



## Race, Reparative Justice and the PC(USA)

### An action of the 225th General Assembly (2022)



Approved by the 225th General Assembly (2022)  
Presbyterian Church (U.S.A.)

Developed by  
The Advisory Committee on Social Witness Policy (ACSWP)  
of the General Assembly Mission Council/Presbyterian Mission Agency  
[www.pcusa.org/acswp](http://www.pcusa.org/acswp) or [www.presbyterianmission.org/ministries/acswp](http://www.presbyterianmission.org/ministries/acswp)  
See also [www.justiceUnbound.org](http://www.justiceUnbound.org) for current discussion



## Recommendations

The 225th General Assembly (2022) commends the work of the Task Force to Study Reparations, created by the 213th General Assembly (2001), from which came a report, approved by the 216th General Assembly (2004) and the study guide “Called to Live as God’s People” (2004). Continuing work done at that time, the 225th General Assembly (2022) approves the following recommendations for the church’s mission and witness:

1. Commend “Called to Live as God’s People” as a study guide, the wisdom of which should continue to guide the PC(USA) in its work of pursuing reparatory justice even as it also points to progress in such work, most notably in the adoption of the Belhar Confession to the PC(USA) Book of Confessions.
2. Commend the Presbyterian Mission Agency for its formation of the Center for Repair and direct the Center for Repair to develop proposals for racial reparatory work to be undertaken by the PC(USA) and its constituent bodies, guided by this and any other recommendations related to racial reparations passed by the 225th General Assembly (2022), providing an interim report at the 226th General Assembly (2024) and a final report at the 227th General Assembly (2026).
3. Direct the Office of Research Services of the PC(USA) to develop a survey, given to a sampled group of congregations and mid councils, about reparatory work being discussed and/or pursued by them, especially as this work relates to the Matthew 25 Initiative and report their findings to the Center for Repair in time for the Center for Repair’s interim report.
4. Direct the Center for Repair to oversee the writing and dissemination of a history of reparatory work that has already been or is currently being pursued by the denomination and its antecedent bodies. This history should be completed in time to be included in the interim report. We encourage the Center for Repair to work with the Presbyterian Historical Society in this work.
5. Encourage presbyteries to account for histories of race-based injustice when making choices about the disposition of properties when they are being sold or reallocated, attending to the wisdom of reparative justice and questions about, e.g., the origins of those properties, the means by which they were maintained, their potential use, the presence of historically marginalized communities in the area and the impact of those properties on those communities. Several presbyteries (including Northwest Coast and Eastern Oklahoma) are models for this.
6. Encourage independent but PC(USA)-related land-holding bodies, including educational institutions, camps and conference centers, and other nonprofit organizations, to attend to histories of race-based injustice when making choices about the use of their facilities as well as the disposition of their properties should they choose to sell them in part or in whole.
7. Attend to the importance of educating the whole denomination about structural racism and reparatory justice:
  - a. Encourage the Association of Presbyterian Colleges and Universities and the Committee on Theological Education to advocate for the creation and use of curricular materials related to reparative justice in their member educational institutions, especially giving attention to such materials as they may be or are already in use within the denomination’s historically Black colleges and universities and its historically Black seminaries.
  - b. Direct the presbyteries to include attention to matters of structural racism and reparatory justice in their conversations, including with inquirers and candidates for ministry within the PC(USA).



- c. Encourage the Presbyterian Publishing Corporation to expand its publication of age-appropriate materials related to structural racism and reparatory justice among the offerings it provides to the whole church.
  - d. Encourage churches, new worshiping communities, fellowships and mid councils that are interested in reparatory work to use newly published resources that can walk them through processes of discernment and action in pursuit of reparatory justice.
8. Direct the Committee on Mission Responsibility Through Investment to:
    - a. Work with an organization and/or investor coalition that tracks the antiracist policies and practices of publicly traded corporations and makes recommendations based on their data;
    - b. Use this information to aid in corporate engagements and possible decisions regarding selective divestment from companies that are not making adequate progress.
  9. Commend the Presbyterian Foundation for its internal work in promoting diversity, equity and inclusion (DEI) and its interest in supporting other corporations that are doing the same through its DEI investment strategy. Commend it, as well, for its commitment to reparative justice, especially with regard to its use of funds earmarked for creative investment. Encourage it to increase the amount going into its creative investments — including reminding it of the General Assembly’s vision of applying up to 10% of its designated endowed funds toward this purpose and invest more intentionally in minority-owned businesses and businesses that support communities harmed by practices, such as redlining, that have disproportionately harmed minoritized communities.
  10. Commend the Board of Pensions for its internal work in promoting diversity, equity and inclusion (DEI) and encourage it to work with fund managers who demonstrate a commitment to DEI in their own corporations and investment strategies.
  11. Direct the Office of Public Witness in Washington, DC, to represent the denomination’s support for bills such as those that take up the study of reparations, for example, the legislation introduced every session of Congress by the late Rep. John Conyers, a proposal for a “Commission to Study and Develop Reparation Proposals for African Americans”, now being sponsored by Rep. Sheila Jackson Lee; promote the expansion of voting rights, including to those who are and have been incarcerated; seek to overcome practices such as gerrymandering that disproportionately inhibit the political power of minoritized communities; and to educate, encourage and equip middle judicatories, congregations and individuals to advocate for just, structural change within and beyond the church.

