

Some theological aspects from our PCUSA Constitution and Reformed articulation of Theology include the following parts of the Book of Order:

F-1.01 GOD'S MISSION

The good news of the Gospel is that the triune God—Father, Son, and Holy Spirit—creates, redeems, sustains, rules, and transforms all things and all people. This one living God, the Scriptures say, liberated the people of Israel from oppression and covenanted to be their God. By the power of the Spirit, this one living God is incarnate in Jesus Christ, who came to live in the world, die for the world, and be raised again to new life. The Gospel of Jesus Christ announces the nearness of God's kingdom, bringing good news to all who are impoverished, sight to all who are blind, freedom to all who are oppressed, and proclaiming the Lord's favor upon all creation.

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F-1.0302 c THE CATHOLICITY OF THE CHURCH

Catholicity is God's gift to the Church in Jesus Christ. In the life, death, and resurrection of Christ, by the power of the Spirit, God overcomes our alienation and repairs our division.

Because in Christ the Church is catholic, it strives everywhere to testify to Christ's embrace of men, women, and children of all times, places, races, nations, ages, conditions, and stations in life. The catholicity of the Church summons the Church to a deeper faith, a larger hope, and a more complete love as it bears witness to God's grace.

F-1.0302 d THE APOSTOLICITY OF THE CHURCH

The Church is sent to be Christ's faithful evangelist: making disciples of all nations in the name of the Father, the Son, and the Holy Spirit; sharing with others a deep life of worship, prayer, fellowship, and service; and participating in God's mission to care for the needs of the sick, poor, and lonely; to free people from sin, suffering, and oppression;

F-1.0403 UNITY IN DIVERSITY

“As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise” (Gal. 3:27–29).

The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution.

F-3.01 HISTORIC PRINCIPLES OF CHURCH ORDER

In setting forth this Book of Order, the Presbyterian Church (U.S.A.) reaffirms the historic principles of church order, which have been a part of our common heritage and which are basic to our Presbyterian concept and system of church government, namely:

F-3.0101 GOD IS LORD OF THE CONSCIENCE

- a. That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men (and women) which are in anything contrary to his Word, or beside it, in matters of faith or worship.”
- b. Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.