

Appropriate Response

A Declaration of Theology and Action

I. An Appeal to the Presbyteries, Congregations, and Christians in the PC (USA)

With many in the church we have over many years carefully and prayerfully followed the actions, decisions, controversies, and perspectives manifesting across the Presbyterian Church (USA). We have studied, discussed, and wrestled with the many difficult issues. We have pondered over and prayed over events, statements, litigations, and meetings. Through all this we have intentionally moved slowly, cautiously and thoughtfully, recognizing that misinformed acts and reactionary stands are neither helpful nor faithful. We believe that if we have erred it is on the side of reticence and silence. Through this season of discernment, study, and prayer we have sought an appropriate response to the gracious call and command of God to submit our lives to the Lordship of Christ Jesus and to give our lives to fulfilling the Great Ends of the Church.

We stand profoundly grateful to God, certain that he has through this time of reflection, study, and participation with the broader church given us a word of guidance for our congregation, our presbytery, and the church as a whole. This word is not a new word or a word that seeks division, schism, or the creating of a new and separate body. Rather it is an acknowledgement and reaffirmation of our history, theology, and polity and passionate appeal that our church as a whole and every constituent congregation and presbytery within it turn from the naturalistic theology, romanticism², folly, and idolatry that have too often been allowed to shape and characterize our church and return to its first love, Jesus Christ, Lord of the church and the One Word which we alone must hear and obey. Our intention is to stand in faith and unity against the destruction of our church, its confession, and its witness. We seek and call for a return to the Scriptures, our Reformed theology, and the standards of our Constitution. We joyfully and gratefully acknowledge that within our history we have worked together to reconcile our differences. We have been able, on numerous occasions in our long history to restore our structural unity and thus we now seek the higher good of restoring our confessional unity and integrity. We call the church to pursue and know the genuine, God given peace, unity, and purity that is the necessary fruit of faithfulness, integrity, and godliness. And we call the church to return to its first work of mission centered around and upon the life changing and world changing word of the Gospel and to follow our Lord's command to go out into all the world to make disciples in the name of the Father, Son, and Holy Spirit.

There can be little doubt that the church we have loved and served is in the midst of a profound crisis that is clearly worsening. The hope vested in the Theological Task Force on Peace, Unity, and Purity has—thus far—failed to materialize. Arguably the 217th General Assembly's approval of the Task Force Report, even as amended, has only moved us further into crisis. The report's recommendations—now authoritative interpretations—may open the door for local license³ and certainly have led increasing numbers of sessions and presbyteries to clearly articulate what beliefs and practices are considered essential and non-negotiable⁴. Additionally, many are taking up issues of property, per capita, and even separation from the

² Romanticism refers to a broad, and thus difficult to define worldview. For our purposes it is important to look at epistemological issues (how we know what we know). Romanticism emphasizes idealism over realism and knowledge drawn from feeling and intuition over reason and empiricism. Romanticism would define the universal through the particulars whereas realism (and thus evangelicalism) would take the opposite course, defining the particulars from the universal. Romanticism is open to contradictory ideas remaining unreconciled and still valid viewing these as part of a grand, inscoped whole that lies beyond reason but may be known intuitively and experientially. For two helpful studies see: Bernard M. G. Reardon, *Religion in the Age of Romanticism* (Cambridge: Cambridge University Press, 1989) and Stephen Prickett, *Romanticism and Religion: The Tradition of Coleridge and Wordsworth in the Victorian Church* (Cambridge: Cambridge University Press, 1976).

³ Local license or local option refers to a local governing body (session or presbytery) abandoning, ignoring, or annulling (whether temporarily or permanently) standards of the national church in favour of locally agreed upon values or rules. The PUP report, in allowing conceivably any doctrine or practice to be declared a scruple by a candidate, theoretically allows the national standards of the church to be trumped by locally held opinions and interpretations. Ultimately the full implications of the PUP authoritative interpretations will not be known until cases are brought to church courts which could happen as early as October 2006.

⁴ In addition to this document before the Santa Barbara Presbytery the following may be noted as examples: Both San Diego and Santa Barbara presbyteries have passed "essential tenets" guidelines for ordaining, installing, and receiving ministers into their membership. The Presbytery of Central Florida has approved a resolution declaring that G-6.0106b is an essential requirement for ordination and will

34 PC (USA)⁵. While our history as a church is replete with controversy and conflict, it is painfully clear that we stand before the
35 most threatening crisis in our church's long history.⁶

36 The depth and significance of the current controversies must not be underestimated. While many would say, "Peace,
37 peace..." there is in fact no peace and little chance of finding peace if the church continues to ignore, deny, or simply re-
38 nounce the serious issues we face. We can no longer afford theological sound bites, confessions that are PowerPoint deep,
39 and "truths" that are little more than romantic wishes and emotional subjectivism. We must have the courage to sincerely and
40 fearlessly address the issues dividing us and move beyond tepid pronouncements or declarations of peace while denying all
41 reality and ignoring the real issues confusing and dividing us. We must make an appropriate response, to God and to those
42 he has placed under our care, and to those who are disrupting the peace unity, and purity of the church through ignorance,
43 error or evil.

44 The Session of Community Presbyterian Church of Ventura California calls upon the Santa Barbara Presbytery and all con-
45 gregations and governing bodies within the PC (USA) to unite behind the Scriptures, confessions, and polity of the church.
46 We call upon every member, pastor, elder, and governing body to study this document and "test the spirits to see whether
47 they are of God, for many false prophets have gone out into the world."⁷ Test our words and actions before the Scriptures,
48 confessions of the Church and standards of the Reformed tradition. If you find that we are speaking contrary to these stan-
49 dards do not listen to us! But if you find that our perspective and actions are faithful to the Scriptures and our constitution
50 then we urge you to stand with us. "Let no fear or temptation keep you from treading with us on the path of faith and ob-
51 edience to the Word of God in order that God's people be of one mind upon earth and that we in faith experience what he
52 himself has said: 'I will never leave you, nor forsake you.' Therefore, 'Fear not little flock, for it is your Father's good pleasure
53 to give you the kingdom.'"⁸

54 II. Concerning the Present Situation of the Presbyterian Church (USA)

55 The issues tearing apart the church are neither peripheral nor incidental. At stake is nothing less than our integrity, our fu-
56 ture, our mission and our message. At question is whether we have been, are, and can be trustworthy before God or whether
57 we will abandon the faith once and for all delivered to the saints for a populist, culturally determined Gospel that is hostile to

not recognize any ordination done in violation to this standard. Other presbyteries, including Pittsburgh and Holston are considering sim-
ilar actions. The Sacramento Presbytery has passed four resolutions dealing with ordination standards, per capita, and property. The
Presbytery of San Francisco will soon address conflicting resolutions that reflect the tensions across the larger church: one calls for the
strict maintenance of constitutional standards while the other seeks full inclusion of any person into the life and witness of the church. As
of this writing almost thirty presbyteries are considering resolutions that affirm constitutional standards. In the September 12th edition of
the *Charlotte Observer* twelve pastors representing nearly 3,500 members of the PC (USA) published a full page statement which de-
clared the actions of the 217th General Assembly "collectively represent grievous error and a significant departure from the biblical and
confessional principles of the Christian faith."

⁵ To give some examples: First Presbyterian Church of Baton Rouge and Kirk of the Hills in Tulsa have both filed suit against their presby-
teries seeking affirmation of full rights and ownership over their property. Kirk of the Hills, the largest church in its presbytery with over
2,800 members has gone even further with its pastors renouncing the jurisdiction of the church and the congregation overwhelming ap-
proving a resolution to leave the PC (USA) and join the Evangelical Presbyterian Church. Milwaukee Presbytery has allowed a small
member congregation to also join the EPC—though requiring it to pay \$150,000 for the right to maintain its property. Across the deno-
mination many congregations are pondering if, when, and how to leave the PC (USA) and examples abound in the news. Exacerbating
issues, secret advisory papers drafted by the offices of the General Assembly and the GAC and recently made public, show the deno-
mination intends to squelch all dissent and retaliate against any seeking to withhold control over church property. Tactics advised in-
clude defrocking offending ministers, lawsuits against ministers and elders, and removal of sessions. Trust and co-operation are all but
non-existent.

⁶ Andrew Walker (King's College, London) and Robert Wuthnow (Princeton) have both suggested that the larger church is heading for the
third great schism. The issues tearing at the PC (USA) are similarly affecting many other churches and denominations and leading to
the unique situation in which evangelicals within the PC (USA) have more in common with evangelicals in the Episcopal and Methodist
Churches (to give two examples) than they do with progressives within their own church (and vice versa). The whole of Christendom
may well be heading towards a split across and through countless denominations and traditions which divides the holy catholic church
into two camps or perspectives: evangelicals and progressives. Certainly the gap between these two within the PC (USA) is expanding.

⁷ I Jn. 4:1. See also: Jer. 29:8; II Peter 2:1

⁸ 8.04, *Book of Confessions*, Constitution of the Presbyterian Church (USA) part I. *The Theological Declaration of Barmen*, while written in
an entirely different political setting, was nevertheless wrestling with nearly identical theological issues and thus forms a crucial docu-
ment for our day and situation.

58 the work of Christ. Ensnared within claims of piety and words of faith are alien principles that have entered our church da-
59 maging the theological basis and standards that have defined and shaped the church. At issue is a natural theology⁹ that
60 forms the essence of the progressive theology in the PC (USA) in contrast to evangelical¹⁰ theology which forms the essence
61 of Reformed theology within the church. In spite of shared language there are profound, even mutually exclusive, differences
62 between the progressive theology that has long sought center stage and the Evangelical theology that has long formed the
63 center and foundation of Presbyterian belief and currently defines the majority of our members and congregations.¹¹ While
64 some may hope for and proclaim that there is room within the PC (USA) for both (or all) sides¹² the fact remains that these
65 perspectives are in many places mutually exclusive and irreconcilable. One can not declare Jesus “the Way, the Truth, and
66 the Life, the only way to the Father”¹³ and simultaneously declare that he is but one way among many. One can not affirm
67 the authority of the Scriptures over all matters of faith and practice¹⁴ while simultaneously proclaiming that experience, emo-
68 tions, and opinions have equal (or greater!) voice. One can not hold that the ethical standards of Scripture are to be required
69 while simultaneously holding that truth is uncertain and each must choose their own course, beliefs, and behaviours. There is
70 always room for diversity within the church when these beliefs deal with non-essentials or are not mutually exclusive. But that
71 is not the case today within the PC (USA). Essentials upon which the church has been built and which exist as standards in
72 our Confessions are routinely denied, annulled, or simply ignored while counterfeit alternatives are raised as viable options
73 without any recognition that these contradict our history and tradition. With the loss of our defining doctrines the PC (USA)
74 has become increasingly directionless, messageless, and meaningless.

