



**WE ARE THE PRESBYTERY
OF WESTERN COLORADO**

Pressing News

May- June- July 2017

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“Seeing Mission Right Before Us”

In a couple of weeks, the Lectionary reading will be from the Gospel of Matthew where Jesus tells his disciples what we know today as the *Parable of the Sower*. In this reading, Jesus proclaims, “*Let anyone with ears listen!*” MATTHEW 13:9. It’s a familiar command for many of us. I’ve been reflecting on this command this past week in sermon preparation and have wondered why Jesus focused on selective hearing rather than selective sight. After all, in Matthew 25, Jesus proclaims at Judgment Day that many will ask of the Lord, “*When did we see that you were hungry, unclothed, and imprisoned*”. Despite the command to “listen”, I believe our Lord really wants us as disciples to do as the great hymn suggests, “*Open our eyes so we may see.*”

A month or so ago, I was privileged to be accepted as a member in this presbytery. At the meeting held at First Presbyterian Durango, I was excited to see and listen to the presentation about Mission Insight and the commitment the presbytery has made over the next four years in utilizing this resource. In my previous call in Texas I used Mission Insight for both my congregation and other congregations where I counseled as a member of COM. I can attest that Mission Insight helps congregations “*open their eyes*” in pursuit of true discipleship.

Currently, Mission Insight is being used by many congregations in the Southern Cluster. My prayers are that the tool will be as helpful for the congregations as it has been in my experience. Mission Insight provides a clear, true picture which will help congregations identify areas of missional need in their community. An example that I can share is that twelve years plus ago my previous congregation moved from a downtown location to suburbia. Many in the congregation felt that the new surrounding neighborhoods were significantly more affluent than the previous inner-city neighborhoods the congregation served. For the most part, the assumption was correct. However, after completing a

(Continued on page 2)

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simple demographic study using the resources of Mission Insight, the assumptions were not entirely correct. Mission Insight helped the congregation to see that there were many pockets of poverty within the assumed “affluent school district”. Subsequently, through interviews with school officials which had not been previously not conducted for years after re-location, the congregation began extensive mission work for hunger, clothing, and mentoring of elementary children. Mission Insight helped “open the eyes” of a congregation yearning to discover what the Lord was calling.

In the Southern Cluster, we welcome a new Interim Pastor for Cortez, Rev. John Welton. I’m excited to share the duties as Cluster Leader with Lou Ray Wright. We give thanks to God for the previous leadership of the cluster by Rev. Blake Blakesly and keep Blake and his wife in our prayers in their missional journey. We also want to keep in our prayers, Elizabeth Jordan, pastor at Lake City and accepting the call as our new COM Moderator.

Rev. Charles Packard
Southern Cluster Co Leader



Medical Dues for Pastor's Participation To Increase; Minimum and Maximum Medical Dues Bases Hold Steady

After several years without a medical dues increase for family coverage, the medical dues rate for Pastor's Participation in 2018 will rise, from 24.5 percent to 25 percent of effective salary. The increase is due largely to the trend of increasing medical and prescription drug costs for the covered population.

The minimum and maximum medical dues bases for Pastor's Participation in 2018 will remain at 2017 levels: \$44,000 and \$124,000, respectively. These amounts represent the minimum and maximum salaries on which employers are billed for medical coverage.

The 2018 coverage costs for menu options will be available through Benefits Connect in mid-July. At that time, employers can begin reviewing and submitting Employer Agreements for 2018, selecting the benefits they will make available to their employees during annual enrollment. The medical coverage costs for menu options are unique to each employer and based on demographics, employee coverage choices, and regional healthcare costs.

FINANCING THE LOCAL CHURCH: WHAT DOES IT COST?

Even though they are not members, Bill and Dorothy go to a church in their neighborhood once or twice per month. They are fond of the pastor and proud of the congregation's ministry. They also take pride in contributing a small amount when they attend services feeling satisfied that they have contributed their fair share toward the church's expenditures. Is their assessment realistic?

