



St. Johns Presbyterian Church

A review and update of our progression in the dismissal process from PC(USA) to ECO

August 2021

DISMISSAL

You may remember that, in 2015, a congregational survey confirmed a growing understanding that the community of St. Johns Presbyterian Church is called to minister in a direction different from that of the PC(USA). On May 16, 2016, after 18 months of research, reflection, prayer, and fasting, the Session of St. Johns, at the urging and with the support of the congregation, voted unanimously to seek dismissal from the PC(USA) and then, later, to seek admission to ECO: A Covenant Order of Evangelical Presbyterians. A request for dismissal was initiated.

Was there a desire to leave PC(USA) or was the desire to go to a different denomination?

Both. St. Johns had long been pursuing a call to ministry in one direction and the PC(USA) began moving in a different direction (or the other way around, depending on your viewpoint!). It was becoming more and more clear that our ministries were not in sync with one another. For some time, we were hopeful that our ministries would connect again, and we worked toward that goal. Our paths kept diverging and we realized that the body of St. Johns couldn't minister in the way the PC(USA) desired, nor could PC(USA) support us in our path. Desiring to sustain the call of discipleship within the Presbyterian tradition, the PC(USA) and the Presbytery of St. Augustine made a path for congregations in our situation to be dismissed from the PC(USA) while SIMULTANEOUSLY being accepted into and joining another Presbyterian denomination. For St. Johns, ECO was the best fit. Some of these issues, theological and social (the person and work of Jesus Christ, Israel, marriage, and abortion), are outlined in the attached St. Johns Scriptural Stance (which is also on our website). Ultimately, we want to act with a clear Biblical foundation for our mission and ministry.

It seems like this process has taken a long time. Yes, it does. It has! St. Johns was committed to proceeding in good order and being good stewards and the Presbytery had similar desires. This is a process with many steps. We are nearing its conclusion, God willing!

Where are we in the process now? The Session of St. Johns and the Presbytery representatives have reached a preliminary dismissal agreement which both have signed. The next step is for members of St. Johns, who are on the active rolls, to vote on September 12. This vote will be advisory, confirming to the Presbytery that St. Johns would like to be dismissed to ECO and that we are aware of the terms of the dismissal. The results of that vote will advise the Presbytery, officially, that the consensus of the members of St. Johns is that we be dismissed to ECO. In



October, the Presbytery will then vote. If that body is in agreement, we will fulfill the terms of the agreement, including taking the final steps in change to ECO.

Who can vote on September 12? Members of St. Johns who are on our Active Member Rolls. If you are not sure if you are on this roll, feel free to contact the office! We are eager for every active member to vote! Contact the church office to confirm your status 384-4501 or email sjpc@sjpcjax.org.

What if I am not currently a member? We will have a New Member Class starting August 8 for all who are interested in becoming a member. Please join us if you are not yet a member!

Where will the vote be? Weather permitting, there will be tables set up outside in the front of the church, near the Sanctuary doors. Each table will have a list of Active Members. They will confirm your name, mark it off, and give you your ballot to cast. You may vote anytime between 8:30 am and 11:30 am on Sunday, September 12. You may only vote in person. (The process does not provide for absentee voting.)

When will we know the results? The “polls” will close at 11:30 am so the representatives from St. Johns and St. Augustine Presbytery can count the votes. At the close the worship service at 12:00, a formal congregational meeting will be held to announce the vote. The results will be reported to everyone the following day via email.

FINANCES

As part of the negotiated settlement with the Presbytery of St. Augustine, St. Johns will be required to make a donation of \$112,500 to a ministry called Life Renewed Counseling and a payment of \$112,500 to the Presbytery. This payment is in the ballpark of what the other two churches in this Presbytery have paid as part of their dismissal.

Why do we have to pay anything? This is a negotiated settlement in which we, St Johns, are dismissed from membership and obligation in the PC(USA) and which releases us from any claims against our properties as a result of a PC(USA) “trust clause.” We will make a donation to a Christian ministry in the community and a payment to the Presbytery for it to use in its ministry, that we may all continue in ministry as we are called.

How will we pay for this? Several years ago, the Session voted to save the increasing and exceedingly high cost of hurricane insurance by self-insuring. This means we do not pay an annual hurricane insurance premium to an insurance company. Instead, we regularly set aside a similar amount, annually, to build our own hurricane damage fund for use in the event we suffer significant hurricane damage. We will use those set-aside hurricane funds, and a few other appropriate funds/memorials, to meet this dismissal payment. By doing this, we will not have to liquidate property to make this payment. We will begin setting aside these monies again, diligently and consistently, as we have been, in 2022, to build the fund back to a strong



level. Until we do, there is some risk, of course, but the Session believes this is our best strategic option in continuing our ministry robustly without incurring the burden of debt or having to curtail ministry programs by selling property.

Will we have complete ownership of the property we, the congregation, has built over time or will there still be a “trust clause”? At our dismissal, any and all claims to our property will be released. We own and be able to continue to use our property to serve in discipleship and use it to pursue our mission of tangibly connecting with Christ, His church, and our community.

