

1 **OVERTURE 12** from Rocky Mountain Presbytery (to MNA, OC)

2 “Ask U.S. Government to Retain ‘Don’t-Ask-Don’t-Tell’ Policy  
3 regarding Homosexuals in the Military”  
4

5 **Whereas**, believing that the Word of God requires ministers, and other church officers, to  
6 proclaim the whole counsel of God (Acts 20:27), and that it is a grave dereliction of  
7 duty to proclaim “Peace, peace” when there is no (actual) peace, or to refuse to  
8 confront those who “call evil good, and good evil, who substitute darkness for light,  
9 or light for darkness” (Isaiah 5:20); and  
10

11 **Whereas**, believing it is the duty of the civil magistrate, “as nursing fathers, to protect the  
12 church of our Common Lord . . . in such a manner that all ecclesiastical persons  
13 whatever shall enjoy the full, free, and unquestioned liberty of discharging every part  
14 of their sacred function, without violence or danger . . . and as Jesus Christ hath  
15 appointed a regular government and discipline in His church, no law of any  
16 commonwealth should interfere with, let, or hinder, the due exercise thereof;” and  
17

18 **Whereas**, believing (in light of over a century of our collective military experience) that any  
19 removal, or diminishing of, the well established U.S. military policy, and high moral  
20 purpose, of excluding open homosexuals from military service will, most certainly,  
21 put all chaplains who believe the Bible to be God's Holy Word in its entirety gravely  
22 at risk of unconstitutional pressure, and eventual persecution, for upholding the  
23 Scriptural truth that homosexual thinking and behavior is sinful, should be so named,  
24 and ought to be corporately resisted; and  
25

26 **Whereas**, believing that any governmental decision to permit acceptance and  
27 inclusion of homosexuals serving openly in our military services, will most  
28 grievously, “interfere in matters of faith,” particularly the exercise of Christian  
29 ministry on the part of our PRJCCMP-endorsed chaplains; and  
30

31 **Whereas**, it is apparent from the action of the 2009 PCA and OPC General Assemblies that  
32 a number of teaching and ruling elders do not consider such a situation to constitute a  
33 circumstance extraordinary enough to warrant General Assembly action. (This in  
34 part may be because of the failure to appreciate the difference between a “free  
35 civilian society” and a “hierarchical military society.”) To the contrary, the  
36 PRJCCMP believes that silence by the church on this issue endangers the evangelical  
37 chaplaincy in the Armed Services, particularly the continuance of a faithful gospel  
38 ministry by almost two hundred PRJCCMP-endorsed pastors (chaplains). And  
39

40 **Whereas**, it is our belief that this is an extraordinary case as demonstrated by the following  
41 examples among others. We believe that these are predictable and potential results  
42 when/or if Don’t Ask-Don’t Tell (DADT) is repealed by Congress, based on statements  
43 from lobbying groups supporting the removal of this ban, and similar judicial rulings  
44 and/or legislative actions already enacted or proposed within our country:  
45

- 46 a. Unit chaplains will be expected in their preaching, teaching, and counsel to  
47 support the federal military policy of non-discrimination and may be subject to

- 1 equal rights complaints and/or charges if there is any spoken disapproval of  
2 homosexual practice and relationships. By way of contrast, while fornication and  
3 adultery are both great evils, neither is a politically protected behavior.
- 4 b. Chaplains who frequently hold command sponsored marriage retreats to  
5 strengthen traditional marriages may be required to include homosexual couples  
6 to avoid equal rights complaints or charges.
  - 7 c. Chaplains may be required to facilitate sensitivity training classes for military  
8 personnel to foster acceptance of the homosexual lifestyle within the ranks.
  - 9 d. Chaplains may be asked to marry, baptize, administer communion, and provide other  
10 spiritual services to practicing homosexuals (who may profess to be Christians)  
11 which are reserved by Scripture for repentant and obedient believers. Again equal  
12 civil rights discrimination and not the free exercise of religion will be the complaint.
  - 13 e. Chaplains may be expected to support excising all anti-homosexual passages  
14 from any Bibles permitted in military chapels until a “homosexual friendly bible”  
15 is printed, which may become the required version for chapel worship and for  
16 distribution to military personnel. Current gifts of Bibles for service member  
17 distribution by civilian organizations would be ended as well.
  - 18 f. A serious dissonance between scriptural truth and immoral law supporting sinful  
19 behavior will be generated within the ranks jeopardizing unit cohesion so critical  
20 in combat. Again, equal rights and the elimination of alleged “hate speech” will  
21 trump the vital blessing of good order and discipline as well as religious freedom.  
22

