

*Rolls of the Presbytery as of 1/1/2021***Roll 1 – Engaged in a Validated****Ministry (G-3.0104)****A – Those serving within congregations of the church (G-2.0503a)**

Martin Ankrum
 Brenda Barnes
 Laura Blank
 Anthony Catullo *
 Ron Durika
 Cliff Foster
 Ken Foust
 James Gear
 Donald Glunt
 Mary Kay Glunt
 Peter Goetschius
 Edward Gray
 Molly Hall
 Donna Havrisko
 Jane Johnson
 Ronald Johnson
 Wendy Keys
 Brian Kilbert
 Steve Lasor
 John Manon
 F. Lee McDermott
 Owar Ojulu
 Curtis Paul
 Geoff Rach
 Marnie Abraham Russell
 Dawn Sherwood
 John Simpson *
 Alice Tondora
 Caroline Vickery *
 Ron Wakeman
 Sue Washburn
 Travis Webster
 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 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
 Caroline Vickery *

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
 Eugene Degitz
 Jim Farrer
 James Giesey (OA)
 Donald Graff
 James Hepler (OA)
 Donna Hess
 George Hickok (OA)
 Douglas Holben (OA)
 Alex Jalso
 Clark Kerr

William King (OA)
 Richard Klein (OA)
 Jay Lewis
 Kent Lighthall
 Carlisle Lloyd
 Dennis Macaleer (OA)
 Charles MacPherson
 Gail Mason (OA)
 Bruce Maxwell
 David McCabe
 John McClure
 Aleda Menchyk
 John Michael (OA)
 John Morrow
 Norma Murphy (OA)
 Rod Murray
 Kirk Orr (OA)
 John Pressler
 William Sharp (OA)
 Michael Shepard (OA)
 Marnie Silbert
 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

"Temporary" Pastors

Covenant Pastors	Interim Pastors	Commissioned Pastors	Temporary Pastors
Molly Hall; Springhill Furnace	Tony Catullo; Delmont	Anthony Marciano; Tyrone	Art Moffat; Second
Jane Johnson; Fort Burd; Calvin United	Ron Durika; Latrobe	Glenn Hart; Harmony; Sewickley United	Rory Ruder; Adah
Marnie Russell; Derry	John Simpson; Latrobe United	David McElroy; Vanderbilt	
Caroline Vickery; Avonmore	Sue Washburn; Union	Leonard Morgan; Community	
	Rene Whitaker; Westmont	David O'Hara; Revloc	
		Robert Prinkey; Marion	
		Jeff Smith; Tent	
		Josh Scully; Little Redstone	
		James Sunseri; Bolivar; Bethel	
		Denise Todero; Bethany	
		Bill Weightman; Laurel Hill	
		William Wiegand; New Salem	

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Income and Expense Statement
GENERAL FUND 01, December 2020

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	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
INCOME					
CONTRIBUTION INCOME					
UNRESTRICTED					
			\$355,000.00		
Church Comm/Lgr Church	32,423.48	304,994.57	0.00	0.00%	324,691.23
Church Extra Giving	2,558.00	6,760.95	0.00	0.00%	4,603.77
Pd to Prior Yr Commitment	0.00	2,500.00	0.00	0.00%	0.00
Individ Comm/Lgr Church	0.00	341.00	0.00	0.00%	0.00
Presbyterian Fdn Cont	0.00	342.67	0.00	0.00%	797.22
Subtotal Unrestricted	34,981.48	314,939.19	355,000.00	88.72%	330,092.22
TEMPORARILY RESTRICTED					
			\$35,000.00		
Encumbered EP Cont Ed	0.00	2,985.00	0.00	0.00%	0.00
SCLD	0.00	2,237.86	0.00	0.00%	1,948.93
Engaging Congregations	0.00	12,525.00	0.00	0.00%	0.00
Pine Springs Camp	0.00	439.00	0.00	0.00%	1,466.50
Enabling Ministry Network	0.00	1,025.00	0.00	0.00%	5,500.00
Projector Fund	0.00	0.00	0.00	0.00%	10.00
Resource Center	0.00	293.52	0.00	0.00%	316.50
PDA - Directed	1,260.00	4,626.00	0.00	0.00%	5,981.29
Triennium	0.00	0.00	0.00	0.00%	3,655.00
Sudan Projects	1,740.40	10,142.50	0.00	0.00%	12,752.75
Peace and Global Witness	1,095.91	2,803.41	0.00	0.00%	1,491.86
Ministry Student Aid	102.00	954.00	0.00	0.00%	614.25
PMA - Directed	1,286.00	15,164.00	0.00	0.00%	9,576.00
Synod Mission	0.00	3,000.00	0.00	0.00%	3,000.00
I.P.L.F.	750.00	2,750.00	0.00	0.00%	0.00
Subtotal Temporarily Restricted	6,234.31	58,945.29	35,000.00	168.42%	46,313.08
Subtotal Contribution Income	41,215.79	373,884.48	390,000.00	95.87%	376,405.30
INVESTMENT INCOME					
Investment Income	0.00	0.00	33,500.00	0.00%	0.00
INTEREST INCOME					
Investment Interest	0.00	0.00	5,000.00	0.00%	0.00
PILP Interest	37.52	149.27	0.00	0.00%	149.29
Subtotal Interest Income	37.52	149.27	5,000.00	2.99%	149.29
MISCELLANEOUS INCOME					
			\$4,000.00		
Oil & Gas Lease	11.39	111.24	0.00	0.00%	172.92
Preaching/Consulting	453.79	15,412.55	0.00	0.00%	6,117.56
Miscellaneous Income	6,525.98	7,082.88	0.00	0.00%	399.53
Subtotal Miscellaneous Income	6,991.16	22,606.67	4,000.00	565.17%	6,690.01
RELEASE FROM RESTRICTIONS					
TEMP RESTRICTED RELEASE					
RFR SCLD	-250.00	-1,945.37	0.00	0.00%	-1,251.28
RFR Engaging Congregation	0.00	-7,000.00	0.00	0.00%	0.00
RFR Pine Springs Camp	0.00	-439.00	0.00	0.00%	-1,467.00
RFR Enabling Min. Network	0.00	-500.00	0.00	0.00%	-2,444.28
RFR Projector Fund	0.00	-465.76	0.00	0.00%	-4,477.00
RFR Resource Center	0.00	-77.25	0.00	0.00%	0.00
RFR PDA - Directed	-1,285.00	-4,626.00	0.00	0.00%	-5,981.29
RFR Triennium	0.00	0.00	0.00	0.00%	-3,249.10

