



**WE ARE THE PRESBYTERY
OF WESTERN COLORADO**

Pressing News

SPRING 2018

Inside this issue:

Continued Presbytery Highlights	2
Parish Paper: Finding Significance as a Small Church	3
Cont. Finding Significance	4
Parish Paper : Church Energy Use: Can we harness hope?	5
Cont.: Church Energy Use:	6
Parish Paper: How to Balance Hospitality and Church Security	7
Cont.: How to Balance	8
Presbytery Ethics Policy	9
Ethics Policy Continued	10
Reminder	10
Writers Needed	10
Office Closed	11
Class Offerings from Lombard Peace	11

Presbytery Meeting



Highlights

Summary of the Spring Stated Meeting of Presbytery
May 4-5 at Monument Presbyterian Church

Shortly after 1:00 p.m. Friday, May 4, out-going Moderator Chuck Jerome passed the gavel and stole to our new moderator, Thelma Starnier. It was the beginning of another fruitful meeting of the Presbytery of Western Colorado. Host Pastor, Matt Royston, warmly welcomed us and the folks at Monument Presbyterian Church shared their gracious hospitality, providing us with an abundance yummy snacks and a delicious evening meal. We were reminded again—it is good to be part of this Presbytery!

Thelma Starnier began her moderator's responsibilities by introducing the new clergy members of our Presbytery: Steve and Nancy Howarth (Nancy is the Interim at Eckert), Mike Motsko (Interim, Montrose), and Melinda Veatch (At-Large residing in Grand Junction). What great additions to the fellowship and ministry of our churches and our Presbytery!

The Focus of our gathering was "Gospel Conversations on the Western Slope." On three occasions throughout our time together we broke into three groups for conversations about this theme for the life and mission of our congregations. The discussions were jump-started by three different group moderators presenting stimulating questions to three of our pastors whose congregations are involved in the mission consultation process with Stan Wood. That process helps congregations explore how they can become more "missional" in the communities they serve. The three pastors were Brian Caselles (Bayfield), Beau Smith (Durango), and Chuck Jerome (Covenant, Grand Junction). The conversations in each group were thought-provoking and productive. There was something for everyone to "take home."

One of the highlights of Friday evening's worship service was

(Continued on page 2)

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our celebration of the awarding of the first two Missional Grants. One grant was awarded to the Durango church and one to the Telluride church for a total of about \$13,500. Funds for the grants come from the \$50,000 Presbytery set aside two years ago to assist congregations with new programs that focus on further extending the church's ministry to the community beyond its doors. If you want a copy of the application materials you can request one by emailing me at wcoclerk@gmail.com.

To reinforce our emphasis on becoming more missional, the offering from the Friday evenings worship service is designated for a local project selected by the Clusters on a rotating basis (Southern, Central, Northern). It was the Northern cluster's turn and they chose to support the Christ Center's fund to assist college students on mission work trips. The offering totaled \$374.

The Presbytery also took some important actions that included:

1. approving a new "Ethics Policy for Pastoral Relationships" that provides guidelines for pastors and congregations when a pastor leaves a congregation (see page 9 and 10),
2. approving a revised job description for Cluster Leaders that clarifies their responsibilities and more clearly identifies their accountability to the Committee On Ministry for oversight of their work,
3. making changes to the By-Laws & Standing Rules, the most notable of which were revising the makeup of the Committee On Representation (COR) to make it more feasible to staff, and adding new sections to the By-Laws and Standing Rules that describe the function of the Al Ruth Award Committee, giving it official standing in those documents, and
4. adopting a true unified budget process where income and expenses are not categorized as either "Mission" or "Administrative" (Per Capita). This is a substantive change and it understandably drew the most conversation.

In the past congregations received two requests from the Presbytery for funding the Presbytery's work. Per Capita was requested for the support of the administrative costs of doing the work of the church together at the Presbytery, Synod and General Assembly levels. The Per Capita amount was "assessed" per member on the Active Members Roll for each congregation. ***The Presbytery pays this Per Capita to the Synod and General Assembly whether or not it receives those funds from congregations.*** The Mission Pledge was a voluntary amount requested of congregations to share in the Mission work of the church at the Presbytery, Synod and General Assembly levels.

