

Presbytery of Redstone
Income and Expense Statement
 GENERAL FUND 01, April 2021

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
INCOME					
CONTRIBUTION INCOME					
UNRESTRICTED					
			\$325,000.00		
Church Comm/Lgr Church	28,227.54	105,254.61	0.00	0.00%	104,367.98
Pd to Prior Yr Commitment	0.00	420.00	0.00	0.00%	0.00
Individ Comm/Lgr Church	42.50	685.00	0.00	0.00%	276.00
Presbyterian Fdn Cont	0.00	85.70	0.00	0.00%	171.25
Subtotal Unrestricted	28,270.04	106,445.31	325,000.00	32.75%	104,815.23
TEMPORARILY RESTRICTED					
			45,000.00		
Addictions Ministry	0.00	0.00	0.00	0.00%	500.00
Engaging Congregations	0.00	0.00	0.00	0.00%	7,500.00
Pine Springs Camp	0.00	100.00	0.00	0.00%	0.00
Resource Center	0.00	294.03	0.00	0.00%	293.52
PDA - Directed	913.00	1,352.00	0.00	0.00%	1,896.00
Sudan Projects	270.00	4,225.18	0.00	0.00%	2,735.44
Ministry Student Aid	0.00	0.00	0.00	0.00%	580.00
PMA - Directed	2,329.00	3,819.00	0.00	0.00%	1,770.00
Synod Mission	300.00	900.00	0.00	0.00%	900.00
I.P.L.F.	0.00	2,900.00	0.00	0.00%	0.00
General Presby Mission	0.00	0.00	0.00	0.00%	1,186.00
Subtotal Temporarily Restricted	3,812.00	13,590.21	45,000.00	30.20%	17,360.96
Subtotal Contribution Income	32,082.04	120,035.52	370,000.00	32.44%	122,176.19
INVESTMENT INCOME					
Investment Income	0.00	0.00	51,000.00	0.00%	0.00
INTEREST INCOME					
Investment Interest	0.00	0.00	5,000.00	0.00%	0.00
PILP Interest	36.81	36.81	0.00	0.00%	37.12
Subtotal Interest Income	36.81	36.81	5,000.00	0.74%	37.12
MISCELLANEOUS INCOME					
			6,000.00		
Oil & Gas Lease	23.16	44.93	0.00	0.00%	42.67
Preaching/Consulting	462.72	687.72	0.00	0.00%	9,279.64
Miscellaneous Income	0.00	3,388.03	0.00	0.00%	278.35
Payroll Protection Loan	0.00	16,100.00	0.00	0.00%	0.00
Subtotal Miscellaneous Income	485.88	20,220.68	6,000.00	337.01%	9,600.66
RELEASE FROM RESTRICTIONS					
TEMP RESTRICTED RELEASE					
RFR SCLD	-316.04	-657.08	0.00	0.00%	-43.70
RFR Engaging Congregation	0.00	0.00	0.00	0.00%	-3,000.00
RFR Enabling Min. Network	0.00	-2,000.00	0.00	0.00%	0.00
RFR Resource Center	0.00	0.00	0.00	0.00%	-77.25
RFR PDA - Directed	-913.00	-1,352.00	0.00	0.00%	-1,896.00
RFR Sudan Projects	0.00	-7,000.00	0.00	0.00%	0.00
RFR PMA - Directed	-2,329.00	-3,819.00	0.00	0.00%	-1,770.00
RFR Minister's Assistance	-2,000.00	-2,000.00	0.00	0.00%	0.00
RFR Synod Mission	-300.00	-900.00	0.00	0.00%	-600.00
RFR I.P.L.F.	-750.00	-1,246.50	0.00	0.00%	0.00
RFR I.P.L.F. 2	-712.50	-712.50	0.00	0.00%	0.00

