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## SJC Declines to Proceed to Trial in John Wood Matter Commission rules that woman 'crossed the line' in her messages in public worship

The Standing Judicial Commission (SJC) of the Presbyterian Church in America (PCA) has spoken, again, in the John Wood matter, and has once again decided not to proceed to a trial. Meeting on October 19, 2000, the SJC determined not to institute judicial process against the controversial minister.

Senior Pastor of Cedar Springs Presbyterian Church (CSPC), Knoxville, Tennessee, Mr. Wood had been charged by five PCA presbyteries in conjunction with a woman speaking at the prominent congregation on two Sunday evening services in August, 1998. Western Carolina, Calvary, Ascension, Eastern Carolina, and James River Presbyteries had all petitioned the General Assembly to assume original jurisdiction over Mr. Wood after Tennessee Valley Presbytery (TVP) had failed to act in the matter.

At its March 2000 meeting, the SJC determined that the judicial matter was "out of order" in that TVP purportedly did "act" by investigating the situation and deciding not to proceed. But the 28th General Assembly, meeting in June 2000 in Tampa, Florida, surprised most observers by overturning the SJC's ruling and directing the Commission to investigate the matter judicially.

In referring the matter to the SJC, the Assembly made reference to *Book of Church Order* 31-2, which says, among other things, that if a judicial investigation "should result in raising a strong presumption of guilt of the party involved, the court shall institute process, and shall appoint a prosecutor to prepare the indictment and to conduct the case."

The SJC accordingly appointed a three-man panel—Mr. Mark Belz, the Rev. Larry Lunceford, and Mr. John Lane—to investigate the matter. That panel met at the Cedar Springs Church on September 16, 2000, where it took testimony from Mr. Wood and members of Cedar Springs, and from the Rev. Dr. Morton H. Smith and the Rev. Dr. Joseph Pipa. Dr. Smith, who is the current Moderator of the General Assembly, and Dr. Pipa, President of Greenville (S. C.) Presbyterian Theological Seminary, had confronted Mr. Wood regarding his views on women preaching. Both men testified to the panel that Mr. Wood affirmed that he saw no problem with female preaching.

According to PCANEWS.COM, "the panel stated that it reviewed all available documents and exhibits, and heard testimony from all parties directly concerned in the matter on September 16 at Cedar Springs.



The Standing Judicial Commission met in the Atlanta area on October 19th and 20th. Pictured from left to right are Bill Harrell, Howie Dunahoe, Chairman John White, Secretary Robert Ferguson and Jim Smith.

"The panel's report stated that it reviewed two areas in which possible charges might be considered: (1) the August 1998 occurrences at CSPC when a woman spoke at evening services, and (2) TE John Wood's views regarding women and preaching."

The official denominational news organ also reported that the panel stated that the woman "did not lead the service on August 16", but that "a ruling elder" did, while "[a]nother ruling elder" led in prayer. The report states that there was no sermon by a minister or an elder, but that the woman "spoke as planned." The report also says: "Ruling elders and teaching elders who attended that service testified that when she was speaking she explained what the Word of God meant, and that she applied it to the lives of those in the congregation. Some said they felt 'uncomfortable' or 'different' even though none of the witnesses interviewed used the word 'preaching' to describe her speaking."

PCANEWS.COM also reported that the panel stated, "That when the Session approved the plan for 'the woman' to speak in the evening service, the Session did not intend to have her preach, nor did the Session intend to violate PCA polity. However, the panel also believes that her 'speaking' likely crossed the line

as evidenced by the testimony of the ruling and teaching elders who attended the service."

The full SJC concluded "that what she said crossed the line as evidenced from the testimony of the ruling and teaching elders who attended the service. However, that crossing the line does not require the institution of process against TE John Wood." The Commission added a cautionary word: "This highlights the need for all Sessions to avoid scheduling such events which may disturb the peace of the Church."

But the SJC also determined that the "investigation has not resulted in a strong presumption of guilt (BCO 31-2) on the part of TE John Wood in connection with a woman speaking on August 16 and 23, 1998 at CSPC, and therefore judicial process should not be instituted."

The second part of the investigation centered on Mr. Wood's views. PCANEWS.COM reported that the panel report "stated that it did not believe that the event in question was an effort on Mr. Wood's part to promote women preaching at CSPC or within the PCA.

"TE Wood stated to the panel that he holds to a view that: 1) excludes women from ordination; 2) excludes women from

preaching (authoritative teaching); 3) permits women to do basically whatever unordained men can do in the church. Also, the panel found no evidence of Mr. Wood's agitation regarding or promotion of a view that women should be ordained or that women should preach in the PCA, either locally at CSPC or in the PCA generally."

With regard to the second issue, the full SJC decreed: "The investigation did not produce evidence that raised a strong presumption of guilt that TE John Wood is agitating for or promoting a view that women be ordained, nor that he is promoting women preaching the authoritative Word of God in worship services and therefore judicial process should not be instituted."

"However, in making this determination the SJC is not endorsing the view of TE Wood that 'women may do basically whatever unordained men can do in the Church,' and PCA ministers and elders are cautioned, for the peace and unity of the Church, to take great care in the teaching and implementing of views that might give the appearance of promoting a view that women may be ordained, or that women may preach the authoritative Word of God in a worship service."

# Report of the Investigative Panel

*The following is the report of the Standing Judicial Commission's investigative panel, along with its recommendations.*

The Executive Committee of the Standing Judicial Commission of the Presbyterian Church in America, following the mandate from the 28th General Assembly to take original jurisdiction of "the John Wood Matter" under BCO 34-1 and directing SJC to investigate the matter under 31-2, appointed a committee or panel composed of three members of SJC (RE Mark Belz, RE John Lane, and TE Lawrence Lunceford) to investigate the matter and report back to SJC. The Chairman of SJC has suggested that the committee include in this investigative report any recommendations that the panel might have with regard to possible judicial process, recognizing that SJC itself will make any such determination.

In fulfillment of this mandate, this committee has reviewed all available documents and exhibits, and upon notice to all parties directly heard in the matter, heard testimony on September 16, 2000 at Cedar Springs Presbyterian Church in Knoxville, TN (CSPC). A list of exhibits and the exhibits themselves are attached to this report. A chronological summary of events is also attached based upon all of the evidence the panel has been able to obtain.

It is the panel's belief that there are two areas in which possible chargeable offense(s) might be considered: (1) the two August, 1998 occurrences at CSPC when a woman spoke at evening services, and (2) TE John Wood's views as to women and preaching.

**1. A Woman Speaking At The Evening Services In August 1998.**—The current controversy was touched off when Dr. Linda Eure spoke at the evening service of Cedar Springs Presbyterian Church in Knoxville on August 16, 1998. Dr. Eure was

then the director of Women's Ministries at CSPC. Earlier in the summer, the Senior Staff Administrative Committee, upon the suggestion of RE Mack Sells, had recommended to the Session that she be asked to speak. The Session had approved her speaking at that service as well as at the next week's evening service (August 23, 1998), to explain her views as well as the work of Women's Ministries at the church. It is not clear as to whether TE John Wood was directly involved in the decision to have her speak or not, but he states that he favored the decision. There were two student visitors at the evening service on August 16; at least one of whom was offended, being (in his words) shocked "at seeing a woman mount the pulpit at the 6 p.m. worship service." His complaint was communicated to the CSPC Session and also to TE Joseph Pipa.

The panel heard testimony from RE Mack Sells, who is a member of the Senior Staff Administrative Committee, and who was present at the July 7, 1998 meeting of that committee when the need to plan for the remaining evening services was discussed. Evening services at CSPC had dwindled in size over the years, nearing the point of extinction. CSPC morning services usually had approximately 3,000 in attendance while evening services had as few as 25 and as many as 60 evening services were not held in the sanctuary but in a smaller chapel that is part of the church complex. It was not uncommon to have short-term missions reports and musical presentations in the evening service, sometimes in lieu of a sermon. In the summer of 1998, TE Roy Zinn was completing a New Testament series and it was not his plan to preach on August 16 or 23. The Session approved the suggestion that Dr. Linda Eure speak those two evenings, on Women's Ministries at CSPC, of which she was the director. The announcement in the bulletin

read "Sunday Evening Service will take place at 6:00 p.m. in the Chapel. Dr. Linda Eure will be speaking."

Linda Eure did not lead the service on August 16; RE Ray Elder did. RE Mack Sells led in prayer. Linda Eure spoke, as planned. Ruling elders and teaching elders who attended that service testified that when she was speaking she explained what the Word of God meant, and that she applied it to the lives of those in the congregation. Some said they felt "uncomfortable" or "different" and while none of the witnesses interviewed used the word "preaching" to describe her speaking, all witnesses who were actually in the evening service were clearly negative about the manner in which Linda Eure dynamically set forth her views in the context of the evening service. At least two of the elder witnesses stated that considering the manner in which she spoke, they were sure that the Session would never approve her speaking again.

It is the panel's belief that when the Session approved the plan for Linda Eure to speak in the evening service, the Session did not intend to have her preach, nor did the Session intend to violate PCA polity. However, the panel also believes that her "speaking" likely crossed the line as evidenced by the testimony of the ruling and teaching elders who attended the service. In other words, the panel believes that there was an offense. [In a footnote, the panel added: "There was insufficient evidence to recommend any possible charge against TE John Wood related to the Linda Eure incident, because it is unclear as to whether he played a role in making the decision to have her speak, and it was equally unclear as to whether he was in attendance on either occasion."] The question is whether this is an offense of such a nature that indictment should be issued and judicial process is initiated.

In view of the testimony of elders in attendance indicating their disapproval of Linda Eure's speaking, and their prognostication that the Session would never approve it in the future, it is the panel's recommendation that the Court not proceed with the prosecution of TE John Wood for this offense. If consideration were to be given to prosecution because the matter has become a public scandal, our recommendation is the same. Neither TE Wood nor CSPC has trumpeted this event; others within the PCA have spread the report both in private correspondence and in the secular press.

**2. TE John Wood's Views Regarding Women And Preaching.**—TE John Wood testified before the panel on September 16. Based on his testimony as well as the testimony of other witnesses interviewed that day, the panel does not believe that the Linda Eure event was an effort on his part to promote women preaching at CSPC or within the PCA. Nevertheless, legitimate questions were raised about TE Wood's views on the subject through subsequent statements he made to others inquiring about the Linda Eure event.

On July 17, 1999, TE's Morton Smith and Joseph Pipa talked to TE John Wood by teleconference. Both TE's Smith and Pipa testified before the panel on September 16, and stated that in that telephone conversation TE Wood, in answer to a question put by TE Smith: "do you believe that a woman can preach in the church?" answered in the affirmative. TE Wood admitted to this before the panel.

TE Wood also stated to the panel that in the telephone conference call with TE's Morton Smith and Joseph Pipa he was using the word "preach" in a broad, but he believes Biblical, sense—the witness that each Christian bears before the church and the world, but he also stated that he should have been more careful to articulate his belief that women should not be ordained to the teaching or ruling eldership and that they should not be permitted to "preach" in the traditional sense of authoritative teaching from the word of God, as teaching elders are called and ordained to do.

TE Wood stated to the panel that he holds to a view that: 1) excludes women from ordination; 2) excludes women from preaching (authoritative teaching); 3) permits women to do basically whatever unordained men can do in the church. His views in this regard are spelled out in more detail in the exhibits, including the sermon he recently gave on the subject at CSPC on July 2, 2000. This view, he claims, is exactly the view held by many others in the PCA, including the late Dr. James Boice.

The panel found no evidence of TE Wood's agitation regarding or promotion of a view that women should be ordained or that women should preach in the PCA, either locally at CSPC or in the PCA generally.

The panel recommends that TE John Wood not be prosecuted for his expressed views regarding women and preaching, unless the SJC as a whole makes a determination that his views are clearly outside the boundaries of existing PCA doctrine.

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## Churchmen React to the SJC Ruling on the John Wood Matter

The initial ruling by the Standing Judicial Commission (SJC) of the Presbyterian Church in America (PCA) in the John Wood matter did not sit well with a majority of the 28th General Assembly which met in June, 2000, in Tampa, Florida. Responding to an overture from Louisiana Presbytery, which asked for the Assembly to condemn the SJC's original finding in which the Commission had declared the matter to be "out of order," the Assembly assumed original jurisdiction and directed the SJC to proceed.

Now that the SJC has declined to proceed to trial, reaction to its latest ruling has been swift in coming.

The Rev. Dr. Joseph Pipa, one of the men who had personally confronted Mr. Wood with regard to his views of women preaching, is contending that the SJC did not do what the Assembly directed it to do. "The SJC was told to hear from those presbyteries. The committee only heard from the witnesses on the one side, and on the other. [The panel] was not going to discuss the theology, but only 'determine the facts.'" The President of Greenville (S. C.) Presbyterian Theological Seminary indicated that he and the Rev. Dr. Morton H. Smith, current Moderator of the General Assembly, did not appear as representatives of their respective presbyteries (Calvary and Western Carolina), but only were allowed to testify as witnesses. "They [the members of the panel] had no interest in this meeting in hearing from the presbyteries regarding what they wanted done."

Dr. Pipa is also concerned because of an appearance of impropriety with regard to several of the judges. "I reported to the three man investigative committee that a number of the members of the SJC were at the Vision 2000 Caucus that discussed, among other things, the John Wood case. And it was suggested at that meeting that they defend John Wood. I was told that the host pastor left the meeting under protest, saying that John Wood was wrong and that under no pretense would he defend him. I approached the host pastor to commend him for that, and he said it was the only proper thing to do. I also mentioned in private to a member of the SJC, that they all disqualified themselves, no matter how they felt about the issue, if they were at that meeting."

Regarding the decision of the SJC not to proceed, Dr. Pipa intimated that there was contradictory testimony between what it was reported Mr. Wood said to the panel, and what he and Dr. Smith said. "If we use the grand jury analogy—if witnesses contradict each other, that's another reason for a trial."

Speaking of Mr. Wood, Dr. Pipa declared, "He did promote it [women preaching]. He said she did preach in a worship service, and that he would leave if the PCA didn't allow it."

"My big problem is that, when I spoke with him, I gave him any number of definitions. And he clearly stated, 'No, a woman may preach. I do not buy these distinctions, between exhorting and preaching and teaching.'"

President Pipa asserted that the statement adopted by the SJC, that Mr. Wood does not believe in women preaching, "is not true—because I point blank asked him his view." The seminary president also noted that the SJC itself acknowledged that the woman "crossed the line"—but, since Mr. Wood approved of her action, why is there no trial?

Pastor David Coffin, who served on the Bills & Overtures (B&O) Committee at this past year's Assembly, was one who had argued passionately and persuasively that the original action by the SJC was improper. He reacted to the news of the latest ruling by saying, "I must admit that my

main concern in this matter was the dangerous precedent of the SJC assuming powers which were not specifically granted in the BCO, RAO, or Manual." As for the substance of the case, he said, "I don't know all the facts, and thus cannot comment on the justice of the decision, but I doubted from the beginning that the SJC would bring in an indictment, as the views in question, so far as I understood them, appeared to lack a certain consistency, and the step of trying a minister for the first time under these conditions would require a high degree of confidence that the action was warranted." He later re-iterated, "I didn't have much hope that the Wood matter per se would be settled in a manner that would be satisfactory to all concerned. . . . I didn't really expect that they would find grounds for an indictment. In fact, one of the reasons for proposing the BCO amendment relevant to the case was because it had been at least plausibly argued that there were not sufficiently clear grounds in the Constitution to prohibit the alleged actions." His hope for overall resolution, therefore, lay in a three-tier approach: have the Assembly correct the SJC for its unwarranted, "though obviously well-intentioned," assumption of power; in so doing have the Assembly set aside the SJC's "dangerously mistaken construction" of the Constitution in 34-1; and at the same time begin the process of amending the *Book of Church Order* in order to make explicit the at least implied standard of the PCA that women may not preach.

Regarding Mr. Wood's views, the pastor from Fairfax, Virginia, said, "Though as I understand them his views in this matter appear clearly contrary to Scripture, I don't find myself too exercised over the possibility of such views having a great impact in the PCA. I expect that the obvious internal tensions are simply too much for most of our men to bear." He stated that he understood Mr. Wood's view to be that a woman by definition cannot preach because she does not hold the preaching office, even though she may perform precisely the same act in the same setting. In response, Mr. Coffin referred to the views of Jonathan Edwards, who supposed it was obvious to all that if there was an office authorized to preach then there must be some activity called preaching forbidden to those who do not hold the office.

Ascension Presbytery was one of those which had petitioned the Assembly in the matter. A veteran of that presbytery, the Rev. Dr. Carl Bogue, Pastor of Faith Presbyterian Church, Akron, Ohio, opined that the SJC "ignored a lot of evidence. We certainly never had the right to represent our allegations. . . . [The interview with Mr. Wood in *P&R News*] wasn't even alluded to" in the report. Dr. Bogue is a member of the presbytery commission that was responsible for representing its allegations to the Assembly.

One of the men who had introduced a resolution at Eastern Carolina Presbytery, asking that court to petition the Assembly for original jurisdiction over Mr. Wood, was the Rev. James Routszong, Pastor of the historic Antioch Presbyterian Church outside of Goldsboro, North Carolina. Mr. Routszong stated: "I think it's an unfortunate decision. I think given the original position of the SJC, before they were assigned the task, it was a foregone conclusion."

The Rev. Dr. James A. Jones, Jr., Stated Clerk of Louisiana Presbytery, said, "my reaction to this is, I'm saddened but not surprised, because some of the SJC members had already voiced their opinion at the last General Assembly, and this finding is in keeping with what they had previously said."

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# Letter from Ascension's Commission to the Judicial Panel in the John Wood Matter

After the June, 2000, meeting of General Assembly, Ascension Presbytery established a commission to handle its concerns in the John Wood matter. In a letter dated and adopted by the commission on August 24, 2000, the presbytery commission expressed some of its concerns regarding the procedures which had been set forth by the Standing Judicial Commission (SJC) judicial panel.

According to Dr. Jay Neikirk, Stated Clerk of Ascension Presbytery and member of that court's commission, his commission never had opportunity to represent the presbytery's case against Mr. Wood. The judicial panel had indicated that only those who were witnesses would be allowed to address the panel; and had also stated that no doctrinal issues would be handled by the panel.

Below is the August 24, 2000, letter which the commission sent to the judicial panel. According to Dr. Neikirk, no formal response was received before the September 16, 2000, hearing in Knoxville, Tennessee.

Dear Brothers,

I am writing you on behalf of the commission which Presbytery erected to take whatever actions may be necessary with regard to Presbytery's involvement in the matter involving TE John Wood. We are in receipt of your letter of July 29, 2000 (we assume that is the intended date, the date on the letter is August 29, 2000) and, as per your closing paragraph, we wish to share several questions and concerns about the procedures set out in the letter. We recognize that these may arise because the letter does not fully address all the intended procedures of the SJC, but, in view of time constraints, we feel it necessary to set forth our questions and concerns to you as quickly as possible. Thus, below you will find four questions/concerns, two suggestions, and our list of witnesses/evidence.

The first, and perhaps most serious concern arises in the first paragraph. The first sentence summarizes the issue as "... the John Wood matter in which some presbyteries have charged that a woman was allowed to preach in worship services in the church that

he pastors. ...". This only partially reflects the concern raised by Presbytery. The issue turns not only on the event, but even more significantly on the views of TE Wood. This is clearly reflected in the fifteenth whereas of our original overture ("Whereas, the Senior Pastor of Cedar Springs Presbyterian Church, John Wood, has publicly defended the practice of women preaching, teaching and exhorting. . ."). The concerns noted in the resolves must be understood in light of this. That this was (and is) Presbytery's understanding of the concern it was raising is reinforced in the materials we filed in response to the proposed finding of the officers of the SJC that the matter was "judicially out of order." As part of its appeal to the officers to reconsider their decision, Presbytery wrote the following.

... we would note 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." Thus, the issue does not just turn on whether a teaching elder "has jurisdiction over worship in the local church" (Reasoning and Opinion #1). It also turns on TE 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" as per BCO 34-1. (Appeal to Reconsider, I.4 (p. 2).)

We would urge that in the interest of clarity and respect for the presbyteries who have raised the concerns the issue as stated by the panel be reframed to reflect the fact that TE Wood's views are at the heart of this matter.

Our second concern is related to the first. The fourth paragraph of your letter states in part "...[d]octrinal issues will not be debated during this phase of the proceeding." First, it seems to us that doctrine is the crux of this matter and thus we do not see how discussion of doctrinal issues can be avoided in the proceedings. Second, if the Panel does not believe this is the appropriate time to raise doctrinal issues, then when would be the appropriate time? Perhaps there is a stage (or multiple stages) of the proceedings of which we are unaware. If so, we would be grateful to

have a fuller understanding of the procedures.

This leads to our third question. The Assembly was very clear in its mandate that the SJC consider this matter "after the manner of BCO 31-2...and that representatives of the petitioning presbyteries be permitted to represent their allegations before the SJC." (B&O Recommendation 24 as adopted by the 28th GA.) BCO 31-2 is dealing with "preliminary investigation." Thus, we would understand the Assembly's action to mean that the presbyteries must be heard during any "preliminary investigation." Moreover, as we understand your process, the next stage in the timeline would be "recommendations to the full SJC, hopefully at its October meeting..." (Paragraph 2 of your letter.) If this is a full statement of the process, then it would appear to us that the 31-2 investigation would (or could) be concluded without ever hearing from the presbyteries. If we are not aware of some aspect of your proposed procedure we would welcome clarification. Otherwise, we would ask you to reconsider the current direction of the process in light of the directive of the 28th GA.

Our final concern grows out of the fourth paragraph of the Panel's letter. That paragraph specifies that the interviews of witnesses will be "private" and that there will be no examination of the witnesses "by the parties." We do not believe there are "parties" in this matter at this time (see BCO 31-3 "The original and only parties in a case of process are the accuser and the accused. The accuser is always the Presbyterian Church in America..."). Given that, we agree that this is not the time for witnesses to be examined by either the presbyteries or TE Wood. However, we are less sanguine about the private nature of the interviews. It seems to us that it is fundamentally unfair not to allow TE Wood to hear statements that may be made against him and his position. It also seems that all interested parties and courts in this matter will be hampered if they are not allowed to hear the evidence which various persons may be prepared to give. At a minimum, interviewing the witnesses privately will be much more costly to the Church in the long run as both parties (if the matter becomes a case) will then have to contact each potential witness to determine what he or she knows. This is not a matter in which the identity of the one about whom concerns have been expressed are secret. Both the alleged actions and the alleged statements are public and, as we noted above, the matter turns fundamentally on doctrinal views. Thus we would advocate allowing TE Wood (or his representative) and at least one representative of the petitioning presbyteries to hear the interviews.

As we noted above, it may be that your letter does not provide sufficient detail as to the processes which the Panel and SJC envision. If so, perhaps having that additional detail will satisfy our concerns. However, if the letter is a full statement of the process, then we have serious misgivings as to whether the concerns of the presbyteries can be adequately addressed and whether the directives of the 28th GA are being following. In addition we believe it would be helpful to know at this time how a prosecutor will be chosen should this case go to trial. This will facilitate proper preparation.

Having said all that, we would make two suggestions (in addition to the one made above). First, it may be that many of the facts regarding TE Wood's views are not in dispute. Would the Panel be willing to see if TE Wood and the witnesses we cite below would be

willing to agree to various facts (particularly statements by TE Wood) which could then be stipulated, thus saving much time and money in the fact finding process? Second, given our understanding of the issues which are raised by this matter and the knowledge of the witnesses we list, it appears to us that any one person's time of sharing information is likely to be very brief. Given that, and the fact that we are not dealing with a case in process at the moment (thus relieving us of some of the requirements of BCO 35), would the Panel be willing to consider allowing those being interviewed to share what they know by telephone; or, even better, to conducting this phase of the process by conference call? We believe this would save a great deal of time and money for all concerned.