## Rationale

The Presbyterian Church (U.S.A.) and its antecedent bodies have a long and mixed history of participating in, benefiting from, attending to, and working to dismantle structures of systemic racism, particularly as they relate to Indigenous and Black peoples within what is now the United States of America. Especially given the denomination’s emphasis on dismantling structures of systemic racism as part of its Matthew 25 Initiative, this resolution shapes one aspect of its participation in the ongoing work of reparative justice. It seeks not so much to build a theological or conceptual framework for reparatory justice that could then be applied to a range of structures and practices associated with the Presbyterian Church (U.S.A.), but rather it is designed to direct and encourage various bodies connected to the denomination to act out of a reparatory justice framework as they pursue the obligations set before them



by the church, their other stakeholders and God. There are at least two reasons to pursue this approach: First, such framework-building efforts have already been or are currently being done elsewhere; and, second, this resolution's attempts to bring about particular structural changes within the denomination has the potential to instigate the expansion of such frameworks in new and dynamic ways.

### **I. Work Already and Currently Underway**

Through work initiated in 2001 at the 213th General Assembly, the PC(USA) crafted a framework for thinking about reparations. The Report of the Task Force to Study Reparations that followed from that 2001 overture, approved by the 216th General Assembly (2004), gave expression to that framework. In it, the authors write, "Reparation is a process of remembering, restoring, repairing, and redressing injustices for the purpose of reconciliation and human restitution. For Christians, this is a particularly appropriate ministry. Reparations involve an acknowledgement of gains at the expense of others or harm done to others and includes confession, repentance, forgiveness, and renewal." [1]

This understanding of reparation was further developed in "Called to Live as God's People: A Study Guide to the Report of the Task Force to Study Reparations," published in 2012 by the Presbyterian Peacemaking Program and based on that report. The understanding of reparatory justice provided within those documents grounds this resolution.

More important, the church's commitment to reparatory justice extends back in time to the very origins of the church. "[R]emembering, restoring, repairing, and redressing injustices for the purpose of reconciliation and human restitution" are prominent themes in both the Hebrew scriptures (see, e.g., Exodus 21:33–22:15; Numbers 5:5–8; Ezra 6:1–12) and the New Testament. So, for example, having profited by unjust Roman taxation systems, Zacchaeus experienced a transformative encounter with Jesus that led him to say, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much," to which Jesus replied, "Today salvation has come to this house" (Luke 19:8, 9). This commitment to not only recognize but also work to repair injustices in order to shape reconciled and restored relationships and communities runs through Scripture; indeed, it sits at the heart of a gospel in which Jesus' sacrificial actions bring about repair to the breach between Creation and God caused by sin.

In its long history, the church has consistently advocated for restitution as a means of reparation for injustice. John Chrysostom's Homily 15 on 1 Corinthians 5 touches on the obligations of restituting stolen goods, even if the ones owing restitution did not, themselves, steal those goods. [2] Thomas Aquinas developed an ethic of restitution in *Summa Theologica* II.II, Q. 42. No less central a figure to the Reformed tradition than John Calvin argued for the enduring significance of passages like those of Exodus 21–22 and Numbers 6 as necessary supplements to the eighth commandment. [3] For them, as for St. Augustine, "If someone is able to restore the stolen property which was the object of his sin, and does not restore it, his repentance is not real." [4]