Will we be in this situation again, regarding our property? No. ECO does not utilize a “trust clause” so St. Johns’ property is for St. Johns to own (outright) to use in ministry and discipleship, in accordance with our bylaws and our governance (representative, elected Ruling Elders). ECO does not claim any property rights and St Johns will not give up any property rights to ECO. We, as the community of St. Johns, are fully responsible for our property (as we have been) and we will also have the full benefit of it in our ministry.

NEW DENOMINATION

*Through the Presbytery of St Augustine’s dismissal process, we are able to be dismissed **FROM** the PC(USA) **TO** another Presbyterian denomination (of our choosing). Dismissal is conducted jointly with application to the new denomination and is contingent upon acceptance into the Presbyterian denomination we choose. The Session has voted, unanimously, to recommend joining ECO.*

On September 12, St. Johns congregants will be asked to vote, on a single ballot, for both dismissal **FROM** PC(USA) and **TO** ECO (a **YES** vote) or against both (**NO**)...as the Lord leads.

Do we need to be in a denomination? The terms of dismissal require we are dismissed **TO** a Presbyterian denomination. BUT, even if it didn’t, a denomination or “umbrella” organization not only defines and structures the nature of the governance in our congregation, it helps us work with one another locally, nationally, and globally to answer God’s call. It does this by providing tangible resources, pastoral guidance and referral, discipleship development, coordinating mission opportunities, connecting the community of brothers and sisters in Christ seeking His will, and much, much more.

Why ECO? (*Pronounced EE-ko*) In comparing denominational options, it was clear that ECO’s call and path of ministry was the most closely aligned with that of St. Johns. As their website points out: *ECO is a rapidly-growing Presbyterian denomination (since January 2012) that exists to serve the local church and reclaim a sense of covenanted biblical community.*



ECO's four priorities:

- * Lift up the centrality of the gospel.*
- * Grow with an emerging generation of leaders.*
- * Prioritize a wave of church innovation.*
- * Create an atmosphere of relational accountability.*

Please read **ECO's Statement of Values** on the handouts or their website: <https://eco-pres.org>

What does ECO stand for? The official name is ECO: A Covenant Order of Evangelical Presbyterians. The ECO website states: *The name ECO is not an acronym. It reinforces our passion for strengthening the **ecosystems** of local churches. We believe that the Church is a living organism that needs life-giving resources to help it grow, thrive, and multiply. ECO is committed to cultivating a healthy, diverse, resource-rich ecosystem where pastors and congregations can flourish.*

What other Jacksonville churches are in ECO? First Presbyterian Church and Mandarin Presbyterian are both members of ECO. There are, presently 24 congregations in the Presbytery of Florida, which is one of 22 Presbyteries in the US. There are over 400 congregations or churches in various stages of being planted in ECO.

What resources does ECO offer? Classes, training, blogs, missions, topical guidance, and much more. They are eager to help each congregation pursue their call in the way that best suits each congregation's call and resources. Spend time looking around their website <https://eco-pres.org>

Comparison of Basic Beliefs of Presbyterian Church (U.S.A.) (PCUSA) and Covenant Order of Evangelical Presbyterians (ECO)

ISSUE	PC(USA)	ECO
When did the denomination come into existence?	1983	2012
Does the denomination list what it considers to be essential tenets (Foundational beliefs) of the faith?	No	Yes. Its essential tenets are attached
What are deacons, ruling elders, and teaching elders asked in their ordination vows about Scripture?	“Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ universal, and God’s Word to you?”	“Do you believe the Scriptures of the Old and New Testament to be the Word of God, and, inspired by the Holy Spirit, the unique witness to Jesus Christ and the authority for Christian faith and life?”
What are deacons, elders, and pastors asked concerning Jesus Christ as Savior?	“Do you trust in Jesus Christ as your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?”	“Do you believe in One God, Father, Son, and Holy Spirit, and do you boldly declare Jesus Christ as Savior and Lord, and acknowledge Him Lord of all and Head of the Church?”
Is the incarnation (that Jesus is fully God and fully man) upheld?	The PC(USA) has stated this, but not listed in any “essential tenets.”	Yes (included in its essential tenets)
Is substitutionary atonement by Jesus Christ taught?	The PC(USA) has stated this, but not listed in any “essential tenets.”	Yes, in the ECO’s Book of Confessions.
Confessions/Creeds	9 confessions plus 3 catechisms (once Belhar is added)	8 confessions plus 3 catechism)
Are Women Ordained?	Yes	Yes
Position on Marriage?	Between any two people, regardless of gender	One man and one woman

Ordained leaders expected to live in fidelity in marriage and chastity in nonmarriage?	No	Yes
Position on Abortion	Counsels that keeping the baby, adoption and abortion are viable choices	No formal position. FAQ states that all life is sacred
Ownership of Church Property	Held by congregation for the benefit of the PC(USA)	Owned by congregation

Excerpted from “Comparison of Basic Beliefs and Viewpoints of Three Presbyterian Denominations, Office of Theology and Worship, Presbyterian Mission Agency, January 1, 2015

Covenant Order of Evangelical Presbyterians (ECO) Essential Tenets

1. The great purpose toward which each human life is drawn is to glorify God and to enjoy Him forever.
2. We glorify God by recognizing and receiving His authoritative self-revelation, both in the infallible Scriptures of the Old and New Testaments and also in the incarnation of God the Son.
3. With Christians everywhere, we worship the only true God—Father, Son, and Holy Spirit—who is both one essence and three persons.
4. Jesus Christ is both truly God and truly human.
5. The divinity of the Son is in no way impaired, limited, or changed by His gracious act of assuming a human nature, and that His true humanity is in no way undermined by His continued divinity.
6. The risen Jesus, who was sent from the Father, has now ascended to the Father in His resurrected body and remains truly human.
7. The same Jesus Christ who is now ascended and who will one day return visibly in the body to judge the living and the dead.
8. We are able to confess Jesus Christ as Lord and God only through the work of the Holy Spirit.

