

Resolution to the 193rd General Assembly of the Cumberland Presbyterian Church for Healing and Reconciliation

A resolution seeking reconciliation and healing between divided persons, churches, presbyteries, synods, positions of leadership, and generally throughout the denomination. Allowing the refocusing of our time, energy, and resources to improve broken and build new relationships as brothers and sisters in the Cumberland Presbyterian Church so that we can be united in the mission of the church and in following the commandments of Jesus Christ, to love God and love our neighbor. All while being faithful to our callings to the Great Commission to go and make disciples throughout the world.

WHEREAS the Cumberland Presbyterian Church puts much emphasis and honors the fact that we are a “Global” and “Connectional” church; and

WHEREAS the Cumberland Presbyterian Church has a growing presence in at least 20 countries around the world; and

WHEREAS everyone represents a different culture with different theological beliefs that are partially developed through culture and personal experience; and

WHEREAS historically the Cumberland Presbyterian Church has developed its mission program and ministry, with initial help and development by the CPWM in the early days of CP Missions, by sending missionaries to educate and equip ministers who are native to the country of service. This has allowed these ministers to be the ones to go throughout that country to evangelize and minister to their own brothers and sisters that share their citizenship, culture, language, customs, practices and general way of life; and

WHEREAS this has allowed the church to develop in a way that allows for these cultures, languages, customs, and practices to be included in the worship practices and theologies of our international and global churches; and

WHEREAS through this mission program and strategy, we celebrate the success of the Cumberland Presbyterian Church internationally and globally as it grows; and

WHEREAS we often, when participating in mission trips, visits from international delegates and commissioners, General Assemblies and denominational events outside of the United States, we celebrate and embrace these differences; and

WHEREAS we have many different cultures and practices within the United States influenced by regions, ethnicities, social structures, social norms, and many other demographics within the Cumberland Presbyterian Church and the Cumberland Presbyterian Church of America; and

WHEREAS we are two denominations that share one Confession of Faith with some differences such as: the education process for ordination, ownership of church properties, and more; and

WHEREAS even with these differences we hold to the essential doctrines found in the Confession of Faith and have ministered together as two denominations and as a global church: and

WHEREAS it is impossible to have a one hundred percent concurrence and belief theologically and with ministerial and worship practices due to all our different cultures, languages, backgrounds, and ideologies, yet we have been able to minister and serve together as one church for over 200 years; and

WHEREAS there has been a growing and noticeable divide in our denomination rooted in political, theological, and biblical interpretation differences; and

WHEREAS there has been a great effort to build arguments and “sides” of difficult issues forcing people to choose to agree one hundred percent with one side or the other using comments like “you are either with us or against us”; and

WHEREAS a presbytery has been divided and others are currently considering leaving or plan to leave because they do not fully agree with the results of a failed attempt to reach the required threshold of required votes to adopt the proposed Constitutional amendments of the 192nd General Assembly; and

WHEREAS all ordained ministers promised and answered in the affirmative to questions IV and VI of 6.36 in the Constitution which states: *“In participating as a minister in the judicatories of the church, do you promise to share in a responsible way in the decisions that are made, to abide by those decisions, and to promote the welfare of the church?”* and *“As God may enable you, do you promise to be zealous and faithful in maintaining the truths of the gospel and purity and peace of the church, irrespective of any opposition that may arise to you on that account”*; and

WHEREAS all church deacons and elders promised and answered in the affirmative to questions III and IV to *“uphold the government of the Cumberland Presbyterian Church”* and to *“promote peace, unity, and purity of the church”* in 2.92 of the Constitution; and

WHEREAS all probationers who are licensed promised and answered in the affirmative to question III of 6.203 of the Constitution to *“promote peace, unity, and purity of the church”*; and

WHEREAS when *“promoting peace, unity, and purity of the church”* we refer to the definition of the church found in 5.01 – 5.09 of the Confession of Faith,

THEREFORE, BE IT RESOLVED that the 193rd General Assembly of the Cumberland Presbyterian Church adopt the following recommendations:

RECOMMENDATION 1: That the Cumberland Presbyterian Church reaffirm its identity as a “Global” and “Connectional” church – embracing the different cultural, linguistic translations, and theological beliefs found in our churches, and other judicatories – as we celebrate our different international and domestic identities as followers of Jesus Christ and Cumberland Presbyterians.

