



**WE ARE THE PRESBYTERY
OF WESTERN COLORADO**

Pressing News

Holiday 2019

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Savior

(This was copied from the Frontier Fellowship
Advent Devotional)

But the Angel said to them, “Do not be Afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the City of David a Savior, who is the Messiah, The Lord”

- Luke 2:10-11(NRSV)

From Genesis to Revelation, God speaks His promises over creation:

I will heal and redeem you, will be your shepherd, defender and friend. I will satisfy your hunger and give you abundant life. I will reconcile and restore you and make you whole. I promise

On Christmas we celebrate the miracle of the incarnation. All the fullness at heaven met earth, wrapped in the form of a baby who would grow up to alter the course of human history. Jesus, our Savior, has come. God is with us.

During these days of Advent, we’ve barely glimpsed the boundless reality of Jesus. Through Him we’ve begun to see and know God, yet so much more grace remains for us to discover as we continue walking with Him.

We find ourselves in a strange in-between time—remembering Christ’s first coming while we anticipate His return in final victory over every form of brokenness. In this sometimes uncertain period of waiting, we find assurance in the truth that all of God’s promises find a resounding yes in Jesus (2Corinthians 1:20).

The prayer for you today echoes Paul’s word from Ephesians 3:16-21:

(Continued on page 2)

May god, according to His glorious riches, empower you with inner strength through His Spirit. May Christ dwell in your heart though faith rooting and grounding you in his love. May you have power to comprehend, with all the saints, how wide, long, high and deep His love is. May you know Christ's unfathomable love and be filled with all the fullness of God. We glorify God, for He is able to accomplish infinitely more than we might ask or imagine. May He be glorified though you and His Church though all generations., for ever and ever. Amen

As we think back on that first Christmas, when angels filled the sky to sing the Good News of God's expansive, extravagant love, we await the glory still to unfold. And we place our hope afresh in Jesus, in whom all the promises of God come true.

Merry Christmas!



End of Year Reminders

- ✦ Keep all who have lost someone recently and in the past in our prayers for peace when missing them during this Christmas season seems unbearable.
- ✦ Reminder that All 2018 Giving must be turned into the Presbytery office no later than Wednesday January 8, 2020 for it to be credited (hopefully) at the GA for 2019. Any funds received after the January 8th date will be credited to 2020 giving.
- ✦ If you have any changes to your email, home address, or phone numbers over the last year or so please let Beth in the office know so she can make any changes.
- ✦ 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.
- ✦ The Presbytery Office will be basically virtual through out December as Beth is helping care for her Mother. She does have the presbytery cell phone 970-497-6925 and laptop with her. She will also come back to the office once a week.

LET'S TAKE A WALK: THE MINISTRY OF ACCOMPANIMENT

Walking alongside someone in a time of need can be vastly reassuring. The ministry of “accompaniment,” often provided by churches in support for immigrants facing deportation, takes the metaphor of “walking alongside” to mean a commitment to be present and bear witness to the struggle for fair treatment. With a little imagination, the accompaniment model could be stretched to include a ministry of presence to anyone who struggles, whether due to immigration woes, poverty, or addiction. Accompanying someone who feels vulnerable or threatened can offer something intangible—the gift of reassurance.

With Immigrants

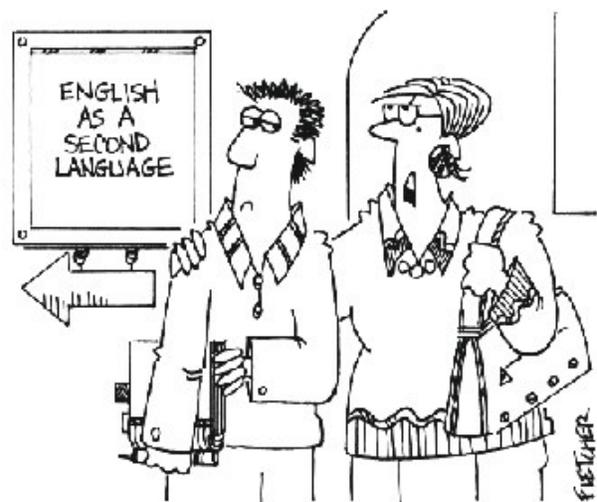
Some churches have begun recruiting volunteers to accompany immigrants faced with the possibility of deportation by US Immigration and Customs Enforcement (ICE). These friends of the detained are typically not lawyers and do not offer legal advice. Instead, they provide something more simple and intangible—a ministry of presence and of bearing witness for individuals who might be forced to face government attorneys alone, given that the Sixth Amendment does not guarantee immigrants the right to a lawyer. The experience can be daunting, and it is complicated by the fact that many immigrants lack basic English proficiency. Walking with such a person may not provide all the answers for them, but it may render the process a bit more humane.