⁹ Natural theology is most simply described as “bottom up” while evangelical theology may be described as “top down.” Obviously these are over simplified and thus not wholly accurate but they allow those inexperienced with the concepts to begin wrestling with the issues at stake. Evangelical (i.e. Reformed) theology has always started at the top, beginning with questions about the nature, will, and work of God and only secondarily with questions of what this means and how we are to respond. Natural theology works from an opposite direction, wrestling first or primarily with who we are as God’s creation and how we experience God and then deducing from these who God is and what He does. This simple difference has profound implications and leads to vastly different perspectives. To find an example one need only look at the issue of homosexuality. Where evangelical theology would hold that the will of God revealed through His acts (creation, *et. al.*) and testified to in the Scriptures declares the practice of homosexuality to be sinful, natural theology would hold that because such feelings or attractions exist in one whom God made then God logically approves of the practice and lifestyle. From the top down the lifestyle is viewed as antithetical to the Christian life while from the bottom up it is viewed as a faithful expression of God’s diverse creativity. These views, based upon profoundly different starting points and theological perspectives and methodologies are difficult, if not impossible to reconcile. In fact, no significant attempt of evaluating or reconciling such disparate doctrines has been made as the church has instead been content to grant both the stamp of legitimacy and propriety in the name of diversity and the nebulous ethic of tolerance.

¹⁰ The word evangelical comes from the Greek word *euangellion*, meaning good news. Today it is broadly and not always accurately used. According to Karl Barth, one of the most important reformed theologians in our history, “Evangelical means informed by the gospel of Jesus Christ, as heard afresh in the 16th century Reformation by a direct return to Holy Scripture.” Evangelicalism when used in its strict theological sense is not bound to a particular tradition but cuts through all sectarian lines. Evangelicals are first upwardly or vertically focused with the horizontal focus coming as a certain and necessary response to revelation and relationship with God. Evangelicalism is centered upon God not humanity, the sacrifice given to us not the sacrifice we make, the power of God to heal and save not the intrinsic power or worth of the human being. It draws its guidance from Scripture, finding here the authoritative instruction about both God and faithful human response to his revealed will. Donald Bloesch has noted that “Evangelical theology aims not only to be faithful to Scripture, but also to expose the unfaithfulness of the Christian community to Scripture.” Evangelicalism is profoundly concerned with the poor and the righting of injustice. And it is all these (and more!) because of its passionate Christocentrism which rigorously holds Jesus Christ at the center of all of life, the focus of God’s activity, the revelation of his will, and the source and goal of all creation.

¹¹ For a helpful study of the differences between progressive and evangelical theology see: Gerrit Scot Dawson and Mark R. Patterson, *Given and Sent in One Love: The True Church of Jesus Christ* (Lenoir North Carolina, Reformation Press, 2005), pp. 79-86.

¹² To give one recent example, advice on the Presbyterian Women page of the PC (USA) web site stated: “Talk about Christianity in a way that is not imperialistic. Do not assume that ... Christianity offers something better than other religions” (<http://www.pcusa.org/pw/resources/bias-free-guidelines.htm>). It is impossible to reconcile this with the evangelical perspective set forth in either the *Book of Confessions* or *Book of Order* (cf. G-1.0100 “All power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead and set him above all rule and authority, all power and dominion, and every name that is named, not only in this age but also in that which is to come. God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body.” The Reformed tradition has always held that it has something better to offer than other religions and his name is Jesus.

¹³ John 14:6. 8.10, *Book of Confessions*, Constitution of the Presbyterian Church (USA) part I.

¹⁴ 5.003; 6.001-006, *Book of Confessions*, Constitution of the Presbyterian Church (USA) part I.

75 While diversity of belief, experiences, and practices has long characterized the PC (USA) it has never been successfully
76 reconciled. For decades we have been encouraged to “celebrate our diversity” without ever being called to reconcile our
77 diversity or wrestle with the difficult and painful questions about the legitimacy, propriety, and truth of disparate beliefs and
78 truth claims. We hold that not everything proclaimed or believed is true. Nor is every belief affirmed under the banner of di-
79 versity legitimately Reformed or in some cases, even Christian, and therefore to be received as valid for the church. For true
80 peace, unity, and purity to exist and flourish, for our mission to continue and deepen, for the church to be faithful before God
81 and relevant to the people of this world we must value theological legitimacy over theological diversity.¹⁵

82 The issues tearing at the PC (USA) today are theological. Appeals for tolerance, reforms of polity, and pursuit of our mission
83 may have some value but are not theological answers and thus can not, ultimately, answer the theological difficulties tearing
84 at us. The church must decide what it believes if it is really going to be whole, healthy, and functional and it must make an
85 appropriate and fitting response to the Triune God of grace. This is especially true for us within the Reformed and Presbyte-
86 rian tradition. For we are a confessional church. Our very existence is based on confessions held and expressed over and
87 against other possible expressions of faith, beliefs, and practices that lie outside our tradition and even outside the Christian
88 faith. Our very life and faith are grounded upon the fact that in the face of many beliefs and claims of truth one may hold,
89 some are not true, not accurate, and not of God. They are inherently and essentially inappropriate as they are inconsistent
90 with the work and nature of God. The PC (USA) is a confessional church whose very existence is defined and mission
91 shaped by what we hold to be true. To now hold disparate doctrines, to believe that any belief is valid and valuable, to en-
92 courage each to determine their own ethical lifestyle is not only logically ludicrous, it is categorically contrary to the whole of
93 the Reformed tradition and the church catholic. Yet it is this attitude and perspective that is increasingly shaping the theology
94 of the PC (USA) and in the process, deceiving many.

95 That is of course not to say that Reformed theology—or any theology for that matter—should be considered perfect, com-
96 plete, or beyond need of correction and improvement. Indeed, a hallmark of our confessional tradition is that our theology is
97 “Reformed always being reformed by the Word of God and the call of the Spirit.”¹⁶ But this phrase, when taken in its entirety
98 reveals the inherent tension that must remain. While our theology grows in understanding and our message is translated into
99 ever new contexts and cultures, the Word of God underlying such human statements remains fixed and unchanging. Where
100 our confessions and mission are consistent with the Word they may be called faithful and true, even where still in need of
101 further improvement or clarification and even when held “in tension” with other doctrines. But where our theological state-
102 ments contradict, annul, or transcend the Word they may be, indeed *must be*, declared deficient, untruthful, scandalous, and
103 heretical. The Reformed tradition approaches theology humbly but not stupidly. Acknowledging that God is ultimately beyond
104 all attempts of description it nevertheless holds that he can be truly known, accurately described, and actually obeyed. Ad-
105 mitting that all attempts to describe God are mere human efforts to describe what is eternal and beyond full human descrip-
106 tion, it nevertheless remains foolish to imagine and pernicious to proclaim that any description may work and one confession
107 is a good as another. The proponents of such error and folly, have in fact moved outside of the PC (USA), being an essential
108 renunciation of the church through denial of its essential tenets, history, and theological perspective.

109 It is obvious, but important enough to state explicitly that this paper and the theology it expresses are written from and ad-
110 dressed to a Reformed and Presbyterian perspective. In other words, we are not interpreting, critiquing, or correcting the
111 theology of the Episcopal Church, the Methodists, Lutherans, or anyone else within the Christian family. There are under the
112 large umbrella of Christian orthodoxy many theological traditions and doctrines. Doctrines held by one tradition within the
113 Christian faith may be different than those in another and may even contradict them. The understanding of the nature of the
114 Lord’s Supper, for example, is decidedly different in the Catholic, Lutheran, and Reformed traditions, but not sufficiently so as
115 to render any one of these as unorthodox or unfaithful. Different traditions hold different doctrines on baptism, grace and
116 works, free will and election, eternal security and perseverance, eschatology, and many others, while still remaining Christian
117 and united around the essential articles of faith. Each of these traditions has particular historical-theological-cultural characte-

¹⁵ The greatest hope in recent years that this might occur evaporated with the report of the Theological Task Force on Peace, Unity, and Purity. In spite of good intentions, high hopes, and hard labor, the task force in the end failed to address the real theological issues tearing us apart. Instead of seriously wrestling with the profound differences of theological perspectives within the PC (USA) they instead only tangentially addressed them, that is, (for those mathematically astute) without touching them at all. While speaking of the centrality of Christ or the authority of Scripture no word of guidance is given to help the church discern what these mean, where it may have erred and why, or how to reconcile the different understandings attached to such statements. The task force, while affirming the authority of Scripture abdicated all responsibility of leading the church into legitimate and faithful interpretation by simply expressing that Presbyterians disagree over interpretation. In the end their report failed by offering a polity solution to a theological problem and thus leaving the greatest problems before us essentially untouched and certainly unresolved.