We thank you in advance for your consideration of our questions and concerns and we look forward to your answers. Our list of witnesses and evidence follows.

## Evidence

1. "Woman Delivers Message at Cedar Springs Church," *Presbyterian and Reformed News*, vol 5, number 1, March 1999, p. 13. See especially the material following the subheading "John Wood on Women's Role in the Church." (copy attached)

2. Overture from the Presbytery of the Ascension dated July 31, 1999, particularly the first three "whereas" clauses. (copy attached)

3. The second overture adopted by Tennessee Valley Presbytery at its meeting of October 12, 1999. (copy attached)

## Witnesses

1. TE Joseph A. Pipa, Jr., Greenville Presbyterian Theological Seminary, P.O. Box 690, Taylors, SC 29687; 864-322-2717; jpipa@gpts.org. TE Pipa will testify to a telephone conversation with TE Wood regarding his views on the matters at hand. TE Pipa will also be available to testify with regard to doctrinal matters should that be necessary and appropriate.

2. TE Morton H. Smith, 109 Connestee Trail, Brevard, NC 28712; 828-884-5212; WCFLCSC@InfoAve.Net. TE Smith will testify to the contents of the same telephone conversation. TE Smith will also be available to testify with regard to doctrinal matters should that be necessary and appropriate.

3. TE Frank J. Smith, 905 Dogwood Park Dr., Lawrenceville, GA 30045; 678-442-1868; PINS@journalist.com. TE Smith says he has nothing to add to the article referenced above. However, if necessary, he is certainly willing to come to testify to the veracity of the article, etc.

So far as we know, these are the only witnesses/pieces of evidence that we believe we need to ask the Panel to consider with regard to the BCO 31-2 investigation of this matter.

Given that it is the view of TE Wood with regard to women preaching that is the most significant part of Presbytery's concern, we do not believe that our supplying evidence with regard to the specific events at Cedar Springs Presbyterian Church is necessary. Should the panel feel otherwise, we will provide the names of witnesses to those events as well as a transcript and/or audio recording of the pertinent parts of the service.

Again, we thank you for your consideration of our questions, concerns, and suggestions, and we pray that God will guide you in your deliberations to the end that Christ would be glorified and the peace, honor, and purity of His Bride would be maintained.

Sincerely in Christ,  
Frederick R. Neikirk, Stated Clerk



The Standing Judicial Commission habitually meets at the Westin Hotel at the Atlanta airport.

# Summer of 2001 Mission Opportunities

**A**re you a college student or recent college graduate that is wrestling with how you might use your God given gifts to serve Christ? Would you like to sharpen your abilities to defend the faith and proclaim the gospel? Are you be interested in working shoulder to shoulder with established congregations around the world so that you might better understand the way your gifts might be incorporated into the life of Christ's Church? If so, please prayerfully consider whether a summer with RP Missions might help you in your growth and stir within you the desire to actively serve Christ wherever He may lead. This organization operates under the oversight and authority of the Reformed Presbyterian Church of North America. RP Missions seeks to provide college students with an introduction to missions from a Biblical and Reformed perspective. We seek to work with established congregations so that participants will better understand the ins and outs of the life of the Church and learn to appreciate and utilize the form of Church government that God has prescribed in His Word.

Participants should expect to spend three hours each week during the spring in training/preparation for the upcoming missions. Below you will find brief descriptions of each of the upcoming trips.

## Geelong, Australia (June 14 - July 5)

The summer of 2000 will provide the first opportunity for RP Missions to travel to Melbourne, Australia to work with a congregation on the outskirts of the city in Geelong. This team will be helping a small congregation of some 30-40 members to carry out several tasks this summer. First, they will be doing some door-to-door work to establish contacts in the community. They will also plan to hold a Holiday Bible Club (VBS) for children in the community. Young people will also be interviewed on local Christian radio stations, where they will give their testimonies and present the gospel and describe their work in Australia. This team will also carry out some ministry in the ports around Melbourne. As this congregation gets very few visitors, we will be seeking to encourage them by participating in the activities of their congregation. There are two other congregations we will join in their outreach efforts. We may spend some time doing some manual labor to improve the properties and make visitors more welcome. This team is open to college age young people and there is a limit of 12 participants on this mission.

## Larnaca, Cyprus (June 14 - July 5)

For the second year, RP Missions is sending a team to Larnaca, Cyprus. This team of four or five young people will carry out some needed improvements on the Church building and will help organize and implement an English Vacation Bible School. Team members will also be responsible for developing Sunday School lessons for the children of the host congregation. This congregation is heavily involved with ministry to refugees and this team will do what it can to aid in that ministry. Much time will be spent in the establishment of relationships with the members of the congregation and with local children who participate in the Vacation Bible School. A joint outreach effort, distributing pamphlets, will be carried out with another local congregation.

## Kobe, Japan (July 18 - August 19)

For the third year, RP Missions will be sending a team to Kobe, Japan. This team will work with six congregations in the Kobe area. They can expect to lead English language lessons by using Bible lessons, and they will help each congregation carry out their Vacation Bible Schools. Some manual labor can be expected on some of the Churches. Again, much time will be spent establishing relationships with the members of the congregations for the purpose of encouraging them and better understanding the worldwide nature of Christ's Church. Participants will carry out door-to-door ministry, pamphlet distribution, organizing Bible Studies, giving their testimonies, and will participate in a youth conference. This team is limited to 4 participants.

## Airdrie & Wishaw, Scotland (June 7 - July 14)

These congregations have been involved with RP Missions from its beginning. Now in their fifth year of hosting mission teams, these congregations are looking to expand their outreach efforts with larger teams. In the summer of 2001, they are asking for up to 21 young people to spend about six weeks proclaiming Christ in the areas outside Glasgow. Ministry opportunities abound and the need for the gospel is great. Team members can expect to present the gospel in several public schools, distribute several thousand tracts, survey communities and make invitations to these congregations, organize Vacation Bible Schools, and participate in a two week course on Reformation history in England and Scotland. Participants will travel to London and throughout the south central parts of Scotland during that course. This course can be taken for graduate credit from the Reformed Presbyterian Theological Seminary and several other colleges have given credit to students who have successfully completed this course.

## Suriname (August 1 - August 14 tentative dates)

This small team of four or five young people will travel to this tropical nation to work with five mission churches that are interested in learning how to sing the Psalms *a cappella*. Applicants for this team should be able to read music and should be familiar with and love the Psalms. Participants will hopefully represent all four parts (soprano, alto, tenor, and bass) to better instruct these congregations in the beauty of *a cappella* singing. Team members will also examine the psalms and prepare some short psalm meditations before teaching the psalms.

If you would like more information, please visit our website, write or call using the information below. Applications are available by mail or by visiting our website. *The application deadline is January 1, 2001.*

## RP Missions

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## TVP Supports Practice of Infant Dedications at First Presbyterian Church of Chattanooga

At its spring stated meeting, Tennessee Valley Presbytery (TVP) of the Presbyterian Church in America (PCA) declined to take action against First Presbyterian Church, Chattanooga, Tennessee, for its practice of infant dedication.

In defending its practice, the Session of the prominent PCA congregation proclaimed that it "prefers and promotes infant baptism," but that "the practice of infant dedication is not intended to be a sacrament, nor any substitute therefor." The elders also stated: "A careful search of scripture reveals no evidence that dedication of infants is not permitted in worship services. The practice of dedication of infants is illustrated in the Old Testament scriptures in the cases of Samuel and Samson. Jesus, Himself, when an infant, was presented to the Lord in the temple by his parents, as prescribed in the law of the Lord. Luke 2:22,23.

"Finally, BCO 47-6 states, 'The Lord Jesus Christ has prescribed no fixed forms for public worship, but, in the interest of life and power in worship, has given His church a large measure of liberty in this matter.' And BCO 47-9 lists the proper elements of worship service and includes, . . . 'on special occasions taking oaths.'"

The Session resolved that, in its judgment, "infant dedication is not prohibited and is therefore permitted by Scripture. Infant dedication will continue to be permitted in this church and in accordance with conditions and guidelines established by this Session."

Those guidelines are as follows:

1. That the church promote the teaching of reformed and covenantal doctrine.
2. That, to this end, the Moderator appoint a committee which would include representation from the pastoral staff, the Sunday School, the Diaconate, Women in the Church, Men's Ministry, and Camp Vesper Point to propose to the Session within sixty days a plan to incorporate the teachings of reformed and covenantal theology throughout the church's educational program.
3. That great care be given not to so emphasize the teaching of doctrine that the church lose any of its love, warmth, evangelistic zeal or missions emphasis which continue to be hallmarks of this church.

4. That the moderator propose for adoption by the Session (with the help of such advisors as he deems necessary) guidelines for continuing the performance of infant dedication at First Presbyterian Church. At a minimum, such guidelines shall communicate the following:

a. We affirm that there are only two sacraments—baptism and the Lord's Supper. We affirm that infant dedication is not and shall not be practiced as a sacrament nor as a substitute therefor.

b. Pastor and officers of the church will not promote nor even initiate the offer of infant dedication but will discuss the matter only at the initiative and request of parents.

c. Parents who request infant dedication should be instructed as to why we baptize infants and why we allow infant dedication. The parents should prayerfully consider the instruction and then make their decision for their children. This instruction should include the detail that dedication is not a substitute for baptism and that infant baptism can still be performed at a later date.

d. The dedication ceremony will be

designed to be distinctively different from the sacrament of infant baptism.

e. No Teaching Elder will be required to violate his conscience in performing infant



First Presbyterian Church, Fort Oglethorpe, Georgia

dedications.

f. A pastor will be permitted to perform infant dedications only in accordance with Session-approved guidelines.

g. Make all aspects of baptism/ dedication a positive, faith-building experience for those involved.

h. Teaching Elders are to approach this issue humbly, lovingly, and non-judgmentally with members in order to edify the whole body of Christ.

5. That no additional infant dedications be performed until the guidelines are adopted by the Session.

6. That the Session agree to revisit and reconsider its position on infant dedication at the request of a new or prospective senior pastor.

The parents of those presenting infants for dedication are requested to answer in the affirmative these questions:

- a. Do you believe by grace through faith in the Lord Jesus Christ for your salvation?
- b. Do you believe that children are a gift from God, and that God desires His best for your child?
- c. Do you dedicate your child to God and

promise to raise him/her in a Christian home according to the scriptures?

The pastor is to pray for the child and parents, "including dedicating the child by name to God, but not in the name of the Father, Son, and Holy Spirit." The pastor also is to "introduce the child to the congregation."

The matter in Tennessee Valley Presbytery came to a head through an overture offered by First Presbyterian Church, Ft. Oglethorpe, Georgia, pastored by the Rev. Bob Borger. After TVP voted, 29-34, not to adopt the Ft. Oglethorpe overture, Mr. Borger placed a protest on the record.

The first part of his protest quoted the overture which his Session had sent to the Presbytery on February 2, 2000. That overture noted that "the Tennessee Valley Presbytery has noted exceptions to the minutes of First PC, Chattanooga, with regard to infant dedications on at least two occasions"; that "there may be other congregations in our presbytery where this practice is under consideration"; that "this issue was brought to the attention of the

sacrament of infant baptism"; and that "the substitution of a ritual which could be seen as competing with a sacrament as an element of worship violates the Confessional understanding of the regulative principle of worship, despite its announced pastoral intention to not hinder weaker or uninformed believers." The overture also argues that there is "no provision anywhere" in Chapter 56 of the Directory for Worship "for a so-called 'dry baptism'", and that since "the water [of baptism] is taken as a symbol for the blood of Christ in our Directory for Worship (as it is in Scripture, e.g. Eph. 5:26) any 'dry baptism/dedication' could seem to communicate that an infant could be acceptable to the Holy God APART FROM the merit of Christ's sacrifice." The overture goes on to note that "our Confession teaches that it is a great sin to condemn or neglect the Lord's ordinance of baptism" and that therefore "when a session allows the substitution of an alternative ritual for infant baptism, it could have the effect of causing believing parents to condemn or neglect this sacrament." The overture states that "the Confession calls us to 'make a right use of this ordinance'" of baptism, and that therefore "to neglect to carefully guard the two sacraments

ordained by Christ our Lord in the Gospel is to run the risk of forfeiting the grace promised therein." The overture asked the Presbytery to agree that the "practice of infant dedications as distinct from the sacrament of covenant baptism is contrary to the Constitutional Standards of the Presbyterian Church in America and Holy Scripture."

Mr. Borger commended the Session of First Church, Chattanooga, "for its study of the subject of infant dedications." However, he also protested "the theological grounds of their position statement." The Rev. Dr. King

Counts joined Mr. Borger in this protest.

The protest was spread on the minutes of the Presbytery, "with reference to the General Assembly Committee on Review and Control (cf. BCO 40-4)."



The Fort Oglethorpe church is located adjacent to the Chickamauga battlefield.

Tennessee Valley Presbytery at its Spring Stated Meeting, one year ago (April 17, 1999)"; that infant dedications "have historically been performed because believing parents do not subscribe to the Reformed understanding of the

## John Wood Exchanges Pulpits with PC(USA) Minister

According to a story in the August 19, 2000, edition of the *Knoxville (Tenn.) News-Sentinel*, the Rev. John Wood, Pastor of Cedar Springs Presbyterian Church in West Knoxville, was to exchange pulpits with the Rev. Dr. Arnold Lovell, a minister of the Presbyterian Church (U. S. A.) [PC(USA)]. The news item, headlined "2 churches to express their unity in spirit," noted that Mr. Wood was to preach at 5:00 PM at Second Presbyterian Church, while Dr. Lovell, who pastors Second Presbyterian, was to preach the next week at 5 o'clock at Cedar Springs.

The story notes that the occasion for the pulpit-swapping was the death of a young man, a member of Cedar Springs, whose family has long ties with Second Church. The article quotes Dr. Lovell as saying, "It seemed to me that if we could come together across denominational lines for those (memorial) services, that we should try to build other bridges to put aside grief caused by the theological and political differences of the

two denominations."

Mr. Wood was quoted as referring to John 17, as he said, "What was most on our Lord's heart the night before he died was the unity of his people. That was the final part of his great prayer to his Father on the night before he was arrested. His prayer was that we might be one. I'm delighted that we might be doing something that shows our unity in Christ. Too often, instead, we have been best known for our divisions."

An ad in the newspaper, sponsored by Second Presbyterian, touted the "LANDMARK WORSHIP SERVICES!" The advertisement called the two evening services "Joint Services of Unity & Renewal with CEDAR SPRINGS PRESBYTERIAN CHURCH." The ad stated that "BOTH CHURCHES and the Community are invited," and ended with the slogan, "Bridging Denominational Divides."

Mr. Wood, who is no stranger to controversy, has recently been formally charged

in the Presbyterian Church in America (PCA) with believing in and tolerating women preaching. The PC(USA), which does not adhere to the historic Presbyterian view of Scripture, has had women preachers for many years, and ordains women to all ecclesiastical offices. As expressed in the Kenyon case (1975), the denomination enforces its egalitarian position by prohibiting anyone who will not participate in ordaining a woman, from himself being ordained to the ministry.

According to the Rev. Robert Mills, Associate Editor of the *Presbyterian Layman*, Dr. Lovell has been regarded as an evangelical leader in the PC(USA). Mr. Mills stated that the Knoxville minister left his post as a professor of evangelism at Union Theological Seminary in Richmond, Virginia, at a time when evangelical professors were not popular with the seminary administration.

# PCA Korean Church Responds to Concern over Woman Preaching and Her Charismatic Teaching

## Prominent Congregation Vows Not to Allow This to Happen Again

A prominent Korean congregation of the Presbyterian Church in America (PCA) had two complaints brought against an incident in which a woman was allowed to preach, and also allowed to teach charismatic doctrine. In response, the Session acknowledged the irregularity of the situation, and pledged not to allow such to occur again.

In a recent interview, the Rev. Simon Chung, an Assistant Pastor of the Korean Central Presbyterian Church (KCPC) of Vienna, Virginia, explained the action of the church's elders and their desire to be submissive to the doctrine of the denomination. "Our Session never allowed a woman to preach in a pulpit," he said. "One of our staff workers, without Sessional approval, allowed her to preach. We responded by letter and we explained that she was allowed to do so without permission. Our Session said that we were upset about this. We will not allow a woman to do this."

"Any other guest speaker coming from outside the church, including any men, would need permission through the Session meeting. We're not going against the PCA. We want to keep with the BCO [Book of Church Order]."

Members of the large congregation in suburban Washington, D. C., lodged a complaint in May of this year against the Session of KCPC "for violating the Word of God and tainting the purity of the church by inviting and hosting a woman to replace God's ordained minister and teach the adult congregation of the April 30, 2000 Open Service." Two days later, two members complained against the Session in connection with its "(I) inviting a false teacher to the congregation of the April 30, 2:30pm Lord's Day service; and (II) failing to publicly correct the error

once it became notorious."

In support of the first complaint, the complainants argued that "*The Word of God says it is shameful for a woman to speak in church and that spiritual men everywhere must acknowledge this: 'Let women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. . . If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.'* [I Cor. 14:34,35,37]"

The complaint also stated that "*The Word of God even more specifically prohibits women from teaching or having authority over men because of creation and the fall, which reasons overrule appeals for change from contrary culture or theological fashion: 'Let a woman learn in silence and with all submission. And I do not permit a woman to teach or have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.'* [I Tim. 2:11-14]"

The complainants "request[ed] the session to acknowledge to the congregation the error of the April 30 incident (so they will not persist in their own error) and put in place a policy to prevent similar errors in the future."

The second complaint alleged that "**The woman's teaching was contrary to the Bible and to the PCA Constitution: (1) because of her audience of men, (2) because it promoted contrary doctrine, and (3) because it included contrary worship practices.**"

The complaint stated that the "truth of these charges can be verified first hand by watching a Real video stream of the incident on the KCPC web site (the original English is worse than the interpretation); however, highlights are below."

The specifications included the following:

(1) *The woman's teaching was unbiblical because she directed it to men. Scripture says women may not "teach or have authority over a man" [I Timothy 2:11-14] because they were deceived in the fall. Rather than usurp authority by teaching men, "the older women should admonish the young women to be submissive to their husbands."* [Titus 2:4];

(2) *The woman's teaching was unbiblical because she promoted contrary doctrine:*

(a) *She taught that God gave her direct revelation to give special "power and wind" blessings that Christians need for a victorious life, but the Scripture says that the Bible is sufficient "that the man of God may be thoroughly equipped for every good work."* [II Tim 3:17]

(b) *She taught she could "anoint with the sign of the Holy Spirit," but the Bible mentions no such sign and says Christians are already anointed [II Cor. 1:21-22] and the Holy Spirit comes and goes as it wills [John 3:7-8], not according to the will of man or woman.*

(c) *She taught that God told her to give "the breath of life" to Christians, but the Bible teaches that God gave the breath of life at creation [Gen. 2:7] and that all men have it till they die, when God takes it away [Psalm 104:29-30]. So she can't be telling the truth when she claims God told her to give Christians what they already have.*

(d) *She taught it was acceptable if those who received from her the "power and wind" were overcome such that they couldn't control themselves and had to lie down. The Bible, by contrast, says, "let everything be done in a decent and orderly manner" and that "the spirits of the prophets are subject to the prophets". [I Cor. 14:32] Furthermore, she did not instruct those who thought they spoke in tongues to be silent in the absence of an interpreter [I Cor. 14:28] or to "test the spirits" to be sure they were of God [I John 4:1], as the Bible commands. Also, those who felt overcome in our church service fell back, whereas in every biblical instance of the people of God encountering His presence, they fall forward on their faces.*

(3) *The woman's teaching was unbiblical because it included contrary worship practices:*

(a) *She used a Native American chant and shaman (mudang) spirit drum accompaniment to "worship" God. This misbegotten multiculturalism ignores the Bible's teaching not to be conformed to the pattern of the world. [Romans 12:2] Rather than seeking pagan forms of counterfeit worship, we should eagerly seek out the kind of worship acceptable to God, the specifics of which he has commanded. [Book of Church Order (BCO) 47-1] Given our disobedience in this matter, perhaps we should thank God that he has so far been merciful and not punished us with the death by fire of Nadab and Abihu, the sons of Aaron, because they offered a sacrifice "which He had not commanded them". [Lev. 10:1-3]*

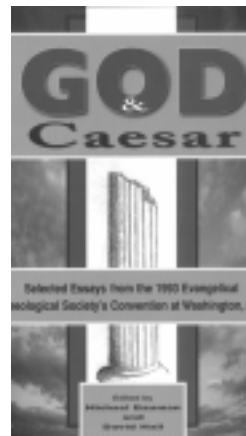
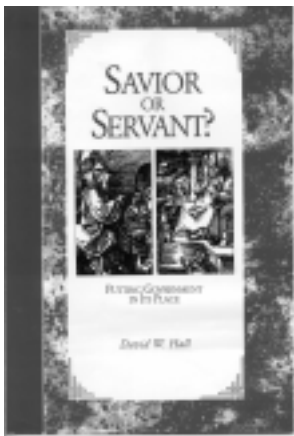
(b) *In her pagan prayer chant she*

(Continued on page 26)

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# The Saga of R. C. Sproul, Jr.

by Jerry Johnson

On July 15th, the Westminster Presbytery had its summer stated meeting. There were many items on the docket, including the request of transfer from the Associate Reformed Presbyterian (ARP) Church to the Presbyterian Church in America (PCA) of the Rev. R. C. Sproul, Jr. Mr. Sproul is the son of Dr. R. C. Sproul, who pastored St. Andrews Chapel in Orlando, Florida, and was founder of Ligonier Ministries. The examination of Mr. Sproul began at approximately 11:30AM and dealt primarily with his testimony. At 12:00 noon the presbytery adjourned for a season of prayer before breaking for lunch. The presbytery reconvened at 1:30PM and continued its examination of Mr. Sproul. The minister stated his exceptions to the Westminster Standards including paedocommunion and a continental view of the Sabbath. Mr. Sproul repeatedly stated that he would submit to the brethren and would not speak nor teach these views if so instructed by presbytery.

At this point the presbytery went into executive session, calling Mr. Sproul back in on two different occasions to discuss further his views on education. Mr. Sproul was asked if he believed it was a sin to send covenant Christian children into government schools. He answered in the affirmative. After the call for the question Mr. Sproul was approved by a vote of 27 for and 5 against. Immediately following this vote a member called for a vote to reconsider and have it recorded on the minutes. The moderator, Mr. Nat Kelley of Draper Valley Presbyterian Church, Draper, Virginia, allowed the motion to stand. The chair was challenged and the presbytery voted, 18-13, to support the decision of the chair. The motion to reconsider and have it recorded on the minutes suspended the previous vote of presbytery on Mr. Sproul's transfer. Immediately following, a motion was made to adjourn. It was seconded and carried.

On August 22nd a meeting of the Westminster Presbytery was called to deal with an overture from the Bridwell Heights Church pastored by the Rev. Larry Ball on the subject of education and a complaint filed by Ruling Elder Joe Reynolds of Westminster Presbyterian Church in Kingsport. This complaint stated that Roberts Rules were specific on the circumstances that must exist in order to allow a motion to reconsider and have it recorded on the minutes stand. The basis of Mr. Reynolds' complaint was that the circumstances did not exist. The called meeting was also to deal with the transfer of Mr. Sproul and the motion to reconsider. At the beginning of the meeting the moderator, Mr. Nat Kelley, set a three hour time limit, starting at 7:00PM, and the matter was not up for debate. One minister asked if he made a motion at 10:00PM to extend the meeting for another hour if he would be ruled out of order and the moderator said that he would.

