



**WE ARE THE PRESBYTERY  
OF WESTERN COLORADO**

# Pressing News

August, September , October 2017

## Inside this issue:

Missional Renewal and Transformation within the Western Colorado Presbytery. Cont. ...	2
Parish Paper : What Promotes Hope	3
Cont. What Promotes Hope	4
Parish Paper: Equipping Volunteers Builds a Strong Church community	5
Cont. Equipping Volunteers	6
Parish Paper: Short Term Mission Trips that Yield Long Term Success	7
Cont. Short Term Mission Trips	8
Plans for Spring Presbytery	9
Conflict Transformation Skills Training	9
Presbytery Summary	10
Disasters and Ways to Help	11
Request	11

## Missional Renewal and Transformation Within the Western Colorado Presbytery

*Adapted from the Consultation Committee Report  
to Presbytery @ Fall 2017 Presbytery Meeting*

**Some joys, celebrations and prayer requests the Committee wishes to share:**

First, we celebrate that **over one-third of our congregations (6) have enthusiastically engaged in our Congregational Transformation Consultation --- to become missional churches.** This level of congregational participation constitutes a full consultation load for the Presbytery Consultant, Dr. Stan Wood. As congregations complete the consultation process we anticipate that the length of the consultation (continuing over the next 4 years) will provide the opportunity for many more of WCP's congregations to engage consultation for Congregational Transformation.

Second, **StrengthFinder – Core Clarity training was offered** in regional and local settings for many WCP pastors, church staffs and designated lay leaders. In the Southern Cluster gathering this included leaders not in consultation churches. The StrengthFinder assessment has been found effective in more than 40 years of research. The Gallup Strength Finder is used to produce the Core Clarity Packet. Core Clarity takes a person's top five strengths and talents and helps this individual understand how these strengths/talents "wire the brain" for action. The StrengthFinder focuses on sharpening strengths in positive ways, not on trying to change weaknesses. This is positive feedback: strengths are shared and multiplied within church groups effectively and positively.

Third, **the consultation budget has paid for the MissionInSite resource for use by any church in the Presbytery during the next 4 years.** WCP held a training session to introduce the MissionInSite resource for all churches in the Presbytery at our May meeting in First Pres. Durango earlier this year. The Consultation churches were used as case studies for how to use MissionInSite tools. Dr. Peter Wernet, Sr. VP of MissionInsite, shared a "show and tell" from

*(Continued on page 2)*

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consultation church studies on how MissionInsite helps a pastor/session understand their congregants, discover the cultural mosaic of their “public squares” or ministry areas, and use these tools to calculate the size and needs of their unchurched populations. All churches of the Presbytery, not just churches engaging the consultation, are invited and encouraged to use this resource. Interested? Contact Beth Gilleece, MissionInsite Administrator WCP, [bethwco@montrose.net](mailto:bethwco@montrose.net), (970) 497-6925.

Fourth, in late August of this year, **the General Assembly (Mission Development Resource Committee) confirmed the second part of the WCP \$50,000 grant, awarding the Presbytery the final grant funding of \$20,000.** The Grant is based on achieving our transformation goals for year 1 and on the WCP equally sharing funding for transformation at the same funding level as GA. Presbytery funding is spread out into years 4 and 5 of the consultation process

Fifth, **leadership buy-in to transformation takes time.** The consultation process provides adequate time for the consultation pastor/church to set the pace in order to create ownership of congregational assessment, mission design and to contextualize missional objectives. Being able to “slow the pace” or “speed it along” and have our Consultant coach pastors through discovery or “static” situations allows space to build trust and leads to session, as well as congregational “buy-in” for transformation.

Sixth, one key aspect of congregational assessment is **adopting a Spirit discerned Mission Statement that is contextually relevant to the congregation’s setting and succinct enough to be memorable.**

Creating a brief statement of a church’s mission focuses leadership action. 5 of the 6 consultation churches have either developed and/or adopted Mission Statements: Here are the statements:

Drinking Up, Pouring Out Christ’s Living Water  
Follow Jesus, Make Friends, Offer Hope  
Standing on God’s Promises, Reaching Out in Love, Welcome to the Family!  
Know Jesus, Live in the Spirit, Join in the Father’s Work  
Rooted In Christ, Growing in Faith, Reaching out in Love  
(Sixth consultation church – statement still in development)

Sharing the mission within the congregation involves tuning every string to the right note—and does not happen quickly. And, it only begins when the leadership agrees on that mission. For 4 churches this is the first memorable mission statement the church has ever agreed on—and, for all but 1 church, it is the first succinct mission statement ever developed.

Finally and **most importantly, “prayer” is at the heart of missional renewal and transformation.** The need for *persistence* in prayer is reinforced by having to deal with (1) saboteurs who do not want any change, (2) unhealed lay leadership wounds that surface again during congregational assessment; and, (3) congregational contentment with the status quo. **Your prayers are invited for the leadership of consultation churches as they deal with change and discern God’s mission for their church**

Respectfully submitted: Mr. Howard Davidson, Chair of Consultation Committee  
CC members: Mr. John Thompson, Rev. Mary Hammond Atkinson, and Rev. Cathy Hamrick.

