

FREQUENTLY ASKED QUESTIONS ABOUT THE PCUSA AND CHANGES TO THE CONSTITUTION

About the Presbyterian Church (USA)

1. CPC is a Presbyterian Church. What does it mean to be Presbyterian?

Presbyterian churches are based on a representative form of government and a connection to other churches. Each congregation appoints elders to sit with pastors on a Session which governs their own church. Each church belongs to a Presbytery (Donegal), a regional body designed to supervise and serve the local churches in its area. Representatives from each Presbytery come together every other year at General Assembly, a national meeting, where denomination-wide policies are created or modified by vote. The next General Assembly will be held in June of 2012.

2. What is the PCUSA?

Presbyterian Church (USA) or PCUSA is the branch of Presbyterianism to which CPC belongs. It was born of a merger between two Presbyterian denominations in 1983 to become the fifth largest Protestant denomination in the United States. The PCUSA is one of nine Presbyterian denominations in the United States. The national offices are in Louisville, Kentucky. The PCUSA is governed by its constitution, made up of The Book of Confessions and The Book of Order. For more information visit www.pcusa.org.

3. What influence does the PCUSA have over our church?

The influence of the PCUSA over CPC comes in both how we govern the church (polity) and in our theology. We have a Book of Confessions which consists of 11 historic confessions of faith that we agree to be guided by. We also have a Book of Order which contains sections on church government, discipline and worship.

PART 1: Why has the recent approval of changes to the denomination's Constitutional standards and form of government become a touchstone for some congregations in the PCUSA?

1. CPC has declared itself a Confessing Church. What does that mean and how have we demonstrated it?

For over 50 years the PCUSA has been debating the essential tenets of the Reformed faith particularly the Authority of Scripture and the Lordship of Jesus Christ as well as a variety of social issues such as abortion, sexual ethics and ordination standards. In 2001 the CPC session approved the following statement reflecting our position on these issues:

Rationale

Central Presbyterian Church is a member congregation in the Presbyterian Church (USA) and functions under the provisions of the *Constitution of the Presbyterian Church (USA)* which consists of *The Book of Confessions (Part I)* and *The Book of Order (Part II)*. As such Central Presbyterian Church "states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in *The Book of*

Confessions. In these confessional statements the church declares to its members and the world: who and what it is, what it believes and what it resolves to do. Our confessional statements identify the church as a community of people known by its convictions as well as by its actions” (G-2.0100a-b).

Scripture warns us of the dangers of allowing the surrounding culture to impact the Church with worldly philosophies and morality (John 15:18-25; Romans 12:2; Jude; James 4:4 and I Corinthians 3:18-19). Today, in our pluralistic and relativistic society, the Church is obligated to uphold biblical truths and biblical standards of morality. The Church must stand upon the truth that God has revealed to it in Scripture and against influences from the culture that would undermine its witness to God's revelation. “In every age, the church has expressed its witness in words and deeds as the need of the time required” (9.03). Therefore, the Session of Central Presbyterian Church is compelled at this particular time to reaffirm to our members, to the Downtown community and to the world the following confessional statements found in *The Book of Confessions*:

Action

The Session of Central Presbyterian Church of Downingtown Pennsylvania, meeting this 11th day of 2001 joins faithful believers throughout the Church in confessing:

- That Jesus Christ alone is Lord of all and the way of salvation (5.077; 6:043; 7:170).
- That Holy Scripture is the triune God's revealed Word, the Church's only infallible rule of faith and life (3.19; 5.001-.003; 6.001-.010, .052, .184; 7.113).
- That God's people are called to holiness in all aspects of life. This includes, but is not limited to, honoring the sanctity of marriage between a man and a woman, which was instituted and blessed by God as the only relationship within which sexual activity is appropriate (4.087-4.091; 5.245-.251; 6.131-6.139; 7.247-.249; 7.070; 9.47; G-6.0106b).

We encourage all Presbyterians who share these historic Christian convictions to renew their individual commitments to the confessional statements in *The Book of Confessions* and particularly the confessions stated above.

Furthermore, as officers in the Presbyterian Church (G-1.0303-4) we re-affirm the vows that we made during our ordination (G-14.0207 and G-14.0405) and particularly to the following as they relate to the confessions stated above:

- a. Do you trust in Jesus Christ your Savior, acknowledging him Lord of all and Head of the Church, and through him believe in one God, Father, Son and Holy Spirit?
- b. Do you accept the Scriptures of the Old and New Testament to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?
- c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?
- d. Will you fulfill your office [*pastor, elder and/or deacon*] in obedience to Jesus Christ under the authority of Scripture, and be continually guided by our confessions?