Beginning this Fall, for the 2019 budget year, sessions will receive a single funding request called a "Covenant Commitment Pledge" that will include the cost of Per Capita and Mission. It is based on the concept that all of our congregations are in a covenant relationship as a Presbytery and that we intend to share equally the cost of our ministry as a unified part of the body of Christ.

Very simply, once the budget for 2019 is determined, that amount will be divided by the number of members in the Presbytery (combined total of all of our congregations' members) and that will be the Covenant Commitment per member that each congregation will be asked to contribute. It is understood that not all of our congregations will be able to contribute that whole amount, just as it has been true that not all congregations have been able to pay their Per Capita amount. Additionally, some congregations have not been making Mission Pledge contributions. Nevertheless, the per-member Covenant Commitment will be a number that reflects the real cost of doing the work of the Presbytery. It is a faithful way of understanding the cost of our work together, and will serve as a reality check as we make budgetary decisions each year.

On a related matter, Council reported that it concurred with the recommendation of the Trustees and Finance Committee to disengage the services of the accounting firm that was doing our bookwork and give that responsibility to our Presbytery Administrator, Beth Gilleece. While this adds five hours per week to Beth's work schedule with a commensurate increase in pay, it will save the Presbytery about \$8,200 per year. That, in turn, will help lower the cost of our Covenant Commitment. Council believes this arrangement will better serve our Presbytery.

Jeff Harmeling, Stated Clerk

FINDING SIGNIFICANCE AS A SMALL CHURCH

Imagine a company with more than 300,000 small retail outlets, which are locally owned and supported. Their presence is so evenly distributed geographically that every county in the U.S. has one or more outlets—in some cases, even dozens of outlets. Almost all own their facilities and attract millions of volunteers. If such an enterprise existed, it would be widely recognized as a success story of unmatched magnitude. Such an organization does exist. It is the story of American congregations, whose founding dates go back hundreds of years. Frequently, commentators focus on the size of each church rather than the large numbers of congregations engaged in ministry in local communities. If a congregation is small, is it also small in mission or significance? What are we worth?

How Location Does and Doesn't Matter

When a small congregation claims a small corner of creation as their own, their corner is the same size as any other church. In this way, all congregations are created equal—uniquely called to a particular spot on the globe. Further, worshipers and leaders believe that God founded their church or parish at a particular moment in history. Members reveal this belief in the stories they tell about the church's founding, in the biblical characters that members reference as inspiring, and in the hymns that members find most meaningful.

The more than 150-year history of one church illustrates how often members faced the question, "Is something significant happening here?" In 1849, nine members organized a church in the heart of their Southern city. Three years later, they purchased two lots downtown as a site for their sanctuary. During the Civil War, the church closed but later reopened with six members. After demolishing the old sanctuary and rebuilding in the same spot, the congregation worshipped in their new sanctuary for the first time in 1918

just as World War I ended. In 1955, after defeating a proposal to relocate, the congregation divided into two churches, one of which relocated to a different site. Another motion to relocate was defeated in 1980. Then in 2004, a motion to merge with another congregation (with the understanding that their church would close) failed. The congregation struggled until 2007 when they called a new full-time pastor. Over the next six years, various innovations and new strategies yielded a revitalized ministry in the *same place* established in 1849.¹

Why Do We Feel Insignificant?

Lewis Parks writes in *Small on Purpose* that to say "God" is to insist that there is more here than meets the eye in the small church. He says there is always "more" in our midst, but leaders spend too much time checking for symptoms rather than looking for strengths.² He cautions against simple solutions and encourages leaders to find ways to release energy and surrender "wish dreams."



Multiple disrupters cloud the perspective of small-church leaders, their members, and even denominational leaders. Here are several foes that hinder small churches from realizing their significance.

