



*Rolls of the Presbytery as of 1/1/2020***Roll 1 – Engaged in a Validated Ministry (G-3.0104)*****A – Those serving within congregations of the church (G-2.0503a)***

Martin Ankrum  
 Larry Armstrong \*  
 Brenda Barnes  
 Laura Blank  
 Ron Durika  
 Cliff Foster  
 Ken Foust  
 James Gear  
 Donald Glunt  
 Peter Goetschius  
 Donald Graff  
 Edward Gray  
 Molly Hall  
 Donna Havrisko  
 Jane Johnson  
 Ronald Johnson  
 Wendy Keys  
 William King  
 Steve Lasor  
 John Manon  
 David McCabe  
 F. Lee McDermott  
 Owar Ojulu  
 Curtis Paul  
 Geoff Rach  
 Marnie Abraham Russell  
 Marnie Silbert  
 John Simpson \*  
 Alice Tondora  
 Caroline Vickery  
 Ron Wakeman  
 Sue Washburn  
 Rene Whitaker  
 Andrew Wirt

***B - Those in other service to this church***

Susan Blank – *Chaplain, Presbyterian Senior Care, Oakmont, Pittsburgh Presbytery*  
 Lisa Dormire - *Vice President, Fund Development, Presbyterian Senior Care, Greensburg*  
 Richard "Skip" Noftzger – *Executive Presbyter/Stated Clerk*  
 Rebecca Siddle – *Redstone Highlands, Murrys ville Campus*

***C - Those serving beyond the jurisdiction of this church***  
***None*****Roll 2 - Members at Large (G-2.0503b)**

Ross Bash  
 Lori Bass-Riley  
 Peter Keith (OA)  
 Rebecca Maiman  
 Colin Yuckman (OA)  
 Meredith Yuckman (OA)

**Roll 3 – Honorably Retired (G-2.0503c)**

Larry Armstrong\*  
 Clifford Buell  
 Bruce Cadenhead  
 Cynthia Cadenhead  
 Robert Cahn  
 Sylvia Carlson  
 Terry Carnahan (OA)  
 Anthony Catullo  
 Daniel Chow (OA)  
 Carole Isley Corey  
 Suzanne Currie (OA)  
 Eugene Degitz  
 Jim Farrer  
 James Giesey (OA)  
 James Hepler (OA)  
 Donna Hess (OA)  
 George Hickok (OA)  
 Douglas Holben

Alex Jalso  
 Clark Kerr  
 Richard Klein (OA)  
 Jay Lewis  
 Kent Lighthall  
 Carlisle Lloyd  
 Dennis Macaleer (OA)  
 Charles MacPherson  
 Gail Mason (OA)  
 Bruce Maxwell  
 John Michael (OA)  
 John McClure  
 Aleda Menchyk  
 John Morrow  
 Rod Murray  
 Kirk Orr (OA)  
 John Pressler  
 John Sharp  
 William Sharp (OA)  
 Michael Shepard (OA)  
 John Simpson \*  
 Doug Stevens  
 James Stobaugh  
 Richard Sweeney  
 Robert Upton (OA)  
 Robert VanWyk (OA)

**Roll 4 – Certified Christian Educators and Associates (G-3.0104)**

Cheryl Croushore  
 Cheryl Rhea

\* Listed twice due to their also serving in some Temporary Supply capacity or other service to the church.

(OA) living outside the area

*Presbytery of Redstone*  
**Income and Expense Statement**  
 GENERAL FUND 01, December 2019

APPENDIX "C"

	Current Period	Year to Date	Annual Budget	Annual Budget Percentage	YTD Prior Year
<b>INCOME</b>					
<b>CONTRIBUTION INCOME</b>					
UNRESTRICTED			\$365,000.00		
Church Comm/Lgr Church	35,793.18	324,691.23	0.00	0.00%	349,552.02
Church Extra Giving	1,900.00	4,603.77	0.00	0.00%	0.00
Individ Comm/Lgr Church	0.00	0.00	0.00	0.00%	500.00
Presbyterian Fdn Cont	0.00	569.22	0.00	0.00%	455.28
Subtotal Unrestricted	37,693.18	329,864.22	365,000.00	90.37%	350,507.30
TEMPORARILY RESTRICTED			30,000.00		
SCLD	0.00	1,948.93	0.00	0.00%	2,175.97
Engaging Congregations	0.00	0.00	0.00	0.00%	2,000.00
Pine Springs Camp	0.00	1,466.50	0.00	0.00%	5,100.00
Enabling Ministry Network	500.00	5,500.00	0.00	0.00%	7,715.00
Projector Fund	0.00	10.00	0.00	0.00%	4,477.00
Resource Center	0.00	316.50	0.00	0.00%	394.12
PDA - Directed	350.00	5,981.29	0.00	0.00%	14,442.00
Pres Mtg Off Redstone SC	0.00	0.00	0.00	0.00%	1,269.00
Triennium	0.00	3,655.00	0.00	0.00%	100.00
Sudan Projects	1,393.00	12,652.75	0.00	0.00%	11,438.48
Peace and Global Witness	0.00	0.00	0.00	0.00%	1,821.00
Ministry Student Aid	0.00	614.25	0.00	0.00%	894.00
PMA - Directed	4,394.00	9,576.00	0.00	0.00%	4,521.60
Minister's Assistance	0.00	0.00	0.00	0.00%	813.00
Synod Mission	0.00	3,000.00	0.00	0.00%	0.00
Subtotal Temporarily Restricted	6,637.00	44,721.22	30,000.00	149.07%	57,161.17
Subtotal Contribution Income	44,330.18	374,585.44	395,000.00	94.83%	407,668.47
INVESTMENT INCOME					
Investment Income	0.00	0.00	30,000.00	0.00%	0.00
INTEREST INCOME					
Investment Interest	0.00	0.00	5,000.00	0.00%	0.00
PILP Interest	37.63	149.29	0.00	0.00%	149.29
Subtotal Interest Income	37.63	149.29	5,000.00	2.99%	149.29
MISCELLANEOUS INCOME			4,000.00		
Oil & Gas Lease	9.30	172.92	0.00	0.00%	194.84
Preaching/Consulting	807.60	6,117.56	0.00	0.00%	5,704.47
Miscellaneous Income	0.00	516.53	0.00	0.00%	50.00
Church Income	0.00	0.00	0.00	0.00%	184,527.80
Subtotal Miscellaneous Income	816.90	6,807.01	4,000.00	170.18%	190,477.11
RELEASE FROM RESTRICTIONS					
TEMP RESTRICTED RELEASE					
SCLD	-209.38	-1,087.28	0.00	0.00%	-2,302.88
Engaging Congregations	0.00	0.00	0.00	0.00%	-2,000.00
Pine Springs Camp	0.00	-1,250.00	0.00	0.00%	-5,100.00
Enabling Ministry Network	0.00	-2,399.28	0.00	0.00%	-6,770.55
Projector Fund	0.00	-4,477.00	0.00	0.00%	0.00
PDA - Directed	-350.00	-5,981.29	0.00	0.00%	-14,442.00
Pres Mtg Off Redstone SC	0.00	0.00	0.00	0.00%	-1,269.00
Triennium	0.00	-3,249.10	0.00	0.00%	0.00

*Presbytery of Redstone*  
**Income and Expense Statement**  
 GENERAL FUND 01, December 2019