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Subtotal Temp Restricted Release	-7,320.54	-19,687.08	0.00	0.00%	-7,386.95
Subtotal Release From Restrictions	-7,320.54	-19,687.08	0.00	0.00%	-7,386.95
RELEASED FROM RESTRICTION					
Released from restriction	7,320.54	19,687.08	0.00	0.00%	7,386.95
TOTAL INCOME	32,604.73	140,293.01	432,000.00	32.48%	131,813.97
EXPENSES					
MISSION PARTNERSHIPS					
SUDAN					
Sudan - Restricted	0.00	7,000.00	0.00	0.00%	0.00
Subtotal Sudan	0.00	7,000.00	16,000.00	43.75%	0.00
PINE SPRINGS CAMP					
PSC - Shared	2,750.00	11,000.00	0.00	0.00%	11,000.00
Subtotal Pine Springs Camp	2,750.00	11,000.00	38,000.00	28.95%	11,000.00
SYNOD MISSION					
Synod - Restricted	300.00	900.00	0.00	0.00%	900.00
Subtotal Synod Mission	300.00	900.00	1,000.00	90.00%	900.00
PRES MISSION AGENCY					
PMA - Shared	1,600.00	6,400.00	0.00	0.00%	3,200.00
PMA - Restricted	2,329.00	3,819.00	0.00	0.00%	1,770.00
Subtotal Pres Mission Agency	3,929.00	10,219.00	32,000.00	31.93%	4,970.00
PRES DISASTER ASSISTANCE					
PDA - Restricted	913.00	1,352.00	0.00	0.00%	1,896.00
Subtotal Pres Disaster Assistance	913.00	1,352.00	3,000.00	45.07%	1,896.00
Subtotal Mission Partnerships	7,892.00	30,471.00	90,000.00	33.86%	18,766.00
COMMITTEE EXPENSES					
COUNCIL					
Council Expenses	0.00	275.00	1,500.00	18.33%	184.82
Presbytery Mtg Expense	0.00	62.04	900.00	6.89%	272.69
EQUIPPING LEADERSHIP					
Equip Leadership - Shared	19.99	769.99	0.00	0.00%	750.00
Subtotal Equipping Leadership	19.99	769.99	6,000.00	12.83%	750.00
ENGAGING CONGREGATIONS					
Eng Cong - Restricted	0.00	0.00	0.00	0.00%	3,000.00
Subtotal Engaging Congregations	0.00	0.00	6,000.00	0.00%	3,000.00
ENABLING MINISTRY NETWORK					
En Min Net - Restricted	0.00	2,000.00	0.00	0.00%	0.00
Subtotal Enabling Ministry Network	0.00	2,000.00	6,000.00	33.33%	0.00
Worship Expenses	0.00	72.00	0.00	0.00%	0.00

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Christian Associates	0.00	375.00	1,500.00	25.00%	375.00
Website	0.00	0.00	180.00	0.00%	0.00
COMMUNICATION EXPENSES			500.00		
CE - Shared	69.95	371.94	0.00	0.00%	248.99
Subtotal Communication Expenses	69.95	371.94	500.00	74.39%	248.99
Subtotal Council	89.94	3,925.97	22,580.00	17.39%	4,831.50
COMMITTEE ON MINISTRY					
Committee Expense	0.00	1,700.00	500.00	340.00%	0.00
COMMITTEE ON PREPARATION					
Committee Expense	0.00	0.00	1,000.00	0.00%	0.00
Subtotal Committee Expenses	89.94	5,625.97	24,080.00	23.36%	4,831.50
OPERATIONS					
LEGAL AND AUDITING					
Audit	0.00	0.00	6,000.00	0.00%	0.00
PCUSA Meetings	0.00	0.00	4,500.00	0.00%	0.00
Property/Comp. Insurance	0.00	2,907.00	3,656.00	79.51%	793.00
Worker's Compensation	0.00	605.00	821.00	73.69%	821.00
Telephone	251.00	997.73	3,800.00	26.26%	1,017.39
Postage	331.85	553.65	1,000.00	55.37%	330.00
Office Supplies	290.65	1,242.79	5,500.00	22.60%	1,637.19
RESOURCE CENTER			500.00		
RC - Restricted	0.00	0.00	0.00	0.00%	77.25
Subtotal Resource Center	0.00	0.00	500.00	0.00%	77.25
LEASES			3,000.00		
Copier Lease	150.00	750.00	0.00	0.00%	600.00
Subtotal Leases	150.00	750.00	3,000.00	25.00%	600.00
SERVICE FEES					
Bank Fees	0.00	55.00	0.00	0.00%	2.00
Misc. Service Fees	0.00	7.50	0.00	0.00%	12.23
Subtotal Service Fees	0.00	62.50	0.00	0.00%	14.23
UTILITIES					
Gas	100.04	1,777.18	2,000.00	88.86%	1,173.18
Electric	82.20	459.94	1,500.00	30.66%	463.74
Water	45.00	187.07	350.00	53.45%	71.36
Sewage	35.00	251.56	350.00	71.87%	67.56
Trash Collection	0.00	69.36	800.00	8.67%	112.47
Subtotal Utilities	262.24	2,745.11	5,000.00	54.90%	1,888.31
MAINTENANCE					
Custodial Services	75.00	190.62	1,500.00	12.71%	287.50
Yard Maintenance	0.00	0.00	1,000.00	0.00%	0.00
Parking Lot Maintenance	0.00	812.50	1,000.00	81.25%	112.50
Building Maintenance	0.00	1,319.76	1,000.00	131.98%	626.73
Subtotal Maintenance	75.00	2,322.88	4,500.00	51.62%	1,026.73