The focusing illusion. People assume that someone who becomes disabled will be unhappy. Yet people prove to be remarkably resilient when they focus on all the things they can still do or enjoy, in spite of their disability, rather than on the activities they can no longer do. Two economists first identified this mismatch between happiness and a real life condition or living experience.³ In a similar way, when a congregation focuses on one thing—often something they regard as a deficit—the members undervalue other aspects that play a role in their vitality. A one-factor focus exaggerates the importance of that one dynamic, which then incorrectly equates significance with that one factor.

As the church story above illustrates, the congregation repeatedly faced the focusing illusion—change the location and our ministry will be revitalized—and yet their continued successful ministry came because they repeatedly rejected the single-factor solution. Location is not the only single factor subject to the focusing illusion. Congregations overestimate the difference other single factors might make, such as finding the right pastor, starting a youth program, building new educational facilities, and more parking.

Distractions. Agitations large and small can cause irreversible harm. Small ones may go unnoticed and unevaluated, yet still direct us away from what is most significant in our church's ministry. Large ones lure the congregation away by their size, complexity, and demands for attention. Recording and reviewing distractions allows leaders to objectify, and thereby evaluate and possibly dismiss many noisy but unimportant demands. Therefore, in addition to marking which distractions are worth exploration, focus can also mean discerning what you are *not* going to do.

Inward focus vs. outward focus. Clergy turnover, budget constraints, building maintenance, aging members, and declining attendance are examples of issues that can easily swallow up all the attention of church leaders. Without due diligence, a focus on these internal matters will snuff out the light the congregation offers to the community. A congregation that is “out of balance” in terms of inward vs. outward focus begins to

feel less significant in the world. Members can feel like the church only exists for current members unless they stay focused on how they can make a difference in the community. When a church finds a genuine human need in the community and develops ways to address that need, it thrives.

Imagine a Blueprint for Significance

A blogger writes about reinventing the work experience and gives a “recipe for significance.”⁴ Church leaders can translate this advice into language that helps them better grasp the significance of their congregation's ministry.⁵ When people—or in this instance, congregations—operate in survival or security mode, they lose track of what matters most to them. Ask a leadership group to discuss the following questions:

- What do we really care about? What matters most to us as a congregation?
- Can we list ten of the most significant achievements of this congregation? Why do we believe these accomplishments are significant?
- Do we have the creativity to create the next chapter of our congregation's life?

Claiming Local Religious Creativity

The scale of small-membership churches grants opportunities for broad participation. The witness of persons in the pew includes prayers, presence, gifts, and service.⁶ Parks asserts that church is one of the few places where people regularly gather and sing. He concludes that worship is the most important thing a small church does. Other small-church gifts involve serving as the community's prayer voice, providing soul care, being a surrogate family, and a place of “time out.” In every community, people whose life story has been disrupted, seek God's presence, and search for a local place of worship.⁷

1. <http://1stpresalbany.org/who-we-are/our-history>.

2. Lewis A. Parks, *Small on Purpose: Life in a Significant Church* (Nashville: Abingdon Press, 2017), 10.

3. Daniel Kahneman and David Schkade, <https://www.economics.com/whatis/the-focusing-illusion/>.

4. <https://powertochange.com/discover/world/significantwork/>

5. See also Church Effectiveness Nugget, 25 Turnaround Strategies for Small-Membership Congregations, <https://www.theparishpaper.com/sites/default/files/resources/Church%20Effectiveness%20Nuggets-%20Volume%2014%20.pdf>.

6. Parks, 38-39.

7. Ibid., 60.

CHURCH ENERGY USE: CAN WE HARNESS HOPE?

Carbon dioxide emissions have been implicated as a key factor in rising global temperatures. Because all church buildings use energy, much of it derived from carbon-based sources such as oil and coal, congregations play a role in energy consumption. Although congregations represent a small piece of the big picture, they can still offer hope for the community or the wider church.