Church leaders can be present with immigrants: (1) at check-ins required by ICE, (2) at court hearings for individuals who have not been detained, and (3) at court hearings for those who have already been detained. According to Sara Gozalo, an organizer who trains volunteers, accompaniment involves “advocacy without confrontation. Even if you feel like you’re not doing anything, your presence there means a lot. I promise you. It’s much harder to deport someone when people are watching.”¹

In addition to being present at court hearings, church leaders can support immigrants by accompanying families with children to school and assisting with enrollment, or sponsoring an open house for parents, teachers, and administrators to discuss ways to help. Beyond this, build a relationship with the Department of Homeland Security office by attending Community Relations Meetings sponsored by the agency. Finally, help immigrants find lawyers by holding information sessions about reputable immigration service providers.²

With Prisoners

Accompaniment methods can be used in support of ministry with prisoners. For instance, St. Anne’s Catholic Community, thirty-two miles northwest of Chicago, became involved in a program for mothers in prison that allows these mothers the opportunity to visit with their children. Sponsored by the Lutheran Social Services of Illinois, the “Visits to Mom” program provides free transportation to children whose mothers



I'LL WALK WITH YOU THROUGH THIS ...
BUT, BE AWARE THAT I'VE ALWAYS STRUGGLED
WITH THE "IC" ... "100" ... AND ... "TWO" DILEMMA.

are incarcerated. For volunteers from St. Anne's, this typically translates into an eleven- or twelve-hour day due to the drive required to and from the Decatur and Logan Correctional Centers. That's a three-hour round trip from Barrington to Chicago and a five-hour round trip to and from the two prisons. These visits often represent the only chance for many of these mothers, a number of them serving time for drug offenses, to see their children.³

With Others in Need

Likewise, a ministry of presence and support can be achieved through mentoring or advising for persons struggling with poverty or addiction. The West Side Campaign against Hunger (WCAH), located in the basement of the St. Paul and St. Andrew United Methodist Church in upper Manhattan, offers a supermarket-style food pantry that allows customers to choose which foods they will receive. Every new customer can receive the aid of a social service counselor who explains how to shop, how to apply for a health plan, how to find a doctor, and how to determine eligibility for federal programs such as SNAP (Supplemental Nutrition Assistance Program); Women, Infants, and Children (WIC); and Free and Reduced Price School Meals, as well as the pantry's own programs. Mentoring may also lead customers to job training and classes in General Educational Development (GED) and English as a Second Language (ESL). WCAH's social service counseling metaphorically "walks with" customers who might be confused by the complicated web of services available.

Taking the First Steps

To get started with immigrant ministry, consider offering training for volunteers using online resources from the New Sanctuary Coalition of New York City, the United States Council of Catholic Bishops campaign, or Justice for Immigrants.⁴

For prison ministry, consult with a prison chaplain before visiting a state or federal facility or read the article, "Six Rules of Thumb for Prison Ministry: Advice for Pastors and Ministry Leaders" available from the United Methodist Church's General Board of Discipleship. For a deeper dive, explore online resources for church leaders on in-prison, re-entry, family, and mentoring ministries as well as justice reform offered by Prison Fellowship, founded by Chuck Colson.⁵

For persons struggling with poverty, sponsor nutrition and cooking workshops to educate food pantry or lunch program patrons on the importance and availability of fresh food. Give referrals to free or low-cost health care and social service benefits in the area. Recruit and train patrons to become volunteers in running the program. Start community discussions on hunger, poverty, and food security using resources from organizations such as WhyHunger and Bread for the World, both of which focus on empowering individuals and changing public policy related to food.⁶

"A Purpose to Being a Christian"

Accompaniment can have a profound impact for both the accompanist and the one accompanied. Grace Yukich, a sociologist, documents this in her study of the New Sanctuary Movement's earlier work with immigrants in New York City in 2008. One woman, a member of the Lutheran Church of the Good Shepherd in Brooklyn, testified to a group of immigrant support activists about her newfound faith that resulted from an accompaniment experience. She had been accompanying a Chinese couple to check-ins for several months. Though she had little prior experience with immigrants, she found her faith commitment deepening as she attended church with the couple, met occasionally at a restaurant to check on the couple's situation, and also went with them to periodic check-in meetings with immigration officials. Though never particularly committed to immigrant rights before, she began to experience a newfound sense of faith. "This is the first time I have felt there was a purpose to being a Christian."⁷

1. Katrina Shakarian, "As Trump Pushes Deportations, Volunteers Intensify Immigrant-Accompaniment Program," *Gotham Gazette*, January 8, 2018, <https://tinyurl.com/y6us4rtf>.

2. United States Conference of Catholic Bishops, "10 Things You Can Do to Accompany Immigrants," May 2017, <https://tinyurl.com/ycmyrguv>.

