoso Springs
S.S., 10:00 AM; Worship, 10:45 AM

ARIZONA

DESERT SPRINGS PRESBYTERIAN CHURCH
1555 W. Overton Road/Tucson
S.S., 9:20 AM; Worship, 10:30 AM

CALIFORNIA

TRINITY PRESBYTERIAN CHURCH
940 East Valley Parkway, Suite G/Escondido
S.S., 11:00 AM; Worship, 9:00 AM/5:00 PM

NEW LIFE PRESBYTERIAN CHURCH
500 Manhattan Beach Blvd./Manhattan Beach
S.S., 9:30 AM/Worship, 10:30 AM

COLORADO

CHRIST'S CHURCH †
27710 Hwy. 74/Evergreen
S.S., 10:15 AM; Worship, 9:00 AM

CONNECTICUT

PRESBYTERIAN CHURCH OF COVENTRY
55 Trowbridge Road/Coventry
S.S., 10:45 AM; Worship, 9:30 AM/6:30 PM

PRESBYTERIAN CHURCH OF MANCHESTER
43 Spruce Street/Manchester
S.S., 9:15 AM; Worship, 10:30 AM

FLORIDA

JUPITER PRESBYTERIAN CHURCH †
110 Park Street/Jupiter
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM

WESTMINSTER PRESBYTERIAN CHURCH
3722 Belfort Road/Jacksonville
S.S., 9:45 AM; Worship, 10:45 AM/6:00 PM

CYPRESS RIDGE PRESBYTERIAN CHURCH
3085 Cypress Gardens Road/Winter Haven
S.S., 9:00 AM; Worship, 10:30 AM

GEORGIA

FIRST PRESBYTERIAN CHURCH
One Harker Road/Ft. Oglethorpe
S.S. 10:00 AM; Worship, 11:00 AM/6:00 PM

SOUTHLIBERTY PRESBYTERIAN CHURCH
Sharon Barnett Road/Sharon
S.S., 10:00 AM; Worship, 11:00 AM (1st/5th Sun.)

FIRST PRESBYTERIAN CHURCH

205 Rome Blvd./Summerville
S.S., 9:45 AM; Worship, 11:00 AM

CHEROKEE PRESBYTERIAN CHURCH
5549 Hwy. 92E/Woodstock
S.S., 9:35 AM; Worship, 8:00/10:45 AM

ILLINOIS

EVANGELICAL PRESBYTERIAN CHURCH
624 N. Oakland Street/Carbondale
S.S., 11:15 AM; Worship, 9:30 AM

LOUISIANA

AUBURN AVENUE PRESBYTERIAN CHURCH
224 Auburn Avenue/Monroe
S.S., 9:15 AM; Worship, 10:30 AM/6:00 PM

WESTMINSTER PRESBYTERIAN CHURCH

146 E. Cherry Street/Opelousas
S.S., 9:30 AM; Worship, 10:45 AM

MARYLAND

CHRIST PRESBYTERIAN CHURCH
Elkton High School
S.S., 11:15 AM; Worship, 9:15 AM

MINNESOTA

GOODSHEPHERD PRESBYTERIAN CHURCH
8716 62nd Avenue, N./Brooklyn Center (Minneapolis)
S.S., 11:00 AM; Worship, 9:45 AM; Bible Study, 6:30 PM

MISSISSIPPI

FIRST PRESBYTERIAN CHURCH
East Beach Blvd. at 24th Ave./Gulfport
S.S., 9:30 AM; Worship, 11:00 AM/6:00 PM
Wed., Family Dinner (6:00)/Bible Study (6:30)

ST. PAUL PRESBYTERIAN CHURCH

5125 Robinson Road/Jackson
S.S., 9:45 AM; Worship, 10:55 AM/6:00 PM

COVENANT PRESBYTERIAN CHURCH
625 N. Church Ave./Louisville
Worship 11:00 AM and 6:00 PM.
2nd Sunday, Fellowship Meal, 12:15 PM,
Evening Studies at 1:00 PM.
Wed Supper 6:00 PM; Prayer Mtg, 6:30 PM