01/13/2020 09:49 AM

Page: 2

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Sudan Projects	0.00	-10,600.00	0.00	0.00%	-8,644.98
PMA - Directed	-4,394.00	-9,576.00	0.00	0.00%	-4,521.60
Minister's Assistance	0.00	-2,400.00	0.00	0.00%	-813.00
Synod Mission	0.00	-3,000.00	0.00	0.00%	0.00
<b>Subtotal Temp Restricted Release</b>	<b>-4,953.38</b>	<b>-44,019.95</b>	<b>0.00</b>	<b>0.00%</b>	<b>-45,864.01</b>
<b>Subtotal Release From Restrictions</b>	<b>-4,953.38</b>	<b>-44,019.95</b>	<b>0.00</b>	<b>0.00%</b>	<b>-45,864.01</b>
<b>RELEASED FROM RESTRICTION</b>					
Released from restriction	4,953.38	44,019.95	0.00	0.00%	45,864.01
<b>TOTAL INCOME</b>	<b>45,184.71</b>	<b>381,541.74</b>	<b>434,000.00</b>	<b>87.91%</b>	<b>598,294.87</b>
<b>EXPENSES</b>					
<b>MISSION PARTNERSHIPS</b>					
<b>SUDAN</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$16,000.00</b>	<b>0.00%</b>	<b>\$0.00</b>
Sudan - Shared	0.00	110.00	0.00	0.00%	110.02
Sudan - Restricted	0.00	10,600.00	0.00	0.00%	8,644.98
<b>Subtotal Sudan</b>	<b>0.00</b>	<b>10,710.00</b>	<b>16,000.00</b>	<b>66.94%</b>	<b>8,755.00</b>
<b>PINE SPRINGS CAMP</b>	<b>0.00</b>	<b>0.00</b>	<b>38,000.00</b>	<b>0.00%</b>	<b>0.00</b>
PSC - Shared	2,750.00	33,000.00	0.00	0.00%	29,500.00
PSC - Restricted	211.50	1,466.50	0.00	0.00%	5,100.00
<b>Subtotal Pine Springs Camp</b>	<b>2,961.50</b>	<b>34,466.50</b>	<b>38,000.00</b>	<b>90.70%</b>	<b>34,600.00</b>
<b>SYNOD MISSION</b>					
Synod - Restricted	0.00	3,000.00	0.00	0.00%	0.00
<b>PRES MISSION AGENCY</b>	<b>0.00</b>	<b>0.00</b>	<b>32,000.00</b>	<b>0.00%</b>	<b>0.00</b>
PMA - Shared	0.00	14,400.00	0.00	0.00%	20,266.66
PMA - Restricted	4,394.00	9,576.00	0.00	0.00%	4,521.60
<b>Subtotal Pres Mission Agency</b>	<b>4,394.00</b>	<b>23,976.00</b>	<b>32,000.00</b>	<b>74.93%</b>	<b>24,788.26</b>
<b>PRES DISASTER ASSISTANCE</b>	<b>0.00</b>	<b>0.00</b>	<b>3,000.00</b>	<b>0.00%</b>	<b>0.00</b>
PDA - Restricted	350.00	5,981.29	0.00	0.00%	14,442.00
<b>Subtotal Pres Disaster Assistance</b>	<b>350.00</b>	<b>5,981.29</b>	<b>3,000.00</b>	<b>199.38%</b>	<b>14,442.00</b>
<b>Subtotal Mission Partnerships</b>	<b>7,705.50</b>	<b>78,133.79</b>	<b>89,000.00</b>	<b>87.79%</b>	<b>82,585.26</b>
<b>COMMITTEE EXPENSES</b>					
<b>COUNCIL</b>					
Council Expenses	0.00	1,127.05	1,500.00	75.14%	226.13
Presbytery Mtg Expense	0.00	743.23	900.00	82.58%	370.22
<b>TRIENNium</b>					
Triennium - Shared	0.00	0.00	3,000.00	0.00%	0.00
Triennium - Restricted	0.00	3,249.10	0.00	0.00%	0.00
<b>Subtotal Triennium</b>	<b>0.00</b>	<b>3,249.10</b>	<b>3,000.00</b>	<b>108.30%</b>	<b>0.00</b>
Presbytery Stoles	0.00	250.00	0.00	0.00%	350.00
<b>EQUIPPING LEADERSHIP</b>					
Equip Leadership - Shared	0.00	750.00	0.00	0.00%	0.00
<b>Subtotal Equipping Leadership</b>	<b>0.00</b>	<b>1,500.00</b>	<b>5,000.00</b>	<b>30.00%</b>	<b>2,250.00</b>

Presbytery of Redstone  
**Income and Expense Statement**  
 GENERAL FUND 01, December 2019

01/13/2020 09:49 AM

Page: 3

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
ENGAGING CONGREGATIONS	0.00	0.00	5,000.00	0.00%	2,609.50
Eng Cong - Shared	0.00	555.00	0.00	0.00%	0.00
Subtotal Engaging Congregations	0.00	555.00	5,000.00	11.10%	2,609.50
ENABLING MINISTRY NETWORK	0.00	2,399.28	5,000.00	47.99%	6,869.42
En Min Net - Restricted	0.00	45.17	0.00	0.00%	0.00
Subtotal Enabling Ministry Network	0.00	2,444.45	5,000.00	48.89%	6,869.42
Mission Expenses	0.00	0.00	0.00	0.00%	388.66
Worship Expenses	133.00	133.00	0.00	0.00%	129.00
Christian Associates	0.00	1,500.00	1,500.00	100.00%	1,500.00
Website	0.00	0.00	180.00	0.00%	0.00
COMMUNICATION EXPENSES			500.00		
CE - Shared	21.20	973.86	0.00	0.00%	15.84
CE - Restricted	0.00	0.00	0.00	0.00%	4,477.00
Subtotal Communication Expenses	21.20	973.86	500.00	194.77%	4,492.84
Subtotal Council	154.20	12,475.69	22,580.00	55.25%	19,185.77
COMMITTEE ON MINISTRY					
Committee Expense	0.00	0.00	500.00	0.00%	0.00
COM - SCLD	163.67	240.59	0.00	0.00%	1,029.22
Subtotal Committee On Ministry	163.67	240.59	500.00	48.12%	1,029.22
COMMITTEE ON PREPARATION					
Committee Expense	0.00	367.00	1,000.00	36.70%	0.00
CPM - Misc. Expenses	0.00	0.00	0.00	0.00%	1,196.00
Subtotal Committee On Preparation	0.00	367.00	1,000.00	36.70%	1,196.00
Subtotal Committee Expenses	317.87	13,083.28	24,080.00	54.33%	21,410.99
OPERATIONS					
LEGAL AND AUDITING					
Legal Expenses	0.00	60.00	0.00	0.00%	90.00
Audit	0.00	6,100.00	6,000.00	101.67%	5,900.00
Subtotal Legal And Auditing	0.00	6,160.00	6,000.00	102.67%	5,990.00
PCUSA Meetings	0.00	1,578.96	4,500.00	35.09%	1,674.46
Property/Comp. Insurance	793.00	2,493.22	3,656.00	68.20%	4,161.53
Worker's Compensation	0.00	394.90	821.00	48.10%	-93.82
Telephone	242.38	3,286.21	3,800.00	86.48%	3,694.77
Postage	111.80	1,111.96	1,000.00	111.20%	1,088.71
Office Supplies	203.37	3,920.19	5,500.00	71.28%	6,153.10
RESOURCE CENTER			1,000.00		
RC - Shared	0.00	80.00	0.00	0.00%	-92.36
RC - Restricted	0.00	0.00	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	1,800.00	3,000.00	60.00%	1,807.50
Miscellaneous Expenses	0.00	380.72	0.00	0.00%	79.00
SERVICE FEES					

*Presbytery of Redstone*  
**Income and Expense Statement**  
 GENERAL FUND 01, December 2019

01/13/2020 09:49 AM

Page: 4

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Bank Fees	0.00	91.03	0.00	0.00%	188.71
Misc. Service Fees	0.00	15.00	0.00	0.00%	-47.50
<b>Subtotal Service Fees</b>	<b>0.00</b>	<b>106.03</b>	<b>0.00</b>	<b>0.00%</b>	<b>141.21</b>
<b>UTILITIES</b>					
Gas	210.97	1,641.75	2,000.00	82.09%	1,769.97
Electric	0.00	1,123.81	1,500.00	74.92%	944.45
Water	148.49	439.70	350.00	125.63%	201.47
Sewage	98.88	328.56	350.00	93.87%	198.62
Trash Collection	25.73	452.07	800.00	56.51%	861.00
<b>Subtotal Utilities</b>	<b>484.07</b>	<b>3,985.89</b>	<b>5,000.00</b>	<b>79.72%</b>	<b>3,975.51</b>
<b>MAINTENANCE</b>					
Custodial Services	125.00	1,278.11	1,500.00	85.21%	984.37
Yard Maintenance	0.00	840.00	1,000.00	84.00%	920.00
Parking Lot Maintenance	0.00	850.00	1,000.00	85.00%	1,062.50
Building Maintenance	0.00	1,882.09	1,000.00	188.21%	1,649.05
<b>Subtotal Maintenance</b>	<b>125.00</b>	<b>4,850.20</b>	<b>4,500.00</b>	<b>107.78%</b>	<b>4,615.92</b>
<b>Subtotal Operations</b>	<b>2,109.62</b>	<b>30,148.28</b>	<b>38,777.00</b>	<b>77.75%</b>	<b>33,348.77</b>
<b>PRESBYTERY STAFF</b>					
<b>EXECUTIVE STAFF</b>					
<b>EXECUTIVE PRESBYTER</b>					
EP Salary	5,865.82	70,390.00	70,390.00	100.00%	70,390.00
EP - Board of Pensions	1,509.51	18,114.12	18,113.00	100.01%	17,757.72
EP - Continuing Education	1,485.00	1,500.00	1,500.00	100.00%	446.36
EP - Travel	0.00	0.00	4,750.00	0.00%	0.00
EP Travel - Shared	657.72	4,007.22	0.00	0.00%	3,898.91
EP Travel - Restricted	209.38	1,010.36	0.00	0.00%	1,273.66
<b>Subtotal Ep - Travel</b>	<b>867.10</b>	<b>5,017.58</b>	<b>4,750.00</b>	<b>105.63%</b>	<b>5,172.57</b>
EP - Professional Expense	200.57	1,588.35	1,825.00	87.03%	1,630.73
EP - Deferred Comp / 403B	534.08	6,408.85	6,408.85	100.00%	4,172.00
<b>Subtotal Executive Presbyter</b>	<b>10,462.08</b>	<b>103,018.90</b>	<b>102,986.85</b>	<b>100.03%</b>	<b>99,569.38</b>
<b>STATED CLERK</b>					
SC - Salary	0.00	0.00	1,000.00	0.00%	0.00
<b>Subtotal Executive Staff</b>	<b>10,462.08</b>	<b>103,018.90</b>	<b>103,986.85</b>	<b>99.07%</b>	<b>99,569.38</b>
<b>SUPPORT STAFF</b>					
<b>ADMINISTRATIVE ASSISTANT</b>					
AA - Salary	2,327.30	27,927.42	27,927.42	100.00%	27,114.00
AA - Board of Pensions	1,921.05	23,052.60	23,052.00	100.00%	21,005.76
<b>Subtotal Administrative Assistant</b>	<b>4,248.35</b>	<b>50,980.02</b>	<b>50,979.42</b>	<b>100.00%</b>	<b>48,119.76</b>
<b>ASSISTANT CLERKS</b>					
Recording Clerk Salary	0.00	1,250.00	1,250.00	100.00%	1,250.00
Associate Clerk Salary	0.00	1,250.00	1,250.00	100.00%	1,250.00
<b>Subtotal Assistant Clerks</b>	<b>0.00</b>	<b>2,500.00</b>	<b>2,500.00</b>	<b>100.00%</b>	<b>2,500.00</b>