The U.S. Environmental Protection Agency (EPA) estimates that if every house of worship nationwide (about 300,000) cut back energy use by 10%:

- \$200 million could be saved and used for other projects for the community good
- 5.4 billion kilowatt hours of electricity could be used elsewhere without generating additional pollution
- 200 million tons of greenhouse gases would *not* be emitted—the equivalent of keeping 400,000 cars off the road or planting half a million trees.¹

The Basics: What Is Energy?

Inside Energy, a collaborative journalism initiative, describes the current situation in a video titled “Energy Explained.”² Energy use was flat until the past century when it skyrocketed. The average person in the U.S. today uses 100 times the energy that his or her great grandmother did a hundred years ago. Today, worldwide, our biggest single source of energy is petroleum. The vast majority of energy use goes to generating electricity. We generate electricity by burning coal and natural gas, splitting atoms, damming rivers, and harnessing the wind and sun.

While the demand for energy in the U.S. has started to level off, energy use varies greatly across countries. The average American uses three times the energy of a typical Chinese citizen. For certain, our energy use patterns will be quite different in coming generations. For example, more cars could run on electricity than on gasoline. Whatever happens, today’s energy choices will affect how we make energy in the future.

Establish a Carbon Footprint Baseline

A carbon footprint is “the weight of carbon or carbon dioxide emitted into the atmosphere each year from the burning of fossil fuels.”³ Another way of measuring the carbon footprint is the number of acres of the Earth’s surface required to absorb the carbon once it is emitted. Several online tools allow individuals and households to calculate their carbon footprints. Congregations can use these same tools to estimate their carbon footprint. Interfaith Power and Light (IPL)—a nonprofit organization devoted to environmental stewardship—developed the Cool Congregations calculator specifically for churches.⁴

Conduct an Energy Audit

An energy audit, a systematic analysis of how and where a building is using energy, affords a framework for determining how and where energy efficiency measures might be taken. Jerry Lawson, the National Manager of Energy Star Small Business/Congregations at the EPA, recommends that small- to medium-size churches start



“THE NEW SOUND SYSTEM IS
AN ENERGY-EFFICIENT UPGRADE...
IT ONLY KICKS ON WHEN YOU SAY SOMETHING PROFOUND.”

with a walk-through of the building with knowledgeable church members. Kansas IPL offers a do-it-yourself energy audit form for congregations.⁵ A professional consultant might be required for larger churches or those with a complicated HVAC system. Before hiring someone, ask your local utility whether it offers free consulting services. If IPL has an affiliate in your state, ask them for a professional referral.

Organize an Energy Treasure Hunt

Another option involves organizing an Energy Treasure Hunt for the whole congregation. While the EPA designed this program for businesses, the idea can be easily adapted for congregations. Gather a group to spend several hours scouring the church facility for ways to save energy. As with any treasure hunt, turn it into a contest. For ideas, download the “Energy Star Treasure Hunt Guide.”⁶

Finally, Get Down to Business

Footprints, audits, and treasure hunts supply a baseline as leaders begin to measure progress toward the goal of reducing carbon emissions. And these activities further serve an educational function when the congregation is invited to get involved. But where to start? The EPA offers an “Energy Star Action Workbook for Congregations.”⁷ The Interfaith Coalition on Energy (ICE) also offers additional web resources for anyone. They supply these tips for saving energy:⁸

Monitor energy usage and cost. Weight watchers know the importance of monitoring what you consume. This principle applies to church buildings and energy as well. Start by reading the utility bill. This can be intimidating, but by continually monitoring usage and cost, churches get sound feedback on progress. Ask questions: How much is being spent? What are the units being consumed (kWh for electricity, CCF for natural gas, gallons for oil)? An added bonus: you might detect billing errors.