¹⁶ G-2.0200. *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

118 ristics which shape their doctrine, life, and witness. The Reformed tradition also has unique and defining characteristics,
119 particularly “its affirmation of the majesty, holiness, and providence of God who creates, sustains, rules, and redeems the
120 world in the freedom of sovereign righteousness and love.”¹⁷ The purpose in this paper’s theological reflection is first to call
121 the PC (USA) to understand that some doctrines, practices, and philosophies, regardless of claims, are simply not Christian.
122 They are not a part of any orthodox tradition or its confessions and practices and must be acknowledged as such. And
123 second, it is to call the PC (USA) to understand that some doctrines, practices, and philosophies, while genuinely Christian
124 are not part of our particular tradition. It is our purpose and hope that the PC (USA) will discern these differences and se-
125 riously endeavour to stand for the truths of the Christian faith. And it is our purpose and hope that the PC (USA) will grasp
126 the unique and valuable perspective of the Reformed and Presbyterian tradition and not lightly ignore, forget, or deny our
127 particular historical experience of God and the Gospel.¹⁸ We are a church within the Reformed tradition. As a church we must
128 stand courageously for the faith once and for all delivered to the saints.¹⁹ As members of the Reformed and Presbyterian
129 tradition we may joyfully acknowledge that we share many common beliefs and practices with the larger church.²⁰ And we
130 must endeavour to learn from our sisters and brothers in other traditions while remaining faithful to our own tradition and its
131 unique and valuable witness. Our intent in this study is to simply express that much of what is currently defining our church
132 today is not Reformed and in some case not even Christian. We can not accept or believe everything or anything and long
133 remain either Presbyterian or even Christian. Our future, our faithfulness, our mission depend upon our rightly discerning the
134 truth of God and his revelation. We must have a truthful and accurate understanding of the nature and work of God and a
135 response that is fitting and appropriate to the reality of God.

136 It is time for the PC (USA)—that is, its members, congregations, and governing bodies—to express what the church believes,
137 and as necessary corollary of this declaration, it must express what it does not believe. In doing this, it need not express all
138 that it believes nor hold that these expressions are inerrant and final. For fuller descriptions already exist—primarily for us in
139 the *Book of Confessions*, but also in Reformed theological works such as Calvin’s *Institutes*, Weber’s *Grundlagen Der Dog-*
140 *matik*, Barth’s *Church Dogmatics*—and any human work can be better expressed to more accurately describe the eternal
141 reality behind it. Nevertheless, it remains crucial in our time that the PC (USA) courageously affirm (decide?) what it believes.
142 We must reaffirm that our words of confession may accurately—if not fully—express the truth of God revealed to us by His
143 acts and witnessed to by the Word written and proclaimed. And we must in our affirmation, have the courage to discern and
144 denounce error and heresy wherever they occur. We must utterly reject as inappropriate the naïve but popular folly, pro-
145 claimed in the name of tolerance and diversity, that the church can and may hold disparate doctrines simultaneously and
146 proclaim both as true. It is time for the PC (USA) to reject the hopeless ambiguity and uncertainty that have marked our con-
147 fession in recent decades and stand for the truth of the Gospel revealed through Jesus the Saviour of the world. And it is
148 time that this be done by more than a few leaders, individuals, or congregations who in recent years and decades have bold-
149 ly stood for the Gospel. As the life and future of our church are at stake, it is required in our day that *all* who love the Lord
150 Jesus stand for the truth of his gospel and renounce and repent of the errors—great and small and of which, in their variety
151 we are all guilty—that have overwhelmed our confession, mission, and ethics. It is time for the faithful to rise and fearlessly
152 express the message we have been entrusted to bear. It is time for those who sit on the fence of indifference to rise from
153 their Laodicean complacency and grasp the severity of the situation, perceive the call of God in this hour, and rise to the
154 church’s need of their witness. And it is time for those who have for decades rejected the clear teaching of the Scriptures and

¹⁷ Other great themes of the Reformed Tradition include: (1) The election of the people of God for service as well as for salvation; (2) Co-
venant life marked by a disciplined concern for order in the church according to the Word of God; (3) A faithful stewardship that shuns
ostentation and seeks proper use of the gifts of God’s creation; (4) The recognition of the human tendency to idolatry and tyranny, which
calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God (G-
2.0500. *Book of Order*, Constitution of the Presbyterian Church (USA) part II).

¹⁸ Or, as the Constitution puts it: “The creeds and confessions of this church reflect a particular stance within the history of God’s people.
They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the
life and witness of the community of believers” (G-2.0500b. *Book of Order*, Constitution of the Presbyterian Church (USA) part II).

¹⁹ “Dear friends, although I have been eager to write to you about our common salvation, I now feel compelled instead to write to encour-
age you to contend earnestly for the faith that was once for all entrusted to the saints” Jude 1:3 NET.

²⁰ Again, as the Constitution states: “In its confessions, the Presbyterian Church (U.S.A.) gives witness to the faith of the Church catholic.
The confessions express the faith of the one, holy, catholic, and apostolic Church in the recognition of canonical Scriptures and the for-
mulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the tri-
une God and of the incarnation of the eternal Word of God in Jesus Christ” (G-2.0300). And again: “In its confessions, the Presbyterian
Church U.S.A.) 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. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody
principles of understanding which continue to guide and motivate the people of God in the life of faith” (G-2.0400).

155 the essential tenets of the Christian faith to honestly acknowledge their renunciation and peaceably leave the church as the
156 Constitution requires.²¹

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III. A Theological Declaration

158 We hold, with deep gratitude and humility, that God has called us to speak with one voice and given us a word which must
159 be proclaimed. After years of discerning, praying, studying, and conversing the time has come for all in leadership and all
160 congregations to affirm again the heart of what we believe and express afresh what we hold true and dear in these troubled
161 times. "We believe we have been given a common message to utter in time of common need and temptation"²² and we invite
162 all within the PC (USA) to join us in this affirmation.

163 We live in an age that is profoundly skeptical of any truth claim especially any raised over and against others. Our age is
164 uncertain that truth exists, that truth can be known, or that any perspective should be proclaimed as such. It is also a time of
165 rampant subjectivism where each not only decides what is right in their own eyes, but is actually encouraged to do so. The
166 skepticism and subjectivism combine to cause profound trauma and confusion within the church as each looks within to de-
167 termine what is right and true for them. The very nature of the church takes a new shape as doubt and diversity become our
168 confession and the ancient confessions that have always defined us are lost to the god of uncertainty and subjectivity.

169 Other ages have had to face different points of error or confusion. Athanasius addressed a church wrestling with the nature
170 of Christ and the Trinity. Augustine confronted the errors of Pelagius on grace and salvation. Luther and Calvin stood against
171 the corruption of the church that had replaced grace and justification with self-righteousness, works, and indulgences. Barth
172 stood against the natural theology of Third Reich Germany that was increasingly allowed (by the church!) to shape the
173 church's theology, mission and ethics. In every age the church is called to address the errors, misunderstandings, corrup-
174 tions, and heresies that occlude the truth of the Gospel and thus its message and mission. Rarely, if ever, is the church al-
175 lowed to choose its battles. Instead these usually emerge from the issues, values, and philosophies of the current culture in
176 which the church is placed. In every case and era it is required of the church, as a necessary element of its mission, to ad-
177 dress these values and philosophies, affirming what is true and critically assessing what is false all under the authoritative
178 and defining revelation of the Gospel of Jesus Christ. And in the process it must consciously resist the temptation to take the
179 popular and easy course of changing the Gospel to fit the values and philosophies of the day.²³

180 In our time the issues at the center of our debate are not the Trinity or the nature of Christ, they are not about justification or
181 even ordination standards or homosexuality. The primary issue facing (and confusing) the church today is the nature, reality,
182 and means of revelation and, from the human side, what constitutes a real and proper knowledge of God. Secondly, and
183 inseparably bound to this, is the question of what constitutes righteousness before God. While many areas and details of
184 theology and ethics may be specifically addressed we hold that the root of error and misunderstanding today revolves
185 around our understanding of God's revelation, Christian epistemology, and misunderstandings regarding the nature of and
186 distinctions between inherent and imparted righteousness. We hold that the natural theology manifesting in the progressive
187 wing of the church and defining its theology is radically inconsistent with the teaching of Scripture and our Reformed tradition.
188 This misuse of Scripture and redefining of essential and/or traditional elements of Reformed theology has led the church into
189 confusion, biblical illiteracy, and even heresy. We hold that a clear—if brief—word of correction must be voiced if we are to
190 be faithful to God and the word he has given us and faithful in leading the church through the dangers raised against its wit-
191 ness.

192 In view of the errors of natural theology manifesting within the progressive wing of the church and the devastating harm
193 these doctrines and their proponents are bringing to the peace unity and purity of the church we therefore confess the follow-
194 ing evangelical and Reformed truths:

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i.

²¹ G-6.0108, footnote 1. *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

²² 8.08, *Book of Confessions*, Constitution of the Presbyterian Church (USA) part I.

²³ This has become the common approach of the PC (USA) and the dominant methodology of the progressive wing of Protestantism. The values and philosophies are made authoritative and the church is then required to shape its message and mission around these values. The history of both Judaism and the church reveals disastrous results whenever this is allowed and calls us to remember such lessons, lest we repeat them.

196 ***“I am the Way, the Truth, and the Life; no one comes to the Father but through me.”***
 197 John 14:6

198 ***“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by***
 199 ***another way, that man is a thief and a robber.... I am the door; if anyone enters by me, he will be***
 200 ***saved.”***
 201 John 10:1, 9

202 ***“For we teach and believe that this Jesus Christ our Lord is the unique and eternal Saviour of the***
 203 ***human race, and thus of the whole world...Wherefore we quite openly profess and preach that***
 204 ***Jesus Christ is the sole Redeemer and Saviour.”***
 205 Second Helvetic Confession, Ch. XII

206 ***“All power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from***
 207 ***the dead and set him above all rule, and authority, all power and dominion, and every name that***
 208 ***is named, not only in the age but also that which is to come.”***
 209 Preliminary Principles, Constitution—G-1.0100, PC (USA)

210 We hold, with the testimony of the Scriptures and in consistency with the Reformed faith and the church catholic that there is
 211 but one mediator between God and the human race, one Saviour, Redeemer and King, the Lord Jesus Christ. By his name
 212 alone salvation is graciously given as the Father freely determines and in him alone are we reconciled, redeemed, and res-
 213 tored to God and the life He intends. In accord with the singular message of Scripture, Reformed theology, and the holy
 214 catholic church we affirm that Jesus is unique, unrivaled, and singular in nature, being, and work, the center of God's saving
 215 work and the singular goal of creation.