- e. Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?
- f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?
- g. Do you promise to further the peace, unity and purity of the church?

2. What does the PCUSA believe about the Authority of Scripture?

The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding which have guided and motivated the people of God in the life of faith. (G-2.0400) In our confessions, the PCUSA identifies with the affirmations of the Protestant Reformation. The focus of these affirmations is the rediscovery of God's grace in Jesus Christ as revealed in the Scriptures.

“What is to be our authority for knowing Christ's will?” The Presbyterian answer is the foundational Reformation principle “*sola scriptura*” (“Scripture alone”), proclaiming Scripture as our sole authority. Scripture is the means God has provided for us to learn the mind of Christ.

In the 1960's, some leaders in the Presbyterian Church considered the *Westminster Confession* (at the time the sole Confessional document of the church since 1729) to be lacking in relevance to modern times. The General Assembly charged a committee with drafting a contemporary statement of faith, which became known as the *Confession of 1967*. The committee proposed that the Church retain the *Westminster Confession and Shorter Catechism* along with the new confession, and add to them creeds from other periods in a *Book of Confessions*.

The *Confession of 1967* called the church to a ministry of reconciliation in the world. But ironically its doctrine of scripture, in departing from that of the *Westminster Confession*, sowed the seeds of theological discord within the church.

In *Westminster*, the divine authorship of Scripture and its consequent authority over the faith and life of the church was strongly affirmed: “The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth...wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God.”

But the *Confession of 1967* carefully described the Bible as the word of God in lower case, bearing witness to the Word of God incarnate. It said, “The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literacy fashions of the places and times at which they were written.”

After the adoption of the *Confession of 1967* and the *Book of Confessions*, the General Assembly approved substantial changes in the vows required of persons seeking ordination. The question, “Do you believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice?” was replaced by, “Do you accept the Scriptures of the Old and New Testament to be the unique and authoritative witness of Jesus Christ in the church catholic, and by the Holy Spirit, God's Word to you?”

Our denomination's shift from a high view of scriptural authority and the theological consensus of the *Westminster Confession*, to a lower view of Scripture and theological diversity allowed by the *Confession*

of 1967 and *Book of Confessions* has had the effect of undercutting the authority of biblical pronouncements related to faith and ethics.

3. What does the PCUSA believe about the Lordship of Jesus Christ?

To live under the Lordship of Christ is to live a life in obedience to Scripture. Jesus himself confirmed the absolute authority of the Old Testament for others and submitted to it himself (Matt. 4:1-10, 5:18-19, 19:4; Luke 4:1-12, 16:17, John 10:35). He chastened the Jewish theologians because they knew neither the Scriptures nor the power of God (Mt 22:29, Mk 12:24). Jesus declared that he came to fulfill the Scriptures (Matt. 5:17, 21:42, Luke 4:21).

At the 1991 General Assembly, Moderator Herb Valentine invited a Native American pastor to “purify” commissioners, expel unwanted spirits and attract favorable spirits by waving a feather through smoke. The highest official of the PCUSA had chosen to incorporate a non-Christian ritual into the GA’s opening communion service.

In 1993, the ReImagining God Conference in Minneapolis, sponsored by the World Council of Churches and funded with a \$60,000 grant from the PCUSA, seemed to establish a new feminist religion. As John Burgess and Joseph Small, from the GA Office of Theology and Worship, noted in an evaluation, “Consistently extravagant language in Re-Imagining rituals transformed an attribute of God [wisdom or “Sophia”] into a divine image different from ‘the one true God who has been revealed in Jesus Christ.’” A milk and honey ritual was substituted for the Lord’s Supper.

At the conference, which was planned by a group that included Mary Ann Lundy, Director of our denomination’s Women Ministries Division, Jesus’ incarnation, divinity and atonement on the cross were rejected. Conference leader Rita Nakashima Brock argued that there was nothing particularly unique about Jesus. Speaker Delores Williams rejected Christ’s dying on the cross to save us from our sins, saying, “I don’t think we need folks hanging on crosses and blood dripping and weird stuff.”

At a Presbyterian Peacemaking Conference in 2000, the Rev. Dirk Ficca sent shock waves through the PCUSA with a speech stating that much of the discord in society is caused by groups with exclusive religious convictions. He said that God works in the world through people of many faiths and asked, “If God is at work in our lives, whether we’re Christian or not, what’s the big deal about Jesus?” In answering his question, Ficca said that Jesus is not the sole instrument of salvation and that, “the Good News is not the good news so much about Jesus, but the good news of Jesus: The Good News that Jesus preached.” Denominational staff supported Rev. Ficca’s right to freely express his views, but later admitted that his remarks were out of bounds.