Presbytery of Redstone
Income and Expense Statement
 GENERAL FUND 01, December 2020

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	Current Period	Year to Date	Annual Budget	Annual Budget Percentage	YTD Prior Year
RFR Sudan Projects	0.00	-10,000.00	0.00	0.00%	-10,600.00
RFR Peace/Global Witness	0.00	-1,138.33	0.00	0.00%	0.00
RFR PMA - Directed	-1,286.00	-15,164.00	0.00	0.00%	-9,576.00
RFR Minister's Assistance	0.00	0.00	0.00	0.00%	-2,400.00
RFR Synod Mission	0.00	-3,000.00	0.00	0.00%	-3,000.00
RFR I.P.L.F.	-1,750.00	-3,011.72	0.00	0.00%	0.00
Subtotal Temp Restricted Release	-4,571.00	-47,367.43	0.00	0.00%	-44,445.95
Subtotal Release From Restrictions	-4,571.00	-47,367.43	0.00	0.00%	-44,445.95
RELEASED FROM RESTRICTION					
Released from restriction	4,571.00	47,367.43	0.00	0.00%	44,445.95
TOTAL INCOME	48,244.47	396,640.42	432,500.00	91.71%	383,244.60
EXPENSES					
MISSION PARTNERSHIPS					
SUDAN	\$0.00	\$0.00	\$16,000.00	0.00%	\$0.00
Sudan - Shared	0.00	55.00	0.00	0.00%	110.00
Sudan - Restricted	0.00	10,000.00	0.00	0.00%	10,600.00
Subtotal Sudan	0.00	10,055.00	16,000.00	62.84%	10,710.00
PINE SPRINGS CAMP	0.00	0.00	38,000.00	0.00%	0.00
PSC - Shared	2,750.00	33,000.00	0.00	0.00%	33,000.00
PSC - Restricted	0.00	439.00	0.00	0.00%	1,466.50
Subtotal Pine Springs Camp	2,750.00	33,439.00	38,000.00	88.00%	34,466.50
SYNOD MISSION	0.00	0.00	1,000.00	0.00%	0.00
Synod - Restricted	0.00	3,000.00	0.00	0.00%	3,000.00
Subtotal Synod Mission	0.00	3,000.00	1,000.00	300.00%	3,000.00
PRES MISSION AGENCY	0.00	0.00	32,000.00	0.00%	0.00
PMA - Shared	1,600.00	14,400.00	0.00	0.00%	14,400.00
PMA - Restricted	1,286.00	15,164.00	0.00	0.00%	9,576.00
Subtotal Pres Mission Agency	2,886.00	29,564.00	32,000.00	92.39%	23,976.00
PRES DISASTER ASSISTANCE	0.00	0.00	3,000.00	0.00%	0.00
PDA - Restricted	1,285.00	4,626.00	0.00	0.00%	5,981.29
Subtotal Pres Disaster Assistance	1,285.00	4,626.00	3,000.00	-154.20%	5,981.29
Subtotal Mission Partnerships	6,921.00	80,684.00	90,000.00	89.65%	78,133.79
COMMITTEE EXPENSES					
COUNCIL					
Council Expenses	0.00	184.82	1,500.00	12.32%	1,127.05
Presbytery Mtg Expense	0.00	560.52	900.00	62.28%	743.23
TRIENNIAL					
Triennial - Restricted	0.00	0.00	0.00	0.00%	3,249.10
Presbytery Stoles	0.00	0.00	0.00	0.00%	250.00
EQUIPPING LEADERSHIP					
Equip Leadership - Shared	0.00	0.00	5,000.00	0.00%	750.00
Equip Leader - Restricted	250.00	1,769.96	0.00	0.00%	750.00
		250.00	0.00	0.00%	0.00

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	Current Period	Year to Date	Annual Budget	Annual Budget Percentage	YTD Prior Year
Subtotal Equipping Leadership	250.00	2,019.96	5,000.00	40.40%	1,500.00
ENGAGING CONGREGATIONS	0.00	0.00	5,000.00	0.00%	0.00
Eng Cong - Shared	0.00	230.00	0.00	0.00%	555.00
Eng Cong - Restricted	0.00	7,000.00	0.00	0.00%	0.00
Subtotal Engaging Congregations	0.00	7,230.00	5,000.00	144.60%	555.00
ENABLING MINISTRY NETWORK	0.00	0.00	5,000.00	0.00%	0.28
En Min Network - Shared	0.00	500.00	0.00	0.00%	0.00
En Min Net - Restricted	0.00	500.00	0.00	0.00%	2,444.17
Subtotal Enabling Ministry Network	0.00	1,000.00	5,000.00	20.00%	2,444.45
Worship Expenses	0.00	137.00	0.00	0.00%	133.00
Christian Associates	375.00	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	47.70	682.89	0.00	0.00%	973.86
Subtotal Communication Expenses	47.70	682.89	500.00	136.58%	973.86
Subtotal Council	672.70	13,315.19	19,580.00	68.00%	12,475.69
COMMITTEE ON MINISTRY					
Committee Expense	127.14	127.14	500.00	25.43%	0.00
COM - SCLD	0.00	0.00	0.00	0.00%	240.59
Subtotal Committee On Ministry	127.14	127.14	500.00	25.43%	240.59
COMMITTEE ON PREPARATION					
Committee Expense	26.44	26.44	1,000.00	2.64%	367.00
Subtotal Committee Expenses	826.28	13,468.77	21,080.00	63.89%	13,083.28
OPERATIONS					
LEGAL AND AUDITING					
Legal Expenses	0.00	0.00	0.00	0.00%	60.00
Audit	0.00	6,300.00	6,000.00	105.00%	6,100.00
Subtotal Legal And Auditing	0.00	6,300.00	6,000.00	105.00%	6,160.00
PCUSA Meetings	0.00	50.78	4,500.00	1.13%	1,578.96
Property/Comp. Insurance	0.00	2,379.00	3,656.00	65.07%	2,493.22
Worker's Compensation	0.00	821.00	821.00	100.00%	394.90
Telephone	247.30	3,355.37	3,800.00	88.30%	3,286.21
Postage	0.00	913.17	1,000.00	91.32%	1,111.96
Office Supplies	-57.61	3,701.31	5,500.00	67.30%	3,920.19
RESOURCE CENTER			500.00		
RC - Shared	0.00	80.00	0.00	0.00%	80.00
RC - Restricted	0.00	77.25	0.00	0.00%	0.00
Subtotal Resource Center	0.00	157.25	500.00	31.45%	80.00
LEASES			3,000.00		
Copier Lease	0.00	1,800.00	0.00	0.00%	1,800.00