RECOMMENDATION 2: That the Cumberland Presbyterian Church be reminded of their vows and promises made by church members, licentiates, and ministers to uphold our governmental system and strive to promote peace, unity, and purity of the church by following Jesus' example and his commandments to love God and neighbor.

RECOMMENDATION 3: That the 193rd General Assembly of the Cumberland Presbyterian Church enter a time of reconciliation and healing to mend and build relationships with a refocused purpose for mission and ministry.

RECOMMENDATION 4: That the 193rd General Assembly of the Cumberland Presbyterian Church adopt an initiative led by an outside party or consultant that specializes in conflict resolution – incorporating all levels and judicatories of the Church and for all members to facilitate reconciliation, healing, peace, unity, and purity.

Rev. Patrick Wilkerson
Pastor of Shiloh CPC
Red River Presbytery
Commissioner to 193rd General Assembly

COMMISSIONER'S RESOLUTION

WHEREAS, Jesus said, "And if a house is divided against itself, that house will not be able to stand." *Mark 3:25 ESV* and,

WHEREAS, Charles Wesley once said, "Though we can't think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may." And,

WHEREAS, the Cumberland Presbyterian Church finds herself at a crossroads after a set of Constitutional Amendments were not ratified, thus leaving the Confession of Faith and Constitution standing intact and unchanged and,

WHEREAS, there are voices within the church proclaiming that now is the time for continued division, the parting of ways, and permanent schism upon theological and ideological lines and,

WHEREAS, it is always better, by far, to think, pray, plan, reflect, and discern strategies and pathways moving forward,

NOW THEREFORE BE IT RESOLVED by the 193rd General Assembly of the Cumberland Presbyterian Church that a two-year moratorium, or "cooling off period" be imposed upon congregations, church Sessions, presbyteries, and Synods before any scenarios discussed in the *Report of the Judiciary Committee Appendix A "Guidelines for Changes in Congregational Affiliation*, Preliminary Minutes, 2024 General Assembly shall occur, for the following purposes:

1. So that prayerful discernment may take place without impediment or interference.
2. So that Cumberland Presbyterians might realize that we are better together, despite our differences, and that we all agree that Jesus is Lord and we all wish to serve Him.
3. So that the Boards and Entities of the church may have time to prudently and patiently flesh out the best ministry outcomes if and when division occurs and that we change our thinking from "do it right now regardless of the consequences" to thinking about five, ten, and fifteen year outcomes that a new, younger generation of leadership will be left to deal with.
4. So that all Cumberland Presbyterians may find common ground in all of the wonderful ministries that God has given us, cultivating the fact that no matter what our differences, we agree on far more than we disagree.

Respectfully submitted,

Rev. Cliff Hudson, Commissioner

Tennessee-Georgia Presbytery

Resolution
to the
193rd General Assembly
of the
Cumberland Presbyterian Church
meeting in
Evansville, Indiana
regarding
Ministers Officiating Same-Sex Weddings

The content of this resolution was approved by the Synod of the Southeast at its general meeting in Scottsboro, Alabama, on Saturday, May 4, 2024. Unfortunately, that was past the deadline of April 30, 2024, to be included in the Preliminary Minutes of this General Assembly; therefore, it is being presented as a resolution by a duly elected commissioner.

