



**WE ARE THE PRESBYTERY
OF WESTERN COLORADO**

Pressing News

July –August 2016

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CONFLICT IN THE CHURCH: *Entrusted With the Message of Reconciliation*

September 15th -16th, 2016
Thursday from 7 - 9:30 pm and Friday from 9 am- 4pm

\$26 registration fee is due September 2nd (covers materials).
Call 970-249-4732 to register or request a form.

First Presbyterian Church
1840 East Niagara Road
Montrose, CO 81401

ABOUT THE WORKSHOP LEADER:

Bill Blank is Associate Director of Lombard Mennonite Peace Center (LMPC) in Lombard, IL. He is an ordained minister in the Mennonite Church and has served as a pastor and interim pastor. He has participated in the Postgraduate Program in Bowen Family Systems Theory and Its Applications at the Bowen Center for the Study of the Family in Washington D.C. He has experience as a mediator, trainer and church consultant as well as providing coaching for pastors and church leaders.

THIS WORKSHOP WILL HELP YOU UNDERSTAND...

- That conflict need not be bad, but is an opportunity for growth.
- The Biblical basis for conflict transformation.
- Your own style of responding to conflict.
- The communication skills necessary to resolve conflict peacefully.
- Strategies for preventing destructive conflict in the church family.
- A model for working at congregational decision-making in a win-win manner.

Learn about your personal style of handling conflict through the **Friendly Style Profile** questionnaire that you will receive upon registering! Please return it by September 2nd.

The Committee on Ministry has arranged for another incredible learning opportunity in conjunction with our Presbytery meeting!

The workshop that will run Thursday evening and all day on Friday is not just for Presbytery Commissioners, but for our Session members, church leaders and members in general. So plan to bring a bus load! (but be sure to call and register all of them!)

Conflict in the Church – Seminar Registration Form

Name _____
Mailing Address _____ City _____
Zip _____
Telephone _____
Email Address (*required) _____

* An Email address is required so we can send you directions on how to complete the profile.

** Count me in for the Friday Dinner : Yes _____ No _____

Please include your registration fee of \$26 (due September 2nd) to cover materials.

Seminar meets September 15th – 16th, 2016.

Thursday 7:00-9:30 pm and Friday 9:00 am to 4:00 pm.

** A free-will offering dinner will be provided Friday evening at 5:30 pm followed by Worship at 6:30 pm.
For those attending Presbytery meeting – it will start Saturday.

First Presbyterian Church, 1840 E. Niagara Road, Montrose, CO 81401

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General Assembly Reports

Rev. Dr. Pat Bailey

Report of the TE Commissioner for the Presbytery of Wester Colorado
to the 222nd General Assembly

First, let me thank you again for sending me as your commissioner to GA. Since I have served as a military chaplain for most of my career, I have never been able to participate directly in my Presbytery's business or representation. So, the opportunity to serve at this year's GA was a very rewarding and transforming experience for me.

The 222nd GA of the Presbyterian Church (USA) met in Portland, Oregon on June 18-25, 2016 attended by 594 Commissioners, representing 171 Presbyteries, 9,600 congregations, and 1 1/2 million Presbyterians. I've never attended a GA before, but I could feel that something had shifted. Many people commented on the shift and some described it as a "sea change." I can not cover all that was done at the GA, but I hope to capture some of the actions and decisions that reflect this sense of change.

The change was expressed early on by some of the more symbolic actions of the GA. For the first time, two co-moderators of the GA were elected, both of them women: The Reverend Denise Anderson and the Reverend Jan Edmiston. The Confession of Belhar was finally approved as one of the Confessions of our Church. Belhar, while theologically orthodox, addresses social injustice and affirms that Christians must "stand by people in any form of suffering and need." Later in the proceedings, the GA elected the first African American Clerk of the denomination, The Reverend Doctor J. Herbert Nelson. I encourage you to look up his bio. I believe he will prove a great voice and face for our denomination.

The change was also evident in some of the more theologically oriented overtures. The GA took measures to strengthen Ecumenical and Inter-religious relations, recognizing that our faith must now learn to exist and thrive in a multi-cultural, global context. Restrictions on access to the Lord's Supper were eased, recognizing that "The opportunity to eat and drink with Christ is not a right bestowed upon the worthy," but rather it "enacts and seals what the Word proclaims: God's sustaining grace offered to all people." The GA also affirmed creation as a process involving the evolution of the universe, of life on our planet, and of human life and experience. I even discovered a group that was appealing to both of your commissioners, the Presbyterian Association of Science, Technology, and Christian Faith.