What Does It Cost to Run a Church?

The annual budget for Protestant congregations averages between \$200,000 and \$250,000 per year.¹ Because of the broad range in budget sizes, it is helpful to compare total expenditures to the average worship attendance for the same year. Most Protestant congregations receive an average of \$2,500 a year per each worshiper. Typically, smaller churches report higher per-worshiper contributions. And, some worshipers consistently give more than others. Experts believe that about one-third of individual contributors in a local church make up three-fourths of the total received in contributions.

While all congregations report that individual contributions (in the form of offerings, pledges, donations, or dues) are their biggest source of income, based on recent surveys, 80 to 90 percent of total income comes from these individual worshipers. The percentage varies little across congregations, but conservative Protestant churches are slightly more dependent on individual donations.

Income and operating expenses. Most congregations (85 percent) own their place of worship or meeting space. Thus, their budget line items include utility expenses, maintenance and landscaping costs, facility insurance, and in some cases, debt retirement on capital improvements or expansion. Even those churches without a building incur expenses associated with rental space, electronic equipment, and furniture.

Another budget item relates to church staff. The majority of congregations employ just one full-time clergy person. Churches take their financial commitments to their pastors and staff seriously. Congregations compensate pastors with salary, housing or housing allowance, health

insurance, retirement contributions, and reimbursements. Inflation, rising health insurance rates, and other factors mean many congregations struggle to adequately meet their financial obligations to pastors and other staff.³

In total, operating expenses and staff account for about 80 percent of the typical church budget.

What else makes up a church budget? Congregations affiliated with a denomination make annual contributions to their judicatories or national agencies. Funds help the denomination carry out tasks that are beyond the scope of a local church and promote mission efforts nationally and internationally. The percentage that local churches give to denominational agencies varies, but the median is about 8 percent of the church's total budget.

Some congregations set a percentage of the church budget for local mission and ministry. These budget items include all types of church programming (choir, youth group) as well as local mission work (food pantry, community outreach). Because churches define the "mission" category portion of their budget differently, the typical percentage ranges from 15 to 30 percent or more.



"PERCENTAGE GIVING IS WHEN 20% OF YOU
GIVE A LOT MORE THAN 80% OF US."

Where Does the Money Come From?

Although congregations rely on individual contributions as their biggest source of income, the second largest source of revenue comes from trust funds, investments, or bequests. Around 60 percent of congregations report this type of annual revenue, indicating \$33,000 as the median yearly amount.

After individual contributions and endowments, the third largest source of congregational income reported is charges for use of the church's facilities or buildings. About one in four churches receive some rental and usage income. These congregations report an annual median amount of \$5,000 in income.⁴ For both endowments and use of church facilities, more mainline Protestant churches report generating revenue in this way compared to conservative Protestant churches.

Why Do People Give?

About half of U.S. worshipers regularly give 5 percent or more of their net income to their congregation. Greater numbers of conservative Protestants practice percentage giving compared to mainline Protestant worshipers. When worshipers are asked to identify the factors that influence their decision to make financial gifts to their church, the most important reason is that they feel a sense of gratitude for God's love and goodness.⁵ Other major influences on worshiper giving include:

- wanting to contribute to God's work
- a sense of religious duty to give
- the Bible's teaching on giving
- a sense of obligation to support the church's work
- hearing about specific needs
- a sense of gratitude for help my family or I have received from the church

Beyond these personal reasons for giving, research shows two organizational strategies yield higher giving levels in churches of all sizes.

An annual financial stewardship campaign. First, churches with a well-designed and executed annual campaign generate more revenue per worshiper than churches that attempt to raise funds without such a strategy. A campaign should invite worshipers to go on record with a financial pledge or commitment for the coming year. Such an approach yields about 30 percent more revenue than no such effort.