WHEREAS, the CUMBERLAND PRESBYTERIAN CHURCH was organized in 1810 and the CUMBERLAND PRESBYTERIAN CHURCH Confession of Faith was the Westminster Standards with exceptions;

AND, WHEREAS, Chapter 24 of the Westminster Confession of Faith (WCF) was not part of the texts rejected by our founding fathers;

AND, WHEREAS, the WCF clearly stated in Chapter 24, “Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.”;

AND, WHEREAS, the 1883 edition of the CUMBERLAND PRESBYTERIAN CHURCH Confession of Faith also clearly stated in Article 95, “Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.”;

AND, WHEREAS, *The Presbyterian and Reformed Review*, Volume 13, 1902, pp. 417-427 notes all the changes made to the WCF by the CUMBERLAND PRESBYTERIAN CHURCH 1810-1901, not one change was to the definition of a marriage (one man and one woman);

AND, WHEREAS, during all the revisions of the CUMBERLAND PRESBYTERIAN CHURCH Confession of Faith up to 1984, no changes were made to the chapter dealing with marriage, especially stating, “Marriage is between one man and one woman,”;

AND, WHEREAS, the 1984 CUMBERLAND PRESBYTERIAN CHURCH Confession of Faith clearly states, “Marriage is between a man and a woman” [6.17];

AND, WHEREAS, in 2024 the CUMBERLAND PRESBYTERIAN CHURCH Confession of Faith still states, “Marriage is between a man and a woman” [6.17];

AND, WHEREAS, the CUMBERLAND PRESBYTERIAN CHURCH Confession of Faith states clearly, “The scriptures are the infallible rule of faith and practice, the authoritative guide for Christian living.” [1.05];

AND, WHEREAS, the Bible teaches us the following in Romans 1:21-32 (ESV):

For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God’s righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.;

AND, WHEREAS, the Bible teaches us the following in Romans 1:21-32 (NIV 1984):

Because of this, God gave them over to shameful lusts. Even their women exchanged natural 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 indecent acts with other men, and received in themselves the due penalty for their perversion. Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

AND, WHEREAS, the Bible teaches us the following in Romans 1:21-32 (RSV):

For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind and to improper conduct.

AND, WHEREAS, the Bible teaches us the following in Romans 1:21-32 (NKJV):

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting.

AND, WHEREAS, the Bible teaches us the following in Romans 1:21-32 (NASB):

For this reason God gave them over to degrading passions; for their women exchanged natural relations for that which is contrary to nature, and likewise the men, too, abandoned natural relations with women and burned in their desire toward one another, males with males committing shameful acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God, God gave them up to a depraved mind, to do those things that are not proper.;

AND, WHEREAS, Romans 1:26-28 (Greek):

δια τουτο παρεδωκεν αυτους ο Θεος εις παθη ατιμιας αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρησην εις την παρα φυσιν ομοιως τε και οι αρρενες αφεντες την φυσικην χρησην της θηλειας εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους αρσενες εν αρσεσιν την ασχημοσυνην κατεργαζομενοι και την αντιμισθιαν ην εδει της πλανης αυτων εν εαυτοις απολαμβανοντες

Και καθως ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει παρεδωκεν αυτους ο Θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα;

(The intent of quoting the same Scripture passage from several references is to show that all modern English academic translations are in agreement with the Koine Greek.)

AND, WHEREAS, the plain reading of the biblical texts show same-sex sexual relationships and activities are contrary to the teaching of scripture;

AND, WHEREAS, the Bible teaches us the following in Revelation 2:12-17 (NASB):

And to the angel of the church in Pergamum write: The One who has the sharp two-edged sword says this: I know where you dwell, where Satan's throne is; and you hold firmly to My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. But I have a few things against you, because you have *some* there who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit sexual immorality. So you too, have some who in the same way hold to the teaching of the Nicolaitans. Therefore repent; or else I am coming to you quickly, and I will wage war against them with the sword of My mouth. The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes, I will give *some* of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows except the one who receives *it*.

