

Income and Expense Statement
GENERAL FUND 01, August 2019

09/03/2019 11:39 AM

APPENDIX "A"

Current Period Year to Date Annual Budget Annual Budget YTD Prior Year
Percentage

INCOME

CONTRIBUTION INCOME

UNRESTRICTED

\$365,000.00

Church Comm/Lgr Church	16,539.57	198,623.02	0.00	0.00%	238,199.05
Church Extra Giving	0.00	2,703.77	0.00	0.00%	0.00
Presbyterian Fdn Cont	85.53	483.71	0.00	0.00%	258.77
Subtotal Unrestricted	16,625.10	201,810.50	365,000.00	55.29%	238,457.82

TEMPORARILY RESTRICTED

30,000.00

SCLD	0.00	1,948.93	0.00	0.00%	2,175.97
Pine Springs Camp	0.00	100.00	0.00	0.00%	5,000.00
Enabling Ministry Network	1,500.00	3,000.00	0.00	0.00%	1,500.00
Projector Fund	0.00	-4,467.00	0.00	0.00%	0.00
Resource Center	0.00	316.50	0.00	0.00%	394.12
PDA - Directed	110.00	5,148.29	0.00	0.00%	6,910.00
Triennium	0.00	3,655.00	0.00	0.00%	0.00
Sudan Projects	1,741.67	8,369.75	0.00	0.00%	6,179.98
Peace and Global Witness	0.00	0.00	0.00	0.00%	333.10
Communications	0.00	4,477.00	0.00	0.00%	0.00
Ministry Student Aid	0.00	363.00	0.00	0.00%	641.00
PMA - Directed	340.00	4,282.00	0.00	0.00%	3,081.60
Minister's Assistance	0.00	0.00	0.00	0.00%	813.00
Synod Mission	300.00	2,100.00	0.00	0.00%	0.00
Subtotal Temporarily Restricted	3,991.67	29,293.47	30,000.00	97.64%	27,028.77

Subtotal Contribution Income	20,616.77	231,103.97	395,000.00	58.51%	265,486.59
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INVESTMENT INCOME

Investment Income	0.00	0.00	30,000.00	0.00%	0.00
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INTEREST INCOME

Investment Interest	0.00	0.00	5,000.00	0.00%	0.00
PILP Interest	0.00	74.03	0.00	0.00%	74.03

Subtotal Interest Income	0.00	74.03	5,000.00	1.48%	74.03
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MISCELLANEOUS INCOME

4,000.00

Oil & Gas Lease	12.26	131.19	0.00	0.00%	138.62
Preaching/Consulting	214.96	4,509.96	0.00	0.00%	1,454.47
Miscellaneous Income	300.00	350.00	0.00	0.00%	0.00
Church Income	0.00	0.00	0.00	0.00%	156,965.52

Subtotal Miscellaneous Income	527.22	4,991.15	4,000.00	124.78%	158,558.61
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RELEASE FROM RESTRICTIONS

TEMP RESTRICTED RELEASE

SCLD	0.00	-577.46	0.00	0.00%	-782.62
Pine Springs Camp	0.00	-100.00	0.00	0.00%	0.00
Enabling Ministry Network	0.00	-2,399.28	0.00	0.00%	0.00
Projector Fund	0.00	-4,477.00	0.00	0.00%	0.00
PDA - Directed	-110.00	-5,148.29	0.00	0.00%	-1,910.00
Sudan Projects	0.00	-5,600.00	0.00	0.00%	0.00
PMA - Directed	-340.00	-4,282.00	0.00	0.00%	-3,081.60
Minister's Assistance	-2,400.00	-2,400.00	0.00	0.00%	-813.00
Synod Mission	-300.00	-2,100.00	0.00	0.00%	0.00

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	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Subtotal Temp Restricted Release	-3,150.00	-27,084.03	0.00	0.00%	-6,587.22
Subtotal Release From Restrictions	-3,150.00	-27,084.03	0.00	0.00%	-6,587.22
RELEASED FROM RESTRICTION					
Released from restriction	3,150.00	27,084.03	0.00	0.00%	6,587.22
TOTAL INCOME	21,143.99	236,169.15	434,000.00	54.42%	424,119.23
EXPENSES					
MISSION PARTNERSHIPS					
SUDAN					
Sudan - Shared	0.00	55.00	0.00	0.00%	0.00
Sudan - Restricted	0.00	5,600.00	0.00	0.00%	0.00
Subtotal Sudan	0.00	5,655.00	16,000.00	35.34%	0.00
PINE SPRINGS CAMP					
PSC - Shared	2,750.00	22,000.00	0.00	0.00%	22,000.00
PSC - Restricted	0.00	100.00	0.00	0.00%	0.00
Subtotal Pine Springs Camp	2,750.00	22,100.00	38,000.00	58.16%	22,000.00
SYNOD MISSION					
Synod - Restricted	300.00	2,100.00	0.00	0.00%	0.00
PRES MISSION AGENCY					
PMA - Shared	1,600.00	12,800.00	0.00	0.00%	12,800.00
PMA - Restricted	340.00	4,282.00	0.00	0.00%	3,081.60
Subtotal Pres Mission Agency	1,940.00	17,082.00	32,000.00	53.38%	15,881.60
PRES DISASTER ASSISTANCE					
PDA - Restricted	110.00	5,148.29	0.00	0.00%	1,910.00
Subtotal Pres Disaster Assistance	110.00	5,148.29	3,000.00	171.61%	1,910.00
Subtotal Mission Partnerships	5,100.00	52,085.29	89,000.00	58.52%	39,791.60
COMMITTEE EXPENSES					
COUNCIL					
Council Expenses	0.00	1,127.05	1,500.00	75.14%	0.00
Presbytery Mtg Expense	150.00	557.09	900.00	61.90%	0.00
TRIENNIUM					
Triennium - Shared	0.00	0.00	3,000.00	0.00%	0.00
Triennium - Restricted	969.10	3,249.10	0.00	0.00%	0.00
Subtotal Triennium	969.10	3,249.10	3,000.00	108.30%	0.00
Presbytery Stoles	0.00	0.00	0.00	0.00%	300.00
EQUIPPING LEADERSHIP					
Equip Leadership - Shared	750.00	750.00	0.00	0.00%	0.00
Subtotal Equipping Leadership	750.00	1,500.00	5,000.00	30.00%	2,250.00
ENGAGING CONGREGATIONS					
Eng Cong - Shared	0.00	185.00	0.00	0.00%	0.00
Eng Cong - Restricted	0.00	2,000.00	0.00	0.00%	0.00

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Subtotal Engaging Congregations	0.00	185.00	5,000.00	3.70%	609.50
ENABLING MINISTRY NETWORK	0.00	-6,815.72	5,000.00	-136.31%	98.87
En Min Net - Restricted	0.00	9,260.17	0.00	0.00%	0.00
Subtotal Enabling Ministry Network	0.00	2,444.45	5,000.00	48.89%	98.87
Mission Expenses	0.00	0.00	0.00	0.00%	388.66
Christian Associates	0.00	750.00	1,500.00	50.00%	750.00
Website	0.00	0.00	180.00	0.00%	0.00
COMMUNICATION EXPENSES			500.00		
CE - Shared	47.70	889.06	0.00	0.00%	0.00
Subtotal Communication Expenses	47.70	889.06	500.00	177.81%	0.00
Subtotal Council	1,916.80	10,701.75	22,580.00	47.39%	4,397.03
COMMITTEE ON MINISTRY					
Committee Expense	0.00	0.00	500.00	0.00%	0.00
COM - SCLD	0.00	76.92	0.00	0.00%	925.56
Subtotal Committee On Ministry	0.00	76.92	500.00	15.38%	925.56
COMMITTEE ON PREPARATION					
Committee Expense	0.00	367.00	1,000.00	36.70%	0.00
Subtotal Committee Expenses	1,916.80	11,145.67	24,080.00	46.29%	5,322.59
OPERATIONS					
LEGAL AND AUDITING					
Legal Expenses	0.00	60.00	0.00	0.00%	0.00
Audit	0.00	0.00	6,000.00	0.00%	0.00
Subtotal Legal And Auditing	0.00	60.00	6,000.00	1.00%	0.00
PCUSA Meetings	0.00	0.00	4,500.00	0.00%	1,674.46
Property/Comp. Insurance	0.00	979.22	3,656.00	26.78%	2,056.50
Worker's Compensation	0.00	394.90	821.00	48.10%	-142.92
Telephone	267.48	2,337.25	3,800.00	61.51%	2,513.51
Postage	0.00	885.61	1,000.00	88.56%	677.92
Office Supplies	81.72	1,321.04	5,500.00	24.02%	4,827.64
RESOURCE CENTER			1,000.00		
RC - Shared	0.00	-1,042.74	0.00	0.00%	-92.36
RC - Restricted	0.00	1,122.74	0.00	0.00%	153.24
Subtotal Resource Center	0.00	80.00	1,000.00	8.00%	60.88
LEASES					
Copier Lease	150.00	1,350.00	3,000.00	45.00%	1,207.50
Miscellaneous Expenses	0.00	380.72	0.00	0.00%	149.00
SERVICE FEES					
Bank Fees	30.00	87.00	0.00	0.00%	168.71
Misc. Service Fees	0.00	15.00	0.00	0.00%	-55.00
Subtotal Service Fees	30.00	102.00	0.00	0.00%	113.71
UTILITIES					
Gas	22.79	1,349.71	2,000.00	67.49%	1,474.72