23 In summation, on the basis of already observed pressures against PRJCCMP-endorsed  
24 chaplains, we believe that the proposed elimination of the DADT policy will become  
25 catastrophic in the emerging unbiblical measures which it will bring to bear against all  
26 chaplains. Chaplains may be required to refrain from any identification of any aspect of  
27 homosexuality as sinful.  
28

29 Therefore, we believe, in light of the above, that it is our biblical duty to recognize the  
30 extraordinary danger descending upon the visible church from this “extraordinary case,” by  
31 humbly and urgently petitioning (with biblical grounds) the involved “civil magistrates” to  
32 refrain from repealing the current DADT policy.  
33

34 (Note: Quotations, unless otherwise indicated, are from Chapters XXIII and XXXI of the  
35 *Westminster Confession of Faith*)  
36

37 **Now, therefore, be it resolved** that the Rocky Mountain Presbytery respectfully overtures  
38 the 38<sup>th</sup> General Assembly of the Presbyterian Church in America to adopt and  
39 authorize the Moderator to have the attached letter communicated through proper  
40 means to The Secretary of Defense, Chairman of the Joint Chiefs of Staff, the  
41 Service Chiefs and the President of the United States in his capacity as Commander  
42 in Chief, to maintain the existing policy of “Don’t Ask-Don’t Tell” (DADT), and  
43 faithfully to resist its removal, for the protection and meaningful continuance of the  
44 free exercise of religion within the Armed Forces of the United States.  
45

46 *Adopted by Rocky Mountain Presbytery at its stated meeting, April 15, 2010*

47 *Attested by /s/ TE Kevin Allen, stated clerk*

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50

**Attachment**

**SAMPLE LETTER TO MILITARY/CIVILIAN AUTHORITIES  
(Letterhead Stationary)**

DATE:

TO: General or Honorable XXXXX

FROM: The [Name of Denomination]

SUBJECT: Potential Removal of the Military “Don’t Ask, Don’t Tell” (DADT) Policy

1. Concern: The [member denomination] is gravely concerned over the potential removal of the current DADT policy that has essentially in principle, though not specifically named as such, governed the service of homosexual individuals in our military for much of its history. The removal of this current ban may go so far as to force the resignation of our currently serving chaplains from the military as well as the service of military members from this denomination.

2. Consequences: The removal of the ban opens up the very real potential of the following ramifications of repealing DADT:

- Chaplains may be vulnerable to the charge of discrimination or command reprimand if they preach, teach, or counsel in accordance with the passages in the Bible which directly speak of the sin of homosexual practice.
- Bibles in military chapels and on military bases will be under the threat of excision of all passages which speak very directly to the sin of homosexual practice. Whether it will be under the guise of “hate speech” or speech contrary to the policy of the Department of Defense, the effort may be made soon after the removal of the ban.
- Marriage retreats conducted by chaplains intended to strengthen traditional marriage may have to include homosexual couples which may violate chaplains’ faith tenets and negatively impact the voluntary participation of married heterosexual couples.
- Homosexual couples may seek union ceremonies or marriages, which are in violation of the beliefs and ordination vows of a large percentage of military chaplains, not just those from this denomination. Refusal will invite the charge of discrimination and command reprimand.
- The “free exercise” and free speech rights of chaplains and military members may be abrogated, as Equal Opportunity policies, “hate speech” laws, or other legalities trump the First Amendment.
- These potentialities are real examples of or similar to what is already proposed in statements by lobbying groups supporting the repeal.

3. Appeal: For the above and many other reasons affecting chaplains and military members in the ranks we humbly appeal to you to not repeal DADT. We plead this for the good of the nation, for the good of the chaplains who serve the nation on behalf of their church, for the good of the military members from this church who serve in our armed services, and for the protection of the constitutional principle of the free exercise of religion.

Sincerely,

Clerk, [Member Denomination]

Encl: General Assembly Resolution passed on June XX, 2010