*Presbytery of Redstone*  
**Income and Expense Statement**  
 GENERAL FUND 01, December 2019

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Subtotal Support Staff	4,248.35	53,480.02	53,479.42	100.00%	50,619.76
<b>EMPLOYER PAID FICA TAXES</b>					
Employer Paid FICA Taxes	626.78	7,578.73	7,521.28	100.76%	7,566.07
Subtotal Presbytery Staff	15,337.21	164,077.65	164,987.55	99.45%	157,755.21
<b>APPORTIONMENTS</b>					
GA Per Capita	7,453.02	89,562.15	92,000.00	97.35%	79,608.51
Synod Per Capita	1,919.93	23,039.10	24,600.00	93.65%	23,660.10
Subtotal Apportionments	9,372.95	112,601.25	116,600.00	96.57%	103,268.61
<b>RESTRICTED EXPENSE</b>					
Minister's Assistance	0.00	2,400.00	0.00	0.00%	813.00
Pres Mtg Off Redstone SC	0.00	0.00	0.00	0.00%	1,269.00
Subtotal Restricted Expense	0.00	2,400.00	0.00	0.00%	2,082.00
<b>TOTAL EXPENSES</b>	<b>34,843.15</b>	<b>400,444.25</b>	<b>433,444.55</b>	<b>92.39%</b>	<b>400,450.84</b>
<b>TRANSFER ACCOUNTS</b>					
<b>TRANSFER TO OTHER FUNDS</b>					
Cash Transfers Out	\$0.00	\$0.00	\$0.00	0.00%	-\$184,527.80
<b>TRANSFER FROM OTHER FUNDS</b>					
Cash Transfers In	239.44	1,151.34	0.00	0.00%	36,808.00
CTI - New Covenant	12,800.28	16,084.88	0.00	0.00%	18,037.05
Subtotal Cash Transfers In	13,039.72	17,236.22	0.00	0.00%	54,845.05
Subtotal Transfer From Other Funds	13,039.72	17,236.22	0.00	0.00%	54,845.05
<b>TOTAL TRANSFERS</b>	<b>13,039.72</b>	<b>17,236.22</b>	<b>0.00</b>	<b>0.00%</b>	<b>-129,682.75</b>
<b>EXCESS INCOME/EXPENSES</b>	<b>\$23,381.28</b>	<b>-\$1,666.29</b>	<b>\$555.45</b>	<b>-299.99%</b>	<b>\$68,161.28</b>

**Redstone Presbytery**  
**Commitment to Larger Church**  
**December 31, 2019**

	2019 PLEDGE	TOTAL PAID	% Payup as of 12/30/2019	Unpaid Pledge Balance
Adah, Palmer	500.00	500.00	100%	-
Apollo, Poke Run	3,660.00	3,660.00	100%	-
Avonmore	2,000.00	1,698.00	85%	302.00
Belle Vernon, First	7,000.00	7,000.00	100%	-
Belle Vernon, Harmony	1,000.00	1,200.00	120%	(200.00)
Belle Vernon, Marion	2,100.00	2,100.00	100%	-
Belle Vernon, Rehoboth	6,000.00	6,000.00	100%	-
Bolivar	1,500.00	1,625.00	108%	(125.00)
Boswell		150.00		(150.00)
Brownsville, Calvin	1,190.00	1,190.00	100%	-
Brownsville, Ft. Burd		4,040.00		(4,040.00)
Brownsville, Hopewell				-
Colver		690.00		(690.00)
Cresson		2,400.00		(2,400.00)
Dawson, Tyrone		675.00		(675.00)
Delmont	3,000.00	3,000.00	100%	-
Derry	1,000.00	1,000.00	100%	-
Dunbar, First	1,275.00	1,275.00	100%	-
Dunbar, Laurel Hill	1,062.00	1,062.00	100%	-
Ebensburg	900.00	1,065.50	118%	(165.50)
Fairchance		2,000.00		(2,000.00)
Farmington	1,800.00	1,800.00	100%	-
Fayette City, First		84.00		(84.00)
Fayette City, Little Redstone		2,500.00		(2,500.00)
Greensburg, First	30,000.00	30,000.00	100%	-
Greensburg, Maplewood	6,000.00	6,500.00	108%	(500.00)
Greensburg, Westminster	8,400.00	8,400.00	100%	-
Irwin, First		25,000.00		(25,000.00)
Irwin, W. Hempfield	5,600.00	5,600.00	100%	-
Jeannette	6,375.00	6,897.00	108%	(522.00)
Johnstown, Bethany	2,150.00	2,160.00	100%	(10.00)
Johnstown, First	6,000.00	5,000.00	83%	1,000.00
Johnstown, Second	3,240.00	2,970.00	92%	270.00
Johnstown, Westmont	12,500.00	12,500.00	100%	-
Lake Lynn	1,275.00	2,125.81	167%	(850.81)
Latrobe, Main St.	26,500.00	26,500.00	100%	-
Latrobe, Spring St.		3,000.00		(3,000.00)