And, yes, the change was also demonstrated in issues of social witness. All efforts to take the denomination backward on decisions of the past few GAs or to restrict future deliberation of social justice issues were roundly defeated. Overtures were approved to eradicate slave labor from vendor supply chains of the PC (USA), to reaffirm the denomination's participation in the Religious Coalition for Reproductive Choice, to fund a pilot program that addresses the plight of African American males in major U.S. cities, and to acknowledge the harms done to LGBTQ Members of the PC (USA) and their families and friends.

Two big social issues addressed by the GA were an overture calling for the divestiture of all fossil fuel industries and a collection of overtures related to the Israeli-Palestinian conflict. I was impressed by the careful deliberation that went into both of these issues. The GA voted to approve some divestiture of companies whose policies and actions are most damaging to our environment, but it agreed that in most cases we should retain our investments in companies where, in collaboration with other investors, we can have a voice at the decision making table regarding environmental issues.

Continued on page 4

In regard to the Palestinian-Israeli conflict, the GA affirmed that Divestiture, Boycotts, and Sanctions are effective and legitimate non-violent means of resisting injustice and putting pressure on governments to desist from unjust acts. This means that DBS will continue to be used by the denomination and that current DBS measures enacted by prior GAs will remain in effect. The GA also affirmed that we should be more responsive to the advice of our mission partners in Palestine regarding solutions to the conflict.

One of the most impressive things about my GA experience was the involvement of young people. They were often the most informed about the issues and clearly the movers and shakers of the GA's actions. I had the pleasure of working with several of these young advisory delegates in committees and in the plenary meetings of GA. I must say that I was very impressed by their energy and devotion, but more so by their thoughtfulness and their lively faith. While they held various opinions about specific issues and overtures, their focus was always set on the future of Church and Gospel in our (theirs really) times. I agree with another commissioner of about my same age who said, "If the future of the church is in their hands, then we have nothing to fear."

The theme of the 222nd General Assembly was "The Hope of Our Calling." I am indeed hopeful!

Gary L. Skaggs

Report by the Ruling elder commissioner of the Presbytery of Western Colorado on the 222nd General Assembly, Presbyterian Church (USA), held in Portland Oregon, June 18-25, 2016.

The theme of the 22nd GA was "The Hope in Our Calling" based on Ephesians 1:18-19(NRSV). The Reverend Heath Rada, Moderator of the 221st GA, delivered the opening worship service sermon speaking on reconciliation. There was much talk about reconciliation during the week but as I soon learned, reconciliation means different things to different people. It was quickly discernable that there was a definite feeling the air regarding the direction the denomination had been traveling had now prevailed and that it was time to put the past differences behind and continue the "way forward." There was also much talk by various speakers about inclusiveness and wanting diversity of differing opinion/viewpoints, however, as the week progressed, it was apparent that those not in agreement with the denomination's direction on a number of issues were the ones that would have to change their viewpoints or be left behind.

In addition to doing the business of the GA, there were many other activities scheduled for the commissioners and advisory delegates. These included several worship services as part of the plenary session, election of a moderator(s) for 222nd GA, invited speakers from various denominations other than Presbyterian, election of a new GA Stated Clerk, and various presentations during group luncheons and dinners.

The business session of the GA consisted of six sessions of committee meetings and 12 plenary sessions. Many other activities were also available for attendees to partake. These included a discussion session in small groups format prior to the start of the GA of a non-scientific survey titled "*When we Gather at the Table*," an exhibit hall featuring the six PMA agencies and several other interest groups displaying exhibits supporting their causes and various other extracurricular gatherings by many of the groups and similar groups. I participated in several of these extracurricular gatherings, including a Princeton Seminary Ruling Elder Breakfast, a Covenant Network luncheon, and a Presbyterian Association on Science, Technology, and the Christian Faith

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THE PARISH PAPER

IDEAS AND INSIGHTS FOR ACTIVE CONGREGATIONS

EDITOR: CYNTHIA WOOLEVER—WWW.THEPARISHPAPER.COM

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WHEN CHARITY BRINGS ANYTHING BUT RELIEF

Is it possible that our best intentions can do more harm than good? Sadly, relief organizations tell us that well-meaning people don't think before they give. Some involved in humanitarian work after a natural disaster call the deluge of unwanted donations "the second disaster."

