

Answers to file 2-7-72

10 Valid Reasons for Opposing Union with The United Presbyterian Church

WE are rapidly approaching the day when every congregation will have to decide whether it will unite with the UPUSA in forming a new church and probably become a part of the colossal COCU "Church of Christ Uniting" under an episcopal system, or whether it will join hands and hearts with hundreds of conservative churches in a Continuing Church which will be true to God's Word, loyal to historic Presbyterian doctrine and polity and faithful to the Great Commission.

The time has come for the ruling elders in every session and the communicant members in every congregation to consider prayerfully the reasons being given by those who want us to unite and weigh them against the reasons why thousands of loyal Presbyterians are firmly opposed to union with the UPUSA.

Our Church publications are using their pages to promote union. Most synod and presbytery executives are working for union. From the moderator on down, men and women occupying strategic posts in the Church are doing everything in their power to convince church officers and members that union would be a good thing. The funds of the "establishment" are under their control and are being used freely to finance their campaign.

Opposing union are thousands of ministers, missionaries, ruling elders and deacons and lay men and women who sincerely believe that union with the UPUSA would be a tragic mistake for our Church. They are determined to have no part in such a union.

This folder outlines 10 valid reasons why so many loyal Presbyterians oppose union with the United Presbyterian Church. Here they are:

1. The UPUSA has 3,200,000 members. We would therefore have little voice in determining the programs and policies of the new church which would be formed by the merger of our two denominations. Future programs and policies would be set by the radical liberal leaders who control the United Presbyterian Church. We would be outnumbered more than 3 to 1.

2. The fact that we would be outnumbered 3 to 1 would not be too important if the UPUSA were doing a better job for the cause of Christ than our Church has been doing. But the records reveal that in spite of all its present friction and unrest our Church is out-performing the UPUSA in almost every sphere of activity.

a. In 1965 the United church had 3,308,622 members. In 1970 they had 3,095,791 — a loss of 212,831. In 1965 our Church had 950,139 members. In 1970 we had 953,600 members—a GAIN of 3,461 compared with their huge loss.

b. In 1965 the United church had 1,738,515 people enrolled in its Sunday Schools. In 1970 they had 1,160,694 — a loss of 577,821.

In 1965 our Church had 693,471 people enrolled in its Sunday Schools. In 1969 we had 542,131 — a loss of 151,340.

c. In 1965 the United church had 9,060 churches. In 1970 they had 8,662 — a loss of 398 churches. In 1965 our Church had 4,008 churches. In 1970 we had 4,063—a GAIN of 55 churches compared with their loss of 398.

d. In 1970 the United church gave \$20.50 per capita to benevolences. Our Church gave \$31.88 — over 50% more than they gave. It is generally recognized that giving to benevolences is an excellent indicator of

spirituality in a Church.

e. In 1970 the United church gave \$115.42 per capita to all causes including their special \$50,000,000. Fund. In 1970 our Church gave \$145.36 per capita to all causes — 29% more than they gave.

3. In the United Presbyterian Church control of planning, program and staff tends to flow from the Assembly and Synods down to the presbyteries. In our Church planning, staffing and financing are usually determined and controlled by the presbyteries. Most important decisions are made at the presbytery level where the views of local congregations can be reflected by their representatives. Many believe that this "grass roots" control has been a significant factor in enabling our Church to out-perform the UPUSA. Laymen in the pews are far more inclined to support programs and policies which they have a voice in creating than programs which are handed down to them by a hierarchy.

4. Departures from established doctrine are far more prevalent in the UPUSA. Not many ministers in our denomination dare to stand in their pulpits and openly deny the Virgin Birth and the validity of Christ's death on the cross. The UPUSA Church has not only condoned men who have done this but it has elected to its highest offices men who have publicly disavowed some of Christianity's cardinal doctrines.