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Electric	115.28	847.03	1,500.00	56.47%	722.76
Water	0.00	185.57	350.00	53.02%	58.75
Sewage	0.00	150.12	350.00	42.89%	61.56
Trash Collection	37.62	297.23	800.00	37.15%	262.56
Subtotal Utilities	175.69	2,829.66	5,000.00	56.59%	2,580.35
MAINTENANCE					
Custodial Services	115.62	803.11	1,500.00	53.54%	684.37
Yard Maintenance	0.00	560.00	1,000.00	56.00%	400.00
Parking Lot Maintenance	0.00	850.00	1,000.00	85.00%	1,062.50
Building Maintenance	95.00	1,188.88	1,000.00	118.89%	1,155.14
Subtotal Maintenance	210.62	3,401.99	4,500.00	75.60%	3,302.01
Subtotal Operations	915.51	14,122.39	38,777.00	36.42%	19,020.56
PRESBYTERY STAFF					
EXECUTIVE STAFF					
EXECUTIVE PRESBYTER					
EP Salary	5,865.84	46,926.72	70,390.00	66.67%	46,926.56
EP - Board of Pensions	1,509.51	12,076.08	18,113.00	66.67%	11,838.48
EP - Continuing Education	0.00	15.00	1,500.00	1.00%	226.11
EP - Travel	0.00	0.00	4,750.00	0.00%	0.00
EP Travel - Shared	0.00	2,501.54	0.00	0.00%	2,572.38
EP Travel - Restricted	0.00	500.54	0.00	0.00%	782.62
Subtotal Ep - Travel	0.00	3,002.08	4,750.00	63.20%	3,355.00
EP - Professional Expense	0.00	886.10	1,825.00	48.55%	941.98
EP - Deferred Comp / 403B	534.07	4,272.56	6,408.85	66.67%	2,433.62
Subtotal Executive Presbyter	7,909.42	67,178.54	102,986.85	65.23%	65,721.75
STATED CLERK					
SC - Salary	0.00	0.00	1,000.00	0.00%	0.00
Subtotal Executive Staff	7,909.42	67,178.54	103,986.85	64.60%	65,721.75
SUPPORT STAFF					
OFFICE ADMINISTRATOR					
OA - Salary	2,327.28	18,618.24	27,927.42	66.67%	18,076.00
OA - Board of Pensions	1,921.05	15,368.40	23,052.00	66.67%	14,003.84
Subtotal Office Administrator	4,248.33	33,986.64	50,979.42	66.67%	32,079.84
ASSISTANT CLERKS					
Recording Clerk Salary	0.00	625.00	1,250.00	50.00%	937.50
Associate Clerk Salary	0.00	625.00	1,250.00	50.00%	625.00
Subtotal Assistant Clerks	0.00	1,250.00	2,500.00	50.00%	1,562.50
Subtotal Support Staff	4,248.33	35,236.64	53,479.42	65.89%	33,642.34
EMPLOYER PAID FICA TAXES					
Employer Paid FICA Taxes	684.15	5,071.61	7,521.28	67.43%	4,972.64
Subtotal Presbytery Staff	12,841.90	107,486.79	164,987.55	65.15%	104,336.73

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	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
APPORTIONMENTS					
GA Per Capita	7,453.01	59,750.08	92,000.00	64.95%	53,102.32
Synod Per Capita	1,919.93	15,359.38	24,600.00	62.44%	15,773.38
Subtotal Apportionments	9,372.94	75,109.46	116,600.00	64.42%	68,875.70
RESTRICTED EXPENSE					
Minister's Assistance	2,400.00	2,400.00	0.00	0.00%	813.00
Projector Fund	0.00	860.68	0.00	0.00%	0.00
Subtotal Restricted Expense	2,400.00	3,260.68	0.00	0.00%	813.00
TOTAL EXPENSES	32,547.15	263,210.28	433,444.55	60.73%	238,160.18
TRANSFER ACCOUNTS					
TRANSFER TO OTHER FUNDS					
Cash Transfers Out	\$0.00	\$0.00	\$0.00	0.00%	-\$110,000.00
TRANSFER FROM OTHER FUNDS					
Cash Transfers In	0.00	639.93	0.00	0.00%	0.00
CTI - New Covenant	0.00	2,168.98	0.00	0.00%	2,822.57
Subtotal Cash Transfers In	0.00	2,808.91	0.00	0.00%	2,822.57
Subtotal Transfer From Other Funds	0.00	2,808.91	0.00	0.00%	2,822.57
TOTAL TRANSFERS	0.00	2,808.91	0.00	0.00%	-107,177.43
EXCESS INCOME/EXPENSES	-\$11,403.16	-\$24,232.22	\$555.45	-4,362.63%	\$78,781.62

Redstone Presbytery
Commitment to Larger Church
August 31, 2019

	2019 PLEDGE	TOTAL PAID	% Payup as of 8/31/2019	Unpaid Pledge Balance
Adah, Palmer	500.00	250.02	50%	249.98
Apollo, Poke Run	3,660.00	2,745.00	75%	915.00
Avonmore	2,000.00	836.50	42%	1,163.50
Belle Vernon, First	7,000.00	5,250.00	75%	1,750.00
Belle Vernon, Harmony	1,000.00	700.00	70%	300.00
Belle Vernon, Marion	2,100.00	2,100.00	100%	-
Belle Vernon, Rehoboth	6,000.00	3,500.00	58%	2,500.00
Bolivar	1,500.00	1,000.00	67%	500.00
Boswell				-
Brownsville, Calvin	1,190.00		0%	1,190.00
Brownsville, Ft. Burd		4,040.00		(4,040.00)
Brownsville, Hopewell				-
Colver		647.50		(647.50)
Cresson		1,200.00		(1,200.00)
Dawson, Tyrone				-
Delmont	3,000.00	2,000.00		1,000.00
Derry	1,000.00	500.00	50%	500.00
Dunbar, First	1,275.00	1,275.00	100%	-
Dunbar, Laurel Hill	1,062.00		0%	1,062.00
Ebensburg	900.00	1,065.50	118%	(165.50)
Fairchance		1,000.00		(1,000.00)
Farmington	1,800.00	1,200.00	67%	600.00
Fayette City, First		84.00		(84.00)
Fayette City, Little Redstone		2,000.00		(2,000.00)
Greensburg, First	30,000.00	17,500.00	58%	12,500.00
Greensburg, Maplewood	6,000.00	4,000.00	67%	2,000.00
Greensburg, Westminster	8,400.00	5,600.00	67%	2,800.00
Irwin, First		16,666.64		(16,666.64)
Irwin, W. Hempfield	5,600.00	1,400.00	25%	4,200.00
Jeannette	6,375.00	4,240.75		2,134.25
Johnstown, Bethany	2,150.00	1,080.00	50%	1,070.00
Johnstown, First	6,000.00	3,500.00	58%	2,500.00
Johnstown, Second	3,240.00	2,160.00		1,080.00
Johnstown, Westmont	12,500.00	3,124.00		9,376.00
Lake Lynn	1,275.00	1,292.49	101%	(17.49)
Latrobe, Main St.	26,500.00	17,680.00	67%	8,820.00
Latrobe, Spring St.		3,000.00		(3,000.00)

Redstone Presbytery
Commitment to Larger Church
August 31, 2019

	2019 PLEDGE	TOTAL PAID	% Payup as of 8/31/2019	Unpaid Pledge Balance
Leisenring	600.00	600.00	100%	-
Ligonier, Pleasant Grove				-
Lower Burrell, Grace	11,000.00	7,336.00	67%	3,664.00
Lower Burrell, Puckety	9,000.00	5,250.00	58%	3,750.00
Masontown	500.00	500.00	100%	-
McClellandtown		3,600.00		(3,600.00)
Merrittstown, Dunlap's Ck.		300.00		(300.00)
Mt. Pleasant, Reunion	900.00	943.00	105%	(43.00)
Murrysville, First	8,000.00	4,000.00		4,000.00
Murrysville, Newlonsburg	25,075.00	13,251.00	53%	11,824.00
Murrysville, Union		2,000.00		(2,000.00)
N. Alexandria, Community	5,000.00	2,500.00	50%	2,500.00
N. Alexandria, Congruity	6,500.00	3,855.00	59%	2,645.00
New Florence, Bethel	2,400.00	1,400.00	58%	1,000.00
New Florence, Trinity		2,345.00		(2,345.00)
New Kensington	6,500.00	3,791.62		2,708.38
New Salem	3,000.00	1,949.00		1,051.00
N. Huntingdon, New Hope	5,280.00	3,520.00	67%	1,760.00
Patton	4,505.00	2,252.50		2,252.50
Revloc	1,500.00	1,000.00	67%	500.00
Scottdale	1,000.00	198.00	20%	802.00
Smithfield, Grace Chapel				-
Smock, Pleasant View	10,000.00	10,000.00	100%	-
Trafford, Level Green		3,570.00		(3,570.00)
Uniontown, Tent	340.00	287.00	84%	53.00
Uniontown, Third	10,922.00	5,461.00	50%	5,461.00
Uniontown, Trinity	4,500.00	4,911.50	109%	(411.50)
Vanderbilt, E. Liberty	1,500.00	1,060.00	71%	440.00
West Newton, Sewickley		105.00		(105.00)
W. Newton, Sewickley UP	700.00		0%	700.00
West Newton, United				-
Totals	260,749.00	198,623.02		62,125.98