216 We reject therefore the errors of progressive and revisionist theology that deny or annul the singular saving work of Christ by
 217 proclaiming that Jesus is but one way of salvation among others of equal validity, truth, and efficacy. We reject and de-
 218 nounce any testimony that seeks to limit his saving work, power, or efficacy to that of mere example of spirituality, godliness,
 219 or morality. Further, we reject the false doctrine that would hold that there are areas of life in which we would not need God's
 220 justification and sanctification through Christ. We believe that any holding or teaching such errors have departed from the
 221 Reformed faith, are deceived, and have become promoters of heresy.

222 **ii.**

223 ***And the Word became flesh and dwelt among us, and we have seen his glory,***
 224 ***glory as of the only Son from the Father, full of grace and truth.***
 225 John 1:14 NRSV

226 ***Christ is the visible expression of the invisible God.***
 227 Colossians 1:15—Phillips Translation

228 ***Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in***
 229 ***these last days he has spoken to us by his Son, whom he appointed the heir of all things, through***
 230 ***whom also he created the world.***
 231 Hebrews 1:1-2, ESV

232 ***Although the light of nature, and the works of creation and providence, do so far manifest the***
 233 ***goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to***
 234 ***give that knowledge of God, and of his will, which is necessary unto salvation;***
 235 ***therefore it pleased the Lord, at sundry times, and in divers manners,***
 236 ***to reveal himself, and to declare that his will unto his Church.***
 237 Westminster Confession of Faith, Chapter I

238 ***The very light of nature in man, and the works of God, declare plainly that there is a God; but his***
 239 ***Word and Spirit only, do sufficiently and effectually reveal him unto men for their salvation.***
 240 Larger Catechism, Question 1

241 We believe that Jesus Christ is the One Word of God to whom we turn, whom alone we obey and trust in life and in death.
 242 We believe, in keeping with the Scriptural witness and the central tenets of the Reformed faith, that God's nature and work
 243 finds their primary revelation in the person and work of Christ, for with Luther we hold that “elsewhere God is utterly incom-

244 prehensible but comprehensible in the flesh of Christ alone.²⁴ Thus it is to Christ alone that we turn to know God and learn of
 245 His ways, work, and will. For Christ Jesus, as the Word of God incarnate, is the essential form of God's revelation and the
 246 only means by which we may know of the nature, will and work of God. We hold that God's revelation in Christ receives pri-
 247 mary witness through the Scriptures of the Old and New Testaments and is made efficacious and perspicuous through the
 248 illumining grace of the Holy Spirit.²⁵

249 "We reject the false doctrine, as though the church could and would have to acknowledge as a source of its proclamation,
 250 apart from and besides this one Word of God, still other events and powers, figures and truths, as God's revelation."²⁶ We
 251 reject the false claims of modern Gnosticism and neo-mysticism that boast of secret, personal, innate or inner knowledge
 252 that openly contradicts God's self revelation, whether this knowledge pertains to the nature or work of God or a human re-
 253 sponse of belief, lifestyle, or ethics. We reject the voices of culture that call us from the holiness of God to take up lives
 254 marked and characterized by self, pleasure, license, materialism, and injustice.

255 **iii.**

256 ***Every word of God proves true....Do not add to his words,***
 257 ***lest he rebuke you, and you be found a liar.***

258 Proverbs 30:5, 6

259 ***The grass withers, the flower fades; but the word of our God will stand forever.***

260 Isaiah 40:8

261 ***All scripture is inspired by God and is useful for teaching, for reproof, for correction,***
 262 ***and for training in righteousness, so that everyone who belongs to God***
 263 ***may be proficient, equipped for every good work.***

264 II Timothy 3:16-17

265 ***The whole counsel of God, concerning all things necessary for his own glory,***
 266 ***man's salvation, faith, and life, is either expressly set down in Scripture,***
 267 ***or by good and necessary consequence may be deduced from Scripture:***
 268 ***unto which nothing at any time is to be added, whether by new revelations***
 269 ***of the Spirit, or traditions of men.***

270 Westminster Confession, 1.6

271 We hold that the Scriptures by God's inspiration and the interpretive work of the Holy Spirit do manifest themselves to be the
 272 Word of God written, and thus wholly sufficient to lead the church into true wisdom, godliness, reform, obedience, and wor-
 273 ship of God. As God's written Word the Scriptures are trustworthy, authoritative, and able to express God's will to every age
 274 and people. "Insofar as Christ's will for the church is set forth in the Scripture, it is to be obeyed."²⁷

275 We reject the false doctrine that would raise alongside or over the Scriptures other authorities, opinions, and voices intended
 276 to transcend, correct, repeal or annul the word of God. While fully affirming that God does speak through the voice of the
 277 Holy Spirit we deny and reject any claim of hearing his voice that contradicts or denies the clear teaching of Scripture,
 278 whether this concern is the nature and work of God or the character and detail of the godly life he intends. We hold, with the
 279 guidance of Calvin, that opinions formed without the leading of the Word of God are of no account to the church and are
 280 voices without authority or relevance to the Christian life.

²⁴ The full quote is as follows: "I have no God whether in heaven or in earth, and I know of none, outside the flesh that lies in the bosom of the Virgin Mary. For elsewhere God is utterly incomprehensible, but comprehensible in the flesh of Christ alone." Quoted in H. R. Mackintosh, *The Doctrine of the Person of Jesus Christ*, (Edinburgh: T. & T. Clark, 1962), p. 231.

²⁵ Excellent articulations of the Reformed understanding of Christian epistemology and God self-revelation may be found in Otto Weber, *Foundations of Dogmatics*, I (Grand Rapids: Eerdmans Publishing, 1981), pp. 169-227. Karl Barth, *Church Dogmatics*, I.1 and I.2. T. F. Torrance, *Reality and Evangelical Theology: The Realism of Christian Revelation* (Downers Grove: IVP, 1982). Colin Gunton, *A Brief Theology of Revelation* (Edinburgh: T & T Clark, 1995). Emil Bruner, *Revelation and Reason: The Christian Doctrine of Faith and Knowledge* (Wake Forest: Chanticleer Publishing, 1946). Edward Dowey, Jr., *The Knowledge of God in Calvin's Theology* (Grand Rapids: Eerdmans Publishing, 1994).

²⁶ 8.12, *Book of Confessions*, Constitution of the Presbyterian Church (USA) part I.

²⁷ G-1.-0100c, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

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If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

II Corinthians 5:17-21

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My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

I John 2:1-2, NRSV

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From this we confess and avow that there remains no other sacrifice for sin; if any affirm so, we do not hesitate to say that they are blasphemers against Christ's death and the everlasting atonement thereby purchased for us.

Scots Confession, Chapter IX

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Therefore, it is necessary for us to be righteous before we may love and do good works. We are made truly righteous, as we have said, by faith in Christ purely by the grace of God, who does not impute to us our sins, but the righteousness of Christ, or rather, he imputes faith in Christ to us for righteousness.

II Helvetic Confession, Chapter XV

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We hold, with the testimony of Scripture and our Reformed Confessions, that our righteousness before the Triune God is itself a gift of God through Christ, wholly imparted and thus entirely an act of grace. While the Bible uses many and varied terms to describe the depth and reality of this mystery—redemption, ransom, reconciliation, deliverance, propitiation, expiation, and others—these together testify to the fact that our righteousness, that is our right standing before God, is the fruit and effect of his act in and for us. We hold that Christ Jesus is our righteousness, our justification, our sanctification and this righteousness, extrinsic to us by nature, is made ours only through the sacrifice of Christ and the inner work of the Holy Spirit and true faith which is its fruit and effect.

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We reject as false any doctrine or teaching that holds that persons by their nature bear or possess an intrinsic, natural, or innate righteousness before God based upon human works, nature, spirituality, or by the fact of their being created in God's image. We reject as heresy any doctrine that would hold the human race as essentially righteous, holy, and pleasing before God apart from the work of salvation in Christ Jesus or that certain attributes or actions are sufficiently righteous in themselves to be without need of the justifying work of Christ Jesus and the sanctifying work of the Holy Spirit.

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v.

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And I will walk among you, and will be your God, and you shall be my people.

Leviticus 26:12

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You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is no other. And my people shall never again be put to shame.

Joel 2:27

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I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary among them forevermore. My dwelling place shall be with them; and I will be their God, and they shall be my people. Then the nations shall know that I the LORD sanctify Israel, when my sanctuary is among them forevermore.

Ezekiel 37:26-28

329 *After Jesus had spoken these words, he looked up to heaven and said,*
 330 *"Father, the hour has come; glorify your Son so that the Son may glorify you,*
 331 *since you have given him authority over all people, to give eternal life*
 332 *to all whom you have given him. And this is eternal life, that they may know you,*
 333 *the only true God, and Jesus Christ whom you have sent.*
 334 John 17:1-3

335 *For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give*
 336 *the light of the knowledge of the glory of God in the face of Jesus Christ.*
 337 II Corinthians 4:6

338 *The Spirit of God quickens people to an awareness of God's grace and claim upon their lives.*
 339 *The Spirit moves them to respond by naming and calling upon God, by remembering*
 340 *and proclaiming God's acts of self-revelation in word and deed,*
 341 *and by committing their lives to God's reign in the world*
 342 *Book of Order, W-1.1002.*
 343

344 We hold that God's revelation of himself is personal, relational, and thus saving. Our knowledge of God is neither noetic²⁸ nor
 345 a postulate of human reason or discovery but the result of God being among us, drawing us to himself as his people and
 346 redeeming us to be a nation of priests before him and through this, unveiling himself to us. God's salvation is not so much a
 347 thing bestowed as the consequence of his relational presence among his people and their appropriate response to this pres-
 348 ence. God gives himself in loving, redeeming relationship, moving our hearts to repentance, our minds to understanding and
 349 our wills to obedience. His saving work is revelatory and his revelatory work saving and transformational.