AND, WHEREAS, all ministers in the CUMBERLAND PRESBYTERIAN CHURCH took the following vows before God and those in attendance (COF 6.36):

- I. Do you believe the scriptures of the Old and New Testaments to be the inspired word of God, the authority for faith and practice?
- II. Do you sincerely receive and adopt the Confession of faith of the Cumberland Presbyterian Church/Cumberland Presbyterian Church in America as containing the essential doctrines taught in the holy scriptures?
- VI. As God may enable you, do you promise to be zealous and faithful in maintaining the truths of the gospel and the purity and peace of the church, irrespective of any opposition that may arise to you on that account?
- VII. Do you promise to be faithful and diligent in the exercise of all your duties as a Christian and a minister of the gospel, and endeavor to so conduct yourself both privately and publicly as not to give offense to Christ and his church?

THEREFORE BE IT RESOLVED, that the 2024 General Assembly clear up the 1996 and 2022 statements dealing with homosexuality and declare once and for all that same sex lifestyle and the LGBTQ+ lifestyle are contrary to the plain teaching of the Bible;

AND, THEREFORE BE IT RESOLVED, that the 2024 General Assembly clear up the 1996 and 2022 statements dealing with homosexuality and declare once and for all that same sex lifestyle and the LGBTQ+ lifestyle are contrary to the plain teaching of the CUMBERLAND PRESBYTERIAN Confession of Faith;

AND, THEREFORE BE IT RESOLVED, that the 2024 General Assembly remind each minister of the vows taken at the time of ordination;

AND, THEREFORE BE IT RESOLVED, that the 2024 General Assembly remind each presbytery that any minister performing same sex marriages shall be charged with violation of their ordination vows and dealt with under The Rules of Discipline;

AND, THEREFORE BE IT RESOLVED, that ministers who are non-repentant of the violation of their ordination vows be charged with contumacy (stubborn refusal to obey or comply with authority) and stripped of their ordination;

AND, THEREFORE BE IT RESOLVED, that the General Assembly Office send a communication to every Presbytery and every Cumberland Presbyterian congregation declaring our view on the same sex lifestyle and the LGBTQ+ lifestyle both being contrary to the plain teaching of the Bible and contrary to our Confession.

Respectfully submitted,

Andy Holloway
Elder Commissioner from the Presbytery of East Tennessee
Synod of the Southeast

Memorial from Grace Presbytery, to General Assembly Instructing Presbyteries to Declare their Position on the Issue of Marriages and Ordinations and Correct Errors of Immoral Practices

WHEREAS, The General Assembly has passed various memorials related to LGBTQ+ marriages and ordinations (lesbian, gay, bi-sexual, transgender, queer, and "+" which includes other sexual practices often involving sexually promiscuity or homosexual practices) stating that the position of the CP Church is that the homosexual lifestyle is incompatible with the Christian lifestyle and that homosexuality as a practice is not in keeping with Christian marriage or the ordination of church leaders,

AND, WHEREAS, the church's position is posted on the denominational website, both the 1996 and 2022 statements, Cumberland.org, Office of the GA, Statement Homosexuality,

AND, WHEREAS, CP leaders continue to state that the Confession of Faith clearly states marriage is between a man and a women (CF 6.17),

AND, WHEREAS, The CP Constitution states that General Assembly is to "Bear testimony against error in doctrine and immorality in practices, injuriously affecting the church" (9.4 b.), thus, in keeping with its directive, the GA has given guidance and interpretation by approving memorials related to the homosexual lifestyle, marriages and ordinations,

AND, WHEREAS, The 1996 disclaimer found at the bottom of the memorial which states, "This statement [against the marriage and ordination of practicing homosexuals] is to be understood as a theological and social statement and not to be understood as a rule or principle for ordination but never to usurp the authority of presbytery or session to ordain/" is probably in error, because the statement is out of context, outside the body of the memorial, and does not follow normal protocol, memorial statements always follow WHEREAS or THEREFORE BE IT RESOLVED, and therefore the disclaimer appears to be something someone added that was not part of the original 1996 memorial,

AND, WHEREAS, the promotion and practice of marriages and ordinations of practicing homosexuals within the CP Church is a divisive practice, a cause for accusations and charges against ministers and sessions, a cause for division and potential dissolution of the CP Church,