9. The present disordered state of the world, in which we and all things are subject to misery and to evil, is not God's doing, but is rather a result of humanity's free, sinful rebellion against God's will.
10. No part of human life is untouched by sin. Our desires are no longer trustworthy guides to goodness, and what seems natural to us no longer corresponds to God's design.
11. In union with Christ through the power of the Spirit we are brought into right relation with the Father, who receives us as His adopted children. Jesus Christ is the only Way to this adoption, the sole path by which sinners become children of God.
12. Having lost true freedom of will in the fall, we are incapable of turning toward God of our own volition. God chooses us for Himself in grace before the foundation of the world, not because of any merit on our part, but only because of His love and mercy.
13. Through His regenerating and sanctifying work, the Holy Spirit grants us faith and enables holiness, so that we may be witnesses of God's gracious presence to those who are lost.
14. In Christ, we are adopted into the family of God and find our new identity as brothers and sisters of one another, since we now share one Father.
15. Within the covenant community of the church, God's grace is extended through the preaching of the Word, the administration of the sacraments, and the faithful practice of mutual discipline.
16. The ministries of the church reflect the three-fold office of Christ as prophet, priest, and king— reflected in the church's ordered ministries of teaching elders, deacons, and ruling elders.
17. Jesus teaches us that we are to love the Lord our God with all our heart, with all our soul, and with all our mind. There is no part of human life that is off limits to the sanctifying claims of God.
18. Progress in holiness is an expected response of gratitude to the grace of God, which is initiated, sustained, and fulfilled by the sanctifying work of the Holy Spirit.
19. As we practice the discipline of regular self-examination and confession, we are especially guided by the Ten Commandments.



St. Johns Scriptural Stance for Dismissal

Our Mission Statement: Connect with Christ, Church and Community

In order to fulfill this mission, we are guided by:

The Great Commandment:

Jesus said, "Love the Lord your God with all your heart . . . soul . . . and mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the law and prophets hang on these two commandments."

(Matthew 22:36-40)

The Great Commission:

Jesus said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

(Matthew 28:19-20)

St. Johns Core Values:

Biblically-Based	We believe the Bible is God's Word and the final authority for all matters of faith and practice. We strive to understand it and stand under it, in all aspects of our lives. (2 Timothy 3:16-17; Mark 12:29-30; John 14:21)
Devotion	We believe that the pursuit of full devotion to Christ and His cause is normal for every believer. (Philippians 2:3-5; 2 Corinthians 8:7; Philippians 3:12-14)
Prayer	We believe in the importance of prayer as the provision God gives us for knowing Him and participating in the work of His kingdom. (1 John 5:14-15; John 15:7)
Biblical, Spirit-led Teaching	We believe that biblical, Spirit-led teaching is a primary catalyst for changing lives. (2 Timothy 2:16-17; James 1:25)
Distinguished by Love	We believe Christians are to be distinguished by our love, endeavoring to guard the sanctity of every human life and to love one another as Christ loves us. (Mark 12:31; John 13:34-35; Exodus 20:13)
Small Groups	We believe that significant life change happens in the context of biblically-based small groups. (Luke 6:13; 2 Timothy 2:2; Philippians 4:9)
Every Member is a Minister	We believe that God gifts and prepares every believer for ministry and expects every believer to serve Him. (1 Corinthians 12:27; Romans 12:4-6a); Joel 2:28-29; Acts 13:1)

A Healing Station	We believe our church is to be a catalyst for bringing healing in our broken society. (James 1:27; Matthew 25:35-40)
Unity	We believe our church should actively seek to bring unity in Christ across racial, denominational, and cultural boundaries while remaining biblically faithful. (John 17:20-21)
Penetration of the Culture	We believe our church and every believer must strive to understand our times and uncompromisingly strive to establish Jesus Christ as Lord and Savior in all aspects of life. (1 Chronicles 12:32; 1 Corinthians 9:19-22; 10:31; Colossians 3:17,23; Proverbs 21:3)
Evangelism	We believe that lost people matter to God. Therefore, we believe the responsibility of every Christian is to reach the people God has placed within that Christian's sphere of influence. (Luke 5:30-32; Matthew 18:12-24)

Understanding the differences between PC(USA) and St. Johns

While different viewpoints can help challenge us to grow in our faith walk, PC(USA) has taken a series of steps which caused us, as a church, to reflect on moving to a different Presbyterian denomination to more effectively pursue ministry. In the following pages, you will see some of the significant areas in which St. Johns differs from the PC(USA). These areas include the person and work of Jesus Christ, the state of Israel, the sanctity of marriage, and abortion.

