



**WE ARE THE PRESBYTERY
OF WESTERN COLORADO**

Pressing News

September—October 2016

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Mission-shaped Transformation of Ministries: Consultation Committee

Within the past two years, the Western Colorado Presbytery [WCP] moved with intentionality to encourage its member churches to become missional, that is, to seek God's mission for transformation of their ministries. The first step in transformation is prayerful discernment.

More than a third of WCP churches are presently engaged in a consultancy related to God's mission for **transformative growth in churches**. Leading the church consultations since May 2015 is **Dr. Stan Wood**. Stan is also engaged with Presbytery leadership in planning Presbytery meetings that are focused less on "gate keeping" and more on "equipping" church elders in their discernment of Christ's calling and sending the church to be "sign-posts of Christ's kingdom."

The Consultation Committee [CC], on behalf of the Presbytery, coordinates requests and oversees the consultancy. The CC invites your prayers for Presbytery leaders and member churches as they seek God's mission for transformation of their ministries.

Consultation Committee:

Mr. Howard Davidson, Ruling Elder and member of Montrose First Presbyterian Church, Chairperson of the Consultation Committee.

The Rev. Blake Blakesley, Jail Chaplain, La Plata County Jail, co-leader of the Presbytery Southern Cluster.

The Rev. Cathy Hamrick, Interim Pastor of Presbyterian Church of Delta, member of the Presbytery Central Cluster.

Mr. John Thompson, Ruling Elder Montezuma Valley Presbyterian Church, Cortez and member of the Presbytery Southern Cluster Activity is currently taking place to add an additional member from the Northern Cluster area.

Presbytery Meeting



Highlights

What You Should Know About Our September Presbytery Meeting

We did some important things at the Fall Stated Meeting of our Presbytery—things both necessary and useful for the continuation of the good work we are doing together. That was certainly enhanced by the excellent “Conflict in the Church” workshop, presented by the Lombard Mennonite Peace Center, which preceded our formal meeting. Approximately forty-five people from a number of our churches benefited from that experience and can bring what they learned to benefit the life shared

in those congregations. We received a \$1,000 grant from the Synod of the Rocky Mountains to help pay for that very worthwhile event.

It is the goal of Council to continue to provide learning experiences for our church members that can help them in their congregational leadership roles. To that end, Presbytery acted to change our By-Laws (6.201) so Council will appoint a Presbytery Planning Team each fall to plan learning events in conjunction with the following year’s Presbytery meetings. The Rev. Alan Gibson will lead that team for 2017.

Presbytery also acted to approve Council’s recommendation to delete a few of our Standing Rules that were no longer relevant or consistent with how we desire to function as a Presbytery.

Two of the main tasks at our Fall Stated Meeting is to elect persons to fill the various vacancies on Presbytery Committees and to approve the budget for the following year. John Thompson, Moderator of the Human Resources Committee, presented a slate of candidates who were elected by the Presbytery for a variety of positions. Those changes will appear in the 2017 Presbytery Manual of Operations. For now you will want to know that the Rev. Chuck Jerome was elected Moderator of Presbytery for 2017 and Elder Thelma Starner was elected Vice-Moderator.

Marj Carey, Moderator of the Trustees' & Finance Committee, presented year-to-date financial reports through June. The bottom line there was a deficit of \$12,829. In part this is due to lower than expected income with five churches not having paid any per capita and seven churches not having made contributions to the Mission side of the consolidated budget coin. Presbytery approved the 2017 Consolidated Budget in the amount of \$215,373 which includes the \$50,000 Presbytery approved last May to be set aside for congregational missional grants.

To fund the 2017 budget, Presbytery approved a per capita rate of \$44.11. This is the amount congregations pay per member as a way of sharing the cost of doing ministry together as a connectional church. Of that amount, Presbytery contributes \$3.50 per member to the Synod and \$7.50 per member to General Assembly. \$33.11 per member is used to cover the cost of our work together at the Presbytery level. On the income side we are also expecting to receive a \$24,150 block grant from the Synod. We have been receiving such grants for a number of years, but 2017 may be

the last year Synod will be able to do this.