AND, WHEREAS, ministers, local churches and presbyteries are the only persons and judicatories that can conduct ordinations and marriages, General Assembly does not have direct oversight of ministers or churches, therefore, they need oversight from the presbyteries,

AND, WHEREAS, unity is found in a shared history and in shared values and theology, and Presbyterianism is a system of judicatories (congresses) where unity is found when the minority respects the decisions of the majority,

AND, WHEREAS, the guidance given by the General Assembly, based on prior approved memorials of GA concerning conducting marriages and ordinations of practicing homosexuals must be applied by presbyteries,

AND, WHEREAS, if a presbytery is unwilling to follow GA directives and guidance, and permits pastors and churches to conduct marriages and ordinations of practicing homosexuals, it will result in disunity, destroy connectionalism, and break apart the global family of the CP Church, similar to what other denominations are now experiencing,

AND, WHEREAS, the General Assembly's guidance and directives on marriage and ordination of LGBTQ+ persons is rejected by a minority of churches in the presbyteries and a minority of our pastors, and by some leaders in our denomination,

Section 1: Declarations

THEREFORE, BE IT RESOLVED, that for the sake of giving clarity to all CPs as to where things stand in the CP Church, that each presbytery be instructed to vote in the next regular meeting of presbytery and clearly state the presbytery's position with respect to the ordination of LGBTQ+ persons (i.e. persons who are proclaiming they are sexually promiscuous and/or practicing homosexuals) as deacons, elders and ministers, and if ministers are authorized by their presbytery to conduct weddings for LGBTQ+ persons,

AND, THEREFORE BE IT RESOLVED, that each presbytery answer these questions thus making it clear the position of each presbytery, 1. Will Presbytery allow ministers to conduct/officiate LGBTQ+ weddings? 2. Will Presbytery allow churches and presbytery to ordain deacons, elders and ministers who are professing and practicing LGBTQ+ persons? And by doing so pastors and churches in the presbytery and in other presbyteries know the condition of the CP Church with respect to this issue,

Section 2: Accommodations

AND, THEREFORE BE IT RESOLVED, that presbyteries need to clearly state their position so that pastors know if they should accept a pastorate or not accept a pastorate in a church in that presbytery, if called, and likewise, pastors and churches might desire to transfer out of a presbytery because of a presbytery's position on marriage and ordinations,

AND, THEREFORE BE IT RESOLVED, that in the short-term, GA ask synods to give pastors and churches every consideration to move to another presbytery if that presbytery votes to allow LGBTQ+ marriages and ordinations, and after a synod's ruling, if not in agreement with the church's request to transfer to another presbytery or form a new presbytery, said churches and pastors may appeal to GA, either the GA's Permanent Judiciary Committee (Rules of Discipline 2.5, and see Committee explanation found on the GA Office's Website) or if so desired GA itself,

Section 3: Accountability and Correction

AND, THEREFORE BE IT RESSOLVED, that GA's Permanent Judiciary Committee determine what steps should be taken by synods with respect to presbyteries that vote to approve allowing ministers to conduct weddings and churches and presbyteries to allow ordinations of LGBTQ+ persons, and what steps General Assembly should take if a synod permits its presbyteries to conduct such weddings and ordinations, by the next General Assembly,

Section 4: Correct the 1996 Memorial

AND, THEREFORE BE IT RESOVED that the GA's Permanent Judiciary Committee examine the 1996 memorial about the Homosexual lifestyle being incompatible with the Christian life style and determine if the unusual tag-line disclaimer at the end of the memorial is out of order, and if determined the disclaimer is out of order strike the disclaimer from the GA website and only post the 2022 memorial and a correct and unadulterated version of the 1996 memorial.

I certify that this is a true copy of a motion adopted by Grace Presbytery on May 16, 2024.