After roughly ten minutes had passed the stated clerk distributed some items of interest he felt that the members needed and explained their content. He finished around 7:40PM and a TE asked the moderator if the three hours could begin at that time. The moderator said no that it had begun at 7:00PM. The overture from Bridwell Heights was dealt with first and then the complaint from Mr. Reynolds. During the debate on this complaint a ruling elder from a church in Johnson City, Tennessee, declared that "Rev. Sproul had nothing to offer Westminster Presbytery and that Westminster Presbytery had nothing to offer Rev. Sproul." This was said in an angry

tone and many of the members felt this statement was uncalled for. Discussion and voting lasted until approximately 9:20PM. The issue of the reception of R. C. Sproul, Jr. was next on the docket. At this point the Stated Clerk, the Rev. Steve Meyerhoff, made a motion to request that presbytery help him with ideas on how complaints could be streamlined. The Rev. Henry Johnson asked for a point of order stating that this was not the business that brought the presbytery here and could be better handled at the next stated meeting. The Moderator denied his point of order and the



R. C. Sproul, Jr.

chair was challenged. The decision of the chair was then upheld. Mr. Meyerhoff stated his point and finished at 9:40 PM.

The presbytery was now ready to deal with the motion to reconsider in reference to Mr. Sproul's transfer. The presbytery immediately returned to executive session and dismissed 20 minutes later at 10:00PM asking Mr. Sproul to return on September 12th.

On September 12th a meeting was called for Westminster Presbytery at Abingdon PCA, a church pastored by the Rev. Bill Leuzinger. The meeting was to deal with the vote to reconsider Rev. R.C. Sproul's request to be transferred from the ARP to the PCA. The presbytery immediately went into executive session. Mr. Sproul was called in once. Evidently the controversy surrounded his views on government schools. The presbytery was behind closed doors for approximately two hours and forty minutes. When they emerged, Mr. Sproul was denied transfer by a vote of 18 to 27. Many of his supporters appeared with tears in their eyes and told R. C. Sproul, Jr., how sorry they were.

—Mr. Johnson, a member of Providence Presbyterian Mission, Wytheville, Virginia, and a friend of Mr. Sproul, reports that a member of Presbytery in opposition to Mr. Sproul's admission intimated that the effort to have Mr. Sproul join Westminster Presbytery was to "get another Reformed vote."

## Interview with R. C. Sproul, Jr.

**It has been suggested that you are a "legalist." Do you have any comment? (In your opinion, have you been slandered and/or libeled?)**

There are, of course, two different kinds of legalists. The worst are those who deny the sufficiency of Christ's work, and add some sort of meritorious works for how we have peace with God. The Judaizers are an example. The second affirms the true gospel, but adds man's laws to God's laws, saying "Thou shall" or "Thou shalt not" when God has said no such thing. Given the context of the debate, I would believe that the man making the claim would put me in the second category, not the first. To determine if I am a legalist, we have to determine what the law of God says. If I have gone beyond it, the accusation sticks. If not, he is an antinomian. No, I don't think it is slander. I think it's an error.

**Why did you want to transfer into the PCA (particularly if you've been so critical of it)?**

I wanted to transfer to the Westminster Presbytery because I have a great deal of respect for many of the teaching and ruling elders, and because they are close, it seemed like the best place for me to be under an authority. I have been critical of the PCA, as have you and lots of others. But I have never



R. C. Sproul, Sr.

argued either that it is not a true church, nor even that it is not a Reformed church. I know of no other denomination with as many godly and wise men as pastors.

**What have been your criticisms of MNA and the PCA?**

My criticisms of the MNA and the PCA are very common. I find the whole church growth mentality to be troubling, as a lot of people do. As for the PCA in general, in my judgement, too often they are unwilling to make decisive stands

on issues that matter; issues like creation, women in the pulpit, even the relationship of the evangelical church and Rome. We have PCA men that are all behind things like Evangelicals and Catholics Together, a document arguing among other things that, "Evangelicals and Catholics are brothers and sisters in Christ." That concerns me deeply.

**Were you there when an elder said something to the effect, "R. C. Sproul, Jr., has nothing to offer this Presbytery, and this Presbytery has nothing to offer him"? Would you please comment on this statement?**

It may be that I have nothing to offer the Westminster Presbytery. I wasn't asking to join because it was my plan to remake it. I did believe, however, that the presbytery had something to offer me, the oversight a pastor needs as he, with the session, leads a congregation. The majority apparently believed that to help in this way would be too problematic for them, and so refused my request.

**Concern has been raised about your views of worship. In what way or ways do your views differ with historic Presbyterianism and our Confessional Standards?**

I don't believe my views on worship differ from historic Presbyterianism and our Confessional Standards.

**How has Tennessee-Alabama Presbytery (ARP) re-acted with regard to your request for transfer? Did the unusual actions by Westminster Presbytery elicit a sympathetic reaction from Tennessee-Alabama?**

The Tennessee-Alabama presbytery was gracious enough to extend my status as a teaching elder in good standing until the Spring stated meeting. I consider that a sympathetic response, and am grateful.

**Where are you going to place your ministerial credentials?**

I am looking at some smaller Reformed and Presbyterian denominations right now.

**Is there anything you would do differently with regard to the attempt to transfer to the PCA?**

I would have done nothing different. I came looking for oversight. I spoke honestly about my convictions. And I was refused entrance. My conscience is clean, and I am perfectly at peace over the whole matter.

**Is there anything else you would like to share with our readers?**

While I am disappointed that the presbytery apparently found my views outside the bounds of what was acceptable, and while I still have the same concerns about the PCA I had before this happened, I still think the PCA is a perfectly legitimate denomination. I pray that other conservative people in the denomination do not misconstrue this as proof positive that all those who hold the views I hold are not welcome in the denomination. I pray for the peace and purity of the PCA.

## Interview with R. C. Sproul, Sr.

**What has been your reaction to the action regarding your son, and what does it indicate about the PCA?**

It came as an absolute shock to me. I had assumed the PCA was more committed to Reformed theology than was indicated by the rejection of



R. C., Jr. He has the same name as I do, and the same theology I do. I was not just surprised, but I was shocked and disappointed. However, I still see the PCA as being the denomination most committed to the Reformed faith.

**Would you compare what happened in this case to what was happening in the UPCUSA 25 to 30 years ago?**

No, there's really no comparison. . . . However, I still don't understand this action. My whole thinking and focus since the decision about R. C., Jr., has not been on the PCA, it's been on helping him to find a denomination where he can minister. I really don't want to have a quarrel with the PCA, or Cortez Cooper and his people.

**Was it because of political considerations that this decision was made?**

I wasn't there, I don't know.

R. C., Jr., has taken this a whole lot better than I have. He said to me, If this decision was motivated by politics, then I'm better off. If it was motivated by views, then I don't belong in that group.

One of the stated concerns about R. C., Jr., was that he has taken public stands on controversial issues. I can't imagine someone objecting to a minister of the gospel taking controversial stands. That standard would exclude Edwards, Calvin, Luther, Augustine, and Paul from the ministry. I don't understand that kind of thinking.

Iain Murray, in *Evangelicals Divided*, writes of those who want to make peace with unbelief and those who want to be faithful to the Word of God. It's a strategic decision as to what approach you're going to take.

It is unconscionable to tolerate the intolerable. It is equally unconscionable to fight over minor details of theology. I think we need a church that is willing to die for the essentials of the faith.

I read your paper. I am very glad for what you do. It breaks my heart to see a laissez faire attitude toward the cardinal truths.

I would think that any church committed firmly to the truths of the faith welcome a man such as R. C., Jr. The questions they asked had nothing to do with the faith.

I've had any number of people apologize to me, saying that this was not the action of the PCA, it was the action of one disturbed presbytery. But I have said that this was not a Lutheran or Episcopalian presbytery, it was a PCA presbytery that did this. It was the action of the PCA. After being overwhelmingly affirmed, 27-5, he was

subject to all these machinations. This is what my church, my denomination, has done.

Some wanted R. C., Jr., to press charges of slander, for what was said about him. He doesn't want to do that. My attitude has been, Let's look for a place for you.

My focus has been not on the PCA, or Cortez Cooper, but my zeal for the PCA has been dampened. I've been working with the elders of the church I pastor which is independent, and I've been trying to lay the groundwork for three years for this church to come into the PCA. After this action, there's not a great deal of zeal among elders for that.

**Why would your elders not be interested in joining the PCA?**

My elders are fearful that the PCA is politically-oriented, rather than ministerially- or theologically-oriented.

**Where, if at all, do you and your son differ theologically?**

My son and I have essentially the same theology.

Where we differ is that he has been much more diligent on raising his children in the nurture and admonition of the Lord—which is the area where he apparently got into trouble. His diligence in this matter shames me.

You know, I was a founding member of Ascension Presbytery. After leading the fight on the ECT [Evangelicals and Catholics Together] matter, that Presbytery, without my knowing anything about it, sent me a resolution of commendation. It was one of the most affirming things that has happened in my 25 years in the PCA

On the other hand, the situation with regard to my son felt like someone had kicked me in the stomach with an iron boot. I fully realize that no presbytery has the obligation to receive my son for my sake; but, no presbytery has the right to treat him the way that they did.

Some have suggested that the issues were raised by fears to protect the fragile balance of power in Westminster Presbytery.

**Have a lot of people expressed their concern to you regarding this matter?**

Only folks at Knox Seminary, such as Dr. Kennedy. Nobody here in Central Florida Presbytery has talked with me about it, nor has anyone from Westminster Presbytery.

I believe that there are a lot of people who embrace the Reformed faith, but very few have a passion

to propagate it. R. C., Jr., and I do. That makes us zealots, and gets us in trouble with those who don't want to rock the boat.

People are often willing to take a stand for a particular doctrine, but won't deny the antithesis. Francis Schaeffer often spoke of this. In the first half of the twentieth century, people talked like that. In the second half of the twentieth century, people didn't want to be a remnant group, they wanted to be mainstream.

**Do you agree with your son's view on government schools?**

That's not an issue that I crusade about. However, parents ultimately bear the responsibility to see to it that their children are educated in the fear of the Lord. Given the pagan nature of the public school system, I would think that any discerning parents would not place their children in such an environment. Knowingly to turn them over to such a pagan system would be sin. But it's mostly a sin of ignorance. Most folks don't know the true nature of the public schools. I agree with R. C., Jr.'s, basic assessment, that Christian parents have a responsibility not to send their kids into that environment.

**What about paedocommunion?**

I do not agree with him on paedocommunion. However, a cogent argument can be made in its favor. That should not have been a reason to keep him out of the PCA. I know of many people in the PCA who take the same position. He said that he would submit to the PCA on that matter.

**What about burning incense in public worship?**

He may have gotten that from me. In my lectures on Old Testament worship, I note that all five senses were employed, including the olfactory

sense. I have said probably that I would have no Biblical problem with the use of incense. What disturbs me, and probably R. C., Jr., too, is the whole contemporary scene—all the drums and guitars and dance and drama. The seeker-sensitive, Willow Creek model. I'm very concerned about that.

You know, Calvin was more concerned about worship than he was about justification.

With regard to incense, just because it's not required does not mean that it's prohibited.

However, R. C., Jr., is not on some sort of crusade to introduce incense into worship.

**One of the issues raised, at least in a letter to the editor of PCANEWS.COM by a member of Westminster Presbytery, was that your son has been critical of the PCA, and of MNA in particular: for example, with regard to church planting.**

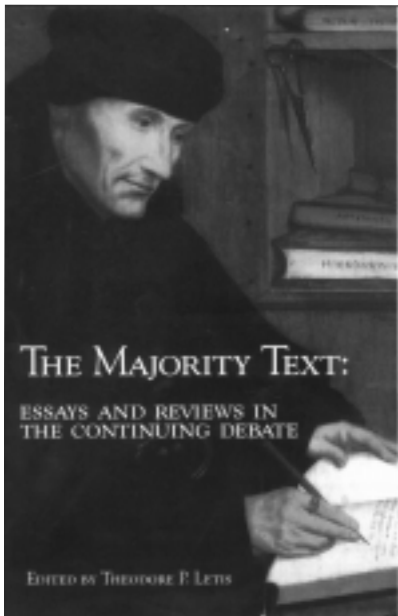

I have been, too. If that disqualifies you from the PCA, then I'm a dead duck, too.

I think that there are legitimate things that can be done: for example, calling up 2000 people to get 100 people there. That's a matter of prudence. I supported Terry Gyger on things like that. I was a part of the Center for Church Planting.

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# Louisiana Presbytery Considers the State of the PCA

Pineville, Louisiana (August 12, 2000)—Louisiana Presbytery of the Presbyterian Church in America (PCA) held a special meeting today to consider the state of the denomination. The meeting was in response to an overture from Auburn Avenue Presbyterian Church, Monroe, Louisiana, whose Session has become increasingly alarmed about the direction of the PCA.

The purpose of the meeting was simply discussion and the airing of perspectives, with no action to be taken. The two keynote speakers were the Rev. Dr. Morton H. Smith, current Moderator of the PCA General Assembly and the original Stated Clerk; and the Rev. Dr. Joseph Pipa, President of Greenville (S. C.) Presbyterian Theological Seminary.

Dr. Smith's presentation, "How Did We Get Where We Are?", gave an overview of American Presbyterian history. He began with a reading of Ezekiel 37:15-28, and applied the passage, which deals with false shepherds of the flock.

The veteran churchman, who is Dean of Faculty at Greenville Seminary, also made reference to Thomas McCrie, the late eighteenth century Scotsman who argued that church division results in great punishment by God prior to any re-unification.

Unlike some scholars, Dr. Smith draws a sharp distinction between the Old Side/New Side division of 1741, and the Old School/New School division almost a century later. The former, he believes, was over methodology, as well as an evangelistic concern for a converted ministry—a concern which he and others in the Southern Presbyterian tradition share. On the other hand, the 1837 division was definitely doctrinally driven, with the New School being open to various non-Reformed views of salvation.

Dr. Smith noted that although the Southern Presbyterian Church in 1900 was basically sound and committed to Old School principles, a determined thirty-year effort by Ernest Trice Thompson, beginning in the 1930s, to liberalize the denomination succeeded.

Dr. Pipa's topic was "When Is It Appropriate to Leave?" Using the standard three marks of the church, he stated that a true church can become an apostate church if it denies foundational truths, does not properly administer the sacraments, or displays a blatant lack of church discipline.

President Pipa also maintained that there may be two other occasions when it is appropriate to leave a church, even if it is not apostate. One is if staying would cause a person to sin. (Dr. Pipa applied this point by saying that if presbyteries successfully kept out a man holding to the calendar-day view of creation, "It would be time to leave.") The other is if a church was hindering edification, faith, and love.

Citing the English Puritans as examples, Dr. Pipa urged patience in the reform of the church. He also encouraged reform from the bottom up, rather than from the top down. Grass roots reform, he suggested, consists of using the pulpit, the press, and personal influence.

After lunch, there was a question and answer time with both men. Following that, the presbyters who had gathered discussed the matter. Well over 50 people were in attendance, including men from at least five other presbyteries. The official church press was present, as the Rev. Don Clements represented PCANEWS.COM.

Tapes of the addresses are available. Those interested may send \$10.00 to Louisiana Presbytery, c/o the Rev. Dr. Jim Jones, Stated Clerk, 1605 Melvin Lane, Lake Charles, LA 70605.



Pineville Presbyterian Church is an Orthodox Presbyterian congregation.



Ruling Elder Dale Peacock makes a point.



Dr. Joseph Pipa urged that it's not time to leave.



The Rev. Steve Wilkins pastors the Auburn Avenue Church.



Dr. Morton Smith consults the wisdom of Scotsman Thomas McCrie.



Ruling Elder Hewitt Carter of Auburn Avenue Presbyterian Church presides as moderator of the presbytery meeting.

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# Open Forum: The Role of Women

Dear Editor:

Although a number of General Assemblies of the PCA have declared that women may neither preach nor teach, the church is once again facing a doctrinal error intent upon having women do precisely that, this time in the guise of “non-authoritative” teaching. The source is twofold: the position of TE John Wood and the session of Cedar Springs Presbyterian Church, and the new Mission to North America (MNA) regulations regarding who may teach in its seminars. The John Wood/Cedar Springs case is particularly troubling for several reasons already advanced by a number of PCA teaching elders, and has been well documented in *Presbyterian and Reformed News*. Of interest here, however, is a particular defense that the defendants offered in the months before GA acted: that because such women are not ordained, their preaching is not authoritative, and therefore is not a violation of 1 Tim 2:11-12. It is not the point to try the John Wood/Cedar Springs case here — only to deal with the issue of “non-authoritative teaching.”

The new MNA regulations involve women teaching at its seminars. The call for these regulations arose at the 27th General Assembly after MNA came under scrutiny for allowing a woman to teach the Word publicly. Ignoring available tapes of the incident, the MNA Permanent Committee recommended that those responsible be vindicated of any wrongdoing. GA accepted the recommendation, but also demanded that MNA report to the 28th GA with guidelines for speakers in its seminars, particularly with regard to 1 Tim 2:11-12.

Those guidelines, accepted by the 28th GA, prohibit women from preaching in an MNA-sponsored worship service, but do allow women to teach at MNA-sponsored seminars. They also state that “the primary difference between the preaching of the Word in worship and the subject matter of seminars has at its heart the issue of authority. The content of seminars is not intended to carry the weight to which the description ‘teach or have authority over’ (1 Tim 2:11-12) would apply. The context of this passage is the Apostle’s presentation of instructions for the proper conduct of public worship and not that of the more informal seminar. . . .” The MNA statement is to be included in its “Key Principles of Public Worship Practices for MNA Church Planters,” itself a publication drafted in response to serious allegations raised at the 26th GA that MNA was allowing only contemporary worship practices in its church plants in the West. Although according to MNA the purpose of this document is to apply the doctrine already found in the *BCO* rather than to formulate any new doctrine, nevertheless, with this idea of “non-authoritative teaching” by women, it does indeed introduce a new doctrine.

This new concept of “non-authoritative teaching” is extremely troubling. First, the exegesis from both parties lacks any semblance of validity. 1 Timothy 2:11-12 does not prohibit the single action of “authoritative teaching” by women, but two actions: “teaching” and “exercising authority over men.” The Greek syntax simply does not allow the two prohibitions to be taken as a single unit. Thus, the act of women teaching in the church is strictly prohibited; any adjectives such as “authoritative” or “non-authoritative” used to describe such teaching are mere mincing with words, and are superfluous to the clear violation of the commandment. Simply put, the question of whether teaching is “non-authoritative” is a diversion, not an argument.

Second, both positions suggest that endorsement by the church’s courts does not convey authority. Either the session or the MNA committee authoritatively calls the woman to speak to its members, but then states that the teaching that results is not authoritative. My objections are twofold.

First, this makes a mockery of the historic

Presbyterian concept of church authority. We are not Southern Baptists. We are not a loose association of consenting adults. The members of our church courts are bound by sacred oath to act in accordance with the clear teaching of the Word, and unless such actions are found to be unrighteous in the sight of God, who speaks authoritatively in the Scriptures, our churches corporately and our members severally are bound by oath to follow their decisions. If the authorities call a woman to speak, and at the same time say that we are not to listen to her, they speak with duplicity; and being found to be double-minded men, they ought not to be entrusted with such matters. Nor would the hearers ever understand such a position, for, as Calvin says, “to teach implies the rank or power of authority.” Both the position of John Wood/Cedar Springs and the position of MNA turn Presbyterian ecclesiology on its head.

Second, both positions fly in the face of all Scriptural conceptions of language. The idea of “non-authoritative teaching” is a linguistic lead zeppelin—it simply will not fly. If a person publicly brings the Word of God to others, then that teaching is by nature authoritative. If it is not authoritative by nature, then it cannot be the public bringing of the Word of God to others. It is therefore little else than the word of man, and had best be done away with. For “we shall give an account for every idle word,” and if the forums of the church and its arms are only to spread the word of men, then they have become useless, or worse, occasions for sin. If, on the other hand, the Word is publicly taught, then it is necessarily authoritative, not by the authority of the one who brings it or the setting in which it occurs, but because it flows from God who gave it. This is nothing more than the clear statement of our Confession: “The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or Church, but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God” (WCF I.4).

The two parties have sought different ways to evade this clear doctrine. In the case of John Wood/Cedar Springs, TE Wood has argued that because the woman teaching is not ordained, she cannot be preaching, nor can any teaching that results be called authoritative. The problem with this is twofold.

First, it attempts to justify an act forbidden by Scripture because the person is not ordained to perform it. But Scripture contains several references to such thinking—Saul performing a sacrifice rather than waiting for Samuel, for example—and the result is always God’s catastrophic judgment, not His vindication. Second, it attempts to invest authority not in the Word preached but in the person preaching. While one should always maintain that the Word requires regular preaching to be performed by ordained men, nevertheless, as WCF I.4 declares, the authority springs from the Word itself and God who is the author of that Word, not from the ecclesiastical status of the preacher. TE Wood’s position is not only non-Confessional, it is sacerdotalism and popery.

The position of MNA is different, attempting to justify women teaching on the basis of setting. The new MNA rules imply that Paul intends the prohibition only in the context of a worship service, but that in other general public gatherings of the church the Apostle permits such teaching. There are a number of problems with this stand. First, the implication, necessary to accepting MNA’s position, that Paul elsewhere permits women to teach publicly, is patently false.

Second, it attempts to endorse women teaching by introducing a setting that is an historical anachronism. It is doubtful if the early church would have made a distinction between teaching in worship (which it knew as preaching), teaching in Sunday School (an occasion

invented only in the 19th century), and teaching in a seminar. The church had only one general public gathering, and women were prohibited from speaking in it—not by a decree limited to worship, but from a principle based on the historicity of the creation and the fall. The commandment is founded upon a creation ordinance; and as such, its proper application demands that the commandment should be expanded to all public teaching in the church, not diminished to what is formally declared to be a worship service.

Third, the setting of a seminar is entirely within the scope of what Paul is addressing. MNA dismisses 1 Timothy 2:11-12 as non-applicable because its context is the worship service. (One wonders whether the MNA position has been influenced by the use of the NIV, which gives the chapter the uninspired title “Instructions on Worship.”) But this limiting of the context to corporate worship is fallacious; the context is orderly conduct within the church, which is much broader.

The church’s corporate worship certainly is included in this. The first part of 1 Timothy 2 calls men to pray. It even seems that this portion concerns prayer that is public—the avoidance of wrath and dissension in 2:8 necessitates more than one being present.

However, that the whole of the passage is limited to corporate worship goes too far. 1 Timothy 1:5 deals with the goal of all Christian instruction, and the following verses contrast this with those who have turned to fruitless and uninformed teaching. Chapter 3 deals with the offices of the church. The section concludes with the statement that Paul writes these things so that one will know “how to conduct himself in the household of God” (3:15). This is certainly much broader than a worship service.

More importantly, the specific text that MNA cites as being limited to the worship service (1 Tim 2:12) cannot in any circumstance be so limited. The MNA formula confounds the two prohibitions into one—authoritative teaching by women—and declares that there are two possible contexts: the worship service to which the prohibition applies, and the seminar context to which it does not. This is exactly contrary to the text, which gives us two prohibitions—teaching, and exercising authority over men—in a single context. But is that context limited to the worship service? It cannot be. One might perhaps argue that teaching is limited to preaching in a worship service, but one cannot argue (at least not successfully) that exercising authority is limited to a worship service. Therefore, because a single context comprehends both commands, the context of the verse cannot be limited to corporate worship. The broader context of orderly conduct within the church is therefore the proper understanding.

It is interesting that although the whole of the MNA argument is an appeal to context, it avoids the preceding verse (v. 11) and the closing part of verse 12, both of which, over against the prohibitions, give the positive command—that women are to be silent and humbly receive instruction. Nor does it mention anything about vv. 13-15, which clearly indicate that this is a creation ordinance.

MNA, then, errs when it states that “the primary difference between the preaching of the Word in worship and the subject matter of seminars has at its heart the issue of authority. The content of seminars is not intended to carry the weight to which the description ‘teach or have authority over’ (1 Tim 2:11-12) would apply.” The authority is conveyed by the word of God that is preached, not by its setting in a worship service or a seminar. MNA also errs when it states that “the context of this passage is the Apostle’s presentation of instructions for the proper conduct of public worship and not that of the more informal seminar. . . .” Instead, the context of the passage is to apply to all the church’s public gatherings.