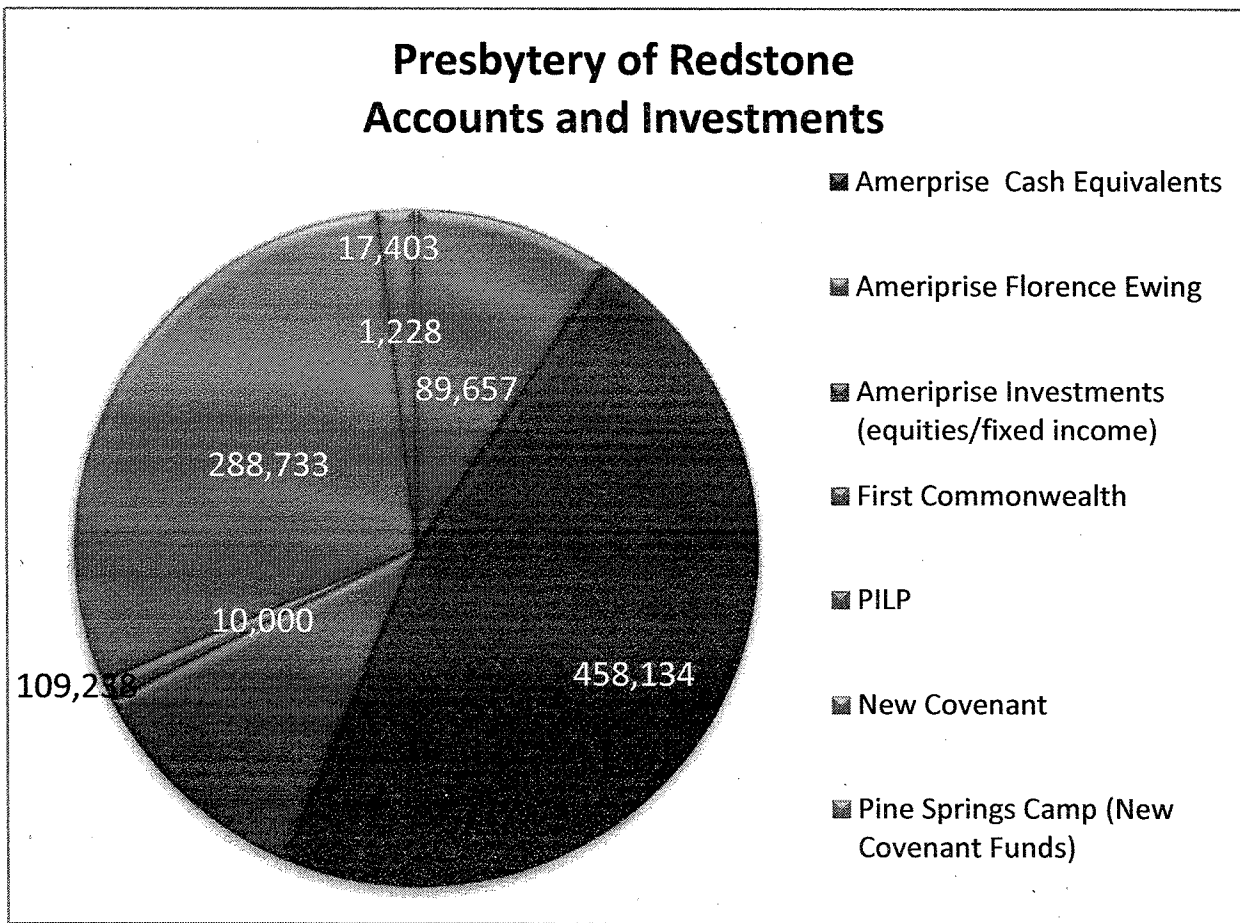


**Redstone Presbytery**  
**Commitment to Larger Church**  
**December 31, 2019**

	2019 PLEDGE	TOTAL PAID	% Payup as of 12/31/2019	Unpaid Pledge Balance
Leisenring	600.00	600.00	100%	-
Ligonier, Pleasant Grove		850.00		(850.00)
Lower Burrell, Grace	11,000.00	11,004.00	100%	(4.00)
Lower Burrell, Puckety	9,000.00	9,000.00	100%	-
Masontown	500.00	500.00	100%	-
McClellandtown		4,800.00		(4,800.00)
Merrittstown, Dunlap's Ck.		300.00		(300.00)
Mt. Pleasant, Reunion	900.00	1,053.00	117%	(153.00)
Murrysville, First	8,000.00	6,000.00	75%	2,000.00
Murrysville, Newlonsburg	25,075.00	26,360.00	105%	(1,285.00)
Murrysville, Union		4,000.00		(4,000.00)
N. Alexandria, Community	5,000.00	5,000.00	100%	-
N. Alexandria, Congruity	6,500.00	6,500.00	100%	-
New Florence, Bethel	2,400.00	2,400.00	100%	-
New Florence, Trinity		4,020.00		(4,020.00)
New Kensington	6,500.00	6,999.92	108%	(499.92)
New Salem	3,000.00	3,000.00	100%	-
N. Huntingdon, New Hope	5,280.00	5,280.00	100%	-
Patton	4,505.00	4,505.00	100%	-
Revloc	1,500.00	1,500.00	100%	-
Scottdale	1,000.00	1,551.00	155%	(551.00)
Smithfield, Grace Chapel		750.00		(750.00)
Smock, Pleasant View	10,000.00	10,000.00	100%	-
Trafford, Level Green		3,570.00		(3,570.00)
Uniontown, Tent	340.00	340.00	100%	-
Uniontown, Third	10,922.00	10,922.00	100%	-
Uniontown, Trinity	4,500.00	7,200.00	160%	(2,700.00)
Vanderbilt, E. Liberty	1,500.00	1,685.00	112%	(185.00)
West Newton, Sewickley		420.00		(420.00)
W. Newton, Sewickley UP	700.00	700.00	100%	-
West Newton, United		514.00		(514.00)
<b>Totals</b>	<b>260,749.00</b>	<b>324,691.23</b>		<b>(63,942.23)</b>

# Presbytery of Redstone Accounts and Investments December 31, 2019

Amerprise Cash Equivalents	1,228
Amerprise Florence Ewing	89,657
Amerprise Investments (equities/fixed income)	458,134
First Commonwealth	109,238
PILP	10,000
New Covenant	288,733
Pine Springs Camp (New Covenant Funds)	17,403
<b>TOTAL INVESTMENTS</b>	<b>974,393</b>



**"Temporary" Pastors**

<b>Covenant Pastors</b>	<b>Interim Pastors</b>	<b>Commissioned Pastors</b>	<b>Temporary Pastors</b>
Larry Armstrong; Avonmore	Skip Noftzger; Puckety	Anthony Marciano; Tyrone	Carol Friend; Mt. Washington
Molly Hall; Springhill Furnace	Ron Durika; Latrobe	Glenn Hart; Harmony; Sewickley United	Art Moffat; Second
Jane Johnson; Fort Burd; Calvin United	John Simpson; Latrobe United	David McElroy; Vanderbilt	Rory Ruder; Adah
Marnie Russell; Derry	Rene Whitaker; Westmont	Leonard Morgan; Calvin	
Sue Washburn; Reunion		David O'Hara; Revloc	
		Robert Prinkey; Marion	
		Josh Scully; Little Redstone	
		James Sunseri; Bolivar; Bethel	
		Denise Todero; Bethany	
		Richard Watson; Leisenring	
		William Wiegand; New Salem	

**[OVT-020] On Amending W-4.0403 Regarding Laying on of Hands at an Installation**

**Source:** Presbytery

**Committee:** Unassigned

**Event:** 224th General Assembly (2020)

**Sponsor:** West Virginia Presbytery

**Type:** General Assembly Full Consideration

## Recommendation

The Presbytery of West Virginia overtures the 224th General Assembly (2020) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-4.0403 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be inserted is shown as italic.]

**"A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) of asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of minister of the Word and Sacrament†; its moderator may invite other ministers of the Word and Sacrament † and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and ministers of the Word and Sacrament † to participate. ~~Because ordination only takes place once for each office, the laying on of hands is not repeated. The moderator may invite the commission and all members of the congregation to participate in the laying on of hands for commissioning and blessing the newly installed minister of Word and Sacrament, ruling elders, or deacons.)~~ Those previously ordained will stand, if able, along with the congregation, for the prayer of installation. After this, the moderator makes the declaration of ordination, installation, or commissioning. Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s). In the case of the installation of a minister of the Word and Sacrament†, persons may be invited to charge the minister of the Word and Sacrament† and congregation to faithfulness in ministry and mutuality in relationship. When a minister of the Word and Sacrament† is ordained or installed, it is appropriate for that person to preside at the Lord's Supper in the same service; she or he may also give the blessing at the conclusion of the service. When ruling elders or deacons are ordained or installed, it is appropriate for one or more of them to give the charge to the congregation at the conclusion of the service."**

웨스트 버지니아 노회는 정서기가 다음과 같이 제안된 수정안을 찬성 또는 반대 투표를 위해 노회들에게 보냄을 지시 하도록 224차 총회(2020)에 현의합니다.

W-4.0403을 다음과 같이 읽도록 수정해야 합니다. [삭제할 텍스트는 취소 선으로 표시되고 삽입할 텍스트는 기울임 꼴로 표시됩니다.]

"안수, 위임 및 파송 예배는 그리스도에게 초점을 맞추며, 교회의 선교와 사역을 통해 그분을 섬기는 기쁨과 책임에 초점을 맞추어야 한다. 설교 후에, 적절한 공의회 의장(혹은 지정된 자)은 안수, 위임, 혹은 파송을 받는 사람들이 하게 될 사역의 성격에 대해 간략하게 설명한다. 안수, 위임, 혹은 파송을 받는 사람들은 세례반 앞에 모인다. 적절한 공의

회 의장(혹은 지정된 자)은 그들에게 헌법질문을 한다(W-4.0404참조). 사역 장로는 회중에게 상응하는 질문을 한다. 모든 질문들이 긍정적으로 답해졌을 때, 안수 받을 사람들은 안수와 안수 기도를 받기 위해 가능한 무릎을 꿇는다. (노회 전권위원회가 목사의 안수식에서 손을 얹는다; 전권위원회 의장이 다른 말씀과 성례전의 목사+들과 사역 장로들이 함께 손을 얹을 수 있도록 초청할 수 있다. 당회원들은 사역 장로 및 집사 안수식에서 손을 얹는다; 당회는 다른 사역 장로들과 말씀과 성례전의 목사+들이 참여할 수 있도록 초청할 수 있다. 안수식은 각 직분에 대해 오직 한 번만 행해지기 때문에 손을 얹는 것은 반복되지 않는다. 당회장은 전권위원회와 회중의 모든 구성원들에게 새로이 위임 받는 말씀과 성례전의 목사, 사역장로 또는 집사를 위임하고 축복하기 위해 안수에 참여하도록 초대할 수 있다.) 전에 안수를 받은 사람들은 위임 기도를 받기 위해 가능하다면 교인들과 함께 일어설 것이다. 그 후 의장은 안수, 위임, 혹은 파송에 대한 선포를 할 것이다. 당회나 노회 회원들은 새로이 안수, 위임, 혹은 파송된 사람(들)을 환영한다. 말씀과 성례전의 목사+를 위한 위임식의 경우에는, 말씀과 성례전의 목사+와 교회에게 사역 및 상호간 관계에 충실할 것을 권면할 사람들을 초청할 수 있다. 말씀과 성례전의 목사+가 안수를 받거나 위임을 받을 때는 그 예배에서 거행되는 주님의 만찬을 그 말씀과 성례전의 목사+가 집례하는 것이 적합하다. 그 말씀과 성례전의 목사+는 또한 예배 끝부분에 축도를 할 수 있다. 사역 장로나 집사가 안수나 위임을 받을 때는, 그들 중 한 사람 혹은 그 이상이 예배 끝부분에 회중에게 권면의 말씀을 하는 것이 적합하다."

## Rationale

The laying on of hands is not a sacrament but an act of diverse meanings as witnessed in Scripture and the Reformed tradition. It is affirmed by the *Book of Order/Directory for Worship* as an act that is appropriate to various situations in the worship of life of Presbyterians, an act that conveys the "gracious action of God and communicate[s] our grateful response" (W-1.0303, see also W-2.0202, W-3.0407, W-4.0401–.0403, W-5.0204).