Ask every worshiper to practice percentage giving. In the typical congregation, one in four worshipers give

10 percent or more of their income to the church. What about the other worshipers? Encourage them to give a percentage of their income and make it easy for them to calculate their current giving level. Then, ask them to grow their current gift by 1 percent in the coming year.⁶

Questions for a Financial Tune-up

Discussing a few key questions can move the governing board and lay leadership in a positive decision-making direction.

- Does the board have a general sense of the percentage of budget allocated to each broad expense category? Does that allocation reflect the values and beliefs of members? Have the percentages changed in significant ways in the past ten years?
- Has the board or relevant committee reviewed the building usage guidelines or policies in the past year or two? Do the fees adequately compensate the church for the expenses associated with that use (including utilities, set-up and clean up, insurance)? If not, are these expenses covered by the church's mission budget?
- Does the congregation conduct an effective annual stewardship campaign? What criteria are used to assess its effectiveness?

Advice for Worshipers

How much should Bill and Dorothy put in the offering plate when they attend services? While the answer depends on the size of the church and its budget, the statistical averages indicate that around \$48 per week per worshiper helps most congregations reach their budget goals. Thus, if Bill and Dorothy drop \$100 in the plate, they would be well on their way to more fully sharing in the costs of the congregation's ministries.

1. Median congregational incomes reported in the U.S. Congregational Life Survey (2008) and the National Congregations Study (2012) were adjusted for inflation.

2. Cynthia Woolever, "Keeping Up with the Pastor's Pay: Trends Behind Clergy Wages," *The Parish Paper*, October 2016 (Vol. 24, No. 10).

3. National Congregations Study (2012).

4. Cynthia Woolever, "Ten Reasons Why We Give," blog post (2010), <http://presbyterian.typepad.com/beyondordinary/2010/03/ten-reasons-why-we-give.html>

5. See the Lewis Center for Church Leadership resource, "50 Ways to Improve Your Annual Stewardship Campaign," <https://www.churchleadership.com/50-ways/50-ways-to-improve-your-annual-stewardship-campaign/>.

MINISTRY IN THE MIDST OF TRAGEDY

On Friday, August 7, 2015, Vermont state employees left work and made their way to the parking lot together. There, a former client confronted and killed Lara Sobel, a social worker in the Department for Children and Families. Jody Herring shot her because Lara played a part in a custody battle involving Jody's nine-year-old daughter. One of the witnesses, the Washington County State's Attorney General, struggled with Ms. Herring to retrieve the gun and police apprehended her at the scene.

The killing shocked the residents of Barre, Vermont. Religious leaders and social work professionals began to coordinate a response and planned a vigil in memory of Lara. However, the community was unprepared for what came next. On the following morning, a relative of Jody Herring discovered three slain family members in their home—Jody's aunt and two cousins. Authorities allege that Jody believed these family members reported information to social workers that was used to remove her daughter from her home.¹

Four slayings in less than twenty-four hours seemed impossible in their small town. One of the religious leaders who found himself in the midst of this unfolding tragedy, was Carl Hilton-VanOsdall. He is the pastor at First Presbyterian Church, a congregation whose parking lot adjoins the parking lot where the shooting occurred. How do pastors and churches deal with the unimaginable when it occurs just outside their doors or in their community?

Dealing with Violence and Trauma

Pastors routinely lead funerals and comfort families who have lost a loved one. And church members mobilize to provide comfort and support to the family members that remain. But when death comes as a result of violence—shootings, bombings, arson, suicides, or other physical violence—people react in more amplified ways. Typically, death caused by intentional human action, increases the level of trauma associated with the loss of life.²

Where the violence occurred can also increase the level of trauma: the closer the physical proximity of the deaths, the greater the traumatic response. In addition, loss from violence is highly traumatic for a community when it occurs in a church building (for example, the Charleston church shooting of a pastor and eight others who gathered for Bible study in 2015) or in any space deemed to be "safe" (the twenty-six deaths at the Sandy Hook Elementary School in 2012). Additionally, when violence affects the whole community, a second layer of mourning begins that runs parallel to the event's impact on individuals. "Collective trauma" results from wounds to an entire community. When violence damages our sense of "we," our bonds of attachment to the community weaken. Community members experience fear and their feelings of well being deteriorate. This collective trauma can last longer than any single individual's trauma and requires specific rituals and strategies to help the community process the events.³



I'LL TAKE THE "OLD NORMAL" OVER THE "NEW NORMAL" ANY DAY.