Juanita Rillig, director of the Center for International Disaster Information, described what happened after the Indian Ocean tsunami in 2004: So many donated clothes were piled on an Indonesia beach that workers had no time to sort and distribute them. The clothing pile became toxic and local officials had to destroy it all. They poured gasoline on it and sent it out to sea.¹ She related another example of unfortunate waste when contributors sent 100,000 liters of water to West Africa at a cost of \$300,000. Relief organizations with portable water purification units could have provided that same amount of water for \$300.

Following the December 2012 shooting tragedy in Newtown, Connecticut, more than 60,000 teddy bears arrived from around the country, along with toys, bicycles, and clothes. Already overwhelmed, residents had to get a warehouse to hold it all.

Crisis Relief or Chronic Needs?

Because Americans are compassionate, they tend to respond initially with their hearts rather than their minds. Even Warren Buffett admitted that it is much easier to make money than it is to give it away wisely. The first step is assessing whether an event is a crisis or a reflection of ongoing chronic needs.

Crisis relief. Churches and people of faith offer the best immediate crisis relief when they make smart cash donations to trusted organizations. In most cases, sending supplies is simply not practical. Responding to a crisis with immediate relief is likely a month-long effort.

Chronic needs call for complex solutions, hard work, and long-term commitments. The commitment required when tackling these situations is likely an effort of years or decades.

When well-meaning people behave as if they are addressing a crisis rather than a chronic need, the long-term results are dependency, deception, and disempowerment.² Churches need to engage strategically in both types of charity efforts.

Making Meaningful Change through Mercy and Justice

Many congregations involve members in mission trips and volunteer opportunities in local service projects. Unfortunately, too many mission trips or local service projects are not a wise investment, do not significantly improve quality of life, and do not relieve poverty for the intended community. For example, the funds spent for one Central American ministry mission trip to repaint an orphanage would be enough money to hire two local painters, pay the salaries of two full-time teachers, and purchase new uniforms for every school student.³

The Bible contains the basic template for guiding us to holistic charity because it places equal emphasis on



THE RESPONSE HAS BEEN AMAZING!
WE'VE ALREADY EXCEEDED LAST YEAR'S
"AIR CONDITIONERS FOR THE ARCTIC" MISSIONS PROJECT.

mercy and justice. Micah 6:8 instructs us: "And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." To act justly means that we treat others fairly, with reason, and *involve them in all decision making*. These acts engage our minds. On the other hand, merciful acts reflect heartfelt responses. To act with mercy in our work with others means that we show compassion, kindness, and forgiveness. Combining mercy and justice suggests that immediate relief comes with a future plan in mind and avoids long-term dependency.⁴ Showcasing these principles, one church closed their successful used clothes closet run by volunteers and reopened it as a clothes store (with modest prices) that employed people in the neighborhood, thus reducing dependency and providing agency to community members.

An Oath for Wise Compassion

Too often our intent contrasts sharply with the actual impact. Because every change has consequences, we must carefully examine outcomes. Robert Lupton draws on his forty years of urban ministry experience to suggest an oath for compassionate *and* wise partnerships similar to the medical profession's Hippocratic Oath.⁵ Here are key guidelines for empowering those we assist.

- Never do for the poor what they have (or could have) the capacity to do for themselves.
- Be an encourager or partner rather than a caretaker.
- Use one-way giving in crises. Try partnership approaches when addressing chronic needs.
- Establish empowering partnerships through employment, lending, and investing. The micro-loans of Opportunity International (www.opportunity.org) and the community development approach of World Vision (www.worldvision.org) are two excellent examples.
- Always put the needs of those being served first, even if it makes your efforts less efficient and more frustrating.
- Listen closely to what is said and unsaid by those you are serving. The unequal power dynamic of the interaction can lead to harmful assumptions.
- Above all, do no harm.

Diversified or Focused Investment?

Attention to outcomes leads to a strategy shift. The size of the budget or the number of volunteer hours is irrele-

vant to making a difference. To effect significant change requires centered concentration on specific places and issues. When we define our service mission too broadly, we scatter our church's energy and resources. Lupton recommends that congregations ditch the diversified, "balanced portfolio" and commit to measurable and lasting change by focusing investment in one person, one family, and one neighborhood at a time.⁶

Consistent with an asset-based community development model (<http://www.abcdinstitute.org/>), focused investors search for local residents' skills and existing resources. When church partners flip their binocular lens to see community positives, like seeing the glass half-full, they catch sight of basic strengths that become building blocks for healthier communities. There is a universal desire to live in a healthy community. And the criteria for a healthy community is also universal: safety for everyone, good schools, economic viability, opportunities for employment, residential stability, community connections, and spiritual vitality.⁷

Located in a low-income community, the Broadway United Methodist Church in Indianapolis, Indiana, exemplifies this type of a long-term, focused investment strategy. As a church, they strive to lift up the "diverse gifts of our neighbors and members, not their deficiencies." They say, "We see abundance."⁸ By having conversations and listening for opportunities, they find ways to connect and invest in their neighbors.