INCOME/RECEIPTS

	2018 Budget	2019 Budget	2020 Proposed Budget
Shared Ministry/Mission			
Church contributions	\$385,000.00		
Shared		355000	\$365,000.00
Directed		30000	\$30,000.00
Other gifts and contributions			\$35,000.00
Interest	\$5,000.00	\$5,000.00	\$5,000.00
Investments (reserves)	\$20,000.00	\$30,000.00	\$33,500.00
Miscellaneous	\$4,000.00	\$4,000.00	\$4,000.00
TOTAL REVENUE	\$414,000.00	\$434,000.00	\$432,500.00

EXPENSES

Shared Ministry			
Council			
Council expense	\$1,600.00	\$1,500.00	\$1,500.00
Communications	\$500.00	\$500.00	\$500.00
Presbytery meetings	\$900.00	\$900.00	\$900.00
Website	\$180.00	\$180.00	\$180.00
PCUSA meetings	\$4,750.00	\$4,500.00	\$4,500.00
Equipping Leadership	\$5,000.00	\$5,000.00	\$5,000.00
Engaging Congregations	\$5,000.00	\$5,000.00	\$5,000.00
Enabling Ministry Networks	\$5,000.00	\$5,000.00	\$5,000.00
New Ministries			
Committee On Ministry			
Committee Expense	\$500.00	\$500.00	\$500.00
Committee on Preparation			
Committee Expense	\$500.00	\$1,000.00	\$1,000.00
Committee-Nominating			
	\$0.00	\$0.00	\$0.00
Committee on Representation			
	\$0.00	\$0.00	\$0.00
Executive Presbyter			
EP Salary	\$70,390.00	\$70,390.00	70390
Deferred comp.-403B	\$4,172.00	\$6,408.85	8712.81
EP Pension	\$17,758.00	\$18,113.00	18500
EP Study Leave	\$1,500.00	\$1,500.00	1500
EP Professional Services	\$1,825.00	\$1,825.00	1825
EP Travel	\$4,750.00	\$4,750.00	4750
Christian Education/Resources			
Christian Education			
Triennium	\$0.00	\$3,000.00	\$0.00
Resource Center			
Shared		500	\$500.00
Directed		500	\$500.00

Denominational/Ecumenical Ministry

Presbyterian Media Mission

Christian Associates	\$1,500.00	\$1,500.00	\$1,500.00
Synod of Trinity(per capita)	\$24,600.00	\$24,600.00	\$24,000.00
General Assembly(per capita)	\$80,000.00	\$92,000.00	\$89,700.00

TOTAL SHARED MINISTRY	\$231,425.00	\$249,166.85	\$245,457.81
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Shared Mission

Sudan Partnership	\$16,000.00		\$16,000.00	\$16,000.00
Shared		6000		
Directed		10000		
Pine Springs Camp	\$38,000.00		\$38,000.00	\$38,000.00
Shared		33000		
Directed		5000		
Synod Mission			\$0.00	\$1,000.00
Shared				
Directed				
Presbyterian Mission Agency	\$32,000.00		\$32,000.00	\$32,000.00
Shared		24000		
Directed		8000		
Presbyterian Disaster Assistance	\$3,000.00		\$3,000.00	\$3,000.00
Shared		0		
Directed		3000		
TOTAL SHARED MISSION	\$89,000.00		\$89,000.00	\$90,000.00

Operations

Supplies	\$5,500.00	\$5,500.00	\$5,500.00
Postage	\$900.00	\$1,000.00	\$1,000.00
Telephone	\$3,800.00	\$3,800.00	\$3,800.00
Utilities & Maintenance	\$9,500.00	\$9,500.00	\$9,500.00
Property Insurance	\$3,656.00	\$3,656.00	\$3,656.00
Worker's Compensation	\$821.00	\$821.00	\$821.00
Legal and Auditing	\$6,000.00	\$6,000.00	\$6,000.00
Leases	\$3,000.00	\$3,000.00	\$3,000.00
Miscellaneous	\$0.00	\$0.00	\$0.00
Stated Clerk Salary/Associate	\$2,250.00	\$2,250.00	\$2,600.00
Recording Clerk	\$1,250.00	\$1,250.00	\$1,300.00
AA Salary	\$27,114.00	\$27,927.42	\$28,765.24
AA Medical/Pension	\$22,000.00	\$23,052.00	\$23,500.00
FICA paid-Presbytery	\$7,797.88	\$7,521.28	\$7,585.38
TOTAL OPERATIONS	\$93,588.88	\$95,277.70	\$97,027.62

\$414,013.88

\$433,444.55

\$432,485.43

Owar Ojulu
Statement of Faith

1 I was raised with the idea of worshipping gods of a river, gods of rain and gods of the land. Now I
2 confess my faith and believe in the triune God who was manifested through Jesus Christ.

3 I know God as One, but not many. Because in my traditional belief, God is divided into God of
4 the "earth and God of heaven." In conjunction to this separation, an earthly god is being multiplied
5 where each village has its own deity. I rejected such beliefs and considered it wrong. God the
6 Father, God the Son and God the Holy Spirit are not three gods but three distinct personal
7 expressions of the One and only eternal and loving God. The three persons of the Trinity are eternal
8 and in equal authority, respect and adoration.

9 God is revealed in creation as the Creator. I am assured of this truth because in the first chapter of
10 the book of Genesis I see God sends forth the Word and the Holy Spirit hovering over the dome
11 of the living water. God sends, speaks, breathes, and is the source of creations.

12 I believe in both humanity and deity of Jesus Christ. In his conception, birth and suffering, Jesus
13 was human like me. As human, Jesus understood my sufferings and as God, he provides help and
14 forgiveness (Phil 2:7-8). In salvific intervention, God is revealed in Jesus Christ as the Savior and
15 Redeemer. Jesus Christ is my Lord, my Savior, my peace and my comforter both in life and death.
16 Christ came to proclaim the Kingdom of heavens, offers God's grace and declares forgiveness
17 (Mark 1:14-15). Giving himself as sin offering, Jesus was crucified, died on the cross to rescue me
18 from the bondage of sins and gives me new life (1 Peter 1:3). Yet, he was resurrected victoriously
19 from the dead, triumphed over sin and death, and now sits with God in power (Phil. 2:9-10).

20 I see the Holy Spirit as the comforter, the advocate who perfects my faith, and brings my salvation
21 to completion. The Holy Spirit is part of the trinity and the giver of life. The Holy Spirit is God's
22 personal presence in the world, who calls forth faith and unites me with Himself and reminds me
23 of my baptism. The Holy Spirit continues to reveal to me the mystery of scripture and teaches me
24 the mind of Christ (John 14:26).

25 I believe in the authority, authenticity, and in the inspirational legitimacy of the Bible. The Bible
26 is the unique witness to the sovereign grace of God (2 Peter 1:21; Psalm 12:6). God continues to
27 communicate with me in His Words written in the Bible (2 Tim 3:16-17). Also, the church is a
28 vehicle through which God's mission takes place and God's plan is fulfilled. The Church is sent
29 forth to welcome, invite and help others understand gracious love of God (Matthew 28:19-20).

30 When I was growing up, I was told we would be transformed into lizards, snakes and different
31 forms of animals based on our family backgrounds. However, I now believe in the resurrection
32 and in everlasting life with God (1 Cor. 15:20-28). I believe in the resurrection of the body, an
33 immortal body, but not the transformation of the body to different animals (1 Cor. 15:42-44). I
34 believe in the hope of restoration whereby the present world is consumed, the new heaven and new
35 earth surfaces, and new life in eternity continue with joy and worship (Rev. 21:3-7; 22:1-7).

REV. OWAR OJHA OJULU

Rev. Owar Ojha Ojulu was ordained in 2016 in the Minnesota Valley Presbytery as a Teaching Elder for Hope Christian Ministry (1001 New Worshiping Community) in Worthington, Minnesota. He is also actively involved in ministering to diverse ethnic groups, including refugees and immigrants settling in that region and has experience working as a Community Outreach Worker for the Nobles County Community Services. In Minnesota Valley, he serves on the Self Development of People committee and the Ethiopian/Sudanese Mission network.

Having grown up in Ethiopia, Owar graduated from Hosanna Bible College, Mekana Yesus Theological Seminary and the Ethiopian Civil Service University. After coming to the United States, he graduated from the University of Dubuque Theological Seminary (M.Div. 2012). Currently, he is enrolled in the D.Min. program through Sioux Falls Seminary.

Rev. Ojulu has discerned and received a call to serve as the shared pastor of the Ebensburg and Colver congregations. He is presented before you to be received into membership of the Presbytery and to have that call validated.