The Person and Work of Jesus Christ

Biblical references that relate to The Person and Work of Jesus Christ.

Isaiah 55:6-7	<i>Seek the LORD while He may be found; call on Him while he is near. Let the wicked forsake their ways and the unrighteous their thoughts. Let them turn to the LORD, and he will have mercy on them, and to our God, for He will freely pardon.</i>
John 3:16-18	<i>For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him. Whoever believes in Him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.</i>
John 14:1-7	<i>"Do not let your hearts be troubled. You believe in God; believe also in Me. My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am. You know the way to the place where I am going." Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know Him and have seen Him."</i>
Acts 4:10-12	<i>...then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. Jesus is the stone you builders rejected, which has become the cornerstone. Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.</i>
Romans 5:1-8	<i>Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we boast in</i>

	<p><i>the hope of the glory of God. Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us. You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.</i></p>
<p>Romans 10:9-13</p>	<p><i>If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. As Scripture says, "Anyone who believes in Him will never be put to shame." For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on Him, for, "Everyone who calls on the name of the Lord will be saved."</i></p>
<p>1 Timothy 2:1-7</p>	<p><i>I urge, then, first of all, that petitions, prayers, intercession, and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave Himself as ransom for all people. This has now been witnessed to at the proper time. And for this purpose, I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles.</i></p>
<p>Ephesians 2:1-10</p>	<p><i>As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus, in order that in the coming ages He might show the incomparable riches of his grace, expressed in His kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's handiwork,</i></p>

	<i>created in Christ Jesus to do good works, which God prepared in advance for us to do.</i>
--	--

PC(USA)’s stance on: The Person and Work of Jesus Christ

1647	Westminster Catechism	<i>The only Mediator of the covenant of grace is the Lord Jesus Christ, who, being the eternal Son of God, of one substance and equal with the Father, in the fullness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, forever.</i> (The Longer Catechism, #36)
1910	General Assembly	General Assembly adopted set of five “essential and necessary doctrines for Presbyterian ministers. These “Five Points” included: <ol style="list-style-type: none"> 1. The inerrancy of the Bible, 2. The virgin birth of Christ, 3. Christ’s substitutionary atonement, 4. Jesus’ bodily resurrection and 5. The authenticity of miracles.
1924	Auburn Affirmation	The Auburn Affirmation stated that Presbyterians must “safeguard liberty of thought and teaching of its ministers”; prohibit the restricting of church teaching to rigid interpretations of Scripture and doctrine; and refuse to rank ecclesiastical authority or the authority of the Bible above that of the individual Spirit-led conscience.
1967	General Assembly	G.A. adopted a new Book of Confessions that contained The Confession of 1967 (C7) It carries a new set of ordination vows in which the person ordained acknowledges that the Bible may contain the Word of God but is “nevertheless the words of men” and promises only to be “guided” by the confessions of the church. Prior to 1967, PC(USA) had ordination vows that required officers to subscribe to the Bible as the Word of God and to the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in Scripture.
1981	Judicial Commission	The General Assembly Permanent Judicial Commission upheld the ordination of Mansfield Kaseman. When Kaseman was asked, “Was Jesus God?” he responded, “No, God is God.” Later he explained, “Saying Jesus is one with God is a better way of saying it... but I, too, am one with God.”

1989	Presbyterians for Renewal	The Covenant Fellowship of Presbyterians and Presbyterians United for Biblical Concerns merged to form Presbyterians for Renewal (FPR)
1993	Re-imaging God Conference	Re-imaging God Conference planned, held, and largely funded by PC(USA) personnel at denominational expense. Conference leaders denied the existence of a transcendent God and ridiculed the crucifixion of Jesus: "I don't think we need folks hanging on crosses and blood dripping and weird stuff." Worship leaders offered prayers to the goddess Sophia and replaced communion with a honey and milk ceremony.
2001	Confessing Church Movement	G.A. spent a great deal of time considering controversial proposals regarding interfaith relations and worship. One commissioner offered a motion that the assembly declare "the singular, saving lordship of Jesus Christ" . It was defeated as being characterized, by its opponents, as "disrespectful to other religions". Since the assembly was unable to affirm the sole-saving nature of Jesus without equivocation, <u>The Confessing Church Movement</u> (CCM) was begun. They aligned themselves with three foundational truths: <ol style="list-style-type: none"> 1. The Bible, alone, is the Word of God and our sole authority for faith and life;' 2. Jesus Christ alone is the Way of Salvation, the Truth of God's Word, and the Life of the Church and 3. The Holy Spirit continues to work to bring people into conformity with the will of God, toward holiness, including living within fidelity in marriage between a man and a woman or chastity in singleness
2005	(2002 - 2005)	The CCM resulted in the New Wineskins Initiative.
2008	General Assembly	G.A. modified a report which acknowledged that Jews, Christians, and Muslims worship a "common God". But the Assembly Approved a call, <i>"To encourage congregations of these faiths to celebrate religious holidays together, setting aside days of worship during which there can be congregational suppers and dialogue groups."</i>
2011	(2005-2011)	The New Wineskins Initiative became The New Wineskins Association of Churches and they, ultimately, formed a partnership with the Evangelical Presbyterian Church EPC.
2011	Fellowship of Presbyterians	A movement began that became the Fellowship of Presbyterians - reclaiming a covenanted biblical community within the PC(USA) where unity is derived from a clearly