5. The UPUSA church gives hundreds of thousands of dollars every year to causes which many Christians disapprove and feel that they cannot in good conscience support. In a 30-months period the UPUSA gave \$481,000. to the Inter-religious Foundation for Community Organization (IFCO) which organized the National Black Economic Development Conference which spawned James Forman's Black Manifesto demanding reparations from white congregations.

The UPUSA is the second largest contributor to the National Council of Churches and the World Council — organizations which many sincere Christians believe are hurting and not helping the cause of Christ.

In 1970 and 1971 the UPUSA gave \$25,000. to defend the Black Panthers and \$10,000. to the Angela Davis Defense Fund. These and other similar gifts brought a storm of protest from thousands of church members but the 1971 UPUSA General Assembly defended the gifts and refused to criticize the agency which made them. UPUSA Presbyterians who take their stewardship responsibilities seriously deplore this misuse of church funds.

6. Social action plays a much more dominant role in the teaching and preaching of the UPUSA church than it does in our Church. The UPUSA moderator of New York City Presbytery said recently, "I see the ministry in terms of social action, not in terms of preaching or the rest of the *nonsense* we went through years ago. In our day we are concerned about men, not God. God can take care of himself." A minister in our Church who openly voiced his belief that preaching the Gospel is "nonsense" would soon find himself at odds with the majority of his church members.

In 1964 the UPUSA elected as its moderator the Rev. Elder G. Hawkins — a minister long noted for his support of causes cited as Communist fronts by the House Special Committee on Un-American Activities and the Senate Internal Security Sub-Committee. In 1948 this man ran as a candidate on the American Labor Party in New York City — a Communist front. It was Hawkins who engineered the contributions to the Angela Davis and Black Panthers Defense Funds.

7. Before a minister, ruling elder or deacon is ordained in the Presbyterian Church U.S. (our Church) he is required to take a solemn vow that he sincerely receives and adopts the Confession of Faith and the Larger and Shorter Catechisms as containing the system of doctrine taught in the Holy Scriptures.

Prior to 1967 ministers, ruling elders and deacons in the United Presbyterian Church U.S.A. were required to take a somewhat similar vow. But when that Church adopted its Book of Confessions in 1967, the subscription question was eliminated. We think this distinction is very important. A Church in which the officers and ministers no longer solemnly subscribe to a confession is not a confessional Church!

Ministers, ruling elders and deacons in our Church who still take their vows seriously feel that union with a denomination which in 1967 substituted a Book of Confessions (none of them binding) for the Westminster Confession of Faith would violate their solemn vows.

8. In our Church local congregations control their property. In the UPUSA a church cannot buy, sell or mortgage its property without the written consent of its presbytery. (Sec. 62-12). These rights are inherent in property ownership. We feel strongly that these rights should not be taken away from our congregations.

9. Union with the UPUSA would be but the first step toward merger into the super-"Church of Christ Uniting;" for the UPUSA leadership is deeply committed to the super-Church. The United Presbyterian Church and the Episcopal Church initiated this idea of the super-Church when they formulated the Blake-Pike plan. The plan for the COCU Church is now in the hands of your session for study. It provides for a Church to be ruled by bishops under the episcopal system (pages 49-53). It takes from your congregation the right to choose your own pastor. (page 62). elect your own officers, control your own finances and hold and manage your own property (page 61). All these things would be done by a parish council (pages 61-8). This council will dictate the program of your local church (page 60); it will have power to discipline your church if it does not carry out the program (61); and it will control where your church's money will go. The office of ruling elder will be entirely eliminated. Ownership and control of your church property will be taken away from your congregation. Title will be vested in the parish (page 61).

We cannot believe that intelligent Presbyterians, if they know what they are doing, will ever consent to become a part of such a Church. We urge you to write our Miami office for a copy of the plan, enclosing 25¢ in coin. Better still, order enough copies for the members of your session. Study the plan carefully.