The commitment of churches in the United States to restitution as a component of reparative justice grew even more acute as it was linked to the theft of people during and after the transatlantic slave trade. The



writings of Black ministers like Richard Allen in the early 19th century, Christian abolitionists just prior to the American Civil War, Black church leaders during Reconstruction after that war, civil rights leaders in the 20th century, and a wide range of church leaders in the early 21st century all include attention to reparations in their work.[5]

Concomitantly, there is a corresponding civil history of reparations being paid by the United States for historic injustices. At various points, cities, states and the federal government within the United States of America have provided reparations payments to Native Hawaiians for the loss of their land (via the Hawaiian Homes Commission Act of 1920); Indigenous peoples on the continent for stolen land (via the Indian Claims Commission, established in 1946); Japanese Americans interred during World War II (via the Civil Liberties Act of 1988); as well as to victims of the Tuskegee experiments and survivors of the 1923 Rosewood massacre in Florida. And in 1862, President Abraham Lincoln signed the District of Columbia Compensated Emancipation Act, which forced slaveholders in the district to free their slaves and then paid the slaveholders an average of \$300 per enslaved person in reparations for their loss. As this last example makes vividly clear, reparations payments are always morally fraught if not deeply bankrupt but as all these examples also suggest, reparatory payments are a vital part of the process through which tikkun olam — the repair of the world — occurs.

The morally fraught nature of material reparations as a component of reparatory justice is inevitable. Setting aside legitimate if often intentionally distracting questions about who pays and who is paid for past injustices and how such payments are rendered, it is the case that there simply is no amount of money that, if transferred from one group of people to another, could ever satisfy the debts accrued through the enslavement of millions of African people, the genocide and thefts of land from the vast majority of Indigenous peoples, the brutalities inflicted on Asian laborers in the American west during and after the gold rush, the loss of land by Puerto Ricans as a result of the Spanish-American War, or the treatment not only of Hispanic immigrants but of people of Hispanic heritage whose lands were lost when the borders of an expanding United States crossed them. These are but a few of the people groups whose unjust suffering and losses warrant the pursuit of reparatory justice.

While reparatory justice cannot be understood only as an economic transaction, it must, nevertheless, include attention to real and material expressions of repentance, reparation, restoration and reconciliation. Much as the gospel only finds meaning when it is manifest incarnationally, so reparative justice only becomes meaningful when it links the pursuit of justice for past and present wrongs to projects associated with bringing about concrete changes to the systems and structures that have either benefited from or suffered as a result of those wrongs. And, much as the gospel finds its gravity not in a recitation — let alone the reliving — of a past but in the promises of a future good beyond imagining, so reparative justice finds its gravity in the forward-looking hope of genuinely equitable systems and fundamentally reconciled people and communities.

There is simply no way to pursue such equitable systems and reconciled people and communities in the United States without giving explicit attention to the history and power of white supremacy that has long



pervaded both the church and wider society. On this matter, it is vital to note that to speak of the history and power of white supremacy is not, in the first instance, to speak of personal animus toward other races, the quality of individual relationships among people of different races, or even necessarily the actions and commitments of individuals and communities who would pursue reconciliation across racial differences. It is, instead, to speak of the way that longstanding social structures related to politics, economics, education, families and religions have, both by design and accident, favored people with some skin colors more than and rather than people with other skin colors. It is to recognize that these social structures give expression to the powers necessary to either reinforce the status quo or to change society and that the unjust distribution of such powers has the effect of perpetuating and reinforcing differences in access to and benefit from the social goods that accrue through these structures. And it is to take seriously the degree to which those who benefit from currently inequitable social structures are resistant to changing those structures and will consistently pursue projects that reinforce inequities.

The church — including the PC(USA) — participates in these social structures. Churches and PC(USA)-related institutions sit on land that was once illegitimately gained from Indigenous peoples. They occupy buildings that were built by slave labor or people whose immigration status prevented them from organizing to demand more just compensation. They have endowments partly shaped by wealth accrued through unjust practices, like the sale of people or the exploitation of Black and Brown laborers. They move to tony suburbs with good school systems shaped by a history of segregation and redlining. They are composed of members who have not needed to worry about the toxicity of their water supply because their community had the power to resist putting plants spewing toxic chemicals nearby. They can expect the police to arrive immediately if called and to look favorably on their arrival because relations with law enforcement are not fraught with a history of misconduct. They favor patterns of worship and governance that assume those involved look and think like the white church. In myriad ways, the church has been complicit in reinforcing the structures of white supremacy.

