

Ten key points where Progressive Christianity differs from dominant U.S. Christianity

	What Progressive Christians believe* and reject
1.	God is a God of persevering love who creates and sustains life. God is ultimate reality, abiding mystery, the ground of all being and creativity. God is gracious; God hears the cries of the oppressed; and God acts in the world for good, in ways beyond our understanding or control. All people are created in God's image.	God does not reward faith or donations with financial prosperity. God is not male.
2.	Salvation is the key aim of faith in God. It is to be understood broadly: God's saving work is the healing/rescuing of ourselves (individually and collectively) and all creation from what harms, degrades, and destroys. We participate by awakening to and responding to what God is doing. God's salvation is manifest in transformed lives, communities, and systems.	Salvation is not an after-we-die heavenly reward for those who believe correctly.
3.	The Bible tells the story of God's seeking to heal the world's brokenness through God's creating communities that know and witness to God's steadfast and unsettling love. It is our primary (but not only) source of sacred wisdom, revelation, and teaching. It is an ancient library, tested by time and centuries of faithful reading, containing many voices - some in tension with each other – which offer witness to the movement of God's Spirit.	The Bible is not infallible, written by God, beyond human interpretation, or (for the most part) to be read literally.
4.	Jesus was a Jew chosen by God to further reveal God's way of persevering love, standing with the marginalized, and nonviolence. This put him in opposition with the Powers-that-be. In the end, those in power had him tortured and executed. Yet afterward his followers experienced him as transformed, alive, and timeless; revealing that persevering love is more powerful than even death.	Jesus is not simply to be "believed in" in order to go to heaven, or who had to die to appease God's anger over our sins. Jesus is not White.
5.	Empire (a.k.a. Pharaoh, Caesar, principalities and power) is the locus of much that is evil and contrary to the way of God. Empire is the way of consumption, competition, greed, scarcity, exploitation, and violence. It turns people (and all things) into commodities. We are called to 'turn from' (repent) the ways of empire and pledge allegiance instead to God's alternative "kingdom."	Empire worship (a.k.a. nationalism, patriotism) is antithetical to Christianity. No one can serve two Gods; must choose God or country.
6.	Discipleship is commitment to living the nonviolent and liberating way of Jesus. It is meant to be joyful, and it can also be costly. It is summed up in the command to love God and neighbor. It actively pursues the common good (social conditions and structures which allow all people to live and flourish); and is marked by radical (all inclusive) hospitality, compassion, justice (living in right relationship), reconciliation, forgiveness, mercy, peace, hope, and love.	Discipleship is not to be reduced to "winning souls;" especially not in a way that is divorced from empire-resisting living.
7.	Community: God has established communities of faith whose vocation is to witness to God's love; they do not exist primarily for their own sake. Based on love, hospitality, and justice, they serve as a model for society (the Beloved Community). They manifest God's love in their internal and external practices; and provide a place for discernment, fellowship, support, and encouragement.	Faith communities are not ethnic, racial, class, or ideological enclaves bound by animosity toward outside groups.
8.	Seeking Truth: God's truth has been revealed in the life, death, and resurrection of Jesus; a truth we know by following in Jesus' radical way. God's truth is also made evident in other ways and through other paths. The Spirit of God is present in all faiths insofar as they serve mercy and healing justice.	Christianity is not the sole holder of spiritual Truth and wisdom.
9.	Tending one's inner or spiritual life through regular prayer , contemplation, time in nature, or other meditative and quieting disciplines is an essential and often neglected aspect of spiritual growth. It is the path toward wisdom, seeing, experiencing God, and moving in the world in a way that is part of the solution, not part of the problem.	Prayer is not a cosmic gumball machine where we insert our petition and receive our favor.
10.	The Spirit of God is the power and wisdom of God, breathing life into the created world. The Spirit moves in the world fostering inter-relatedness, providing presence and accompaniment, and empowering mercy and compassion in those oriented to self-giving love.	The Holy Spirit is not a male being (the word in Hebrew is feminine) with magical powers.

* Yes, I'm aware this is a presumptuous claim. It is meant to initiate conversation; not be a definitive statement.

Some of the wording above is borrowed from Ted Grimrud's "[An Anabaptist Vision for the 21st Century—Some Propositions](#)" and Ryan Ahlgrim's "[Confession of Faith in a Progressive Mennonite Perspective](#)"