3. Victor Claman and David Butler, *Acting on Your Faith: Congregations Making a Difference* (Boston: Insights, 1994), 21.

4. <https://www.newsanctuarynyc.org/>; <https://justiceforimmigrants.org>

5. <https://www.prisonfellowship.org/resources/training-resources/>

6. <https://whyhunger.org>, <https://bread.org>

7. Grace Yukich, *One Family under God: Immigration Politics and Progressive Religion in America* (New York: Oxford University Press, 2013), 74.

LEARNING TO LOVE VARIETY IN WORSHIP SONG SELECTION

Andrea, music director at the Blue Note Church, straps in and selects her song picks for the worship team to consider for Sunday. She decides to pick some of her favorites that match the week's theme. Letting out a big sigh and worried that her congregation might be stuck in a musical rut, she grabs her satchel and heads to the meeting.

What could help Andrea's uncertainty and how can music leaders let go of old patterns? Breaking out requires the music leader—whether pastor, music director, band leader, instrumentalist, or singer—to be more objective in selecting songs and find variety. Making this easier, the past fifty years has seen an increase in the variety of music available to churches in denominational hymnals, song lists by Christian Copyright Licensing International¹ (CCLI), and platforms like YouTube. To help in song choice, Constance Cherry, professor of worship at Indiana Wesleyan University, acknowledges the vast range of worship music and sorts them into two broad categories, short and long form.² By considering the *types* of songs available instead of the songs themselves, music leaders can avoid the rut of favorites that have always been used.

Longer Form Songs

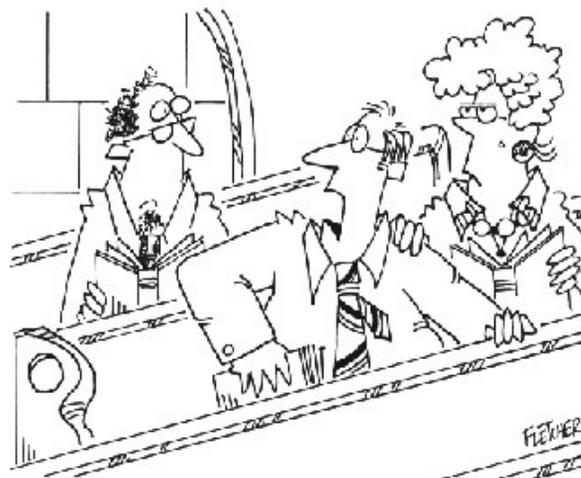
Classic Hymns sung by Western Protestant churches in the last six hundred years are perhaps the most familiar congregational songs. The long format allows for a more developed statement of theology, witness, or praise. Often organized into stanzas, some hymns use a refrain to tie the themes of each stanza together and deepen worshippers' connection to the material.³ When considering classic hymns, don't forget contemporary hymnists such as Brian Wren, Thomas Troeger, Carl Daw, Richard Leach, Ruth Duck, Shirley Murray, Daniel Damo, Sylvia Dunstan, Fred Kahn, John Bell, and Jane Marshall.⁴

Gospel Hymns emerged out of revival camp meetings of the Second Great Awakening. With hymnals and trained song leaders in short supply, preachers would improvise a call and response, singing out a phrase, and congregation would respond with "Amen!" or "Halle-

lujah!" Or the preacher would sing stanzas to a familiar hymn as a solo with the congregation joining in the refrain. Through plain words and a simple, swinging melody, Gospel Hymns use a direct, unvarnished approach to conveying the message of a salvation available to all.

Metrical Psalms are hymns that paraphrase a specific biblical psalm and arrange it musically. Unlike hymns that are based on psalms (such as "O God, Our Help in Ages Past" based on Psalm 90), metrical psalms restate the psalm verse by verse as strictly as possible. This type was developed out of the early sixteenth century by Reformers like John Calvin, who did not approve of hymns not strictly based on Scripture. Metrical psalms allow worshippers to more deeply internalize the meaning of the psalms through giving voice in song, and can be used to better highlight the Scripture of the day.

Modern Worship Songs emerged from the contemporary worship movement and drew inspiration from the praise choruses of the 1970s and 1980s. Some songs, such as Graham Kendrick's "Shine, Jesus Shine" resemble traditional hymns in their use of stanzas, regular meter, and rhyming. Others adopt a verse and chorus structure



SINGING TO THE LORD A "NEW SONG"
DOES NOT MEAN MAKING UP LYRICS AS YOU GO!

typical of popular music. These writers sought longer songs with more musical complexity (including more elements such as a prechorus, bridge, and tag) and theological substance. Congregations would benefit from incorporating these songs when they want to experience understandable lyrics with soaring, emotionally satisfying melodies as heard in contemporary popular music.