Turn things off. No matter how small the device—lamp, computer, or air conditioner—the greatest savings come from turning it off and keeping it off. This is especially true for worship facilities, which are used intermittently. Visit when the building is empty and you might be surprised to see energy wasters still running. To reduce “standby power” (power used by equipment when switched off or in standby mode) plug appliances into a power strip and turn the strip off.⁹ For heating and AC, install programmable thermostats and set them to heat and cool at times when the building is in use.¹⁰

Look for the least expensive energy. Many states deregulated electric and gas markets. That means consumers have retail choice when it comes to which company supplies electricity and natural gas. The utility provides the transmission, while an independent supplier provides the energy. Do an internet search using the term “energy deregulated states” to see if this applies to your state.¹¹

Tune systems to optimal performance. It helps to have a single person controlling the energy system for the building. That person should learn to become a tinkerer, adjusting water temperatures, air temperatures, dampers, and pilot light flames, for example. Ask a contractor to help with an annual tuning of oil or gas burners.

Purchase energy efficient upgrades. Fortunately, with each passing year, the equipment used in most worship facilities is becoming more energy efficient, including heating and air conditioning systems, computers, dishwashers, light bulbs, and ballasts. Look for the Energy Star label when purchasing products.

Start Small!

Energy conservation represents an example of “chunking down,” moving from a complicated reality (such as climate change) to its smaller components (purchasing energy efficient LED light bulbs). George A. Miller, a psychologist, coined the term “chunking” to refer to the strategy for mastering information overload by breaking a larger whole like a phone number or shopping list into groups or “chunks” like 888-888-8888 or meat-dairy-produce. In this instance, the church building represents a small chunk, connected to a larger conglomeration of oil wells, coal mines, solar panels, power plants, utility grids, and much more. Start small and aspire to do more!

1. Rebekah Simon-Peter, *7 Simple Steps To Green Your Church* (Nashville: Abingdon, 2010), 10-11.

2. <http://insideenergy.org/2017/01/12/energy-explained/>

3. <http://www.coolcongregations.org/calculator>

4. <http://www.coolcongregations.org/calculator>

5. <http://www.interfaithpower.org/wp-content/uploads/2011/07/Energy-Audit-KSIPL.pdf>

6. <https://www.energystar.gov/buildings/tools-and-resources/energy-star-treasure-hunt-guide-simple-steps-finding-energy-savings>

7. https://www.energystar.gov/buildings/tools-and-resources/energy_star_action_workbook_congregations

8. <http://www.interfaithenergy.com/>

9. <https://energy.gov/energysaver/articles/3-easy-tips-reduce-your-standby-power-loads>

10. Rebekah Simon-Peter, *7 Simple Steps*, 84.

11. <https://www.electricchoice.com/map-deregulated-energy-markets/>

HOW TO BALANCE HOSPITALITY AND CHURCH SECURITY

When Jack picked up his car after repairs at the local dealership, he noticed instructions securely taped on the main desk where all customers could easily read it.

What to do if an alarm goes off:

Everyone **MUST** leave the building immediately. Provide assistance to people to find exits. Designate where people are to gather outside, so a volunteer leader can do a head count.

EXIT away from rooms with hazardous materials.

Do **NOT** use the elevator if your building has one.

Do not allow people to enter the building until instructed by the fire/police department or a staff member.

Jack immediately thought of his church and wondered if such a clear plan existed and, if so, could staff and visitors follow such instructions. As a governing board member, he felt some responsibility to follow up on possible steps the church might take to be better prepared for an emergency.