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	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Subtotal Leases	0.00	1,800.00	3,000.00	60.00%	1,800.00
Miscellaneous Expenses	0.00	0.00	0.00	0.00%	380.72
SERVICE FEES					
Bank Fees	4.00	92.90	0.00	0.00%	93.03
Misc. Service Fees	0.00	67.23	0.00	0.00%	15.00
Subtotal Service Fees	4.00	160.13	0.00	0.00%	108.03
UTILITIES					
Gas	0.00	1,532.22	2,000.00	76.61%	1,641.75
Electric	73.64	1,145.06	1,500.00	76.34%	1,123.81
Water	88.50	294.01	350.00	84.00%	439.70
Sewage	78.50	275.18	350.00	78.62%	328.56
Trash Collection	0.00	439.53	800.00	54.94%	452.07
Subtotal Utilities	240.64	3,686.00	5,000.00	73.72%	3,985.89
MAINTENANCE					
Custodial Services	59.37	918.74	1,500.00	61.25%	1,278.11
Yard Maintenance	0.00	720.00	1,000.00	72.00%	840.00
Parking Lot Maintenance	0.00	237.50	1,000.00	23.75%	850.00
Building Maintenance	0.00	1,286.21	1,000.00	128.62%	1,882.09
Subtotal Maintenance	59.37	3,162.45	4,500.00	70.28%	4,850.20
Subtotal Operations	493.70	26,486.46	38,277.00	69.20%	30,150.28
PRESBYTERY STAFF					
EXECUTIVE STAFF					
EXECUTIVE PRESBYTER					
EP Salary	5,865.84	70,389.90	70,390.00	100.00%	70,390.00
EP - Board of Pensions	1,558.54	18,702.49	18,500.00	101.09%	18,114.12
EP - Continuing Education	0.00	1,500.00	1,500.00	100.00%	1,500.00
EP - Travel	0.00	0.00	4,750.00	0.00%	0.00
EP Travel - Shared	0.00	1,805.51	0.00	0.00%	4,007.22
EP Travel - Restricted	0.00	1,425.41	0.00	0.00%	1,010.36
Subtotal Ep - Travel	0.00	3,230.92	4,750.00	68.02%	5,017.58
EP - Professional Expense	118.09	1,334.14	1,825.00	73.10%	1,588.35
EP - Deferred Comp / 403B	726.07	8,712.81	8,712.81	100.00%	6,408.85
Subtotal Executive Presbyter	8,268.54	103,870.26	105,677.81	98.29%	103,018.90
STATED CLERK					
SC - Salary	0.00	0.00	1,300.00	0.00%	0.00
Subtotal Executive Staff	8,268.54	103,870.26	106,977.81	97.10%	103,018.90
SUPPORT STAFF					
ADMINISTRATIVE ASSISTANT					
AA - Salary	2,397.12	28,765.24	28,765.24	100.00%	27,927.42
AA - Board of Pensions	2,175.64	26,107.68	23,500.00	111.10%	23,052.60
Subtotal Administrative Assistant	4,572.76	54,872.92	52,265.24	104.99%	50,980.02
ASSISTANT CLERKS					

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	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Recording Clerk Salary	325.00	1,300.00	1,300.00	100.00%	1,250.00
Associate Clerk Salary	325.00	1,300.00	1,300.00	100.00%	1,250.00
Subtotal Assistant Clerks	650.00	2,600.00	2,600.00	100.00%	2,500.00
Subtotal Support Staff	5,222.76	57,472.92	54,865.24	104.75%	53,480.02
EMPLOYER PAID FICA TAXES					
Employer Paid FICA Taxes	746.87	7,757.56	7,585.38	102.27%	7,578.73
Subtotal Presbytery Staff	14,238.17	169,100.74	169,428.43	99.81%	164,077.65
APPORTIONMENTS					
GA Per Capita	7,185.36	86,224.30	89,700.00	96.13%	89,562.15
Synod Per Capita	1,926.80	23,121.60	24,000.00	96.34%	23,039.10
Subtotal Apportionments	9,112.16	109,345.90	113,700.00	96.17%	112,601.25
RESTRICTED EXPENSE					
Minister's Assistance	0.00	0.00	0.00	0.00%	2,400.00
Projector Fund	0.00	465.76	0.00	0.00%	0.00
Peace and Global Witness	0.00	1,138.33	0.00	0.00%	0.00
I.P.L.F.	1,750.00	3,011.72	0.00	0.00%	0.00
Subtotal Restricted Expense	1,750.00	4,615.81	0.00	0.00%	2,400.00
TOTAL EXPENSES	33,341.31	403,701.68	432,485.43	93.34%	400,446.25
TRANSFER ACCOUNTS					
TRANSFER FROM OTHER FUNDS					
Cash Transfers In	\$0.00	\$49,650.87	\$0.00	0.00%	\$1,154.34
CTI - New Covenant	14,976.02	17,829.72	0.00	0.00%	16,084.88
Trans In Hooten Scholars	0.00	1,298.00	0.00	0.00%	0.00
Transfer In BOP Grant	0.00	5,499.00	0.00	0.00%	0.00
Transfer In I.P.L.F.	0.00	29,740.37	0.00	0.00%	0.00
Transfer In I.P.L.F. 2	0.00	9,864.83	0.00	0.00%	0.00
Subtotal Cash Transfers In	14,976.02	113,882.79	0.00	0.00%	17,239.22
TOTAL TRANSFERS	14,976.02	113,882.79	0.00	0.00%	17,239.22
EXCESS INCOME\EXPENSES	\$29,879.18	\$106,821.53	\$14.57	0.00%	\$37.57