350 We reject the populist doctrine that one can know God without true relationship—making God a postulate of human know-
 351 ledge—or that one can have a relationship with God without true knowledge of his revealed will and work—making God little
 352 more than the fabrication of subjective romanticism or Gnostic mysticism. We reject and renounce any and all claims of theo-
 353 logical knowledge and/or a relationship with God that leads one into a faith and life that contradict or deny his revealed will
 354 made clear in the Scriptures.²⁹

355

356 We hold that the above five statements express specific points that must be heard and confirmed and proclaimed in our day.
 357 These essential and defining doctrines of the Reformed faith are being annulled by alien principles leveraging for a place of
 358 authority in the PC (USA). In stating these principles we neither seek nor make new statements or requirements. On the
 359 contrary, we seek the opposite and place these before the church as a reminder of what we have always held, always be-
 360 lieved, and always sought to manifest in our communion. It is not these statements that are new but those that have been
 361 raised against them claiming authority over against the Scriptures as other "words"—as if any truly existed!—other saviours
 362 over or alongside Jesus the Messiah of God—and other forms of knowledge and sources of truth than those revealed by
 363 God through his saving, revelatory work. The anemic and impotent state of the church today is the result of its confusion over
 364 doctrine, its faithlessness, immorality, materialism, and its subtle replacement of the Gospel of Christ for another gospel that
 365 is nothing more than the romantic hopes of a lost humanity. We call the church to study these issues, wrestle with their truth
 366 and implications, challenge where they are wrongly or poorly stated, and discern what the Spirit is saying to the church of our
 367 day.

368 In this act of study and discernment, we fully and sincerely affirm the importance of mutual forbearance, agreeing that be-
 369 lievers of good conscience will disagree.³⁰ We affirm the importance of listening, mutual dialogue, and humility for only when
 370 we acknowledge the imperfection of each of our perspectives and learn from one another will we grow in the fullness God
 371 intends. However there must be limits to this forbearance.³¹ The Constitution, in calling us to this standard, makes clear that
 372 difference of opinion does not mean absence of truth. The Scriptures and Constitution command and expect that we will

²⁸ Noetic: 1) of or pertaining to the mind. 2) Originating in or apprehended by the reason. Or, put most simply, true knowledge of God is not mere "head-knowledge" separated from actual life and practice.

²⁹ Psa. 1:1-2; Matt. 15:7-9; John 3:19-20; I John 1:6, 2:4; Rev. 3:17.

³⁰ G-1.0305, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

³¹ This fact is completely lost in the PC (USA) today.

373 firmly hold to the truth of the Gospel and our Reformed witness. Even as the Constitution calls us to mutual forbearance it
374 reminds us that

375 No opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level,
376 and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there
377 is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence
378 either to discover truth or to embrace it.³²

379 It would be institutional suicide and utter faithlessness before God to equate forbearance with uncertainty or require toler-
380 ance to mean denial, agnosticism, or rejection of truth. In certain times and seasons situations demand that we affirm afresh
381 what we believe, value, and refuse to surrender. Regretfully the term and practice of forbearance have become wholly mi-
382 sunderstood within the church and as such have become not an aid to its peace, unity, and purity but a cause of its decay
383 and ruin. The Constitution acknowledges that "there are truths and forms with respect to which men of good characters and
384 principles may differ."³³ These statements reflect a humility that has characterized our tradition from its first days and mani-
385 fests in the consistent refusal to hold the Reformed faith as alone true, best, and uniquely of God. We have always held that
386 others believe differently and their beliefs are to be honored, respected, and allowed. But this does not necessarily mean
387 within the church generally or the Reformed tradition specifically. To allow and respect the conscience of a Muslim, a Mor-
388 mon, or atheist does not mean we agree with them, hold their doctrine, or welcome them as equal members within the
389 church. As a confessional church—an essential and irrefutable characteristic of the PC (USA)—we state our beliefs and
390 reasons for holding them, welcoming all who would agree, to join us in our confession and life. Those who disagree on sec-
391 ondary or peripheral issues we acknowledge as full members in the holy, catholic church though outside of the Reformed
392 tradition.³⁴ Those who disagree on essential articles of faith and ethics, whose conscience is held captive to other doctrines,
393 values, and philosophies we bless, love, and pray for but do not receive as members, officers, or pastors with equally valid
394 perspectives. Indeed, on the very page that calls us to forbearance and to respect the consciences of those who believe
395 differently is the reminder:

396 That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers, not only
397 to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both
398 truth and duty; and that it is *incumbent* upon these officers, and upon the whole Church, in whose name they act,
399 *to censure or cast out the erroneous and scandalous*, observing, in all cases, the rules contained in the Word of
400 God.³⁵

401 It is both unreasonable and unfaithful to hold, simultaneously, theological and ethical tenets that are disparate and mutually
402 exclusive. This does not refer to discussions and debates over non-essential issues nor does it request or expect a perfectly
403 homogeneous church. This would be unreasonable, unfaithful, and unhealthy. We refer to central, crucial, and essential doc-
404 trines and ethical practices that are in danger of being lost by the church and non-Reformed, non-Christian teachings that are
405 increasingly held as equally valid and legitimate with our historical standards. Currently within the PC (USA) there exist those
406 who hold to the biblical and historical standards of the Reformed faith and others who have promoted serious, even heretical
407 departures from these standards. Sadly, many in leadership of the church have ignored the clear mandate of the constitution
408 and refused "to censure or cast out the erroneous and scandalous." Indeed, all of us within the church are guilty of participat-
409 ing and furthering the decline of the PC (USA) as we have together refused to stand for the truth of the Gospel, too readily
410 accepted vapid substitutes, fallen for the lies of materialism and the idols of self-centeredness, and failed to live out the clear
411 teachings of the Word of God. The consequences are grave. As a confessional church we have all but lost our confession.
412 As a body we have lost all sense of real unity and instead become content with the prostheses of connectionalism and toler-

³² G-1.0304, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

³³ G-1.0305, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

³⁴ Within the 348 member churches of the World Council of Churches there exists broad parameters of belief. Nevertheless, both the Latter Day Saints (Mormons) and Jehovah's Witnesses are denied membership because of heterodoxy, i.e. beliefs that stand outside of and contrary to even the broadest understanding of Christian faith and doctrine.

³⁵ G-1.0303, *Book of Order*, Constitution of the Presbyterian Church (USA) part II (italics mine). Time and space do not allow a discussion of the obvious principle that some doctrines and practices are considered essential while others are not. The Trinitarian nature of God, salvation by grace through faith, and the bodily resurrection of Jesus (to name three) are obviously more central and more important to our faith than manner of baptism, styles of worship, or which hymnbook we will use. The tension inherent in holding standards and seeking to show forbearance is perhaps best practiced by following Augustine's axiom that we be resolute and unbending with what is essential, generous on what is non-essential and gracious over all.

413 ance.³⁶ But in losing real unity we have lost our witness and are in the process of losing our very existence. At some point, if
 414 we have enough courage, we will need to wrestle with the question of whether our divided house and hearts have not led us
 415 to lose our God. The failure of *some* of our leaders—within and across the General Assembly, synods, presbyteries, perma-
 416 nent judicial commissions, and sessions—to maintain this standard (and numerous other standards) has brought us to a
 417 point at which others must arise to correct the errors and deficiencies that have gone uncorrected for decades while realizing
 418 the damage done may be too deep to heal. But it is clear that we can no longer remain silent and in our silence give tacit
 419 approval to that which is foolish, idolatrous, and evil. We can no longer be content with sitting on the sidelines wringing our
 420 hands or naively hoping that all this will simply go away. We can no longer cry, “Peace, peace...” when there is no peace. It
 421 is time to set aside our denial and acknowledge the magnitude of our problem the weight of which is greater than tolerance
 422 or celebration of diversity can bear or heal.

423 It is time for the church to choose whom it will follow: whether it will be the magnanimous gods of the age who rise without
 424 form or reality from every creed and who speak equally through every opinion and feeling or whether we will turn again to the
 425 God and Father of our Lord Jesus Christ who has rescued us from the kingdom of darkness and transferred us into the king-
 426 dom of the Son he loves. Many of our number have chosen the former and effectively left the fold of the PC (USA) and its
 427 theological traditions. Their boasts of faithfulness and full participation to the contrary, they have already left the church, if not
 428 in fact then in principle. It is time, in the name of integrity and honesty, for those who have denied and rejected the central
 429 tenets of the Reformed faith to graciously separate from the body and leave the church to those who have remained faithful
 430 to its standards, doctrine, and traditions. It is time for all within the PC (USA) to decide afresh whom it will follow. But as for
 431 us, we will serve, follow, and love the Lord God revealed in Christ and borne witness to in the Holy Scriptures, the God who
 432 graciously dwells among us making us his people.

433 **IV. Faith and Full Participation in Christ Jesus**

434 ***“One becomes an active member of the church through faith in Jesus Christ***
 435 ***and acceptance of his Lordship in all of life”³⁷***

436 Our disunity within the PC (USA) is further exacerbated by our confusion regarding the nature and character of the church,
 437 and what it means to be a member and an officer within it. Misunderstanding of participation, membership, and leadership
 438 within the church has led to a misshapen and deformed ecclesiology. The PC (USA) stands confused over the nature, cha-
 439 racter, and mission of the church and this confusion has brought devastating consequences. For where the nature of the
 440 church is confused the mission of the church is lost. It is therefore necessary that we reaffirm our understanding of the
 441 church as well as what it means to be a member of it. These standards of membership in turn form the basis and standard of
 442 ordination as elder, deacon, and minister of Word and sacrament making it even more crucial that they be determined, un-
 443 derstood, and held by the church.