Stages of Community Grieving

A new guide, *Recovering from Un-Natural Disasters*, argues that the trajectory used by natural disaster relief organizations is not completely applicable to human-caused disasters. The authors modified the well-known disaster recovery model to more accurately depict the movement of communities through the one to three years (or more) after a heartbreaking event.

Phase 1: Devastation and Heroism. In the first stage, people swing into action, hoping to fix things as quickly as possible. Vigils are held, community-wide services planned, and donation sites are organized. Frenetic activity betrays the underlying sense of loss, helplessness, and shock.

Phase 2: Disillusionment. After a few days or weeks, the new reality becomes hard to ignore or deny. The authors illustrate this using the phrase: “It is as bad as it feels.” People settle into the truth that no amount of human effort can change the outcome. At this low point, people resist the pain associated with such a great loss. The language of Psalm 23—the valley of the shadow of death—captures this stage. The Scripture refers to “the personal or communal state of being caught in the abyss that follows traumatic loss.”⁴

Phase 3: Reforming. The slow shift toward resolving and integrating the tragedy begins later. A non-linear change process happens because trigger events (one-year anniversaries, trials, or sentencing hearings) resurface strong emotions of loss and anger. This complicated phase intensifies when some individuals want to “move on” while others continue to struggle with the loss. As a result, conflict is often present.

Phase 4: Wisdom. Experts describe it as acceptance of “the new normal.” Through support and reflection, individuals and leaders rebuild a sense of community. Reimagining community purpose and priorities requires intentionality and hard work by many residents. Reaching this level of integration and restoration takes far longer than anyone expects. For excellent resources, see the Institute for Congregational Trauma and Growth (<http://www.ictg.org>).

Community-Wide Care

A few weeks after the deaths of Lara Sobel and the family members of Judy Herring, a working group of clergy, nonprofit leaders, and state/local employees formed to map out actions to help the community. Pastor Hilton-VanOsdall⁵ and several other religious leaders

led a vigil for Lara, and he attended a small remembrance gathering at the home of the other three victims. He observed that existing social networks and relationships determined how he and others formed partnerships to minister with the community. The group also applied for and received a grant to do “resiliency work” in the community. He said that offering support for social workers and other professionals proved to be relatively easy compared to imagining ways to engage other populations and groups. They found that sites offering community meals provided a venue to reach additional people who might not have had the chance to share their concerns, experiences, and lament.

Together, these groups designed events that supported community members in their grief process. On the one-year anniversary of the tragedy, community and ministerial leaders organized a remembrance service. Additionally, in December 2015, the group created a “Community Remembrance Spiral,” which invited people to walk the spiral, light candles, sing, and pray. The area’s ministerial alliance annually stage a “Way of the Cross” event on Good Friday. The community’s Stations of the Cross in 2016, the first Easter after the tragedy, incorporated the site of Lara Sobel’s death from gun violence. In 2017, the Stations of the Cross included the site of Lara’s death and places in the community where drug use and opiate addiction have led to death and violence.

New Mission in a Rooted Identity

After tragedy, some congregations experience “missional” trauma. They may need to discern a new mission, vision, and ways of being the church.⁶ Congregations in the midst of tragedy remain assured that their individual and collective life belongs to God. As the psalmist sings in Psalm 30:11-12: “You have turned my mourning into dancing; you have taken off my sackcloth and clothed me with joy, so that my soul may praise you and not be silent.”