Redstone Presbytery
Commitment to Larger Church
December 31, 2020

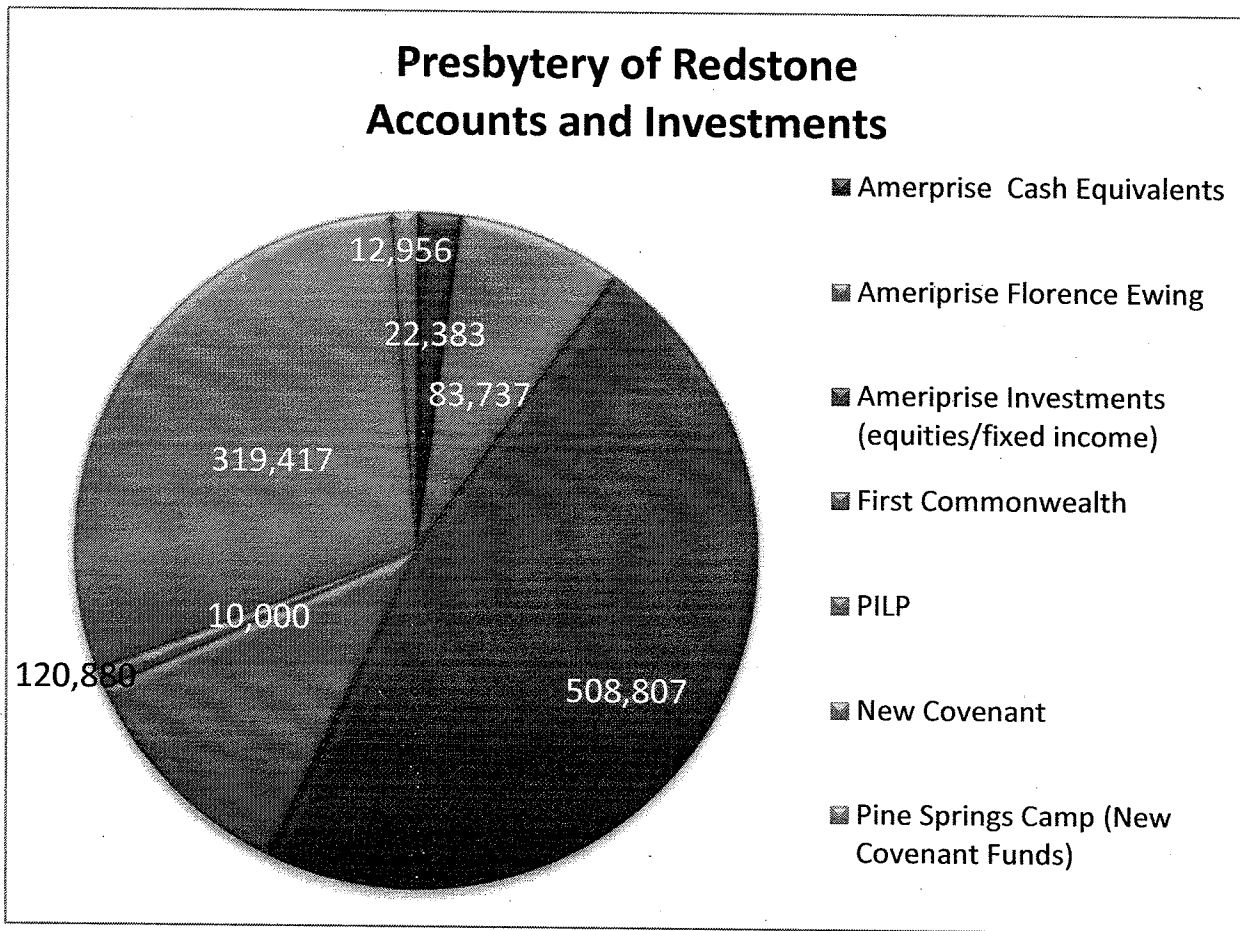
	2020 PLEDGE	TOTAL PAID	% Payup as of 12/31/2020	Unpaid Pledge Balance
Adah, Palmer	500.00	500.00	100%	-
Apollo, Poke Run	3,660.00	3,795.50	104%	(135.50)
Avonmore	1,000.00	1,809.00	181%	(809.00)
Belle Vernon, First	4,000.00	4,000.00	100%	-
Belle Vernon, Harmony		1,200.00		(1,200.00)
Belle Vernon, Marion	2,250.00	2,250.00	100%	-
Belle Vernon, Rehoboth	6,000.00	6,000.00	100%	-
Bolivar	1,500.00	1,500.00	100%	-
Boswell		1,290.00		(1,290.00)
Brownsville, Calvin		1,062.50		(1,062.50)
Brownsville, Ft. Burd	3,825.00	3,825.00		-
Brownsville, Hopewell				-
Colver		397.50		(397.50)
Cresson		1,800.00		(1,800.00)
Dawson, Tyrone	750.00	750.00		-
Delmont	3,000.00	2,500.00		500.00
Derry	500.00	500.00	100%	-
Dunbar, First	1,275.00	1,275.00	100%	-
Dunbar, Laurel Hill	1,062.00	1,062.00	100%	-
Ebensburg	1,000.00	1,063.00	106%	(63.00)
Fairchance		1,000.00		(1,000.00)
Farmington	1,800.00	1,800.00	100%	-
Fayette City, First		202.50		(202.50)
Fayette City, Little Redstone	1,500.00	1,542.00		(42.00)
Greensburg, First	30,000.00	30,000.00	100%	-
Greensburg, Maplewood	6,000.00	6,000.00	100%	-
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)
Jeannette	2,400.00	2,600.00		(200.00)
Johnstown, Bethany	1,615.00	1,620.00	100%	(5.00)
Johnstown, First	5,000.00	5,000.00	100%	-
Johnstown, Second	3,600.00	3,870.00		(270.00)
Johnstown, Westmont		16,000.33		(16,000.33)
Lake Lynn	2,500.00	3,124.99	125%	(624.99)
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, 2020

	2020 PLEDGE	TOTAL PAID	% Payup as of 12/31/2020	Unpaid Pledge Balance
Leisenring		800.00		(800.00)
Ligonier, Pleasant Grove	850.00	850.00		-
Lower Burrell, Grace	10,000.00	9,999.96	100%	0.04
Lower Burrell, Puckety	9,000.00	9,000.00	100%	-
Masontown		500.00		(500.00)
McClellandtown		5,000.00		(5,000.00)
Merrittstown, Dunlap's Ck.	300.00	300.00		-
Mt. Pleasant, Reunion	1,200.00	860.50	72%	339.50
Murrysville, First	8,000.00	8,000.00		-
Murrysville, Newlonsburg	23,503.00	21,926.00		1,577.00
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	3,000.00	3,000.00	100%	-
New Florence, Trinity	3,825.00	3,825.00		-
New Kensington	5,500.00	5,583.29		(83.29)
New Salem	3,000.00	3,000.00		-
N. Huntingdon, New Hope	5,400.00	5,985.00		(585.00)
Patton	4,250.00	4,250.00		-
Revloc	1,500.00	1,500.00	100%	-
Scottdale	1,000.00	210.00	21%	790.00
Smithfield, Grace Chapel		750.00		(750.00)
Smock, Pleasant View	10,000.00	10,000.00	100%	-
Trafford, Level Green	3,600.00	3,600.00		-
Uniontown, Tent	340.00	340.00	100%	-
Uniontown, Third	10,105.00	1,212.00		8,893.00
Uniontown, Trinity		7,193.50		(7,193.50)
Vanderbilt, E. Liberty	1,500.00	1,500.00		-
West Newton, Sewickley		420.00		(420.00)
W. Newton, Sewickley UP		1,400.00		(1,400.00)
West Newton, United		650.00		(650.00)
Totals	266,010.00	304,994.57		(38,984.57)