444 The church is God’s creation and work. We believe that the Father, from the creation of the human race, has faithfully, pre-
 445 served, instructed, multiplied, honored, adored, and called from death to life, a gathering of faithful people.³⁸ We affirm that
 446 God was in Christ, reconciling the world to himself, making us his new creation, and calling us to be ambassadors of recon-
 447 ciliation³⁹ and witnesses to the transforming power of Christ’s resurrection⁴⁰. As such, the church exists as the body of Chr-
 448 ist,⁴¹ a people of integrity, purity and devotion, born of God and ceaselessly striving to faithfully respond to the faithfulness of
 449 our Father in heaven. We are, by God’s gracious work, a people of faith.

450 Faith in Jesus Christ is the only basis for church membership⁴² and thus *Active Membership*—that is the beginning of full
 451 participation in the life and witness of the church and the standing upon which all ordained offices are contingent—means

³⁶ Weinsheimer’s brilliant distinction is worth noting: “Tolerance is a social and political, not cognitive, value. It promotes peace, not truth.”
 This is found in Joel Weinsheimer, *Eighteenth Century Hermeneutics: Philosophy of Interpretation in England from Locke to Burke* (New
 Haven: Yale University Press, 1993).

³⁷ G-5.0101, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

³⁸ 3.05, *Book of Confessions*, Constitution of the Presbyterian Church (USA) part I.

³⁹ 2 Corinthians 5:17-21.

⁴⁰ Acts 1:8.

⁴¹ See Rom. 7:4, 12:5; I Cor. 12:27; Eph. 4:12, 5:23. See also 5.130, 6.054, 6.186, *Book of Confessions*, Constitution of the PC (USA) part
 I and G-1.0100, *Book of Order*, Constitution of the PC (USA) part II.

⁴² G-5.0103, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

452 nothing less than genuine, vibrant faith in Christ which accepts and exhibits his Lordship over all of life. By our faith, we are
 453 justified, that is declared righteous in His eyes and reconciled to God. Thus, faith provides understanding of God’s nature,
 454 will and work, binds us in trusting relationship to the Lord, and defines the shape of our lives. For these reasons, the health of
 455 the church and its members is directly tied to the depth, integrity, and truth of the faith they hold and live. Where this faith
 456 exists with integrity and vibrancy one can be assured of the health and future of the body. Where this is annulled, culturally
 457 defined, or simply forgotten the church will certainly fall into impotency and irrelevance. We hold that it is this latter state that
 458 accurately and increasingly describes the PC (USA) today. Thus we call all we can and certainly those within the PC (USA)
 459 to return to the living God in that full faith that lays claim upon and transforms the whole of one’s life.

460 We understand faith to be “the sure and certain knowledge of God’s benevolence towards us, which, being founded on the
 461 truth of the gracious promise in Christ is both revealed to our minds and confirmed in our hearts by the Holy Spirit.”⁴³ Faith is
 462 not an opinion, perspective, or feeling. It is more than mere personal conviction. Faith is the fruit and effect of the Holy Spi-
 463 rit’s work on our lives. Revealing the truth of God to our hearts, the Spirit enables us to see and comprehend God’s will and
 464 enables us to wholeheartedly follow and live a life that is pleasing to God. We hold that faith means understanding, receiv-
 465 ing, and appropriately responding to the essential tenets of the Christian faith, that is, the real acts and revealed nature and
 466 thus truth of God our Father. These are learned from the Bible’s witness and include⁴⁴ our affirmation...
 467

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|---|--|--|
| ❖ ...of the Trinity and God’s existence as one being in three persons, Father, Son, and Holy Spirit | ❖ ...of Jesus’ bodily resurrection from the dead and ascension to heaven | ❖ ...that God has, through Christ, called a church into being to do His will and proclaim his nature and work. |
| ❖ ...of the Lordship of Jesus. | ❖ ...that salvation is through Christ alone | ❖ ...that we are to live holy lives after the example of Christ |
| ❖ ...of Jesus Christ’s dual nature, fully God and fully human. | ❖ ...that salvation is by grace through faith, not of works. | ❖ ...that we are to go into all the world, making disciples of all people and teaching them all that Jesus said and did. |
| ❖ ...that Jesus was crucified, dead, and buried. | ❖ ...of the person and work of the Holy Spirit, who with the Father and the Son works to effect our salvation. | ❖ ...that Jesus will return to gather his church to himself and reign forever over all creation. |
| ❖ ...of the forgiveness of sins through faith in the person and work of Christ. | ❖ ...of the Bible’s inspiration and authority. | |

468

V. Faith as Response

469 The Christian life is a specific response of faith by which we publicly submit the whole of our lives to the lordship of Christ,
 470 entrust the whole of our lives to his mercy and grace, live the whole of our lives in joyous expectant obedience, and give the
 471 whole of our lives to the manifestation, exhibition, and expansion of his kingdom. Most practically, this means personal com-
 472 mitment to and sharing in the proclamation of the good news, participation in the life and worship of the church, prayer, study
 473 of the Scriptures and faith of the church, and supporting the church through the giving of money, time, support, and service.⁴⁵
 474 For faith informs and transforms our lives. Knowing and trusting God’s will and work we are justified (declared righteous) and
 475 living our faith before God and under the guidance of the Holy Spirit we are sanctified (made righteous). In faith we turn to
 476 God and in the process, turn from all that would keep us from him and his blessings.

477 *Since, then, we do not have the excuse of ignorance, everything—and I do mean everything—*
 478 *connected with that old way of life has to go. It’s rotten through and through. Get rid of it! And then take*
 479 *on an entirely new way of life—a God-fashioned life, a life renewed from the inside and working itself in-*
 480 *to your conduct as God accurately reproduces his character in you. What this adds up to, then, is this:*
 481 *no more lies, no more pretense... In Christ’s body we’re all connected to each other, after all.⁴⁶*

⁴³ John Calvin, *Institutes of The Christian Religion*, III.ii.7. See also 5.112, *Book of Confessions*, Constitution of the PC (USA) part I.

⁴⁴ This should not be considered an exhaustive list of all that one might include as an “essential tenet.” This simply notes some crucial points of faith that have been held by the church across its whole history, proclaimed in the Scriptures and repeatedly affirmed in the creeds and confessions of the PC (USA). The Scriptures and *Book of Confessions* provide a fuller and richer understanding of the content, object, and meaning of faith.

⁴⁵ G-5.0102, *Book of Order*, Constitution of the Presbyterian Church (USA) part II.

⁴⁶ Ephesians 4.22-25 (*The Message*)

482 We hold that faith in Christ and purity of life are the two, necessary, sides of the one act of Christian discipleship. One can
 483 not have one without the other.⁴⁷ Jesus came that we might have life, and have it abundantly.⁴⁸ This means that faith not only
 484 receives God's gifts and blessings, it endeavours to throw off all that would limit, deny or annul them. Faith, and thus church
 485 membership, is to put off the old and put on the new life God intends and thus, as an act of faith, in obedience and love to
 486 God, and in pursuit of that life Christ came to give, we put off our sinful nature seeking to reflect the image of Christ Jesus.

487 PUT OFF- Marks of the sinful nature⁴⁹:

- 488 ▪ Sexual immorality: adultery, impurity, fornication, homosexual behavior, lust, pornography, orgies, prostitution, ca-
 489 rousing, lewdness
- 490 ▪ Malice: slander, deceit, murder, bitterness, falsehood, dissention, gossip, discord, revenge, hatred, unwholesome
 491 talk, coarse joking, obscenity, abusive talk, strife, disobedience to parents, treachery
- 492 ▪ Greed: envy, love of money, theft, jealousy, idolatry, covetousness, swindling
- 493 ▪ Lack of self-discipline: fits of rage, drunkenness, debauchery, laziness, love of pleasure
- 494 ▪ Pride: selfish ambition, arrogance, boasting, conceit,
- 495 ▪ False spirituality: witchcraft, false teaching, empty religion

496 PUT ON- Marks of the new life in Christ:

- 497 ▪ Sexual purity: fidelity to marital vows between a man and a woman, chastity in singleness
- 498 ▪ Love: honesty, peacemaking, speaking the truth in love, forgiving, a mastered tongue, self-control, patience,
 499 kindness, sincere, impartial, merciful, considerate, forbearing, compassionate, thankful, loyal, gentle
- 500 ▪ Humility: regard for authority, submissive
- 501 ▪ Freedom from greed: contentment, faithful stewardship, financial/vocational integrity, generosity
- 502 ▪ Sound doctrine: passion for godliness, worship of the true God, love of the Truth

503 Not one of us is free from sin, not one of us perfect⁵⁰ and thus we are all ever in need of God's grace and forgiveness which
 504 are available to all who confess their sins.⁵¹ We are ever in need also of the loving guidance and support of the church, re-
 505 cognizing that Scripture teaches us to rescue and restore one another in love.⁵² Only together, in humility and confession, in
 506 the fullness of mutual encouragement and love, can we grow into the life Christ died to provide. Nevertheless these Scriptur-
 507 al standards declare the will of God for our lives and the goals toward which we are to strive.

508 We stand eternally grateful to God for the Presbyterian Church (USA) and seek through these theological statements and the
 509 resolutions that follow to be a part of its restoration and healing. It is our intent to build up, unify, encourage, and strengthen
 510 the church in every way possible. It is our aim to advance the efficacy of its mission and ministry. It is our desire to protect
 511 the church from schism and heresy, doing all that is within our power to help build a church that brings glory to God through
 512 the display of his truth, purity, holiness, grace, and love. Where hard words and painful diagnoses have been expressed let it
 513 be known that it was done so not with joy but sorrow and heaviness of hearts deeply grieved over the state of our church.
 514 But we speak out from a deep trust in the power of God and hope that the church can be reformed, renewed, and unleashed
 515 to fulfill the Great Ends of the Church to the glory of God who alone is Saviour and Lord.

516 **RESOLUTIONS FOR THE** 517 **PRESBYTERY OF SANTA BARBARA**

⁴⁷ Romans 6.1-23; 1 Corinthians 6.9-11; Galatians 2.20; 5.13-18; Ephesians 4.17- 24; Colossians 2.11-12; 3.1-3; Titus 2.11-3.8; 1 Peter 1.13-2.12; 4.1-7

⁴⁸ John 10:10.