**A list of Consultation Churches to date:**

**First Presbyterian Durango  
Allison Community Presbyterian Church  
Florida Presbyterian – United Community Church  
Calvary – Bayfield Presbyterian Church  
Covenant Presbyterian Church, Grand Junction  
First Presbyterian Church Glenwood Springs**



## WHAT PROMOTES HOPE?

Do we see a snake or a rope? In this metaphor, the snake is fear, disappointment, discouragement, despair, anxiety, distrust, bitterness, or dejection. What is the rope? It is hope. All churches have hope, but they may occasionally experience snake-vision: the illusion of no hope, only despair about the future.

### A Theory of Hope

A leading researcher in positive psychology, C. R. Snyder,<sup>1</sup> wanted to understand how hope and forgiveness might be beneficial to health, educational attainment, successful work experiences, and a sense of personal meaning in life. He believed that children could be taught a set of skills that shaped what they did naturally: think about the future. His theory of hope involves three main ideas related to hopeful thinking:

**Goals.** These targets or objectives serve as the foundation of the model. To approach life in a goal-oriented way suggests identifying the important things that create meaning.

**Pathways.** If people are to reach their goals, they must also be able to imagine one or more routes to those goals. Individuals need the mental capacity and flexibility to think of different approaches to achieve their goals. Obstacles and challenges always arise as we pursue our goals. The key is to find another route when the previous pathway did not achieve the desired result.

**Agency.** This third component of hope rests on the belief that one has the capacity to take independent action and make free choices. The knowledge that one can control his or her life and the confidence that one can influence personal thoughts and behavior generates agency.

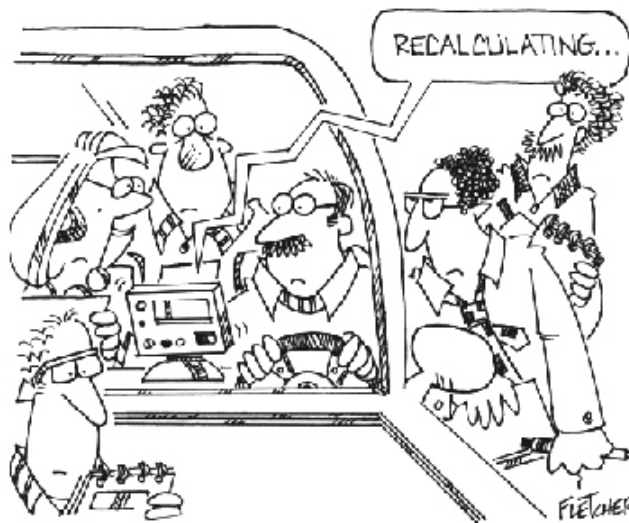
The research shows that hope is a psychological strength. Investigations reveal significant relationships between hope and problem solving, optimism, self-

esteem, self-efficacy, and future-oriented identity. Additionally, studies find that hopeful people heal faster when battling illnesses.<sup>2</sup>

### Faith-Based Hope

The Bible identifies hope as one of three key virtues of the Christian faith: faith, hope, and love (1 Corinthians 13:13). Hope is translated as “a strong and confident expectation” of future reward. Accordingly, hope changes how we see ourselves, what we value, and what we do with our lives.

Biblical stories provide multiple examples of how faithful leaders found alternative routes when they encountered obstacles. These leaders exhibited resiliency and resisted negative “self-talk.” Today’s church leaders can learn to transform negative goals (“we must stop fighting with each other”) to positive goals (“we want to find new ways to work together”). Unfortunately, “fear motivates faster than hope.”<sup>3</sup> Appeals to the snake of fear and distrust



WITH A LITTLE TECHNOLOGICAL HELP  
THEY HOPED TO FIND ANOTHER ROUTE  
TO REACHING THE CHURCH'S GOALS



should not drive decision making in communities of faith.

### Promoting Hope in Churches

Not all congregations are equally focused on the possibilities tomorrow might bring. A national study of worshipers found that one in four attendees were not aware of any vision, future goals, or direction for their church, or knew of some “ideas” but not clear goals.<sup>4</sup> Worshipers rely on their leaders to help them catch a glimpse of their congregation’s future. A clear vision that is relayed repeatedly to church members cements in worshipers’ minds what their congregation’s future can hold. This future portrait—one that is positive and optimistic—moves worshipers to support and invest in that future.

Here are several ways for a church to do a “Hope Checkup.”

*Involve the governing board.* First, ask the board members to write down as many words and phrases as they can to describe what the congregation will be like five years from now. Are these positive or negative images? Do these words and phrases match your existing church vision or mission statement?