10. To many the most urgent reason for opposing union with the UPUSA is the effect this union could have on the faith and morals of our young people. To expose our children and grandchildren to what the UPUSA is saying in their publications and what they are promoting in some of their youth camps and conferences could undermine the faith of our boys and our girls in God and country and weaken their moral fibre. This is a serious charge but we are prepared to document it.

The UPUSA church published a monthly paper for its Senior-Hi Youth called HI-WAY. Vol. 6, No. 11 had a 2-page article urging every boy and girl to read James Baldwin's filthy book *Another Country*, in which he describes in the most lurid and intimate detail the performance of the sexual act by a negro man and a white woman at a cocktail party.

In cooperation with the Episcopal Church the UPUSA publishes a magazine called *Trends*. We must refrain from quoting some of the obscene language this magazine has printed, but if you will write our Miami office we will send you the information.

Here is the concluding paragraph from the lead article in the October, 1970, issue entitled, "Thoughts on Being a Woman" —

It's being sweet, bitchy, long suffering, demanding, independent, ciinging, maternal, sexy — all depending on the situation and what kind of mood you're in. It's thumbing your nose at convention for convention's sake, but playing the game to the hiit when it suits you. It's giving of yourself freely and to whom you choose. It's being warm and open and free. In short, being a woman is a beautiful thing — it's being human!

One issue of *Trends* contained an article telling how to counsel draft-card burning and to help young men to get to Canada to avoid the draft.

In cooperation with the United Church of Christ the UPUSA also publishes a magazine called *Colloquy*. *Colloquy's* November, 1968, issue devoted 5 pages to a review of the salacious film "The Graduate." Reproduced were 6 lurid sex scenes from the film. The March, 1970, issue had a full-page picture showing naked men and women at a Rock festival and the editors reproduced this picture in stylized form on the front cover.

In this same issue a Philadelphia school teacher relates this about a 16-year-old girl:

"Jamie found out about sex. This time for real. She found out that what her parents had told her wasn't true at all. Sex was really a beautiful thing . . . And she had no feelings of guilt. In fact she felt great! A friend introduced Jamie to marijuana, and Jamie turned it on. It was the nicest thing she had ever done, and she felt fine about it."

The writer concludes with the words: **"So now whenever I see Jamie all I can say to her is, I know what's happening inside you, and we both know it is a good thing. So just don't lose your cool!"**

It is hard to believe that a Board of Christian Education of any Church would actually recommend indecent films and tell its people where to rent them, but the UPUSA Board in *Colloquy's* January, 1969, issue did exactly that.

In 1969 our own Board of Christian Education joined forces with the UPUSA and the United Church of Christ in publishing this magazine. Twenty-five commissioners to the 1970 Memphis General Assembly signed a resolution asking that the Board of Christian Education cease its sponsorship of *Colloquy*. The Assembly rejected the resolution by a close vote.

The 1970 UPUSA Assembly received a report from its Council on Church and Society entitled "Sexuality and the Human Community." The chairman of the committee which drafted the report is a professor in a UPUSA theological seminary. The report recommended:

(1) Removal of all restrictions against unmarried adults who wish to live together.

(2) Wide-open abortion laws.

(3) Acceptance without stigma of practicing homosexuals.

(4) Adultery in "exceptional circumstances."

Discussing "Courtship and Marriage," the report says, "In place of the simple, but ineffective and widely disregarded standard of premarital virginity, we would prefer to hear our church speak in favor of the more significant standard of responsibly appropriate behavior . . . If . . . a couple has taken a responsible decision to engage in premarital intercourse, the church should not convey to them the impression that their decision is in conflict with their status as members of the body of Christ.

"On adultery, for example, heretofore absolutely unpermissible in the eyes of the Church, we recognize that there may be exceptional circumstances where extramarital activity may not be contrary to the interests of a faithful concern for

the well-being of the marriage partner.”

Such a report urging the Church to take a position directly opposed to the clear teaching of God's Word on fornication and adultery should have been summarily rejected, but the UPUSA General Assembly did not reject it but ordered the report sent down to its churches for study.