Final Questions

A community ministry worth doing is a ministry worth examining. Here are the key questions: Is your church engaged in community development ministry? If so, can you name your target neighborhood and the church's transformation goals? Are your church's efforts focused on efficiency or effectiveness? Are you focused on the rewards you receive from service or the measurable benefits received by your community partners?

1. Scott Simon (<http://www.cbsnews.com/news/when-disaster-relief-brings-everything-but-relief/>). See donation guidelines (<http://www.cidl.org/wp-content/uploads/CIDL-Donation-Guidelines.pdf>).

2. Material drawn from Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help* (New York: HarperCollins, 2011), 56.

3. *Ibid.*, 5.

4. *Ibid.*, 41–42.

5. *Ibid.*, 8–9.

6. *Ibid.*, 76.

7. *Ibid.*, 135.

8. <http://www.broadwayumc.org/pages/who.html>.

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EDITOR: CYNTHIA WOOLEVER—WWW.THEPARISHPAPER.COM

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MULTIPLE ROADS TO A MULTICULTURAL CONGREGATION

"We're not sure how to do it but we believe we should become a multicultural congregation," the pastor said. "How can we move from our dreams to a plan that achieves results?"¹

Multiculturalism in the United States

Here are the realities that any effective multicultural-congregation strategy must take into account.

- Assume that the U.S. will continue to attract about one million foreign-born adults each year, an annual increase of about 2.5 percent. Immigrants and their U.S.-born children now make up about 26 percent of the U.S. population—about 81 million people.²
- The leading country for new immigrants is India, followed by China, Mexico, Canada, and the Philippines.³
- Approximately 51 percent of immigrants are female.
- For the vast majority of new residents, English is not their first language. Further, half of the 42.1 million U.S. immigrants reported limited English proficiency (LEP).
- The overall percentage of foreign-born adults who are college-educated is about the same as native-born adults (29 percent vs. 30 percent).
- Some states draw a larger number of immigrants. The top five states in terms of absolute numbers are California, Texas, New York, Florida, and New Jersey. But between 2000 and 2014, the largest percentage growth was in Tennessee, Kentucky, Wyoming, North Dakota, and South Carolina.
- Currently almost half of all immigrants chose to become naturalized U.S. citizens.
- Typically, participation in the labor force is the clearest path to assimilation. Immigrants account for 17 percent of the civilian labor force—a percentage that more than tripled since 1970. In

contrast, worshiping in an established congregation ranks far behind an immigrant's desire for education, health care, and other benefits of living in the U.S.

- The broad categories of "Hispanic" and "Latino" serve as umbrella terms for distinct subgroups of immigrants, who identify themselves in term of the country of their birth (for example, Mexico, Cuba, Honduras, or Haiti).
- Organizing one congregation that is both multiracial (for example, members are African American and American-born Caucasians) and multicultural (the church intentionally engages people from multiple cultures) is extremely challenging.

Multiple Roadmaps

Congregations pursue different models depending on their specific community and available leadership. Here are proven steps a congregation can take to actively pursue a multicultural congregation.



FLETCHER

"TO BECOME A MULTICULTURAL CHURCH, WE'LL NEED SOMEONE EXPERIENCED IN DEALING WITH PEOPLE TOTALLY DIFFERENT FROM US... THE YOUTH PASTOR SEEMS LIKE THE PERFECT CHOICE."

Bicultural leadership. The congregational leader is an immigrant or in a bicultural marriage. Potential members believe the pastor will understand the issues that arise as a family navigates life across cultures. Other worshipers, who are not immigrants or in a bicultural family, value diversity and appreciate the experiences and perspectives of different people.

Multiple sites and multiple cultures. An existing, predominantly Anglo, church launches a second site served by an immigrant associate pastor. The organizational structure is similar to a multi-campus congregation with one name, one budget, and unified staff. The church launches additional sites as interest and groups are identified. Leaders coordinate some shared activities to build relationships across groups.