At its September, 2008 meeting the Presbytery voted to make it a policy to pay only the amount of Synod and General Assembly per capita that it receives from churches. The Clerk has reported to Council that this is in violation of the Book of Order. Following conversation about this at recent meetings, Council recommended to the Presbytery that, **for 2016**, Presbytery pay its full portion of Synod and G.A. per capita. Members of Presbytery engaged in a meaningful conversation about this after which Presbytery voted to approve Council's recommendation.

Council also recommended concurring with the recommendation of the Synod Assembly of the Synod of the Rocky Mountains for it to become a reduced functioning Synod. This means that the Synod would maintain only the minimum functions required in the Book of Order. Our Synod has been moving in this direction for several years in terms of programming and staffing, with our Synod Executive being only quarter time in recent years. Presbytery voted in favor of the recommendation. If approved by at least two thirds of the Synod's presbyteries, one of the consequences will be that we will not have a Synod Executive on staff.

Among the many things for us to celebrate is that we have received \$30,000 of the \$50,000 "Presbytery Grant For Congregational Transformation" that we applied for from the General Assembly Office of Mission Program Grants. This money is to be used to supplement the financial commitment we made for the work that Stan Wood is doing with our congregations. The remaining \$20,000 would be received the following year if we demonstrate that we are achieving some of our desired results.

Committee on Ministry Moderator, the Rev. Alan Gibson, reported the installation of the Rev. Elizabeth ("B.L.") Jordan as pastor of the Lake City church on August 21 and the reception of the Rev. Emrys Tyler as a member of our Presbytery. COM approved Emrys' validated ministry as Director of Sonlight Christian Camp in Pagosa Springs. Welcome "BL" and Emrys!

The dates for our 2018 Presbytery meetings were approved and we have congregations who have offered to host them. Those meetings will continue to be on Friday/Saturday. The dates are....

Spring: May 4-5 at Monument Presbyterian Church, Grand Junction

Fall: September 28-29 at Covenant Presbyterian Church, Grand Junction

The next Stated Meeting of our Presbytery is May 12-13 at First Presbyterian Church in Durango.

Respectfully,

Jeff Harmeling,

HRC: What it is and is not!

The **Human Resources Committee of the Presbytery**, serves to coordinate volunteers coupling with appropriate committees and interests of members of Presbytery. **WE ARE NOT RECRUITERS, BUT RATHER, FACILITATORS.** It is an interesting effort, allowing the members of the committee to get to know many folks, as well as tap into talents and gifts that some people may not have perceived they have!

The committee is currently comprised of **Bob Galbraith, Katy Trimm, Helen Bledsoe, Michael Rogers and John Thompson.** When you feel moved to learn more about any particular committee or group within Presbytery, with an eye to becoming involved, or because you are serving currently on a committee and know someone who might be a great fit for the same committee, give any one of us a call. Jeff Harmeling, our Stated Clerk, and Beth Gilleece, will prove wonderful resources for such a contact. Emails, texts or calls work!

John Thompson

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Jeff Harmeling

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WHAT KEEPS CONGREGATIONS FROM IMPLEMENTING NEW IDEAS?

All individuals and organizations struggle with change. Implementing new ideas always means accepting that change comes as part of the package. Congregations hear about dozens of new ideas and gain new knowledge from denominational leaders, books, and workshops. Yet that news too rarely becomes part of a practical, local-church strategy. Why? There is often a big gap between what we know and what we do.¹

Beware of the Gap

Which of these create the gap between knowing and doing in your church?