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Subtotal Operations	1,360.74	12,186.66	38,277.00	31.84%	8,205.10
PRESBYTERY STAFF					
EXECUTIVE STAFF					
EXECUTIVE PRESBYTER					
EP Salary	5,865.84	23,463.36	70,390.00	33.33%	23,463.28
EP - Board of Pensions	1,426.70	5,706.80	18,500.00	30.85%	6,234.17
EP - Continuing Education	0.00	0.00	1,500.00	0.00%	0.00
EP - Travel	0.00	0.00	4,750.00	0.00%	0.00
EP Travel - Shared	162.40	526.96	0.00	0.00%	902.75
EP Travel - Restricted	273.84	614.88	0.00	0.00%	43.70
Subtotal Ep - Travel	436.24	1,141.84	4,750.00	24.04%	946.45
EP - Prof. Expense Shared	157.43	395.97	1,825.00	21.70%	636.85
EP-Prof. Exp. Restricted	42.20	42.20	0.00	0.00%	0.00
EP - Deferred Comp / 403B	726.07	2,904.28	8,712.81	33.33%	2,904.25
Subtotal Executive Presbyter	8,654.48	33,654.45	105,677.81	31.85%	34,185.00
STATED CLERK					
SC - Salary	0.00	0.00	1,300.00	0.00%	0.00
Subtotal Executive Staff	8,654.48	33,654.45	106,977.81	31.46%	34,185.00
SUPPORT STAFF					
ADMINISTRATIVE ASSISTANT					
AA - Salary	2,397.12	9,588.48	28,765.24	33.33%	9,588.40
AA - Board of Pensions	1,285.47	5,141.88	23,500.00	21.88%	8,702.56
Subtotal Administrative Assistant	3,682.59	14,730.36	52,265.24	28.18%	18,290.96
ASSISTANT CLERKS					
Recording Clerk Salary	0.00	325.00	1,300.00	25.00%	325.00
Associate Clerk Salary	0.00	325.00	1,300.00	25.00%	325.00
Subtotal Assistant Clerks	0.00	650.00	2,600.00	25.00%	650.00
Subtotal Support Staff	3,682.59	15,380.36	54,865.24	28.03%	18,940.96
EMPLOYER PAID FICA TAXES					
Employer Paid FICA Taxes	632.12	2,528.48	7,585.38	33.33%	2,528.48
Subtotal Presbytery Staff	12,969.19	51,563.29	169,428.43	30.43%	55,654.44
APPORTIONMENTS					
GA Per Capita	6,654.05	28,279.07	86,500.00	32.69%	28,741.42
Synod Per Capita	1,767.75	7,642.77	23,500.00	32.52%	7,707.20
Subtotal Apportionments	8,421.80	35,921.84	110,000.00	32.66%	36,448.62
RESTRICTED EXPENSE					
Minister's Assistance	2,000.00	2,000.00	0.00	0.00%	0.00
I.P.L.F.	750.00	1,340.84	0.00	0.00%	0.00
I.P.L.F. 2	712.50	712.50	0.00	0.00%	0.00
Subtotal Restricted Expense	3,462.50	4,053.34	0.00	0.00%	0.00

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TOTAL EXPENSES	34,196.17	139,822.10	431,785.43	32.38%	123,905.66
TRANSFER ACCOUNTS					
TRANSFER FROM OTHER FUNDS					
Cash Transfers In	\$0.00	\$0.00	\$0.00	0.00%	\$206.50
CTI - New Covenant	1,356.64	3,980.93	0.00	0.00%	1,823.97
Subtotal Cash Transfers In	1,356.64	3,980.93	0.00	0.00%	2,030.47
TOTAL TRANSFERS	1,356.64	3,980.93	0.00	0.00%	2,030.47
EXCESS INCOME\EXPENSES	-\$234.80	\$4,451.84	\$214.57	2,074.77%	\$9,938.78

Redstone Presbytery
Commitment to Larger Church
April 30, 2021

	2021 PLEDGE	TOTAL PAID	% Payup as of 4/30/2021	Unpaid Pledge Balance
Adah, Palmer	500.00	166.68	33%	333.32
Apollo, Poke Run	3,660.00	2,008.00	55%	1,652.00
Avonmore	1,000.00	848.00	85%	152.00
Belle Vernon, First	4,000.00	2,000.00	50%	2,000.00
Belle Vernon, Harmony	1,000.00	500.00	50%	500.00
Belle Vernon, Marion	2,150.00	500.00	23%	1,650.00
Belle Vernon, Rehoboth	6,000.00	2,000.00	33%	4,000.00
Bolivar	1,500.00	375.00	25%	1,125.00
Brownsville, Calvin	1,020.00		0%	1,020.00
Brownsville, Ft. Burd				-
Brownsville, Hopewell				-
Colver	350.00	350.00		-
Cresson	1,400.00	700.00		700.00
Dawson, Tyrone		500.00		(500.00)
Delmont				-
Derry	500.00		0%	500.00
Dunbar, First		1,275.00		(1,275.00)
Dunbar, Laurel Hill	1,062.00			1,062.00
Ebensburg	1,000.00	806.30	81%	193.70
Fairchance				-
Farmington	1,800.00	1,800.00	100%	-
Fayette City, First	202.50		0%	202.50
Fayette City, Little Redstone	2,000.00	2,000.00		-
Greensburg, First	30,000.00	10,000.00	33%	20,000.00
Greensburg, Maplewood	6,000.00	2,000.00	33%	4,000.00
Greensburg, Westminster	8,400.00	2,800.00	33%	5,600.00
Irwin, First	25,000.00	8,333.32	33%	16,666.68
Irwin, W. Hempfield	6,000.00	1,500.00	25%	4,500.00
Jeannette	2,400.00	800.00	33%	1,600.00
Johnstown, Bethany	1,620.00	405.00	25%	1,215.00
Johnstown, First	6,000.00	1,800.00	30%	4,200.00
Johnstown, Second	3,600.00	1,200.00	33%	2,400.00
Johnstown, Westmont	16,000.00	4,000.00	25%	12,000.00
Lake Lynn	1,500.00		0%	1,500.00
Latrobe, Main St.	26,500.00	8,840.00	33%	17,660.00
Latrobe, Spring St.				-