2019 TERMS OF CALL* WORKSHEET

APPENDIX "E"

Church Ebensburg (60%)/Colver (40%)

Pastor or Associate Pastor Rev. Owar Ojulu Full or Part Time Full

(include % if part-time; effective salary pro-rata)

(*For Installed Teaching Elder, Effective Salary, Board of Pensions dues, SECA offset, Study Leave, Vacation and Mileage reimbursement are requirements; For Pastors serving under contract (TE or CP), all are required except Board of Pensions, but it is recommended that provision for insurance and retirement be addressed)

2019 Terms of Call		2019 Presbytery Minimum	Our Church
1. Base Salary		\$37,314.85	\$37,314.85
2. Housing Allowance or Manse, including utilities (minimum of 30% of Salary/Deferred/ Allowances-total-1,3,4,5,7)		\$11,194.46	11,194.46
3. Deferred Compensation [Tax Deferred Annuity]			
4. Un-vouchered allowances, gifts from employer, bonuses, etc.			
5. Other allowances, including; <ul style="list-style-type: none"> • forms of compensation such as medical deductible/medical expense reimbursement allowances (NOT paid through a group benefit plan) • insurance premiums for additional insurance coverage provided for individual employees. 			
6. ONE TIME Moving Expenses (if church paid or reimbursed) this total may need to be included in the total salary reported to the IRS. (Please review with your accountant)			4,321.00
7. SECA <u>above</u> the normal 7.65% offset			
TOTAL EFFECTIVE SALARY (total of 1,2,3,4,5,7)		\$48,509.31	48,509.31
8. Board of Pensions Dues (percentage calculated exclusive of moving expense): Pension (11%), Disability (1%) and Medical Coverage (25%) - Total (37) <ul style="list-style-type: none"> • Vacancy/Post Retirement Dues - 12% 		\$17,948.44	17,948.44
9. Social Security Contribution (7.65% of Effective Salary **)		\$3,710.96	3,710.96
10. Additional Group Plan Coverage Premiums			
11. Mileage Reimbursement (At current I.R.S. rate)			1,500.00
12. Study Leave/Reimbursement (cumulative to 6 weeks plus \$3,000)		2 weeks +\$1000	2 weeks @ 1,000.00
13. Vacation (accrued quarterly, but not cumulative across years without permission)		4 week-4 Sundays	4 weeks - 4 Sundays
14. Other Professional Expenses:			
Book Reimbursement			
Pastor's Professional Expense			
Vouchered Reimbursements			
TOTAL COST TO CONGREGATION		\$71,168.71	\$76,989.71

Clerk/Colver _____ Clerk/Ebensburg _____

Pastor _____

Church _____

Pastor or Associate Pastor _____ Full or Part Time _____

(include % if part-time; effective salary pro-rata)

(*For Installed Teaching Elder, Effective Salary, Board of Pensions dues, SECA offset, Study Leave, Vacation and Mileage reimbursement are requirements; For Pastors serving under contract (TE or CP), all are required except Board of Pensions, but it is recommended that provision for insurance and retirement be addressed)

2020 Terms of Call	2019 Presbytery Minimum	2020 Presbytery Minimum	Our Church
1. Base Salary	\$37,314.85	\$38,061.14	
2. Housing Allowance or Manse, including utilities (minimum of 30% of Salary/Deferred/Allowances-total-1,3,4,5,7)	\$11,194.46	\$11,418.34	
3. Deferred Compensation [Tax Deferred Annuity]			
4. Un-vouchered allowances, gifts from employer, bonuses, etc.			
5. Other allowances, including: <ul style="list-style-type: none"> • forms of compensation such as medical deductible/medical expense reimbursement allowances (NOT paid through a group benefit plan) • insurance premiums for additional insurance coverage provided for individual employees. 			
6. ONE TIME Moving Expenses (if church paid or reimbursed) this total may need to be included in the total salary reported to the IRS. (Please review with your accountant)			
7. SECA <u>above</u> the normal 7.65% offset			
TOTAL EFFECTIVE SALARY (total of 1,2,3,4,5,7)	\$48,509.31	\$49,479.49	
8. Board of Pensions Dues (percentage calculated exclusive of moving expense): Pension (11%), Disability (1%) and Medical Coverage (25%) - Total (37) <ul style="list-style-type: none"> • Post Retirement Dues - 12% 	\$17,948.44	\$18,307.41	
	\$5,878.19	\$5,937.53	
9. Social Security Contribution (7.65% of Effective Salary)	\$3,710.96	\$3,785.18	
10. Additional Group Plan Coverage Premiums			
11. Mileage Reimbursement (At current I.R.S. rate)			
12. Study Leave/Reimbursement (cumulative to 6 weeks plus \$3,000)	2 weeks +\$1,000.00	2 weeks +\$1,000.00	
13. Vacation (accrued quarterly, but not cumulative across years without permission)	4 week-4 Sundays	4 weeks - 4 Sundays	
14. Other Professional Expenses:			
Book Reimbursement			
Pastor's Professional Expense			
Vouchered Reimbursements			
Initial Moving Expenses (based upon revision of the tax code, moving expenses may be considered additional income by the IRS. Please check with your own accountant)			
TOTAL COST TO CONGREGATION	\$71,168.71	\$72,572.08	

The Pastor and the congregation agree to the above terms and to abide by any policies of the Presbytery of Redstone regarding compensation, any form of leave (vacation, study, medical, etc.) and expenses.

Clerk _____ Pastor _____

The Presbytery of Redstone
Family and Medical Leave with Pay Policy

1. Purpose

The Presbytery recognizes the importance of adequate consideration for family needs and sufficient convalescence during times of illness. As part of the Presbytery's responsibility for facilitating relationships between the Presbytery, Pastors, and its congregations (Book of Order G-3.0307), a Family and Medical Leave Policy is established to be used when an Installed, Contracted, or Commissioned Pastor is unable to carry out his or her responsibilities. This policy contains minimum guidelines for churches of the Presbytery to follow, and recommends each Session establish its own policy relating to paid family and medical leave. A Session may make more generous arrangements but may not enact a policy that does not meet the minimum requirements outlined in the Presbytery of Redstone Family and Medical Leave with Pay Policy.

2. Scope

This policy applies to absences/leaves for more than two continuous weeks for Installed, Contracted, or Commissioned Pastors of the Presbytery of Redstone that meet the qualification/ eligibility requirements. Specifically, this policy is for

- Personal Medical Leave
- Family Medical Leave
- Maternity Leave
- Paternity Leave
- Adoption Leave

3. Guidelines

The policy guidelines are provided in the table below.

	Personal Medical Leave	Family Medical Leave	Maternity Leave	Paternity Leave	Adoption Leave
Definition	Medically certified disability	Care for qualifying family member	Pregnancy disability	Leave given to a father to care for newborn	Leave given for adoption placement.
Qualification / Eligibility	<ul style="list-style-type: none"> • Installed, Contracted, or Commissioned Pastors. 	<ul style="list-style-type: none"> • Installed, Contracted, or Commissioned Pastors with at least 12 months service prior to the requested leave date. • Qualifying family member (spouse, parent, son or daughter of a Pastor). 	<ul style="list-style-type: none"> • Installed, Contracted, or Commissioned Pastors with at least 12 months service prior to the expected date. 	<ul style="list-style-type: none"> • Installed, Contracted, or Commissioned Pastors with at least 12 months service prior to the expected date. 	<ul style="list-style-type: none"> • Installed, Contracted, or Commissioned Pastors with at least 12 months service prior to the expected placement date.

Terms	Personal Medical Leave	Family Medical Leave	Maternity Leave	Paternity Leave	Adoption Leave
<ul style="list-style-type: none"> • Twelve weeks at 100% of regular pay. • If disability continues past 12 weeks and if eligible, application may be made for disability benefits from the Board of Pensions for members of the Pension Plan. • Pastors cannot concurrently receive both Paid Medical Leave benefits and Board of Pension Disability Benefits. 	<ul style="list-style-type: none"> • Four weeks at 100% of regular pay. • Vacation time may be used to supplement family medical leave after consultation with Session and COM. • Maximum consecutive time off for leave is 8 weeks, even if the sum total of paid leave plus annual benefit greater than 8 weeks. • A family medical leave may be shorter than four (4) weeks if prior leaves were taken during the previous twelve (12) month period. • Family Medical Leave cannot be stacked with other types of policy leave for a longer leave. 	<ul style="list-style-type: none"> • Eight weeks at 100% of regular pay. • Vacation time may be used to supplement maternity leave. • Maximum consecutive time off for maternity leave is 12 weeks, even if the sum total of paid leave plus annual benefit leave is greater than 12 weeks, unless there is medical necessity. • Must be taken within the first 12 weeks following the birth date. • In the event of pregnancy-related complications, the Session and COM shall be consulted for additional leave under the terms of Personal Medical Leave. 	<ul style="list-style-type: none"> • Two weeks at 100% of regular pay. • Vacation time may be used to supplement paternity leave. • Maximum consecutive time off for paternity leave is four weeks, even if the sum total of paid leave plus annual benefit leave is greater than four weeks. • Must be taken within the first 4 weeks following the birth date. • Paternity Leave cannot be stacked with other types of policy leave for a longer leave including Study Leave and Sabbatical. 	<ul style="list-style-type: none"> • Two weeks at 100% of regular pay. • Vacation time may be used to supplement adoption leave. • Adoption Leave cannot be stacked with other types of policy leave for a longer leave. 	