The church at all levels has also worked to dismantle white supremacy and the systems that reinforce it. Members of the Presbyterian Church (U.S.A.) and its antecedent denominations have fought, marched, organized and voted in support of causes intended to bring about repair in society, albeit sometimes in ways that can perpetuate other expressions of racial injustice or inequity. To take but one example, the Presbyterian Mission Agency's Self Development of People (SDOP) program began in 1970 in response, largely, to James Forman's presentation on "The Black Manifesto" to the General Assembly of the United Presbyterian Church of the United States of America. Yet SDOP continues to be viewed largely as a charitable, rather than reparatory, program within the denomination and works with a budget that matches that limited vision.

Especially over the past decade, reparatory projects have grown in prominence as attention to systems of white supremacy and patterns of racial inequality have grown more focused.

- The denomination's Matthew 25 Initiative includes a focus on dismantling structural racism.
- Restorative Actions is an economic justice initiative, started in the Synod of Lakes and Prairies, which provides a mechanism for individuals, churches, mid councils and other bodies to surrender wealth for



investment in Indigenous and Afro-American communities.

- The Presbytery of Utica has committed \$300,000 to the Center for Jubilee Practice, which offers resources and workshops on reparative justice.
- Princeton Theological Seminary and Columbia Theological Seminary have investigated their historic ties to slavery and have restructured, among other things, their admissions and financial aid programs to better fund qualified Black applicants.
- Johnson C. Smith Theological Seminary has initiated a major project focused on the mandate for reparative justice.
- The Presbyterian Foundation has earmarked millions of dollars for creative investment, particularly toward benefiting minoritized communities.[6]
- The Committee on Mission Responsibility Through Investment includes attention to racial justice within its organizing framework and has, of late, focused on environmental racism in its engagements with publicly traded corporations.

And churches and other PC(USA)-related individuals and organizations (including educational institutions like Stillman College and Johnson C. Smith University, two Historically Black Colleges and Universities [HBCU] linked to the denomination) have expressed their own commitments to reparative justice in concrete and practical ways, including liturgies that recognize the Indigenous cultures who lived on the lands they now own, conferences on racial justice and using money from the sale of closed churches to fund the creation of new worshiping communities for minoritized groups.

There is still far more to do.

## **II. Focusing on Structural Change in Order to Instigate New and Deepen Current Reparative Work**

The second reason to focus on denominational structures rather than the theological foundations of reparative justice is that revisions to structures have the potential to highlight and transform those foundations. After all, one of the best ways to learn to think differently about something is to think about it in a new context. Some of the items in this resolution are attempts to create such new contexts. Hence, the resolution includes attention to denomination-related educational systems that include attention to reparative justice in their curricula; mid councils that include attention to reparative justice in their conversations with candidates for ministry; more published educational materials on reparative justice for a wider range of ages; and denominational investment systems that give explicit attention to race in shaping their portfolios. These revised structures all have the potential to initiate new thoughts and connections because giving greater attention to matters of reparative justice in denomination-connected systems can increase the number of people thinking about reparative work and also stimulate richer theological reflection on the importance of that work.

As the PC(USA) gives greater attention to reparative justice in its own systems, it will also find more conversation partners to help it discern best ways forward. Since the Report of the Task Force to Study Reparations was issued, there have been significant engagements with questions about reparations and



reparative justice. To name but a few:

- Ta-Nehisi Coates' 2014 cover story for the Atlantic Monthly, "The Case for Reparations," raised to greater public consciousness the impact not only of slavery but of 150 years of Jim Crow, segregation, and systemic inequality as funding arguments for reparations.[7] The article was named the top work of journalism of the decade by NYU's Carter Journalism Institute.[8]
- Scholars like William A. Darity Jr. have written significant texts about how to pursue reparations and overcome economic racial inequities.[9]
- Cities like Asheville, North Carolina, and Evanston, Illinois, have begun programs to provide reparations to their Black residents.
- Major universities like Georgetown University have pursued audits of their own roles in and benefits from slavery and have initiated programs for redressing those injustices.
- Museums around the United States are repatriating or considering repatriating art that was gained through immoral means from Indigenous peoples.
- And the scholarship on reparative and restorative justice, not only on matters of systemic racism but in the areas of domestic and international law, penal reform, social work and education, among others, is expanding rapidly.