		articulated theology, where the common mission is making disciples of Jesus, and where a new generation of leaders could be nurtured to speak the gospel into a rapidly changed world.
2012	General Assembly	G.A. disapproved Overture 07-12 to Amend G-2.0104b to clearly state the authority of Scripture as the Most Important Basis for the Ordination of an Office of the Church.
2014	The Fellowship Community	The Fellowship Community was formed by blending Presbyterians for Renewal (PFR) with the The Fellowship of Presbyterians.
2014	General Assembly	Disapproved Amending G-2.0104b by Replacing “Guided by” with “Obedient to” in reference to Scripture and the Confessions.

Religious and Demographic Profile of Presbyterians: Survey from 2012/14 Presbyterian Panel

The Presbyterian Panel consists of three nationally representative samples of groups affiliated with the Presbyterian Church (U.S.A.): members, ruling elders (formerly known as elders), and teaching elders (also known as ministers). This report offers results from the initial survey completed in fall 2011 by the 2012-2014 Panel.

Changing Dimensions of Belief

- ✓ Only about two in five members (42%), ruling elders (45%), and pastors (41%), *strongly agree or agree* that “only followers of Jesus Christ can be saved.”
- ✓ Fully around one-third of members (37%) and ruling elders (30%) strongly agree or agree and one in ten pastors (11%) *strongly agree or agree* that all the world’s religions are “equally good ways of helping a person find ultimate truth.”
- ✓

Pluralism	Is the belief that every religion is true. Each provides a genuine encounter with the Ultimate. One may be better than the others, but all are adequate. Pluralism does not necessarily say that all will be saved, only that all religions are capable of leading to God
Universalism	States that sooner or later all people will be saved, that all humankind will certainly eventually inherit eternal life.
Inclusivism	Claims that one religion is explicitly true, while all others are implicitly true and that God accepts an ‘implicit’ faith in lieu of explicit faith in Christ. That while there is no salvation outside of Jesus Christ, that He will extend His mercy to many who lead moral lives but may have incomplete, or no knowledge of Him in this present life.

Exclusivism	Is the belief that only one religion is true, and the others opposed to it are false; that salvation is only possible through Jesus Christ, and that all followers of false religions are bound for Hell. Only a minority of human kind will finally be saved.
--------------------	--

Lack of Denominational Church Discipline Supporting the Person and Work of Jesus Christ that Jesus is the Lord of All.

John Shuck	<p>http://www.patheos.com/blogs/friendlyatheist/2015/03/17/im-a-presbyterian-minister-who-doesnt-believe-in-god-2/</p> <p>“Though I self-identify as a Christian and I am an ordained minister in the Presbyterian Church (U.S.A.). I raised eyebrows a few years ago when I posted an article on my website about how my personal beliefs don’t align with those of most Presbyterians. For example, I believe that:</p> <ul style="list-style-type: none"> ■ Religion is a human construct ■ The symbols of faith are products of human cultural evolution ■ Jesus may have been an historical figure, but most of what we know about him is in the form of legend ■ God is a symbol of myth-making and not credible as a supernatural being or force ■ The Bible is a human product as opposed to special revelation from a divine being ■ Human consciousness is the result of natural selection, so there’s no afterlife <p>In short, I regard the symbols of Christianity from a non-supernatural point of view. And yet, even though I hold those beliefs, I am still a proud minister. But I don’t appreciate being told that I’m not truly a Christian.”</p>
Jim Rigby	<p>http://www.jimrigby.org/;</p> <p>https://www.facebook.com/jim.rigby.12/posts/978042405603900</p> <p>"Resurrection" is not the property of the Christian religion. The story of Jesus' resurrection is one cultural inflection of a universal affirmation- that life and death are parts of a bigger process that somehow transcends our individual spans. "Resurrection" is a symbolic affirmation of the life process</p>

The State of Israel

Biblical references that relate to The State of Israel.

<p>Genesis 12:1-3</p>	<p><i>The LORD had said to Abram, Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.</i></p>
<p>Psalms 83:1-5</p>	<p><i>O God, do not remain silent; do not turn a deaf ear, do not stand aloof, O God. See how your enemies growl, how your foes rear their heads. With cunning they conspire against your people; they plot against those you cherish. Come, they say, let us destroy them nation, so that Israel's name is remembered no more. With one mind they plot together; they form an alliance against you—</i></p>
<p>Isaiah 41:8-10</p>	<p><i>But you, Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.</i></p>
<p>Isaiah 54:4-10</p>	<p><i>Do not be afraid; you will not be put to shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood. For your Maker is your husband—the LORD Almighty is his name—the Holy One of Israel is your Redeemer; he is called the God of all the earth. The LORD will call you back as if you were a wife deserted and distressed in spirit—a wife who married young, only to be rejected," says your God. For a brief moment I abandoned you, but with deep compassion I will bring you back. In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you, says the LORD your Redeemer. To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again. Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, says the LORD, who has compassion on you.</i></p>
<p>Jeremiah 31:31-33</p>	<p><i>The days are coming, declares the LORD, when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, declares the LORD. This is the covenant</i></p>