Shorter Song Forms

Praise Songs use only a few measures to communicate a single idea, often personal and devotional in nature. The songs are often “through-composed,” moving forward phrase by phrase without repeating material, such as in Laurie Klein’s, “I Love You, Lord.”⁵ Simple in structure, praise choruses do not often require written materials and are accessible to anyone regardless of age or musical training. To get started, look for praise song collections from the 1970s and 1980s, use it in the worship service for two or three weeks, then return to it again once in a while.

Global Songs have become more available in recent decades, aided by the internet and social media. Diverse in language, rhythmic patterns, and compositional form, these songs are difficult to characterize, except that many are short, cyclical (meant to be sung over and over), and originate from places with strong oral traditions and a high regard for community. To get started, visit ethnic or multicultural congregations, listen to global songs on the internet, buy songbooks, or visit the website of The International Council of Ethnodoxologists, an association of worship leaders exploring world music in worship.⁶

African American Spirituals often use a call-and-response structure. Reflecting the pain of the American slave experience but also the joy of God’s love, these brief songs can be highly flexible and rhythmically complex, opening space for improvisation. Listen to recordings of spirituals performed *a capella*, identify the structure, and perform them without instruments. Small percussion instruments may be added later if necessary.⁷

Black Gospel Songs, though similar to spirituals, arose out of an urban experience and drew inspiration from popular American music. Songs are more musically complex and reliant on electronic instruments such as keyboards and guitars, as well as percussion instruments. To get started, listen to recordings of late-twentieth-century artists such as James Cleveland, Edwin Hawkins, or Andraé Crouch, or more recent artists such as Israel Houghton, Dorothy Norwood, or William McDowell.⁸

Taizé Songs, written by Brother Robert and Jacques Berthier of the Taizé community in France, are sung

over and over in a meditative fashion. Acoustic instruments such as strings or woodwinds can accompany the song, with layers of sounds added or removed with each repetition as intensity builds or subsides over time. Try introducing a short song in worship in place of a spoken prayer, with the leader singing once with an instrument, then inviting the congregation to join. To learn more, visit the Taizé website, visit a Taizé service in your area, or buy a collection of Taizé arrangements from GIA publications.⁹

Service Music refers to vocal music interwoven into the liturgy, often to make transitions from one part of the service to another. Examples include a doxology such as the ever popular “Praise God from whom all blessings flow” sung to the tune “OLD 100th” or the Kyrie eleison (“Lord, have mercy”). Though historically used in more traditional churches, any congregation can experiment using any musical style. To get started, look for places in the service where spoken words could be sung instead, then find a familiar chorus or song fragment to insert.

Build Community through Song

Breaking old habits in song selection can be difficult, but beneficial. By doing so, music leaders may strengthen the bonds of community in many directions—with the communion of the saints from ages past, with the global church in its diversity, and with fellow worshippers whose taste at times may seem unfamiliar. “Sing to the Lord a new song!” (Psalm 96:1, CEV).

1. <https://songselect.ccli.com/>

2. Constance M. Cherry, *The Music Architect: Blueprints for Engaging Worshipers in Song* (Grand Rapids, MI: Baker Publishing Co., 2016), 117-173.

3. *Ibid.*, 155-156.

4. *Ibid.*, 157. For biographies of recent hymn writers, Paul Westermeyer, *With Tongues of Fire: Profiles in 20th Century Hymn Writing* (St. Louis: MO: Concordia, 1995).

5. “I Love You, Lord,” #2068, *The Faith We Sing: Pew Edition* (Nashville, TN: Abingdon Press, 2000).

6. Find songbooks available from the General Board of Global Ministries; <https://www.umcmission.org/share-our-work/global-praise>; www.worldofworship.org

7. *Ibid.*, 129.

8. Church leaders, especially those from privileged backgrounds, have the opportunity to use global or African American music from a stance of “cultural humility” and a commitment to learn from other cultures. See Ismael Ruiz Millán, “Cultural humility can help us become better leaders and better Christians,” *Faith and Leadership*, Feb. 5, 2019, <https://faithandleadership.com/ismael-ruiz-millan-cultural-humility-can-help-us-become-better-leaders-and-better-christians>

9. <http://taize.fr/en>; www.giamusic.com.

WRITING AS A TOOL FOR COMMUNITY ENGAGEMENT

Writing can help church leaders in their efforts to reach out to the community. Typically seen as a solitary activity, writing may seem like the opposite of active engagement. Yet writing creates a space for reflection that could benefit even the most hands-on activist. The journal, the mission statement, the memo of understanding, and the program history can help teams in the planning, implementation, and evaluation of outreach work. Beyond the team itself, writing can empower our neighbors as they tell stories about themselves in their own words.