The next General Assembly in 2001 debated whether the church must profess Jesus Christ to be “the singular saving Lord,” or whether the denomination should continue being “inclusive, generous, welcoming and diverse.” A compromise was reached with a statement that merely upheld the “uniqueness” of Jesus Christ. The denomination-wide reaction to this compromise was a rapidly growing alignment to the “Confessing Church Movement” in which Central Presbyterian Church took part.

As a result, the 2002 General Assembly affirmed a paper (*Hope in the Lord Jesus Christ*) which said, “Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope, and love in him....No one is saved apart from God’s gracious redemption in Jesus Christ.” Many renewal leaders in the PCUSA supported “Hope” simply because they thought it was “the best we can get,” not because they were enthusiastic about it.

In the same year *Hope in the Lord Jesus Christ* was approved, two Presbyterian theology professors told a national conference of the Covenant Network of Presbyterians that the atoning death of Jesus Christ is an outdated doctrine. Anna Case-Winters of McCormick Theological Seminary said, "it is the incarnation that accomplishes our salvation."

Robert A. J. Gagnon, Ph.D. Associate Professor of New Testament, at Pittsburgh Theological Seminary states "... "Hope" contains many wonderful statements. Unfortunately, the document contains a key paragraph that functionally diminishes most of what is nicely affirmed about Christology and soteriology elsewhere. The paragraph in question is as follows (pp. 11-12):

"Yet we do not presume to limit the sovereign freedom of 'God our Savior, who desires everyone to be saved and come to the knowledge of the truth' (1 Tim. 2:4). Thus, we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith."

Gagnon's full critique is available on the CPC website.

Has the PCUSA abandoned a clear and unequivocal confession of Jesus Christ as Savior? Below, the key section of *Hope in the Lord Jesus Christ* is presented alongside *Jesus Christ Is the Only Savior of the World* from the Second Helvetic Confession. Read and judge for yourself:

Hope in the Lord Jesus Christ, lines 148-176:

For we teach and believe that this Jesus Christ our Lord is the unique and eternal Savior of the human race, and thus of the whole world, in whom by faith are saved all who before the law, under the law, and under the gospel were saved, and however many will be saved at the end of the world [The Second Helvetic Confession, 5.077].

Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope, and love in him. No one is saved by virtue of inherent goodness or admirable living, for "by grace you have been saved through faith, and this is not your own doing; it is the gift of God" [Ephesians 2:8]. No one is saved apart from God's gracious redemption in Jesus Christ. *Yet we do not presume to limit the sovereign freedom of "God our Savior, who desires everyone to be saved and to come to a knowledge of the truth" [1 Timothy 2:4]. Thus, we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love, and communion belong to God, and are not ours to determine.*

Paul, after a beautiful development of his thought, in Rom. 10:17 at length comes to the conclusion, "So faith comes from hearing the Word of God by the preaching of Christ." At the same time we recognize that God can illuminate whom and when he will, even without the external ministry, for that is his power [The Second Helvetic Confession, 5.006, 007].

Second Helvetic Confession, Chapter XI, paragraph: *Jesus Christ Is the Only Savior of the World*, C-5.077:

For we teach and believe that this Jesus Christ our Lord is the unique and eternal Savior of the human race, and thus of the whole world, in whom by faith are saved all who before the law, under the law, and under the gospel were saved, and however many will be saved at the end of the world. For the Lord himself says in the Gospel: "He who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. . . . I am the door of the sheep" (John 10:1, 7). And also in another place in the same Gospel he says "Abraham saw my day and was glad" (ch. 8:56). The apostle Peter also says: "There is no other name under heaven given among men by which we must be saved." We therefore believe that we will be saved

through the Lord Jesus Christ, as our fathers were (Acts 4:12, 10:43, 15:11). For Paul also says: "All our fathers ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock which followed them, and the Rock was Christ" (1 Cor. 10:3f). And thus we read that John says: "Christ was the Lamb which was slain from the foundation of the world" (Rev. 13:8), and John the Baptist testified that Christ is that "Lamb of God, who takes away the sin of the world" (John 1:29). Wherefore, we quite openly profess and preach that Jesus Christ is the sole Redeemer and Savior of the world, the King and High Priest, the true and awaited Messiah, that holy and blessed one whom all the types of the law and predictions of the prophets prefigured and promised; and that God appointed him beforehand and sent him to us, so that we are not now to look for any other. Now there only remains for all of us to give all glory to Christ, believe in him, rest in him alone, despising and rejecting all other aids in life. For however many seek salvation in any other than in Christ alone, have fallen from the grace of God and have rendered Christ null and void for themselves (Galatians 5:4).