	<i>I will make with the people of Israel after that time, declares the LORD. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.</i>
Malachi 3:6-7	<i>I the LORD do not change. So you, the descendants of Jacob, are not destroyed. Ever since the time of your ancestors you have turned away from my decrees and have not kept them. Return to me, and I will return to you, says the LORD Almighty.</i>
John 4:21-24	<i>Woman, Jesus replied, believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.</i>
Romans 11:1-6	<i>I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew. Don't you know what Scripture says in the passage about Elijah—how he appealed to God against Israel: Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me? And what was God's answer to him? I have reserved for myself seven thousand who have not bowed the knee to Baal. So too, at the present time there is a remnant chosen by grace. And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.</i>
Ephesians 3:6	<i>This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.</i>

PC(USA)'s stance on: The State of Israel

By a slim margin, General Assembly approves divestment from three companies doing business in Israel/Palestine.

June 20, 2014

General Assembly News

By Bethany Daily

With audible gasps from those in the plenary hall, the 221st General Assembly (2014) of the Presbyterian Church (U.S.A.) on Friday narrowly approved divestment from three United States companies doing business in Israel-Palestine.

By a vote of 310-303, the Assembly approved an overture calling for divestment from Caterpillar Inc., Hewlett-Packard and Motorola Solutions, companies some allege are engaged in “non-peaceful pursuits” in the region. A similar overture failed 333-331 at the 220th Assembly (2012).

Although divestment was its most debated item, the overture also affirms the PC(USA)’s commitment to interfaith and ecumenical dialogue and relationships in the region, and a preamble was added on the floor to reinforce that, saying, “The PC(USA) has a long-standing commitment to peace in Israel and Palestine. We recognize the complexity of the issues, the decades-long struggle, the pain suffered and inflicted by policies and practices of both the Israeli government and Palestinian entities. We further acknowledge and confess our own complicity in both the historic and current suffering of Israeli and Palestinian yearning for justice and reconciliation.”

Immediately after the vote, Moderator Heath Rada reaffirmed that, saying, “In no way is this a reflection for our lack of love for our Jewish sisters and brothers.”

Overture:

In service to God’s love and justice for all of the people of Palestine and Israel, and in accord with international law concerning self-determination and human rights, the Presbytery of San Francisco overtures the 221st General Assembly (2014) of the Presbyterian Church (U.S.A.) to:

1. Instruct the Presbyterian Foundation and the Board of Pensions of the Presbyterian Church (U.S.A.), to disinvest from Caterpillar, Inc., Hewlett-Packard, and Motorola Solutions, in accord with our church’s decades-long socially responsible investment (SRI) history, and not to reinvest in these companies until the Mission Responsibility Through Investment Committee of the PC(USA) is fully satisfied that product sales and services by these companies are no longer complicit in
 - A. the building and security of illegal Israeli settlements, which U.S. foreign policy, and most recent U.N. fact-finding mission determine to be an obstacle to peace;
 - B. the construction and maintenance of walls and fences that illegally encroach upon Palestinian lands, destroying Palestinian rights to own property and pursue livelihoods;
 - C. the management of checkpoints that dehumanize Palestinians and cut off innocent civilians from their property and natural resources;
 - D. contributing to and profiting from the relentless, five decade long, military occupation of the Palestinian territories.
2. Affirm that this action underlines the worsening situation in Palestine, calling attention to

- A. the occupation of Palestine, which destroys lives and entire cultures, and for the sake of justice between Jews, Christians, and Muslims, that it needs to end;
 - B. the violation of Palestinian human rights; through home demolitions, constricting movement for work, school, personal needs, business, essential (and emergency) medical care; and the illegal mass political imprisonment of Palestinians;
 - C. the disproportionate impact on the Christian minority due to restrictions on family unification, housing, the isolation of Bethlehem and other conditions of occupation;
 - D. the failure to attract investors to Palestinian businesses choked by the occupation matrix, the blockade of Gaza, and restrictions on the West Bank economy, which adds more than 20 percent to business costs in Palestine.
 - E. Recognize that while the 220th General Assembly (2012) called upon the church to pursue only nonviolent investment in Palestine and Israel, we still profit from companies engaged in violent pursuits in Palestine, by providing equipment and materiel supporting illegal occupation, contrary to our church position.
3. Recognize that while the 220th General Assembly (2012) called upon the church to pursue only nonviolent investment in Palestine and Israel, we still profit from companies engaged in violent pursuits in Palestine, by providing equipment and materiel supporting illegal occupation, contrary to our church position.
 4. Direct the Stated Clerk to:
 - A. Communicate this action to all other PC(USA) councils and entities, and invite and strongly encourage those groups and organizations that hold assets in Caterpillar, Inc., Hewlett- Packard, and Motorola Solutions to disinvest as well.
 - B. Inform our ecumenical partners of this action, nationally and globally—particularly within Israel and Palestine—encouraging them to hear this witness and to also consider applying socially responsible, human rights criteria to other companies in their portfolios that are complicit in the occupation of Palestine.
 5. Direct the Presbyterian Mission Agency and the Advisory Committee on Social Witness Policy to monitor developments in international law and related to the occupation, to continue to advocate conditioning foreign aid for Israel to compliance with humans rights law, and to support all measures designed to provide for viable statehood and a shared Jerusalem, including protection for Christian and Muslim as well as Jewish holy places.