After the Mission Trip

Ten years after the event, Dee Ann reflected back on her time as a student on a travel and study seminar to Central America sponsored by the Presbyterian Church (U.S.A.). She described a feeling of “danger and cautiousness” in visiting Guatemala, El Salvador, and Nicaragua during the El Salvador civil war and recounted visits with business, church, and social justice leaders that gave her “new eyes, new heart, new view of life.” She remembered that “Through many of the people we met . . . we experienced a level of faith that before had been unimaginable.” Writing can be used not only to recollect but also to maintain a real-time record of events. Some mission teams keep a group journal, asking a different person each day to record the group’s experience from his or her perspective. The resulting account can be copied at the end of the trip and shared with everyone, or excerpts can be used for articles and presentations about the trip.¹

Keeping a Journal

Church leaders can benefit from keeping a daily journal, or two journals: a spiritual journal and a management journal. The spiritual journal provides a way of listening to God and reflecting on feelings, prayers, readings, or critical incidents that lead to spiritual discernment within one’s life experiences. The management journal, while no less honest or personal, can be more focused on

the work of ministry (whether lay or ordained) in guiding the team or congregation. What key people, events, challenges or experiences does the leader or group face? Record in each journal at different times of the day, and review them every month to gain a broader perspective by reflecting on recurrent themes in the daily writing.²

When Clarifying Purpose

Some outreach teams find that a mission statement helps clarify purpose. Describing briefly why the team exists helps members focus on what’s really important and enables the group to achieve a shared understanding. For that reason, be sure to include time for discussion and debate before writing it down. Before beginning the process, instruct the group in this way: “When we craft a mission statement, the statement is more than words. It represents the debate and discussion we’ve gone through to write it. It gets pulled out and used regularly. It helps us make good decisions.”

The revision process helps to focus on the group’s broad intentions rather than on wordsmithing. The end result should be a brief, clear, inspiring statement describing why the group exists. Read it aloud



at meetings and spend a few minutes discussing key words or sharing stories about how you fulfilled it. A large Presbyterian women's group worked hard on a shared statement at a retreat. Three months later, the senior pastor approached the group with a request for them to take on a new task. After spending a minute to review their mission statement, the members decided the project was not in alignment with it. The pastor was impressed with their focus. The statement made it easy to decide what action to take.³

When Collaborating with Others

A memo of understanding (MOU) functions somewhat like a mission statement, though its focus is more external. The MOU serves to clarify how the team will collaborate with others, ensuring that its partners, including donors, expert advisors, social service agencies, and even the program's beneficiaries, are all on the same page. A typical MOU creates a blueprint for action that states the goal of the program, the activities to be carried out, and what is expected of each partner. How will differences be resolved? Will a pastor or wise elder be consulted, or will an arbitration team consisting of representatives of each partner group be appointed?

The final product could be brief, usually no more than one or two pages long. Not a legal document, the MOU simply ensures understanding by everyone involved. For example, a church mission team wants to develop a community garden in order to supply the neighborhood with fresh produce. Partners might include volunteers supplied by the church or community, expert gardeners from the local garden club, and city officials who give approval. A well-written MOU could ensure that the partners do not work at cross purposes due to misunderstanding.⁴

Keeping Track of Actions over Time

A program history, written to keep track of actions taken over time, offers another writing tool for ministry teams. Christ Lutheran Church in Whitefish, Montana, created a program history after it developed Shepherd's Hand Clinic, a free medical clinic for people unable to afford health care. As the ministry began to expand, its leaders felt compelled to keep track. They decided to document their steps in a simple record of what steps were taken when. This running history gave the leadership an idea of the amount of time needed for each step and allowed them to look back and evaluate how they met their initial goals or fell short.⁵

Empowering Low-Income Neighbors

Everyone should be invited to write, including the low-income residents that so many churches serve. Brown Memorial United Methodist Church in Syracuse, New York, offered writing exercises for customers at its food pantry. Located on the city's impoverished Near West Side, the church serves as a community center for the neighborhood. After shopping at the pantry, residents were invited to sit at a table in the corridor where people lined up to enter. Writers were offered printed sheets with a writing prompt at the top of a page, which was otherwise blank. One topic was sidewalks, with the prompt: "Do you use the sidewalk? What do you think of the sidewalks?" Spanish speakers were offered prompts in Spanish, with the account to be translated into English later. Those who could not write could draw a picture, and others chose to both write and draw pictures. Used initially as an organizing tool for resident groups to seek action from the city council, these writings were also published in a small, inexpensive paperback, *West Side Walks*. The program's director, Steve Parks, associate professor of writing at Syracuse University, got the idea from the Federation of Worker Writers and Community Publishers in the United Kingdom, a thirty-year-old network of community writing groups. Parks notes that "Our mission is to provide opportunities for local communities to represent themselves by telling their stories in their own words."⁶ Church leaders wanting to empower the neighbors they serve should consider asking them to write.