Execution	Personal Medical Leave	Family Medical Leave	Maternity Leave	Paternity Leave	Adoption Leave
<ul style="list-style-type: none"> • Pastor specifically requests Personal Medical Leave to Session and COM. • If question arises concerning the necessity of the leave, the Pastor should provide certification to the Session from the appropriate physician or mental health practitioner. • Certification to the Session from the appropriate physician or mental health practitioner that releases the professional staff member to return to work. • Mileage, continuing education and other reimbursable expenses are not payable during a period of medical inability to work. 	<ul style="list-style-type: none"> • Pastor specifically requests Family Medical Leave to Session and COM. • If question arises concerning the necessity of the leave, the Pastor should provide certification to the Session from the appropriate physician or mental health practitioner. 	<ul style="list-style-type: none"> • Pastor specifically requests Maternity Leave at least 30 days' prior when the need for leave is foreseeable to Session and COM. • Pastor states the anticipated date of the beginning of leave as well as the projected date that the Pastor will return. • When a Pastor becomes pregnant, the Session should ordinarily be consulted within 12 weeks of a physician's confirmation of the pregnancy. • Time of Maternity leave begins with a physician's certification that the female Pastor can no longer perform her duties. 	<ul style="list-style-type: none"> • Pastor specifically requests Paternity Leave at least 30 days' prior when the need for leave is foreseeable to Session and COM. • Time of the leave begins on the birth date of the child. 	<ul style="list-style-type: none"> • Pastor specifically requests Adoption Leave at least 30 days' prior when the need for leave is foreseeable to Session and COM. • Time of the leave begins on the date the child starts living with the Pastor or up to 14 days before the expected placement date if travel is required to complete the adoption process. 	

4. Additional Considerations

- a. It is anticipated that the Pastor will use family leave policy only when needed and will obtain the endorsement of the Session and the COM.
- b. Eligible benefits such as health, vision, etc. will be maintained during approved paid leave.
- c. Time periods for family/maternity/paternity leave are intended to be an annual benefit and are not to be accrued.
- d. If a Pastor initiates dissolution within one year following family, maternity, paternity, or adoption leave, any unused vacation time shall be credited against the prior leave.
- e. The Presbytery, through the COM, shall seek to assist the congregation in whatever ways are necessary to reduce any impact on the congregation. Assistance will be given in arranging pulpit supply.
- f. The Session is responsible for the ongoing work of the congregation during the Pastor's leave. Session should be ready to assist in arranging and to compensate for any necessary services provided by other pastors.
- g. A Sabbatical leave will be delayed one year from end of a family/maternity/paternity leave.
- h. Study leave shall not be used for leaves of absence.
- i. COM shall ensure that each church personnel committee, session and pastor is aware of the policy and provide the necessary guidance for implementing the policy.
- j. The Presbytery Family and Medical leave policy shall be adopted by congregations as part of the terms of call.
- k. Policy statements are reviewed at least every 3 years and updated when appropriate.

Attachment 1 - Disability Process



Beginning the Disability Process

You may apply for disability benefits if your physician has stated that you are unable to work for more than 90 consecutive days while recovering from an illness or injury.

Disability certification

The Board of Pensions must certify any disability. You may be considered disabled if:

- you are unable to perform your regular work duties due to sickness or bodily injury, or
- after 24 consecutive months of a certified disability, due to sickness or bodily injury, you cannot perform any type of work for which you are suited by education, training, and/or experience.

Applying for benefits

Follow these steps to apply for disability benefits:

- Call 800-773-7752 (800-PRESPLAN) to request a confidential intake interview with a Board Disability Specialist. This allows the Board to open a claim for you with Lincoln Financial Group, the disability medical case manager.
- Be prepared to provide your name, Social Security number, last day worked, phone number, employer and physician contact information, and job description. Ask any questions you may have about the disability claims process.
- Download the disability information packet from pensions.org, or ask for a copy by mail. Complete the packet and email (memberservices@pensions.org), fax (215-587-6215), or mail it (The Board of Pensions of the Presbyterian Church (U.S.A.), 2000 Market St., Philadelphia, PA 19103-3298), with a copy of your job description, to your Disability Specialist at the Board.

If you are physically or mentally unable to complete the packet, a power of attorney or authorization form must be included with the completed packet or be file with the Board or Lincoln Financial, allowing a designee to act on your behalf.

Lincoln Financial will:

- send you or your designee a form for the attending physician and a form to grant authorization to obtain and release medical records;
- notify you or your designee when your forms are received;
- contact the attending physician; and
- make a recommendation on your application for disability benefits.

Application time limit

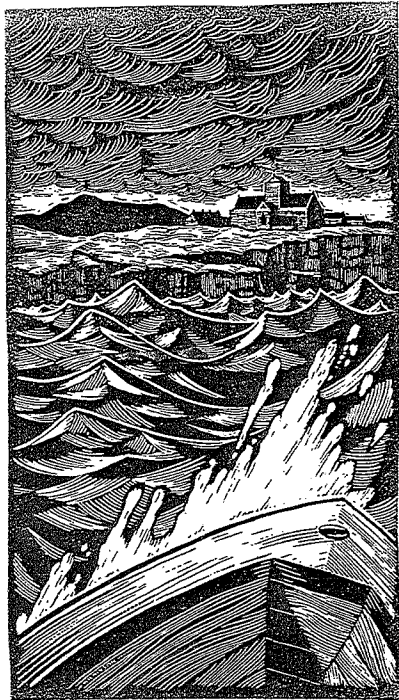
If you are otherwise eligible, and you do not apply for the benefit when the disability begins, you may still apply if less than 12 months have elapsed since the disability began.

The Board will make a final determination on whether to certify you as disabled.

If you have questions about the claims process, call Lincoln Financial Group at 800-836-5290. For answers to Benefits Plan questions, call the Board at 800-773-7752 (800-PRESPLAN).

As of May 1, 2018, Liberty Life Assurance Company of Boston, the parent company of Liberty Mutual, became a wholly owned subsidiary of the Lincoln National Life Insurance Company, a Lincoln Financial Group company. As the transition to the Lincoln name takes place over the coming months, you may see references to Liberty Mutual, Liberty Mutual Benefits, a Lincoln Financial Group Company, or Lincoln Financial Group. Please open and read all correspondence you receive about your benefits.

The Board of Pensions of the Presbyterian Church (U.S.A.) 2000 Market Street, Philadelphia, PA 19103-3298
 800-773-7752 (800-PRESPLAN) Fax: 215-587-6215 Email: memberservices@pensions.org
 D56-002 cover



Report on Redstone Presbytery-endorsed Pilgrimage to Scotland - August 9-22, 2019

The impetus for this pilgrimage began in 2003 when Carole Isley Corey, Mary Lou Ferris Nash, Ken White and Jim Farrer participated in a tour led by Dennis Dewey to three modern Celtic Christian communities in Scotland and northern England. We Redstoners led our first pilgrimage in 2006.

This year's **educational, historical and spiritual pilgrimage** included **members** from Latrobe, Johnstown First and Westmont, Oakmont and Ohio Presbyterian churches. Our experience was enhanced by members of Methodist, Roman Catholic, Christian Missionary Alliance and Baptist congregations. We thank all for undergirding us with prayer.

Ministers included Katy Yates Brungraber, formerly of Fort Burd, and Executive Presbyter Skip Noftzger. We were happy that Skip could go together with his wife Martha, an MD. Many dinner conversations took place about church life with Dr. Gary McIntosh, a Professor of Christian Ministry, who has consulted in over 90 denominations. We were blessed to have Californians Gary and his wife Carol with us on this pilgrimage.

We have **modeled our pilgrimage** on Smithsonian tours which feature one professor with knowledge about a particular country and its culture. However, our leaders included Sandy Leyh of L'atitudes Travel, a SCOTSMaster with 20 years experience leading tours in Scotland; George Leyh, PhD in history specializing in Scottish martyrs and Covenanters; and Jim Farrer, whose article "Resurrecting the Celtic Christian Models for the 21st Century" was published in *The Great Commission Research Journal*. According to author Dr. George Hunter in *The Apostolic Congregation*, this movement "lasted from the 5th to the 9th centuries and was the greatest sustained Christian mission in Christianity's history ... and ushered in a thousand years of (more or less) Christian culture in Europe."

Edinburgh

Most of us flew from Pittsburgh to Newark and then to Edinburgh. We built in much free time over our three nights here partly because of the **Fringe Festival**, "the greatest extravaganza of music, drama and dance on the planet" with 3,548 different shows (many on the streets) with 55,000 performers. We attended the **Royal Military Tattoo** with bagpipes, bands and dancers from many nations. Our travelers worshiped at the High Kirk of St. Giles, Greyfriars Kirk or St. Columba's Free Presbyterian Church. Paul James-Griffith, author of *A Spiritual History of the Royal Mile*, led us on a behind-the-scenes tour. We visited the Free Presbyterian Church Seminary where we saw an original copy of the Scottish National Covenant which influenced the US Constitution. We had a rare visit to the **Magdalen Chapel**, site of the first General Assembly meeting in 1560. This meeting place became the "workshop for ideas" as the Presbyterians here influenced the world through law, democracy, human rights, education, social reforms, science and medicine.