Fear of change. When congregations shrink in size or begin to lose vitality, their leaders fear that any change they might introduce will only make matters worse. Often, members and pastors view the past with an undeserved glow and resist the very changes that could bring new life and strength to the church. To “confront our past and see it for what it is” is a necessary first step for understanding our fears.²

Past success. Ironically, churches that have experienced success—such as a large membership, recognition as a community anchor, or significant ministries—believe that because their efforts worked in the past, their way of doing things will continue to bear fruit. A reinventing-yesterday strategy drowns more congregations than it saves.

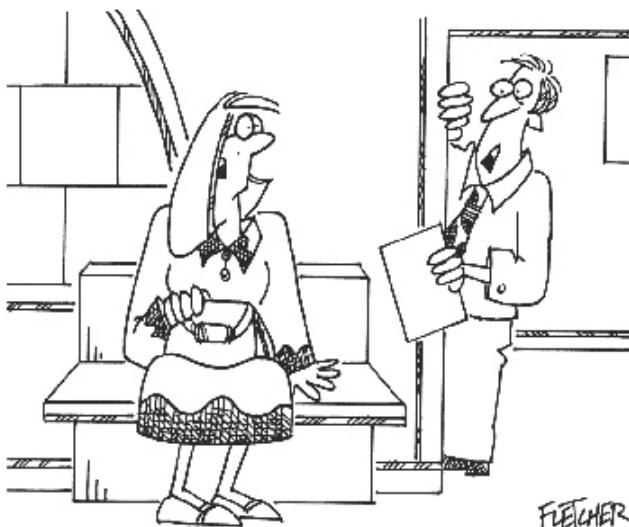
Tradition. Someone called the phrase “We never did it that way before” the last seven words of the church. Anyone who has ever tried to introduce an action plan that goes against church tradition knows the sanctions deal a blow to even the most enthusiastic and committed leader.

Congregational identity. The statement: “That is just who we are” sums up a church’s sense of self. The church’s sense of self includes many things that express a unique identity—such as what people wear to church, what music is appreciated, and the actual arrangement of furniture in the worship space. Any new idea that

seems to undercut the congregation’s core identity rarely gets off the ground.

Denominational identity. In addition to their congregational identity, congregations incorporate the parent denomination’s theology and themes to form a sense of self. In declining-membership denominations, leaders see few successful models to emulate. Because leaders take pride in their denominational theology and ministry methods, they are willing to learn new ideas only from churches similar to their own—even when there is evidence of ineffectiveness. That same pride keeps leaders from seeking out new approaches from churches outside their tribe.

Judgmental attitudes. One member said she would never attend *that* church because “they put rubber ducks in the baptistery for children’s worship.” Judging an action without sympathy for the motive prevents us from thinking in creative ways. For example, criticizing megachurches, churches more theologically conservative or liberal than our own, or nontraditional forms



“YOUR NEW IDEA IS SO URGENT, WE VOTED TO DISCUSS IT AT OUR NEXT 7 COMMITTEE MEETINGS.”

of church reveal an unconscious prejudice toward congregations that do things differently. Cynicism and pessimism inhibit openness to new ideas and action.

Confusing discussion with real action. Many people feel more comfortable talking about new ideas than trying out new strategies, which arise from those ideas. Just discussing an issue does not count as addressing the issue. Lengthy hearings without concrete plans, task assignments, and serious deadlines for implementation do not count as meaningful change.³

The gift of rationalization. For those leaders prone to procrastination or inaction, rationalizing lack of action comes naturally. Many congregations possess this gift and exercise its full potential. “We can’t do that because . . .” is the church motto.

Addressing attitudes before behavior. Congregational leaders put the cart before the horse when they buy into the myth that changing attitudes precedes changing behavior. Research indicates that people often change their attitudes *after* they try out something new, rather than *before* they do something new.

Underestimating the task of transferring ideas. Every church in every community reflects unique opportunities as well as barriers to change. What works in one place typically needs major modifications and adjustments to work well somewhere else.

Perfectionism. We all wish for every plan to work out smoothly, if not perfectly. Working out the glitches and snags along the way can be frustrating, discouraging, and time-consuming. Successful leaders and their congregations accept that only through implementation of an idea do we see what needs to be smoothed out.