There are also increasing numbers of church and church-related organizations both within and beyond the Presbyterian Church (U.S.A.) that are giving greater attention to reparative justice as central to their missional visions and labors.

While work in reparative justice is being done in a variety of PC(USA)-related churches, worshipping communities, mid councils and affiliated bodies, this work is being done in ways that are not widely known or clearly recognized. There is a need to gain greater knowledge about such work and then disseminate it more widely. Toward that end, the resolution directs the Office of Research Services to put a survey into the field that can gather insights about how PC(USA)-related organizations are thinking about and/or implementing reparations and reparatory justice. Are they attentive to their own complex histories as part of a connectional church? Are they pursuing mission that takes the history of and structures that continue to drive racial inequality in the U.S. seriously and substantively through, e.g., the Matthew 25 Initiative?

A second item in the resolution directs the Presbyterian Mission Agency to write a history of reparatory work done by the PC(USA) and its antecedent bodies. Such a history, in all its ambiguity and complexity, is vital for thinking about how the denomination moves forward in recognizing its past and imagining its future, as looking in both directions is intrinsic to the pursuit of reparatory justice. This history should be written in alignment with one of the commitments of reparatory justice: to hear history from the perspective of victims of injustice.[10]

This survey and history, together, can provide data that highlights the need to give closer and clearer attention to the material resources — primarily in land and investments — controlled by PC(USA)-related bodies. Recognizing the inadequacy of leveraging those material resources in the pursuit of





reparative justice, it is nevertheless the case that a denomination that believes that “the earth is the Lord’s and all that is in it” (Psalm 24:1); that confesses that the credibility of its message “is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred, and enmity” (Belhar Confession 3.3); and that insists on acting in ways that recognize the intrinsic connectedness of the spiritual and the material,[11] should apply those faith commitments in the disposition of its material resources. Toward that end, the resolution either directs or encourages PC(USA)-related bodies with fiduciary responsibilities related to land and investments to apply commitments to reparative justice toward such resources, especially when they are changing hands or undergoing modification.

As the PC(USA) pursues reparative justice, it does not do so alone, and it ought to do so with an eye toward its commitment to work toward a more just state. In the pursuit of a wider common good, this resolution directs the Office of Public Witness in Washington, D.C., to work with other denominations, parachurch organizations and faith communities in advocating for bills that promote the pursuit of racial justice in the face of entrenched systems, white supremacy, especially on issues like voting rights, gerrymandering, payday lending practices and the American penal system where racial inequalities are most pronounced. The Office of Public Witness has already built strong networks for such advocacy and given significant attention to matters of reparatory justice in its work. If anything, this resolution can function as encouragement to continue, deepen and enhance work it is already doing.

Collectively, these structural changes have the capacity to change conversations within the PC(USA) related to reparatory justice. Rather than fear-driven conversations (of loss of power, resources, control or significance), they can promote possibility-driven conversations (about expanded partnerships, new missional opportunities and deeper visions of justice). Rather than divisive conversations shaped by an “us vs. them” mentality, they can promote uniting conversations shaped by the recognition that the pursuit of racial equity benefits everyone. Rather than crisis-driven conversations that distort time and emphasize resources over principles, they can promote capacious conversations that can locate the present between past and future and evince trust in the continuing work of God in the world and in the church. And rather than conversations confined to the powerful, they can become conversations where all voices are honored. As such conversations emerge, the frameworks out of which reparative justice emerges can, themselves, grow and change. As those frameworks grow and change, so can possibilities for further structural changes emerge.

There is still far more to do.

### **III. Next Steps**

This side of the Kingdom of God comes in all its fullness, the church will always confront injustice and racism in some form or another and will always find itself complicit in the systems that promote injustice and racism. Sin, the reformers remind us, is ubiquitous and the wages of sin are, indeed, death-dealing. Yet they also remind us that this is not cause for despair. If anything, it is reason to live more fully into



the gospel-formed good news that the one who the church confesses is Lord has done what it cannot do and will perfect what it cannot perfect. And so, seeking to align itself with the continuing work of the Triune God, the church is invited to participate in God's great reparatory work of bringing healing to the nations.