Pick three or four of the most inspiring and hope-filled words or phrases. What is the congregation currently doing that moves it in the direction of fulfilling those aspirations? Do these current activities give us a sense of agency? What one or two additional actions (achievable sub-goals) could the congregation currently undertake to more fully live out those aspirations?

*Involve the worshipers.* Consider using this or a similar short survey during a worship service to get a sense of the hopefulness of current attendees about the congregation’s future. Ask them to strongly agree, agree, disagree, or strongly disagree to the following statements:<sup>5</sup>

1. I think our church is doing pretty well.
2. We can think of many ways to get things done that are most important for our church.
3. We’re doing just as well as most other churches.
4. When we encounter an obstacle or problem, we can come up with lots of ways to solve it.
5. The things we have done in the past will help us in the future.
6. Even when others want to give up, most members believe we can find ways to meet our challenges.

*Involve the youth group or other small group.* Ask participants to take pictures of people, places, or things that represent “hope” to them over the course of a week (or several weeks). When the group meets again, invite each participant to show one to three images that they found most powerful. What about the image denotes hope for them? What impact did the exercise have on them personally? What lesson does the image convey for a more hope-filled church? Are specific pathways suggested? The group could consider making a presentation based on their experience to the board or a whole church gathering.

### Friends of Hope

Certain actions and attitudes diminish hope and foster despair. Deception and habitual grumbling undermine the church’s sense of community. Sorting out what is going on is difficult work. However, spiritual practices—those actions people do together to address human needs—are central to the big picture of promoting hope.

Paying attention to keeping promises, telling the truth, offering hospitality, and expressing gratitude are key to Christian faith and they are the friends of hope.<sup>6</sup> As expressed by Martin Luther King Jr., “We must accept finite disappointment, but never lose infinite hope.”<sup>7</sup>

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1. C. R. Snyder, ed., *Handbook of Hope: Theory, Measures, and Applications* (San Diego, CA: Academic Press, 2000).

2. J. T. Pedrotti, L. Edwards, and S. J. Lopez, “Promoting Hope: Suggestions for School Counselors,” *Professional School Counseling*, Vol. 12, No. 2 (December 2008).

3. Nato Thompson, *Culture As Weapon* (Brooklyn, NY: Melville House, 2017), xi.

4. Cynthia Woolever and Deborah Bruce, *Beyond the Ordinary: 10 Strengths of U.S. Congregations* (Louisville, KY: Westminster John Knox Press, 2004), 101–7.

5. This survey was modified from a Goals instrument used to assess school students; see Pedrotti, Edwards, and Lopez.

6. Christine D. Pohl, *Living Into Community: Cultivating Practices That Sustain Us* (Grand Rapids, MI: Eerdmans, 2012).

7. Martin Luther King Jr., *Strength to Love* (Minneapolis, MN: Fortress Press, 2010).

## EQUIPPING VOLUNTEERS BUILDS A STRONG CHURCH COMMUNITY

Sociologist Joshua Packard describes an emerging population he calls the “dones.” They are “spiritual refugees” from organized religion who were once long-time members, but who pass through the exit door of the church and never look back. Though many reasons exist for their departure, a significant theme is the feeling of being ignored or underutilized. “It’s hard for me to be just a passive worshiper,” one of Packard’s interview subjects said. “I’ve got to do things. That’s how I understand my faith and how I understand God.”<sup>1</sup>

### Signs of Trouble

Marlene Wilson, a recognized specialist in volunteer training, explains that in many churches the Pillars do much of the work, fostering close and satisfying relationships within their clique and making a majority of the decisions. This can leave the Pewsitters with a lack of enthusiasm about getting involved. Additionally, while one can be part of an active core of volunteers and still experience a vague sense of dissatisfaction, Wilson describes signs of trouble within a volunteer system.

*The team leader or committee chair does all the work for the team.* Though it is tempting to blame laziness, the culprit might be an overactive team leader. Imagine gathering for a team meeting where the leader lays out her vision for the team’s work, hands out printed material, and adjourns. Later, team members realize that the leader did all the talking. Unless team members are asked to contribute, it seems pointless to participate.

*Leaders are asked to do several jobs at once—and retained for too long.* When leaders juggle multiple tasks, they are unable to give their best effort to any one thing. Without an influx of new volunteers, the regulars may feel burdened and unmotivated. Some churches address this issue by refusing to allow anyone to be in charge of more than one ministry team.