1. <http://www.burlingtonfreepress.com/story/news/local/2015/08/16/timeline-tragedy-unraveling-vermont-slayings/31796559/>

2. Laurie Kraus, David Holyan, and Bruce Wismer, *Recovering From Un-Natural Disasters: A Guide for Pastors and Congregations After Violence and Trauma* (Louisville, KY: Westminster John Knox, 2017), x.

3. Kai T. Erickson, *Everything In Its Path* (New York: Simon & Schuster, 1976).

4. Kraus, et al, x.

5. Carl Hilton-VanOsdall, phone interview, March 17, 2017.

6. Kraus, et al, 106.

HOW CAN WE HELP IMMIGRANTS?

A new church member—a recent African immigrant—described what his Christian mother taught him: “When someone comes to you and needs food and shelter, you give it to them. The next day you can ask them: What is your story?” The immigrant story touches every community and congregations have always welcomed newcomers. Typically, one in ten people attending a worship service in the US are immigrants—they were born outside the US. Further, one in five worshipers are children of immigrants because one or both of their parents were born in another country.¹

Do Labels Matter?

Conflating the categories of immigrant, migrant, and refugee reaps serious consequences for the health and safety of these newcomers. When considering issues related to the movement of people between countries, disagreement and confusion abound around the correct label. For the purposes of this issue, “immigrant” is the umbrella term for persons who moved from their country of birth to a new country. Migrants and refugees are terms for particular types of immigrants.

What is an immigrant? In the broadest terms, an immigrant is a person, born in one country, who chooses to make a home in another country. In most instances, they seek a better life with more opportunities—education or work—for themselves and their children. Because this is a planned choice, the individual or family is more likely to have saved funds, explored locations and jobs, and brought some necessary personal possessions. They may even have a network of family and friends who previously immigrated who are ready to assist them as they settle in a new country.

What is a refugee? Forced to leave their birth country, these individuals and families fear for their safety. In some cases, they risk their lives to escape a horrific situation such as torture, war, starvation, or violation of their human rights. Often they flee without much notice and leave behind almost all their possessions. Before arriving in a new country, they may spend time in an intermediary

country or a refugee camp, waiting for legal clearance to resettle in a host country. Refugees typically cannot return to their home country unless political and economic circumstances change dramatically. Recent crises provide a window into conflicts worldwide that have forced people to leave for a safe haven. The United States admitted 85,000 refugees in 2016 with the largest numbers coming from six countries: the Democratic Republic of Congo, Syria, Burma (Myanmar), Iraq, Somalia, and Bhutan.²

What is a migrant? People who seek work or educational opportunities for a limited amount of time are free to come and go between their home country and host country. Migrants include agricultural workers, students, educators, health care professionals, and a variety of other occupational groups.

For each category of immigrant, specific legal requirements and protections are in place. Confusing the groups takes attention away from the needs of these individuals and families. For example, international law defines “refugee” and spells out how they are to be protected. One



“DON'T FEEL BAD, LOU...
YOU'RE NOT THE ONLY ONE WHO THOUGHT EATING
LASAGNA AT THE CHURCH LUNCHEON
MADE US MULTICULTURAL.”

of the most crucial principles of international law is that refugees cannot be removed from the country providing asylum or returned to situations that might threaten their life. The appropriate legal response always depends on the individual's immigration status.³ Obtaining and processing the proper documents for legal status within the US is complicated, prolonged, and often expensive.

Will We Choose Welcome?

Whether an individual or group of church members wants to reach out to immigrants, they must do so with plenty of background information. Do we know the country of origin for immigrants currently in our community?⁴ Do we see ourselves as allies rather than the ones in charge? Are we paying attention to who is asking for what? Can we listen to newcomers' stories about their background and journey without pre-judgment? Can we learn about their dreams?