⁴⁹ These are composite lists derived from the following moral/ethical summaries in the New Testament: Mark 7.21-23; Romans 1:26-32; 13.8-14; 1 Corinthians 6.9-11; Galatians 5.16-25; Ephesians 4.22-5.21; Colossians 3.1-17; 1 Timothy 6.3-10; 2 Timothy 3:1-9; Hebrews 12.14- 13.6; James 3:14-18; 1 Peter 2:1-3; 4:1-7

⁵⁰ Rom. 3:23, 3:10-18; 1 John 1:8-10; Ecclesiastes 7:20.

⁵¹ 1 John 1.5-2.6

⁵² Matthew 18:15-20; Galatians 6:1-2; James 5:19-20.

518 The purpose of this paper, with its theological reflection and resolutions, is to provide a theoretical reason and practical actions that can unify the church and further its peace and unity. It is our belief that true ideas and faithful acts are the greatest
 519 conciliatory hope for the church. Holding that "truth is in order to goodness" we turn from the theological foundations to practical
 520 applications in full hope of providing a faithful and useable means of uniting the church, bringing peace and reconciliation,
 521 and concretely manifesting the purity Christ calls us to know and live.
 522

523 *Toward Peace, Unity And Purity*

524 **Rationale:**

525 Our recent General Assembly's adoption of the Theological Task Force's Report on the Peace, Unity, and Purity of the
 526 Church focuses attention on the responsibility of each governing body within the denomination to apply the constitution in its
 527 particular setting. The following resolutions are presented to accomplish this at our presbytery level and to provide leadership
 528 and guidance for our member congregations.

529 **Resolutions:**

- 530 1. In its discernment of the essentials of Reformed polity and for the sake of the peace, unity, and purity of the
 531 church, the Presbytery of Santa Barbara adopts the principle that compliance with the standards for ordination
 532 adopted by the whole church in the *Book of Order* is an essential of Reformed polity. Therefore, any departure from
 533 the standards for ordination expressed in the Book of Order will bar a candidate from ordination and/or installation
 534 by or membership within this governing body. Provisions of the *Book of Order* are signified as being standards by
 535 use of the term "shall," "is/are to be," "requirement," or equivalent expression. Those violating these standards shall
 536 be ineligible for ordination, installation, and/or service as minister of Word and Sacrament within our presbytery.
- 537 2. To promote the peace, unity, and purity of our presbytery, we resolve that the Presbytery of Santa Barbara shall
 538 not receive into membership, nor recognize as a member, anyone who has been made eligible for ordination or in-
 539 stallation via the granting of an exception for his or her departure from the essentials of Reformed polity which de-
 540 nies or annuls any of the ordination standards as set forth in the Constitution of the PCUSA [G-1.0500]) as de-
 541 scribed above.
- 542 3. In its discernment of the essentials of Reformed polity and for the sake of the peace, unity, and purity of the
 543 church, the Presbytery of Santa Barbara adopts the principle that compliance with the standards for ordination
 544 adopted by the whole church in the *Book of Order* is an essential of Reformed polity. Since every session member
 545 has vowed to be governed by our denomination's polity, any conscious and collective departure from the essentials
 546 of Reformed polity is a sign of spiritual illness. The presbytery has the express power (a power that only the pres-
 547 bytery can exercise) to provide pastoral care for the churches and members of presbytery, visiting sessions and
 548 ministers on a regular basis (G-11.0103g). Therefore, the presbytery will counsel, guide and, if necessary, correct
 549 any session that is spiritually ill or in rebellion.
- 550 4. In its discernment of the essentials of Reformed polity and for the sake of the peace, unity, and purity of the
 551 church, the Presbytery of Santa Barbara adopts the principle that compliance with the standards for ordination
 552 adopted by the whole church in the *Book of Order* is an essential of Reformed polity. Since every pastor has vowed
 553 at ordination to be governed by our denomination's polity, any conscious and deliberate departure from the essen-
 554 tials of Reformed polity is a sign of spiritual rebellion and/or illness. The presbytery has the express power (a pow-
 555 er that only the presbytery can exercise) to provide pastoral care for the members of presbytery, visiting sessions
 556 and ministers on a regular basis (G-11.0103g). Therefore, the presbytery will counsel, guide and, if necessary,
 557 correct any pastor that is spiritually ill or in rebellion.
- 558 5. To promote the peace, unity, and purity of our presbytery, we resolve that the Presbytery of Santa Barbara shall
 559 therefore work pastorally with any pastor, session or congregation that contemplates or seeks dismissal from the
 560 Presbyterian Church (USA); shall not preemptively take any coercive action against any pastor, session or congre-
 561 gation who merely considers faithfully following the Great Ends of the Church (G-1.0200) in another Reformed de-
 562 nomination; and shall not treat property as a basis for unity or as an opportunity for division. The presbytery inter-
 563 prets "use and benefit of the Presbyterian Church (USA)" in G-8.0201 to mean, in the judgment of this presbytery,
 564 solely whatever furthers the Great Ends of Church (G-1.0200); interprets its express power "to coordinate the work

565 of its member churches, guiding them and mobilizing their strength for the most effective witness to the broader
 566 community for which it has responsibility” (G-11.0103b) to mean that in some cases, a congregation, with its prop-
 567 erty and financial assets, may be dismissed from the Presbyterian Church (USA) without penalty.

568 *Stewardship and the Great Ends of the Church*

569 **Rationale:**

570 Per-capita payments were established in 1803 as voluntary contributions to the church to aid commissioners who live at a
 571 distance in attending meetings of higher governing bodies. This idea is continued to the present day with the *Book of Order*
 572 allowing per-capita funds to be used for meeting the expenses of those attending. Nevertheless, over the decades and cen-
 573 turies the per-capita has grown in both the amount assessed each congregation and the number of areas funded by per-
 574 capita revenues. Numerous attempts of reform have been made including the 1986 General Assembly ruling that “only those
 575 ecclesiastical functions which enable the General Assembly to plan, oversee, and evaluate the mission of the church will be
 576 funded by per capita.” But these attempts at reform have brought little change and today the per capita continues to grow
 577 and fund areas far beyond meeting expenses or the mission of the church.

578
 579 In 2006 the General Assembly anticipated \$13,155,538 in per-capita revenue. Of that \$718,895 was designated for perma-
 580 nent and special committees⁵³, \$783,895 to ecumenical groups⁵⁴, \$2,097,613 to Presbyterian Historical Society, \$992,476 to
 581 Constitutional Services, and numerous other expenses.⁵⁵ In fact these expenses are so great and so many that the General
 582 Assembly anticipates expenditures of \$15,201,911—over 1.8 million dollars more than expected per-capita revenue.

583
 584 We hold that 1) the historic and constitutional grounds for the per capita have been lost; 2) millions of dollars are spent upon
 585 areas that many within our congregations find controversial and even reprehensible; 3) the vast majority of money spent from
 586 per-capita apportionments does not further the mission of the church; 4) mission is best done within and by the local church
 587 and presbyteries; and 5) as part of the larger church with no desire to withdraw or separate, we are morally obligated to par-
 588 ticipate in supporting our share of legitimate expenses, prioritizing these and all presbytery expenses according to the great
 589 ends of the church (G-1.0200).

590 **Resolutions:**

- 591 1. In order to further the ministry of the presbytery and faithfully steward the funds entrusted to us, we the member
 592 churches of Santa Barbara affirm our higher moral obligation to further the Great Ends of the Church (G-1.0200) and,
 593 as a presbytery, to coordinate and guide the collective ministry of our member churches (G-11.0103a, b). Therefore,
 594 we resolve to willingly and cheerfully contribute to the Presbytery of Santa Barbara the full per-capita apportionment
 595 determined by the presbytery with the understanding that funds so designated will be used by the presbytery to fur-
 596 ther its mission and ministry.⁵⁶
- 597 2. To promote the peace, unity, and purity of our presbytery and faithfully steward the funds entrusted to us, we resolve
 598 that the Presbytery of Santa Barbara shall honor the protest of every congregation that chooses to exercise its right
 599 to withhold its per capita while also considering remittance of per capita to General Assembly and synod to be a high
 600 moral obligation. Be it further resolved that this presbytery holds its express powers and duties enumerated in G-
 601 11.0103a & b to include higher moral obligations.⁵⁷

⁵³ For example: Comm. On Ecumenical Relations; Adv. Comm. On Constitution; Adv. Comm. on Litigation; Theological Diversity Task Force; Adv. Comm. on Social Witness Policy; and others.

⁵⁴ For example: National Council of Churches (\$325,000); World Council of Churches (\$458,402); and others. Of the 348 member churches/denominations in the WCC the PC (USA) is by far the single greatest financial contributor. For details one may read the entire 57 page Financial Report of the WCC online at:
http://www.oikoumene.org/fileadmin/files/wccmain/2006pdfs/Financial_Report_2005_final.pdf

⁵⁵ The General Assembly Per Capita Statement of Activities has 35 separate lines under expenditures, far more than space allows here. This document may be found online at <http://www.pcusa.org/financials/percapita/0706pcnetassets.pdf>.

⁵⁶ Anticipated Santa Barbara Presbytery for 2006-07 per capita assessment will be \$18.63 per member.

⁵⁷ This is permitted by ruling of the 1999 General Assembly: “If churches refuse to pay their portion...the presbytery has the responsibility to pay the full amount irrespective to the specific collection from churches, *as long as funds are available within the presbytery*” (italics mine). 211th GA minutes (1999, 65, 107, 16.008-.009, Req. 99-1). Note: This was an Authoritative Interpretation (AI) of the constitution

- 602 3. In order to further the Great Ends of the Church (G-1.0200) and faithfully steward the funds entrusted to us, we the
603 member churches of Santa Barbara refuse to withhold or redirect per capita funds for any reason other than the fur-
604 thering of the Great Ends of the Church. We therefore agree and pledge that any funds withheld from per capita will
605 be designated for and given to the Presbytery or the mission work of the PC (USA) that best and most faithfully fulfills
606 this higher moral obligation.
- 607 4. In order to further the ministry of the presbytery and faithfully steward the funds entrusted to us, we resolve to explore
608 the propriety, feasibility, and advisability of pursuing remedial and legislative action to correct inappropriate use of
609 per-capita funds by the General Assembly and the Synod of Southern California and Hawaii.