*Unrealistic time commitments scare volunteers away.* The era when volunteers inhabited their jobs for a lifetime is over. “A major trend in volunteerism,” writes Wilson, “is

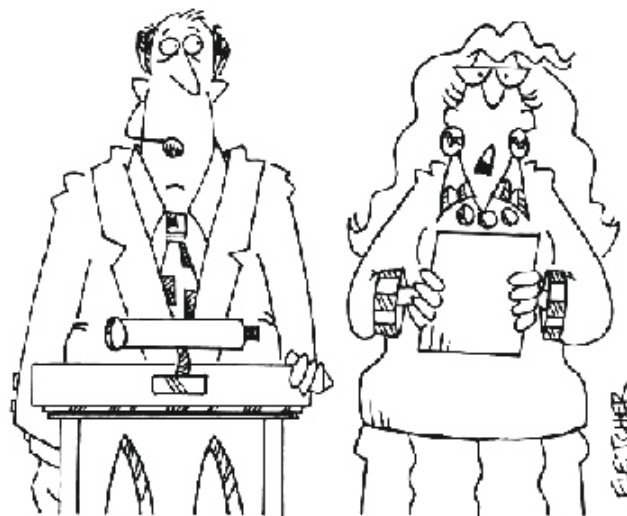
that volunteers prefer three-, six-, or one-month assignments rather than longer commitments. The shorter time commitments fit better into volunteers’ busy lives.”

*There is no system for coaching volunteers.* Imagine being assigned a volunteer job with no one to be accountable to and no one to contact in case problems arise. Supervising is just as important for volunteers as it is for paid employees. The best approach is to create a documented process. Develop a coaching system and write it down.

*Volunteers are more committed to the director than to the program.* Inspirational leaders are never a problem—unless the leader leaves! Every team or committee needs a mission statement that answers the question, “What is our purpose?” and a written vision statement of where the team is heading.<sup>2</sup>

### Discovery First, Equipping Second

Sue Mallory and Brad Smith lay out an equipping system for congregations structured around the journey a new member makes from entry to worship involvement



“THE 20 PERCENT OF OUR CONGREGATION THAT DOES 80 PERCENT OF THE WORK WILL BE HONORED AT A SPECIAL LUNCHEON . . . AS SOON AS THE REST OF US FIGURE OUT HOW THAT’S DONE.”



to volunteer ministry.<sup>3</sup> At the heart of this equipping system is the discovery interview, which seeks to discover the abilities and interests of potential volunteers. It is best to recruit a team to conduct these interviews. Anyone who is able to ask open-ended questions and practice reflective listening would qualify. The interviewer should take prolific notes or use a pre-fabricated form. Some congregations use volunteer database software for its members, which is fine as long as confidentiality is respected regarding personal issues that might arise in the interview (see “Top 20 Volunteer Management Software Products,” <http://www.capterra.com/volunteer-management-software> for examples).

Here are some sample questions for a discovery interview<sup>4</sup>:

- I would be interested in learning about your family. Tell me about. . .
- What do you do (or have you done) to earn your livelihood?
- What do you love doing?
- What do you dislike doing and hope never to have to do again?
- We seldom have the opportunity to share with others those things that we most enjoyed and felt we did well. Are there things you have accomplished that you are really proud of?

Matching and discovery are different tasks, and discovery must come first. Matching then requires a thorough review of the abilities, interests, and motivations of the potential volunteer before seeking to fill available slots. When matching, one should pay attention to not only positive factors, but also reasons why this might not be the best time to volunteer, such as exhaustion from previous service, personal crisis, or a significant life transition.

### The Basics of Equipping Volunteers

Success in volunteer service requires encouragement and support. This is often called equipping, a reference to Paul’s call to leaders “to equip the saints for the work of ministry, for the building up of the body of Christ” (Ephesians 4:12, NRSV). Here are four keys to effective equipping.<sup>5</sup>

*Apprentice your volunteers.* In the Middle Ages, the apprentice served alongside the master, who provided instruction and guidance. The apprentice learned by doing. The effect here is that of the slow cooker or crock-pot, not the microwave oven. Demonstrate how it is done, and let it simmer.

*Use a team structure.* The problem with the solo approach is that we end up doing too much of the work ourselves. If you are launching a new project without a team in place, it risks collapse. If the size of your long-standing committee or team has dwindled over time, you risk burnout. Pay close attention to forming and sustaining the team.

*Train for the work.* Once you have a team in place, think about attending a training conference together, watching an instructional video, or visiting another congregation that does what you do. Observe and ask questions: What worked? What didn’t?

*Develop leaders.* While training prepares a person to complete a task, leadership development aims at developing the whole person. For instance, a church-operated food pantry may recruit new volunteers from its customers and train them to stock shelves or clean the floor. Then, invite volunteers who show interest and leadership potential to serve on the board or hold other leadership roles. With proper guidance, this customer-turned-volunteer might develop into a trusted leader. Leaders may come from anywhere.

### How Volunteer Ministry Feeds Us

Equipping others for the work of ministry, Paul writes, serves to build a strong, diverse community called the body of Christ. Where do you fit into that community? Are you a Pillar, a Pewsitter, or something in between? What would a discovery process look like with the newest members, your circle of friends beyond the church, the “dones,” and the “not-yet-dones”?