Committee recommends rejection of making distinction between modern and ancient Israel

June 17,2014

General Assembly News

By Bob Sloan

Despite a general consensus that recent military actions by the present state of Israel are a grave concern, the Committee on Ecumenical and Interfaith Relations chose Tuesday to recommend rejection of a proposal that the 221st General Assembly (2014) of the Presbyterian Church (U.S.A.) make a distinction between “ancient” and “modern” Israel.

The issue came to the Assembly from the Presbytery of Chicago, prompted by the heading “God’s Covenant with Israel” in Glory to God, The Presbyterian Hymnal.

After hearing a host of decidedly opposing views, the committee voted 39-22 to recommend disapproval of the overture, which called for the Assembly to distinguish between the biblical terms that refer to the ancient land of Israel and the modern political state of Israel. It also requested the development of educational materials regarding the distinction between ancient and modern Israel to be distributed to presbyteries and congregations.

The Sanctity of Marriage

Biblical references that relate to The Sanctity of Marriage.

Genesis 2:24	<i>That is why a man leaves his father and mother and is united to his wife, and they become one flesh.</i>
Leviticus 20:13	<i>If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable.</i>
Jeremiah 29:5-6	<i>Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease.</i>
Mark 10:6-9	<i>But at the beginning of creation God made them male and female. For this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.</i>
Romans 1:21-27	<i>For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise,</i>

	<p><i>they became fools and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles. Therefore, God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error.</i></p>
1 Corinthians 6:9-10	<p><i>Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.</i></p>
1 Corinthians 11:11-12	<p><i>Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God.</i></p>
Ephesians 5:25-33	<p><i>Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—for we are members of his body. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.</i></p>
1 Timothy 1:9-10	<p><i>We know that the law is good if one uses it properly. We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine</i></p>
1 Timothy 3:1-3	<p><i>Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach,</i></p>

	<i>faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.</i>
Hebrews 13:4	<i>Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.</i>

PC(USA)’s stance on: The Sanctity of Marriage

1978	General Assembly	Definitive Guidance (wherein homosexuality a labeled “sin”) adopted by General Assembly; ordination of homosexuals prohibited; concurred by PCUS General Assembly in 1979
1986	General Assembly	General Assembly reaffirms 1978 Definitive Guidance
1993	General Assembly	General Assembly reaffirms 1978 Definitive Guidance
1996	General Assembly	Fidelity and Chastity (G-6.0106b) added to Book of Order as Amendment B - prohibits ordination of practicing homosexuals and other people who persist in other sexual sins
1997	General Assembly	General Assembly votes to overturn Fidelity and Chastity; Amendment A rejected by presbyteries
2001	General Assembly	General Assembly refuses to acknowledge “the singular saving lordship of Jesus Christ,” GA votes to overturn Fidelity and Chastity; Amendment 10-A rejected by presbyteries
2006	General Assembly	Peace, Unity and Purity (PUP) received and adopted; General Assembly issues Authoritative Interpretation to allow scruples over Fidelity and Chastity (effectively creating “local option”)
2008	General Assembly	General Assembly votes to overturn Fidelity and Chastity; Amendment B is rejected by presbyteries. But GA also voided all prior judicial rulings and Definitive Guidance on homosexuality; undoing 30 years of process and washing away the record of PJC rulings.
2010	General Assembly	General Assembly votes to replace Fidelity and Chastity with milder language; Amendment 10-A is approved by presbyteries The following provision that is currently in the Book of Order (G-6.0106b) will be changed: <i>Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards</i>

		<p><i>is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament.</i></p> <p>The new language (Amendment 10-A) will read:</p> <p><i>Standards for ordained service reflect the church’s desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (G-1.0000). The governing body responsible for ordination and/or installation (G. 14.0240; G- 14.0450) shall examine each candidate’s calling, gifts, preparation, and suitability for the responsibilities of office. The examination shall include, but not be limited to, a determination of the candidate’s ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Governing bodies shall be guided by Scripture and the confessions in applying standards to individual candidates.</i></p>
2011	St. Johns (May 18, 2011)	Session issues a letter to the congregation after a majority of Presbyteries approve Amendment 10-A, ratifying the amendment to change the Book of Order. Letter assures members that St. Johns will continue to affirm its belief in the authority of Biblical Scripture.
2011		Ordinations of non-celibate LGBTQ people begin in other (PC)USA churches
2014	General Assembly	General Assembly approves overture to redefine marriage and Authoritative Interpretation to allow same-sex “marriage” ceremonies in PC(USA) churches by PC(USA) clergy in states where it is legal (civil law now dictates our polity, not Scripture). Amendment 14-F passed in a majority of presbyteries and becomes effective June 21, 2015. The amendment preserves the right of clergy to not perform any marriage that is contrary to their understanding of the Scriptures. The PC(USA) has officially arrived at the “everyone does what is right in his own eyes” position on marriage.
2015	St. Johns April 3, 2015	Session and staff letter to the congregation (following a 6-21-2014 GA response letter to Presbytery) stating belief that the broader church has strayed from the foundation of Holy

	Scripture, after being notified that a majority of Presbyteries have approved Amendment 14-F (including the Presbytery of St. Augustine), ratifying the change to the Book of Order.
--	--

Abortion

Biblical references that relate to Abortion.

