

Frequently asked questions

1. What is the purpose of denomination alignment?

- a. Accountability – judicial, doctrinal
- b. Partnership – ministry activities, resources, networking – we have behaved as independent church in many ways
- c. historical/doctrinal identity

2. What is good about the OPC?

- a. Doctrinal faithfulness
- b. preaching and worship orthodoxy
- c. our heritage of origin and affiliation
- d. our Presbytery of Mid-Atlantic has been like-minded (permissive of our worship)

3. Are there areas of difference between CPC and OPC?

- a. Roll of lay members in ministry
 - a. Restrictions of speakers/readers in worship (I Corinthians 14:26)

b. Public worship is ordinarily to be conducted by those who have been ordained to represent the Lord Jesus Christ in the administration of his Word and sacraments. The pastor of the church is ordinarily responsible to plan and conduct public worship.

c. Men who have been licensed by a presbytery to preach the gospel may plan and conduct worship as probationers in order that the churches may form a better judgment respecting the fitness of those by whom they are to be instructed and governed. They may not, however, pronounce the salutation or the benediction or administer the sacraments.

d. When the session deems it fitting, ruling elders may lead the congregation in prayer, read the Scriptures to the congregation, lead unison or antiphonal readings of Scripture by the congregation, lead congregational singing, or, on occasion, exhort the congregation as part of public worship. They may not, however, pronounce the salutation or the benediction or administer the sacraments.

e. On occasion, with the approval of the session and under the close supervision of a minister, exceptions may be made for other men being prepared for the gospel ministry in Christ's church who are either members of the congregation governed by that session or are ministerial interns under that session. They may not, however, pronounce the salutation or the benediction or administer the sacraments.

- b. limit of foreign mission to ordained workers (Clawson quote: *The primary focus of the work of the CFM is the spread of the Gospel and Christ's church. That work by its very nature is going to use those whom Christ has called and whom He sends to proclaim the Good News (Romans 10). Therefore we primarily call and send ministers of the Word. With that in view, those non-ordained men and women who are appointed to go to the field are going to be doing those things which assist or further the primary task. On the one hand, their roles are non-essential to the spread of the Gospel and establishment of the church. Jesus does command us to preach. Jesus doesn't command us to have clinics or schools or to do construction. That, in part, makes their roles temporary.*)

- b. therefore are ELM, Elevate “non-essential” to gospel extension? (vs. Equipping the saints for ministry Ephesians 4:12)
- c. limited resources – church planting
- d. tendency to avoid engagement in cultural issues

4. What is good about PCA?

- a. Doctrinal faithfulness while engaging world issues
- b. greater resources – church planting, foreign and home missions, administrative support, campus ministry
- c. philosophy, strategies for kingdom advancement – church planting
- d. racial, cultural breadth (TRUTH-UNITY balance)
- e. broader, more inclusive, more useful GA for laity

5. What will our departure do to OPC?

- a. We contribute 52,000 to foreign missions (1% of \$4million WWO budget)
- b. departure of other mid-sized congregations has not damaged OPC
- c. Clark Brooking at Living Hope- continued close and good relations
- d. Reminder/catalyst of possible joining together

6. What do we know about our new Presbytery?

- a. geographically more compact- better local partnership
- b. welcoming of us
- c. would include- chapelgate, City of Hope, Faith, New Song, Liberty, etc

7. Are there impending issues in PCA that we may have trouble with?

- a. No
 - 1) Ordination of women (deaconesses) not accepted practice
 - 2) Orthodox positions on marriage, homosexuality

HISTORICAL CONTEXT

Denomination history

PCA and OP have common roots in 1930s
 PCA formed in 70s with southern Presbyterians merging with RPCES
 Several attempts at joining together foiled
 Gradual departure of like-minded congregations (Miller, Frame, Ipswich)

CPC History

Knox –CPC
 Missionaries – Iverson, Coulbourn, Karner, Padilla, Pennington – PCA
 Allen Harris proposal to move 10+ years back (Ephesians 4:12- equipping the saints for ministry v. incipient sacerdotalism)

Challenge (by me only one to dissent moving) to try engagement 10 yrs ago –
General Assembly – Harris, Green, Koch
(Personal disappointment- committee involvement, merger, 2 vs. 3
office)

Pastoral Transition – session desire to increase effectiveness for kingdom
Consideration of revisiting options including church planting
Recruitment of TLP – candidates all with CPC philosophy of ministry=
PCA leaning
change from “Know him” to “experience and extend”

RL tenure – watching, knowing congregation
Staffing – PDM, JS
Healthy congregation- Community groups emphasis
Interactions with PMA (good friendships and partners to an extent
But not able to partner effectively with desired initiatives- “you
lead, we will cheer”)
Multigenerational, multicultural emphasis to reach Columbia

Denominational move is logical next step both from perspective of our
history and the trajectory set by AH, Session and now RL with Session