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	2021 PLEDGE	TOTAL PAID	% Payup as of 4/30/2021	Unpaid Pledge Balance
Leisenring				-
Ligonier, Pleasant Grove	850.00		0%	850.00
Lower Burrell, Grace	10,000.00	3,333.32	33%	6,666.68
Lower Burrell, Puckety	9,000.00	9,000.00	100%	-
Masontown	500.00		0%	500.00
McClellandtown		1,000.00		(1,000.00)
Merrittstown, Dunlap's Ck.	300.00	300.00		-
Mt. Pleasant, Reunion	1,000.00	200.00	20%	800.00
Murrysville, First	8,000.00	2,000.00		6,000.00
Murrysville, Newlonsburg	23,418.00	5,987.00		17,431.00
Murrysville, Union	4,000.00	1,000.00		3,000.00
N. Alexandria, Community	5,000.00	1,250.00	25%	3,750.00
N. Alexandria, Congruity	6,000.00	2,251.90	38%	3,748.10
New Florence, Bethel	3,000.00	1,000.00	33%	2,000.00
New Florence, Trinity	3,825.00	956.25		2,868.75
New Kensington	5,500.00	2,253.32	41%	3,246.68
New Salem	3,000.00	843.00	28%	2,157.00
N. Huntingdon, New Hope	5,400.00	1,800.00	33%	3,600.00
Patton	4,208.00	1,402.52	33%	2,805.48
Revloc	1,500.00	500.00	33%	1,000.00
Scottdale	500.00	60.00	12%	440.00
Smithfield, Grace Chapel	750.00		0%	750.00
Smock, Pleasant View	10,000.00	2,500.00	25%	7,500.00
Trafford, Level Green	3,960.00	5,620.50	142%	(1,660.50)
Uniontown, Tent	340.00	340.00	100%	-
Uniontown, Third				-
Uniontown, Trinity	7,000.00	3,894.50		3,105.50
Vanderbilt, E. Liberty	1,000.00	255.00		745.00
West Newton, Sewickley				-
W. Newton, Sewickley UP				-
West Newton, United				-
Totals	280,215.50	105,254.61		174,960.89



Frequently Asked Questions

How did the Matthew 25 vision come about?

The 222nd and the 223rd General Assemblies (2016 and 2018) challenged the PC(USA) to embrace Jesus' call in Matthew 25:31-46 to take our living faith into our communities and the world. As a Matthew 25 church, we are called to live out true discipleship by acting boldly, compassionately and fearlessly serving people who are hungry, oppressed, imprisoned or poor. We joyfully share this vision and invitation with you!

What exactly do we have to do to become a Matthew 25 congregation or mid council?

To some degree, many churches are already doing the work of Matthew 25. We hope that by partnering with mid councils and congregations, we can together multiply and intensify our loving commitment to radical and fearless discipleship. The first step is simply to sign up to become a Matthew 25 church or mid council at pcusa.org/matthew25.

When you sign up, you will be asked to embrace one or more of the three areas of focus – building congregational vitality, dismantling structural racism and eradicating systemic poverty.

Then as you live out your commitment, we ask you to share the story of impact that your pledge has made: how your congregation has changed, how you've discovered new passions and vitality, how your members have been re-energized as disciples ... so like in the early church, your renewed faith will fan the flames and encourage other congregations to also embrace our common mission.

How do I share our story of impact?

Visit the Matthew 25 website at presbyterianmission.org/matthew-25-sharing-our-stories/. The form will prompt you for photos, videos and other content that will bring your story alive. You may be contacted by the Presbyterian News Service for more information.

Does my church still have to sign up to be a Matthew 25 congregation if our mid council has already signed on?