It's for Everyone

Writing belongs to everyone. For some people, writing may seem to be a difficult, unpleasant, and nearly impossible task. For others, it can be exhilarating, satisfying, and self-revelatory. Everyone should have the opportunity to try it.

1. Debby Vial, *When God's People Travel Together* (Louisville, KY: Presbyterian Peacemaking Program, 1999), 46, 54.

2. Norman Shawchuck and Roger Heuser, *Managing the Congregation: Building Effective Systems to Serve People* (Nashville, TN: Abingdon Press, 1996), 34-36.

3. Susan Waechter and Deborah Kocsis, *How to Energize Your Volunteer Ministry* (Loveland, CO: Group, 2004), 37, 42-43, 104.

4. Sandra Swan, *The New Outreach* (New York: Church Publishing, 2010), 156-57.

5. Linda-Marie Delloff, *Public Offerings: Stories from the Front Lines of Community Ministry* (Bethesda, MD: Alban Institute, 2002), 73.

6. New City Community Press, www.newcitycommunitypress.com.

Presbytery Meeting



Highlights

Summary of the Fall Stated Meeting of Presbytery
Sept. 27-28, 2019 at Covenant Presbyterian Church

In the waning days of September, the Presbytery of Western Colorado gathered for its Fall Stated Meeting at the third youngest church in the Presbytery. Covenant Presbyterian Church extended its warm and generous hospitality to an enthusiastic combination of teaching elders and ruling elders from our fifteen congregations and one worshipping community (Rico). Enriching this fellowship of modern-day disciples were our two newest clergy members: Rev. Sara Armstrong from Montezuma Valley Presbyterian Church (Cortez) and Rev. Pamela Stofferahn from the United Church of the San Juans (Ridgway).

In addition to our commissioners we enjoyed the presence of a number of guests from several of our congregations with a predominance of them coming from Covenant church. Guests are always welcome at the meetings of Presbytery and their presence is encouraged. There is no better way for our congregations to get a sense of what "Presbytery" is than for them to attend a meeting. We were also blessed by the presence of our Synod's Stated Clerk, Lynn Smit, and her husband Alan. They are members of the Presbytery of Peaks and Plains which includes a large swath of the northern part of our state along with the "panhandle" of Nebraska.

After the meeting was called to order by the Moderator, the Rev. Beau Smith (Durango), we worshiped together. Singing was led capably and enthusiastically by the Covenant Praise Team and Pastor Chuck Jerome (also a member of the Praise Team) shared a brief message based on Mark 2:1-5. Charter Member Ruby McCall shared with us the interesting history of Covenant Church. It was obvious Ruby loves her church and being part of that vital faith community. Ruby's father, the Rev. Charlie Brown, had served as a pastor in our Presbytery.

The heart of our time together was devoted to conversations around three questions:

What is being done in your church to address emotional/spiritual health?

Where are we going financially? (as congregations and as a presbytery).

What is the orientation of our congregations' ministry? Do we primarily expect folks to come to us, or do we take the Good News of Jesus to them? (using the metaphor of whether we see the church as a restaurant or a food truck).

To enhance the effectiveness of the conversations we divided into three groups for each of the conversations, which were interspersed throughout our meeting. After each conversation we came together as a single body to share input from each of the groups. In addition, Pastor Chuck Jerome shared brief messages during times of worship that were connected to the themes of the conversations.

The Friday evening worship service was led by Pastor Chuck Jerome and Inquirer Anthony Saturno, from the First Presbyterian Church in Grand Junction. Anthony shared a message based on Matthew 26:14-16; 27:3-5 and John 12:3-6; 13:21-30.

Earlier in the day the Presbytery voted to approve of Anthony moving from the Inquirer phase to being a Candidate for the ministry of the Word and Sacrament.

On behalf of the Al Ruth Award Committee, Sherrie Blake presented the Al Ruth Award to the Presbyterian Church of Delta for their partnership with the group *Sleep in Heavenly Peace* whose goal is that no child sleep on the floor. The Delta church built 10 bunk beds last spring and will be doing another building project in October. This year the Award was in the amount of \$5,394.95. The award is made annually and all congregations are eligible to apply. Information about the Al Ruth Award program is usually sent to churches after the May Presbytery meeting.

As is our custom, time was taken for commissioners to share what's happening in their congregations. This is always an informative and inspiring time as we learn how our congregations are responding to Jesus' invitation to follow him and to continue his ministry in the communities in which we live.

The Presbytery approved recommended changes to our Standing Rules and By-Laws.

A Round of Prayer In the Presbytery of Western Colorado

For 2020-2021

2020 marks the TWENTYETH year we've been doing this: it's a simple, biblical, faithful idea that has great power. Many of our congregations have been joining in prayer each week, praying for other congregations, ministries, and people in the Presbytery of Western Colorado. It has been a source of great blessing.