Ordination is not a sacrament in the Reformed tradition either, but an action by which the institutional church sets apart "those who have been called by God through the voice of the church to serve as deacons, ruling elders, and ministers of the Word and Sacrament" (W-4.0401). The Reformed tradition recognizes the priesthood of all believers, that "in baptism each Christian is called to ministry in Christ's name" (W-04.0401), and that no special grace or power is conferred through the laying on of hands to an individual at ordination.<sup>1</sup>

There is no clear example of ordination in scripture, nor is there any word in either biblical Hebrew or Greek that bears the full connotations of our understanding of ordination. Examples of laying on of hands in Hebrew scripture include blessing others (Genesis 48:14; Leviticus 9:22); the transfer of human guilt to sacrificial animals by the priest (Leviticus 4:4); the consecration of the Levites as the priestly tribe—a once-for-all-generations event (Numbers 8:10); and the commissioning of Joshua by Moses as the next leader of the nation of Israel (Numbers 27:23).

In the New Testament the phrase "laying on of hands" occurs twenty-five times and is most often associated with healing and blessing (for example, Mark 10:13–16; Luke 4:40, and Acts 28:8). Several times the laying on of hands occurs in association with the reception of the Holy Spirit following baptism (Acts 8:17, 19:5–6, Hebrews 6:2). 1 Tim 4:14 may also be included in that list, as it refers to the laying of hands on Timothy by the elders in a context that suggests it was following Timothy's baptism. The laying on of hands is clearly associated with endorsement of Christian servants in only two accounts, i.e., the setting apart of the seven to wait tables (Acts 6) and the commissioning of Paul and Barnabas in Acts 13 for missionary work. It is impossible to ascertain the occasion that called for the laying of Paul's hands upon Timothy recounted in 2 Timothy 1:6.2 Finally, 1 Timothy 5:22 simply states that the laying on of hands should not be done hastily, and recent scholarship suggests this is to be interpreted as a caution against hastily accusing an elder of wrongdoing.<sup>3</sup>

The semantics of Christian ordination can be traced back to Tertullian (ca. 160-ca. 220 AD). Tertullian was the first to use the Latin terms *ordo* and *ordinatio* for Christian ministry. In Tertullian's time these terms were used for secular positions that not only separated the ordained from ordinary people but allowed them to exercise governmental, jurisdictional, or cultic authority that demanded submission of others. The shift to the hierarchical view of Christian ministry after these terms were adopted contributed to the eventual limiting of the laying on of hands to ministerial ordination: since the laying on of hands elevated one's status, it could only be appropriately used for a certain class of people. Thus, Tertullian's writings helped create a status and ranking that did not appear to exist among New Testament Christians.<sup>4</sup>

The Reformers chose not to adopt the Catholic Church's theology and practice of ordination as a sacrament because it violated their understanding of the priesthood of all believers: through baptism all are received as equal members of the family of God and given the gift of the Holy Spirit, which includes gifts for ministry. Ordination is mentioned substantively only three times in the *Book of Confessions*. It is mentioned twice in the Second Helvetic Confession, first in the section on the process of ordination (5.151), then as clarification that ordination is not a sacrament, but a "profitable ordinance" (5.171). The Confession of 1967 includes these words in 9.39–9.40:

In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries.

The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. ...

Our denomination, the Presbyterian Church (U.S.A.) is an institution, albeit one created to bring glory to God, to bring the "gospel into all the world," and to bear "witness to Christ's saving love to the ends of the earth."<sup>5</sup> Ordination is an act of the institution, one of the ways we order our life for mission. Candidates are ordained to a particular service, a call, emphasizing the pragmatic, functional nature of ordained ministry. As the *Book of Order* says,

In Baptism each Christian is called to ministry in Christ's name. God calls some persons from the midst of congregations *to fulfill particular functions*, so that the ministry of the whole people of God may flourish. ...  
(W-4.0401 *emphasis added*)

Because the ordered ministries are not the call of all believers but limited to those with the spiritual, mental, emotional, intellectual, and physical abilities to serve in particular capacities, every effort should be made to avoid the literal or figurative elevation of the ordained above those who are gifted in other ways. The ordained are "*set into* a disciplined and purposeful activity in the life of the church"<sup>6</sup> not *set above*. To mystify and sacramentalize the act of ordination, and the laying on of hands as practiced on that occasion, undermines the doctrine of the priesthood of all believers.

The Reformed tradition does not allow for the belief that any spiritual power or grace is literally transferred from one person to another through the laying on of hands. Calvin and many other Reformers took the position that avoiding it altogether might be the safest way to curtail the superstitious belief in such magical powers. Limiting its use to an ordination and prohibiting its use at an installation is imbuing it with an authority and mystique that is unjustified.

There are equally valid reasons to include the laying on of hands at an installation as there are reasons against prohibiting it. As stated above, in W-1.0303 the laying on of hands is included in a list of "symbolic actions" with "strong ties to ... biblical practices" that convey the "gracious action of God and communicate our grateful response." Later in the Directory for Worship, the laying on of hands is mentioned in W-2.0202, the section on

Prayerful Participation. Prayer is here defined as “the primary way in which we participate in worship.” Various methods of prayer are listed: “Prayer may be spoken, silent, sung, or enacted in physical ways.” This section is closed with the following paragraph:

The gifts of the Spirit are for building up the Church. Every action in worship is to glorify God and contribute to the good of the people. Worshipers and worship leaders must avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation.

As “enacted prayer,” the unrestricted laying on of hands by the whole congregation avoids calling particular attention to those who have been ordained to church office and gives each member of the community an equal role in the prayer of blessing and commissioning of those being installed. This truly “corporate” experience not only offers the gathered community the opportunity to show their support of the one(s) being installed, it is a “corporal” action, an outward physical expression of an internal attitude—something that is rare in our often mind-focused worship.

Furthermore, the act of laying on hands demonstrates the connectional nature of ministry in an unparalleled way. As hands are outstretched and rested on the shoulders of those whose hands are outstretched to other shoulders, everyone gathered around is woven together. While this action neither bestows magical power nor transmits special spiritual gifts, the connection experienced by participants is real. It communicates support, collegiality, and comradery, and breaks down feelings of isolation and insufficiency. In this human touch we experience the love of God and each other beyond words. Such experiences should be recommended, not restricted.

If there is a concern laying on of hands at an installation might be interpreted as part of a “re-ordination” it could be diffused in two simple ways: by creating a new order of worship for the installation service that is *not* identical to an ordination service in every respect except for the laying on of hands; and/or by educating worshipers verbally and/or in print at the service that the laying on of hands is an act of prayer, blessing, and commissioning, not ordination.

The proposed change to the Directory of Worship is from language that is restrictive to language that is permissive: the laying on of hands would not be required at installations as there may be occasions when, because of ecumenical considerations or a candidate’s preferences regarding physical contact, it would not be appropriate or edifying. In such a change we reaffirm Calvin’s own guide for worship practices: “But love will best judge what may hurt or edify; and if we let love be our guide, all will be safe.”<sup>8</sup>

#### Endnotes

1. Joan S. Gray and Joyce C. Tucker, *Presbyterian Polity for Church Leaders*, 4th ed. (Louisville, Ky.: Geneva Press, 2012) p. 19.
2. Darius Jankiewicz, “The Problem of Ordination: Lessons from Early Christian History,” pp. 3–4. <https://digitalcommons.andrews.edu/theology-christian-philosophy-pubs/78/>.
3. Brian P. Irwin, “The Laying on of Hands in 1 Timothy 5:22: A New Proposal.” *Bulletin for Biblical Research* 18.1 (2008) 123–129.
4. Jankiewicz, pp. 5–7.
5. <https://www.presbyterianmission.org/who-we-are/>.
6. “Ordination to the Ministry of the Word,” (Atlanta: Office of the Stated Clerk, PCUS, 1976) p. 6.
7. Quoted by John M. Barkley, *Westminster Dictionary of Worship*, p. 296.
8. *Institutes*, IV.x.30.

**[OVT-007] On Streamlining the Sale of Property Given to a Congregation as a Gift to Fund Ministry and Mission**

**Source:** Presbytery  
**Committee:** Unassigned

APPENDIX "F"

**Event:** 224th General Assembly (2020)  
**Sponsor:** Savannah Presbytery  
**Type:** General Assembly Full Consideration

## Recommendation

The Presbytery of Savannah overtures the 224th General Assembly (2020) to direct the Stated Clerk to send the following amendment to the presbyteries for their affirmative or negative votes:

1. Shall G-1.0503d be amended as follows? [Text to be added or inserted is shown as italic.]

"d. buying, mortgaging, or selling real property (*with the exception as provided in G-4.0206a*);

2. Shall G-4.0206a be amended as follows? [Text to be added or inserted is shown as italic.]

"a. A congregation shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the congregation. *Property received by a congregation in the form of a gift, such gift intended for the purpose of funding ministry and mission activities, shall be exempted from this requirement if listed for sale within ninety days of receipt.*"

사역과 선교를 위한 기금으로 회중에게 주어진 재산의 판매를 능률화 하는 안건 -- Savannah 노회에서

사바나 노회는 224차 총회(2020)가 정서기에게 다음과 같은 수정안을 찬성 또는 반대 투표로 노회에 보내도록 지시하기를 현의합니다.