Presbytery of Redstone Accounts and Investments December 31, 2020

Amerprise Cash Equivalents	22,383
Amerprise Florence Ewing	83,737
Amerprise Investments (equities/fixed income)	508,807
First Commonwealth	120,880
PILP	10,000
New Covenant	319,417
Pine Springs Camp (New Covenant Funds)	12,956
TOTAL INVESTMENTS	1,078,180



2020 Necrology Report

Belle Vernon, Rehoboth – Elder Wayne Lewis
Brownsville, Ft. Burd – Elders Mary Kay Prosser and Paul Burd
Colver – Elder Willard Bailey
Cresson – Elder Harold Grimes
Derry – Elder Phyllis Humphreys
Fayette City, Little Redstone – Elder Lois Kirmeyer
Greensburg, First – Elders Jeanne Cook and Suzanne Slaugenhaupt
Greensburg, Maplewood – Elders Ruth Gordon and Patrick Labeka
Greensburg, Westminster – Elder Carol Clark
Irwin, First – Elders Dwight Witman, Verne Scholsser, and Ronald Dornin
Irwin, West Hempfield – Elder Albert Moore
Johnstown, First – Elder Caryl Roach
Lake Lynn, Springhill Furnace – Elder David Morris
Lower Burrell, Grace – Elders Jim Hill, Doris Claassen, Marge Montanari, and Tony Sellari
Maplewood – Elders Ruth Gordon and Patrick Labeka
Masontown – Elder Greg Peccon
McClellandtown – Elder Ethel Gates
Murrysville, Newlonsburg – Elders Charles Russell, Colleen Dunwoody, and George Macrae
New Alexandria, Community – Elder Tom Sauers
New Florence, Bethel – Elder Virginia Huczko
North Huntingdon, New Hope – Elder Pat Glasser
Patton – Elder Jeanne Mozina
Scottdale, Calvin – Elders Gladys Zearley and Jessie Crowell
Smock, Pleasant View – Elder Phyllis Tringes
Vanderbilt, East Liberty – Elders Joseph Kurtz, Marjorie Herron Galley, and Dorothy Mills Chaikcic
West Newton, Sewickley, United – Elder Ed Hrytanski
West Newton, United – Elders Don McGuffey and Wayne Overand

INTO THE LIGHT

Nine Session Curriculum

with Companion Videos
for first Seven Sessions

CHRISTIAN RESPONSES TO ADDICTION

Nine Session Curriculum (Sessions can be selected to address specific group needs)

Session One	What Is a Substance Use Disorder (SUD)?
Session Two	Who Are We as God's People?
Session Three	Love and Enabling
Session Four	They Are More Than Their Disease
Session Five	Restoration of Hope
Session Six	Healing and Recovery
Session Seven	Engaging Our Congregation within the Community
Session Eight	The Language of Grieving
Session Nine	SUD's Effects on Family Members and Others



Addiction Ministry Network Produced Companion Videos for use with the first Seven Sessions

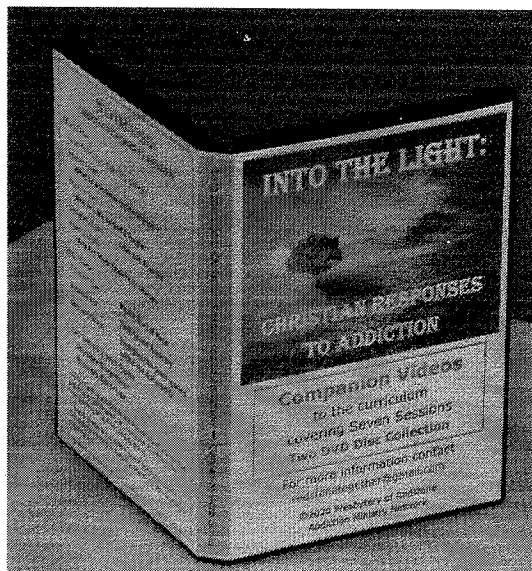
Videos will soon be available for use with the curriculum by three methods; DVD's in a 2 disc-set, on a flash drive (with digital copy of curriculum) and/or for download on YouTube. You can receive the curriculum as a hard copy or as a digital version. All materials are free of charge (donations welcome).

To request a copy of the curriculum and videos, please send an e-mail to redstonetogether@gmail.com. State how you would like to receive the curriculum and videos.

Curriculum & Videos are a project of the **Addiction Ministry Network**, Presbytery of Redstone

Curriculum includes other resources:

- Introduction and Suggestions for Leaders
- Local Resources within the Presbytery of Redstone
- Other Resources
- Web-Based Resources
- YouTube and Other Video Resources
- Glossary of Terms
- Contributors to this Curriculum
- Brief Alcohol and other Drug Use Facts
- Supplemental Videos and Discussion Questions



Session Two excerpt:

During our moment under the sun, we are called upon to remember who our God is and that we are God's people. How we respond during the defining moments of our lives will determine and define our conduct and personal relationships.

The gospel writer John reminds us that we are a beloved community. As Christians we are called to love one another as Jesus has loved us. This is central to our identity. People inside and outside the church should see us as a place of healing and wholeness for all of God's people.

Curriculum and Videos are a project of the **Addiction Ministry Network**
Presbytery of Redstone

Our decision to intentionally pursue different kinds of ministry for those suffering from substance use disorders led us to discover that church leaders and volunteers are sometimes misinformed about the root causes of addiction. They often aren't aware of the way alcohol and other drug use impacts their congregation and may not stop to think theologically about the challenge of addiction.

This curriculum was created by the Addiction Ministry Network to:

- empower churches to confront the issue of substance use disorders in their communities,
- explore how the Bible can help us to shape our response, and
- open up discussions about how churches can minister to those suffering from addiction.