**ABOUT THE AUTHOR:** The Rev. Dr. Dana Horrell, executive director of Faithful Citizen ([www.faithfulcitizen.net](http://www.faithfulcitizen.net)) and United Methodist pastor, works to engage congregations in social ministry.

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1. Joshua Packard, “Meet the ‘Dones,’” *Christianity Today*, Summer 2015, <http://www.christianitytoday.com/pastors/2015/summer-2015/meet-dones.html>.

2. Marlene Wilson, *Creating a Volunteer-Friendly Church Culture* (Loveland, CO: Group Publishing, 2004), 47-53.

3. Sue Mallory and Brad Smith, *The Equipping Church Handbook* (Grand Rapids: Zondervan, 2001), 244-346. Also see Sue Mallory, *The Equipping Church* (Grand Rapids, MI: Zondervan, 2016).

4. *Ibid.*, 287-88.

5. Dan Entwistle, *Recruiting Volunteers* (Nashville: Abingdon, 2007), 39-50.

## SHORT-TERM MISSION TRIPS THAT YIELD LONG-TERM SUCCESS

Reporting on the popularity of short-term mission trips, sociologist Robert Wuthnow estimates that in the US, 32 percent of congregations sponsor short-term overseas volunteer trips every year. About a quarter of the US population has taken part in a short-term mission experience at some point in their lifetime.<sup>1</sup> In fact, the prospect of embarking on a short-term mission trip, fueled by well-resourced, energetic people of faith, can be exhilarating for both participants and the community being served. Still, despite the best intentions, such trips often fall short of expectations for all involved.

### Worst Mission Trip Ever: A Case Study

Moments after the ten-passenger van arrived in the Central American village of San Valente, Jenna pulled out her camera to photograph the dozens of patchwork buildings made of corrugated metal, plastic, and wood. Matt said, "Wow! This reminds me of last year, when we were in Mexico." Scott, the trip's coordinator, asked the group to help hand out the goods to community residents that would arrive via truck that afternoon.

This mission trip's purpose was to lay the foundation for a new community church. The mission trip leader sent money in advance to hire someone to dig the foundation trenches. However, when the group arrived at the work site, they were shocked because the trenches were only half-finished. Miguel, their host, explained the reason: They preferred to hire local workers with hand tools, not a single person with heavy machinery, so that more people would be employed. "Looks like it's going to be a long week!" Jenna exclaimed.

While this story is fictional, it contains instructive examples of misguided actions.<sup>2</sup>

- Before Jenna reaches for her camera, she and the other missionaries should be advised to get to know their hosts, and gain an understanding of what it is like to live there. Otherwise, the trip—whether to El Salvador or inner city Detroit—becomes voyeuristic or like a tourist destination.

- Matt's memory of last year's Mexican mission trip highlights that, while changing destinations every year can be enjoyable, the best way to develop a lasting relationship is to make a long-term commitment to one community and return each year.
- The coordinator's plan to hand out supplies from the back of a pickup truck can be an offensive practice, as it reinforces a pattern of top-down paternalism. Instead, give the items to a local service agency or congregation to distribute.
- The expressions of shock over a half-finished trench remind us that missionaries need to respect that they have now entered their hosts' world. Logistics and timelines need to proceed under local direction.

### Best Practices for Effective Mission Trips

Laurie Occhipinti, an anthropologist who researches economic development, has spoken with missionaries, read scholarly articles and religious leaders' accounts, and participated in trips herself. With this background,





she offers best practices to ensure that short-term mission efforts are effective.<sup>3</sup>

*Establish Long-Term Relationships.* The here today, gone tomorrow quality of many short-term mission trips begs the question: How are we not simply religious tourists? Long-term connection through repeated visits can change the relationship quality between sender and host, assisting team members in deepening their local cultural understanding and allowing those who have made multiple trips to help newcomers learn what to expect and how to behave. Repeated visits also increase the likelihood that local community members will have input into the projects undertaken.

*Reflect on the Experience.* Orientation and debriefing sessions should be mandatory for groups undertaking short-term projects. These sessions work if everyone provides input. Newcomers should be encouraged to talk aloud about their preconceptions about the trip and the culture. At the final debriefing, group discussions provide an important opportunity to frame the social, cultural, and political contextualization of the encounter.

*Work to Ensure the Project Benefits the Community.* Good mission trips often resemble successful community development projects undertaken closer to home. This involves practicing good listening skills with local leaders; focusing on resources, not deficits; and considering how the project could enhance community sustainability five or more years down the road. Such steps ensure that the host community, and not just the mission team, receives lasting benefits.

*Understand the Role of Culture.* Occhipinti notes that mission participants often “collapse cultural differences” by lumping the poor in other countries with the poor everywhere else, disregarding cultural variances. Time invested in learning about the local culture, perhaps even learning language basics, is time well spent.