You are invited to join in this "Round of Prayer." It includes each of our congregations and fellowships, pastors (both retired and active), Candidates and Inquirers, and Presbytery and Synod staff. Pray for spouses, too: their names are in parentheses.

There are too many entries to do in one year, but that's okay! You are encouraged to send cards, make phone calls, or send e-mail greetings to those for whom you pray. If you need more information please call Presbytery Office at 970-240-8455 or email at beth@wcpresbytery.org.

Sunday, January 5 2020: Sally Henry (Kim), Member-at-large, Grand Junction

Sunday, January 12: Rick Underwood (Faye), Member-at-large, Kansas

Sunday January 19: Harry Strong (Anna) Honorably Retired, Arizona

Sunday January 26 Dorothy Loyer (Widow of deceased minister, Robert) Eckert

Sunday February 2: Charlie Packard (Lynda) Honorably Retired, Durango

Sunday February 9: Marilyn Ruth (widow of deceased minister, Al) Colorado Springs

Sunday February 16: Elizabeth (B.L.) Jordan (Ray), Honorably Retired, Lake City

Sunday February 23: Steve Howarth (Nancy) Member-at-large, Eckert

Sunday, March 1: Alan Gibson (Teri), Member-at-large, Georgia

Sunday, March 8: Presbyterian Church of Delta, Pastor Keri Shelton (Kurtis), Stated Supply

Sunday, March 15: Cluster Leaders Thelma Starner, Keri Shelton (Kurtis), Matt Royston (Holly), Melinda Veach (Glenn)

Sunday, March 22: Edgell Pyles (Marti Pickett), Honorably Retired, Carbondale

Sunday March 29: Allison Community Presbyterian Church, Pastor

Sunday, April 5: William Mangrum (Valerie), Member-at-large, Durango

Sunday, April 12: EASTER: Celebrate our Lord's Resurrection! Christ is Risen Indeed!

Sunday, April 19: Christ Presbyterian Church, Telluride, Pastor Pat Bailey (Debbie), Associate Pastor Andy Konigsmark (Dodie)

Sunday April 26: Montezuma Valley Presbyterian Church, Cortez, Pastor Sara Armstrong (Rusty Edmundson)

Sunday, May 3: Inquirer Ryan Fields (Brittany),

Sunday, May 10: Alan TeBrink (Brenda), Stated Clerk Presbytery of Western Colorado

Sunday, May 17: First Presbyterian Church of Durango, Pastor Beau Smith (Kristin)

Sunday, May 24: Betty Kendrick (Max), Widow of deceased minister, Eckert

Sunday, May 31: PENTECOST: Rejoice in the Power of the Holy Spirit!

Sunday, June 7: United Church of the San Juan's, Ridgway, Pastor Pamela Stofferahn (Ken)

Sunday, June 14: Jim Cory (Cappy), Honorably Retired, Montrose

Sunday, June 21: Charlene Patton (widow of deceased Minister, Jim), Washington

Sunday, June 28: First Presbyterian Church, Grand Junction, Pastor Tom Hansen (Shelly), Assistant Pastor Jason Emberger (Tina)

Sunday, July 5: Chuck Robison (Karen), Honorably Retired, Austin, Texas

Sunday, July 12: Florida Mesa Presbyterian Church, Pastor Dan Straw (Kathy)

Sunday, July 19: Mary Mayhew (widow of deceased minister, Glenn), Montrose

A Round of Prayer - Page 2

Sunday, July 26: Gary Hixson (Kathleen), Validated ministry - missionary in Spain

Sunday August 2: Lake City Community Presbyterian Church, Pastor Vacant

Sunday, August 9: Beth Gilleece (Jim), Presbytery Administrator, Presbytery of Western Colorado

Sunday, August 16: Richard Engdahl (Brenda), Honorably Retired, Ridgway

Sunday, August 23: Monument Presbyterian Church, Grand Junction, Pastor Matt Royston (Holly)

Sunday, August 30: Jeff Harmeling (Mary), Honorably Retired

Sunday, September 6: First Presbyterian Church, Montrose, Interim Pastor Mike Motsko (Rhonda)

Sunday, September 13: Jennifer McKenzie (Andy) Validated Ministry, Hope West. Grand Junction

Sunday, September 20: Covenant Presbyterian Church, Grand Junction, Pastor Chuck Jerome (Sue)

Sunday, September 27: George Miller, Honorably Retired, Montrose

Sunday, September 29: Jim Petersen (Janet), Honorably Retired, Ridgway

Sunday, October 4: First Presbyterian Church, Glenwood Springs, Pastor Melinda Veatch (Glenn)

Sunday, October 11: Synod of the Rocky Mountains Lynn A. Smit, Stated Clerk; Bobbi Hoffman Administrative Assistant

Sunday, October 18: Fran Ferguson (widow of deceased minister, Bob), Knoxville, TN