Yes. When a mid council signs on, they are committing to help spread the invitation. Their goal is to have 20% of the congregations in their presbytery or synod sign on. So, it is important that each congregation make that commitment themselves. You can do that at pcusa.org/matthew25.

Why is the goal to sign up 20% of all congregations/mid councils as Matthew 25 churches?

Twenty percent is the social science benchmark for success in any project. It is the tipping point that causes an idea or practice to spread and result in a movement.

What is congregational vitality all about?

Vitality isn't a number. It's not about how many members you have, or how large your budget is, or even how many baptisms you celebrate each year. Rather, it's a mindset and commitment to re-energize and live out your church's faith in your community and the world. Vitality is a passion for following Jesus – growing in faith and discipleship, embracing people beyond your church walls, working for justice and reconciliation, and serving your neighbors in need. It's a way of life that sees with Christ's eyes and uses your collective gifts to really make a difference. Of course, every community is different and faces its own challenges. Growing in vitality always requires prayer and discernment to figure out how you are called.

We believe that "Where Christ is, there is the true Church" (F-1.0303). Matthew 25 shows us that Christ is with people who are hungry, thirsty, strangers, naked, sick, or in prison. If we wish to serve Christ, the Presbyterian Church (USA) must be with these same people in our witness, work, and worship. In this mission we encounter Christ, the life of the world, and congregations find true vitality.

If my church is participating in the Vital Congregations pilot program, aren't we automatically a Matthew 25 church?

The Vital Congregations initiative is one way a congregation who has committed to becoming a Matthew 25 church can address the issue of congregational vitality. However, it is important that each congregation make the commitment to be Matthew 25 congregations themselves. You can do that at pcusa.org/matthew25.

The text of Matthew 25 doesn't explicitly mention racism. How does the focus of dismantling structural racism fit in?

In Matthew 25 Jesus addresses the nations and focuses on "the least of these," revealing his concern for groups of people who experience marginalization because of how others respond to their most basic needs – food, water, clothing, welcome, healing, and freedom. Harsh judgment is pronounced on those who lack compassion and fail to act justly towards people who are marginalized. Today in our country people of color are among the most marginalized communities because of racism. Studies on racism reveal people of color are disproportionately impoverished, imprisoned and denied access to economic and educational benefits enjoyed by white Americans. It is also worth noting that the Greek word for "stranger" in Matthew 25 is xenos, the root of the word "xenophobia," meaning hatred or prejudice toward people from other cultures or countries. Racism violates God's command to love one another. Matthew 25's principle to treat marginalized people with love and justice is the basis for the lofty goal to dismantle the sinful practice of systemic racism. When you embrace antiracism work, you are pledging to stand up and find inspired ways to chip away at this terrible injustice in our world.

What does "systemic poverty" mean?

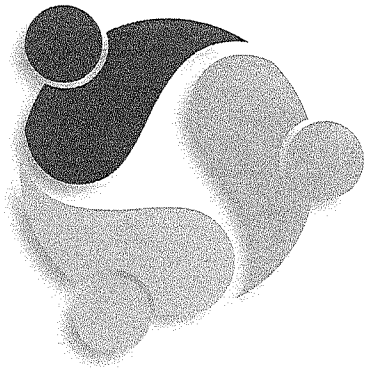
When we describe a problem as systemic, we mean that it pervades our entire culture and is deeply ingrained in the structures of society. In our country, people who are poor tend to stay poor because the deck is stacked against them at every turn. To embrace the Matthew 25 vision to eradicate systemic poverty means that we aspire to address the root causes of poverty in our communities and world. For example, many churches have food pantries and that is a much-needed blessing for their members and communities. However, to address the root causes of poverty, we must work at what is creating the situation of poverty and hunger to begin with – the laws and policies that are unjust and exploitative of people who are poor. It means combatting greed. It means tackling injustices in housing, health care, education, access to food, environment, zoning and many other issues. It means appealing to legislators, community leaders and visionaries to make a difference. It means boldly standing up for people who don't have a powerful voice themselves. Again, Jesus urges us to open our eyes and hearts – and then take action.

Is Jesus talking about systemic poverty in Matthew 25, or just ordinary acts of kindness?

The prophets of the Hebrew Scriptures demonstrated a clear concern for condemning and correcting unjust systems. Jesus stands firmly in this prophetic tradition when he expresses his solidarity with people who are hungry, thirsty, strangers, naked, sick, or in prison. Furthermore, in this scene of final judgment, Jesus is addressing the "big picture" – all the nations and peoples of the world; in this context he would seem to be referring not only to individual actions, but to larger social structures that affect people who are poor.

We are already very busy and active in our community. Why should we sign up for "one more thing"?