Reducing Risk and Maximizing Hospitality

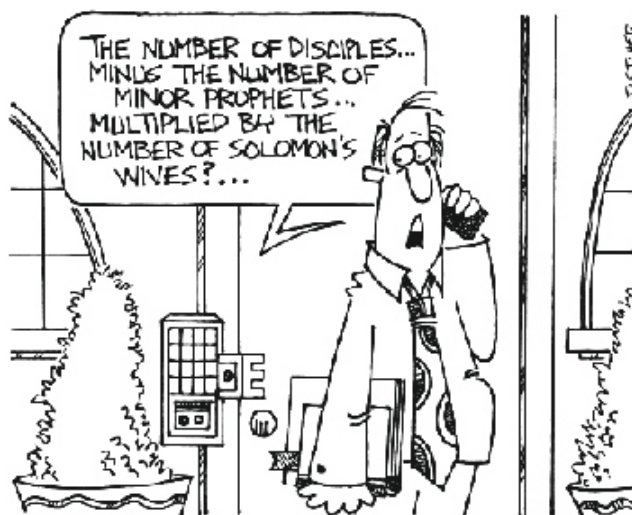
Churches live on the frontier of hospitality. They see their building and spaces as safe places to worship, grow in faith, and serve others. Churches wish to offer comfort and support to those who come in for any number of reasons. Weather-related emergencies arise (snowstorms, hurricanes, tornadoes) as well as events related to accidents (fires, flooding, toxic fumes), and people will often approach churches when they face difficult economic circumstances or challenging personal issues. Because of this commitment to serve all people, thinking about safety and security on church properties is far more complex than for most businesses, hospitals, and schools.

Nevertheless, some persons may pose a threat because they are desperate or have mental health issues that distort their view of the church, its staff, and its members. And unfortunately, sometimes people precipitate an emergency (illness, violence) in the church because they abuse the mission of hospitality. Even with

this knowledge, leaders do not make emergency plans, believing “it couldn’t happen here.” But preparation not only enhances hospitality by constructing a safe environment, it can also help avoid crisis situations.

Prepare a plan. If the congregation does not currently have an emergency plan, form a special task group or committee to develop one. An existing committee typically does not have the diverse expertise needed to assess risks and compare solutions. Recruit someone from the property committee, one or more staff members, and any member with emergency management, insurance, or law enforcement experience. This team can contact:

- the church’s insurer and ask for guidance. When was the last time an on-site assessment was conducted?
- local law enforcement. What suggestions do they have for general security and what risk patterns do they see in the community?
- local security firms or locksmiths. What new ideas do they have for low-cost, effective technology?



WHEN THE PASTOR DETERMINES THE CHURCH'S SECURITY CODE.

Examine church property. Collect information to answer these and other questions: Do all doors have secure locks? Are exits marked and are exit signs and doors properly lit? Are there alarms on some or all the doors? Are they functioning properly? If there are no alarms, should you have alarms on certain doors to alert staff when they are opened? Are all first-floor windows locked and secure? Are there remote sections of buildings that can be used to gain entry away from view? Are there security cameras and what can they see? Have there been past issues with theft, breaches of security, break-ins, or threatening visitors? What steps were taken to address these problems? One reoccurring problem is the theft of personal property (purses, wallets, coats) while a group is meeting, when volunteers are serving, or during worship services. Consider providing a secure closet or space where volunteers, members, and choir members can leave valuables.

Specialize the plan for the church's schedule. An effective plan takes into account the day of the week and day vs. evening activities. Planning for emergencies during Sunday worship may be different from planning for the rest of the weekdays in at active church. Talk through the specific safety needs of the following groups and situations:

- Church staff and volunteers who are often alone in the building
- Groups using the building during week days, such as committee meetings, classes, adult support groups (Alcoholics Anonymous), children and youth groups (Boy Scouts), after school programs (music lessons, tutoring)
- Day care or preschool programs
- Church-hosted community feeding programs, food pantry, clothing closets
- Groups using the building for week-day evening sessions (church youth activities, choir practice, governing board meetings)
- Sunday worship and classes or meetings

Who has a key? Because of high volunteer turnover, people pass along their keys to others or have them duplicated. Establish a policy that all key holders (exempting church staff) must pay a \$100 deposit, which is returned when the key is returned. Also ask them to sign an agreement that outlines their responsibilities for securing church property. Make sure that the church keys cannot be duplicated (consult a local locksmith for details). Other options include various digital locks, key pads, key cards or fobs, and software packages that generate audits on each device.

Change the church locks every three years as a matter of policy. A written and established policy depersonalizes the action and avoids pointing fingers at former staff or volunteers who are negligent.