First, learn about local immigrant groups and existing non-profit organizations. Use "immigrant and refugee ministries" as search terms to discover services and agencies already assisting in your area (see <http://www.americanacc.org>). Search your judicatory and denominational websites for information and updates (e.g., <http://oga.pcusa.org/section/mid-council-ministries/immigration/>). Check out these additional resources:

- For worship resources: Church World Service founded by 17 denominations (<https://cwsglobal.org/our-work/refugees-and-immigrants/>)
- For ideas about how churches can help immigrant neighbors and fellow churchgoers: The Matthew 25 Movement (<http://matthew25pledge.com/toolkit/immigration>)
- For information about defending immigrant rights: American Friends Service Committee (<https://www.afsc.org/key-issues/issue/defending-immigrant-rights>)
- For laws, forms, and steps toward citizenship: US Citizenship and Immigration Services (<https://www.uscis.gov/humanitarian>)
- For access to finding assistance organizations near you: Catholic Charities USA (<https://catholiccharitiesusa.org/find-help>)
- For locating local legal assistance: Immigration Law Help (<https://www.immigrationlawhelp.org/>)

Second, let what you learn lead you to discern the next steps for yourself or the congregation. Most communities

already have organizations with decades of experience assisting immigrants. Consider volunteering with or donating to a reputable local or national group. Local agencies often need help with job networking, tutoring children or adults, or basic items (shelter, food, and clothing) in the early months of resettlement. Legislative advocacy and local organizing efforts are additional options for supporting immigrant rights. Recognize that some assistance comes with zero risk for the volunteer or organization. However, the degree of risk falls along a continuum from no legal risks to possible violation of US law (such as providing sanctuary to undocumented immigrants, refugees, and unskilled workers with temporary visas).⁵ Whatever actions you or others might take, should be done with eyes wide open.

Third, assess the opportunities or barriers for your congregation to be more multicultural. Many churches are already worshipping communities composed of multiple cultural groups. Unfortunately, the tendency is for the largest or dominant cultural group to believe that the minority cultures should give up their unique cultural identities and practices once they become part of the congregation. Finding points of commonality, such as children's education, support for families, or shared experiences in ministry with Christians in a sister church in another country, increases the chances of a congregation becoming more multicultural over time.⁶

From Africa to America

An African proverb says: "If you want to go fast, walk alone. If you want to go far, walk together." Responding to the complexity of immigrants' needs requires many, many caring partners and a long-term commitment.

1. Cynthia Woolever and Deborah Bruce, *A Field Guide to U.S. Congregations*, Second Edition (Louisville, KY: Westminster John Knox Press, 2010), 19.

2. "Most refugees who enter the U.S. as religious minorities are Christians," Pew Research Center, (<http://www.pewresearch.org/fact-tank/2017/02/07/most-refugees-who-enter-the-u-s-as-religious-minorities-are-christians/>).

3. See the Refugee Council USA, a coalition of twenty-four US-based, non-governmental organizations (<http://www.rcusa.org>).

4. Explore biblical texts and theological interpretations, such as Ched Myers and Matthew Colwell, *Our God is Undocumented: Biblical Faith and Immigrant Justice* (New York: Orbis Books, 2012).

5. "The roots and branches of the sanctuary movement," *The Christian Century*, February 15, 2017 (<https://www.christiancentury.org/article/roots-and-branches-sanctuary-movement>).

6. See "Multiple Roads to a Multicultural Congregation," *The Parish Paper*, Volume 24, Number 8 (August 2016).

save the data

Administrative Personnel Association

2018 NATIONAL CONFERENCE

May 29 – June 1, 2018

Minneapolis, Minnesota

Crowne Plaza Minneapolis Northstar Downtown

Classes will be held at the Westminster Presbyterian Church downtown Minneapolis.

The hotel is about 6 walkable blocks to the church. Room Rate: \$119.00 (plus tax)

Super shuttle, taxis and Uber are available for transportation from the airport.

"Titles mean nothing, the one with a servant's heart is a leader."