4. Why has the recent change to the denomination's ordination standards (Amendment 10A) become a touchstone for some congregations in the PCUSA?

In 1978 the Presbyterian Church issued an Authoritative Interpretation (AI) of the Church constitution reaffirming the sanctity of the marriage covenant between one man and one woman to be a God-given relationship to be honored by marital fidelity and that homosexual behavior is a sin and the church's present understanding of God's will precludes the ordination of persons who do not repent of homosexual practice.

In response to efforts to change the Church's position on marriage and homosexual practice, in 1993, the General Assembly adopted the recommendation of its Advisory Committee on the Constitution which stated that: "current constitutional law in the Presbyterian Church (U.S.A.) is that self-affirming, practicing homosexual persons may not be ordained as ministers of the Word and Sacrament, elders, or deacons."

In 1997, the approval by a majority of presbyteries of an amendment to the Book of Order (section G-6.0106b) made constitutional the following language: "Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament."

Efforts to change this constitutional standard by subsequent General Assemblies failed to gain approval by a majority of presbyteries in 1998, 2001 and 2008.

The 219th General Assembly (2010) of the PCUSA approved changing the ordination standard (Amendment 10-A), but required a majority of presbyteries to ratify the provision for it to become part of the church's Constitution. At its meeting on Tuesday, May 10, 2011, the Presbytery of Twin Cities Area became the 87th presbytery to approve an amendment that removed the constitutional requirement that all ministers, elders, and deacons live in "fidelity within the covenant of marriage between a man and a woman or chastity in singleness" in the church's Book of Order.

The new language reads, "*Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (G-1.0000). The governing body responsible for ordination and/or installation (G.14.0240; G-14.0450) shall examine each candidate's calling, gifts,*

preparation, and suitability for the responsibilities of office. The examination shall include, but not be limited to, a determination of the candidate's ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Governing bodies shall be guided by Scripture and the confessions in applying standards to individual candidates."

The effect of the new language opens up the possibility that persons in same-gender relationships can be considered for ordination.

5. Why has the recent adoption of a New Form of Government (nFOG) become a touchstone for some congregations?

After several failed attempts to gain approval to change the denomination's Form of Government (FOG) the 219th General Assembly (2010) approved a new Form of Government (nFOG), which required a majority of presbyteries to ratify the provision for it to become part of the church's Constitution. Some of the strong concerns about the nFOG, included the following:

- Policies or procedures removed from the Form of Government and placed in handbooks or standing rules are not subject to review by permanent judicial commissions.
- Because the meaning of the word "church" shifts in the nFOG, the role of the denomination is enlarged at the expense of congregations.
- Sessions' ability to determine the distribution of benevolences would be reduced, as the nFOG would allow presbyteries to assess payments to support both per capita and mission budgets.
- Ordination standards would be easily changed without amendments to the *Book of Order*: the areas of examination for candidates would be removed from the constitution.
- Interim pastors would be able to be called as the next pastor of the congregation they are serving, undermining the purpose of interims.
- Presbyteries could remove pastors from their congregations without holding congregational meetings.
- The church's commitment to inclusivity would be broadened in dangerous ways.

For these and other reasons, Donegal Presbytery voted not to adopt nFOG. However, a majority of presbyteries ratified the provision and it is now part of the church's Constitution.

6. Why are these PCUSA decisions of concern to the Session?

The decisions outlined above are not consistent with the core values that have been defined by the Session for Central Presbyterian Church. They also run counter to the Session's Confessing Church statement therefore it is important that we consider what these decisions mean to us. The Session believes the time has arrived for Central Presbyterian Church to prayerfully seek the mind of Christ and discern how we are called to follow God's will in the world and serve others in His name.

PART 2: How has the Presbyterian Church USA dealt with theological controversy?

While there have been differences which resulted in the creation of separate denominations, the Presbyterian Church in America (PCA) and the Evangelical Presbyterian Church (EPC), the Presbyterian Church USA also has a number of affiliate organizations which provide opportunities for like-minded

persons to discuss, discern and further theological interpretation, programs and initiatives. With respect to the latest alteration to the Book of Order, several organizations have arisen in support or opposition.