Therefore, it is clear that neither the ordination status of the speaker (as TE Wood advocates) nor the seminar setting of the teaching (as MNA advocates) provide a shelter against the prohibition of women teaching. The tumbles and twists of this conundrum allow no escape—women cannot publicly teach the church of God.

As it has wound through the church courts, the heat generated by women teaching has produced a number of defenses other than those other than those from John Wood/Cedar Springs and MNA. And so to silence those who oppose sound doctrine, here are some answers to common objections.

One common defense of women teaching is that one woman in the Bible, Priscilla, along with her husband Aquila, is known to have taught Apollos (Acts 18:26), and Scripture contains no disapproving remarks regarding the incident. First, this is an argument from silence—and a fallacious one at that, for the Bible elsewhere speaks to women publicly teaching men. Second, it ignores the obvious private setting in the text. Calvin concludes his comments on the passage by noting that “we must remember that Priscilla did execute this function of teaching at home in her own house, that she might not overthrow the order prescribed by God and nature.” He clearly states that this private teaching is no violation of the commandment. As a matter of fact, he says that Priscilla was careful not to violate the prohibition—implying that the restriction against women publicly teaching men was both well known throughout the church and universally followed. Quite simply, this private situation is no defense for public teaching. Rather, it shows that Godly women will avoid it.

Another common defense is that “some women have the gift for teaching.” This is an attempt to confuse elocutionary excellence with morality. But we should not be led to believe that there follows from this any Biblical ethic that would allow a woman to teach or preach publicly.

We begin with four basic propositions:

1. That one can do a thing is no proof that one should do a thing. For instance, we know that men are capable of murder, but that is not to say that men should murder! Quite the contrary.
2. That one should do a thing is no proof that one can do a thing. We can take obedience to Law of God as an example. We know that we should keep the Law of God perfectly, but that is not to say that we can keep the Law of God perfectly. Indeed, we cannot!
3. That one cannot do a thing is no proof that one should not do a thing. This was the argument used by our grandfathers: If man were meant to fly, he’d have wings! In this case, grandpa’s horse sense had more horse-and-buggy in it than logical sense.
4. That one should not do a thing is no proof that one cannot do a thing. This is but the contrapositive of proposition 1: We should not murder, but that is no proof that we cannot. The conclusion that follows is that capability and morality are in no way dependent upon each other. In other words, just because a woman can teach, even teach well, does not mean that she should teach. In fact, from the fact that she can teach, or even teach exceptionally well, absolutely nothing follows about whether she should teach. Ability is by no means the standard of sin.

Yet this is exactly the defense that one PCA minister offered me. “We had a woman speak at the MNA conference last year. She was an extremely gifted speaker—she did a very good job.” The only logical—although admittedly gruff—response to such a statement is, “So what?” In saying that she was a good speaker, the pastor has said absolutely nothing about the ethics of the situation. Whether those actions were sinful or not can only be determined by whether they violate the Law of God. And in such cases, they definitely do.

But there is more to the Biblical ethic than this. Our Larger Catechism gives us a clear manner

by which we are to interpret the Law. "That as, where a duty is commanded, the contrary sin is forbidden; and where the contrary sin is forbidden, the contrary duty is commanded. . ." (WLC 99.4). This Confessional hermeneutic is buttressed by an abundance of Scripture. Godliness requires that we not only proscribe the negative, but affirm the positive commands. But although MNA is quick to insist that the larger context of 1 Tim 2:11-12 is worship, it fails to exegete the preceding verse (v. 11) and the closing part of verse 12, both of which, over against the prohibitions, give the positive command—that women are to be silent and humbly receive instruction.

And so I ask the question that no one has ventured to ask MNA: In what way do the new MNA rules affirm that a woman should receive instruction quietly and with entire submissiveness?

If that question cannot be answered satisfactorily—and it cannot—there exists ample evidence that these new rules are contrary to the Law of God and will become a stumbling block to our churches.

Finally, it is our sad duty to note the direction in which this new concept of "non-authoritative teaching" is leading us. If this new concept of non-authoritative teaching, if these new MNA seminar rules, are not consistent with the Word of God, then what are they consistent with? The answer is that they are consistent with feminism, and will most certainly introduce an un-Biblical worldview into our churches.

The movement of women to ordination, in almost all denominations in which it has occurred, has been in three stages.

Stage 1—Proposition: "A woman may do anything that a non-ordained man may do." This proposition seems truthful and harmless; in fact, however, it is false, and deadly to the church. At its core, it contains the feminists' essential maxim that women and men are equal not only in honor but also in function. It denies Scripture's positive teaching of a distinctive role for each sex, and affirms only the prohibitions regarding what a

woman may not do as a kind of glass ceiling. It is, in fact, an all-out attack on the Biblical structure of the family, which is essential to Covenant theology, and is instead a well-disguised acceptance of a feminist worldview. It is worth noting that, in the John Wood/Cedar Springs matter, by obtaining a resolution from Tennessee Valley Presbytery affirming the session's right to invite unordained persons to teach, while at the same time declaring that a woman would be called to teach at an upcoming missionary conference, the accused parties secured a presbytery decision that affirmed precisely this.

Stage 2—Proposition: "A woman may do anything that an ordained man may do, but may not hold the office." By the time this stage occurs, actions are no longer judged as either sinful or not, and feminist ideology is resisted in name only. The offense is often camouflaged in the early stages by changing the setting to a place where a great number of church members can neither observe nor protest against it: women missionaries performing functions forbidden to women, but allowed to them because a mission church has no elders; women preaching at a seminar or convention, where there is no session to direct activities or to be held accountable, and so on. At other times, it is allowed because the woman is "under the cover of her authority or husband" (an allegorical justification favored by broad evangelicals), or is denied linguistically: the woman is "sharing, not preaching" (monikers which can be determined only by examining form and matter), or the speaker is not called a preacher, a la Anne Graham Lotz and her recent "Just Give Me Jesus" events.

Given the widely ranging abilities of both women and men at public speaking, eventually some women rise in their reputation as teachers, even over a number of their male counterparts. Because there is no examination of the form or matter of their teaching, and no prosecution of their actions, these women teachers are no longer described as being in sin, but are instead called "gifted," as both Billy and Franklin Graham have described family member Anne.

The incident related earlier of a PCA minister telling me that the MNA woman teacher was "an extremely gifted speaker—she did a very good job," is typical of the radical willingness to overlook obvious sin that is characteristic to this stage. The new MNA doctrine and its practice are at this stage already.

Stage 3—Proposition: "A woman has been given the gifts to preach by God; therefore, it is wrong to deny her ordination." This is the only logical outcome of accepting the proposition in Stage 1. Feminism became the implicit doctrine at that stage, and Stage 2 has allowed it to parade before the church and gather support. Those who are faithful to the Law of God have been denied the right to prosecute those responsible for sin, resulting in the dreadful condition that others no longer conduct themselves in godly fear (Deut 13:11, 17:12-13, 19:20-21). The result is that the people are deceived by the speaker's eloquence into believing that this product of human effort is instead an indication of the will of God—that the bestowing of "Divine Gifts" is certain proof of His approval—and that it would be sin to deny it.

We should not deceive ourselves, then, regarding the course upon which MNA is leading us. Most certainly the Potomac Presbytery amendment to the *Book of Church Order*, which will prohibit women from teaching in a worship service, is a fine amendment, and should be passed without delay. But it is only a glass ceiling that will eventually crack, and the new MNA rules provide a hammer to repeatedly strike at the glass.

Twenty-seven years ago, the PCA was founded in an attempt to escape liberalism, and the issue of women preaching was a central issue. How is it, then, that only a quarter of century later, we are embracing what we deemed odious only a short time before?

Yours in Christ, Mark Rooze  
Greenville Presbyterian Theological Seminary  
Student, Taylors, SC

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# Editorials and Letters

## Remembering our Retirees

It's that time of year again to think of the retired ministers and ministers' widows. Ever since the inception of the Presbyterian Church in America (PCA), there has been a concern to take care of the church's servants who have reached their golden years.

Continuing the Southern Presbyterian tradition of what was called "The White Gift Program," the PCA's Insurance, Annuities, and Relief (IAR) has encouraged the giving of funds towards the end of December for ministerial relief.

We want to join with IAR in encouraging this benevolence effort. Too often we don't honor those engaged in pastoral ministry; and too often we forget those who no longer are actively involved in preaching the word. However, even in retirement, many of these saints storm the gates of heaven in prayer. Moreover, many of them are available to give wise counsel to those of us who haven't achieved as many hoary hairs.

So, when the appeal is made this year, be sure to give generously, won't you? IAR thanks you—and we do, too.

## Hooray for the Koreans!

One of the stories we've covered in this issue of the newspaper is that of an incident in which a woman preached at a Korean PCA congregation in suburban Washington, D. C. Thankfully, this story appears to have a happy ending.

Korean Central Presbyterian Church is

the largest Korean church in our denomination. Being a large congregation, the elders might have thought that they didn't have to submit to PCA polity and could still get away with it. But the Session at the Vienna, Virginia, congregation, instead of being defensive about the situation, officially and formally acknowledged that what had happened shouldn't have happened, and they pledged not to let it happen again.

We always knew that the Korean brethren in our denomination were known for their evangelistic zeal and personal piety. We are happy to celebrate another positive characteristic which these men have demonstrated, viz., the ability to correct what was wrong and to take measures to prevent it from occurring in the future.

When congregations step outside of Scripture and our Constitution, we trust that they will be able to look to and to emulate the fine example set forth by Korean Central Presbyterian Church. Hooray for the Koreans!

## Letters

Dr. Smith,

"Thanks!" for your PCA history and the three editions of *P&R News*.

Like yourself, I am a life-long student of history . . . mostly U. S. military. Over the years I have expanded into social and religious (America). About four years ago, it dawned on me that few of our church members knew anything about our rich Presbyterian/Reformed heritage. So I wrote little stories that were simple and concise (as I could keep them!). Parishioners have been favorably responsive. Would like to see the historical societies of our various Presbyterian/Reformed clans provide monthly columns on church history, for local church bulletins.

Will complete your book soon. You have

done a monumental work for our beloved Presbyterian faith!

(Col.) Howard Humphrey, Elder, PC(USA), DeSoto, Texas

To the Editor:

In response to those who complain that PINS is somehow a threat to the peace, harmony and purity of the PCA, I offer the following: I have a dog. She is nothing special nor spectacular. She is old and overweight. She sleeps a lot. Occasionally she barks when startled by an unusual noise, but then she rolls over, stretches and goes back to sleep. She is as docile, harmless and good natured as a dog can be. One day a friend came over to visit. We sat in the shade to talk and the old dog ambled over to us. In a moment my friend said, "This dog stinks; you need to bathe her! And her breath is atrocious; you need to give her some mint. And look here, she has fleas! And there's a tick! You need to put an insecticide collar on her. She's so bloated she probably has worms; you need to take her to the vet." You know, I can't for the life of me figure out why my "friend" found so much fault with my dog. She and I were perfectly content with things the way they were. I guess some people just like to make trouble. Alas, now I've got to decide whether or not to do anything about all the things my friend pointed out that are wrong with my dog! Trouble maker!

TE J. Ray Bobo, Heidelberg, Mississippi

Dear Mr. Shapiro,

As you know, Tennessee Valley Presbytery decided at our Spring 2000 stated meeting to address our concerns about the *Presbyterian and Reformed News* in the form of a letter. There is a wide spectrum of opinion regarding the value of your paper among members of our presbytery. A few appreciate your style of reporting, others deeply resent what they view to be a prejudiced and biased style, and still others are ambivalent. And yet, it is clear that presbytery as a whole is concerned about what we view to be the inflammatory focus in much of your reporting.

We have no desire to impinge, or call into question, your right to publish your paper, but we do not believe that you are "Recording the Story of the Presbyterian Church in America", as you claim on your masthead. In

our judgment, rather than recording the story of the PCA, your paper is focused on fostering your particular concerns for the PCA to such a degree that your paper could leave many with a distorted image of our church. It is for this reason that your paper appears, to us, to be unbalanced and a distortion of the true story of the PCA.

The true story of the PCA is not just about its controversial issues, but about the extension of the kingdom of God and the work being done to proclaim the Gospel of Grace all around the world. Yet, if someone unfamiliar with the PCA read your paper, they would likely conclude that the church is so riddled by argument and strife that nothing constructive is being accomplished. The fact is many wonderful and fruitful ministries are ignored by the *P&R News*.

Mr. Shapiro, we sincerely believe that even with the controversies within our denomination, the PCA is a shining witness to the whole counsel of God's truth, and should be treated by the press in a more balanced and objective way. We ask that you not claim your paper is telling the story of the PCA when, to a large degree, you focus upon the difficult and divisive issues. We urge you to consider carefully how your paper effects the witness of the PCA, the fellowship of her members, and the relationships between her presbyteries, by failing to portray a balanced and accurate picture of what we are all about.

"...with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace."

(-Ephesians 4:2-3/NASB)

For the Sake of His Glory,

J. Render Caines, Stated Clerk

Submitted to TVP by: TE-Dr. J. Render Caines,

TE-Dr. King A. Counts, TE- W. Dennis Griffith

### Editorial Note:

Due to unforeseen circumstances beyond our control, this edition of *P&R News* is coming out a couple of weeks late. This is the first time in our five and a half years of publishing that we have failed to meet a press deadline. We appreciate your understanding.

### PRESBYTERIAN AND REFORMED NEWS

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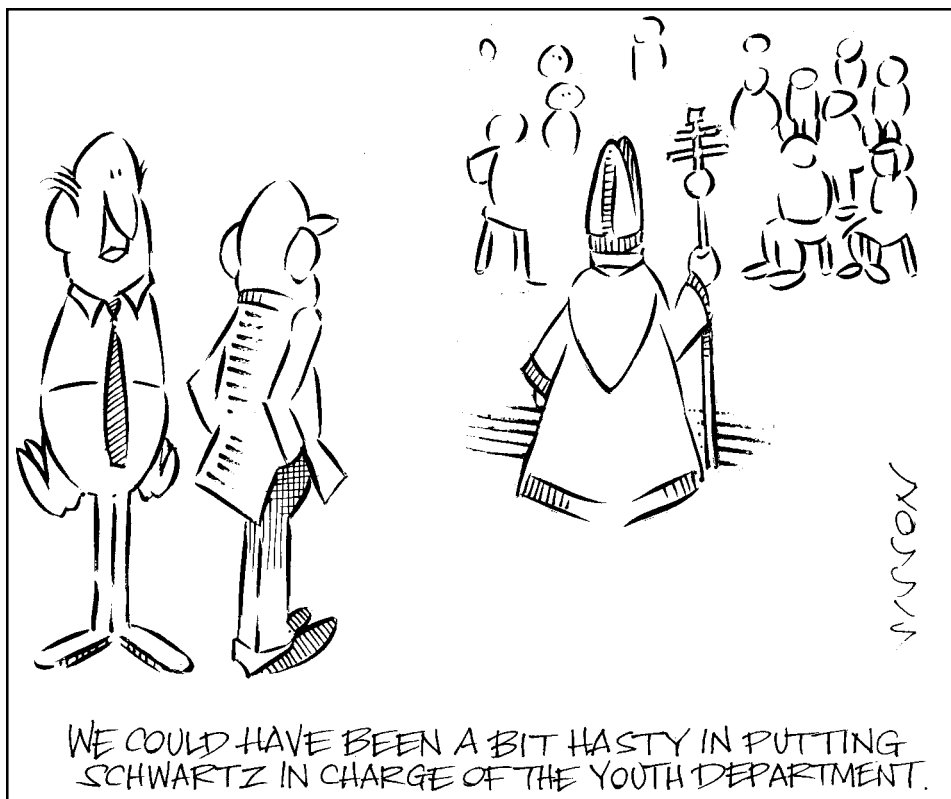
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WE COULD HAVE BEEN A BIT HASTY IN PUTTING SCHWARTZ IN CHARGE OF THE YOUTH DEPARTMENT.

## Reaching out to the Community

Every year on Labor Day weekend, Coeburn (Va.) Presbyterian Church participates in the town's Guest River Rally. The congregation has acquired a reputation for its succulent barbecue. Members of the church engage in what's called "pig pickin'" which entails picking apart joints of meat which have been smoked and basted for many hours.

Pictured here at right is Deacon Phillip Clay as he applies a marinade of home-made barbecue sauce.

Pictured below is the tent where the food is prepared and served to hungry fair-goers. Coeburn is located in the mountains of southwestern Virginia. This coal mining region is about an hour north of Kingsport Tennessee.



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# News from The Presbyteries

## Ascension

### July stated meeting

The summer stated meeting of the Presbytery of the Ascension met July 29, 2000, on the northeastern frontier of the presbytery. Hosted by the Presbyterian Church of Wellsville, New York, worship was led by the host pastor, Kenneth Thompson, preaching on the character of Moses from Exodus 3:1-12.

TE Earl Fair reported for the Administration Committee on (1) plans for the 25th anniversary celebration to be held on October 20th at Hillcrest Presbyterian Church in conjunction with the October presbytery meeting, with dinner at 6 p.m. followed by recollections, worship and communion beginning at 8 p.m.; (2) the committee recommended that the commission on the Wood Matter be reconstituted with the addition of Stated Clerk Frederick R. Neikirk. The recommendation was approved.

Presbytery heard the licensure examination of Earl Cornuet and sustained the examination.

Following the order of the day, presbytery approved the transfer of candidacy of Arthur Kenyon. Charge was given by TE Nick Protos.

The proposed change in the standing rules in regard to visitation by presbytery to local congregations received a second reading and was approved.

Reports of other committees were received as docketed.

Presbytery voted to hold a called meeting on August 26th at Gospel Fellowship Church for the purpose of conducting examinations (Arthur Kenyon). The meeting was adjourned with prayer by moderator at 3 p.m.

### October Stated Meeting

Hillcrest Presbyterian Church in Volant, Pa., hosted the October 20-21 meeting of the Presbytery of the Ascension. Moderator RE Richard L. McBane convened Presbytery for worship and celebration of the Lord's Supper in commemoration of 25 years of God's goodness since the founding of the Presbytery of the Ascension. Participating in the service were TE Frank Moser, charter member and only stated clerk of the presbytery prior to his leaving the presbytery, TE Charles Winkler and TE David Karlburg, members of Pittsburgh Presbytery (formerly a part of Ascension), TE Arthur Broadwick, a charter member of the presbytery, preaching from 1 Timothy 3:1-16 on "Clinging to Your First Love," and TE Carl W. Bogue, the only TE charter member still in Ascension Presbytery, officiating at the Lord's Supper.

Worship was preceded by a dinner and a program of reminiscences by a panel of older members of the presbytery. Special notice was made of the late Dr. John H. Gerstner's significant influence on the formation of the presbytery. Various missionaries were introduced, including TE Jim Kobb and TE Sam Mateer, the first two missionaries commissioned by the Presbytery of the Ascension.

Saturday morning was used to involve all the presbyters in the reading and reviewing of sessional records. This was followed with a season of prayer prior to recessing for lunch. Later in the day the Records Committee chairman, TE Jerry Knight, brought a report of needed corrections in sessional records.

TE Dennis Gill, chairman of Christian Education Committee, reported on upcoming camping programs and changes necessitated by presbytery not running its own camp as in recent years.

TE Dale Szallai, chairman of Mission to the World Committee, highlighted two missionaries in attendance for the meeting. Satoshi and Cally Kawachi were introduced to the presbytery as recently called to Senegal, West Africa.

Later, Ascension missionary TE Samuel Mateer was given time to report to the presbytery, including something of his pilgrimage from Ascension to Ecuador to Chile.

Candidates and Credentials Committee chairman, RE Raymond Gilliland, presented Mr. Arthur Kenyon who, upon examination, was approved for licensure.

Chairman TE Robert Peterson, as part of the Administration Committee report, presented the nominees for Moderator and Vice-Moderator for the year 2001. TE Jeffrey C. Noyes was chosen Moderator, and RE Kevin A. Condon Vice-Moderator. The preliminary budget for 2001 was also presented.

The Mission to North America Committee, TE James Funyak, chairman, reported the closing of the Venango County mission work, but affirmed the continuation of the Clarion County work. There had been an effort made to find a church planter for both of these works as a yoked work. Under "New Business," an overture from Hillcrest Presbyterian Church (mother church for the Clarion work) was taken up which would commit presbytery to a significant increased commitment to the Clarion work, especially financially. Presbytery, usually reluctant to budget beyond normal expected income, coalesced in support of this sizable undertaking.

Presbytery had previously set up a commission to deal with any matters necessary with respect to the matter involving TE John Wood. Chairman TE Carl Bogue reported that the Standing Judicial Commission was meeting on the same day as presbytery, so we did not have an official word on their action. It was noted, however, that the three man "Investigative Panel" for the SJC had concluded their report finding that the alleged facts were basically correct and that there were "two areas in which possible chargeable offense(s) might be considered." However, the panel's recommendation was "that TE John Wood not be prosecuted for his expressed views regarding women and preaching, unless the SJC as a whole makes a determination that his views are clearly outside the boundaries of existing PCA doctrine." The presbytery commission was disappointed in the process and the conclusions, but perhaps the biggest objection was that the "petitioning presbyteries" were, contrary to the General Assembly action, not "permitted to represent their allegations before the SJC."

It should be noted in regard to the 25th Anniversary of the Presbytery that a great time of fellowship and remembering of God's great blessings in those early days of the formation of the Presbytery of the Ascension was enjoyed by all.

—Carl W. Bogue, Correspondent

## Calvary

### July Stated Meeting

The Sixty-Seventh stated meeting of Calvary Presbytery was held on July 22, 2000, at Shannon Forest Presbyterian Church, Greenville, South Carolina. Presiding was the Moderator, the Rev. Richard Thomas. The Presbytery divided in order to hear sermons from Mr. Andries Louw, and Mr. Rob Hamby. When the court came together, the Lord's Supper was celebrated.

The ruling elders of the Presbytery who have died since last summer's meeting were memorialized. They are: Robert C. "Mack" McAbee, Center Point Presbyterian Church, Moore, South Carolina; George Edward Brown, Mitchell Road Presbyterian Church, Greenville, South Carolina; and John Martin Preis and James Ladson Gwinn, Trinity Presbyterian Church, Spartanburg, South Carolina.

Ruling Elder Dan Jarstfer was elected as Moderator in Nomination.

Presbytery approved the reports of the following commissions: to install TE Jim Stephenson as Pastor of Horizon Presbyterian Church, Greenville, South Carolina; to install TE Carl Robbins as Pastor of Woodruff Road Presbyterian Church, Simpsonville, South Carolina; and to ordain and install Tim Miessler as Pastor of Beech Street Presbyterian Church, Gaffney, South Carolina.

The Rev. Ward Giannini, having resigned as teacher and chaplain at New Covenant School, was placed on the roll of presbytery without call.

The Rev. Ray Craig was dismissed to South Florida Presbytery, where he has been called as Pastor at Immanuel Presbyterian Church.

Presbytery dissolved the pastoral relationship between the Rev. Randy Jenkins and Lebanon Presbyterian Church, Abbeville, South Carolina, and dismissed Mr. Jenkins to Eastern Carolina Presbytery.

Mr. Adrian Brashier was taken under care as a ministerial candidate. Mr. Mike Keen's internship was approved as completed, and his candidacy transferred to Western Carolina Presbytery. Presbytery voted to accept Mr. Ozzie Kenyon's previous experience as adequate to fulfill his internship requirement; he had served at Gospel Fellowship Presbyterian Church, Valencia, Pennsylvania. Mr. David McIntosh's internship at Twin Oaks Presbyterian Church, St. Louis, Missouri, was approved as having been completed. Mr. Todd Smith's proposed internship plan at Roebuck (S. C.) Presbyterian Church was approved. Mr. Josh Martin's completed internship at Second Presbyterian Church, Greenville, South Carolina, was approved. Mr. Jay Nelkin's completed internship at Reedy River Presbyterian Church, Mintum,

South Carolina, was approved.