Proposed Class Offerings:

Core Classes

- Polity I Parts A & B
- Polity II
- The Book of Confessions
- Spiritual Growth and Discipline

Elective Classes:

- Pastoral Care for Self and Others
- Interim Ministry
- Google (Improving Electronic Communications)
- The Church and Persons with Disabilities

Some Things to Do:

- Mall of America with more than 520 stores, 50 restaurants and an indoor theme park.
- Loring Park, a walkable residential neighborhood of historic cultural attractions.
- Experience Prince's Minneapolis with a self-guided tour and visit Paisley Park.
- Izzy's Ice Cream

www.pcusa-apa.org

"I can do all this through Him who gives me strength."

Philippians 4:13



News Items

New COM Policy

At the meeting the COM also adopted a policy they want you to be aware of. It states that COM "must receive a 30-day notice in writing regarding requests for COM action from persons outside of the committee." This policy pertains to non-regular COM business. For example, if a pastor or session is going to request the COM to take action on a particular matter, that request should be sent in writing to the Moderator (email qualifies) at least 30 days before the next meeting of COM (which typically meets on the 3rd Monday of most months--there are a couple of months they don't meet if possible, like December). This policy does not pertain to the regular, on-going business of COM (which I'm assuming would include matters relating to pastoral calls for churches involved in the search process).

If you need further clarification on this policy you can contact Moderator BL Jordan. You can find the contact information in your Presbytery Manual.

Trustee and Finance Committee
Meeting is Set for August 3, 2017
at 10:30am.

At this meeting they will be
discussing the Presbytery 2018
Budget and The Presbytery's
insurance policy.

PLEASE HAVE ALL BUDGET
REQUESTS IN TO BETH
Beth@wcopresbytery.org OR
MARJ CARY
marjcarey@yahoo.com