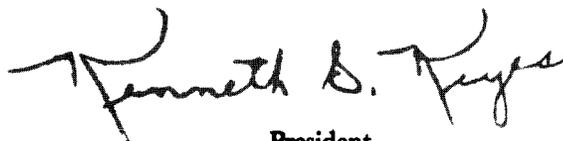
It is unthinkable that we should unite with a denomination which will not take a strong and unequivocal stand against adultery and homosexuality which are condemned by God's holy Word. A church which endorses abortion in clear violation of God's commandment "Thou shalt not kill" has no right to bear the name of Christ.

In the summer of 1970 the Synod of Southern California of the UPUSA staged a meeting for youth in Avalon. They billed it as a Jesus Rally but it was used primarily to encourage draft dodging, tax strikes and training in organizing

riots. They distributed a booklet called Win which dealt with revolutionary politics, anarchism, socialism and pacifism. It contained tips for demonstrations.

It should be clearly stated that these radical leftist activities do not reflect the views of the thousands of faithful ministers, ruling elders and members of the UPUSA who deplore them as much as we do. But they do reflect the thinking of the radical leaders who are firmly in control of the United Presbyterian Church.

Those who truly love the Lord and seek to do His will dare not allow the faith and morals and the patriotism of our children and grandchildren to be undermined by the programs and pronouncements of radical leaders who have lost all respect for God's written Word. To many Presbyterians this is the most compelling of these ten reasons for refusing to merge with the United Presbyterian Church.



President

CONCERNED PRESBYTERIANS, INC.

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The Proposed Plan of Union

THE Joint Committee on Union presented to the 1971 General Assemblies of the two churches their proposed draft of the Plan of Union under which the two denominations would unite to form a new Church.

The Joint Committee recommended that the 1971 Assemblies send the plan to the churches for *one* year of study, then the 1972 Assemblies would vote on the Plan, and if they approved it the presbyteries would vote in January, 1973, and the new Church would be formed following final approval by the 1973 Assemblies. The UPUSA Assembly which met in May, 1971, ordered the Plan sent to their churches for *two* years of study instead of the one year originally contemplated. Our 1971 General Assembly which met a month later followed suit. Sending the Plan to the churches for two years of study instead of one automatically delayed the final consummation of union to the summer of 1974 instead of 1973.

A copy of the Plan has been sent to every church. *It should be studied carefully and prayerfully by every ruling elder.* We suggest, therefore, that Clerks of Session order a copy for every Ruling Elder. They can be obtained for 40¢ each from Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

The Plan as presently drafted contains a provision allowing individual churches opposed to union to remain outside the union, retaining their local church property. This provision is frequently referred to as the "elect not to enter" or "escape clause." The Plan allows dissenting churches to petition for the division of synod and presbytery properties and provides that synods and presbyteries may convey to the dissenting churches in their jurisdictions a proportional interest in such properties not greater than the proportion the membership of the dissenting congregation bears to the total membership of the synod or presbytery.

The Plan makes no provision for a fair and equitable division of Assembly properties and endowment and trust funds. Conservative churches have contributed very gener-

ously over the years to the expense of the buildings and in creating these endowment and trust funds. In all fairness the dissenting congregations should be entitled to a proportionate share of these assets but the Joint Committee which drafted the Plan has refused to include such a provision in the Plan.

The Plan also contains a so-called "conscience" clause designed to enable presbyteries which are opposed to union per se to vote for the Plan for the purpose of taking advantage of its "escape clause."

A large majority of the conservative leaders in our Church recognize that ultimate division of our Church is inevitable unless a God-sent spiritual revival brings our beloved Church to its knees in the near future. They believe that a Continuing Church true to God's Word, loyal to historic Presbyterian doctrine and polity and faithful to the Great Commission is the only option left open to believers. They have already started to prepare for such a Continuing Church. Most of these leaders feel that voting on a Plan of Union which contains a fair and equitable "escape" clause will be the simplest and best method of accomplishing the realignment of our Church with a minimum of friction and acrimony.