Signed:

t1d. • *Maurice*
Stated Clerk

**A RESOLUTION SEEKING RECONCILIATION AND HEALING
To the 193rd Meeting of the General Assembly of the
Cumberland Presbyterian Church**

WHEREAS amendments proposing changes to the Constitution of the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America were initiated for the purpose of excluding persons in same gender relationships from leadership as ministers and as elders; and,

WHEREAS voting tallies at these meetings of presbytery failed to reach the Constitutionally-required threshold for adoption of the amendments, thus leaving the Constitution unchanged; and,

WHEREAS debate concerning the proposed amendments has resulted in discord, disunity, confusion, unrest and hostility at all judicatory levels of the denomination; and,

WHEREAS committed Cumberland Presbyterians, like many other Christians, have arrived at their scriptural understanding concerning same gender relationships through fervent prayer, disciplined Bible study, insights shared with others in the covenant community, the guidance of the Holy Spirit, and myriad diverse experiences of and interactions with persons holding differing theologies and backgrounds; and,

WHEREAS the Cumberland Presbyterian Church has entrusted ministers with the sacraments and scriptures, congregations with determining who is capable of serving as elders, elders with the responsibility to prayerfully engage the congregation in mission fulfillment, and presbyteries with the right to determine who does and does not fulfill God's calling to ordained ministry; and,

WHEREAS the Cumberland Presbyterian Church has withstood the storms of conflict and controversy for more than 214 years including: slavery and civil war, attempted union in 1906, the role of women in church leadership, relocation of the seminary, social issues like abortion, threat of division through the Upper Cumberland Presbyterian movement, reinterpretation of the meaning of missions throughout the world, and many other challenges; and,

WHEREAS the Cumberland Presbyterian Church affirms in article 6.30 of the Confession of Faith that: *The covenant community, governed by the Lord Christ, opposes, resists, and seeks to change all circumstances of oppression--political, economic, cultural, racial--by which persons are denied the essential dignity God intends for them in the work of creation;* and,

WHEREAS the Cumberland Presbyterian Church asserts in article 6.32 of the Confession of Faith that: *God gives the message and ministry of reconciliation to the church. The church, corporately and through her individual members, seeks to promote reconciliation, love, and justice among all persons, classes, races, and nations;* and,

WHEREAS the Cumberland Presbyterian Church now has an opportunity to lead once again by refusing to allow our differing interpretations of scripture concerning same gender relations to become a divisive issue and prevent us from pursuing God's invitation to be disciples of reconciling love through Jesus Christ; and,

WHEREAS we also have an opportunity to set an example in a society that has lost sight of the value and nobility of compromise, of developing solutions to seemingly intractable disagreements that, in the end, recognize the sincerity and validity of each individual's commitment to a cause while facilitating work toward our common goal—that of making disciples and living the Good News in a world badly in need of good news; and,

WHEREAS immeasurable time and energy has been spent over the past five years defending or advancing one position versus another in this matter—plotting strategies toward achieving each’s desired outcome;

THEREFORE, BE IT RESOLVED that the 193rd General Assembly of the Cumberland Presbyterian Church adopt the following recommendations:

RECOMMENDATION 1: That the Cumberland Presbyterian Church reaffirm its foundational commitment to its identity as a “Whosoever Will” denomination with a medium theology, affirming Jesus Christ as Lord and the role of individuals in responding to God’s reconciling love; and,

RECOMMENDATION 2: That the General Assembly calls upon all Cumberland Presbyterians to: pray for unity in spirit and calling, turn away from that which divides us, listen and respond to the brokenness and hurt of all those who feel burdened by rejection and injustice; and, invite the wisdom of the Holy Spirit in hearing various viewpoints, especially those which differ from our own; and,

RECOMMENDATION 3: That the General Assembly affirm that given the variety of views on same gender relationships and sexual preferences, it is not appropriate to define either view as the policy of the church. Instead the General Assembly of the Cumberland Presbyterian Church recognizes that there is a wide range of views on this issue drawn from interpretations of the Confession of Faith, scripture and Christian faith. As it did regarding the questions of slavery and of women in ministry in the 19th century, and the question of abortion in the 20th century, the General Assembly allows for and affirms the exercise of individuals’ freedom of conscience in matters of scriptural understanding and interpretation in all but the essential doctrines of our faith; and,

RECOMMENDATION 4: That the Cumberland Presbyterian Church reaffirm—as a means of moving forward in grace and with undivided attention to living the Good News in a world desperate *for* good news—its foundational principles, rooted in the Presbyterian form of government, that congregations shall have a right to call and/or ordain whomever they deem fit for positions of leadership within their own community of faith, that presbyteries alone may license and ordain whomever they deem fit for service in ministry, and conversely, that no congregation or presbytery may be required to call and/or ordain any person into any position of leadership they deem unfit for such service.