*Work in Partnership.* “The question is not *whether* we travel and work with others; the question is *how*.” In other words, the *process* of working with others matters as much as the project’s material output. Unfortunately, Christian mission history is tainted by missionaries’ collusion with colonial governments and institutions seeking to extract resource wealth from colonial territories. Only by continually stressing *partnership* in the project’s planning and execution can both sides of the mission equation—missioners and hosts—learn from each other.

## Where Should We Go?

When initiating a short-term mission trip, the most important decision may be the first: where should we go? Here are two possibilities for finding that answer.<sup>4</sup>

*Personal Connection.* This occurs because a church leader learns about the host community through a friend or business colleague. In one case, a professional woman started a nonprofit agency after learning about the poor living near a Nicaraguan landfill while on vacation. Her home church stepped up to support her with funds and additional support through mission trips. If you choose to rely on a personal contact, do your homework. Contact a nonprofit development organization with contacts in the region you plan to visit, or talk with someone in your denominational mission office.

*Institutional Connection.* If your congregation is part of a larger denomination with global reach, denominational staff may have institutional ties with nongovernmental agencies in the host region or country. One advantage: the denominational office may be able to help with logistical arrangements as well.

So which is better? Personal connections may appear more direct and less bureaucratic, yet a potential downside is the “side-of-the-road syndrome.” Occhipinti describes it this way: Everybody loves the mission site that lies on the beaten path, while the greater need may lie just inland from there. For example, Juarez, Mexico, located just across the border from El Paso, Texas, receives many American mission teams, while more remote locations receive hardly any at all.

## Reflecting on Meaningful Mission

Do mission trips do any good, or are they simply faith-based tourism masquerading as meaningful engagement? When handled effectively, such trips can help missioners from a dominant culture challenge long-held assumptions. Immersion in another culture, especially in a less developed country, cracks open cultural assumptions, as if a fish, always accustomed to immersion in water, suddenly became aware of its surroundings. Such experiences can be transformative.<sup>5</sup>

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1. Laurie Occhipinti, *Making a Difference in A Globalized World: Short-term Missions that Work* (Lanham, MD: Rowman and Littlefield, 2014), 13-14.

2. Mark Radecke, “Misguided Missions: Ten Worst Practices,” *Christian Century*, May 18, 2010, 22-23, 25.

3. Occhipinti, 117-21.

4. *Ibid.*, 95-96.

5. *Ibid.*, 34-38.



## Plans Unfolding for Spring Presbytery Meeting

Under it's new policy, Council now meets immediately following Presbytery Meetings, along with it's regularly scheduled meetings during the year. This allows Council members to discuss and assess the effectiveness of the just completed Presbytery meeting, it's agenda/docket, the effectiveness of reports, presentations and the interaction engendered during the meeting. Of paramount importance to Council was the need to challenge our membership and attendees at these meetings, as well as provide a strong foundation for fellowship.

This immediate assessment performed leads into the planning for the next presbytery meeting, in this instance, the Spring Presbytery Meeting, in May of 2018.

At our most recent meeting on September 23, 2017, Council reviewed specifically the format developed, wherein necessary and desired reporting from committees was intertwined with presentations on "...conversations with others about God...within and beyond Church communities...." Members felt this format provided an effective method to inform and challenge attendees at Presbytery. Anecdotal comments supported this finding.

To that end, Council approved utilizing a very similar format, while incorporating even more time for small group interaction, for the Spring Presbytery Meeting, in May 4-5, 2018, at Monument. Discussion turned to "themes" for the upcoming meeting. At the top of the list were the questions, "...What is the Gospel..."; "Given the Gospel, what action should we be taking?"; "What does the Gospel mean to you, to each of us?" Members desired to "piggyback" on the thought provoking presentations just provided at this last meeting.

Council immediately began exploring a list of potential conveners for this next conversation. BL Jordan, Matt Royston and Charles Packard, volunteered to weave conversations, workshops, and reports into a seamless garment for our next gathering, with the assistance of Council Moderator, Bill Mangrum and Vice Moderator, Tom Hansen. Finalization of the docket for the Spring Presbytery Meeting will be at the Spring meeting of Council.

To facilitate a smooth agenda for the Spring Presbytery Meeting, Council encourages all Moderators and reporting groups to provide their written reports to the Stated Clerk no less than one full week prior to the meeting, allowing the Stated Clerk to make one mailing to all attendees. Members felt this would allow attendees to have read and digested reports well in advance of the meeting, allowing for productive conversation where desired and/or needed.

The next regularly scheduled meeting of Council is April 6, 2018.

### CONFLICT TRANSFORMATION SKILLS WORKSHOP

**SATURDAY, FEBRUARY 24, 2018**

**9 AM—4:30 PM**

**COST: \$20 (includes lunch)**

**Host Church:**

**First Presbyterian Church, Grand Junction, CO  
3940 27 1/2 Road, 970-242-1923  
[www.firstpresgj.org](http://www.firstpresgj.org)**

*Workshop addresses the nature and the role of conflict in the local church as well as helps individuals understand and improve their own style of response to conflict.*

To get a Registration Flyer contact Beth in the Presbytery office and she can either mail or email one to you.! Don't Miss this!!!