Exodus 20:13	<i>You shall not murder.</i>
Exodus 21:22-25	<i>If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.</i>
Deuteronomy 30:19	<i>This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the LORD your God, listen to his voice, and hold fast to him.</i>
Psalms 106:34-38	<i>They did not destroy the peoples as the LORD had commanded them, but they mingled with the nations and adopted their customs. They worshiped their idols, which became a snare to them. They sacrificed their sons and their daughters to false gods. They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was desecrated by their blood.</i>
Psalms 127:3-5	<i>Children are a heritage from the LORD, offspring a reward from him. Like arrows in the hands of a warrior are children born in one's youth. Blessed is the man whose quiver is full of them. They will not be put to shame when they contend with their opponents in court.</i>
Psalms 139:13-16	<i>For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.</i>
Isaiah 44:2	<i>This is what the LORD says — he who made you, who formed you in the womb, and who will help you</i>
Jeremiah 1:5	<i>Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.</i>

Jeremiah 32:32-35	<i>The people of Israel and Judah have provoked me by all the evil they have done—they, their kings and officials, their priests and prophets, the people of Judah and those living in Jerusalem. They turned their backs to me and not their faces; though I taught them again and again, they would not listen or respond to discipline. They set up their vile images in the house that bears my Name and defiled it. They built high places for Baal in the Valley of Ben Hinnom to sacrifice their sons and daughters to Molek, though I never commanded—nor did it enter my mind—that they should do such a detestable thing and so make Judah sin.</i>
Galatians 1:15	<i>But when God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles</i>
James 1:21-27	<i>Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do. Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.</i>

PC(USA)'s stance on: Abortion

1647	Westminster Catechism	"neglecting or withdrawing the lawful or necessary means of preservation of life...and whatsoever tends to the destruction of the life of any" is sinful. Further, it teaches that our Christian obligation includes "protecting and defending the innocent." (The Shorter Catechism, 7.068 and 7.069)
1869	General Assembly Statement	"This Assembly regards the destruction by parents of their own offspring before birth, with abhorrence, as a crime against God and against nature..." (1869 Minutes of the General Assembly, pp. 937-938)
1962 1965	General Assembly Statement	"The fetus is a human life to be protected by the criminal law from the moment when the ovum is fertilized...As Christians,

		we believe that this should not be an individual decision on the part of the physician and couple. Their decision should be limited and restrained by the larger society."
1970	General Assembly Statement	"Women should have full freedom of personal choice concerning the completion or termination of their pregnancies."
1972		Language regarding "personal choice" and "responsible decision" regarding abortion began to appear in church documents.
1983		GA adopted language affirming abortion as a "stewardship responsibility."
1988		GA Stated Clerk James Andrews filed an amicus brief with the US Supreme Court in support of "abortion rights."
1992	General Assembly Statement	"Problem pregnancies are the result of, and influenced by, so many complicated and insolvable circumstances that we have neither the wisdom nor the authority to address or decide each situation." It considers moral judgments to be a matter of each woman's individual interpretation of what is right or wrong in her particular crisis situation, and "...acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options/" Further, current policy states that "...no law or administrative decision should limit access to abortion; limit information and counseling concerning abortions; or limit or prohibit public funding for necessary abortions for the socially and economically disadvantaged."
2006	General Assembly Statement	GA rejected an overture affirming that "partial birth abortion of a live fetus, except to save the life of the mother, falls short of God's plan for humankind." (In 1997, PCUSA did adopt a position expressing "grave moral concern" about partial-birth abortions.)
2009		PCUSA's Washington Office fought efforts to remove abortion coverage and funding from the national health care bill.

Over the past 20 years, in each General Assembly a motion has been made to have PCUSA affirm the sanctity of life and oppose abortion. None of these motions have been approved.

PCUSA currently advocates for abortion in the following ways:

Stated Position	"The considered decision of a woman to terminate a pregnancy can be a morally
------------------------	---

	<p>acceptable, though certainly not the only or required, decision." PCUSA's sexuality curriculum teaches that, "...it can be an act of faithfulness before God to intervene in the natural process of pregnancy and terminate it."</p>
<p>Financial Support</p>	<p>PCUSA actively supports and endorses the Religious Coalition for Reproductive Choice (formerly the Religious Coalition for Abortion Rights, RCAR) and Presbyterians Affirming Reproductive Options (PARO). Both organizations are featured on the PCUSA website.</p>
<p>Medical Benefits Plan</p>	<p>PCUSA's plan pays for abortion without restriction</p>