PEARL PRESBYTERIAN CHURCH

2933 Old Brandon Road/Pearl
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM

TCHULA PRESBYTERIAN CHURCH
109 E. Main Street/Tchula
S.S., 10:00 AM; Worship, 11:00 AM/5:00 PM

WEDNESDAY PRAYER MEETING, 7:30 PM

SECOND PRESBYTERIAN CHURCH

1926 Grand Avenue at 20th/Yazoo City
S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM
Wednesday, 7:30 PM

NEW JERSEY

LOCKTOWN PRESBYTERIAN CHURCH
197 Locktown-Flemington Road/Flemington
S.S., 10:30 AM; Worship, 11:00 AM

MOUNT CARMEL CHURCH

350 Franklin Blvd./Somerset
S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM

NEW YORK

REFORMED PRESBYTERIAN CHURCH
Route 7/Duanesburg
S.S., 9:30 AM; Worship, 10:30 AM/7:30 PM

WESTMINSTER PRESBYTERIAN CHURCH
35 Station Road/Rock Tavern
S.S., 11:45 AM; Worship, 10:00 AM

FIRST PRESBYTERIAN CHURCH

209 Union Street/Schenectady
S.S., 9:30 AM; Worship, 8:15 and 11:00 AM and 6:00 PM

AFFIRMATION PRESBYTERIAN CHURCH
Routes 100 and 139/Somers
S.S., 10:00 AM; Worship, 11:00 AM

NORTH CAROLINA

DILLINGHAM PRESBYTERIAN CHURCH
16 Stoney Fork Road/Barnardville
S.S., 9:45 AM; Worship, 11:00 AM

COUNTRYSIDE PRESBYTERIAN CHURCH
127 Ponderosa Road/Cameron
S.S., 9:30 AM; Worship, 11:00 AM

WHITESIDE PRESBYTERIAN CHURCH

Highway 74/Cashiers
S.S., 10:00 AM; Worship, 11:00 AM
Wednesday, 7:00 PM Prayer Meeting

WHITE OAK PRESBYTERIAN CHURCH

699 Polly Watson Road/Fremont
S.S., 10:00 AM; Worship, 11:00 AM

HAZELWOOD PRESBYTERIAN CHURCH
117 E. Main Street/Hazelwood
S.S., 9:30 AM; Worship, 11:00 AM/6:15 PM
Wednesday, 7:00 PM

SHEARER PRESBYTERIAN CHURCH
684 Presbyterian Road/Mooresville
S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM
Wednesday, 7:00 PM

NOVASCOTIA

BEDFORD PRESBYTERIAN CHURCH
49 Nelson's Landing Blvd./Bedford
S.S., 11:30 AM; Worship, 11:00 AM/7:00 PM

OHIO

FAITH PRESBYTERIAN CHURCH
2540 S. Main Street/Akron
S.S., 9:30 AM; Worship, 10:45 AM/6:00 PM
Wednesday, 7:00 PM

CHRIST COVENANT REFORMED (PCA)
14787 Palmer Road SW/Reynoldsburg
Worship, 10:00 AM;
Thurs. Bible Study, 7:00 PM

OKLAHOMA

BEAL HEIGHTS PRESBYTERIAN CHURCH
614 SW Park/Lawton
Worship, 11:00 AM and 6:00 PM; Wednesday, 7:00 PM

PENNSYLVANIA

LEHIGH VALLEY PRESBYTERIAN CHURCH
31 S. 13th Street/Allentown
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM

CHRIST PRESBYTERIAN CHURCH
Blacktown and Georgetown Roads
Beaver Falls
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM

WEDNESDAY, PRAYER AND BIBLE STUDY, 7:00 PM

ROCKY SPRINGS PRESBYTERIAN CHURCH
123 Rocky Springs Road/Harrisville
S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM

COVENANT PRESBYTERIAN CHURCH
515 West County Line Road/Hatboro
S.S., 9:45 AM (Sum., 9:00); Worship, 11:00 AM (Sum., 10:00)

SOUTH HILLS REFORMED PRESBYTERIAN CHURCH
110 Hays Road/Upper St. Clair/Pittsburgh
S.S., 9:15 AM; Worship, 10:30 AM;
Wednesday, 7:30 PM

HILLCREST PRESBYTERIAN CHURCH
Route 19, three miles south of Leesburg/Volant
S.S., 9:45 AM; Worship 10:55 AM/6:30 PM

SOUTH CAROLINA

BEECH STREET PRESBYTERIAN CHURCH
1403 Beech Street/Gaffney
S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM

FELLOWSHIP PRESBYTERIAN CHURCH
1105 Old Spartanburg Road/Greer
S.S., 11:15 AM; Worship, 9:45 AM/6:00 PM

GRACE PRESBYTERIAN CHURCH
1955 Riverside Drive/Conway
S.S., 9:30 AM/Worship, 10:45 AM

SECOND PRESBYTERIAN CHURCH
105 River Street/Greenville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
Wednesday, 5:45 PM

TENNESSEE

BRIDWELL HEIGHTS PRESBYTERIAN CHURCH
108 Bridwell Heights Drive/Kingsport
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM

WESTMINSTER PRESBYTERIAN CHURCH
900 Watauga Street/Kingsport
S.S., 10:00 AM; Worship, 11:00 AM/7:00 PM

TEXAS

COLLEYVILLE PRESBYTERIAN CHURCH
715 Cheek Sparger Road/Colleyville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM

COVENANT PRESBYTERIAN CHURCH
2701 N. 7th Street/Harlingen
S.S., 9:30 AM; Worship, 11:00 AM
Midweek service, 7:00 PM Wednesday

COVENANT PRESBYTERIAN CHURCH

SDA Church, 1209 S. John Redditt Rd./Lufkin
S.S., 9:30 AM; Worship, 10:45 AM/5:30 PM

CHRIST PRESBYTERIAN CHURCH
1620 E. Common Street/New Braunfels
S.S., 9:30 AM; Worship, 10:45 AM

PROVIDENCE PRESBYTERIAN CHURCH
3510 Austin Parkway/Sugar Land
S.S., 9:45 AM; Worship, 11:00 AM and 6:00 PM (except 1st Sun.)

VIRGINIA

NEWHOPE PRESBYTERIAN CHURCH
Fairfax Fire Station #3 (Williams Memorial Hall),
4081 University Blvd./Fairfax
S.S., 11:15 AM; Worship, 9:30 AM/5:30 PM

CALVARY REFORMED PRESBYTERIAN CHURCH
403 Whealton Road/Hampton
S.S., 11:15 AM; Worship, 9:30 AM/6:30 PM

KNOX REFORMED PRESBYTERIAN CHURCH
Bennett's Chapel, 8520 Lee Davis Road/
Mechanicsville

Fellowship, 9:00 AM; S.S., 9:30 AM; Worship,
10:45 AM
Sunday Evening, 6:00 PM

TRINITY PRESBYTERIAN CHURCH
108 Hill Street/Tazewell
S.S., 9:45 AM; Worship, 11:00/7:00 PM

WASHINGTON

WESTMINSTER PRESBYTERIAN CHURCH
2700 Andresen Road/Vancouver
Worship, 10:00 AM;
Sunday Bible Study, 6:30 PM

WEST VIRGINIA

PILGRIM PRESBYTERIAN CHURCH
601 Albert Street/Martinsburg
S.S., 9:45 AM; Worship, 11:00 AM

WISCONSIN

REFORMATION PRESBYTERIAN CHURCH
†
Lake Country SDA Church, 142 Lake St./
Pewaukee

Bible Study, 10:00 AM; Worship, 11:00 AM
Wednesday Prayer Service, 7:00 PM

LAKESIDE PRESBYTERIAN CHURCH
Lydell School, 5205 N. Lydell Avenue/
Whitefish Bay
S.S., 10:45 AM; Worship, 9:30 AM

RON HAYNES

Disaster Response and Mercy Ministries
Presbyterian Evangelistic Fellowship
1003 Hollyleaf Court
Ballwin, Missouri 63021
(314)227-2612

GRIEVING WITH HOPE
The Rev. James Alexander
PO Box 7100
Florence, SC 29502-7100
(843)664-9759

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† Indicates a non-PCA church.