The \$1,965.24 available to Calvary Presbytery candidates at Covenant Theological Seminary was divided equally among Messrs. Steve Lammers, Matt Lucas, Frank Matthews, and Shawn Slate. Messrs. Lammers and Slate were approved to receive the Lamb Fund aid load at Covenant Seminary.

Presbytery examined and approved for ordination Mr. Rob Hamby and Mr. Jay Nelkin. Mr. Hamby has been called to be a campus minister at Furman University; the salary package totals \$30,000 plus benefits. Mr. Nelkin has been called to be Pastor of the Reedy River Church, with a package of \$23,000 plus benefits.

Upon examination, Mr. Andries Louw was licensed to preach.

Presbytery unanimously approved the following resolution, offered by the Rev. George Busch:

Whereas the congregation of New Hope Presbyterian Church, Abbeville, SC, has expeditiously moved from a church-owned manse to privately-owned home ownership for their pastor, and

Whereas the trustees dealt with the church with sensitivity and with the business with integrity, and

Whereas the members of New Hope have volunteered much labor,

*Therefore, be it resolved that Calvary Presbytery commends the generous and charitable spirit in which New Hope Presbyterian Church (PCA) has cared for its pastor and family with much tenderness and love, and that this resolution be read at the July 2000 meeting of Calvary Presbytery and spread in our minutes, and that the public reading and publication of this resolution be recommended to the Session of New Hope to note the way in which this church has cared for its pastor with distinction.*

The Presbytery voted to instruct the Candidates Committee to make inquiry of Reformed Theological Seminary regarding the status of Dr. Mark Futato, a professor at the Orlando campus.

The Presbytery approved a resolution in opposition to gambling, and instructed the Stated Clerk to communicate to the news media its opposition to the lottery [see separate box].

### September Called Meeting

At a called meeting on September 9, 2000, Calvary Presbytery transferred the Rev. Richard C. Cain from North Georgia Presbytery, and the Rev. John R. Fastenau from Fellowship Presbytery. Mr. Cain has been called to be a church planter in North Greenville, South Carolina, with a total package of \$75,000. Mr. Fastenau has been called as Pastor of Liberty Springs Presbyterian Church, Cross Hill, South Carolina, with a total package of \$40,000.

## Central Carolina

The 82nd stated meeting of Central Carolina Presbytery was held at Countryside Presbyterian Church, Cameron, North Carolina, on July 15, 2000. The Moderator, the Rev. Alex Coblenz, opened the meeting with prayer, and then turned the pulpit over to the host pastor, the Rev. Mike Ericson, who led in worship including preaching a sermon and leading in a season of prayer.

The minutes of April 22, 2000, were approved with two corrections. One of them was that the statement attributed to the Rev. Tom Henry, "stating he would be more clear on the Gospel if he participated again" [in an interfaith celebration], was stricken.

By a vote of 56-0-0, Presbytery approved

## RESOLUTION AGAINST THE LOTTERY

Whereas Scripture exhorts against succumbing to the "get rich quick" schemes such as gambling, and

Whereas gambling is an expression of poor stewardship, and

Whereas gambling encourages a poor work ethic, and

Whereas gambling intensifies such social problems as poverty, crime, and the break-up of families, and

Whereas gambling endorsed by the government grants the state a function contrary to Scripture, and

Whereas in regard to moral issues the Church should serve as the conscience of the state,

*Therefore be it resolved that Calvary Presbytery reaffirms its previous resolution against all forms of gambling, and*

*That Calvary Presbytery request the various sessions to communicate this resolution (i.e. previous resolution) to every member, asking their members to vote against the lottery referendum in November; and*

*That Calvary Presbytery through its Christian Education Committee (or such committee as it deems appropriate) explore ways that we can join with other denominations, in defeating the lottery referendum in November; and that Calvary Presbytery through its Stated Clerk communicate to the media its opposition to the lottery.*

the call from Christ Covenant Presbyterian Church, Matthews, North Carolina, to the Rev. Tom Henry. Since he had been an associate pastor, the presbytery had to approve by a three-fourths vote, and the congregation by a four-fifths vote. The eighty percent was more than met, in that Christ Covenant issued the call by an eighty-nine percent vote.

The Rev. Dr. Archie Parrish of the General Assembly Mission to North America staff presented the program, "The Kingdom Campaign for Prayer." Presbytery voted to sponsor "The Kingdom Campaign" through the Christian Education Committee on February 16-17, 2001, as a weekend for a presbytery-wide prayer focus.

Presbytery approved changes in call for several ministers. Presbytery approved the request of the Rev. David Alexander, with the concurrence of the congregation, that his pastoral relationship with Second Street Presbyterian

Church, Albemarle, North Carolina, be dissolved effective September 30, 2000, so that he may retire.

Presbytery appointed a commission to deal with a complaint by Mr. Joel Boyles against the Session of Christ Covenant Presbyterian Church.

The Rev. Dr. Dan Bartel presented an overture entitled, "Covenantal Patriarchy." After some discussion regarding its impact on military chaplains, it was moved, seconded, and carried to table the overture so that Dr. Bartel can consult with the General Assembly Committee on Women in Combat, Col. Dave Peterson of MNA Chaplains, and Maj. Chris Faria, a chaplain who is a member of the Presbytery.

A complaint was received from the Rev. Mike Ericson and Ruling Elder Marshall Joiner. After some discussion, the complainants withdrew the complaint and offered a motion with regard to the Rev. Tom Henry's participation in an interfaith celebration. The court adopted the

motion, with which Mr. Henry was in agreement.

It was moved, seconded, and carried to organize Faith Liberation Community Christian Center Mission as a particular church.

The Rev. John Browne was dismissed to North Texas Presbytery, in order to receive a call to Metrocrest Church in Carrollton, Texas. The mission work where he had been laboring in Alamance County, North Carolina, was closed by vote of the Presbytery.

Presbytery re-designated \$18,000 from its MNA budget to a Presbytery "Project Timothy Fund" designed to help churches within the Presbytery hire church planting apprentices and interns that are prospective church planters. Grants would be \$10,000 per apprentice, and \$4,000 per intern. The Presbytery's Mission to North America Committee would like to see this project expand next year, funded, at least partially, from the proceeds of the sale of the building of the now-dissolved South Point Presbyterian Church, Gastonia, North Carolina.

Christ Community Church, Cameron, North Carolina, was closed as of July 31, 2000. Its organizing pastor, the Rev. Bill Bivans, was allowed to labor out of bounds with a tent-making call from the Eastern Carolina MNA Committee to organize a mission work in Brunswick County, North Carolina. He was given the powers of evangelist to organize this work. Funds for this work will be paid through Central Carolina Presbytery up to \$1,000 per month and expenses up to \$500 per month contingent on Mr. Bivans raising the money or through designated gifts.

The court gave permission to Christ Covenant Church to start a daughter church in Monroe, North Carolina.

A commission which had handled the complaint of Mr. Ben Knox had reported its findings. A constitutional inquiry was made with regard to the report, viz., Did the commission exceed its authority under BCO 15-2 as it was only allowed to hear the complaint—Ben Knox vs. Central Carolina Presbytery? The constitutional question was referred to a study committee, which reported that the commission had indeed "exceeded its constitutional parameters by going beyond simply giving its findings on the Knox Complaint. The items... of its report concerning 'Further Pastoral Considerations' under the umbrella of BCO 13-9f should not have been included as this commission was only given authority to hear and adjudicate the complaint presented to it." Presbytery determined to vote down the entire commission report and to hear the complaint on the floor of Presbytery. This vote was taken after the Chair ruled that that would be the only legitimate way of dealing with the complaint. The Moderator recognized Ruling Elder Bill Sexton of the Back Creek Presbyterian Church Session, who stated that the Session was already carrying out the pastoral recommendations of the commission. The Presbytery voted to accept the first page of the commission report as the finding of Presbytery and the judgment of the case. That judgment is that the Presbytery did not err in its actions through its original commission in not directing Back Creek Session to remove a ruling elder, who had been found guilty of theft and lying, from the sacraments.

On a first reading, by unanimous vote, the court approved changes in its Manual with regard to the review of Sessional records. The changes will require the examination of all Sessional records at the spring stated meeting of the Presbytery. Session which do not comply with the mandate to submit their records shall, within thirty days of that spring meeting, be notified by the Stated Clerk. Within thirty days of that, those Sessions will have to "provide the Sessional Records Committee, in writing, an explanation as to why it is not guilty of the charge of active or passive contumacy. . . . Failure to provide the written response will result in charges brought against the non-compliant Session at the time of the Summer Stated meeting of the Central Carolina Presbytery. . . . In the Summer Stated meeting of Presbytery, if the non-compliant Session is found guilty of contumacy, the

Presbytery shall take one of two actions toward the non-compliant Session. The non-compliant Session shall be admonished to remedy situation and/or removed from the roll of Presbytery."

Mr. Phil Hargrove, a candidate, was commended for his "humility and submission as he worked with us through his decision making process on working at a PCUSA church." The Presbytery strongly warned Mr. Hargrove "to guard his life, doctrine, and practice while working in this position." It was moved and approved that the Committee and the Christ Covenant Session are to "keep careful watch over Mr. Hargrove, meeting with him regularly to assess his life and ministry. Mr. Hargrove must rely on the authority of Central Carolina Presbytery and the Session of Christ Covenant for all things spiritual as they may relate to his preaching, teaching, and participation in any matters at Carmel Presbyterian Church (BCO 8-7). In the event of any conflict he must refrain from participation. In making these recommendations, Presbytery in no way gives implicit approval of the PCUSA as a denomination."

Mr. Daniel J. Jarstfer, a student at Greenville (S. C.) Presbyterian Theological Seminary, was examined and licensed to preach. He has been called as student supply at Bible Presbyterian Church, Concord, North Carolina. A ruling elder, Mr. Jarstfer has served as Moderator of Calvary Presbytery, where he had previously been licensed. The court sustained his exam as a whole, but instructed the Chairman of the Candidates Committee to "admonish him to be patient with those who may differ from him on some issues and practices."

Mr. Jason Lindegren was taken under care as a ministerial candidate. Candidate Giorgio Hiatt, a recent graduate of Covenant Theological Seminary, was approved for an internship at Uptown Christ Covenant Church, Charlotte

## Covenant

The 89th Stated Meeting of Covenant Presbytery met on Tuesday, May 23, 2000, at the First Presbyterian Church, Dyersburg, Tennessee. The opening service of worship featured a sermon by the Rev. Juian Russell, from I Samuel 17:1-5, 26. Ruling Elder James Alinder, the Moderator, called the meeting to order and prayed the constituting prayer.

Presbytery approved the actions of the Hot Springs Commission, the Church Care Committee acting as a commission on 04/25/00 to dissolve the pastoral relationship between TE Charles Godwin and the Grace Presbyterian Church, Starkville, Mississippi, the Commission to ordain and install Mr. Scott Fleming as the assistant pastor of the First Presbyterian Church, Dyersburg, Tennessee, on 02/20/2000, and the Commission to ordain and install Mr. Matthew Schilling as the pastor of the Grenada Presbyterian Church on 02/20/2000.

Presbytery approved the Treasurer's report. The beginning balance on January 1st was \$42,280.90; the balance on April 30th was \$25,686.53.

The Rev. Randy Thompson presented the George Soltau Commission report, and reported that there are encouraging signs that progress is being made in the work of this commission. He encouraged the commissioners to pray for continued progress in resolving this matter.

The Rev. Wayne Herring presented the report of the Mission to North America Committee. He gave a general update of the progress of church planting efforts in Jonesboro, Russellville, and Conway, Arkansas, and Somerville, Tennessee. The Rev. Ricky Jones, a member of the Beginning Again in Christ (BAIC) prison ministry board of directors, presented a report from the BAIC ministry. Mr. Jones reported that a new Executive Director had been located and called. Ruling Elder Bebo Elkin, coordinator of Mississippi Reformed University Ministries/Mississippi, reported

## Breaking Down Barriers



Atlanta's Church of All Nations has a picnic at Panola Mountain State Park.

The Rev. Dr. Paul Bellino, Pastor of Atlanta's Church of All Nations, has a unique way of breaking down barriers. For more than a year, this pastor of a multi-racial congregation has been ministering to members of the Sons of Confederate Veterans (SCV).

On October 8, 2000, Atlanta's Church of All Nations celebrated its annual church picnic at Panola Mountain State Park, Decatur, Georgia, with approximately 115 guests present of which some 80% were black Americans.



The goal of breaking down barriers is racial harmony—in Jesus Christ.

the history of the flags of the Confederacy including the present Georgia state flag which contains the battle flag of the Confederacy. His words were well received and he was invited to speak on the radio and to appear on television with Pastor Williams, who expressed a mutual appreciation for the flag. This gathering is another example of the power of the gospel in bringing people of diverse backgrounds together.

Pastors Collier, Williams, and Bellino are members of the Synod of the City, an interdenominational, quasi-ecclesiastical group seeking to inculcate the truths of the Reformation in the city of Atlanta and the surrounding areas. A new book which tells of the work of the Synod, *Tales from the City: Real Stories of Urban Christian Ministry*, has just been published. Edited by Frank J. Smith, the book retails for \$7.95, and is available from the Synod of the City, 214 Inman Drive, Decatur, Georgia 30030.

Atlanta's Church of All Nations meets at the Presbyterian Evangelistic Fellowship (PEF) headquarters in Flat Shoals Parkway, Decatur, Georgia.



Pastor Paul Bellino (right), former federal civil rights employee, dons the uniform of a Confederacy chaplain for an appearance at a Sons of the Confederate Veterans meeting.



SCV Commander Timothy Ragland explains the history of the Confederate Battle Flag.

Included among the speakers were SCV Commander Timothy Ragland, and black pastors Leyland Collier and Marvin Williams. "Commander Ragland and his bride of three months were welcomed with open arms," says Pastor Bellino. "The commander shared with all present that the reason for the War for Southern Independence was not slavery. He hold

on developments in the campus ministry. Presbytery approved the committee recommendation to allow RUM/Mississippi to engage in publication of materials for their students, graduates, and others with the understanding that current monies going to campus ministry will not be used for this venture.

The motion was made, seconded, and passed (unanimous) to waive the requirement found in section III.B.5 of the Church Care Committee manual for the Rev. Robbie Hinton to appear personally before the committee before his current pastoral relationship is dissolved. (The Church Care Committee manual states that either the committee or the presbytery can waive this requirement.) Presbytery voted to dissolve the pastoral relationship between Mr. Hinton and Reformed University Ministries as campus minister at the University of Tennessee, Martin, Tennessee. Presbytery approved the call of the North Jackson (Tennessee) Mission to Mr. Hinton as pastor with the borrowed session of ruling elders from St. Andrews Presbyterian Church (Ruling Elder Pat Weaver), River Oaks Reformed Presbyterian Church (ruling elder to be named later), and First Presbyterian Church, Dyersburg, Tennessee (Ruling Elder Raymond Hutson). The total package of this call is \$50,000 with \$35,000 to come from the North Jackson Mission and \$5000 already pledged by Independent Presbyterian. The committee recommendation was approved to contribute \$10,000.00 for one year to the North Jackson (Tennessee) Mission from the presbytery church planting fund.

The Rev. Julian Russell presented an encouraging report on the ministry of the New Beginnings Church, the Presbytery's inner-city ministry in Memphis, Tennessee. Mr. Russell asked the Presbytery to pray concerning the purchase of a building for the ministry to provide needed space which the current building does not provide.

A memorial was read by the Rev. Ford Williams for William Henry Rose, Jr., a direct descendant of Scottish reformer John Knox. Note was taken of the "leading role" he played in the founding of the PCA, and the fact that he is "especially remembered for displaying at the May 1973 Convocation of Sessions at Atlanta, Georgia, his book 'All the Good Reasons for Staying in a Liberal Denomination,' an oversized book with two blank pages." Mr. Rose passed away on February 11, 2000, at the age of 78.

The Rev. Randy Thompson read a memorial resolution for Howard Spivey Allen, who passed away on January 24, 2000, also at the age of 78.

Mr. Don Erwin of Russellville, Arkansas, was examined and licensed to preach. He will be filling the pulpit at the mission work in Russellville.

Dr. Lillie Doty, missionary to Lyon, France, told those present of the opportunity which the Mission to the World (MTW) church planting team in France has to start a Christian school in Lyon. Dr. Doty is approved by MTW to go as a teacher in this school. France has given our team three years to start the school, and one of those years has already been spent. She stressed the urgency of getting teachers, including herself, to the field as soon as possible. She urged the churches to pray for this work and support it financially.

Also addressing the court was the Rev. Dr. Roy Taylor, Stated Clerk of the General Assembly. He reported on several issues affecting the General Assembly.

Presbytery approved the following letter, to be sent to the Rev. and Mrs. David Hamilton:

*Dear Marilyn and David, Covenant Presbytery celebrates with and for you on your Fiftieth Anniversary. David, you will always be remembered for your heart and mind for missions. When we think of David Hamilton, we think "missionary." But your lives together also*

*impacted us greatly. Your care for each other, your laughter with each other, your faithfulness to each other and your model as parents set a high example and standard for ministers all over Covenant Presbytery and the PCA. In honor of your anniversary, Covenant Presbytery has named June 17, 2000, as David and Marilyn Hamilton Day.*

*The Lord is good,  
Jim Alinder, Moderator of Covenant Presbytery*

Presbytery voted that its scholarship monies for its students at Covenant Seminary (\$1,950.00) be divided equally among Jeremy Huggins, John Dawson and Dana Emborsky pending fall enrollment. Mr. Chris Miller was approved for internship (BCO 18-10), and his internship was made retroactive to the beginning of his candidacy sponsored by Covenant Presbyterian Church, Fayetteville, Arkansas. (He became a candidate in Covenant Presbytery effective July 1, 1999, when the General Assembly changed the presbytery boundaries with Covenant Presbyterian Church, Fayetteville, Arkansas, the church which had sponsored his candidacy in Mid-America Presbytery, a member of Covenant Presbytery. Also, on July 1, 1999, Chris was living within the territory then added to Covenant Presbytery. He is now a student at Reformed Theological Seminary in Jackson, Mississippi.

The report from the Rev. Danny Ketchum, who is ministering outside the bounds of presbytery, was received and found in order.

Presbytery approved the call from First Presbyterian Church, Clarendon, Arkansas, to the Rev. John D'Arezzo as stated supply; and also approved the call from Oak Ridge Presbyterian Church to the Rev. John Rhodes as pastor.

Presbytery received as information TE Scott Fleming's written intent to file for exemption from self-employment tax as per Internal Revenue Code 1402(E) and spread it upon the minutes.

The Rev. Mark Kreitzer was allowed to minister outside the geographic bounds of Covenant Presbytery as stated supply of Bailey Presbyterian Church, Bailey, Mississippi, pending approval by Mississippi Valley Presbytery.

Presbytery approved the call from PCA Mission to the World to the Rev. Charles Godwin to serve as director of the MTW 2-year IMPACT program; and he was allowed to labor outside the geographic bounds of Covenant Presbytery in this role.

Presbytery dissolved the pastoral relationship between the Rev. Grover Gunn and the Carrollton (Miss.) Presbyterian Church, effective May 31, 2000; and approved the call from Grace Presbyterian Church, Jackson, Tennessee, to Mr. Gunn pending his acceptance of the call. Mr. Gunn indicated his acceptance of the call. The call is effective June 1, 2000.

The Rev. Shane Sunn was dismissed to Rocky Mountain Presbytery pending reception. He has been called to be a church planter in Greeley, Colorado.

The Rev. Toby Yelverton reported that a letter had been received from the Presbytery WIC Council seeking review of a plan to have Presbytery WIC meetings at different churches in the Presbytery. The motion was made, seconded, and passed to give the Christian Education Committee the power of a commission with a quorum of two Teaching Elders and two Ruling Elders to review the proposal from the Presbytery WIC Council in a timely manner. Mr. Yelverton urged commissioners to make sure that the presbytery newsletter, the *Covenant Herald*, is distributed to church members by the best means possible.

The Rev. Alan Cochet, Chairman, presented the report of the MTW Committee. He reported that the MTW committee will send to each church in Covenant Presbytery a survey of their foreign missions activities, missionaries they support and missions interests in hopes that the Presbytery committee can better serve them in the future. He encouraged churches to answer and return these surveys.

The Rev. Ricky Jones presented a report about the vision trip he went on last year with MTW, and encouraged other pastors in the presbytery to consider such a trip. Mr. Cochet reported that the MTW committee will request an additional \$1000 be put in the MTW Committee's budget, to be used by one pastor per year who desires to go on a vision trip with MTW. The Chairman also reported that he had materials concerning starting a missions program in the local church or having a missions emphasis in vacation Bible school. Any who are interested may contact him for these materials.

## Great Lakes

### May Stated Meeting

The Stated Spring Meeting of Great Lakes Presbytery was held on May 12-13, 2000 at Harvest Presbyterian Church in Medina, Ohio. The Moderator, Ruling Elder Keith Stoeber, called the meeting to order, gave the constituting prayer, and read John 15:9-17. Mr. John Roberts preached from that text. Presbytery then had a season of prayer closed by the Moderator.

Visitors were introduced and privileges of the floor extended to visiting elders.

The report of the commission that installed Tom Stein, Jr. as Assistant Pastor at Christ Presbyterian Church, Richmond, Indiana, was approved. The executive action to approve the Rev. Robert Clark to preach at the occasion of Mr. Stein's installation was approved. Other

executive action which was approved included the transfer of the candidacy of Earl Comeut to Ascension Presbytery; and approving the Session of Westminster Presbyterian Church, Muncie, Indiana, to examine elder candidates of the Providence Presbyterian (Mission) Church. The petition from the Providence mission work, to become an organized congregation, was approved.

The Stated Clerk reported that a complaint had been lodged by David Sarafolean against Great Lakes Presbytery for allowing the Rev. Tom Stein to take exception to BCO 58-4. By a vote of 24-19, the Presbytery referred the matter to General Assembly, and posed the following questions:

1. What issues or concerns should a presbytery consider when it decides whether to allow an exception to BCO 58-4 in the use of "communicants in good standing in any evangelical church"?
2. Do previous actions of the GA imply that presbyteries should not allow an exception to BCO 58-4 in the use of "communicants in good standing in any evangelical church"?
3. If presbyteries may allow an exception to BCO 58-4 in the use of "communicants in good standing in any evangelical church", may the Teaching Elder practice this exception? Give reasons for your answer.
4. Since sessions have the authority over the Sacrament, what should a session do if it will not require teaching elders to use the full language of BCO 58-4 when the Lord's Supper is administered under its supervision?
5. What should presbytery do if a Session takes exception to BCO 58-4 in the use of "communicants in good standing in any evangelical church", either in belief only or in belief and practice?
6. If a particular teaching elder was granted an exception to BCO 58-4 in the use of "communicants in good standing in any evangelical church" at the time of his ordination or reception into his current presbytery (as applicable), does he have permission to practice it?
7. If a given teaching elder did not previously

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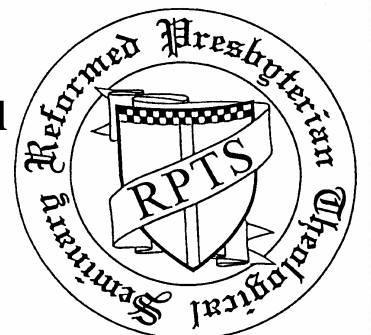
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take exception to BCO 58-4 in the use of "communicants in good standing in any evangelical church" but now does, should he make this known to his presbytery?

A complaint against the Session of South Dayton Presbyterian Church was found in order, and referred to a judicial commission.

Fraternal delegates to the Presbyteries of the Orthodox Presbyterian Church were approved: Phil Strong for May 2000, and Jan Dykshoorn for October 2000 meeting.

The Rev. Tom Luchenbill was examined and transferred from Iliana Presbytery.