Session Four excerpt:

We make the mistake in believing those lost in SUD are anonymous, faceless individuals whom we can avoid. Sooner or later, we will acknowledge the fact that they are our own sons and daughters, nieces and nephews, siblings, aunts and uncles, parents and grandchildren. Jesus reminds us in the parable of the lost sheep (Luke 15:1-7) that we should rejoice over each new person who has been found, because there is always room for one more. Those lost in a SUD are more than their disease; they are children of God.

Session Six excerpt:

Early church theologian Augustine stated, "*Our hands and hearts are full of those things which prevents us from filling them with God's grace.*" The hands of those with a SUD are not just full of their drugs of choice, but they may be filled with hopelessness, despair, pain and confusion. Those impacted by a SUD need our help to let go of their grip upon those things which hold them captive. Our task is to help set them free and open their hands and hearts to accepting God's grace. The role of the church is both relational and spiritual, offering hope, understanding and healing to families and individuals affected by AOD.

Rev. Donna Havrisko

Education

Bachelor of Arts, 1977
Upsala College, East Orange, NJ

Master of Divinity, 1993
Pittsburgh Theological Seminary

Ministry Journey

Ordained as Minister of Word and Sacrament
6/19/1994

Presbytery of Redstone

Interim Associate Pastor
First Presbyterian Church, Irwin, PA
1994-1995

Stated Supply Pastor
Manor Presbyterian Church, Manor, PA
9/1/1995-10/31/1995

Installed Pastor
Westminster Presbyterian Church, Greensburg, PA
11/1/2002-1/31/2021

Pastors Celebrating 5-year intervals of Ordination date in 2021

Lori Bass-Riley (2001)
Susan Blank (2016)
Cliff Buell (1961)
Bruce Cadenhead (1981)
Cynthia Cadenhead (1981)
Sylvia Carlson (1986)
Anthony Catullo (1991)
Carole Isley Corey (1991)
Louise Corbett (1981)
Ron Durika (2011)
Ed Gray (1986)
Doug Holben (1971)
Peter Keith (1991)
Jay Lewis (1996)
Gail Mason (1986)
Bruce Maxwell (1956)
Lee McDermott (2001)
Owar Ojula (2016)
Geoff Rach (2006)
Dawn Sherwood (2016)
Doug Stevens (1976)

Rev. Bill Youmans

Education

Bachelor of Arts, 1983
Columbia International University
Columbia, SC

Master of Divinity, 1989
Gordon-Conwell Theological Seminary
South Hamilton, MA

Doctor of Ministry, 2002
Union Theological Seminary/Presbyterian School of Christian Education
Richmond, VA

Ministry Journey

Ordained as Minister of Word and Sacrament
6/1989
Abingdon Presbytery

Solo Pastor
Green Spring Presbyterian Church, Abingdon, VA
1989-1999

Senior Pastor
Amity Presbyterian Church, Charlotte, NC
1999-2006

Interim Pastor
Riverview Presbyterian Church, Fort Mill, SC
2007-2009

Organizing Pastor
Valley Presbyterian NCD, Mesquite, NC
2011-2013

Solo Pastor
Thomas Presbyterian Church, Eighty-Four, PA
2014-2019

Interim Senior Pastor
Bethany Presbyterian Church, Bridgeville, PA
2019-2020

Rev. Bill Youmans
Statement of Faith

1 My statement of faith consists of the things I tell myself in order to live my life centered on
2 Jesus Christ, and to minister in his name. I am grateful for the reformed confessions through
3 the generations. They are my theological home.

4 God created me, all people, and the universe. This creation is good and beautiful. No matter
5 how broken it appears, I am confident that the Good God dwells in it, around it and over it. All
6 things are within God's control. Like a master weaver, God oversees all things, working His
7 redemptive plan in Jesus Christ.

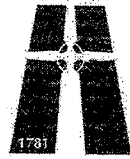
8 I know God as Father, Son and Holy Spirit. I love, worship and serve each in different ways, and
9 accept the mystery that God is One yet Three, a divine unity in community. It feeds my
10 imagination to think of God as a holy family, Father, Son and Mother in which I am also invited
11 to be a member. The essential nature of community found in the character of God elevates the
12 community of the saints to a most sacred level.

13 When I encounter evil in any of its forms-- personal, interpersonal or systemic--I see it as
14 something God has already overcome in the gracious gift of Jesus. God did this through
15 accepting the death of God's son as atonement for me and all those who trust in this gift.
16 Knowing this, I seek to live as if in the completely restored kingdom of God, inviting others to
17 join me there. As God's people live out the character of the Living Jesus Christ, we are light to
18 the world.

19 Salvation comes only through Jesus Christ, and it is God's choice upon whom to pour the
20 benefits of abundant grace. The church is given the imperative to demonstrate to the world the
21 saving life of God's Son, that all may experience the blessing of forever-life. The most loving
22 thing I can do is introduce another person to a relationship with God through Jesus Christ, by
23 God's Spirit.

24 My ethical life is essential to the Spirit's work of sharing Christ through me. I strive to be a
25 person of integrity, honesty, wisdom, and self-control. I rejoice when I meet anyone who is full
26 of these things, as an indication that the Spirit of God is at work. Each congregation is
27 responsible for the ethical integrity of its leaders.

28 I delight in being a Presbyterian (USA) pastor. I hold dear the "essential tenets" of Grace,
29 Sovereignty, Providence, Living Word, Community, Eldership, Conscience, Radical Hospitality
30 (tolerance and acceptance) and the Centrality of the Gospel of Jesus Christ for all people. The
31 sacraments, accountable Christ-centered community, mission and the Word mark the existence
32 of the church of Jesus Christ.



Presbytery of Redstone

PRESBYTERIAN CHURCH (USA)

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

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BUILD A ROBUST NETWORK

Whatever else it did, the COVID-19 health crisis forced congregations to consider web-based platforms like Facebook and YouTube as a legitimate place for worship. It served as a wake-up call to church leaders accustomed to thinking in terms of their congregations as “stand alone” entities. Congregations began to understand that we live in a networked society. Worship leaders adapted to the restrictions on in-person gatherings by uploading video images of readings and songs to the internet. Beyond using the tools of the internet to create a community, congregations can learn from the organizational structure of the internet as well.