One site, multiple cultures. A common model implemented by a predominantly Anglo congregation is a "nested" worshiping community. For example, the first hour of the worship schedule is three different worship experiences in three separate rooms: one in English, one in Spanish, and one in Korean. Following these separate services, the second hour is integrated church school classes. Again, leaders plan many shared activities to build relationships across groups.

Another one site, multiple cultures model that is less common happens over a long period of time. One immigrant family joins an Anglo congregation. Then, they invite another family in their circle and over time more people connected through culture or immigrant experiences become part of the worshiping community. Usually in these cases, success stems from the strong support of a long-tenured pastor and other church leaders invested in deepening relationships across cultures.

Nested educational offerings. An Anglo congregation offers a Christian Day School (preschool through elementary or beyond) and intentionally extends invitations to families with immigrant and ethnic minority children from the community. The operational assumption is that the parents will follow their children and eventually become part of the worshiping community.

Affinity judicatories. Denominations define regional boundaries primarily on geography. However, another approach is to define a judicatory based on cultural or racial affinity—one judicatory for recent Korean immigrants; another separate judicatory structure for Mexican Americans or African-Americans. This strategy recognizes the high value groups place on indigenous leadership development and self-governance.

Merged congregations. Another approach is when an immigrant congregation, now largely made up of American-born adults who are the children of earlier immigrants, decides to unite with a predominantly Anglo congregation. Both recognize that by sharing resources they can grow their ministries and together write a new chapter in their collective history.

New missions. The road least traveled is the decision to launch a new congregation, designed from the beginning to reflect demographic and cultural diversity.

Build on Shared Commonalities

A multicultural church is not a melting pot—a worshiping community where the unique beliefs and behaviors of different cultural groups disappear. The tendency is for the dominant indigenous group in the church to feel that the minority cultures should give up their cultural identity once they become part of the congregation. To transform a collection of people into a unified congregation requires respect for cultural identities and constructive communication that builds trust.

While respecting differences, find points of commonality, such as: (a) commitment to children's education; (b) support for bicultural families; (c) the same first language; (d) similar age or marital status; (e) same stage in their faith development or shared theology; (f) shared preference for the type of worship style; (g) shared experiences in ministry with Christians in a sister church in another country; and (h) active engagement with a community social issue or advocacy efforts. The larger the number of points of commonality and/or the choices a congregation offers, the better its chances of becoming multicultural over time.

A Journey—Not a Destination

Like all other congregations, the multicultural church never achieves perfection or absolute harmony. They too are a work in progress, ever evolving to become closer to being the body of Christ.

1. Material updated from Lyle Schaller, "Seven Roads to a Multicultural Congregation," *The Parish Paper*, November 2009, Vol. 17, No. 11.

2. Jie Zong and Jeanne Batalova, "Frequently Requested Statistics on Immigrants and Immigration in the United States," April 14, 2016, <http://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states>.

3. To explore immigrant populations by state and county see <http://www.migrationpolicy.org/programs/data-hub/charts/us-immigrant-population-state-and-county>.

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Administrative professionals rule the world?

Maybe not - but they may rule the world of your Presbyterian office!

- Do you value your Administrative Professional?
- Do the words above describe your Administrative Professional?
- Do you provide your Administrative Professional with opportunities for continuing education?
- Did you know a good, well-trained Administrative Professional can be one of your organization's greatest assets?

Whether your Administrative Professional is employed in a church, presbytery, synod, in Louisville or at the Board of Pensions, equip him or her to be of more value to your organization with membership in the Administrative Personnel Association of the Presbyterian Church (U.S.A.).

The Administrative Personnel Association (APA), established in 1976, is a professional organization created for the purpose of providing a supportive association that promotes continuing education, individual growth, communication and fellowship for its members. It is a group that strengthens both spiritually and professionally.

The core of APA is the Certification Program. It allows members to gain expertise in all fields associated with their position with the Presbyterian Church (U.S.A.). Course offerings cover a wide range of topics including: Administrative Skills, Leadership Development, Technology, Financial Management, Church History, Theology and Polity.

Support your Administrative Professional by providing them with a membership in APA. To join go to <http://pcusa-apa.org/> or contact [Annette Houtz](#), National Membership Chair for more information.



Celebrating 40 Years
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Forward to a Friend

Please add "info@info.pcusa.org" to your contact list to ensure email messages are delivered to your inbox.