1. G-1.0503d를 다음과 같이 수정합니다. [추가 또는 삽입할 텍스트는 기울임 꼴로 표시됨.]

"d. 부동산을 구매, 저당, 또는 매각하는 일 (G-4.0206a에 명시된 경우 제외);

2. G-4.0206a를 다음과 같이 수정합니다. [추가 또는 삽입할 텍스트는 기울임 꼴로 표시됨.]

"a. 개체교회는 그 교회의 당회를 통하여 전달된 노회의 서면 허락없이 여하한 부동산을 매각, 저당, 혹은 담보하지 못하며, 저당이나 다른 조건이 걸린 부동산을 구매할 수 없다. *목회와 선교 활동을 목적으로 하는 헌금과 같은 선물 형태로 회중이 받은 재산은 수령 후 90일 이내에 매각용으로 등록된 경우 이 요건에서 면제된다.*"

## Rationale

From time to time, congregations receive gifts of real property. The donating of real property, not unlike the donating of appreciated securities, offers congregations the potential for gifts of significant size and at significant tax benefits for donors. Current federal tax law provides benefits to donors without cost or harm to receiving charitable organizations for these types of gifts.



Under current *Book of Order* requirements, the liquidation of such real-property gifts requires the approval of both the congregation and the presbytery, a process that is time-consuming and can delay or prevent a speedy sale of gifted property.

The proposed change in the *Book of Order* will simplify and streamline the receiving of real-property gifts and expedite the disposal of such properties, enhancing the congregation's ability to pursue expanded ministry.

Larry Armstrong (1975) – 45  
Eugene Degitz (1960) – 60  
James Gear (1990) – 30  
James Hepler (1980) – 40  
George "Joey" Hickok (1975) – 45  
Wendy Keys (2000) – 20  
Dennis Macaleer (1975) – 45  
John Michael (1980) – 40  
John Morrow (1960) – 60  
John Sharp (1960) – 60  
John Simpson (1970) – 50  
Colin Yuckman (2005) – 15  
Meredith Yuckman (2010) – 10

Mary Kay Glunt  
Statement of Faith

1 From as early as I remember. I loved God and loved participating in worship, but I had no  
2 understanding or depth in God's Word. In my early 20s, I came to understand more fully the  
3 faith of my childhood, that God's forgiveness and grace is unconditional, and that I could do  
4 nothing to earn that love or to separate me from it. I responded to the Spirit's call and found a  
5 new sense of faith and calling. I sought and received a greater sense of the Holy Spirit's strength  
6 and leading in my life.

7  
8 I believe in God – three distinct Persons yet fully One: God the Creator of all things; the Son,  
9 Jesus Christ, born of a virgin, fully God and fully human, who died and rose again, reopening  
10 fellowship with God for all who put their faith in Him; and the Holy Spirit. Comforter,  
11 Paraclete, Helper, and Guide. The Spirit empowers us to do the work of God, seeking those who  
12 are lost, doubting, and hurting, then nurturing and discipling them.

13  
14 The grace of God was always present and available to humankind, but now through the blood  
15 of Jesus, God conveys that grace in salvation and forgiveness of sins to those who respond to  
16 the God's call and gift of faith. God's grace covers all sin, great and small, and covers it  
17 completely. There is one way to salvation and eternal life, Jesus Christ our Lord. Forgiven  
18 through God's grace, we can forgive ourselves, finding freedom from guilt and shame as  
19 recipients of God's transforming power. Doing so, we find grace to forgive others.

20  
21 Baptism and the Lord's Supper, the sacraments of the church through which we once again  
22 receive God's grace, are essential components of Christian worship. In the Lord's Supper, the  
23 bread and wine are signs of Christ's broken body and shed blood for our redemption. As we  
24 partake of the elements, we experience spiritual nourishment as Christ communes with us  
25 through the Spirit. In this meal I am reminded again of the tremendous cost paid for my  
26 redemption, but also drawn together with those gathered and the universal Church for whom  
27 Christ died. A congregation should celebrate at the Table as often as possible, not as a rote  
28 liturgy, but as a living celebration of God's grace and mercy, remembering the promises made  
29 by Christ at His last meal and the banquet to come in heaven when we will join the Lord,  
30 cleansed, redeemed, and resurrected.

31  
32 Baptism is an important sign and seal on the life of the individual, testifying visually and  
33 experientially to the work God is doing in the one called to faith. Baptism is a means of grace,  
34 not only to the one being baptized, but also to those who observe and participate in that  
35 baptism. Baptism is a sign to the one baptized and to the congregation of God's cleansing and  
36 redemption. The individual is sealed by the Spirit, testifying to God's call of faith on the  
37 individual and to God's faithful keeping power to seek and keep the individual. To those  
38 observing, it is a picture of the Lord's washing the sin-sick soul clean of all stains and of God's  
39 adoption into the family of God. Members of the congregation should be given ample  
40 opportunity to affirm their identification with the baptismal questions at a baptism and during  
41 special services throughout the year, recognizing the need to renew commitments to  
42 discipleship and growth in faith.

43  
44 I believe in the power of prayer. Through prayer in its many forms God challenges, changes,  
45 and empowers, and we are changed as we grow in relationship and conversation with God. I  
46 believe that God answers prayer, sending hope, comfort, strength, healing, and victory as we  
47 walk in God's leading.

48

Mary Kay Glunt  
Statement of Faith

49 God calls us to partner with the Holy Spirit as ambassadors to a "kingdom" not our own, this  
50 world which is so foreign to God's kingdom. Through our communion with the Lord and the  
51 transformation of minds, we seek to live in a way that others may see God's grace upon us,  
52 sense God's presence with us, and desire to know our God, as well. We become the salt of this  
53 earth and the light that shines in the darkness around us as we are progressively transformed  
54 into the image of Christ that we might reflect God's light to those around us.

55

56 God is revealed to us in the Scriptures, old and new. Writers, in varied styles and through the  
57 work of God's Spirit, recorded God's words and work in the world and in the hearts of  
58 humankind. The Bible is the authoritative guide and rule for life and fellowship, and, rightly  
59 divided, is the foundation and center of all worship and doctrine.

60

61 I believe in one Church, filled with those who call on the name of Jesus Christ, and in heaven  
62 where we will be reunited with those who have already graduated in faith, where we will live  
63 with God forever. Even so, Lord Jesus, come!

**Rev. Mary Kay Glunt**  
**Background information**

Most recently, Rev. Mary Kay Glunt comes to us from Washington Presbytery where she served as the Interim Pastor of First Presbyterian, Houston, PA. She has been ordained in the PCUSA as a Minister of Word and Sacrament since 2002. Previously, she and her spouse, Rev. Don Glunt (Rehoboth) served congregations in Missouri in John Calvin Presbytery.

Having been raised and educated in other Christian traditions, she became Presbyterian as an adult. Both she and Don were originally from western Pennsylvania and they have been pleased to return to this region to continue to serve the Lord and congregations in an area that they call home.

Upon successful examination and approval of the call of First Presbyterian Church, Belle Vernon, Rev. Glunt will begin her service as their pastor on February 1, 2020.

**Pastoral Call**

(for Pastor, Co-Pastor, Associate Pastor)

The First Presbyterian Church of Belle Vernon, belonging to the Presbytery of Redstone, being well satisfied with your qualification for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you,

Mary Kay Glunt

(name)

to undertake the office of

Teaching Elder/Minister of Word and Sacrament

of this congregation, beginning February 1, 2020, promising you in the discharge of your duty all proper support encouragement and allegiance in the Lord.

That you may be free to devote full-time (part-time) to the ministry of Word and Sacrament among us, we promise and obligate ourselves to pay you in regular monthly payments the following effective salary and following vouchered expenses (fill in those which are agreed to):

<b>Effective salary</b>		<b>Reimbursable expenses (by voucher)</b>	
Cash Salary	\$37,461.14	Automobile expense ( <u>    </u> per mile)	\$0.575
Fair rental value of manse	\$ <u>          </u>	Business/professional expenses	\$ <u>          </u>
Housing Allowance	\$11,598.34	SECA Supplement (up to 50%)	\$ <u>          </u>
Utilities Allowance	\$ <u>          </u>	Continuing Education	\$ <u>          </u>
Deferred Compensation	\$1,200	Other allowances	\$ <u>          </u>
Other allowances	\$ <u>          </u>	Moving Costs (up to)	\$ <u>          </u>
<b>Total</b>	<b>\$50,259.48</b>		

Full medical, pension, disability, and death benefit coverage under the Board of Pensions

Paid Vacation 4 weeks-4 Sundays

Paid Continuing Education 2 weeks \$1,000

**ENRICHMENT DAY  
 PRESBYTERIAN LEADERS & MEMBERS  
 AT WESTMONT PRESBYTERIAN CHURCH BUILDING - JOHNSTOWN  
 SATURDAY, February 8, 2020**

- 11:15 - 12:15 Clerks of Session Review of 2019 Session minutes.
- 12:15 - 12:40 Registration & Classy Cheese & Crackers, Fruit, Veggie Tray & Cookies, etc.
- 12:40 - 1:00 Opening Skip Noftzger
- 1:00 - 1:10 Pine Springs Camp Update Greg Davis
- 1:10 - 1:20 Introduction of Classes
- 1:25 - 2:35 Session #1
- 2:35 - 2:50 Break for Fellowship and Snacks
- 2:50 - 4:00 Session #2
- 4:03 - 4:13 Closing gathering

**Our afternoon schedule allows for roads to be cleared.**

- A. Creating Kids' Ministry in the Smaller Church Today** Cheryl Croushore
- B. Finding Direction in Life via Discernment & Prayer** Carole Isley Corey
- C. Differences between the Church in Africa & the USA** Owar Ojulu
- D. Surprising, Sacred, Shocking: Biblical Worship and Prayer** Jim Farrer

**Cost: Free** Each person should bring a Bible and each church should send a food item for refreshments.

**Pre-Registration:** We need an idea of numbers for snacks, handouts, and room assignments.

1. **To pre-register:** Phone Westmont Presbyterian (814) 536-0796 and say: "Our church is \_\_\_\_\_. We think (#) will likely attend."
2. Also, try to have your participants fill out the list below.