## Presbytery Meeting



### Highlights

## A Summary of the 2017 Fall Presbytery Meeting Telluride, Colorado

While it rained outside, we enjoyed a warmly-hosted meeting inside Christ Presbyterian Church in Telluride. The hospitality of the congregation was superb and the food was unsurpassed! After a delicious dinner Friday evening the Presbytery gathered for worship and the celebration of the Lord's Supper. An offering of \$159 was received to support the San Miguel Resource Center, a local independent Domestic Violence and Sexual Assault Crisis Center which was actually started by Christ Presbyterian Church in 1993.

Our Moderator, Chuck Jerome, led us smoothly through the agenda so that we were able to finish on schedule. The Consent Docket was pretty sparse with the two main pieces to be voted on coming from Council, one of which was the 2018 Consolidated Budget in the amount of \$237,428. That's an increase over the 2017 budget which is \$215,373. Along with an increased budget, we may anticipate less income for 2018 since we will not be receiving a block grant from the Synod which for this year was \$24,150.

To support the 2018 budget, Presbytery approved a Per Capita of \$43.91. Of that amount Presbytery will receive \$32.68 (a decrease of \$.43), General Assembly \$7.73 (an increase of \$.23) and Synod \$3.50 (same as for 2017).

Presbytery also approved Council's recommendation for the dates of our 2019 Presbytery meetings. They will be May 3-4 (probably in either Allison or Cortez) and September 27-28 at Covenant Presbyterian Church in Grand Junction.

The other major piece of business was the election of various people to serve as officers and on the various committees of Presbytery. The 2018 Presbytery Directory will give a complete listing of all persons serving on the various committees so I'm not going to include the long list here. However, I do want to report the election of Elder Thelma Starner as Moderator of Presbytery and Rev. Beau Smith as Vice-Moderator. Their terms begin January 1, 2018. The Rev. Bill Mangrum was elected Clergy Commissioner to the 2018 General Assembly and Rev. Alan TeBrink was elected as Alternate Clergy Commissioner. Lou Ray Wright was elected Elder Commissioner to G.A. and Elder Susan Green was elected Alternate Elder Commissioner. Both of them are from the Pine River Calvary Presbyterian Church in Bayfield. Our thanks to these folks and all the others who are willing to serve the Church beyond the walls of their congregations!

As part of the Committee on Ministry report, Rev. BL Jordan presented for first reading a revised "Ethics Policy for Pastoral Relationships." The proposed policy will be reviewed by Council at its April 6, 2018 meeting and then presented to the Presbytery for its vote at our May, 2018 meeting.

We had several special guests attending our meeting. The Rev. Clayton Cobb, our Board of Pensions representative, gave us a brief update on matters regarding pension and medical benefits. Clayton hung around for the entire meeting to give people an opportunity to visit with him personally. Our Synod Stated Clerk, Lynn Smit, traveled across the mountains to be with us. The Rev. Melinda Veatch and her husband Glenn, who have recently moved to Grand Junction, joined us as well.

Along with our guests, we welcomed the newest member of our Presbytery, the Rev. John Welton, who is serving as the Interim Pastor at the Montezuma Valley Presbyterian Church in Cortez. Welcome John!

For several years now the heart of our Presbytery meetings has, by design, been some presentation, conversation, discussion or combination thereof that can help us become missional congregations. Since someone else was assigned by our Council Moderator to do a write up about that piece from our September meeting, I will leave it to them to report on it.

I will close by observing what I believe is a shared sense that God is working among us and with us to do good things for his Kingdom here in the Presbytery of Western Colorado!

Gladly serving with you,

Jeff Harmeling, Stated Clerk





## Disasters and Ways to Help

The last several months have seen some major natural disasters along with One horrible public violence situation. My heart, as I am sure yours, has gone out to those effected by these events.

Many prayers have been said and much outreach has occurred and yet there is much more needed and can be done. The Presbyterian Disaster Service is a wonderful way to assist those in need. They respond quickly to disasters offering help and assistance with volunteers, gifts from the heart kits, money and most importantly Prayer and Spiritual Guidance. For more information about volunteer opportunities (for adults and youth) or assembling Gifts from the Heart kits please go to the Presbyterian Disaster Service website at [www.pda.pcusa.org](http://www.pda.pcusa.org) . This website also has some wonderful resources in dealing with disasters both natural and man made for congregations, pastors and leaders. Below is a list of giving opportunities for financial help please place the number listed on your gift when giving to a disaster these gifts can also be made directly on the website.