PRESBYTERIAN DISASTER ASSISTANCE

OUT OF CHAOS, **HOPE**

Presbyterian Disaster Assistance is responding in South Louisiana

Many waters cannot quench love, neither can floods drown it. —Song of Solomon 8:7



Photo credit: US Coast Guard

Our hearts, prayers, and thoughts go out to the people of Baton Rouge and the Gulf Coast in the wake of catastrophic flooding. Presbyterian Disaster Assistance has deployed the National Response Team to support the Presbytery of South Louisiana and the Synod of the Sun as they begin outreach to those affected.

Your gifts to [DR000191 US flooding](#) are urgently needed now to support these communities as more community needs are identified and the hard work of mucking out and rebuilding begins.

You can join in the response and encourage those in need by standing in the "GAP"—Give. Act. Pray.

Give

Financial support for relief efforts can be designated to DR000191 to help address the needs of those impacted by the flooding. Gifts can be made [online](#), by phone at 800-872-3283 weekdays between 8 a.m. and 6 p.m. (EST), or by check; mail to:

Presbyterian Church (U.S.A.)
P.O. Box 643700
Pittsburgh, PA 15264-3700

Act

- Volunteer to help with cleanup and rebuilding; contact the PDA National Call Center at 866-732-6121 or email pda.callcenter@pcusa.org.
- Learn how your congregation can help families who have lost everything in the devastation. Stay informed and [like](#) us on Facebook, [download resources](#), and share updates with your congregation.

Pray

Pray for families impacted by flooding through loss of property and livelihood; for first responders and all others who put themselves in harm's way to care for those impacted; that communities will work together and build stronger relationships and connections; for God's sustaining grace through it all.

(Continued from page 4)

luncheon. All three events featured programs about the respective organizations.

There were over 140 overtures presented to the GA of consideration. While there were not the well-publicized issues of the definition of marriage and ordination of people practicing alternative lifestyles that was the focal point of the 221st and prior Gas, there were several overtures on each of the following topics that evoked strong dissent/emotion among the membership. These included the Palestinian/Israel Middle East situation (Pro-Palestinian/negative Israel); social justice (as defined by the church), Particularly relating to white privilege, racism, African-Americans and law enforcement and the criminal justice system; immigrations; and environmental issues particularly several overtures advocating a ban on the production, storage, transportation and use of fossil fuels, and on climate change. A number of overtures were apologies to many groups that have felt and/or been wronged throughout history.

For the 222nd GA, co-moderators were elected for the first time. They are TE Denise Anderson (Presbytery of National Capital, African-American) and TE Jan Edmiston (Presbytery of Chicago). They appear to have strong progressive views for the denomination's direction.

GA stated clerk Reverend Gradye Parsons retired during the GA. A new GA Stated Clerk, the Reverend j. Herbert Nelson was elected. He is employed by the GA in its Baltimore/Washington, D.C. area office where he works presenting the church's viewpoints to various groups located there. He is the denomination's first African-American GA Stated Clerk. The vote was 447-112 in his favor. Based on his acceptance speech, he appears to be a strong believer in moving the denomination to ever more involvement in progressive politics and political activism, especially at the national level. He specifically placed the blame for current racial unrest on police and he supports non-violent civil disobedience. Regarding the declining church membership issue, he believes that the church is not dying but reforming itself.

During the small group discussions held to discuss the survey, one commissioner at my table said that the church needs to forget politics and get back to theology and the Bible, and another countered that religion is politics. A good synopsis of the denomination's state of affairs.

I thank the PWC for allowing me to represent it at this GA. Attending this GA makes my experience of bottom –to – top of church polity governance complete. I would encourage anyone who has the opportunity to attend a GA to do so. The hours are long and there is a lot of reading required to inform oneself on the issues, but a person can't help but gain considerable insight into the current activities and leadership direction of the denomination.

(This is an edited version of Gary's report. If you would like to receive his full report contact Beth in the Presbytery office)



Beth will be out of the office the following dates:

August 30 to September 6th
September 7th in the Morning
October 4-10th

September is also the Month that Her Grand Baby is due and she will be with her daughter during that time.

Beth will have the Presbytery Cell Phone 970-497-6925 and the lap-top with her during all of these absences.

The next newsletter will be published the 3rd week of October so please submit any articles or information by October 11th.

Presbytery of Western Colorado
101 N. Uncompahgre Ave. #9
Montrose, CO 81401-3763

970-240-8455
fax 240-1318

Return Service Requested



Serve the Lord with Gladness