As we use the knowledge of today to review our organizations, we see that hierarchical structures predominated in the 20th century. Decision making took place at the top and was implemented by committees. Leaders held knowledge closely and honored “tradition” (the way we have always done things) above all else. Unfortunately, hierarchies have tended to favor procedures over relationships, discourage trial and error, resist diversity, and assume the world is controllable. Due to their rigidity, hierarchical organizations found themselves unable to adapt to the rapid technological changes underway in the late 20th and early 21st centuries.¹

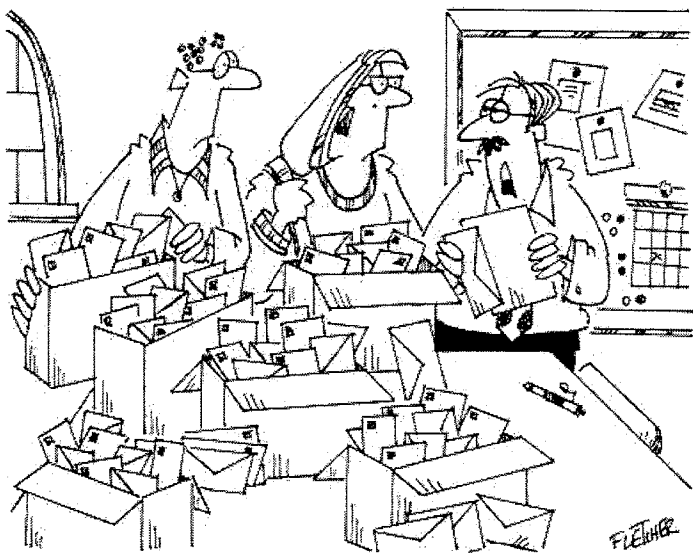
At the same time, emerging tech companies like Google and Amazon sought to imitate the internet with its open structure and intersection points (or nodes) that are loosely woven together. Organizational networks tend to be fluid, non-hierarchical, self-organizing, and lacking clear lines of authority as leaders cede authority to ordinary workers to foster creativity. While social media tools make it possible to create and share content and to collaborate with others no matter how distant, the very structure of digital networks have reshaped our life and can reshape organizations if they learn how to use them.

Mature organizations, such as older congregations, often behave more like hierarchies, while new church

starts tend to adopt the looser structure of a network. People have come to expect churches and other organizations to be open and amorphous structures where every individual has equal access to plug in and where everyone may be heard. The good news is that any congregation can become more like a network by following three steps.

Analyze the Social Network

Congregations’ boundaries are porous and include weak social connections. Social network analysis (SNA), a tool used by social science and health researchers, can identify those connections. Imagine a church whose building gets extensive traffic during the week. First, identify the network to be studied, which may be difficult in this case with people flowing in and out on a regular basis, some of them one-time visitors. Next, learn about people in the network through a simple survey with a clipboard as they enter the building. How



“WE’RE USING CROWDSOURCING TO DIRECT OUR DECISION MAKING...SO FAR, ALL THOSE RESPONDING TO OUR MASS MAILING THINK WE SHOULD HAVE DECIDED TO SAVE MONEY BY TEXTING.”

often do they relate to others in the network in person, by phone, or email? Who has the most authority and power? Are any of them related by family? Finally, analyze the information visually by drawing a diagram with nodes connected by lines.

The lines (or ties) can be color coded, each color symbolizing a different bit of information, such as how often people communicate or work with each other. In other words, is the tie strong or weak? Note characteristics such as 1) betweenness, or the degree to which a person controls information or resources in the network; 2) centrality, or a person's power in the network; and 3) reachability, or the number of intermediary contacts between two people. Now larger patterns begin to become evident, such as Hubs (persons with an unusual number of connections to other people) and Clusters (groups with a denser pattern of connections between them). Analyzing such data might help church leaders to plan better ways to utilize and connect to this network of building users in the future.²

Seek Collective Intelligence

Too often church leaders seek to control information. Hayim Herring and Terry Martinson Elton ask in their book, *Leading Congregations and Nonprofits in a Connected World*, "What if congregations . . . flipped their understanding of themselves from being dispensers of information to platforms of collective learning?" Wikipedia, an open-source encyclopedia, offers a model for seeking collective intelligence. This web-based platform brings together people seeking information with people who want to share and edit information, relying on participants to post, revise, and correct what's been offered. Free and available to anyone, it provides an example of "crowdsourcing," drawing information from a large group of people. To experiment with this for one month, identify one thing each week requiring a decision, then look for information outside the congregation and track these ideas by writing them down. For example, ask for ideas from a friend, watch the news for ideas, talk to a relative in the family, ask a group of lunch companions, or email friends for ideas. Ask a team of leaders to do this and report its impact on decision-making.³

Offer a Variety of Ways to Connect

Many churches are too tightly bound together, with long-term members enjoying strong ties and every-

one else wondering where they fit. The goal must be to expand the number of weak ties.

Beth Estock and Paul Nixon envision a two-track system with "a more traditional Christian community existing alongside and in spiritual partnership with a more expansive community of folks." B3M, a new church in Manhattan, offers nine worship communities in four locations. One such community, Tutti (Italian for "all together"), was created by and for college students to overcome the disconnection of big city life. Members seek "community for the sake of community" by planning events such as socials, barbecues, sleepovers, fashion shows, hiking, skiing, game nights, bead days, yard sales, and doing community development together. Tutti Circles offer groups for likeminded people to learn cooking, film, writing, and singing together. The church offers a variety of ways for persons to connect and make it easy for them to enter and leave. Getting involved feels less like a burden than a choice.⁴

Networks Are Everywhere

On her way to a meeting of the ecumenical council, Pastor Ruth finishes brushing her teeth and turns off the faucet connected to a municipal water system; flips off the house lights connected to a state and regional electrical grid; checks Instagram, a platform supported by a global system of interconnected computer networks; and then drives past a supermarket connected to 357 other stores as part of a regional chain. The ecumenical council, though limited in budget and officers, has served a cluster of city neighborhoods for over thirty years.⁵ Networks are everywhere.

1. Hayim Herring and Terry Martinson Elton, *Leading Congregations and Nonprofits in a Connected World* (Lanham, MD: Rowman and Littlefield, 2017), 24.

2. Adam C. Springer and J. E. de Steiguer, "Social Network Analysis: A Tool to Improve Understanding of Collaborative Management Groups," *Journal of Extension*, (Vol. 49, No. 6), December 2011, <https://www.joe.org/joe/2011december/rb7.php>

3. Herring and Elton, 91, 105.

4. Beth Ann Estock and Paul Nixon, *Weird Church: Welcome to the Twenty-First Century* (Cleveland, OH: Pilgrim Press, 2016), 164.