Failure to evaluate. Decisions and actions eventually require evaluation. What went well? What needs improvement? If we tried this tactic again, what would we do differently? Reluctance to ask these hard questions keeps some churches from continuing to implement new ideas.

Moving from Knowing to Doing

Once leaders and members commit to crossing the divide between what they know and what they can accomplish together, several principles prove valuable.

Tell stories. Every church creates a narrative about their creation, the best times, challenging episodes, and their changing community context. These stories reveal something about their core values as reflected in the actions of church heroes, sacrifices, failures, and persistence. Telling stories about the past helps people

see how the next chapter for the church represents continuity with the larger story that they have been a part of all along.

Identify a need, challenge, or passion. Effective idea implementation stems from what people are already talking about and focused on. Assign responsibility for the tasks involved with the new idea and set realistic deadlines for getting things done.

Practical experience and skills count. Effective new idea implementation involves people with track records in getting things done. Leaders and members with practical experience in other settings can offer insights. Field trips to other effective congregations or organizations generate fresh perspectives. What people observe for themselves creates additional motivation and inspiration for local efforts.

Look beneath the “what” to understand the “why.” Leading congregational change is not like following a “some assembly required” set of instructions. Knowing or learning the technical skills is seldom enough. What are the underlying philosophy and core values behind effective efforts?

Stop looking for the perfect plan. If what your congregation wants to try were easy, many churches would already be doing it. “Do it and fix it” is a better plan than waiting for the perfect plan.⁴

What Is the Best Idea?

Alan Roxburgh says churches daring to write their next chapter should ask the best question: “What are the challenges we currently face for which we presently have no answer but must address if we’re to live into God’s future for us?”⁵

Unless you ask the best question, the best answer has not been discovered yet for your church. Have the courage to take this advice: “Do not go where the path may lead, go instead where there is no path and leave a trail.”⁶

1. Ideas drawn from Jeffrey Pfeffer and Robert Sutton, *The Knowing-Doing Gap* (Boston: Harvard Business School Press, 2000).

2. John Hope Franklin in Drew Gilpin Faust, “John Hope Franklin: Race & the Meaning of America,” *The New York Review of Books*, December 17, 2015, <http://www.nybooks.com/articles/2015/12/17/john-hope-franklin-race-meaning-america/>.

3. Pfeffer and Sutton, 29.

4. Statements made by Herb Miller in many conversations.

5. Alan Roxburgh, <http://theministralnetwork.com/>.

6. Attributed to Muriel Strode.

KEEPING UP WITH THE PASTOR'S PAY: TRENDS BEHIND CLERGY WAGES

Forces large and small affect how best to answer the question: "What should we pay the pastor?" Failure to keep track of inflation and replacement costs associated with current staff could make a church's clergy compensation package uncompetitive. Sadly, the pastor feels no choice but to seek to move.

What Makes up a Pastor's Pay?

Governing boards and personnel committee members must think about the pastor's *total compensation*, not just salary.

Manse or housing allowance. Many churches provide housing in the form of a parsonage, or what some denominations call a manse. The pastor's total compensation includes that house's fair market rental value. In churches that do not own a parsonage, many offer instead a monthly housing allowance so that the pastor can own or rent a home of his or her choosing.

Employee or self-employed. The Internal Revenue Service considers clergy *employees* for Federal Income Tax calculations but treats clergy as *self-employed* for Social Security Tax purposes. Thus, church boards must designate how many compensation dollars are for salary and how many dollars are for housing expenses. Each church determines when and how often it sets or changes these amounts. The law requires that they do so in writing and in advance, with documentation in official church minutes. Tax laws prohibit churches from retroactively determining the salary-housing proportional split.