Rev. Frank Ward
Mid-South Presbytery
Commissioner to the 193rd General Assembly

Resolution Seeking Forgiveness, Loving Kindness, and Unity Regarding the LGBTQ Issue in the Cumberland Presbyterian Church

Resolution Seeking Forgiveness, Loving Kindness, and Unity Regarding LGBTQ Issues in the Cumberland Presbyterian Church

WHEREAS in 1991, the General Assembly addressed the controversial issue of abortion by affirming the principle of individual Christian conscience as a means to maintain peace and unity within the church, and

WHEREAS attempts to deprive individuals of their freedom of conscience and enforce a single view on the controversial matter of same-sex relationships lead to disunity within the church, and

WHEREAS our Confession of Faith affirms that uniformity of belief is not required for unity, as paragraph 5.02 reads: "The church is one because her Head and Lord is one, Jesus Christ. Here oneness under her Lord is manifested in the one ministry of word and sacrament, not in any uniformity of covenantal expression, organization, or system of doctrine", and

WHEREAS Cumberland Presbyterians hold a variety of views on LGBTQ+ identities and relationships, each representing equally sincere interpretations of the Christian faith, each seeking to be faithful to scripture, and each striving to be open to the guidance of the Holy Spirit.

Therefore, be it resolved that the 193rd General Assembly of the Cumberland Presbyterian Church adopt the following recommendations:

Recommendation 1: The General Assembly calls upon all Cumberland Presbyterians to pray for the peace of the church, to repent of allowing this debate to divide us, to hear the pain of Christian sisters and brothers struggling with this issue, and to be open to the guidance of the Holy Spirit speaking through those who hold opposing points of view.

Recommendation 2: Acknowledging that members of our church will act on their convictions in both the public arena and within the church, The General Assembly affirms their prerogative to act in Christian conscience.

Recommendation 3: Recognizing that "God alone is Lord of the conscience" (CoF 6.02), the General Assembly reaffirms our existing confessional statement on Marriage and Family (CoF 6.15-6.22), allowing each minister and congregation to make their own decisions regarding LGBTQ+-related issues. According to our long-standing tradition, each church will continue to decide who they elect to be elders and deacons, who they call to be pastors, and who may serve in leadership positions within their church. Each presbytery will continue to decide whom they recognize as validly called by God to ordained ministry in the church. This recognizes the diversity of perspectives within our denomination and aims to reunite all Cumberland Presbyterians in love, as our Lord and Savior Jesus Christ loves each and every one of us.

Karen Reid, Elder Commissioner
Del Cristo Presbytery

**RESOLUTION ON NOMINATION PROCESS FOR ALL GENERAL ASSEMBLY
BOARDS,**

AGENCIES AND COMMITTEES

WHEREAS, the 2012 General Assembly adopted Recommendation 12 of the Report Number 2 of the Committee on Judiciary (2012 GA minutes pages 366 and 381) "Recommendation 12: That Recommendation 8 of the Report of the Evaluation Committee, 'that we recommend that the endorsement by a presbytery would be required for a nominee to be elected to serve on a Ministry Team, and the endorsement should include a form whereby the presbytery provides information about the nominee's qualifications to serve on a ministry team' be adopted. "

WHEREAS, the 2014 General Assembly adopted Recommendation 3 of the Nomination Committee Report (2014 GA pages 103 and 271) "Recommendation 3: That the requirements for endorsement process currently in place for Cumberland Presbyterian nominees filling vacancies on the Ministry Council, be utilized for all General Assembly boards and agencies."