5. "Network Literacy: Essential Concepts and Core Ideas," NetSciEd, twelve pages. Accessed at <https://sites.google.com/a/inghamton.edu/netscied/teaching-learning/network-concepts>.

CONNECT WITH SPIRITUAL SEEKERS THROUGH THE ARTS

Sandra Lommasson rediscovered the value of art in response to violent trauma. In its aftermath she found that Bible study, journal writing, dance, poetry, and drawing restored her faith in life's beauty. "The door to God had been cracked," she remembers. Twenty years ago, she founded Bread of Life, a program that uses the arts to help people recover from brokenness.¹

The arts, including painting, sculpture, music of all kinds, dance, theater, and creative literature, can provide a bridge to spirituality. Connecting spiritual seekers with the arts can lead them to new life and it offers an important key to revitalizing the congregation as well.²

Interest in spirituality has surged in the last quarter century, and about one-third of these spiritual seekers (29%) are "spiritual and religious," that is, they attend church regularly. Another group, the 18% who identify as "spiritual but not religious," has received the most media attention in recent years, but most of them still identify with a religious tradition, and a majority of this group (50-75%) reports being moved or inspired by watching television or listening to music. The church can reach spiritual seekers of all kinds by supporting spirituality and revitalizing worship.³

Supporting Spirituality

Mental overload is a big problem in our time—too much to think about regarding work life, family issues, and daily news. Music and the arts can help to declutter the mind and set the mood for spirituality. Here, prayer moves beyond talking to God or reciting prayers from a book and becomes something felt by the whole body.

Churches can connect with spiritual seekers who make use of the arts in personal spirituality. Classes, prayer groups, sermons, and spiritual direction can acknowledge the value of art in personal growth. Convergence, a new church in Alexandria, Virginia,

makes use of the visual arts, dance, music, poetry, and theater to enhance its ministry with spiritual seekers. Convergence began as the restart of a struggling Baptist Church about ten years ago. The church now has a core group of forty members.

The Reverend Lisa Cole Smith, the pastor and artistic director, leads congregants to explore biblical themes using a variety of artistic forms. Church members participate in role playing, write haikus, examine famous artworks, and create original art. After each activity, Smith draws connections with spirituality. At one worship gathering, everyone rifled through old magazines, using scissors, glue sticks, pastels, and colored pencils to make collages with images of joy. In 2011, the fifth birthday of Convergence, Fair Port Baptist Church bequeathed its building to the new church start, which now uses it to rent space to artists. A church member says, "Here's a place where you can



"THE PASTOR SAID WE COULD INCLUDE ART IN OUR SPIRITUAL PRACTICE BY LOOKING AT A SACRED OBJECT."

be your funky artist self and it's OK. We're unabashedly Christian. We just go about it in a different way."⁴

Churches can also provide housing for dance or theater groups requiring space. The result can be satisfying on several levels: churches subsidize a worthwhile organization by offering rent at below the market rate while also putting to use building space that often goes empty during the week. In Philadelphia, Partners for Sacred Spaces seeks to build partnerships between churches and art groups. Partners keeps track of congregations with unused space and art companies needing space, then helps draw up the lease agreement. Artists tend to be younger than congregants, more energetic, and they often love the old buildings. For the church, it's a way to reach out to the community.⁵

Revitalizing Worship

Multimedia, with its combination of text, audio, and visual imagery, has saturated every corner of contemporary culture. Given this, worship styles that only rely on the spoken word can seem emotionally flat. Some churches have responded with contemporary worship styles centered around a worship band while others prefer a classic worship style centered on word and sacrament. With either style, worship leaders can infuse art into the experience and make it more emotionally powerful.

Contemporary Worship takes its aesthetic cues from popular culture. Oasis in Los Angeles illustrates this tendency. An early innovator in the use of art, media, and technology, this multiethnic church has sought to provide an "artistic haven" for creative individuals, especially young adults (the average age is twenty-six). Due to its proximity to Hollywood, the church draws a significant portion of its membership (30%) from workers in the television and film industry. Worship leaders adopt a project orientation toward planning services in a way similar to practices in the entertainment sector, as when a sermon series serves as an artistic project using writers, actors, sound engineers, and tech workers.

Artists play a role both behind the scenes and in the service itself as actors performing short dramas, dancers offering interpretive pieces, musicians performing original music, or a video production team offering original film shorts. Painters, sculptors, potters, and live models may be seen working at various places

inside and outside the auditorium where worship takes place.⁶

Classic Worship takes its aesthetic cues from expressions found in church history. Saint Gregory of Nyssa Episcopal Church in San Francisco epitomizes this move. Founded in 1978, the church draws on newer hymns, colorful banners, and informal preaching, all focused on revitalizing ancient traditions. On any Sunday, worship music could be drawn from Gregorian chant, the Geneva Psalter, Anglican plainsong, early American shape-note signing, or global freedom songs. The sanctuary has no piano or organ, so all singing is unaccompanied except for a drum or rhythm instruments. Clapping and dancing is encouraged.

As the service begins, the congregation gathers near the door and moves in a processional to the pews. The sanctuary is arranged choir-style with people facing each other in seats across a central aisle and the presider at one end. Every week, after singing the Lord's Prayer, the congregation comes forward to join hands in a simple dance around the communion table. Images of dancing saints, nine feet high, adorn the walls. So far, ninety of these icons have been painted by church members themselves.⁷

For Reflection

Churches that make room for creative exploration can experience new vitality. Does your congregation stifle artistic expression or celebrate it? Do artists feel like an integral part of your church or do they feel like misfits?

1. Robert Wuthnow, *All in Sync: How Music and Art Are Revitalizing American Religion* (Berkeley, CA: University of California Press, 2003), 79-84.

2. *Ibid.*, 1-20.

3. Art Raney, Daniel Cox, Robert P. Jones, "Searching for Spirituality in the U.S.: A New Look at the Spiritual but Not Religious," Public Religion Research Institute, Nov. 6, 2017, <https://www.prrri.org/research/religiosity-and-spirituality-in-america/>

4. Edie Gross, "Art and Faith Converge at a Hybrid Church/Community Arts Center," *Faith and Leadership*, April 3, 2018, <https://faithandleadership.com/art-and-faith-converge-hybrid-churchcommunity-arts-center>

5. Mary Beth McCauley, "Making Homes for the Arts in Sacred Places," *Faith and Leadership*, March 10, 2015, <https://faithandleadership.com/making-homes-arts-sacred-places>

6. Gerardo Marti, *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church* (Bloomington, IN: Indiana University Press, 2005), 88-116.

7. Wuthnow, 168-172.