1. What is the Fellowship of Presbyterians and why did CPC send representatives to their recent “Gathering”?

Because CPC is aligned with the basic tenets of the Confessing Church, passed by the Session in 2001, and because our leadership supports these core beliefs, our church was made aware of the Fellowship of Presbyterians, a group which was formed by the pastors of seven large PCUSA churches to examine how to respond to the theological drift away from basic tenets of the Reformed faith such as the authority of Scripture and the Lordship of Jesus Christ which led to the change in ordination standards that had just been ratified by the PCUSA. Click the link for more information <http://www.fellowship-pres.org/>

The Fellowship announced a “Gathering” to be held August 25 and 26 in Minneapolis to revitalize our denomination around reformed theology—remove it from a kind of “organizational sclerosis” and find a way for those who differ with the theological drift and change in ordination standards to remain in the denomination and yet adhere to their beliefs. It was attended by 1,900 people representing 49 states, 3 countries and 830 congregations. Those taking part in the Gathering were ordained clergy, church staff, elders, Presbytery and denominational leaders who participated in general worship, breakout sessions and small round table discussions. In addition were several guest speakers.

The session voted to send Pastor Hartsock, Pastor Finnegan, Elders Gerry Mello and Anne Cowburn to the Gathering to consider and discern the effect these changes have had on the denomination so that we can more ably discern God’s will for CPC and thereby make proactive, informed decisions based upon the Holy Spirit’s guidance.

2. What are the options before us?

Tier 1

Nurturing Mission & Ministry in place

- Some congregations do not have any formal need for differentiation and can therefore stay in their current configuration
- Stay in same relation to your Presbytery as you are now, while relating differently
- Join the Fellowship

Tier 2

Overlay Presbytery Concept

- Same geographical boundaries as old Presbytery
- Make 2 completely different Presbyteries out of current Presbytery
- Create a Presbytery within a Presbytery
- Join together where we can
- Differentiate where we must (Only takes 10 churches to make up a Presbytery)
- We would like a new local option, e.g. don’t comply with nFOG
- We want to stay in the denomination, but only in a way that ensures faithfulness and convictions and provides us a relief of conscience
- Join the Fellowship

Tier 3

Intra Presbytery Option

- Creating 2 different orders within the Presbytery
- 2 COMs/2 CPMs – Those that agree and disagree with Amendment 10A
- Dual Committees within the Presbytery functioning as commissions
- Create affiliate members
- Join the Fellowship

Tier 4

The New Reformed Body

- Creating a New Reformed Body
- Move out of the PCUSA and into a New Reformed Body
- A choice to stay in as an affiliate member or out of the body as a separate and distinct entity
- Entrepreneurial and missional leadership are traits of the New Reformed Body
- Join The Fellowship

3 options for the New Reformed Body:

Option 1

- Completely leave and you are dismissed to another body
- Still connected to The Fellowship
- Have to work through the property issues of your Presbytery
- Gracious Separation Agreement

Option 2

- Become a “Union Church”
- Join the uniform body without leaving the PCUSA
- Join the Fellowship

Option 3

- Join the uniform body, but remain an affiliate member of the PCUSA (In the body, but not of the body)
- (not yet in for approval)

3. What is the New Reformed Body?

The New Reformed Body is an association, not a new denomination, under the Fellowship umbrella. It provides us a choice to remain in the PCUSA as an affiliate member or out of the PCUSA as a separate and distinct entity. Entrepreneurial and mission leadership are traits of the New Reformed Body, as well as a biblical and theological core of like-minded congregations rallying around a central core of beliefs that affirms the essential tenets of our reformed faith.

PART 3: How is CPC Going to Move Forward?

CPC is holding fast to the truth of the Bible, our Creeds and Confessions, Core Values, Mission and Vision. We are looking for ways to reconcile our beliefs with those of the PCUSA. Our primary goal is faithfulness to Jesus Christ’s purposes for His Church. To that end, the Session believes it is vitally important to pray about and discuss these issues with the congregation and discern the way forward lest Satan use them to divide us.

CPC will be conducting Town Hall meetings on Wednesday, October 5 from 7:00PM – 8:30PM and Sunday, October 9 from 12:45PM – 2:15PM in order to inform our congregation of the issues currently surrounding our denomination and to receive congregational feedback on these issues.

Our Session and our pastors are gathering information and most importantly praying and seeking the Holy Spirit’s guidance so we may be able to discern God’s mind, will and purpose for CPC.

There is another Fellowship conference scheduled to take place on January 12-14, 2012 in Orlando, Florida for the purpose of continuing the discussion with the Fellowship and to provide more clarity to the various options available to congregations that are so inclined to take action as they deem appropriate. Representatives from CPC are planning to attend.

[If you are unable to attend any of these Town Hall meetings and would like more information or would like to discuss or share your thoughts, feelings and opinions, please feel free to seek out the pastors or any members of the current board of Session and they will be happy to engage you on these issues. Names and contacts listed below.]

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