Very simply, there is power in unity. By accepting the Matthew 25 invitation, you are helping to strengthen the work and witness to Jesus Christ in the Presbyterian Church (USA) and you help us become a more unified and relevant presence in the world. The Matthew 25 vision also demonstrates our understanding as Presbyterian Christians that we are "saved to serve." By committing to become a Matthew 25 church, you are responding to Christ's urgent call to be a church of action, where God's love, justice and mercy shine forth and are contagious. Our re-energized faith can unite and connect all Presbyterians for a common and holy purpose to continue the mission and ministry of Jesus in the church and in the world.



MATTHEW 25

Matthew 25 in the PC(USA):

A bold vision and invitation

We are a Matthew 25 church!

Our congregation has accepted the PC(USA)'s invitation to follow Jesus' teachings in Matthew 25:31-46 by becoming active disciples and making a difference in our community and the world.

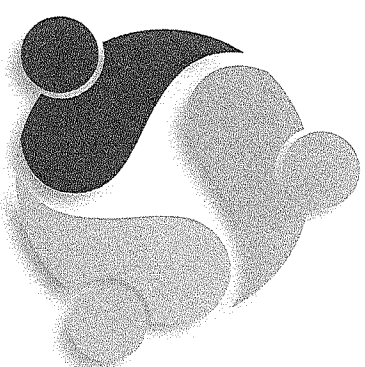
As part of our Matthew 25 commitment, we pledge to embrace one or more of these three areas of focus:

- Building congregational vitality by deepening and energizing our faith and growing as joyful leaders and disciples actively engaged with our community as we share the gospel of Jesus Christ in word and deed
- Dismantling structural racism by fearlessly applying our faith to advocate and break down the systems, practices and thinking that underlie discrimination, bias, prejudice and oppression of people of color
- Eradicating systemic poverty by acting on our beliefs and working to change laws, policies, plans and structures in our society that perpetuate economic exploitation of people who are poor

To learn more and for ideas on how to get involved and do your vital part as a member of a Matthew 25 church, please visit pcusa.org/matthew25.



Presbyterian Church (USA)
Presbyterian Mission



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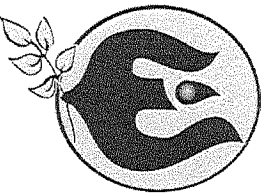
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Presbyterian Church (USA)
Presbyterian Mission

Education for Educators



If you feel called to ministry in the church but not called to the pulpit, you might be feeling a call to be a Christian Educator. Christian Educators, along with the Session and Pastor, share responsibility for the spiritual growth of the members. There is education and support available for those involved in the educational ministry in our churches.

There are currently two levels of training to give you background and professionalism.

1. To be a Certified Christian Educator (CCE) coursework is done in Biblical Interpretation, Reformed Theology, Human Growth and Faith Development, Religious Education Theory and Practice, Presbyterian Polity, Worship and Sacraments, Presbyterian Program and Mission. Certification is granted at the end of a process after completion of the exam.
2. To be a Christian Educator Associate (CEA) you will work with your advisor (me) to complete self-study in the areas listed above. Endorsement is granted at the end of the process after completion of final assessments in each of the areas.

The program is overseen by the Educator Certification Committee on behalf of the Office of the General Assembly.

If you are currently volunteering or on staff in a PC(USA) church, consider beginning the journey to become a CCE or CEA. For more information email or call me. I'll be happy to meet with you to help you discern if this is the path for you. We can talk in more detail and begin the process together. I'm also willing to talk to your Session on your behalf since Session support is important.

Blessings,

Cheryl Rhea, CCE (Retired)

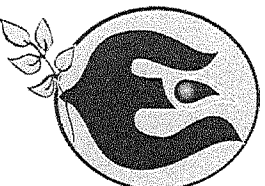
Certification Advisor for the Presbytery of Redstone