Hurricane Harvey DR000169-Harvey

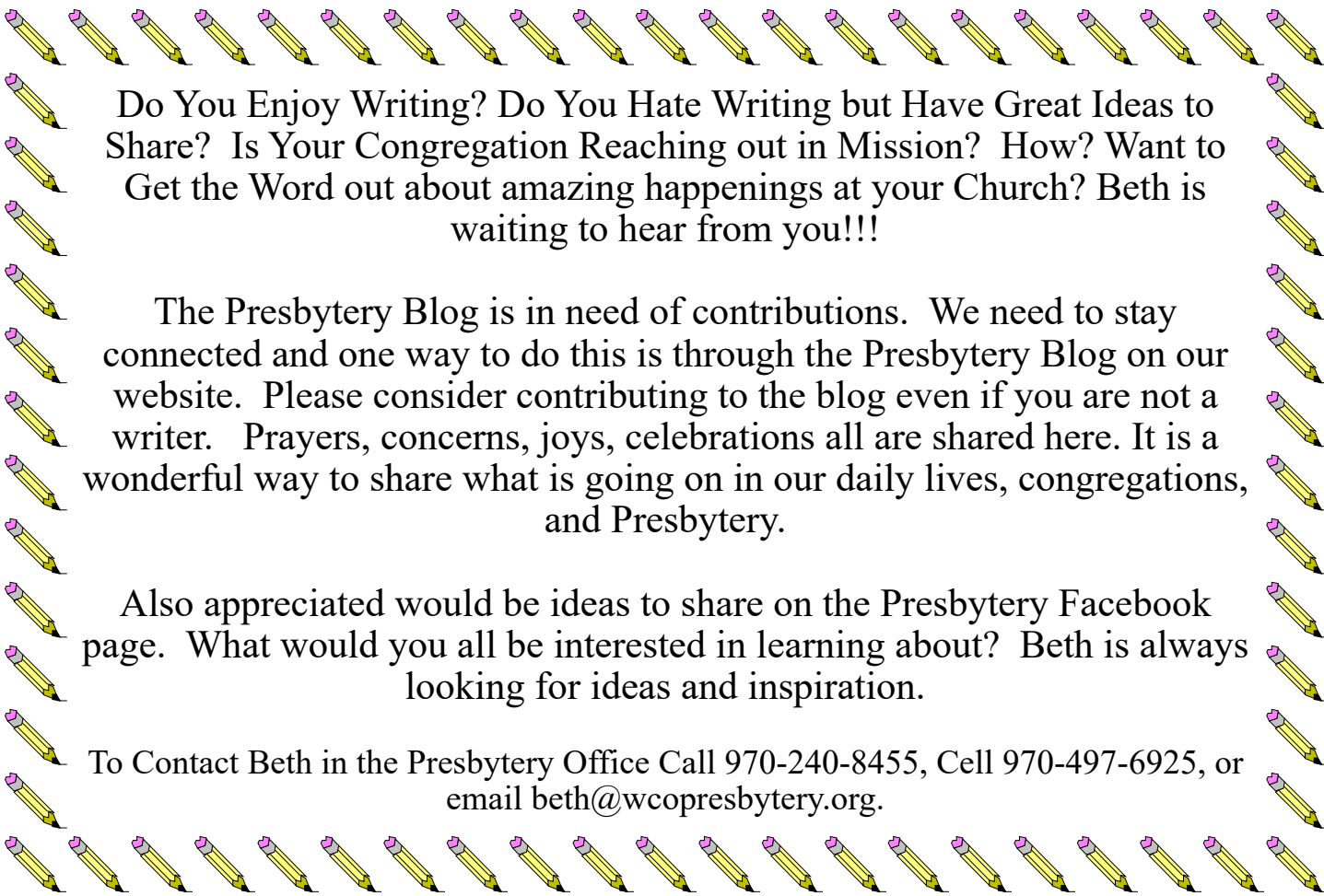
Hurricane Irma and Maria DR000194-Irma DR000194-Maria

North West Fires DR000165

Mexico Earthquakes DR000014

A number has not been set up for Las Vegas but there is information, prayers, and outreach opportunity listed under Response to Public Violence on the Presbyterian Disaster Website.

Blessings on your Service.



Do You Enjoy Writing? Do You Hate Writing but Have Great Ideas to Share? Is Your Congregation Reaching out in Mission? How? Want to Get the Word out about amazing happenings at your Church? Beth is waiting to hear from you!!!

The Presbytery Blog is in need of contributions. We need to stay connected and one way to do this is through the Presbytery Blog on our website. Please consider contributing to the blog even if you are not a writer. Prayers, concerns, joys, celebrations all are shared here. It is a wonderful way to share what is going on in our daily lives, congregations, and Presbytery.

Also appreciated would be ideas to share on the Presbytery Facebook page. What would you all be interested in learning about? Beth is always looking for ideas and inspiration.

To Contact Beth in the Presbytery Office Call 970-240-8455, Cell 970-497-6925, or email [beth@wcopresbytery.org](mailto:beth@wcopresbytery.org).

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