Some liberal leaders, including our present moderator, have indicated that they will work to have this "escape clause" eliminated from the final draft of the Plan. If liberal leaders persist in this threat and attempt to *force* congregations to enter a union which violates their consciences it would not only be an act unbecoming to anyone who bears the name of Christian but it would lead to interminable lawsuits in the civil courts which could cloud the titles to denominational properties and assets for years to come. Southern Presbyterians can be led but they cannot be driven.

Dr. J. Randolph Taylor and Dr. Robert Lamar, the Chairmen of the Joint Committee, have both stated publicly that the "escape clause" will be included in the final Plan. If the 1973 General Assemblies approve a Plan containing a fair "escape clause" we believe that enough conservative

presbyteries will vote with the liberal presbyteries to insure approval of the Plan.

If the Plan is approved, every congregation will have to decide whether it will unite with the UPUSA in forming a new Church or whether it will "elect not to enter" the new union church but will instead join with hundreds of like-minded churches in the Continuing Presbyterian Church. The present schedule contemplates that this decision will have to be made in the spring of 1974 before the union is finally consummated.

To vote intelligently on this momentous question every Presbyterian should be afforded an opportunity to know the reasons why our liberal brethren favor union and the reasons why thousands of faithful ministers, missionaries, church officers and members are opposed to union.

The Joint Committee on Union has distributed 2½ million copies of a folder "Why Presbyterian Union" to the churches in both denominations. It states their reasons for favoring union.

The folder's main thrust is that we should be united because Jesus prayed "that they all may be one" (John 17:21). Most commentators interpret this prayer to apply to the oneness which all true believers have in Christ — not to organic union of ecclesiastical bodies. We feel that our liberal brethren distort the true meaning when they use Christ's prayer to suggest that we should all worship in the same way in one Church.

Another reason says, "Presbyterian Union offers a new mandate to provide for fuller participation and representation of minorities in the life and leadership of the church." In recent years conservatives have been largely ignored in the courts of both denominations. The directorates of boards and agencies have been stacked with liberal leaders. It is folly to believe that the merger of the two denominations will give

conservatives a greater voice. Past history would indicate that conservatives will have *less* to say about programs and policies in the new united church than they have today.

The folder also says, "Presbyterian Union would fulfill a widespread desire for union in both churches which has grown throughout many years." "A widespread desire for union" has *not* been growing in our Presbyterian Church U.S. — indeed there is *less* desire for union today than there was several years ago as more and more church officers and members become informed regarding the plans of those who seek to liquidate our Church.

Still another paragraph says, "Presbyterian Union will strengthen and make more compelling the special contributions which Reformed theology makes to the whole of Christian faith." Our liberal brethren must think Presbyterians are very naive when it is common knowledge that they plan to completely abandon Reformed theology in the COCU super-"Church of Christ Uniting."

The folder's concluding paragraph says: "Let our debates be free and hearty, but let our fundamental concern be an openness to the leading of God's Holy Spirit in these wondrous days which He has given us." We agree wholeheartedly with this recommendation. But many ministers who favor union have refused to allow the views of ministers and lay leaders who oppose union to be presented to their people. Our Church publications and many of our synod and presbytery executives are giving the people only their side of this vital issue. We feel that Presbyterians are intelligent people — well able to decide where they will stand when they have had an opportunity to hear both sides.

If you believe the reasons for opposing union outweigh the reasons being advanced by those favoring union, we urge you to see that this folder is placed in the hands of every member of your congregation.

Additional copies of this folder may be obtained from:

CONCERNED PRESBYTERIANS, INC.

100 No. Biscayne Blvd.

Miami, Florida 33132

10 copies for 50¢; 30 copies for \$1.; 100 copies for \$2.50.

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