Peace, Unity, Property

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Rationale

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Historically, we Presbyterians are connectional, constitutional, and confessional. All too often, we have also been combative and conciliatory as evidenced by our numerous splits and mergers. While we have a long tradition of encouraging people to advocate strongly for their positions, we also have a deeply rooted ethos to be conciliatory, even in the midst of great strife.

Since the 217th General Assembly in 2006, many faithful believers within the Presbyterian Church (USA) have been experiencing crises of conscience that may lead them to reassess their relationship with the denomination and even seek dismissal from this denomination. This has resulted in increasing discord and turbulence in the denomination over the issue of property. In 2005, the Stated Clerk of the General Assembly (SC) engaged legal counsel regarding possible actions to be taken against pastors, sessions and congregations who might seek a claim on church property and/or dismissal from the denomination. Their advice⁵⁸ included many harsh and procrustean measures that are designed to squelch all potential dissent possible.⁵⁹ This unrestrained preemptive grasp for power and control has forced congregations into a defensive posture and required them to consider a faithful and appropriate response.

There are two problems with the Stated Clerk's preemptive act and the advice he received. First, these unbiblical tactics fundamentally forsake and damage the connectional nature of our community by being both harsh and preemptive. The compulsion of civil law cannot replace true connectionalism. Indeed, it destroys it. Second, despite much public rhetoric by the SC about peacefulness, community and conciliation, there has been no official repudiation of this legal advice. The lack of repudiation feeds the fear that those who would exercise freedom of speech will face preemptive retaliation. The result is connectionalism through intimidation and the ruin of biblical peace, unity, and purity. Further, it forces churches to consider how they may defend themselves against possible legal action raised against them by their own denomination even as they pursue to faithfully fulfill the great commission of Christ and the Great Ends of the Church described within the Constitution.

by the General Assembly which *has the force of law*. It is worth noting that the General Assembly's Advisory Committee on the Constitution has declined to speculate on circumstances that would make funds unavailable. It currently remains the express power of the presbytery to make this assessment and designation.

⁵⁸ This is found in two documents: *Processes for Presbyteries in Responding to Congregations Seeking to Withdraw and Church Property Disputes: A Resource for those Representing Presbyterian Church (USA) Presbyteries and True Churches in the Civil Courts*.

⁵⁹ Some recommendations included in these documents are the following:

- 1) the formation of administrative commissions to: (a) remove pastors who merely seek to discuss the possibility of being dismissed from the denomination (*Processes*, III.4.D.1.b); (b) assume original jurisdiction in order to prevent the Session from calling a congregational meeting to vote to request the presbytery to exercise its G-11.0103j power to dismiss the congregations (*Processes*, III.4.D.2.d); (c) "to keep the presbytery in a "defensive" secular legal posture (let the schismatics seek Caesar's help)" (*Processes*, III.4.F.2); (d) prior even to disciplinary charges being filed, to remove a pastor from office on the presumption of guilt (*Processes*, III.4.F.3.A.1).
- 2) Preemptively file an affidavit against the title of property trust of the real estate. (*Church Property Disputes: A Resource for those Representing Presbyterian Church (USA) Presbyteries and True Churches in the Civil Courts*, page 3). In other words, the presbyteries are being encouraged to file a lien or encumbrance against congregational real estate in public records. Effectively, this is a way of warning people that there is a claim against the ownership of the property. It would make it difficult for a congregation to use the property as collateral or to sell it.
- 3) Label the defendants as schismatics in all legal filings (*Church Property Disputes: A Resource for those Representing Presbyterian Church (USA) Presbyteries and True Churches in the Civil Courts*, page 3).

634 Against the actions of the SC and the advice he has received are the Great Ends of the Church (G-1.0200) and the first His-
 635 toric Principle of Church Order, namely, “God alone is Lord of the conscience” (G-1.0301). First, our goal is to further the
 636 Kingdom of God. This may or may not include this denomination. The Presbyterian Church (USA) is only a part of the
 637 Church. Second, Presbyterians have historically given wide latitude in discussing all manners of issues. To squelch discus-
 638 sion or dissent preemptively is troubling. 1 Corinthians 6 is clear in directing believers to come together before going to secu-
 639 lar court. We are deeply concerned that the denomination has created a war chest for anticipated secular legal battles. As
 640 people of faith, as ordained officers who are bound together by common vows, we should follow biblical principles for conflict
 641 resolution rather than employing scandalous tactics that are designed to win at all costs and maintain existing power struc-
 642 tures. In John 17:21 Jesus prays that those who believe in Him would be one. We believe that the unity Christ calls us to is
 643 beyond denominational lines. The Presbyterian Church (USA), like all Christian denominations, is only one part of the Church
 644 over whom Christ alone is the head (G-1.0100). Therefore, whatever furthers the Great Ends of the Church (G-1.0200)
 645 serves for the “use and benefit” of our denomination (G-8.0201).

646 **Be it resolved that this presbytery:**

- 647 1. respectfully, yet strongly, requests that the Stated Clerk of the General Assembly publicly repudiate the coercive,
 648 unbiblical, and unconstitutional practices advocated by his legal counsel regarding actions to be taken in secular or
 649 church courts against pastors, sessions and congregations who might contemplate or seek dismissal from the
 650 Presbyterian Church (USA). Furthermore, the Presbytery instructs its stated clerk to send this paragraph to the
 651 Stated Clerk of the General Assembly in a personal letter notifying him of the will of the presbytery on this issue.
- 652 2. recognizes and acknowledges its authority under G-8.0000 and G-11.0103i to evaluate questions concerning
 653 church property in light of the particular circumstances presented in each instance and to exercise its good judg-
 654 ment in accordance with Authoritative Interpretations of G-11.0103 made by the General Assembly in 1988, 1989,
 655 and 1990.
- 656 3. shall therefore work pastorally with any pastor, session or congregation that contemplates or seeks dismissal from
 657 the Presbyterian Church (USA);
- 658 4. shall not preemptively take any coercive action, as currently recommended by the Stated Clerk of the General As-
 659 sembly, against any pastor, session or congregation who merely considers faithfully following the Great Ends of the
 660 Church (G-1.0200) in another Reformed denomination;
- 661 5. shall not treat property as a basis for unity or as an opportunity for division.
- 662 6. interprets “use and benefit of the Presbyterian Church (USA)” in G-8.0201 to mean solely whatever, in the judg-
 663 ment of this presbytery, furthers the Great Ends of Church (G-1.0200);
- 664 7. interprets its express power “to coordinate the work of its member churches, guiding them and mobilizing their
 665 strength for the most effective witness to the broader community for which it has responsibility” (G-11.0103b) to
 666 mean that in some cases, a congregation, with its property and financial assets, may be dismissed from the Pres-
 667 byterian Church (USA) without penalty.

668

Preparing For The Future

669 **Rationale:**

670 More than ever healthy, covenantal relationships with the larger church are necessary if the church is to remain faithful,
 671 vibrant, and useful. Historically—and perhaps ideally—such covenantal relationships existed through and across the
 672 larger denomination which shared a unique heritage and confession. Sadly, this is no longer the case. Growing divi-
 673 sions, mistrust, and vastly different theological perspectives and values have led to a fragmented church. New covenan-
 674 tal relationships are therefore necessary in order to protect faithful congregations within hostile presbyteries, unite for
 675 the maintenance of Reformed standards of faith and practice, accountability, mission, and fellowship. New covenantal
 676 relationships are also necessary for assessing the state and future of the PC (USA) and determining a response of faith
 677 and integrity. We have long boasted in our connectional nature within the PC (USA). While we do not deny this reality,
 678 we hold that it is fractured and dysfunctional. Additionally, we hold that the higher standard expressed in the Scriptures
 679 is to be our goal and thus we seek new, vibrant, working relationships built around the unity of shared convictions, mes-

680 sage, and ministry. Finally, we believe we are called to participate in bringing peace, unity, and purity to the larger
681 church. With these in mind we adopt the following resolutions.

682 **Resolutions:**

- 683 1. We, the Presbytery of Santa Barbara resolve to form *The New Covenant Task Force* comprised of a total of nine
684 members comprised of roughly equal number of elders and pastors of the presbytery chosen by the moderator
685 and Executive Presbyter and affirmed by the vote of the presbytery charging them with the following tasks and re-
686 sponsibilities (as well as others made necessary by their work):
- 687 a. Determine like minded presbyteries and congregations with whom we might enter a covenantal relation-
688 ship.
 - 689 b. Explore as a presbytery and with other like minded presbyteries and congregations the potential shape,
690 function(s), mission, and nature of these covenantal groups.
 - 691 c. Study and evaluate issues, decisions, and actions occurring in and through the PC (USA) for the purpose
692 of educating the presbytery and, where deemed important or necessary, formulating a response that will
693 be presented to the presbytery for its approval.
 - 694 d. Explore issues of property, per capita, pensions, and others that effect the presbytery, its member
695 churches and ministers, making recommendations to Presbytery regarding actions that further our faith-
696 fulness to God, the Great Ends of the Church, stewardship of that which God has given, the Constitution
697 of the PC (USA), and our covenantal relationships.
 - 698 e. Explore how the Presbytery, with other covenantal partners, might seek to bring reform and renewal to
699 our member churches.
 - 700 f. Explore how the Presbytery, with other covenantal partners, might seek to bring reform and renewal to
701 the PC (USA).
 - 702 g. Make regular reports to the Presbytery regarding its findings, work, and recommendations.
- 703 2. We the presbytery of San Barbara instruct our stated clerk to send the full text of this document (theological pages
704 and resolutions) to the stated clerks of every congregation and governing body within the PC (USA) for the purpose
705 of dialogue, discernment, and in hope that we in some way can participate in leading the church to renewal of life
706 and faithfulness and thus genuine peace, unity, and purity.