The role of ushers and greeters. These church volunteers represent the congregation and are typically the first to welcome visitors. In terms of enhancing security, their main task is to observe people and assess situations as they unfold. Any time an usher or greeter has a concern about the potential for harm, he or she should alert others and seek help. Getting assistance is a wiser strategy than trying to handle a situation alone. One church organized a team to walk through halls and classrooms after services begin as an additional security check.¹

Plan, train, share. Developing a plan is only the first step. Staff and volunteers need training about how to respond to different types of emergencies. How many ways can the church share information about what people in the building should do in case of an emergency? For example, could there be a set of instructions and floor plan on the back of every door, just as there is in a hotel room? Or does the church have the capacity to send a text message alert?

Other Resources

Consider reviewing these excellent resources for additional ideas:

- Federal Emergency Management Agency's publication: "Guide for Developing High-Quality Emergency Operations Plans for Houses of Worship," <https://www.fema.gov/media-library/assets/documents/33007>
- Church Law and Tax website, <http://store.churchlawtodaystore.com/emergencies.html>
- Developing Emergency Plans: Acts of Violence on Church Property, <http://images.acswebnetworks.com/1/2832/ChurchEmergencyPlanforViolence.pdf>
- Security Concerns for Churches: The Role of Greeters and Ushers by Tina Lewis Rowe, <http://storage.cloversites.com/theriverconference/documents/The%20Greeter%20and%20Usher%20Role%20In%20Church%20Security.pdf>

1. Tina Lewis Rowe, "Security Concerns for Churches: The Role of Greeters and Ushers," <http://storage.cloversites.com/theriverconference/documents/The%20Greeter%20and%20Usher%20Role%20In%20Church%20Security.pdf>

Ethics Policy for Pastoral Relationships (presented to the Presbytery on Sept. 22, 2017)

When a pastor leaves a congregation there are often bonds of affection and friendship that continue to be cherished and nurtured. However, it is important to recognize that the pastoral relationship has come to an end and the congregation needs to make a good transition with the new pastoral leadership. To that end, adherence to the following guidelines will be expected of all pastors and the congregations they had been serving.

Departing pastors shall not attend local church functions, including worship, for a period of at least twelve months from the date of dissolution or until the new Installed Pastor has been in place for at least six months, whichever is greater.

Following the dissolution of the pastoral relationship, the former pastor shall not perform any pastoral functions for the congregation or its members, including but not limited to preaching and worship leadership, funerals, weddings and baptisms. This applies regardless of whether the function takes place on the church premises or at some other location.

Former pastors shall avoid all conversation and communication with church members that would be critical of the Interim Pastor or newly Installed Pastor. Nor should the former pastor engage in conversations regarding problems or issues in the life of the former congregation unless that conversation is sought by the Interim or newly Installed Pastor. If approached by members of the congregation, the former pastor should explain that ethics do not permit such a discussion.

In short, church members should not request a former pastor to perform any pastoral functions. If requested, the pastor should decline, citing the requirements of this ethics policy.

After the required time away has elapsed (see “a” above), the former pastor, or the session together with the new Installed Pastor, may request of the Committee on Ministry permission for the former pastor to return to participation in the life of the congregation. Upon such request, the Committee on Ministry will discuss with the session whether this would be in the best interest of the congregation, the new installed pastor, and the former pastor.

It is recognized that, potentially, the former pastor could be of valuable service to the life and ministry of the former congregation. Should the session and new Installed Pastor believe this to be the case, they may request of the Committee on Ministry that the former pastor be allowed to return to the congregation prior to the minimum required absence. Normally this would not be permitted sooner than three months after the new pastor has been installed. With the session’s permission, and only upon the invitation of the Installed Pastor, the former pastor may provide specific pastoral services to the congregation. Such pastoral services should be arranged through, and in cooperation with, the Installed Pastor.