724-787-6477

chrhea@aol.com

<https://oga.pcusa.org/section/mid-council-ministries/christianeducators>

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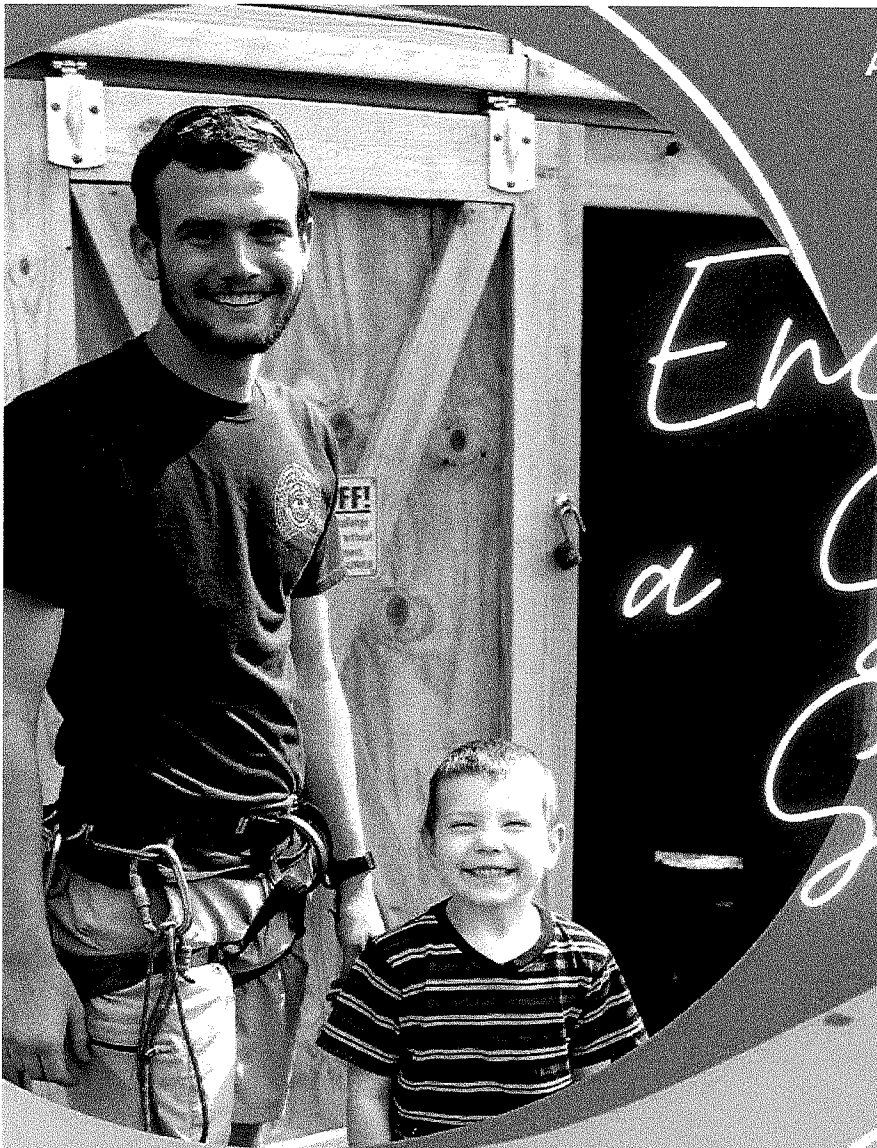
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A GREAT WAY TO CONNECT WITH
THE PSC MINISTRY AND A
WONDERFUL WAY TO SUPPORT
STAFF WHO ARE COMMITTED TO
SERVING CHRIST AND CAMPERS!

Encourage a Summer Staffer



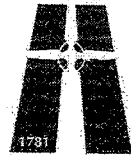
A CONGREGATION AGREES TO...

1. PRAY FOR THE STAFF PERSON WEEKLY
2. SEND 2 NOTES OF ENCOURAGEMENT
3. SEND ONE CARE PACKAGE DURING THE SUMMER

IF INTERESTED PLEASE
CONTACT THE CAMP OFFICE
OR COMPLETE AN INTEREST
FORM BY GOING TO ...

www.pinesprings.org/encouragestaff
office- 814-629-9834





Presbytery of Redstone

PRESBYTERIAN CHURCH (USA)

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

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2. Permission for each congregation within our jurisdiction to (a) photocopy or electronically distribute for local use as many copies as it needs, (b) post them on its website, and (c) quote sentences and paragraphs.

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HOW CAN WE OVERCOME BARRIERS TO VACCINATION?

The end of the COVID-19 pandemic and a return to normal life requires that a majority of the population get vaccinated. While those who are vaccine-hesitant present one set of challenges, another set of obstacles remains. How do we get more people to the vaccine center, especially the hard-to-reach and those who face socioeconomic barriers to access?

Some of the methods presented here are borrowed from methods used by political campaigns as part of a get-out-the-vote strategy, while others are based on insights by clergy and community organizers who have worked in economically struggling urban neighborhoods or culturally and geographically isolated rural areas.

Socioeconomic Barriers to Getting the Vaccine

Multiple barriers face low-income persons and immigrants as they consider how, when, or even whether to get the vaccine. Some hourly workers may fear the time (and wages) lost in missing work to get the vaccine, with the fear of side effects (and additional lost work) adding to that fear. Some without adequate health insurance may want to avoid the assumed expense, though in reality it is free. For those lacking smart phones or internet access, it may be difficult to schedule an appointment or receive reminders for a second dose. Language barriers present a problem for immigrants, and the undocumented in particular may be concerned about having their data shared with governmental authorities.¹

How to Find the Hard-to-Reach

Who are the hard-to-reach in your area? This information could be provided by a key informant, someone who makes it his or her business to know what is going on in the neighborhood. Lacking such a per-

son, use the snowball technique common with social science researchers wishing to obtain a non-random sampling of the population. Ask someone to recommend two or three persons who have not received the vaccine and ask these individuals in turn to recommend two or three more, moving in an outward direction from friends and acquaintances. In densely populated urban areas, it may be possible to go door-to-door with a simple survey regarding how many in a household have received the vaccine or plan to do so. If no one is home, leave a flyer or door hanger with information on where the nearest vaccine center is located and a phone number so they can call you if they need assistance with making an appointment.