**Courses I think I will take: Name \_\_\_\_\_ Church \_\_\_\_\_**

- | <b>Session #1</b>  | <b>Session #2</b>  |
|--|--|
| <input type="checkbox"/> A. Creating Kids' Ministry          | <input type="checkbox"/> A. Creating Kids' Ministry          |
| <input type="checkbox"/> B. Finding Direction in Life        | <input type="checkbox"/> B. Finding Direction in Life        |
| <input type="checkbox"/> C. Differences between Africa & USA | <input type="checkbox"/> C. Differences between Africa & USA |
| <input type="checkbox"/> D. Biblical Worship and Prayer      | <input type="checkbox"/> D. Biblical Worship and Prayer      |

Babysitting available? Please call 536-0796  
 Mail this registration form to:  
 By Monday, February 3, 2020

[www.westmontpc.org](http://www.westmontpc.org)  
 Westmont Presbyterian Church  
 601 Luzerne St. Johnstown, PA 15905

Pass the word! You don't have to be a Presbyterian to participate.

**A**  
**Retreat Morning**  
**on**  
**Thomas Merton's Life and Influence**

Westminster Presbyterian Church  
1120 Harvey Avenue, Greensburg, PA 15601  
(Rt. 819 just north of St. Emma's)  
Saturday, May 30, 2020  
Enroll by phoning 724 837-6737

Tentative Schedule

- |              |  |
|--------------|--|
| 9:00 – 9:30  | Welcome and Registration (Please bring a friend or two.)   |
| 9:30 – 9:45  | Review of Merton's Life  |
| 9:45 – 10:15 | Merton's Views of Justice and Pacifism   |
| 10:15        | Break  |
| 10:30        | Exploring Merton's Prayers (handouts and discussion)   |
| 11:00        | Personal time for prayer—walking the labyrinth,<br>receiving prayer and/or anointing at prayer stations, or<br>exploring the grounds |
| 11:30        | Sharing your favorite quotes from Merton's writings in small<br>group settings   |
| 12:00        | Closing  |

Thomas Merton is best known as a Trappist monk and a prolific author of more than 50 books. His international following continues. Born in France and educated in England and at Columbia University, he became a citizen of the USA. Merton had an unstable early life, suffering the death of a parent at 6 and again at 16. He admitted to a wanton life during his year at Cambridge University. His creed for a time was "I believe in nothing." His desire for internal peace led him to the Trappist monastery of Our Lady of Gethsemane in Kentucky where he spent 27 years studying, writing and seeking inter-faith understanding. Full of curiosity and wanderlust, he was a friend of folk singer and peace activist Joan Baez, was obsessed with Bob Dylan and kythed with the Dalai Lama. He has been described as a flawed post-modern man full of contradictions. At age 53, Merton died by accidental electrocution in Thailand on the same day as theologian Karl Barth's death in 1968.

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following Your Will does not mean that I am actually doing so. But I believe that the desire to please You does in fact please You. And I hope I have that desire in all that I am doing.

A prayer of Thomas Merton

This is a **free and ecumencial** event sponsored by the Presbytery of Redstone's Prayer Ministry.







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## REPURPOSE WORSHIP SPACE, DON'T REBUILD

Having to deal with poorly designed or ill-suited worship space can be demoralizing. However, constructing a new building can be costly. In 2010, new building costs ran approximately \$100 per square foot, but since then inflation has brought the cost range closer to between \$120 and \$150 per square foot for the church building itself, not to mention the cost of developing the site, including parking lots, sidewalks, utilities, and landscaping.<sup>1</sup> Often, worship space can be repurposed at substantially less cost than building a new structure. What options are available?

### Decorate

Worship space can be temporarily altered without renovating through the use of visual installations such as colorful fabrics and banners or other symbolic objects. Purchase banners predesigned from any number of stores, or make them using templates from books.<sup>2</sup> Ideally, these decorations can be used to illustrate the message of the week, the season of the church year, or double as a place where the congregation can foster faith formation and community.

For designs that are more easily changed out each week, banners or ribbons cascading from poles can be carried into, out of, or around the space in procession. For instance, a set of eight to twelve poles made of PVC and draped with fabric can be marched around a space, offering movement and energy during a hymn or another aspect of worship.

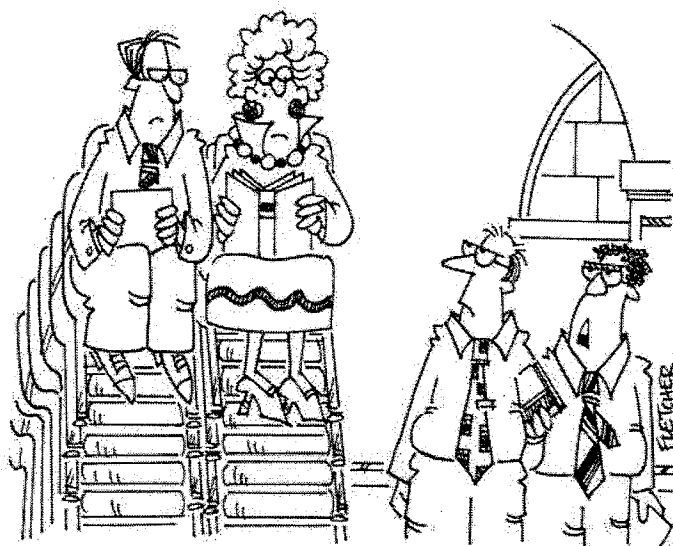
For long-term installation such as for liturgical seasons, churches can hang fabrics against the side walls and front. Using adjustable T-shaped poles draped with fabric or ribbons and placed in stands in a row behind the last row of seating creates a “false back” and provides an intimate atmosphere. Additionally, a drop-line system with eye-hooks and fishing line can be installed from one side of the sanctuary to the other and hung with fabric to fill the air space above people’s heads.<sup>3</sup>

Decorations can also serve a purpose beyond just being visually appealing. Stations can be located around the room where people interact with the display. Some ideas include lighting a candle of hope, planting a seed, writing a prayer to insert in a prayer wall, or contemplating a babbling fountain.

### Renovate

Renovating the sanctuary represents a next step in repurposing the worship space. While more permanent than decorating, it is still much less expensive than constructing a new building. At least two design options suggest themselves—contemporary or classic.

**Contemporary designs** have certain qualities unique to them that arose out of the architectural choices church leaders made in the 1980s and 1990s who sought to make the worship band and digital technology more central to worship. The first thing a worshipper might notice on entering such a space is the worship band, not the preacher, front and center on the stage. A pulpit is nowhere to be found, so the



“...OUR CONGREGATION’S FIRST EXPERIENCE WITH STACKABLE CHAIRS.”

preacher's body is emphasized during sermon delivery, which is unassisted by anything but a small table for Bible and notes, and also perhaps IMAG (image magnification), which projects the preacher's facial expression and body movement on the big screen. Indeed, electronic technology itself takes center stage as sound system, projector, and theatrical lighting offer the worshipper a multi-sensory experience of music, videos, and still photos. The baptismal font and altar table are noticeably absent, to be brought out temporarily when the occasion calls for it. At the rear or to the side of the sanctuary, the worshipper might notice a production booth with technicians in headphones making the technical aspects of the operation run smoothly.<sup>4</sup> Any or all of these elements may be introduced when renovating the sanctuary, leaving other aspects of the sanctuary intact.

*Contemporary Design Case Study: A Tall Steeple Church Goes Digital.* In 2008, Christ Church in Troy, New York, faced a daunting challenge: how to modify a large, ornate sanctuary for the digital age. Built in 1871, the sanctuary seats 650 on the floor and 250 in the balcony. Using his Ph.D. dissertation as a basis, the Reverend James Fenimore recommended placing two large television screens in the front of the sanctuary and attached two more to the ceiling created by the balcony ceiling at rear of the sanctuary. A production booth was located out of sight in the balcony. Nothing about the sanctuary's front—long wooden kneeling rail, center pulpit up high, and ornate woodwork behind it—was modified. Fenimore and church leaders wanted to introduce digital technology without diminishing the beauty of the ornately designed interior.<sup>5</sup>

**Classic designs** are centered around word and sacrament rather than the performance of the worship band. Richard Giles, an Anglican priest who has written about worship design, notes that many older sanctuaries were designed when crowds were larger and worshippers were not expected to actively participate. However, too many pews and other furniture can make a space feel crowded and heighten a sense of isolation among worshippers. Decluttering can create more space for participation, conversation, and movement. Increasing the amount of floor area without furniture has a "restful effect which recalls us to tranquility of spirit in a frantic world." More importantly, less furniture allows the space to be designed around the community of worshippers first and foremost. In some cases, this might require reducing the number of pews

and widening the space between them, arranging them in a herringbone or rectangular shape before the pulpit or altar, or replacing them with stackable chairs.<sup>6</sup>

*Classic Design Case Study: A Tiny Church Removes the Pews.* At the Church of the Epiphany in Newport, New Hampshire, parishioners removed the pews and stored them in a nearby barn. Next the wall-to-wall carpeting came out, the hemlock floors were refinished, and thirty lightweight, stackable chairs were bought and arranged in two semi-circles around the pulpit and a simple altar table. The inspiration came from the parish priest, the Reverend Jay MacLeod, who before coming to Newport served for twenty years in the United Kingdom, where he got to know Richard Giles. "The feel of worshipping in a circle makes it easy to worship here," a parishioner said. "It feels joyful and inclusive. People feel welcome to contribute," especially those who are not used to being in a church.<sup>7</sup>

## What Are Your Options?

Redesigning a worship space need not be expensive. Banners, fabrics, and other objects can be used to decorate the sanctuary and alter its character. Furnishings can be moved or removed. Digital technology, sound equipment, and screens can be installed. All of these can be done without the expense of new construction. For some churches, the best option may be to erect a new building or buy an existing structure and adapt it as worship space, but why not try repurposing first?