Mr. John Roberts was examined for licensure. His sermon was not approved, and he is return to preach a sermon containing the historical redemptive doctrines of Scripture. His examinations in Christian experience and call to the ministry, and English Bible were approved. His examinations in theology and polity were approved, with the provision that he be reexamined for his ordination.

The Rev. Arthur Ames was examined and transferred from Potomac Presbytery. He has been called as an Associate Pastor for Grace Presbyterian Church, Hudson, Ohio.

Candidate Michael Hoppe was examined for licensure. He stated his exception to the wording of BCO 48-4, and to the Larger Catechism Question 109. He is to submit these exceptions in writing. His exceptions were allowed. His sermon was approved for licensure, but he will preach again for his ordination examination. His exams in Christian experience, call to ministry, polity and English Bible were approved; his exam in theology was approved with an amendment stipulated that he spend time in study and report to the committee, specifically addressing his exceptions.

Mr. Mark Champaign, a member of Trinity Presbyterian Church, Jackson, Mississippi, came under care as a candidate.

The Rev. Bob Lynd was given permission to labor within Great Lakes' geographic bounds while retaining membership in Potomac Presbytery.

Presbytery extended the license to preach of Candidate Bob Beatty for one year.

The Rev. Ken Brown was given permission to continue to labor out of geographical bounds; and the Rev. Paul Engle and the Rev. David Crum were given permission to labor out of ecclesiastical bounds.

The Rev. Michael Pahls requested action from Presbytery regarding his divorce. On motion the Presbytery recognized the divorce of Michael Pahls "to be lawful on the grounds of willful desertion by his wife, Heather Pahls, such as can no way be remedied by the Church (1 Cor. 7:15, WCF XXIV.6). Presbytery declares that he is released from the covenant obligations of this marriage and is free to remarry (WCF XXIV.5)."

The Rev. Robert Berkey plans to retire in November. Presbytery's Executive Committee will dissolve his call to Tyrone Covenant and approve his new call.

Presbytery approved the call to Mr. Luchenbill to the Tri-County area in Michigan "with the stipulation that the proposed mission church not have a Fenton identity." The motion was made "pending official transfer to Great Lakes Presbytery and upon completion of fund-raising. All of the money must be pledged in order for him to go to the field." Prayer was offered before the vote, which carried 27-21-2.

The Rev. Dan Perrin reported on a prayer conference coming up in November at Dublin, Ohio. The purpose is to help elders and deacons focus on prayer for evangelism.

The Rev. Phil Futuron reported on the need for military reserve chaplains. A report was heard on the financial restraints of Mission to North America. Four funds are being established for capital giving, with seventeen separate

metropolitan funds. On motion the treasurer will establish the funds to facilitate giving.

The RUF deficit of Great Lakes Presbytery is being negotiated.

It was reported that Elizabethtown, Kentucky, needs a church planter.

A ministry testimony by Jay Eastman, MTW missionary to Germany, began the MTW report. Pastor Subramaniam "Burt" Karoonpan from the Presbyterian Church in Singapore brought greetings and shared about the ministry to Tamil-Indians. The court also heard of the plans of the Rev. Walter Lorenz and the Rev. Terry Eves (Christ Church, Grand Rapids) to travel to Singapore this summer to assist Pastor Karoonpan with training of local pastors. Ruling Elder Fred Greco also shared about teaching opportunities in the former Soviet Union states for teaching and ruling elders through the International Theological Education Ministries, Inc. The Rev. Brian Kinney shared with Presbytery regarding his mission trip to Germany, and Westminster Presbyterian Church's mission trip to Jamaica (which includes members of Good Shepherd Presbyterian Church).

Recipients of the 2000 MTW Impact Trip Scholarships were announced: Mr. Kevin Buist (Christ Church, Grand Rapids, Mich.), \$100; Mr. & Mrs. Bryan Gueltings (Church of the Covenant, Cincinnati, Ohio), \$100; Mr. Ty Damon (Harvest Presbyterian Church, Medina, Ohio), \$50; and Emily Rosenfeldt (Faith Presbyterian Church, Cincinnati, OH), \$50.

#### August Called Meeting

A Called Meeting of Great Lakes Presbytery was held on August 23, 2000, at Westminster Presbyterian Church, Muncie, Indiana. In the absence of the current moderator, the most previous Moderator of Great Lakes Presbytery, The Rev. Mark Dalbey, called the meeting to order with devotions and prayer. John Cordray, youth director at Westminster, greeted presbytery and shared devotional comments from the Word of God.

There were 25 Teaching Elders, 11 Ruling Elders, 3 licentiates, 1 candidate and 7 visitors in attendance.

Presbytery approved the action of a commission, to deny the complaint against the Session of South Dayton Presbyterian Church.

The Session of Tyrone Covenant Presbyterian Church had timely filed a complaint against the action of Presbytery in its Stated Spring meeting approving the call of TE Tom Luchenbill to plant a church in the Fenton, Michigan, area. Having reserved the right to withdraw the complaint should the concerns of the Session be addressed, the Rev. Jim Mascow, Moderator of the Tyrone Session, informed Presbytery that an agreement had been worked out between TE Luchenbill and the Session. Prayer was offered and a copy of the agreement attached to the Minutes of this meeting.

The Rev. Steven Simmons, a member of Tennessee Valley Presbytery, was examined for reception into Great Lakes Presbytery. Mr. Simmons acknowledged his negligence in that he had not contacted Great Lakes Presbytery prior to his moving onto the field and accepting a call to serve Immanuel Fellowship Church (Independent) in Kalamazoo, Michigan. This irregularity was duly noted.

His exams in Christian experience, theology, and sacraments were approved. It was determined to discuss his call to an independent church as a part of the approval of his church government exam. The motion to approve his examination on church government was amended by adding "but that he not be enrolled as a member of Great Lakes Presbytery and his call not be approved until he provides a written rationale as to his serving in an independent church so that Presbytery may fully concur with and find the circumstances agreeable per BCO 13-2". The amendment was adopted 16-10, and the amended motion was adopted.

Presbytery was informed that a minister in the United Church of Christ (UCC) would not be presented for reception into Great Lakes Presbytery from the UCC at this meeting.

## James River

The Ninety-ninth session of James River Presbytery met at Eastminster Presbyterian Church, Norfolk, Virginia, on July 8, 2000. The Moderator, Ruling Elder Dale White, opened the worship service. The Rev. Bill Harrell preached on the danger of turning away from the simplicity of Christ.

The court approved the report of the Commission to ordain and install Mr. Rusty Mosley as Assistant Pastor of Calvary Presbyterian Church, Norfolk.

The Treasurer's report indicated that there was a balance of \$44,753.98 on January 1, 2000, and a balance of \$33,271.02 on June 30, 2000.

Miss Jill deVeer, a career missionary for Mission to the World to Odessa, Ukraine, gave a report.

Memorials were presented for Ruling Elder James W. Siane, who served on the Session of the Eastminster Church, and for the Rev. Richard L. Brinkley, who had been Pastor of River's Edge Presbyterian Church, Hopewell, Virginia, prior to his retirement.

Mr. James Watson was examined and approved for licensure. The Presbytery also voted to approve his serving as student supply at the Centralia Presbyterian Church, Chester, Virginia. Also licensed to preach was Mr. Jerry Gill.

Presbytery examined and approved for ordination Mr. John Lindsay. He has been called as Pastor of West Hopewell Presbyterian Church.

Mr. Fred Sloan indicated to Presbytery his desire to transfer his ordination to the PCA. He is presently pastoring a small congregation in Montpelier, Virginia. The Mission of Presbytery and the Candidates and Credentials Committees were directed to meet with Mr. Sloan to discuss the possibilities of transferring his credentials to the PCA and of receiving the congregation he serves as a mission church.

Mr. Dennis Bullock was received under care as a candidate, and an internship plan for him was approved. The candidacy of Mr. Ewan Kennedy was transferred from Nashville Presbytery.

Presbytery approved an internship plan for Mr. Sindler. Internship reports were received from Messrs. John Lindsay, Jerry Gill, William Wade, and Chris Copeland.

The license to preach for Mr. Stuart Ferguson of All Saints Reformed Presbyterian Church, Richmond, Virginia, was renewed without further examination.

Upon recommendation of the Candidates and Credentials Committee, it was moved, seconded, and carried not to conduct an examination unless written examinations are received at least two weeks prior to a committee meeting.

It was reported that the Ministerial and Church Relations Committee is reorganizing its fifteen men into three subcommittees: Shepherding—to develop ways to create good pastoral care for pastors and churches, particularly ministers without call; Prevention—to develop strategies to keep churches and pastors healthy and to encourage ministering to one another; Troubleshooting—to determine how to position the Committee to respond when there is trouble.

No member of the Mission to the World Committee was present to give the report. No member of the Mission of Presbytery Committee was present to give its report; furthermore, the committee was unable to muster a quorum to hold a meeting, and did not submit a report.

Presbytery voted to insert the following statistics into the minutes: "There are 25 churches and one mission church in the Presbytery and only 10 represented here today. There are no excused absences from 13 churches. There are 52 teaching elders on the roll and only 13 teaching elders are registered for this meeting. 20 teaching elders did not request an excused absence."

The Rev. Robert Hobson was nominated as moderator in nomination.

## Metropolitan New York

The seventeenth stated meeting of Metropolitan New York Presbytery was held on March 12, 2000, at North Shore Community Church, Oyster Bay, New York. The group met for corporate worship and communion at 9:00 AM, with a sermon preached by the Rev. Clyde Godwin, a member of Nashville Presbytery.

In the absence of the Moderator (Dr. Tim Keller), the Rev. Craig Higgins was elected as Acting Moderator. There were 14 teaching elder and 7 ruling elder commissioners present.

Presbytery voted to dissolve the pastoral relationship between the Rev. Richard Gray and the Knowlton Presbyterian Church, Columbia, New Jersey.

In executive session, the Presbytery heard the report of the Judicial Commission on the Complaint against the Session of Princeton (N. J.) Presbyterian Church. It was stated that these minutes of the court, together with the report of the Commission, are available only to qualified members of this court and the higher court.

Mr. Godwin was examined and transferred in order to become Pastor of The Village Church, New York, New York. He took exception to the Westminster Confession of Faith, Chapter 23 [sic], paragraph 8, and the Catechisms, with regard to the Sabbath: "I believe the Scripture teaches that the believer has freedom of conscience how to use the Lord's Day before and after gathering with God's people for worship (Romans 14:1-15:13, I Corinthians 8-10). The danger of trying to over apply, over legislate has done great harm to the church. I strongly believe Christians should be allowed to recreate on the Sabbath." He also took exception to BCO 43: "I believe the complaint process is a direct violation of the principles in Matthew 18:15-20. If a person does have a complaint, he should be required to go personally to the body or individual he disagrees with. If he is dissatisfied, he should take someone with him. Only after exhausting all personal discussions, could he file a written

complaint. Chapter 43 has done great harm to the peace and purity of the church."

The Rev. Osni Ferreira, who formerly was a member of Northeast Presbytery, was examined and transferred from the Presbyterian Church of Brazil, to become director of the Urban Church Development Center at Redeemer Presbyterian Church, New York, New York. He took exception to the Westminster Confession of Faith, XXI.8: "I believe the Sabbath is to be set as a day of rest from our regular work, wherein we should honor God. Matthew 12:1-14 describes that Jesus did not mean the Sabbath to be a burden but rather to be liberating. This in no way exempts us from rest from our labors, however rest may have some different forms as to what one might perceive as recreation."

The internship for Mr. Ross Durham was approved. Mr. David Bisgrove was taken under care as a candidate for the ministry.

The Rev. Harrison Skeele, who was ordained in an independent church and has served there to the English-speaking congregation of a largely Chinese church in New Jersey for eight years, was examined. He is starting a new church, with the blessing of his present congregation, and he desires that this new work ultimately be a PCA congregation. Mr. Skeele was received from independency, and his call from the Crossroads Community Church was approved. He was instructed to meet with the Rev. Ray Cannata and thee presbytery Missions Team regarding the ultimate location of the new church, since it intends to begin in an adjacent town to Grace Community Church, where Mr. Cannata pastors.

## Mid-America

### August Called Meeting

Mid-America Presbytery met for a special meeting on Tuesday, August 1, 2000, at the conference board room of Dura-Kold Corporation, Oklahoma City, Oklahoma. In the absence of the Moderator, Ruling Elder Neil Thielen, the meeting was called to order and

opened with prayer by the Rev. David O' Dowd, the eldest Teaching Elder present, at 10:08 AM. A quorum was established with three teaching elders and three ruling elders. Mr. O' Dowd was chosen by common consent as Moderator *pro-tem*.

Presbytery voted to dissolve the pastoral relationship between the Rev. Joseph Staub and First Reformed Presbyterian Church, Minco, Oklahoma; and Mr. Staub was transferred to Presbytery of the Pacific Northwest, at a date to be mutually agreed upon by the Session of the Minco church and Mr. Staub.

### October Stated Meeting

The 39th Stated Meeting of Mid-America Presbytery was held at Christ Presbyterian Church, Tulsa, Oklahoma. The Rev. John Owen Butler preached from Hosea 6:3-4. Host pastor David O' Dowd administered the Lord's Supper.

A quorum was present, with eight ruling elders and six teaching elders in attendance. The Rev. David O' Dowd, Moderator-Elect, was elected Moderator. Ruling Elder Doug Seewald was elected as Moderator-elect.

The Session of Christ Presbyterian Church, Tulsa, had sent in an overture, asking that the Presbytery be merged with North Texas Presbytery. Since this would in effect be an amendment to the By-Laws, it was ruled that this was a first reading of the provision which would, in essence, dissolve Mid-America Presbytery. The Presbytery approved the amendment on a first reading. At 2:40 PM, the Presbytery moved to lengthy informal discussion as to whether to proceed to suspend the By-Laws and move to second reading and adoption of the overture (By-Laws, Article XI). At 4:08 PM, Presbytery moved out of informal discussion. By common consent, the overture was continued to be considered as a first reading of an amendment to the By-Laws.

The Clerk brought to the attention of the Presbytery his intention no longer to serve as Clerk or Presbytery Treasurer, come the spring 2001 meeting of the Presbytery. The Rev. E. Lad Heisten, III, was designated as Clerk-Elect.

A presentation on Reformed Theological Seminary-Orlando was brought to the court by Mr. Matt Lacey, Vice-President of Development. The report was received as information.

It was reported to the Presbytery by the Stated Clerk that Ruling Elder/Licentiate Bill Mitchell's license to preach within the bounds of this Presbytery and his candidacy for the Gospel Ministry expires with this meeting. The Stated Clerk indicated that no communication had received from Mr. Mitchell indicating his request that the license be renewed. The Presbytery notes that it had previously notified him of the impending expiration of his candidacy and licentiate status at this meeting. The Moderator directed that the fact of Mr. Mitchell's license to preach and candidacy within this Presbytery has expired to be recorded by the Stated Clerk, and that the matter be communicated to RE Mitchell per BCO 19-6.

The name of Candidate Kyle Dixon from the roll of candidates for the Gospel Ministry, contingent upon receipt of notice of his reception by the Presbytery of the Reformed Presbyterian Church in the United States.

Reports were heard by the Presbytery on E. Lad Heisten, III, and Geoff Andress, both of whom are without call. A report on the activities by TE Jim Tracy, laboring out of bounds as a teacher at St. Augustine Academy, Tulsa, who gave a report on ministries at the school, and of a possible outreach and preaching opportunities at the Thunderbird Youth Academy, Pryor, Oklahoma.

Presbytery appointed Ruling Elder Ron Dunton, the Rev. E. Lad Heisten, III, and the Rev. David O' Dowd as a committee of Presbytery to discuss with North Texas Presbytery a possible merger between our Presbyteries and issues arising in such a merger, if it were effected. By common consent, the invitation to send a representative to the GA-MNA Chairmans' Meeting in Atlanta on 6-7 November 2000, was received as information. It was decided, by

common consent, to appoint Ruling Elder Lyle Fogle as a contact man between the churches and members of Presbytery for the interchange of ideas with regards to church planting in Oklahoma. Also, it was decided by common consent to devote a sizable portion of the next meeting of the Committee of the Whole to the discussion of these ideas.

Mr. Fogle reported on the MTW Minute Men for Missions program, and encouraged the churches to support the program. It was received as information.

A 20-minute discussion on a proposed Pro-Life Ministry of Mid-America Presbytery, docketed for this meeting by the Committee of the Whole, was taken up. It was moved and seconded that the functions of a Pro-Life Committee be added to the responsibilities of the Committee of the Whole, to address the recommendations of the Sixth General Assembly Report on the Sanctity of Human Life among the Presbytery's constituent particular churches. The Presbytery voted to table the matter until the 40th Stated Meeting.

A docketed 20-minutes discussion of Conflict Management Materials previously distributed to the Presbytery was then taken up. It was moved and seconded to receive these materials as information. It was moved and seconded to table discussion on the matter until the 40th Stated Meeting. After discussion, the movers and seconders of the motions to receive as information and to lay on the table withdrew their motions. It was decided by common consent to take up the matter at the next meeting of the Committee of the Whole.

Presbytery voted to continue procedures of conducting the Presbytery's committee work as a Committee of the Whole.

## Mississippi Valley

The Presbytery of Mississippi Valley met at Twin Lakes Conference Center, Florence, Mississippi, October 17, 2000. The Rev. Dean Rydbeck opened the meeting with prayer at 9 AM. The Stated Clerk established that there was a quorum present. TE Ligon Duncan was elected Moderator and he again opened in prayer. The adoption of the docket was approved, visitors were introduced, and the welcome from the host was given by Mark Magee.

During the Stated Clerk's report three amendments to the BCO were passed. These were amendments that were sent down to the Presbyteries for advice and consent. The first involved adding a clause to 12.5d explaining in more detail the role of women in the church. The second involved changing 32-19 to prohibit anyone from paying for professional representation in church court cases. The third involved changing 14-1, 12 to include RUM as a permanent committee. Following the Treasurer's report and several short reports from a few committees, Rev. Bob Schwanebeck led us in worship preaching from Romans 12:14-21.

The completion of the internships of two men were approved: Jon Anderson and James Furey.

The following men were approved as candidates: Allen Smith at RTS Jackson, Joey Wright (transfer from Calvary Presbytery) at RTS Jackson, Jason Edwards at RTS Jackson, David Stormont at RTS Jackson, and David Simmons at Auburn University RUF.

The following men were approved as interns: Joey Wright at Mississippi College RUF and Brad Chaney at Alta Woods.

Mr. Neil Stewart was examined and approved for licensure after preaching a sermon on Psalm 34. Rev. Paul Nasekos was examined and approved as a transferring minister (headmaster of Presbyterian Day School in Kosciusko, MS). Rev. Mark Kreitzer was examined and approved as a transferring minister (pastor of Bailey Church) with the exception that he cannot teach his views on the regulative principle of worship.

A resolution from the Credentials Committee

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concerning the Creation days was presented and approved in light of the PCA Advisory Committee on Creation's report. This resolution sought: "(1) to address and honor the theological concerns of the majority in the presbytery who strongly hold to a traditional calendar day view of the creation days; (2) to give direction to our Credentials Committee in how it should inform and prepare men for their presbytery examinations; (3) to avert the necessity of an extended floor debate every time this issue comes us during the examination process; and (4) to, simultaneously, foster peace in the presbytery and to promote its purity by dealing with the substance of the original resolution of June 16, 1998 in a biblical, confessional and pastoral manner; (5) to force no one's conscience beyond our common resolutions."

Guidelines for ministerial call salary packages within Mississippi Valley Presbytery were adopted and approved. This is an effort to draft minimum expected salary package contents that particular churches should offer when calling a minister to their church.

The Standing Rules Committee presented the second reading of a proposal to change Presbytery Standing Rules, Article IIA (Stated Meetings of Presbytery), to increase the number of meetings from three to four. These four meetings would convene at 9:00 a.m. on the first Tuesday in February, May, August, and November. This change will take effect in 2001.

After setting the arrangements for the next Presbytery meeting to be held at Trinity Presbyterian Church on February 6, 2001, the meeting was closed with prayer.

—Guy Richard, Correspondent

## Northern California (OPC)

The Presbytery of Northern California of the Orthodox Presbyterian Church met for a stated meeting on March 17-18, 2000, at First Orthodox Presbyterian Church, Sunnyvale, California. The Rev. Calvin R. Malcor was installed as Moderator, Mr. Koelewyn as Assistant Clerk, and Mr. Fullavolve as Treasurer. Mr. Kenneth A. Kitts was thanked for his twenty years of service as Treasurer.

Among items of correspondence was a letter from Mr. Andy Preston, dated October 28, 1999, asking forgiveness from the Presbytery for not voting his conscience in a vote to sustain a theological examination.

Mr. Daniel Clifford was removed from the roll of candidates in that he has been taken under care by the Presbytery of Philadelphia. The name of Mr. Chris Brown was also removed from the list of candidates, per the request of First OPC, San Francisco; and in light of his serious objections to the subordinate standards.

The Rev. H. Wilson Albright was examined and received from the Presbytery of Southern California.

The Rev. Bob Needham was appointed to represent the Presbytery at the 67th General Assembly to defend the Presbytery's denial of Mr. Bradley J. Kelley's complaint.

The Rev. David Brown of Northern California Presbytery of the Presbyterian Church in America (PCA) brought fraternal greetings. The Moderator offered prayer for the PCA.

Mr. David Bush preached a trial sermon from Matthew 6:21-34, as part of his licensure examination. Presbytery approved the sermon and the licensure exam as a whole, but Mr. Needham asked that his negative vote be recorded on both motions.

Mr. Mark E. Richline, a licentiate of New Jersey Presbytery (OPC), was examined and approved for ordination as an evangelist laboring in the Hughson area.

Presbytery authorized its Visitation Committee to visit the Battle Mountain, Nevada, church at least once by the next stated meeting

of Presbytery, and to report back with recommendations regarding the church.

The Presbytery reconvened on May 5, 2000, in Sovereign Grace Community Church [OPC], Hughson, California.

The court concurred with the request of the South San Francisco Session, in granting the Rev. H. Wilson Albright the right to voting membership in the congregation.

The court also granted the request of the Sonora Session to grant an unpaid leave of absence for that church's pastor, until the Fall Stated Meeting of Presbytery, or until such time as the marriage relationship is restored, whichever occurs first. The Presbytery also augmented the Sonora Session by the addition of one teaching elder and one ruling elder, with this augmentation to continue until the pastor's marriage relationship is restored, or until the Fall Stated Meeting.

Presbytery adopted the first recommendation of its Special Committee on Creation, as follows: "That the Presbytery of Northern California recognize that the only creation view consistent and compatible with the Westminster Confession of Faith, Chapter IV, Section 1 and parallel Larger and Shorter Catechism questions and answers is that of six days of ordinary length, thereby making other views incompatible with the Standards." Messrs. Neilands, Lewis, and Boerman recorded their negative votes.

A proposed overture to the General Assembly was presented. The overture stated, "Of the three views of the length of the creation days of Genesis 1:1-2:3 currently held by our ministers and elders, days of essentially ordinary length (the twenty-four hour view), the day-age view and the framework view, does the General Assembly regard all of them as permissible interpretations of the Scriptures and of the Standards of our Church?" The court voted down the overture.

The Presbytery approved the second recommendation of the Special Committee on Creation, as follows: "That insofar as our secondary standards, the Westminster Confession of Faith and Catechisms plainly teach creation 'in the space of six days (read: days of essentially ordinary length),' its acceptance is required by the second ordination vow in our Form of Government." Messrs. Neilands, Lewis, and Boerman asked that their negative votes be recorded.

The Special Committee's third recommendation was as follows: "That if a candidate holds to a view of creation days other than six days of essentially ordinary length, he shall declare his views, take exception to the Westminster Standards, and be required to refrain from advocating his view." The Presbytery added the words "as confessional" at the end, and then adopted the amended recommendation.

The Special Committee's fourth recommendation was that the Presbytery adopt its report. A substitute motion, that the Presbytery "commend the committee for its work," was moved and became the main motion, which was then adopted.