WHEREAS, General Assembly bylaws, Article 11.03.04 Committee on Nominations states "Presbyteries and synods and their moderators and stated clerks are requested to assist the Committee on Nominations by recommending persons for any position by providing the name and qualifications of the potential nominees to the Stated Clerk no later than February 1 on a form to be provided by the Stated Clerk. Nominations from the Floor shall also be in order.

THEREFORE BE IT RESOLVED, that the General Assembly bylaws Article 11.03 Committee on Nominations be amended by adding 11.03.06 to read as follows: All persons nominated will be required to have a Personal Data Form and General Assembly Nominating Endorsement Form on file with the General Assembly Stated Clerk prior to being nominated by the Committee on Nominations or nominated from the Floor.

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Resolution from Rev. Luke Lawson and Rev. David Linski, to General Assembly Instructing to Comply With the Approved Actions of General Assembly

WHEREAS, The 189th General Assembly 2019 approved the recommendation (#9, page 325), which states: F. LINE ITEM BUDGETS SUBMITTED BY GENERAL ASSEMBLY AGENCIES: The committee recognizes the uncertainty involved in preparing budgets, and expresses appreciation for the hard work of all the agencies that submitted budgets to the 189th General assembly. To achieve a better sense of surety, as well as providing better transparency, the committee makes the following recommendation: RECOMMENDATION 9: Include, with the proposed Line Item Budget, the previous year's actuals for income and expenses.

AND WHEREAS, this recommendation was not put into action the following year at the 190th General Assembly 2021 and admitted by the Stated Clerk to be an oversight and to be fixed,

AND WHEREAS, this recommendation has never been put into action ~~for as approved by~~ General Assembly and forgotten by later General Assemblies, even though according to the *Handbook For Clerks*, states: *Each judicatory shall elect a stated clerk who shall preserve all minutes, documents, and papers committed to the office of stated clerk and submit these records to the next higher judicatory in compliance with that judicatory's rules and regulations. (3.1) (pg. 1),*

AND WHEREAS, according to the Handbook For Clerks, states: The stated clerk shall perform the duties of the office of stated clerk during the meeting of the judicatory unless otherwise determined by the judicatory,

AND WHEREAS, most commissionaires to General Assembly are unaware of prior decisions made by General Assembly because there is not continuity of commissioners serving consecutive years,

THEREFORE, BE IT RESOLVED, that the Stated Clerk of General Assembly be told to comply with the actions of the 189th General Assembly and its recommendation,

THEREFORE, BE IT RESOLVED, that the General Assembly bylaw 15.02 which states: "Institutional Reports. In order to be considered for inclusion in the General Assembly budget, all denominational entities shall deliver to the Stated Clerk an annual report including a concise description of the organization's work during the previous year and **a line item budget for the forthcoming year.** Financial reports should be condensed as much as possible while conveying all essential information on the organization's operations. All denominational entities except academic institutions on a fiscal year are requested to maintain their books on a calendar year." Be amended to state: ..." "Institutional Reports. In order to be considered for inclusion in the General Assembly budget, all denominational entities shall deliver to the Stated Clerk an annual report including a concise description of the organization's work during the previous year, a line item budget for the forthcoming year with the corresponding, and the line item actuals from the previous year. Financial reports should be condensed as much as possible while conveying all essential information on the organization's operations. All denominational entities except academic institutions on a fiscal year are requested to maintain their books on a calendar year,"

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THEREFOR, BE IT RESOLVED, that if the actions of General Assembly be out of order with the current General Assembly bylaws that the Stated Clerk reports to the General Assembly that its actions are out of order,

THEREFORE, BE IT RESOLVED, that if the actions of a General Assembly be unrealistic or impractical that the Stated Clerk and denominational entities report back to General Assembly reasons for inability to comply and an alternative plan to comply with General Assembly as best as possible,

THEREFORE, BE IT RESOLVED, that General Assembly encourage presbyteries to send delegates for consecutive multiple years so that institutional memory can span multiple years.