Some churches believe that designating a larger percentage of the pastor's salary for housing allowance will let the pastor avoid paying Federal Income Taxes on those housing dollars. In order for this strategy to work, the pastor has to use *all* of that housing allowance to pay for expenses like rent, mortgage payments, property taxes, utilities, repairs, renovations, furnishings, etc. If any funds are left over, those dollars must be added back, in full, to the pastor's taxable compensation. And, for Social Security Taxes, all the salary dol-

lars *and* the full amount of the housing allowance are used in computing the amount due.

Self-employed workers pay about double the amount of Social Security Taxes paid by other workers who are classified as employees. Some churches give their clergyperson additional pay to cover this self-employment expense.

Non-taxable compensation. Most full-time (and some part-time) pastors receive health insurance, which is often purchased through the denomination. A second form of compensation comes in the form of retirement benefits, which again is typically offered through the denomination. Both types of benefits essentially extend a clergy's monthly paycheck, without adding taxable income.

Another clergy financial benefit comes in the form of reimbursements. For example, most churches include a budget item for pastoral transportation expenses. This is a per-mile figure established by the IRS that covers only ministry-related travel, but not travel between the pastor's



WE NEED TO REVISIT MY "HOUSING ALLOWANCE."

home and the church. The majority of churches establish line items in their budgets for other work-related expenses such as continuing education, book purchases or magazine subscriptions, and the costs associated with workshops or conferences. These types of reimbursements are not treated as personal income for tax purposes.

Church Size and Denomination Still Matter

As in other occupations and work settings, clergy compensation is not equal among all those called to ministry. For clergy in parish ministry, the size of the congregation determines, in part, the size of the compensation package. Denominational affiliation plays a role too. For mainline Protestant pastors, those serving in small churches (with fewer than 100 in worship) receive about 75% of the total compensation of what pastors serving in large churches receive (churches with more than 300 in worship).

This clergy pay discrepancy grows larger for conservative Protestant pastors. Clergy in small conservative Protestant congregations (those with fewer than 100 in worship) receive a total compensation package about 58% of what pastors in large Conservative Protestant churches receive (those with more than 300 in worship).¹

Significant Trends in Clergy Compensation

A new study takes into account housing provisions among Protestant clergy to look more closely at compensation over time. Their five findings pose important considerations for congregations.²

A shift away from church-owned housing. Analysis of this national data set confirmed what many denominational leaders and others already knew. In 1976, about six in ten pastors lived in free housing—that is a manse or parsonage—and did not own or rent their home. By 2013, the percentage of pastors living in church-owned property dropped to only fourteen percent. Does this shift contribute to a real overall rise in clergy compensation? How do these changing housing provisions relate to clergy satisfaction with compensation?

A narrowing income gap between clergy and their professional peers. Because earlier studies omitted housing provisions or allowances, those comparisons probably overestimated the gap between clergy pay and that of other professionals.³ However, this new positive finding of a smaller pay gap still comes with a cautionary note. Clergy income seems to be keeping pace only when the thirty-five highest income occupations are excluded. Growing income inequality affects all work-

ers, including the clergy. And while the income gap between clergy and like professionals is closing, they are still earning 26 percent less than others at a similar education level.⁴ What compensation comparisons make sense for our church—the salaries provided by other congregations like ours, our denomination, the cost-of-living in our area, or other factors?

Working fewer hours a week contributes to rise in hourly wages. Clergy report working fewer hours, on average, in recent years compared to three decades ago. Those clergy who report working fewer hours per week also experience better physical and emotional health.⁵ Therefore, although the total compensation may not change, the shorter workweek of many clergy has enhanced their quality of life. Does our congregation rely on clergy's nonmonetary values—such as having a job that helps people, believing one is fulfilling a vocation, and self-supervision—to fill in the wage gap?⁶ Does our church use salary compensation as an unfair way to communicate dissatisfaction with a clergy-person's job performance?

Higher pay for nonparish clergy. Clergy serving in non-church ministry positions (such as military or hospital chaplain, director of a nonprofit agency) earn more, on average, than clergy serving in churches. Further, when clergy leave churches to serve in a nonchurch setting, their compensation increases. Both trends decrease the attractiveness of serving in a local church.