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1. "Figuring a Ballpark Estimate of Your Church Building Costs," The McKnight Group, <https://www.mcknightgroup.com/figuring-a-ballpark-estimate-of-your-church-building-costs>.

2. For example, Joyce Bowers, *Church Banner Designs* (St. Louis, MO: Concordia Publishing House, 2007); Betty Wolfe, *The New Banner Book*, New York, NY: Church Publishing, 1999).

3. Marcia McFee, *Think Like a Filmmaker: Sensory-Rich Worship Design for Unforgettable Messages* (Truckee, CA: Trokay Press, 2016), 82-90.

4. Swee Hong Lim and Lester Ruth, *Lovin' on Jesus: A Concise History of Contemporary Worship* (Nashville, TN: Abingdon Press, 2017), 44-45.

5. James A Fenimore, Jr., *High-Tech Worship: Digital Display Technologies and Protestant Liturgical Practice in the U.S.*, Ph.D. dissertation, Rensselaer Polytechnic Institute, 2009.

6. Richard Giles, *Re-Pitching the Tent: The Definitive Guide to Reordering Church Buildings for Worship and Mission* (Norwich, Norfolk, U.K.: Canterbury Press, 2004) 114, 111-120.

7. Bill Chaisson, "An Episcopal Church Remade by Many Hands," *Eagle Times* (Claremont, NH), July 3, 2018, [https://www.eagletimes.com/news/an-episcopal-church-remade-by-many-hands/article\\_b5fc2598-7e77-11e8-a4b0-cff6e91782b0.html](https://www.eagletimes.com/news/an-episcopal-church-remade-by-many-hands/article_b5fc2598-7e77-11e8-a4b0-cff6e91782b0.html).

## GET TO KNOW THE COMMUNITY THROUGH MAPPING

When Pastor Alexis was hired to do community outreach in a racially diverse, economically struggling neighborhood, church members told him, “This is a high crime neighborhood.” Yet he was skeptical. What if news reports placed undue importance on crimes and how much did church members’ personal experience with the community or crime generally color their perceptions? Checking city government maps of crime rates, he discovered crime to be no worse than in the surrounding areas.<sup>1</sup>

### Mapping Clarifies the Picture

Mapping can clarify the picture of a church’s neighborhood by filling out incomplete information or overturning misconceptions. It provides information visually on a geographic background and can be high tech or low. High-tech mapping combines the use of the global positioning system (GPS) with digital mapping software, which has replaced physical maps for many uses. Low-tech maps can be drawn with pencil and paper based on information provided by good, old-fashioned conversation.

### Basic Mapping

Draw a basic map of the neighborhood before deciding how and where to reach out. Start by defining your community’s physical boundaries, including major streets, highways, railroad tracks, hills, and rivers. Next, look for anchor institutions—such as schools, hospitals, prisons, and military or recreational facilities—that are sources of power and decision making in the community and provide stability in moments of crisis. Finally, include gathering places, such as churches, parks, schools, service clubs, restaurants, taverns, and street corners.

The community’s people constitute a significant part of this analysis. To help you in this process, identify and gather a group to tell stories about the community. Include visual observations of the community by taking a quick drive or walk through the neighborhood, deliberately looking for the “invisible” people who are

marginalized and powerless. Finally, consider intangible forces, such as laws, cultural values, employment patterns, and job security.<sup>2</sup>

### Conversational Mapping

Low-tech mapping can be informal and conversational. Paul Lichterman observed how a group of church volunteers used an informal mapping process to get to know the low-income neighborhood they served. The Park Cluster commuted monthly from their tree-lined suburban neighborhoods to the Park neighborhood, a multi-ethnic, low-income community. As they became more curious about neighborhood institutions, they began an informal process that the researcher labelled “social mapping.” Interviewees shared their stories: Ned talked about all the different thrift shops and Mary knew all about the local schools and could tell the group which ones had congregations and synagogues nearby that might be approached in the future to sponsor tutoring programs. Through their conversations, they carried around in their heads a shared mental map of the neighborhood, its resources, and its problems.<sup>3</sup>



“DOUG’S PAINSTAKING EFFORTS TO MAP ESSENTIAL NEIGHBORHOOD ASSETS WILL ENABLE US TO CONFRONT THE NEXT CRISIS WITHOUT SQUANDERING VALUABLE TIME SEARCHING FOR A DONUT SHOP!”

## Digital Mapping

The recent emergence of wiki-platforms such as OpenStreetMap (OSM; OpenStreetMap.org) offers a place where interested persons can contribute to a single map, from assets such as grocery stores, banks, and thrift shops to hazards such as unshoveled sidewalks, reported crime incidents, and potholes. For church leaders willing to engage the newer forms of technology, wiki platforms offer churches a powerful community planning tool.<sup>4</sup>

Computer maps such as Google Maps are called geographic information systems<sup>5</sup> and wiki-platforms such as OSM represent an open source version of Google Maps and are free for anyone to use or modify. Users can create overlays to the basemap provided by OSM, plugging in information they find useful for themselves. OSM applies the concept of crowdsourcing to mapmaking, operating in a manner comparable to Wikipedia, an encyclopedia whose contributors write and edit articles, subject to the review of other contributors who are part of the community. Church leaders could use online maps in at least two ways: for crisis response and for the mapping of communities too poorly resourced to have their own self-designed maps.

- **Crisis Response.** Mapping proved invaluable to aid workers in crisis response after the 2010 earthquake that devastated Haiti. Given Haiti's poverty, humanitarian aid workers found themselves hampered by only knowing where the major roads were. Here "citizen geographers" from around the world proved invaluable, developing a base map for humanitarian aid workers in the field.
- **Community Assistance.** Churches could work with low-income neighborhoods to develop collaborative maps to benefit residents. For example, commercial map makers have shown little interest in mapping the Kibera community of Nairobi, Kenya, a massive and impoverished section of the city, despite the fact that it is home to hundreds of thousands of people. Users of OSM created Map Kibera, which now serves as a comprehensive guide to data that matters for residents, such as water points, toilets, clinics, schools, pharmacies, places of worship, and non-governmental organization offices.<sup>6</sup>

## Collaborative Mapping

If collaborative mapping could work for Kibera, it could make a difference for the resource-starved communities that many US churches serve. Such communities often lack features that middle- and upper-middle-

class neighborhoods take for granted, including high-quality schools; jobs that pay a living wage; banks that offer reasonably priced, non-predatory loans; and supermarkets with adequate selections of fresh foods. In order to improve the situation, churches could collaborate with local resident groups to create a map with features such as food banks, thrift shops, transportation points, and grocery stores offering fresh produce. Such data could not only help service providers but also public policy advocates seeking to bring change.

## Sponsor a Mapping Party

Church leaders hoping to raise awareness of collaborative work might consider sponsoring a mapping party. Use the event to train volunteers in developing digital maps. Volunteers could learn how to download aerial photos and alter them using web browser-based editing software. Volunteers who prefer to explore the neighborhood themselves could go out for a walk, a bike ride, or drive around the community using GPS units to mark their location and notepads to write down the information, coming back later to record the data on a computer.

Collaborative mapping requires teamwork but not high-end technology. However, those with a technical bent can use wiki-platforms such as OSM to create a specialized, self-generated community map. Whether high-tech or not, mapping provides a way for community members to develop a sense of place through visually representing different aspects of the community in relation to its geography. When undertaken with others, mapping provides one more basis for building community.

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1. "The Several Forms of Community Mapping," *Best Practice Briefs* No. 3 1998-1999, Michigan State University, <http://outreach.msu.edu/capablecommunities/documents/CommunityMapping1.pdf>.

2. Carl S. Dudley, *Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives* (Bethesda, MD: Alban Institute, 2002), 22-50.

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4. Tina Nabatchi and Matt Leighninger, *Public Participation for 21st-Century Democracy* (Hoboken, NJ: Jossey-Bass, 2015), 272-73.

5. "GIS: Geographic Information System," National Geographic, June 21, 2017, <https://www.nationalgeographic.org/encyclopedia/geographic-information-system-gis/>.

6. Sterling Quinn, "OpenStreetMap and Its Use as Open Data," <https://web.archive.org/web/20180609162822/https://www.e-education.psu.edu/geog585/node/738>.