The fifth recommendation, that the report be spread on the minutes, was also adopted [see box].

The Presbytery also adopted the Special Committee's sixth recommendation, which amended the Bylaws by adding a new section regarding the recording of exceptions to the Standards. The new provision specifies that the court may record in its minutes what it believes to be a significant disagreement with the Westminster Standards by a candidate for licensure or ordination. Further, "If a minister or licentiate who has had such an exception recorded against him shall transfer to another presbytery or denomination, the letter of transfer shall indicate the exception taken by quoting the minute that recorded the same. Messrs. Lewis, Neilands, and Boerman asked that their negative votes be recorded on the motion.

Just prior to adjournment, the Presbytery proceeded to ordain, install, and enroll the Rev. Mark E. Richline as evangelist and ministerial members of Presbytery.

## Excerpts from the report of the Special Committee on Creation of the Presbytery of Northern California (OPC).

The Westminster Divines immediately put forth their hermeneutical approach to Scripture, which they rightly argued is Scripture's own method for interpretation. Two significant principles emerge: the principle of "good and necessary consequence" and the principle of the "analogy of faith." The sum of those two principles interpret Scripture in a literal, truthful, clear, and consistent (not allowing for contradictions) manner.

Both were the working principles from which they produces this confessional document! By virtue of these methodological principles, and because of the requirement of their task they wrote so as to be clear and precise, holding forth the integrity of the doctrines of Scripture.

This Biblical approach countered the prevailing methods of the day, methods informed and used by Romanists and sectarians; methods which allowed for divergent and often times heretical views.

It cannot be properly argued that the Westminster Divines desired ambiguity in matters which were clear to them. Neither can it be argued that they wrote in such a way as to support a wide range of possible meanings. Such an argument contradicts the very nature of their hermeneutical approach. They articulated our doctrines from the clear and plain meaning of Scripture.

This being their premise, they adopted John Calvin's phrase "in the space of six days", not to be ambiguous, nor to leave room for varying interpretations, but precisely because the phrase fit the task for being literal, truthful, clear, and consistent. Calvin's view about the six days of creation is plain. His writings reveal he strongly rejected both the instantaneous view of creation and the allegorical method of interpretation for Genesis. It is clear the Westminster Divines intended the same.

In addition we learn from the internal evidence of the Westminster Standards that whenever the term "day" or "days" is used, and is given a numerical modifier, it is referring to a measured period of time to signify a day or days of ordinary length. This is true of not only a normal day in one's life, the day of Christ's resurrection, the literal days of Christ's post-resurrection ministry upon the earth, work days preceding the Sabbath, the day of the Sabbath or Lord's Day, but also to the days of creation. Further, the definition of the length of creation (in six days) and the length of each of the six days is clear from the Westminster Standards. It must be honestly accepted that the "days" in our creation phrase have the same linguistic, definable value as the term has in those references to the Sabbath.

Historically, the Assembly discussed the issue within the context of the debate between the two predominant theological camps (literal six days versus the allegorical and instantaneous view), and within the immediate context of the debate over God's divine decrees. The preponderance of the evidence reveals that the majority of the commissioners (if not all) were committed to a literal view of the six creation days. At the same time there is no evidence to suggest that the Assembly consented to any other view when they wrote the Westminster document. Relatively little time was invested in discussing the articles on creation. The proceedings on this point are recorded without debate.

This is interesting given the fact that they took a vow to maintain nothing in point of doctrine, but what was believed to be most agreeable to the Word of God. It is additionally instructive when one considers that the Divines secured what they believed to be the plain interpretation of the Scriptures through deliberate, exercised discussions and debates. On those matters of differing views considerable debate took place. But there was NO debate regarding days of creation. In the statements on creation there was a rare and remarkable unanimity and consensus.

The original intent of the Framers of the Westminster Standards (the Westminster Confession, the Larger Catechism and Shorter Catechism) should be preserved, unless an action has been taken by the General Assembly to change its meaning or to reinterpret it. If those who adopted it officially changed the text, or officially allowed that its meaning may be open to a diversity of opinions, then those things must stand, since they have been agreed upon by the Church. But if there was no such change or official interpretation, then the meaning must be that of the original framers.

It is true that the Westminster Standards are the standard and not the additional writings of the Westminster Divines by which we judge theology of men coming into our denomination. But that which was in the minds of the members of the Assembly, as evidenced by their writings, will have a definite bearing upon what is meant by what they wrote in the Standards.

It has also been argued that the Westminster Standards should be interpreted by the writings of those who adopted them at the formation of our denomination. But is this the true and proper way to understand them?

Not necessarily. As mentioned above, if there were official actions documented by the members of the denomination, in which the Standards were changed, or in which certain ideas were accepted as valid explications, they the answer would be yes. But if there are no such documented official changes or interpretations, then the answer is no. Unless there is a direct action by the adopting body to change the Standards, or to reinterpret it, its meaning must, by default, be determined by those who penned them.

It should be noted that there is nothing in the official actions of our General Assembly to inform or require us to interpret our secondary standards in any other way than according to its original intent and meaning with regard to the days of creation. Therefore the Standards are to be understood according to their original intent and meaning. Otherwise no one can say with any definitiveness what the Standards mean at any point!

The fact that the founders, or subsequent leaders, in this denomination may have understood something different by the phrase "in the space of six days," does not change the meaning of the phrase. Therefore, its intent must still be that of the original framers of the Westminster Standards.

## New River

The 79th stated meeting of New River Presbytery was held at the Winifrede (W. Va.) Presbyterian Church on July 14-15, 2000. The Rev. Michael J. Cara, Moderator, called the

meeting to order and presided. Host pastor Tim Deal conducted the worship service, at which the Rev. Michael Hall preached from I Corinthians 2:1-5 and 4:1-5. An offering was taken up to offset the cost of flowers sent to the funeral of Mrs. Currence.

The Rev. Robert Jones, a minister in the Evangelical Free Church and a licentiate of the

Presbytery, was granted the privilege of the floor.

Mr. Bill Withers of the Pliny (W. Va.) Presbyterian Church was elected as the Moderator-in-Nomination, to assume the duties of Moderator at the November meeting.

On Saturday morning, a sermon was given by Candidate Rick Morgan. A ruling elder at the former Wheeling, West Virginia, church, he was later examined for licensure, as the Trinity Church, New Martinsville, West Virginia, has expressed a desire in calling him as Stated Supply.

The candidate announced four exceptions to the confessional standards: 1. He takes exception to WCF 4-1 as to the necessity of understanding the days of Creation to be six literal 24-hour days. He affirmed creation "from nothing", the historicity of Adam, and rejected macroevolution. 2 He takes exception to WCF 21-7, 8 and WLC 116-121 in not recognizing the necessity of observing one day in seven as a Sabbath day. 3. He takes exception to WCF 27-4 in regards to the limiting the administering of the sacraments to ministers only. 4. He takes exception to WCF 7-2 concerning the term "Covenant of Works" as applying to the circumstances of Adam's fall. It was moved and seconded that scruple #1 not be considered an exception. The motion failed. It was moved and seconded to adopt the following statement: "New River Presbytery goes on record to state that the words in WCF 4-1 'in the space of six days' were intended by the authors to mean six 24-hour solar days, and therefore all and any other view is an exception to the Confession (which may or may not be acceptable to the Presbytery), and therefore New River Presbytery a) grants an exception to Candidate RE [Ruling Elder] Morgan in this area, and b) instructs all current members and licentiates of the Presbytery who do not hold to a 6/24 view to inform the Presbytery by the next Stated Meeting." It was objected that the motion

was out of order. The chair ruled that the motion was in order. Upon challenge, the chair was sustained, 11-9. It was moved and seconded to divide the question; that motion failed. A substitute was moved and seconded: "That New River Presbytery recognize Mr. Morgan's scruple #1 concerning WCF 4-1 as an exception which the Presbytery will allow." The substitute became the main motion, 14-6; and then carried as the main motion, 15-5.

The Presbytery voted to allow scruples #2 and #3. Regarding scruple #4, the court voted that this be treated as a semantic difference and not as an exception. Presbytery also voted to require the candidate to study further on the issue of the Covenants. During the period of questioning regarding Biblical doctrine, the candidate expressed the view that Christians are not necessarily bound by the moral law of the Old Testament, contrary to WCF 19-5, but rather that the moral law is to be best understood as given in the New Testament. It was moved and seconded that this be treated as a semantic difference and not as an exception, and to require the candidate to study further on the issue of the law. This motion failed; Mr. Hall and the Rev. Gordon Woolard asked that their affirmative votes be recorded. It was moved, seconded, and carried that the exam be suspended and that the candidate study further on the issue of the Old Testament moral law and return for the remainder of the examination as soon as possible.

Presbytery extended the license of Ruling Elder Terry Roush.

Under the Stated Clerk's report, the Presbytery voted to request Central Georgia Presbytery to commence formal procedure to deal with the Rev. Donald McKelvey "for his failure to abide by the Book of Church Order in coming into the bounds of [New River Presbytery] to conduct ministry without our approval."

As a first reading, two changes were adopted to the Standing Rules of Presbytery. A

new section is being added: "The docket shall contain an entry for Friday night for a period of 'Testimony of the Churches and Season of Prayer.'" A sentence is to be added to another section: "Upon receipt, each newly received Teaching Elder shall be required to read his Ministerial Obligation aloud before the Presbytery."

Presbytery approved the reports of the commissions to install the Rev. John Ledden and the Rev. Brad Chittenden.

The Clerk, the Rev. Don Clements, reported that the sale of the property in Wheeling, West Virginia, had not been closed because of the inability of the closing attorneys to communicate with the principal representing the purchasers. The Treasurer was instructed to pay an attorney's bill of \$466.62. The Presbytery voted that Mr. Hall replace Mr. Clements as Chairman of the Commission to Sell the Wheeling Property with instructions to seek to determine the possibilities of closing this sale.

Mr. Clements reported that the Commission to Oversee the Membership Rolls of the former Friendship Church, Princeton [West Virginia], and the Commission to Oversee the Membership Rolls of the former Valley Reformed Church, Cloverdale [Virginia], had been completed and all members transferred or dropped from the rolls. Both of these commissions were dismissed.

Reports were given on the current mission works in Faimont and Parkersburg, West Virginia. The Princeton, West Virginia, work was terminated, and funds were released for other works. The next major effort for a mission work is slated for the Teays Valley area of Putnam County, West Virginia.

It was moved, seconded, and carried to go into executive session, allowing only voting elders plus licentiate Jones and the members of the former Trinity Session to stay. An amendment which would have allowed Mrs. Cara to stay, was defeated.

The Rev. Don Post, convener of the Commission to Act as a Temporary Session (CATS) for Trinity Church, reported on the congregational meeting held on July 9, 2000, which accepted Mr. Cara's resignation and set a severance package. Presbytery approved the action of the congregation and dissolved the pastoral relationship. It was moved and seconded to approve the severance package of \$2700 plus medical insurance through March 2001. A substitute motion was adopted, which instructed CATS to ask the congregation, in addition to the currently-agreed package, to revisit the issue.

Presbytery voted that Presbytery counsel former Session members, Ruling Elders Pierce, Powell, Jones and Ferguson, to meet together with Mr. Cara to seek reconciliation, using a mediator provided by the Shepherding Committee. Mr. Cara was also directed to meet with them. It was moved and seconded that Presbytery direct CATS to train and encourage men to be elders, and closely to examine any man nominated for office in the future. An amendment was moved and seconded, viz., to add "and not to pursue seeking a new Pastor until a new Session is in place and there is a sense of unity of purpose and vision for the Church (Phil 2:1-11)." This amendment failed; and then the main motion carried.

It was moved and seconded that Mr. Cara be directed to get Biblical counsel in order successfully to work through a series of issues listed by the Shepherding Committee and that he not be released to another call until a good report is received by Presbytery. It was moved, seconded, and carried to change "direct" to "exhort" and change "not be released to" to "not pursue." It was moved, seconded, and carried to amend the motion by adding the following sentence: "Presbytery will pay the cost of this counselling up to \$2500 and provide a living allowance of \$100 per month during the period of counselling for up to six months." The amended motion carried.

Presbytery voted to spread the minutes of the executive session on the minutes of this meeting, with the exception of the list of subjects

of counselling.

Presbytery voted, 17-1, to suspend the Standing Rules to commence the 80th Stated Meeting at 3:00 PM on Friday, November 10, due to the heavy docket.

## Northeast

Northeast Presbytery met for its spring stated meeting on May 20, 2000, at the Exeter (N. H.) Presbyterian Church. Ruling Elder Clint Donnelly opened the meeting with prayer and presided.

The Rev. Bob Tanzia of the Orthodox Presbyterian Church brought fraternal greetings. The Rev. Mike Hall of the denominational Insurance, Annuities, and Relief gave a report.

In anticipation of the division into three presbyteries, Northeast Presbytery voted to divide the remaining funds in the general fund at the time of dissolution into three equal amounts to be disbursed to the three presbyteries. The Northern New England Presbytery was appointed as the custodian of all Northeast Presbytery documents for one year, after which they will be sent to the PCA Historical Center.

The Rev. Mel Sensing of the Southern New England Committee reported on a youth retreat for their region. It was also reported that new areas are being targeted for church planting.

Mr. Roger Broberg notified the Presbytery that he has been called as pastor of a Congregational (CCCC) church. The Presbytery removed him from the list of ministerial candidates. Also removed from the list of candidates was Mr. Scott Lawry.

It was reported that the church in Groton, Connecticut, has now been organized. The Presbytery dissolved the relationship of evangelist between the church and the Rev. Dr. David Prescott.

Mr. John Hardie, a member of Christ Presbyterian Church, New Haven, was taken under care as a candidate.

Presbytery approved the minutes of the commission to install Rick Downs as Associate Pastor of Christ the King Presbyterian Church, Cambridge, Massachusetts. Presbytery also approved the work of the commission to install the Rev. Santo Garafalo as Pastor of the Reformed Presbyterian Church, Duanesburg, New York.

The Rev. Doug Warren was examined and received from South Texas Presbytery, pending release, to be an evangelist in Portland, Maine, with a view toward organizing a church. He stated an exception with regard to the Sabbath. "Observance of the Lord's Day should be determined with an understanding that it is *more* than the shadow of the Old Testament Sabbath and not simply its equivalent. Christ is the fulfillment of it as the Lord of the Sabbath. As a result we should follow Paul's instruction and allow for a liberty of conscience in its practice by individuals and heads of families, in conjunction with the guidance of the lower and higher courts of the church." His exception is to Confession of Faith, XXI.7, in that he believes that the terminology that the Sabbath "was changed into" the first day of the week, should properly be "was expanded into."

It was reported that Licentiate Glen Hoshauer had received a call from Christ Presbyterian Church, Nashua, New Hampshire, to be its Pastor. The Northern New England Committee approved most portions of the ordination exam. However, by a vote of 3-5-3, the Committee recommended not to approve his theology exam, and by a vote of 4-6-1 not to send him to the floor for oral examination. The candidate was instructed by the Committee to write a paper to explain the hermeneutic that allows him to say one of the ten commandments is no longer in force. Presbytery received this information, and voted to renew his license to preach, upon recommendation of the Committee.

Presbytery dissolved the assistant pastoral relationship between the Rev. Walter Bjorck and the Session of Grace Presbyterian Church, Laconia, New Hampshire.

## New Pastor for Hanna City

Mr. Phillip Henry was ordained as a minister of the Gospel and installed as pastor of Hanna City Presbyterian Church, Hanna City, Illinois (Northern Illinois Presbytery), on September 17, 2000. Mr. Frank Riley, a ruling elder at First Presbyterian Church (PCA) of Pottstown, Peoria, Illinois, presided over the service. Mr. Henry's father, Mr. Robert E. Henry of Boulder, Colorado, and step-father, Mr. Jim Giancola of Evansville, Indiana, read Scripture. The Rev. Timothy B. Bayly, a PCA minister who pastors Church of the Good Shepherd, an independent congregation in Bloomington, Indiana, preached from II Timothy 1:1-15. Then, questions were posed to Mr. Henry and to the congregation, followed by prayer and the laying on of hands by all elders present. Finally, two charges were given: the first, from the Rev. Dr. Peter Jones, a professor at Westminster Theological Seminary in California to Mr. Henry; and the second, from the Rev. Mark Henninger, Pastor of First Presbyterian Church, Pottstown, to the congregation. The service concluded with a hymn, "Crown Him with Many Crowns."



The new ordinand (left) seen here with the Rev. Mark Henninger



The laying on of hands

Presbytery voted to send the matter of the overture from North Florida Presbytery regarding *Presbyterian & Reformed News* to the New York State Committee.

The court asked Covenant Theological Seminary that Northeast's scholarship funds be allocated to Mr. Tim Petrie.

New terms of call were approved for several ministers in New York State.

The Presbytery requested the Clerk to instruct all ministers and licentiates laboring out of bounds to give a written or oral report regarding their labors.

Presbytery constituted the New York State Committee as a commission in order to examine Mr. Bob Dalberth for licensure, and to examine, receive, and install the Rev. Steve Constable as Pastor of New Hope Presbyterian Church, Binghamton, New York.

## Northern Illinois

The seventy-first stated meeting of the Presbytery of Northern Illinois met at Westminster Presbyterian Church, Elgin, Illinois, on July 25, 2000. The staff of the host church led the opening worship and administered the Lord's Supper. Host pastor preached the sermon.

In the absence of the Moderator and Vice-Moderator, the Stated Clerk appointed the Rev. Mike Marcey as Acting Moderator. Visitors were granted privileges of the floor.

The court empowered the Stated Clerk to appoint a temporary judicial committee, in accord with the Presbytery's standing rules, consisting of two teaching elders and two ruling elders from two different churches to investigate the complaints against the Session of First Presbyterian Church of Pottstown (Peoria, Illinois) by Ruling Elder Scott Price. This special committee is to recommend action for the Presbytery at its next Stated Meeting. An amendment to have the committee report at a called meeting of the Presbytery in August was defeated, 11-18.

The Session of First Church of Pottstown referred a judicial case to Presbytery requesting that Presbytery conduct a trial and render a decision regarding charges brought against Mr. Price by the Session. The Session made the reference based on "the delicate and difficult nature of the charges" and because the accused does not believe that he could receive an objective judgment from the Session. Presbytery's Stated Clerk moved that the request of the Pottstown Session be denied, and that the Session be instructed to conduct the trial. However, the Presbytery approved a substitute motion, to empower the Stated Clerk to appoint a judicial commission to try the case. After becoming the main motion, the substitute carried, 20-7.

The Chairman of the Mission to North America Committee, Mike Marcey, gave a committee report. Include in the report was a "rough draft" of a working vision statement for the committee. Hector Mardy and his family were introduced, and Hector reported on his preparations to minister to Haitians in Chicago. The Rev. Ted Powers, MNA's Midwest Region Chairman, reported on the work of See Sun Yu in the "Windy City."

The Rev. Ben Johnson, Mission to the World Committee Chairman, reported. Mr. Glenn Beckwith reported on church planting work in Thailand. Satoshi and Cally Kawachi reported on their anticipated work in Senegal.

Presbytery examined and took under care four candidates for the ministry: Rod Knechtel, H. Pierce Yates, Glenn Beckwith, and Dan Adamson. In the cases of Mr. Beckwith and Mr. Yates, their examinations were sustained with a waiver of the requirement that the candidate be a member of the sponsoring church for at least six months.

Mr. William Kaufman was examined for licensure. Presbytery approved most areas of the examination, but did not pass the sermon he preached, nor the English Bible portion. Members of Presbytery encouraged him to

continue to prepare for licensure. It is anticipated that he will soon submit to a re-examination. Because he is a ruling elder in the PCA, the Presbytery approved him as a ruling elder supply for the Pine Street Presbyterian Church, Hammond, Indiana, for not more than one year.

Mr. David Chapman was examined and approved for ordination. He took exception to Confession of Faith, Chapter XXI:8, in that he believes that "the concept of rest found in the New Testament and in the Old Testament encompasses more than the limits prescribed" in the Confession of Faith. Mr. Chapman was called by Covenant Theological Seminary to be an adjunct professor with a package of \$39,500 per year plus benefits.

Mr. Julius Kim was also examined and approved for ordination. Westminster Theological Seminary in California called him to be Dean of Students and Assistant Professor of Practical Theology with a package of \$42,714 per year plus benefits.

The Rev. Al Lutz, Chairman of the Christian Education Committee, moved that his Committee be allowed "to present a theological forum of approximately thirty minutes as part of its regular report to [Presbytery] on a regular basis, having the topic approved by the Presbytery at the meeting prior to the forum." The first forum will be on the Report Of The Creation Study Committee given at the 2000 General Assembly, and is scheduled for the next stated meeting.

The Rev. Dr. Brian Abshire was transferred to Pacific Northwest Presbytery.

The Rev. Bob Allums reported on the work of the Temporary Judicial Committee which investigated "a list of complaints that Mr. Ed Stadick posed regarding disciplinary action and an official ruling given him by the Session of Christ Presbyterian Church." The seven key points that constitute the final report of the Temporary Judicial Committee are: "The committee presents the responses by the session and Mr. Stadick as attachments to this report. The committee believes the session of Christ Presbyterian Church in Downers Grove has acted ethically and compassionately in handling a very difficult matter. The committee believes Mr. Stadick, though frustrated with the many stressful events in his life and marriage, will benefit from further counseling and a shifting of his efforts toward saving his marriage by focusing his energy on winning back the affections of his wife. The committee believes it has done all it can do to help the parties in this difficult situation. The committee commits to prayerful hope that Mr. and Mrs. Stadick will save their marriage by God's grace. The committee commits to prayerful encouragement of the session of Christ Presbyterian Church as it seeks to shepherd difficult cases such as this. The committee respectfully submits this report and recommends that the committee be dissolved as it has done its best over the past several months to listen, read, research and counsel in the matter at hand per the standing rules of the Presbytery of Northern Illinois."

The Temporary Judicial Committee was dissolved with thanks of presbytery.

## Tennessee Valley

### Spring Stated Meeting

Covenant Presbyterian Church, Chattanooga, hosted the April 15, 2000, stated meeting of Tennessee Valley Presbytery. The Moderator, the Rev. Carter Johnson, called the meeting to order and presided.

The Rev. Dennis Griffith presented an overture from the Session of Chattanooga Valley Presbyterian Church, asking the Presbytery to adopt an overture similar to that which North Florida Presbytery had adopted with regard to *Presbyterian & Reformed News*. The overture was withdrawn. The court instructed the Moderator to appoint a committee to express the Presbytery's concerns regarding recent articles in the newspaper. The committee is to report to the summer stated meeting its unanimous

recommendations. Mr. Bob Shapiro, Editor-in-Chief of *P&R News*, was allowed to speak to the Presbytery for five minutes.

The Rev. J. Render Caines, Stated Clerk, preached from I Timothy 5:1-2. The time of worship ended with a season of prayer.

The Rev. John Robertson, Business Administrator in the General Assembly Stated Clerk's office, presented to the Presbytery the request of the "home office" that the Presbytery host the Assembly in 2003. The Presbytery agreed in principle with the request. The Moderator was instructed to appoint a committee to bring to the summer stated meeting a firm proposal. [Editor's note: *The 28th Assembly (2000) accepted the invitation of Central Carolina Presbytery, to host the 31st Assembly (2003) in either Winston-Salem or Charlotte.—Ed.*]

Dick and Susan Montague, MTW missionaries to Peru, reported to the court of their intention to return to the field to rework a translation of Scripture they had completed several years ago. They plan to be on the field for five or six years. They will also be writing the dialogue for the *Jesus* film.

The Stated Clerk reported on the financial need of the Presbytery.

The Rev. Bob Borger presented the overture from First Presbyterian Church, Ft. Oglethorpe, Georgia, with regard to the practice of infant dedications at First Presbyterian Church, Chattanooga. The Rev. Lea Clower, an Associate Pastor at First Church, Chattanooga, presented that Session's response. The court voted, 29-34, to deny the overture from Ft. Oglethorpe. Mr. Borger, joined by the Rev. Dr. King Counts, lodged a protest regarding this matter [see box].