Becoming a pastor decreases wages. Individuals who enter pastoral ministry, on average, see an immediate drop in wages. This pattern poses problems for new pastors struggling with seminary student debt.

The Bottom Line

Every church needs a periodic reality check around salary and benefits to show respect and act with fairness toward their pastor. Clergy compensation issues warrant a frank, annual discussion with the pastor.

1. Total compensation calculations include housing and salary. Cynthia Woolever and Deborah Bruce, *Leadership That Fits Your Church: What Kind of Pastor for What Kind of Congregation* (St. Louis, MO: Chalice Press, 2012), 17.

2. Cyrus Schleifer and Mark Chaves, "The Price of the Calling: Exploring Clergy Compensation Using Current Population Survey Data," *Journal for the Scientific Study of Religion*, 2016 (55:130-52).

3. Schleifer and Chaves, 131.

4. Note: All analyses by Schleifer and Chaves include the housing provisions in total compensation calculations.

5. Woolever and Bruce, 43.

6. Schleifer and Chaves, 150.

PRESBYTERY OF WESTERN COLORADO
2017 Budget

Our budget is divided into two categories--**Ecclesiastical** (the funds we use to make decisions about our mission—funded by **per capita**) and **Mission** (the way we do our mission—funded by our **mission giving**). Line item budgets are available upon request.

ECCLESIASTICAL FUND

Income	
Per Capita Funding	74,683.00
Total Budget for Income	<u>74,683.00</u>
Expense	
Administration	8,300.00
Committees/Commissions	6,500.00
Ecclesiastical Staff (Clerk, Treasurer)	33,685.00
Insurance, Taxes, Contingency	7,575.00
Per Capital Passed On	
Synod Per Capita	5,926.00
General Assembly Per Capita	<u>12,698.00</u>
Total Budget for Expenses	<u>74,683.00</u>

MISSION FUND

Income	
Total Congregational Mission Giving	66,540.00
Synod Block Grant	24,150.00
Congregational Seed Funding	<u>50,000.00</u>
Total Budget for Income	<u>140,690.00</u>
Expense	
Mission Programs	32,500.00
Mission Staff (Cluster leaders, Administrator)	58,190.00
Congregational Seed Expenses	50,000.00
Total Budget for Expenses	<u>140,690.00</u>
TOTAL PRESBYTERY BUDGET FOR 2017	<u>215,373.00</u>

Please prayerfully join in partnership with other congregations in the Presbytery of Western Colorado to fulfill our mission and ministry.

Administrative Personnel Association

Update from National Conference in Las Vegas, October 5-8, 2016

On October 5th the 40th National Conference of the Administrative Personnel Association of the PC (USA) started with leadership training for all of the regional presidents and president elects. We discussed what reports need to be sent into national officers and what ideas we may have to increase our membership and attendance at the conferences.

Thursday morning started with breakfast and devotional along with prayers. In attendance were many members from the South east who requested prayers for safety of friends and family's that were along the path of Hurricane Mathew. We all then separated into either classes or council meeting. The council meeting was full of discernment for the direction of APA for the next 40 years. We discussed the GA resolution to have our members listed as certified personnel in the Directory of PCUSA -that failed, but APA is once again recognized as a certifying body for the PCUSA. During the breaks and lunch we enjoyed hearing about the classes that others were attending. At the end of the council meeting there was quite the discussion in regards to the new Labor Law about overtime and being exempt or non-exempt, who qualifies, who does not and that many ways this is directed at churches, and other non-profits. Also on Thursday was a wonderful worship service right before lunch. What a wonderful time of fellowship with each other. Thursday evening there was a special welcome reception including the founder of APA Joyce Bauer along with a her signing the book she wrote called "Anna Child".

The Rocky Mountain Region held their regional meeting Thursday evening, during which Beth Gilleece was elected President of the region. We also discussed holding our own conference this coming year in Loveland or Fort Collins area sometime late summer. We also know that the National will once again be in Las Vegas next year.