St. Andrews

On previous trips, **University of St. Andrews** Professor Ian Bradley led us on a mini pilgrimage here. Since school was not in session, Jim who studied with Dr. Bradley in Wales and Scotland led our group to the **huge ruined cathedral** where it was evident why some important changes were brought about by the 16th century Protestant Reformation. (However, it was the Roman Catholic church members who went from receiving the Eucharist once a year to every Lord's Day!) At the **castle** Dr. Leyh shared the account of early Lutheran George Wishart who was burned at the stake and showed us the place where John Knox was captured and then taken to France as a slave rowing in the belly of a galley ship. After reviewing the significance of each site we offered prayers. Our group strolled beside the **Old Course**, golf's "Fairway to Heaven" and viewed the beach made familiar by the movie *Chariots of Fire*.

Aberdeen

A certified Blue Badge guide led us through this “granite city,” into the chapel of King’s College Divinity School and around the old fishing village section of the town. A lovely day allowed us to climb down to and back up from the stunning seacoast **Dunnottar Castle**, known for its association with **William Wallace** (of *Braveheart* fame), the hiding of the crown jewels and the imprisonment of 167 Covenanters in the castle’s dungeon.

Driving through the mountains

Leaving Aberdeen we stopped to see the Presbyterian church where the **Royal Family** worships when they are in residence at Balmoral. Due to bridge repair we detoured past several ski areas and through the lovely countryside into Inverness.

Inverness

This morning we visited **Clava Cairns**, a bronze age grouping of stone burial mounds. Here we contrasted old paganism and New Age practices with basic Christianity. Nearby was the **Culloden battlefield** experience where the Highland way of life was forever changed with the defeat of Bonnie Prince Charlie. Next our group split: some for a tour of Benromach Distillery, others to explore Inverness which included a used bookstore which boasted 100,000 books.

Oban and the pilgrimage to Iona

It was a three-hour drive from Inverness along **Loch Ness**, then to the Oban ferry. Getting to **Iona** is a pilgrimage in itself: wait for the large ferry, ride 45 minutes, endure the 90-minute bus ride on a single-track road across the island of Mull where sheep have the right of way and then take the foot-ferry across the sound to the holy isle of Iona.

When **Oxford was but a swamp**, Iona was famous. Scotland was evangelized from here. Iona is said to be the burial island of 48 Scottish kings, including Macbeth in addition to eight Norwegian, French and Irish rulers.

We worshiped at 9 AM and 9 PM with pilgrims from around the world in the restored 12th century abbey. Jim has been able to study with three wardens of the Iona Community: Professor Horace T. Allen (born in Uniontown!), Dr. J. Phillip Newell and Dr. Nancy Cocks, Jim’s former classmate at Knox Seminary in Toronto. The Iona Presbyterian Church building used to have a **permanent communion table** as wide as their building so that many members could sit at the same time. In recent decades the positions of the table and pews have been reconfigured.

We held our own time of worship in **St. Oran’s ancient chapel**, stood under the three tall Celtic crosses and walked to some of the top-rated, secluded beaches in the world. Unlike the trainees of Columba and George MacLeod, we have no reports of any of our pilgrims running into the surf naked at dawn!

Kilmartin

The Kilmartin Valley is Scotland’s richest prehistoric landscape with 300 ancient standing stones, cairns and forts within a six-mile radius. Some were built at least a thousand years before the Pyramids and 1,500 years before Stonehenge. On a lovely day, we also climbed **Dunadd**, a hill fort where the largest amount of battle armaments in Scotland have been unearthed. This was also an artist colony using pigments from as far as Afghanistan! University of Glasgow archaeologists believe that the **Book of Kells** had its beginnings at Dunadd and Iona. This is also the site of Europe’s first recorded investiture of a king by a church leader, St. Columba in 574 AD. Each pilgrim could place a foot in the footprint carved in the rock where this occurred. Skip anointed those who desired to remember their baptism.

Our parting dinner was held at a hotel overlooking **Loch Melfort** with three Highland cows in a pasture just below our balconies. Several pilgrims walked down to the shore and through the arboretum gardens on this property.

Our group sampled modern Celtic-style Christian worship at appropriate places. Yes, there was free time for journaling, shopping, hiking, haggis-sampling, laughing, and on Iona experiencing both a “wee gale” and Caribbean blue waters.

If you are interested in how the modern Celtic Christian model can **be adapted for your church** or if you wish to participate in another Redstone-endorsed pilgrimage to areas of Presbyterian heritage, please contact the Presbytery office.



Pittsburgh Chapter Presbyterian Association of Musicians

Presents

A workshop and worship with Reverend Dr. David Gambrell

*UNLOCK THE KEYS TO VIBRANT WORSHIP USING THE REVISED BOOK OF
COMMON WORSHIP*

Saturday, November 2, 2019

9:00 -3:00

Unity Presbyterian Church
Greentree, Pittsburgh PA

Near the Parkway West (Rt.376) and 4 miles from I-79

David Gambrell
GA Office of Theology and Worship
Editor, RBCW,
Committee, *Glory to God*
Renowned speaker about RBCW

Presentations to include:
Story behind the RBCW
Using it in your church
Preparing for worship
Musicians' use of the RBCW

Several copies of the book available for perusal
Orders will be taken for direct delivery to you.

8:45 registration
9:30 Morning Prayer
10:15 David Gambrell
12:00 Lunch
1:00 David Gambrell
2:00 Worship with Communion

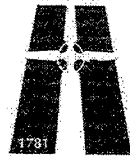
Costs

Individual \$25
2 or more from a church \$20
Students \$15
Registration includes lunch

Tear off registration and mail by October 19 to:
Charlotte Roederer
144 N. Dithridge St. #307
Pittsburgh PA 15213

Check payable to PAM Pittsburgh

NAME	Phone
ADDRESS	E-Mail
CHURCH	
Separate form for each registrant, please. Checks may be combined.	



Presbytery of Redstone

PRESBYTERIAN CHURCH (USA)

Redstone Presbytery's purchase of a subscription to *The Parish Paper* INCLUDES:

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TEAM TALK CAN STRENGTHEN VOLUNTEER MINISTRY

Team talk can build a strong ministry team. Of course, some may not think of conversation as an important task, viewing it as getting in the way of work and slowing it down. On the contrary, conversation plays an important role in the life of a team, builds group durability, and sustains effort. Talking about the work helps to reinforce the reasons for doing what we are doing.

“Plug-in” Volunteering

Make no mistake: the American volunteer experience is decidedly task-oriented and talk-averse. Sociologist Paul Lichterman observes that a “task-oriented, short-term, plug-in style of volunteering . . . has become nearly synonymous with volunteering in the United States.”¹ Churches, like many other nonprofit organizations, typically assign volunteers to fill short-term tasks, not long-term assignments. In some ways, the arrangement works out well. Volunteers appreciate that, with only a few hours commitment, they can experience the satisfaction of having “helped out.” It’s also easier for staff, who create slots for volunteers to fill and tasks to complete, which can then be quantified and reported to funders. Yet “plug-in” volunteering hampers dialogue.

“Fun Evenings”

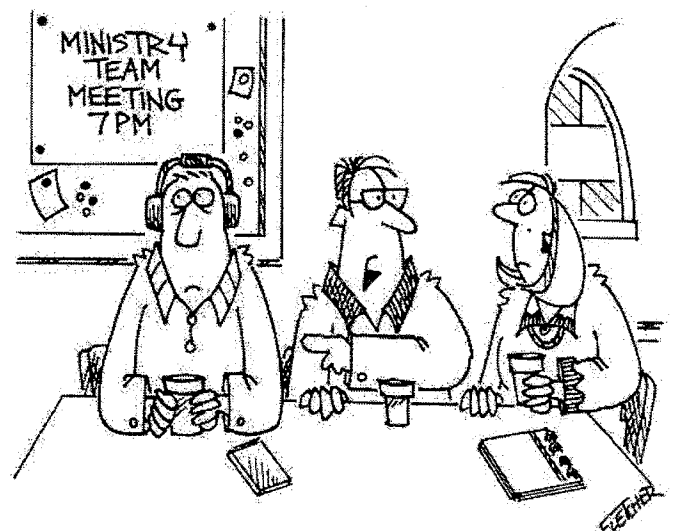
Working side by side on tasks does not necessarily build a team. Lichterman’s research bears this out. The researcher volunteered for Fun Evenings, a project offering a drug-free, violence-free evening for disadvantaged youth, anticipating many opportunities for conversation. After all, the event had been billed as a “fun evening” at the Downtown Community Center, and included ping pong, dancing, and youth leadership training for the mostly Black, Latino, and Laotian teenagers, as well as a few white teenagers. The volunteers, all white and a generation or two older, would provide supervision.

From the outset, Lichterman found the situation confusing for himself as a volunteer. What exactly was he supposed to be doing? No one else seemed to know

either. Polly, the coordinator, instructed them to monitor the youth and make sure no drugs got in. They were also told that any youth who leave should not be allowed back in, though he observed that the volunteers were lax with this requirement. Notably lacking was any process for building the team itself. Volunteers exchanged pleasantries and nothing more, failing to go deeper into conversation that might have strengthened their bond as friends. It even occurred to Lichterman that he did not especially care how he came across to others, knowing that he would not see these people again. An opportunity had been missed. Volunteers had been “plugged into” their tasks but not each other. Volunteers had “helped out” but not formed a team. More and deeper talk would have built a stronger team.²

Four Ways to Build Team Talk

Team dialogue can be strengthened in four ways. First, seek to move the team from shallow conversation to a deeper dialogue that airs genuine feelings and brings differences to the surface. Most small groups have plenty of



“I TEND TO BE A TALKER...
JUST ASK DOUG.”

conversation, yet plentiful talk without real communication can signal trouble. Practicing honesty and expecting it from others can strengthen the team and bring to the surface real issues that may need to be dealt with.