BY JULY 25, 2017

Presbytery Office will be Closed

July 3&4, 2017

July 8-15, 2017

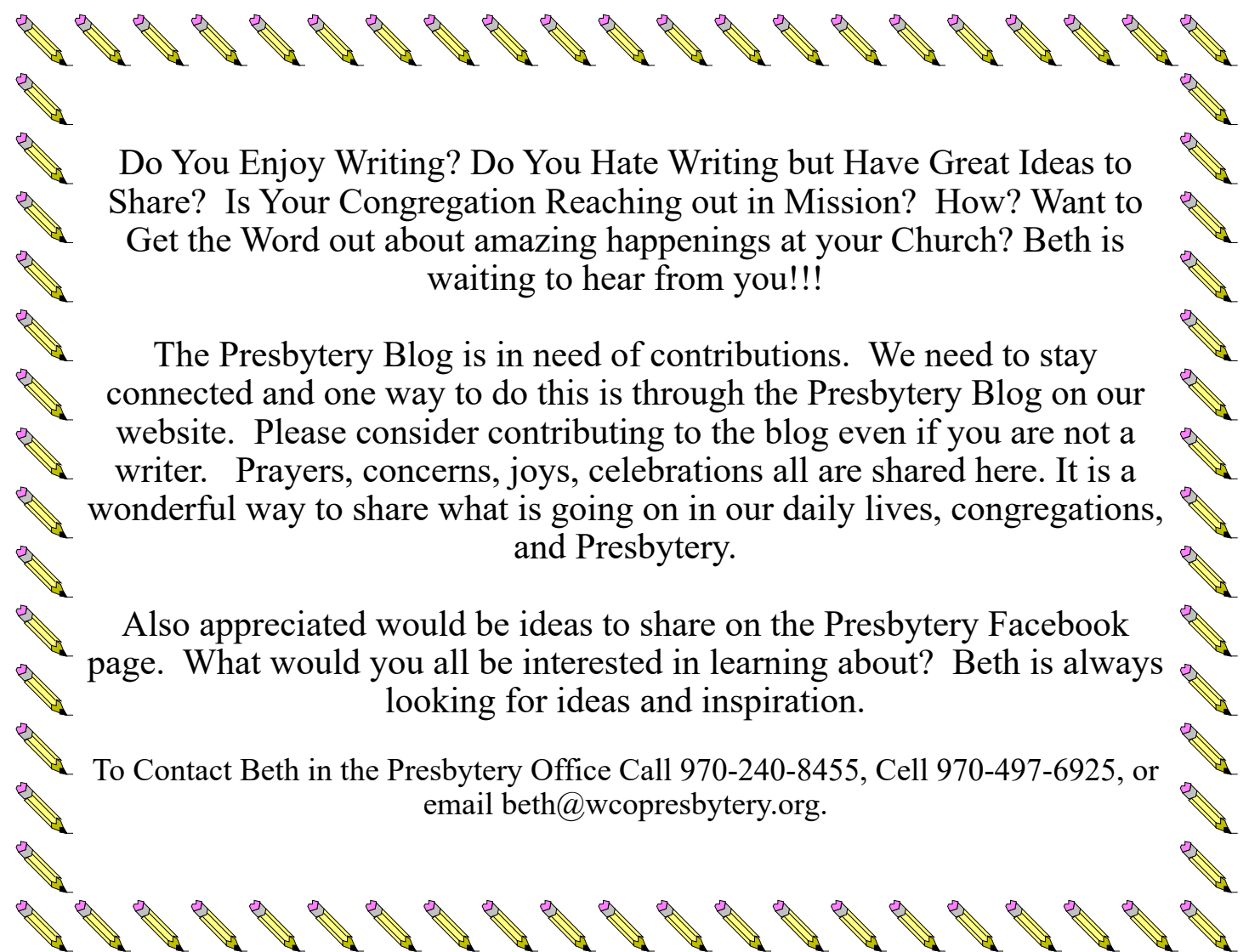
July 26-31, 2017

Beth will be selling Ice Cream on these
dates out of Town. She will have the Pres-
bytery Cell Phone 970-497-6925 and the
Presbytery Laptop with her
beth@wcopresbytery.org to handle most
business.

Thank you for your understanding.

The Next Pressing News Due Date is August 21, 2017

Please have any news or important information in by that date.
Thank you!

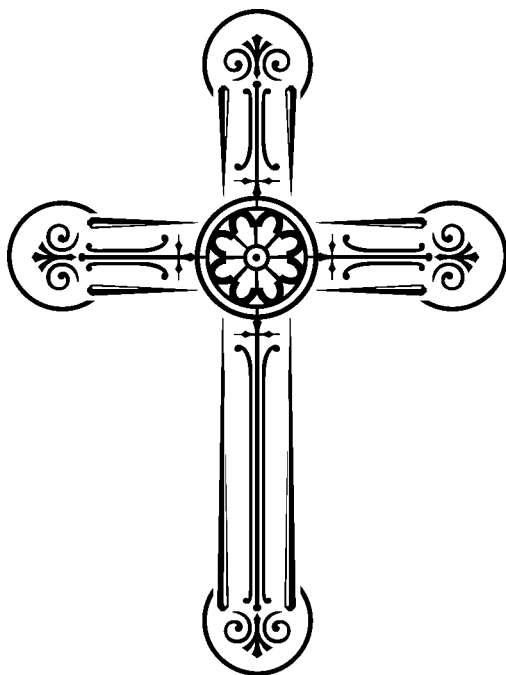


Do You Enjoy Writing? Do You Hate Writing but Have Great Ideas to Share? Is Your Congregation Reaching out in Mission? How? Want to Get the Word out about amazing happenings at your Church? Beth is waiting to hear from you!!!

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.



If you are willing to receive this newsletter via email please let Beth in the office know to help her be a better steward of Presbytery money. Also know if you want be removed from the mailing list please let Beth know so that she can remove your name.

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

970-240-8455
fax 240-1318

Return Service Requested

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

*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.*