Ruling Elder Mark Wilson reported on his recent trip to Ukraine, Bulgaria, and Turkey.

The Presbytery authorized its MNA Committee to appoint a sub-committee to draw

up policies and procedures. The Presbytery also established a "New Horizons Fund."

The Rev. Eric Popp was divested without censure, per his request. No assignment to a congregation was made.

Presbytery voted to establish a minimum salary package of \$45,000/year for its pastors.

The Rev. John Boles was transferred to Evangel Presbytery, to become Pastor of First Presbyterian Church, Madison, Alabama.

The Minister and His Work Committee had acted to dissolve the pastoral relationship between the Rev. Bob Haymes and Highlands Presbyterian Church, La Fayette, Georgia. Presbytery approved the call of its MNA Committee to Mr. Haymes to become church planter in Morristown, Tennessee.

Mr. Anthony Reid, a member of Evergreen Presbyterian Church, Sevierville, Tennessee, was taken under care as a ministerial candidate.

The Rev. Dr. Dan MacDougall, a member of the Presbytery of Miramichi of the Presbyterian Church of Canada, was examined for transfer. Dr. MacDougall has been a professor of Biblical Studies at Covenant College for several years. Presbytery approved the transfer.

Candidate Travis Hutchinson was examined for ordination as Pastor of Highland Presbyterian in La Fayette, Georgia. He had been previously licensed. Because his graduation from seminary is not to be until the summer, he was examined under the extraordinary clause. Presbytery approved the exam.

Candidate Phil Gagliardi was examined for ordination as Assistant Pastor at First Presbyterian of Chattanooga. Presbytery approved the exam, and voted to ordain him under the extraordinary clause, noting his age, experience, and the number of seminary classes already completed.

### Summer Stated Meeting

## An old friend needs your help

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*For a \$1000 donation, you will receive a copy of Philip Schaaf's multi-volume work on Church history.*

*For a \$1500 donation, you will receive a copy of Blackstone's commentary on English common law.*



The summer stated meeting of Tennessee Valley Presbytery met at Highland Presbyterian Church, La Fayette, Georgia, on July 11, 2000. Ruling Elder Mark Wilson was elected Moderator *pro tem*.

The court approved the report of its commission to organize Trinity Presbyterian Church, Cleveland, Tennessee, to install Tom Gibson as its pastor, and to ordain and install its ruling elders.

The Rev. Eric Mullinax was transferred from Southwest Florida Presbytery to become Associate Pastor at Covenant Presbyterian Church, Chattanooga. The Rev. Glenn Jakes was transferred from Southeast Alabama Presbytery to become Pastor of First Presbyterian Church, Crossville, Tennessee.

The Rev. Dana Stoddard reported on the Lamb Fund and other scholarships available for seminary students.

The court voted to refer back to committee for perfection of language, the matter of teaching elders on the roll without call. With regard to the Rev. Mike Vitullo, the procedure of BCO 34-10 for removal from the roll was to be brought to the floor for consideration.

Mr. Doyle Allen was taken under care as a ministerial candidate. Mr. Jerry Harwood was licensed to preach.

Reports were heard from the Rev. Daniel Waterman on his work as a U. S. Army chaplain; from the Rev. Jed Johnston regarding the work of Reformed University Fellowship at the University of Tennessee at Chattanooga; from the Rev. Bob Haymes on the church plant in Morristown, Tennessee; from the Rev. Joe Novenson regarding efforts by Lookout Mountain (Tenn.) Presbyterian Church to plant a new church on Lookout Mountain; from the Rev. Tom Gibson on the efforts to plant a Presbyterian ministry on the campus of Lee University; and from Mr. Stoddard regarding the work of Harvest USA Ministries. The Presbytery voted to endorse Harvest USA Ministries.

The Presbytery approved a letter and instructed the Stated Clerk to mail it to Mr. Bob Shapiro, Editor-in-Chief of *Presbyterian & Reformed News*.

An ad hoc committee, chaired by the Rev. Dr. A. Kenneth Austin, reported with regard to communications received from Mr. Ray Miles. The court voted to communicate to Mr. Miles that the actions of the Presbytery regarding the

judicial proceedings against him and all official communications concerning that proceeding were proper and according to the Standards of the PCA. The court also voted to inform Mr. Miles that his charges against the members of the Judicial Commission are unwarranted. The Stated Clerk was instructed to inform Mr. Miles that any further communications concerning this situation should be sent to him by the Oversight Committee appointed by the Presbytery on February 3, 2000.

## Westminster

### Spring Stated Meeting

The spring stated meeting of Westminster Presbytery was held at Seven Springs Presbyterian Church, Glade Spring, Virginia, on April 8, 2000. The retiring Moderator, the Rev. Steve Baker, called this ninety-ninth stated meeting to order. The Rev. Jack Bowling preached on "marriage and divorce." Host pastor Tom Sullivan administered the Lord's Supper. Ruling Elder Nat Kelley was elected the new Moderator by acclamation.

A protest, objecting to the manner in which the Session of Trinity Presbyterian Church, Tazewell, Virginia, had been referred to in the Presbytery minutes last summer, had been spread on the minutes of the January stated meeting. At this meeting, the Presbytery adopted the following response to the protest, proposed by Steve Meyerhoff and Ben Konopa: "While Westminster, after lengthy consideration and discussion of the protest, did vote to receive it, it must be acknowledged that several members of Presbytery who were concerned in the matter objected strenuously to many of the statements that are included in the protest, and that the vote to receive this protest was by no means unanimous. Presbytery is not necessarily in accord with what has been alleged in the protest and in response would want it to be understood that these matters are still very much in dispute. Nevertheless, a majority of those present and voting deemed it best to allow this matter to rest here."

Mr. Baker, Chairman of the Christian Education Committee, presented a report. The Rev. Pat Parham reported on the proposed Presbytery Camp and on the PresWIC Retreat and ministries. The Chairman issued a call for

lists of videos owned by Presbytery churches and available for loan. He also requested news of youth ministry outings and conferences.

Presbytery acquiesced in the request of Dickenson First Presbyterian Church, Haysi, Virginia, to assume original jurisdiction in the Robin Belcher matter.

Presbytery adopted an overture from the Session of Midway Presbyterian Church, Jonesboro, Tennessee, asking that the General Assembly not adopt the proposed response to the protest with regard to the choir from Covenant College singing in the Roman Catholic mass.

Presbytery received a protest from Mr. Dan Witcher, a ruling elder at Westminster Presbyterian Church, Kingsport, Tennessee [see box].

An overture from the Westminster-Kingsport Session was adopted as amended. The overture basically adopts the report of the General Assembly Ad Interim Committee on Women in Combat to the 27th General Assembly (1999) as the position of the Presbytery [see box].

Presbytery denied an overture from the Meadow Creek Presbyterian Church, Greeneville, Tennessee. Meadow Creek asked that the Overtures and Judicial Business (O&JB) Committee be discharged from any matters dealing with Mr. Mike Byers and the Meadow Creek Session. This request was made because of alleged "bias and prejudice" on the part of two members of the O&JB Committee, the Rev. Henry Johnson and the Rev. Carel Van Der Merwe. Instead, the court approved the O&JB recommendation, that "the O&JB Committee is charged in the Presbytery Manual with the responsibility to establish the suitability of overtures and judicial business items before Presbytery and that it is improper to raise

questions regarding the attitude of the hearts of court members."

The Presbytery found two complaints and two appeals by Mr. Byers in order, and scheduled them to be heard at a called meeting on May 1st. The Stated Clerk was instructed to write a letter to the Meadow Creek Session, informing them that the Shepherding Committee is available for counsel in the matter of these complaints and appeals. The Clerk was also instructed to distribute the entire record of the case to Presbytery, at the expense of the Examinations Committee.

Presbytery heard reports on the Reformed University Fellowship ministry at East Tennessee State University, and from the Mission to North America Committee Treasurer, the Rev. Jeff Fulford. Current MNA assets are \$12,430.83.

Presbytery adopted a "Proposed Statement of Intent," with a view toward the division of Presbytery on September 1, 2000. The agreement stipulated that "Northeast Tennessee Presbytery" or any such name would not be adopted by the brethren forming the new group. The assets would be divided on a percentage basis, after ascertaining how many churches would be in each of the two presbyteries. Either presbytery would be allowed to plant churches within the bounds of the other presbytery, but not within the bounds of the other presbytery within a two mile radius of an existing church. [The General Assembly declined to divide the Presbytery: see July-August edition.—Ed.]

The Shepherding Committee reported that the Asbury Presbyterian Church, Johnson City, Tennessee, was dissolved as of March 8, 2000. The Asbury Session had given letters of good standing to all members of the church, which they could take to the church of their choice.

## Westminster Presbytery's Position on Women in the Military

Because of our awareness of God's distinction between the sexes and the expression of that distinction in the general equity of his declarations about mustering the men to fight, it must be concluded that the uniform evidence of the Bible is, by good and necessary consequence, to exempt women from being drafted into the military and from military combat and to charge men with the responsibility of combat. The Old Testament and New Testament passages dealing with various aspects of God's revealed will on the subject of personnel in combat provide a sufficient basis for the professional protection of Westminster Presbytery of the Presbyterian Church in America Chaplains (when required, in connection with their military duties, to indicate their denomination's position on this matter), as well as for the guidance of Westminster Presbytery of the Presbyterian Church in America Pastors, Elders, Chaplains, and other communicant members considering, or seeking to enter into, one of the military services of the United States. Such service to our nation has always and continues to be an honorable calling.

1. That Westminster Presbytery of the Presbyterian Church in America is formally on record as opposed to the drafting of women into military service, in time of war or peace, under any and all circumstances, for the reason that such governmental actions would be contrary to the Word of God.

2. That Westminster Presbytery of the Presbyterian Church in America is formally on record as opposed to the inclusion of women in military combat roles, and that such inclusion is contrary to the Word of God.

3. That no Westminster Presbytery of the Presbyterian Church in America Chaplain who is endorsed for military service by his Presbytery through the instrumentality of the Presbyterian and Reformed Joint Commission on Chaplains shall be required to advocate, support, or agree with any philosophy and effort to include women in military combat roles, nor can he be required by any superior line or staff officer to teach or advocate such a philosophy and effort, nor shall he be forbidden to provide the biblical counsel contained in the report.

*The adoption of the Ad Interim Report was communicated to all the churches of the Presbytery, with copies of the report sent to each Session to be kept on file and made available to members of churches that request it.*

## Church Hosts Weekend Conference on Biblical View of Civil Government

Grace Reformed Presbyterian Church of Greeneville, Tennessee, hosted a weekend conference, October 20-22, 2000, on "The Biblical View of Civil Government." Special speaker was the Rev. Dr. Joseph C. Morecraft, III, Pastor of Chalcedon Presbyterian Church, Cumming, Georgia. On Friday evening, Dr. Morecraft spoke on "A Christian Republic: Biblical Foundations for a Christian View of Politics," based on Romans 13:1-7. On Saturday night, he lectured on "The Source of Law." At ten o'clock on Sunday morning, he gave a message entitled, "Strategy for Invasion and Conquest: Biblical Principles for Christian Political Action in the New Millennium." His morning sermon was "Jesus Christ, The Bible, and Politics."

Grace Reformed Presbyterian Church was a church plant of Westminster Presbytery. The organizing pastor was the Rev. Carel van der Merwe. A native South African, he continues to serve the congregation.

On June 10, 2000, the church celebrated its new building with a dedication service.



Rev. Dr. Joe Morecraft



Grace Reformed Presbyterian Church, Greeneville, Tennessee

## Dan Witcher's Protest

**Whereas** Westminster Presbytery established a Committee of Resolution of Conflict to study the perceived theological differences within Westminster Presbytery and for the peace and purity of the church of Jesus Christ seek biblical grounds whereby these theological differences of conflict can be resolved (II Timothy 2:24,25; Amos 3:3).

**Whereas** the Committee of Resolution of Conflict reported to Westminster Presbytery on the 9th day of October, 1999 that "... the members of the committee had met together on several occasions; ... found that the open discussions have deepened our relationship with one another; ... determined that there were theological differences including purpose of church courts, length of days of creation, free-masonry, the biblical legitimacy of non-revelatory gifts after the closing of the canon, the best use of means to keep the Christian Sabbath holy, use of public schools, the philosophy of church growth, the meaning of subscription to our Standard . . . ."

**Whereas** the Committee of Resolution of Conflict further stated that it considered arbitrary judgement to be sin (Matthew 7:1,2) and among other things recommended that Westminster Presbytery meet to deal with the issue of submission to the Standards.

**Whereas** on the 8th day of January, 2000 absent biblical warrant or study or constitutional authority Westminster Presbytery adopted a minority report from the Committee of Resolution of Conflict that declared that Westminster Presbytery foresees only acrimony, rancor, and sharp division as its future; determined that the brothers in Christ could no longer work together as a court of the church; and requested that the General Assembly divide and separate Westminster Presbytery from itself.

**Whereas** Scripture provides that it alone is **profitable for doctrine**, for reproof, for correction, and for instruction in righteousness (II Timothy 3:16).

**Therefore**, the undersigned declares his protest in that it is his opinion that:

-All matters of doctrine including any and all apparent division can be resolved and healing among brothers in Christ realized through study, understanding, and application of Holy Scripture (WCF I:10).

-Westminster Presbytery has erred in its unwillingness to corporately study the Holy Scriptures as pertinent to the issues and allow the Scripture to be the only rule of faith and practice concerning these particular issues and all other issues.

-Westminster Presbytery by declaring itself to be divided and separated has abandoned its commission to its Lord, to its brethren in Christ, and to the flock it is called to serve.

By voting in this manner, the court has abdicated its responsibility to rule justly. "... what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

The property, which has been listed with a realtor, is listed for \$200,000 plus commission. The Asbury records have been deposited with the PCA Historical Center in St. Louis.

Presbytery commended the Rev. Larry Ball "for his faithfulness, devotion and proficiency in maintaining the financial records of Presbytery in such a rigorous manner."

A memorial for the Rev. J. Edsel Farthing, who passed away in January at the age of 84, was spread on the record. Mr. Farthing had come out of retirement in 1974 to join Westminster Presbytery and become the organizing pastor of Abingdon (Va.) Presbyterian Church.

By a vote of 23-6-0, the Presbytery voted to suspend the Standing Rules, in order to meet on July 15th (rather than July 8th) for the summer stated meeting.

### May Called Meeting

Abingdon (Va.) Presbyterian Church hosted a called meeting of Westminster Presbytery on May 1, 2000. The Rev. Richard Searle was examined and transferred from Evangel Presbytery, to become Assistant Pastor at Westminster Presbyterian Church, Johnson City, Tennessee. His exception regarding Sabbath observance was

noted. However, a motion to add Confession of Faith 1:1 and 21:3 to these exceptions failed, with the Rev. Jim Reedy, the Rev. Brent Bradley, and Ruling Elder Neil Smith recording their affirmative votes. A motion instructing Mr. Searle not to teach his exceptions on the Confession noted above also failed, with Mr. Bradley and Mr. Smith recording their affirmative votes on the lost motion.

Presbytery voted to sustain two of the five items in the first complaint issued by Mr. Mike Byers against the Session of Meadow Creek Presbyterian Church, Greeneville, Tennessee. The result was that Presbytery declared that Mr. Byers was a member in good standing of the Meadow Creek Church at the time of his request to transfer. In light of that, and in light of Presbytery's directive that his membership be transferred to Grace Reformed Church, Greeneville, as a member in good standing, Presbytery declared the other complaint and the two appeals from Mr. Byers to be moot. The court also encouraged the Session of Grace Reformed Church to perform its duty in the oversight of Mr. Byers.

At 11:30 PM, after a five and a hour meeting, the Presbytery adjourned.

(Continued from page 7)

told (rather than asked) God to bless the congregation and said she was opening a gate. This idea that God must respond to those who invoke him according to the right formula is a basic teaching of the popular word+faith movement. That doctrine may be common among certain TV evangelists, but it does not belong in a Presbyterian church.

(c) At the end of the service, she used an Israeli prayer shawl as a mystical tool to try and invoke God's "blessing" and "breath" upon those who came forward. First she said it was a symbol, then she claimed it was an actual blessing from Israel. It can't both, and it's superstitious to seek a special channel to God through a piece of fabric made in Israel when we already have the one, perfect mediator, Jesus Christ. [I Tim. 2:5]

The complaint urged that the Session "soon have corrected the error publicly as soon as it was revealed rather than permit the flock to roam unprotected in the dangerous place they were led astray." The document continues:

(1) For the previously mentioned biblical reasons, women should not be invited to teach men in church. Had that principle been followed, the false teaching could never have occurred. Some may object that the Bible's provision for exclusively masculine teaching no longer applies. That's the position of Willow Creek, for example. But KCPC isn't Willow Creek. KCPC is part of the PCA. And the PCA Book of Church Order requires elders to take an oath before God that they "receive and adopt" the church's doctrinal standards and promote the "purity" of the church. [BCO 24-5] That oath is violated when the session permits shamanistic prayers and

word+faith rituals to be mixed into a Reformed service.

Therefore, KCPC elders who agree with the PCA should keep the oath of office and henceforth direct women gifted in teaching to teach other women exclusively and institute a formal policy to prevent more non-biblical worship practices in the future.

Those elders who don't agree with the Reformed faith should stop supporting teaching or practices contrary to the church constitution or, failing that, resign honorably from the session. Anything else is to invite God's displeasure both on the church leadership and on the flock of which they are the covenant representatives.

(2) KCPC's "public offense" [BCO 29-2] in inviting and endorsing a false teacher suggests that the many members of the congregation who have been led astray need restoration. Ideally, this could be done individually. Practically, it's nearly impossible. Prudence suggests, then, that the session publicly apologize for its lapse in screening speakers [BCO 53-6] and explain and correct the woman's errors at another 2:30 Lord's Day worship service as soon as possible.

Signing the first complaint were ten members of the church, including a paid pianist and a licentiate. One of the complainants was Mr. David Linton, who comes from a long line of Southern Presbyterian and PCA missionaries to Korea.

A member of Korean Capital Presbytery, Korean Central Presbyterian Church was organized in 1973. At the end of 1999, it had 2,040 communicant members and 1,200 non-communicants. With a total membership of 3,240, it is the largest Korean church in the PCA. Average Sunday morning attendance was listed at 1,783.

## Classified Advertisements

Westminster Theological Seminary in California is seeking a Vice President of Development and Administration. Applicants should exemplify strong Christian character, love for Christian education, familiarity with Reformed theology, excellent people skills, and a willingness to travel. Minimum of two years experience recommended. Send resumes to: V.P. Search Committee, Westminster Theological Seminary in California, 1725 Bear Valley Parkway, Escondido, CA 92027.

Hudson Valley (NY): Interested in transforming the "Cultural Corridor of the Northeast"? New Paltz, Kingston, Woodstock, Rhinebeck, other vital areas need The True News. PCA core group meets weekly in Kingston. More networking and fellowship groups needed. "Pray for the Hudson Valley!" For brochure and info, contact Ted Ojarovsky, 845/657-6075 or Covenant-Kingston@attglobal.net (P.O. Box 239, West Shokan, NY 12494).

## SUPPORTERS

### ALABAMA

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)526-3153

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

TRINITY PRESBYTERIAN CHURCH†  
44 Southview Avenue/Valparaiso  
S.S., 9:15 AM/Worship, 10:30 AM  
Third Sunday Service and Supper, 6:00 PM  
(850)678-0060

### GEORGIA

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

SOUTH LIBERTY 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

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/Elkton  
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**  
 15321 Wayzata Blvd./Minnetonka  
 S.S., 11:15 AM; Worship, 9:30 AM  
 Sunday Evening Bible Study, 6:00 PM  
 (952) 835-6358  
**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  
**NEW JERSEY**  
**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  
**FIRST PRESBYTERIAN CHURCH**  
 209 Union Street/Schenectady  
 SS, 9:30 AM; Worship, 8:15/11:00 AM/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

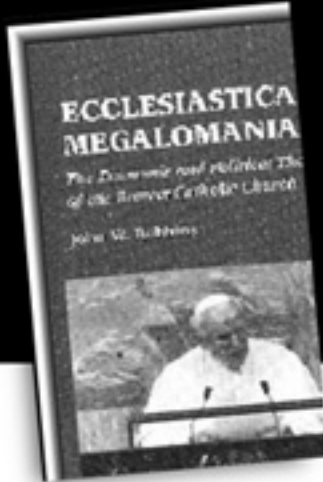
**SHEARER PRESBYTERIAN CHURCH**  
 684 Presbyterian Road/Mooresville  
 S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM  
 Wednesday, 7:00 PM  
 (704) 892-8866  
**NEW COVENANT PRESBYTERIAN CHURCH**  
 10301 Old Creedmoor Road/Raleigh  
 S.S., 11:00 AM; Worship, 9:30 AM/6:00 PM  
 (919) 844-0551  
**TRINITY 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  
 Psalter Service, 9:30 AM/Worship, 10:45 AM  
 Thurs. Bible Study, 7 PM  
 (740) 964-0889  
**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/Aliquippa  
 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  
**FAITH REFORMED CHURCH**  
 2953 Saltsman Road/Erie  
 S.S., 9:45 AM/Worship, 11:00 AM  
 (814) 899-3037  
**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  
**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., 10:00 AM; Worship, 11:00 AM/6:00 PM  
 Wednesday, 6:30 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**  
**COEBURN PRESBYTERIAN CHURCH**  
 220 Second Street SW/Coeburn  
 S.S., 9:45 AM; Worship, 11:00 AM/6:30 PM  
 Wednesday Prayer Meeting, 7:00 PM  
 (540) 395-2866  
**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. 10:00 am; Worship: 8:30 AM & 11:00 AM  
 Evening Gathering: 6:00 PM  
 (757) 826-5942  
**WEST END PRESBYTERIAN CHURCH**  
 1600 Atlantic Street/Hopewell  
 S.S., 9:45 AM; Worship, 10:50 AM/6:00 PM  
 Wednesday Prayer Meeting, 7:00 PM  
 (804) 458-6765

**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**  
 Calvary Orthodox Presbyterian Church†  
 136 West Union Avenue/Cedar Grove  
 S.S., 10:30 AM; Worship 9:00 AM/7:00 PM  
 (920) 668-6463  
**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**  
**Seventh Day Adventist Church, 21380 W. Cleveland Ave./New Berlin**  
**S.S., 10:45 AM; Worship, 9:30 AM**  
**(262) 968-6769**  
  
**RON HAYNES**  
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 (843) 664-9759  
 Web: pages.prodigy.net/grievingwithhope  
 Email: grievingwithhope@prodigy.net

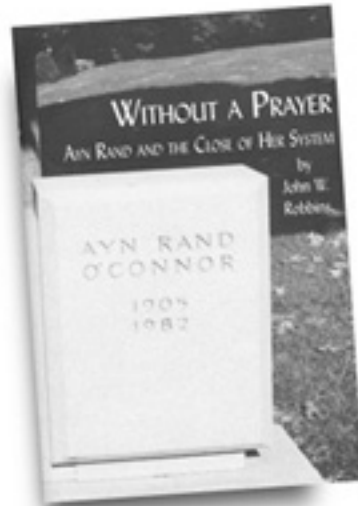
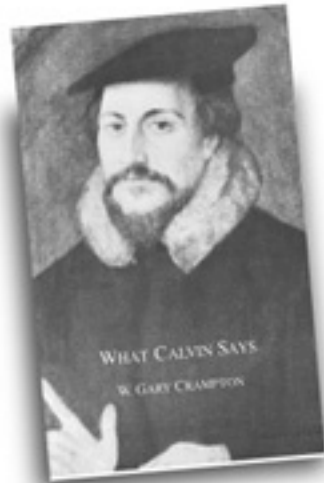
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