One technique for practicing honest conversation is called the EIAG (pronounced eye-ag) process. EIAG is an acronym that stands for Experience, Identify, Analyze, and Generalize.

- *Experience.* The process allows group members to understand one moment in the flow of events taking place in the group and how it affected every group member.
- *Identify.* First, identify when someone says or does something that could have a big impact on other members, positively or negatively, asking that person, “Would you be willing to explore the effect this had on the others?” If so, ask that person to withhold comments until everyone has finished.
- *Analyze.* Then analyze what happened by asking everyone present to talk about their own reactions. For example, “When [name] said (or did) this, I felt (thought, observed) or I did (or said) this.” Or, “When it happened, I assumed this, which led me to react the way I did.” After this, you can ask the person whose action you are analyzing, “What was your intention?”
- *Generalize.* Finally, the group can take a moment to generalize or think more broadly about how to act in other situations. Ask the person, “What have you learned?” and ask others the same question. This can deepen the trust required to form a genuine team.³

Second, strive for informal, relaxed meetings. The Fun Evenings volunteers never held meetings, but simply showed up for their assigned time slots. Regular meetings empower volunteers to make decisions for themselves, which builds teamwork. However, try to avoid “business-like” meetings that can be deadening. For instance, holding every meeting in “the boardroom” (the designated room where meetings are to take place), can be like always eating in the formal dining room. Look for an informal setting, perhaps somewhere offsite, and share a meal whenever possible to warm up the conversation.

Third, find ways to equalize the conversation so that the same people do not always dominate the conversation. Letting the big talkers have more airtime can

be a conversation killer. Granted, some persons are more temperamentally suited to talking and others to listening. Yet the team nearly always gains more from sharing its wisdom than from listening to long-winded monologues. Ask the group to police itself. “If you tend to be a talker, pay attention to how much you talk, and try to talk less. If you tend to be a listener, try to talk more.” Or if someone has been quiet, ask, “We have not heard from you yet. What do you think?”⁴

Fourth, draft a team covenant: a written or verbal agreement that describes and defines members’ relationship as a team. Lack of trust is a key source of trouble in failing teams. Unless members feel safe and secure with the group, they will not contribute to their full potential. Some groups allow sarcasm to predominate, which stifles those who have sincere contributions to make. Or the problem may be more general, such as not knowing what sort of behavior to expect from other team members. A team covenant can correct this situation. George Cladis describes the covenant he developed with his church staff in Darien, Connecticut. It included these promises: (1) intentionally encourage and bless one another; (2) disagree openly, avoiding triangulation and speaking unkindly of others; and (3) like the potter and the clay, be willing to be molded and changed.⁵

Changed by Others’ Testimony

Talking while we work not only sustains the team, but helps its members grow in faith. Ann Morisy, who works with British churches seeking to expand their outreach, sees dialogue as central to the church’s work in the community. She writes, “The essence of dialogue is that each person who is party to the communication is open to the possibility of being changed by the testimony of the other.”⁶ Talk does more work than we give it credit for.

1. Paul Lichterman, *Elusive Togetherness: Church Groups Trying to Bridge America’s Divisions* (Princeton, NJ: Princeton University Press, 2005), 66.

2. *Ibid.*, 88–89.

3. Jackie Bahn-Henkelman, “Reflection: The Role of the EIAG,” *Emotional Intelligence and Human Relations Skills Workshop Student Participant Guide*, EQ-HR: The Center for Emotional Intelligence and Human Relations Skills, 25–27, www.eqhr.org.

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

5. George Cladis, *Leading the Team-Based Church*, (San Francisco, CA: Jossey-Bass, 1999), 160–61.

6. Ann Morisy, *Beyond the Good Samaritan: Community Ministry and Mission* (London: Bloomsbury, 2003), 65.

LEARN MORE ABOUT YOUR CONGREGATION THROUGH FOCUS GROUPS

For church leaders seeking to better understand their congregation, it pays to listen. Everyone knows the value of one-on-one conversations, yet it might not always be the most efficient use of time for a busy leader. In these situations a focus group can help. Simple in design, it honors the experience of congregants in the stories they tell, the questions they ask, and the concerns they express.

What Is It?

A focus group typically consists of eight to ten participants who meet for ninety minutes to two hours of discussion led by a trained moderator. Typically, a narrow range of persons is invited to contribute, such as those who share a common demographic (such as age, race, or income) or similar interests or a similar relationship to the topic at hand. For instance, to learn more about a congregation's music programs, do not include both music leaders and musicians in the same focus group.¹

The Moderator's Role

A good moderator is key to success. Should this person be an insider or outsider? Well-resourced churches might have no problem hiring a trained professional from outside to do the job. However, if cost is an issue, the pastor or another church leader could play this role as long as the moderator prepares well, knows the basics of group dynamics, and is committed to fairness. While an outside moderator can be expected to have no particular investment in the outcome of the discussion, a self-aware insider who is committed to neutrality could get the job done for a fraction of the cost of hiring a professional.²

Whether insider or outsider, a good moderator must be able to listen well, paying attention to what is said and paraphrasing or restating the participant's comments when necessary to reflect that he or she has been heard. It helps to have an excellent short-term auditory memory, remembering comments made early in the group and correlating them later with comments made by the same participants. Finally, the best moderators

know how to establish a rapport with group members in a short time and think on their feet, using the information the group generates to determine the best line of questioning later.³

Typically the moderator prepares a discussion guide ahead of time. Questions are mapped out in advance yet kept open-ended so that the conversation can go in any number of directions. Move from the general to the specific in asking questions, and record answers on a flip chart or have someone take notes.

Getting Started

To organize a focus group, first define the problem or research question, and then write a statement of the group's purpose. For example, "This focus group will explore ways to shape our music ministry by understanding the experience of those who take part in it." Second, identify a sampling frame (who are the participants?) and identify a moderator. Next, invite your participants. It doesn't hurt to overbook your ideal number of participants by at least 10 percent.



FOR THOSE WHO MIGHT NOT HAVE HEARD
MARVIN'S CONTRIBUTION TO THE DISCUSSION,
LET ME RESTATE...
"WHY DON'T THESE DANGED FOCUS GROUPS
EVER HAVE GOOD COFFEE?"

Once you have gathered the focus group, welcome the participants, briefly state the purpose of the group, and break the ice by having people introduce themselves and their experience with the issue. One idea would be to have each person tell a story related to the question under discussion. Next, let people know what questions will be asked and what you will do with the data. At this point, introduce a few ground rules for discussion. Lisa Hinz, extension professor at the University of Minnesota Extension, provides a sample list of ground rules for group discussion that can be utilized in focus groups.⁴

Next, begin asking your questions using a discussion guide. For example, in the case of a youth music program, plan to start out with simple questions such as: (1) How long have you been involved in this program? (2) What kind of music do you like? (3) How do you get to the program? (4) What, if any, challenges do you run into with participating every time? (5) What would you like to learn? The purpose is to get people talking about things that will give clues that can shape the ministry approach.

If unclear about how to start, try asking a fairly general question that anyone can respond to, and ask each person to share. As moderator, make sure everyone participates. This can be accomplished by having group members reply either in random or specific order. It is ideal if everyone responds to each question, but let the group know it is acceptable to pass. One trick to ensure that people are selected randomly is to use a pack of three-by-five cards with names on them, pull a name of two or three persons and ask them to respond.

Evaluating the Data

When it comes time to analyze the data, the amount of data collected can seem overwhelming. To make the job easier, look back to the original purpose of the meeting and the questions asked. There are four ways of analyzing the data. For best results, choose the method before conducting the group. The data can be analyzed based on:

1. **Transcription:** Write down everything that was said and analyze the transcript.
2. **Recording:** Make an audio or video recording of the meeting and create an abridged transcript for analysis.
3. **Notes:** Take notes on flip charts or ask some to serve as a recorder, using audio or video recordings only to double-check accuracy.

4. **Memory:** Present the results of the group to church leaders immediately after the session is over, relying primarily on personal recall.

The first step in analyzing involves looking for themes in the material, sometimes called “coding.” A simple way to code data is to review everything said during the session to determine if it constitutes an answer to any question the moderator asked. This “cut and paste” exercise may unearth hidden themes in the material.

The next step is content analysis. There are seven general guidelines for analyzing the content: 1) consider the actual words used; 2) consider the context for the response; 3) consider the consistency of the responses over the course of the interview, whether answers stayed the same or shifted over time; 4) consider the frequency of comments, 5) their intensity, 6) or how vague or specific they were; and finally 7) find the big ideas or larger patterns that may have emerged. This analysis can form the basis for a written report.⁵

A Powerful Tool

Focus groups can be a powerful tool for understanding the congregation. Yet every technique has its limitations. Unlike surveys, which rely on a random sample of the population studied, a focus group cannot reveal exactly how many people in the community feel a certain way about the subject, though it can go a long way toward painting a picture of the population studied. To check and substantiate what was heard in a focus group, try holding multiple interviews with diverse groups in the congregation.⁶ The power of the focus group lies in its ability to use the safety and protection of the group to bring private thoughts into the open. Listening to others can be a vital first step toward understanding.