Sunday, October 25: Rico Community Presbyterian Church, Suzy Meyer, Supply CLP

Sunday, November 1: Mary Hammond Atkinson (Clark) Member-at-large, Grand Junction

Sunday, November 8: Bill Young (Pat), Honorably Retired

Sunday, November 15: Eckert Presbyterian Church, Interim Pastor Nancy Howarth (Steven)

Sunday, November 22: X Lazy F Ranch, Justin Smith Manager

Sunday, November 29: Candidate: Anthony Saturno ()

Sunday, December 6: Emrys Tyler (Sara) Validated Ministry, Sonlight Camp, Pagosa Springs

Sunday, December 13: Pine River Calvary Presbyterian Church, Bayfield; Pastor Brian Caselles (Sherry)

Sunday, December 20: Charis Caldwell (Mike Bucchun), Member-at-large, Glenwood Springs

December 25: CHRISTMAS! Celebrate the Lord's Birth!

Sunday, December 27: Sandy Newman (Clark Lagow), Honorably Retired, Durango

Sunday, January 3, 2021: Larry Zirschky (Sharon), validated ministry, Military Chaplain

Sunday, January 10: Jo DeViny (David), Honorably Retired, Eckert

Sunday, January 17: Cathy Hanrick (Don), Honorably Retired, Durango

Sunday, January 24: William Postler (Jan), Honorably Retired, Durango

Sunday, January 31: John Welton, Minister at Large, Denver

Sunday, February 7: Bill Forbes (Gloria), Honorably Retired, Whitewater

Sunday, February 14: Julianne Fraley-Gilchrist (Jon), Member-at-large

Sunday, February 21: Roger Knapp (Linda), Honorably Retired, Santa Fe, New Mexico

Sunday, February 28: Roy Altman (Kathy) Honorably Retired, Silt

Sunday, March 7: Sandy Cox (widow of deceased minister, Bill), Santa Barbara California

Now, start at the top, make appropriate adjustments, and keep praying!

The Presbytery heard a report from some members of the X-Lazy-F Committee about Improvements that have been made or are in the planning stages. Lots of good work is being done there! We also heard from members of congregations who use the camp regularly and how time at the camp has influenced their spiritual growth. Good things happen at X-Lazy-F!

A significant part of the business at the Fall Stated Meeting of the Presbytery is to elect officers and members of committees to fill the vacancies created by those whose terms have expired.

Council Moderator, Rev. Bill Mangrum, reported to the Presbytery that Council was exploring possibilities for our Presbytery to vote on the General Assembly proposed amendments sooner than our Spring (May) Stated Presbytery meeting. This was in response to concerns raised at the May meeting of Presbytery that the outcome of voting on proposed amendments was usually pretty much determined by the time our Presbytery votes in May.

One of the last matters of business was the approval of the budget for 2020. The approved budget included expenses totaling \$122,582. With 1,664 members in our congregations, that results in a Covenant Commitment of \$73.67 per member. This is \$1.57 less per member than last year.

This is the second year we are using the concept of Congregational Covenant Commitments. The idea is that we take the entire projected cost of doing the work of the Presbytery and divide that by the sum total of the number of members in our congregations. This is what it costs per member for the Presbytery to function on an annual basis (\$122,582 for 2020). This is a simple and fair way to share the cost of our covenantal relationship as a connectional church which is committed to doing God's work together.

General Assembly and Synod per capita is part of that cost. For 2020 that is \$8.53 and \$3.00 respectively or, \$11.53 (15.6%) of the \$73.67 Covenant Commitment per member. It should be noted that the Presbytery is committed (as required by the Book of Order) to paying the General Assembly and Synod per capita amount for each member whether or not congregations (sessions) pay that for their members as part of their total Covenant Commitment expense.

Our Presbytery meetings (two per year) are opportunities for us to live out our fundamental belief that the Body of Christ, his church, is one body with many parts. Those individual parts (whether members or congregations) are connected in a community of faith collectively committed to carrying on the ministry of Jesus and obeying his command to "go into all the world and make disciples..." To that end, let us seek together the mind and will of

Christ, the wisdom and power of the Holy Spirit, and the blessing of our heavenly Father who, by his grace and mercy, has made us his very own children.

Yours in Christ,

Jeff Harmeling



Spiritual Directors???

The Committee of Ministry is creating a list of Spiritual Directors in the Presbytery of Western Colorado. If you know of anyone in your area that is a Spiritual Director would you please send the information to Pat Bailey either by phone 970-728-4536 or via email at mntpas@mac.com. This is to help our Presbytery with the Goal of Health and Wellbeing of the Pastors and Leaders in the Presbytery.

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.



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Return Service Requested

*Merry Christmas and Blessed New Year from the
Presbytery of Western Colorado*

Beth

Alan

Matt

Keri

Melinda

Thelma

