

## A History of Recent PC(USA) Decisions and CPC's Response

CPC joined the Presbyterian Church (USA) [PC(USA)] in 1992. As with any family, there have been decisions made by either the General Assembly (GA) or the National Capital Presbytery (NCP) with which we as congregation have disagreed. In each case, after prayerful discernment in seeking God's will, we have responded as we felt led. The following table summarizes some of the more recent denominational decisions, our response to each, and where appropriate, references to additional information.

Denominational Decision	CPC Response	Additional Resources/Information
Participation in the 1993 Re-Imagining Conference <sup>1</sup> by: <ul style="list-style-type: none"> <li>• PC(USA) national staff worker helping to plan and coordinate the conference.</li> <li>• PC(USA) funds defraying part of the costs of the conference.</li> <li>• PC(USA) members attending the conference.</li> </ul>	<ul style="list-style-type: none"> <li>• Listened to all 24 audio tapes of the conference, from which a detailed report of the proceedings of the conference was created.</li> <li>• Sent a letter to the General Counsel of NCP and to each church in NCP expressing our concern with this conference, along with a copy of our detailed report.</li> <li>• Held a congregational forum on 3/10/94 to discuss the Session's report on the conference.</li> <li>• Withheld portion of 1994 per capita assessment for a season.</li> <li>• Met with NCP representatives to discuss our concern with this conference.</li> </ul>	
213 <sup>th</sup> GA (2001) reluctance to declare Jesus Christ as the only path to salvation, and instead the adoption of a position that there may be other means to salvation.	<ul style="list-style-type: none"> <li>• Joined the Confessing Church Movement.</li> <li>• Sent a letter to the General Counsel of NCP and to each church in NCP expressing our concern over this action.</li> <li>• Held a congregational forum on 10/21/01 to discuss Session's response.</li> <li>• Held a six week Adult Sunday School class on the theological implications.</li> <li>• Began meeting regularly with pastors and elders of "like-minded" churches within the NCP.</li> </ul>	
213 <sup>th</sup> GA (2001) passage of Amendment 01-A to replace the denominational wide "fidelity and chastity" clause of section	<ul style="list-style-type: none"> <li>• Joined the Confessing Church Movement.</li> <li>• Sent a letter to the General Counsel of NCP and to each</li> </ul>	Ratification of amendment 01-A by the presbyteries would have resulted in the following: <ul style="list-style-type: none"> <li>• No single set of ordination</li> </ul>

<sup>1</sup> In November 1993, approximately 2200 women attended a four day ecumenical conference in Minneapolis, MN entitled **Re-Imagining: A Global Theological Conference By Women: For Men and Women**. Billed as an opportunity to "re-imagine what belief in God and life together in community means from a Christian-feminist perspective", instead the conference promoted the worship of other gods (in particular, a goddess named Sophia), denied the divinity of Jesus Christ, and perverted the Gospel of Jesus Christ. As a response to the conference, by June 1994 some 520 PC(USA) churches had filed protests with Louisville over the conference, and were threatening to withhold between \$8-12 million in per capita assessments [see [http://en.wikipedia.org/wiki/Re-Imagining\\_\(Christian\\_feminist\\_conference\)](http://en.wikipedia.org/wiki/Re-Imagining_(Christian_feminist_conference))].

<p>G-6.0106a of the Book of Order with what was known as the “local option”<sup>2</sup>.</p> <p>NOTE: Per PC(USA) polity, an amendment must be ratified by a majority of presbyteries before it takes effect.</p>	<p>church in NCP expressing our concern over this action.</p> <ul style="list-style-type: none"> <li>• Held a congregational forum on 10/21/01 to discuss Session’s response.</li> <li>• Held a six week Adult Sunday School class on the theological implications.</li> <li>• Began meeting regularly with pastors and elders of “like-minded” churches within the NCP.</li> </ul>	<p>standards. Each presbytery or church would create their own.</p> <ul style="list-style-type: none"> <li>• Allow for the ordination of clergy, elders, and deacons who are actively engaged in adulterous, promiscuous, or homosexual relationships.</li> <li>• Replace the concept of being <i>obedient to</i> Scripture with being <i>guided by</i> Scripture.</li> </ul> <p>Amendment 01-A was defeated by a vote of the presbyteries by a margin of 46-127. However, the issue would be raised again in another form in 2010.</p>
<p>214<sup>th</sup> GA (2002) approval of the report entitled <i>Hope in the Lord Jesus Christ</i>, which contains the following paragraph fragment: <i>Yet we do not presume to limit the sovereign freedom of “God our Savior, who desires everyone to be saved and to come to the knowledge of the truth [1 Timothy 2:4]”. Thus, we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love, and communion belong to God, and are not ours to determine.</i></p>	<p>No response.</p>	
<p>219<sup>th</sup> GA (2010) passage of Amendment 10-A to replace section G-6.0106a of the Book of Order in its entirety with a statement that removed the “<i>fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness</i>” clause and referenced being “guided” by Scripture in examining candidates for ordination.</p>	<p>Joined the Fellowship of Presbyterians<sup>3</sup></p>	<p>Amendment 10-A was approved by a vote of the presbyteries by a margin of 97-74.</p>
<p>220<sup>th</sup> GA (2012) invitation to a Hindu priest to speak at a plenary session.<sup>4</sup></p>	<p>No response</p>	
<p>221<sup>st</sup> GA (2014) approval to change the definition of marriage from a union between</p>	<p>Session votes unanimously to enter NCP Disaffiliation Process</p>	

<sup>2</sup> The phrase *local option* refers to a scenario in which each presbytery would be authorized to set its own ordination standards for clergy, and each church would be authorized to set its own ordination standards for elders and deacons. In other words, instead of there being one set of ordination standards for all clergy, elders, and deacons in the denomination, ordination standards would be local to each presbytery and church, hence the phrase *local option*.

<sup>3</sup> [www.fellowship-pres.org](http://www.fellowship-pres.org)

<sup>4</sup> <https://www.youtube.com/watch?v=uHJx2PzGajg>

<i>a woman and a man to between two people.</i>		
221 <sup>st</sup> GA (2014) granting permission to pastors to perform same-sex marriages in states where gay marriage is legally recognized.	Session votes unanimously to enter NCP Disaffiliation Process	
222 <sup>nd</sup> GA (2016) invitation to a Muslim imam to speak at opening plenary session, where he offered a prayer to Allah. <sup>5</sup>	No response	
May 2016 NCP meeting invitation to a Muslim woman and Jewish rabbi to speak during the worship service on the subject of the oneness of God.	No response	

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<sup>5</sup> <https://www.youtube.com/watch?v=aMovE6w8ROs>