One part of that work is confessing its own participation in the sinful systems that have created and continue to exacerbate race-based injustice and, having named that participation, seeking to repair what it has helped to damage and therein to offer to the world a hope-filled vision in which justice, equity and genuine peace will prevail. As an expression of that work, this resolution includes one further item: providing direction for the new "Center for Repair" of the Presbyterian Mission Agency, which can initiate fresh work where the work of this resolution ends and deepen work already underway throughout the denomination. Perhaps that work will focus more explicitly on the worship practices and polity systems of the Presbyterian Church (U.S.A.), including those associated with processes for entering ordered ministries. Perhaps it will suggest ways to better recognize and hear from the members of minoritized communities that have always been a part of the PC(USA). Perhaps it will advocate for new frameworks and structures to address the changing demographics of the denomination and wider society.

As it takes up that work, the Center for Repair will signal to the church and the world that although the work of repair for centuries of racial injustice is not complete, neither is that work left simply to us. The God whose Kingdom is marked by wounds healed and breaches repaired will neither leave nor forsake us and, instead, invites us to join in that divine work. This resolution can be one expression of such participation, a way of moving forward all the work that there is still to do.

## Endnotes

1. Report of the Task Force to Study Reparations, provided to the 216th General Assembly of the Presbyterian Church USA (2004): 10
2. John Chrysostom, "Homily XV.11, Homilies on First Corinthians available at [http://www.documentacatholicaomnia.eu/03d/0345-0407\\_Iohannes\\_Chrysostomus\\_Homilies\\_on\\_First\\_Corinthians\\_EN.pdf](http://www.documentacatholicaomnia.eu/03d/0345-0407_Iohannes_Chrysostomus_Homilies_on_First_Corinthians_EN.pdf)
3. John Calvin, Commentaries on the Four Last Books of Moses: Arranged in the Form of a Harmony, 2 vols. Trans. Charles William Bingham (Grand Rapids: Baker, 1989), 2:140–148.
4. Augustine, Letter 153.20 in Augustine: Political Writings, ed. E.M. Atkins and R.J. Dodaro (Cambridge: Cambridge UP, 2004), 83.
5. For some history of the church's commitment to reparations and reparative justice, see Jennifer Harvey, *Dear White Christians: For Those Still Longing for Racial Reconciliation* (Grand Rapids: Eerdmans, 2014) or Duke L. Kwon and Gregory Thompson, *Reparations: A Christian Call for Repentance and Repair* (Grand Rapids: Brazos Press, 2021).
6. "The 183rd General Assembly of the United Presbyterian Church U.S.A. adopted a resolution, amended at the 200th General Assembly of the PC(USA), for the Foundation to invest, "Up to ten percent (10%) of the endowment funds valued at market held by The United Presbyterian Church in the United States of America, a Corporation, for which The United Presbyterian Church in the United States of America itself is the beneficiary shall be made available for creative investments, insofar as legally possible."
7. Ta-Nehisi Coates, "The Case for Reparations" in the *Atlantic Monthly* (June 2014). Available at <https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>.
8. New York University, "Ta-Nehisi Coates' 'The Case for Reparations' Named Top Work of Journalism of the Last Decade" (Oct. 14, 2020). Available at <https://www.nyu.edu/about/news-publications/news/2020/october/ta-nehisi-coates---the-case-for-reparations--named-top-work-of-j.html>.
9. See, e.g., William A. Darity Jr. and A. Kirsten Mullen, *From Here to Equality: Reparations for Black Americans in the Twenty-First Century* (Chapel Hill: The University of North Carolina Press, 2020).
10. Hearing history from the perspective of the victims of injustice is hardly a new idea. The scriptures are replete with the telling of such histories, including the story of the Exodus described in the Old Testament and the story of the resurrection and birth of the church described in the New Testament.
11. "God's redeeming work in Jesus Christ embraces the whole of human life: social and cultural, economic and political, scientific and technological, individual and corporate. . . With an urgency born of this hope, the church applies itself to present tasks and strives for a better world. It does not identify limited progress with the kingdom of God on earth, nor does it despair in the face of disappointment and defeat. In steadfast hope, the church looks beyond all partial achievement to the final triumph of God." (*The Confession of 1967* 9.53, 9.55)





PDS #10-2301-22-007  
Copyright © 2022  
The Office of the General Assembly  
Presbyterian Church (U.S.A.)  
100 Witherspoon Street, Louisville, Kentucky 40202

*A policy statement is an excerpt from the Minutes of the  
General Assembly of the Presbyterian Church (U.S.A.)*