1. Thomas L. Greenbaum, *The Handbook for Focus Group Research*, 2nd ed. (Thousand Oaks, CA: Sage, 1998), 2.

2. *Ibid.*, 68–69.

3. *Ibid.*, 77–79.

4. Lisa Hinz, “Setting Ground Rules for Productive Discussions,” University of Minnesota Extension, <https://extension.umn.edu/public-engagement-strategies/setting-ground-rules-productive-discussions>.

5. Thomas Justice and David Jamieson, *The Facilitator’s Fieldbook* (New York: American Management Association, 1999), 201–10.

6. Scott Thumma, “Methods for Congregational Study,” in *Studying Congregations: A New Handbook*, ed. Nancy Ammerman et al. (Nashville: Abingdon, 1998), 208.

A TEAM APPROACH TO WORSHIP DESIGN

Audrey Wells, director of *Under the Tuscan Sun*, describes how the use of non-professionals enriched the film crew's effort to tell their story. For scenes in the town's piazza, local people who walked there every day were asked to serve as "extras." For the food scenes, a nearby restaurant cooked the meals. After its release, many local participants gathered at the movie theater, which itself had appeared in the film, to enjoy the story they had helped to tell. From the director's perspective, non-professional involvement only served to enhance the filmmaking experience.¹

The same can be true for worship. Appreciation increases when everyone, professionals and non-professionals alike, take part in the preparation. In this method, the pastor gives up the role of solo operator to recognize the part that worship leaders can play in "producing" the worship service. Though more complicated than working alone, it can also be more spiritually rewarding. Len Wilson and Jason Moore, writing for the context of contemporary worship, offer a model for worship teams that can be adapted to a variety of worship styles.²

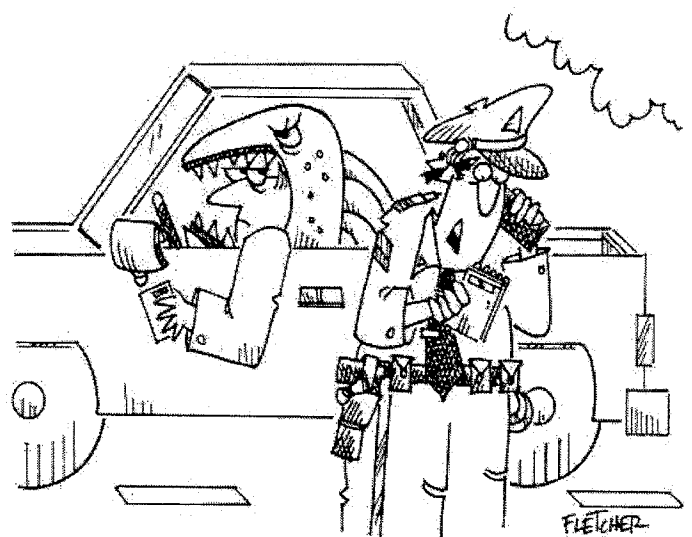
Recruiting Team Members

A worship team does not have to be large to be effective. In fact, large teams may be more complicated to manage and more prone to conflict than small ones. The best size for brainstorming appears to be between four and seven persons. In recruiting, seek generalists rather than specialists, and try to represent the church's demographic makeup such as age, gender, race, and cultural or political perspectives. People who get along well with others are always a plus.³

Team Member Roles

To facilitate planning, roles may be assigned to certain team members. The **pastor** selects a theme and interprets the Scripture lesson that supports it.

However, the role of **producer** (or team leader) is better filled by a lay person. Though this role is frequently overlooked, the producer manages the team and acts as the point person in all stages of implementing the worship plan. The key purpose is not to act as the decision maker, but to implement decisions that were made as a group.⁴ The **band leader or music director** ensures that the music selections align with the team's design for the service. Some churches opt for full team involvement in selecting the songs, while others will leave this entirely up to the music leader. A **writer** develops language and metaphors that express the theme set by the pastor. This can be a call to worship or more informal opening remarks by the person who opens the service. For leaders who prefer not to read from a script, "talking points" can be used so that the speaker can then improvise. A **technical director** is needed to deal with various aspects of media, including sound, lighting, and projection.



"...CLAIMS HE'S PART OF A WORSHIP-TEAM AT HIS CHURCH... AND THE CREATIVE ELEMENT OF A SERMON ABOUT SOME GUY NAMED...JONAH?"

How Often to Meet

Worship planning can be time intensive. Team members' available time and the team's scope of responsibility are important considerations when determining how often to meet. Most churches select one of three options.

Some churches use a **single team meeting once per week**. One advantage of this approach is that frequent meetings tend to be an aid to relationship building. This arrangement can often seem better suited to paid staff members than to volunteers with busy schedules to navigate, and it can be wearing over time.

To alleviate the burden, some churches spread responsibilities out by creating **multiple teams that meet weekly** or on rotation. In the rotation option, different teams take responsibility for one Sunday out of three or four, meeting one time ahead of the service to do planning.

Finally, some churches hold a **single team meeting once every few weeks or monthly**, gathering for several hours to plan multiple services. This model may work best for a small church or one in which volunteers, not staff, do much of the work. In this approach, the team may find it necessary to focus more on the big picture by brainstorming themes, metaphors, songs, and other creative elements without worrying at this point about how it will all fit together. Some of the details may need to be left up to individual team members to determine outside of the meeting.⁵

A Weekly List of Team Decisions

No matter how frequently it meets, every worship team or its appointed leader must make a series of decisions:

1. the Scripture lesson on which the service is based
2. the central theme or main idea of the service expressed as simply as possible
3. a statement of the human condition, the real life issue that the good news of the service addresses
4. a visual metaphor, a single image that expresses the main idea in a way that the congregation can connect with
5. the goal that the team is trying to achieve
6. the creative elements to include in the service to get the idea across, which could include photos, video clips, graphic images, or anything else that

worshippers can see, hear, feel, taste or touch that might help them experience the message.

These decisions, when made by the group, become action items to check off and report back to the group about.⁶

Organize Loosely

Cathy Townley, a worship consultant, offers another way to think about worship teams that emphasizes building relationships over filling specific roles based on skills. Based on her experience in starting a new church, she advocates organizing loosely, allowing newcomers to seek their own level of participation, and resisting attempts to be locked into a set pattern. As a church planter, she discovered that she was really a one-person team, and that she spent much of her time networking with a variety of people, building relationships with them, and asking them to take one piece of a particular week's worship plan to help her with. The result may be a worship service that is not highly produced, but immensely satisfying for participants, and it can spur member involvement and church growth over time.⁷

A Richer View from Many Perspectives

Marcia McFee, a worship consultant, compares the congregation's experience of worship to a circle of people viewing a beautiful sculpture from the perimeter of the room. The experience is richer from many perspectives than from only one or two angles. In the same way, worship planning using teams can create a fuller, more meaningful experience than if only one or two persons are involved. That fuller experience is what congregations are all about.⁸

1. Marcia McFee, *Think Like a Film Maker: Sensory-Rich Worship Design for Unforgettable Messages* (Truckee, CA: Trokay Press, 2016), 43.

2. Len Wilson and Jason Moore, *Taking Flight with Creativity: Worship Design Teams That Work* (Nashville: Abingdon, 2009).

3. *Ibid.*, 25-29.

4. *Ibid.*, 39-48.

5. *Ibid.*, 49-55.

6. *Ibid.*, 79-92.

7. Cathy Townley, *Missional Worship: Increasing Attendance and Expanding the Boundaries of Your Church* (St. Louis, MO: Chalice Press, 2011), 61-79.

8. Marcia McFee, *Think Like a Film Maker*, 65.

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

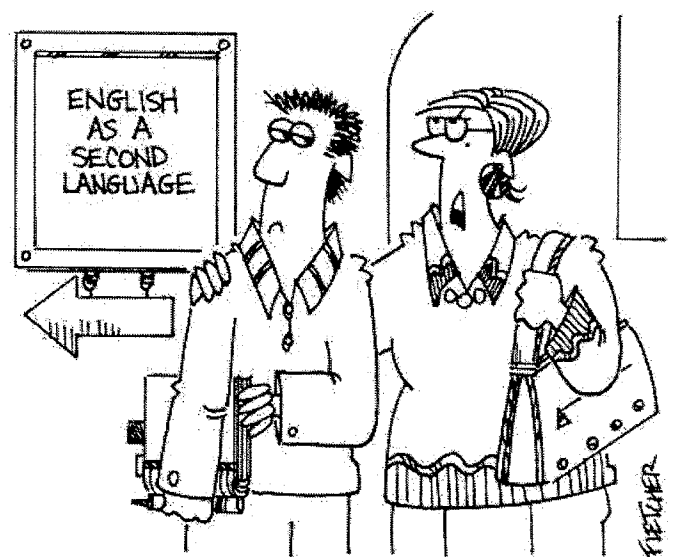
Some churches have begun recruiting volunteers to accompany immigrants faced with the possibility of deportation by US Immigration and Customs Enforcement (ICE). These friends of the detained are typically not lawyers and do not offer legal advice. Instead, they provide something more simple and intangible—a 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 "TO"... "TOO"... 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.