Friday and Saturday started with devotional and prayers along with breakfast. We all then attended our various classes covering everything from Bible history to conflict Management, Polity III the Judicial process, to Boundaries– reducing the risk of Sexual Misconduct. These classes help administrators, secretaries, financial managers, increase their skill and knowledge along with helping see that their positions are vitally important to the mission of the church, both locally all the way to General Assembly and beyond! As the Presbytery Administrator the roll of participating in the mission of the Church is often bypassed in the daily grind of work. It is very nice and refreshing to be reminded that we all no matter what spot we have in this world, that we all are part of the greater mission of GOD. Also during Saturday's lunch we were recognized for our years of Membership in the APA.

Saturday Night was the celebration of 40 years of the Administrative Personnel Association. Joyce took time to explain how and why she started this organization. Many of the members of the association shared the importance not only in their work lives but in their Personal lives that the fellowship, and networking that happens at these conferences. The education, personal validation, and compassion shown to each other in these situations is beyond a financial value, it often times shows the true blessing of the people and church you serve.

We also had a very special event during the celebration Rose and Steve Miller renewed their marriage vows of 38 years. So you could say we had a little bit of everything in Vegas and well what happened in Vegas did not stay in Vegas!!

Blessings,
Beth Gilleece, Rocky Mountain Region President.

Stated Clerk to lead live-streamed Reformation worship service Nov. 2

October 25, 2016

Louisville

"Write the Vision—Reclaim the Call" is the theme of a church-wide Reformation worship service being led by the Reverend Dr. J. Herbert Nelson, II, on November 2 at the Presbyterian Center and live-streamed to the public.

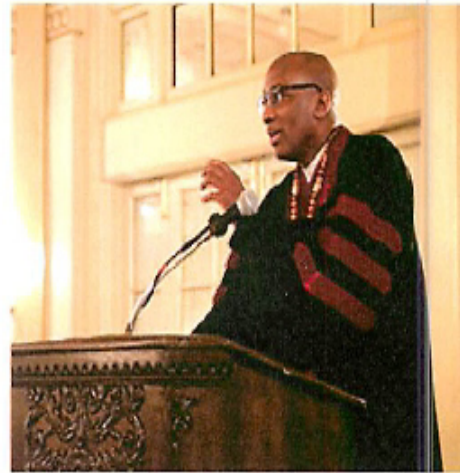
"This is an opportunity in this Reformation season to call for a reform within the Presbyterian Church (U.S.A)," said Nelson, Stated Clerk of the General Assembly. "It is my hope that we, as a denomination, can embrace a spiritual reformation that breaks down the walls that separate us within the national church and those that divide us from the communities where God has placed us."

Worship will begin at 10:45 a.m. (Eastern Time) and can be viewed live at oga.pcusa.org. A video of the service also will be posted for later viewing.

The service coincides with Reformation Sunday, which is October 30. Also significant is the fact that 2017 marks the 500th anniversary of the Protestant Reformation, which is being celebrated in various ways and across denominations.

Nelson will draw from scriptures in Habakkuk and Luke as he calls the church to proclaim a new vision through prayer, reconciliation, and recommitment to Jesus Christ. The Sacrament of Holy Communion will be served during the worship service. Congregations are encouraged to consider meeting in a common space to view the worship service and discuss possibilities for the future of their ministries. The worship service will be held in the chapel of the PC(USA) national headquarters (100 Witherspoon Street, Louisville, Kentucky).

The liturgy will be available at oga.pcusa.org for viewing or download.



News Release



Rachel, and Grand parents—Jim and Beth Gilleece would like to Thank everyone for the prayers for a safe delivery and a healthy baby boy.

Wesley James Gilleece
Was born September 26, 2016 at 5:25pm. He weighed 6lb. 2.1 oz and was 19 inches long

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Return Service Requested