(Note: The congregation and its session have the option of formalizing the former pastor’s participation in pastoral functions with arrangements such as “Pastor Emeritus” or other designated pastoral functions.)

A copy of this Statement of Ethics shall be distributed to the congregation upon the dissolution of any pastoral relationship in a manner that will best ensure that the entire congregation will be informed.

The Committee on Ministry, or the Stated Clerk on its behalf, shall provide incoming pastors with a copy of this *Statement of Ethics* for their signature. This should be done prior to their reception as a member of the Presbytery or the beginning of their laboring within the bounds of the Presbytery.

When a pastoral relationship is dissolved, the Committee on Ministry will again provide a copy of this Statement to the departing pastor and the session and reiterate their expectation that both parties will adhere to

(Continued on page 10)

(Continued from page 9)

and comply fully with its content and purpose.

(Throughout this document the word "member(s)" refers to all those who participate in the life and worship of the congregation.)

Pastor's verification and agreement to comply:

I hereby verify that I have received a copy of the Ethics Policy for Pastoral Relationships and affirm that I fully understand and will comply with its terms and expectations.

Signature: _____ Date: _____

(The Stated Clerk is to file a signed copy of this document in the pastor's personal file.)

Session's agreement to comply (to be signed by the clerk of session following the congregational meeting at which the dissolution of the pastoral relationship is voted on):

The session has received and reviewed the Ethics Policy for Pastoral Relationships and commits to distributing it to the congregation as noted in bold above.

Signature of Session Clerk: _____ Date: _____

(The Stated Clerk is to file a signed copy of this document in the church's file.)



REMINDER

All Congregational Contributions and all Vouchers need to be submitted to the Presbytery office at 101 N. Uncompahgre Ste 9, Montrose, CO 81401



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.

Presbytery Office Call 970-240-8455, Cell 970-497-6925, or email beth@wcopresbytery.org.



Dates the Office will be closed

May 26—June 10 Beth will be at APA and a Church conference

July 4 Independence day

July 7-15 Beth selling Ice Cream in Gunnison

August 28-September 5 Beth Selling Ice Cream in Idaho

Even though the office is closed Beth will still have the Lap Top and Presbytery cell phone with her and can answer most questions that way.
Beth@wcopresbytery.org and 970-497-6925

Dear Friend in Christ:

Now that spring has finally arrived, we would like to remind you of the opportunities for professional and spiritual growth that the Lombard Mennonite Peace Center offers you this summer and beyond. Knowing that you have already taken our *Mediation Skills Training Institute*, we trust that your ministry has been blessed by the application of Bowen family systems to your congregational setting, and that you have been able to deal more effectively with interpersonal and group conflict.

To expand on that knowledge by gaining further grounding in family systems thinking, we invite you to attend *Clergy Clinic in Family Emotional Process*. The dates for Group A are: October 22-24, 2018; February 18-20, 2019; and April 29-May 1, 2019. The dates for Group B are: November 5-7, 2018; February 25-27, 2019; and May 6-8, 2019. Those who attend *Clergy Clinic* often note that it's the best continuing education event they've ever attended for enhancing their ability to manage self in a more differentiated manner in the midst of congregational anxieties.

Whether or not you are able to attend, please forward this message to friends and colleagues who you think may be interested in attending either *Clergy Clinic 2018-2019* or *Mediation Skills Training Institute (MSTI)*. The dates for *MSTI 2018*, to be held in Glen Ellyn, IL, are August 6-10. You can access downloadable brochures for these events by clicking on the following links: [Clergy Clinic](#) or [MSTI](#).

This message will also serve as an invitation to join Reverend Blackburn on our biennial *Pilgrimage to the Holy Land* next January. This pilgrimage is an extraordinary opportunity to deepen your faith and become further empowered to follow Christ in the way of discipleship, justice, and peacemaking. Click on these links for a colorful and informative [booklet](#), which includes a booking form, or a detailed [itinerary](#).

Thank you for your continued support of our shared commitment to Christ's sacred ministry of reconciliation!

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