Bill Rose, Founding PCA Minister

Bill Rose, a founding minister of the Presbyterian Church in America and one of the first ministers of Warrior Presbytery, passed away on Friday, February 11, 2000. He was 78.

Born William Henry Rose, Jr., in West Point, Mississippi, on May 29, 1921, the future minister attended Kemper Military School, Davidson College, and the University of Mississippi, receiving his Bachelor of Science from Ole Miss in 1947. For theological training, he attended Mid-South Bible College and Columbia Theological Seminary, Decatur, Georgia, from which he graduated in 1960. Licensed by East Mississippi Presbytery in 1957, he was ordained by North Alabama Presbytery in 1960. He served as pastor of Ward Memorial Chapel, Gadsden, Alabama, 1959-63; was on the pastoral staff of First Presbyterian Church, Gadsden, 1960-63; pastored the Durant (Miss.) Presbyterian Church, 1963-65; pastored Mt. Olive (Miss.) Presbyterian Church and Hopewell Presbyterian Church, Mt. Olive, Mississippi, 1965-67; was pastor of Oakland Heights Presbyterian Church, Meridian, Mississippi, 1967-71; and pastored Woodland Heights Presbyterian Church, Selma, Alabama, 1971-87.

It was while in Selma in 1973 that he joined the fledgling Warrior Presbytery, and helped lead his congregation into the Continuing Presbyterian Church movement, which became the Presbyterian Church in America (PCA). Pastor Rose achieved notoriety at the Convocation of Sessions held in Atlanta in May 1973, prior to the formation of the denomination. He told the delegates that he had written a book, and he held up two large pieces of cardboard taped together. On the outside of this "book" were the words, "All the Good Reasons for Staying in a Liberal Denomination." He then opened the "book" to reveal blank white cardboard—and he brought the house down!

Like many of his fellow pastors in the Continuing Church movement, he was more "conservative" in his religion than "Reformed" in his theology, but he also was willing to learn what it meant to be Reformed. A deeper understanding of the doctrines of grace—truths such as divine sovereignty and predestination—became wedded to his evangelistic zeal, which he never lost. He published his own evangelistic tracts, which he would leave with waitresses as well as give to pastors for further distribution.

On the denominational scene, he became a well-known figure at General Assembly. His Southern drawl often was heard to say, "Mr. Moderator, I'm Pastor Bill Rose of Warrior Presbytery. I rise to call the question." But besides moving for cloture, he also participated in some of the key debates on the floor. In 1989, he experienced perhaps his finest hour when he led the floor fight which helped to defeat, at least temporarily, the expansion of the Administrative Committee—an expansion which caused that body to resemble an interlocking board rather than an ecclesiastical committee. The next year, he helped to put a muzzle on the Stated Clerk by supporting an amendment to the Rules of Assembly Operation, specifying that the Clerk was not to speak on issues unless the Assembly specifically authorized him to do so. The last Assembly he attended was in 1996.

After his 1987 retirement, he and his wife settled into Jackson, Tennessee, where they became active in Grace Presbyterian Church. As an honorably retired minister, he transferred his credentials into Covenant Presbytery. Even in retirement, he sought opportunities to engage in evangelistic outreach and to do church planting in North Mississippi.

Bill Rose is survived by his wife, the former Miss Flora Adams, whom he married on March 15, 1961. He was buried in his native West Point, Mississippi.