Have a Conversation

As with community organizing efforts or getting people out to vote, one-on-one conversations serve



...OR YOU CAN FOLLOW UP WITH REMINDERS VIA PHONE, EMAIL, OR TEXT.

as the gold standard as they are proven to be far more fruitful, though more time-intensive, than phone calls or emails. Ask,

- Have you received the vaccine?
- Do you intend to?
- If not, why not? (This may open up a conversation on vaccine hesitancy.)
- Do you need information or assistance in making your decision? (You may learn that the desire to be vaccinated is present, but practical obstacles may stand in the way of getting it done.)

Do You Have a Plan?

Asking this simple question can be key to effective follow through. Research on voting shows that it's better to assist people in creating a plan than simply encourage them to do it. Though it may not seem obvious, asking this question proved to be 9 percent more effective in getting people to vote in single-person households than it did in households with multiple individuals, because presumably those who live with others had already begun making plans to get out and vote.²

The question also offers an opening to explore with the person step-by-step what needs to happen in order to get it done. Is it a matter of not having enough time? If this is the case, a plan becomes even more important. In some cases, the person may work long or irregular hours that do not allow many opportunities to take a break to get the vaccine, particularly if the pharmacy or clinic is only open during regular weekday business hours.

Getting Them There and Back

If transportation is an issue, offer a ride to the pharmacy or clinic. After the appointment has been made, follow up with reminders via phone, email, or text. Research indicates that health clinics that engage in "sending relentless reminders" via text or phone are more effective in getting patients to take their meds. As one researcher put it, the strategy is "basically, nagging the heck out of them."³

When providing transportation, think ahead about the following scenarios. Though the ride is presumably free, someone may offer a donation to defray fuel cost, which may give satisfaction to the rider and help to sustain the program. In another scenario, the rider

may ask to be taken to a second destination, such as a grocery store, after the appointment. After all, it's usually the lack of a car or adequate mass transit that necessitated the trip in the first place. Brainstorm with a team possible scenarios, think ahead about what is acceptable, and develop a policy.

DIY or Collaboration?

If organizing this on behalf of the church, offer a simple training and a one-page job description for volunteers, especially for middle class volunteers who may lack experience talking with someone from a different cultural or economic background. In some cases, it may be more effective to collaborate with a city, county, or nonprofit agency, finding ways to assist them such as recruiting volunteers, rather than attempting to go it alone.

Big Gestures Not Necessary

Getting a majority of the population vaccinated against the virus that causes COVID-19 protects the community as a whole. At a personal level, paying attention to the hard-to-reach and offering practical help to those who face socioeconomic barriers can be rewarding. Such actions hold promise for building relationships across race and class.

Resources

Jeneen Interlandi and Yaryna Serkez, "Vaccine Roadblocks Where You Live," *The New York Times*, Sunday, February 28, 2021, offers a graphic of vaccine barriers in all fifty states.

The Centers for Disease Control and Prevention provides the Social Vulnerability Index. Based on U. S. Census data, their interactive map charts factors leading to "social vulnerability," including poverty, lack of access to transportation, and crowded housing, in each U. S. county.

1. Joanne Kenen, "The Big Worry Hanging over Vaccination: Getting people to the Clinics," *Politico*, December 27, 2020, <https://www.politico.com/news/2020/12/27/vaccine-distribution-disparities-450416>

2. Donald P. Green and Alan S. Gerber, *Get Out the Vote: How to Increase Voter Turnout* (Washington, D.C.: Brookings Institution Press, 2019).

3. Claudia Wallis, "The Best Evidence for How to Overcome COVID Vaccine Fears," *Scientific American*, January 7, 2021, <https://www.scientificamerican.com/article/the-best-evidence-for-how-to-overcome-covid-vaccine-fears1/>

IS IT TIME TO RELOCATE?

Typically the question of whether to relocate is precipitated by a building crisis. The roof leaks, the high steps to the sanctuary render it inaccessible without an elevator, or basement fumes have become too noxious to ignore. Repairs may be too costly or time-consuming. Is it time to relocate?

Mission First, Building Second

The church building serves the congregation's mission and not the other way around. Any decision to leave or stay must focus on mission first, building second. This can be done by gathering a team that will address fundamental questions: Who are we as a congregation? (identity), Who are our neighbors? (demographics), and Who is God calling us to be? (mission). It's never simply about the building.

Identity, or the congregation's unique sense of self, is determined by many things, from its history to how it worships, governs itself, or educates members. How does the building shape the congregation's identity for better or worse? Practice listening to the building. Ask "What about our facility leads people to deeper practices of faith?" and "What about our facility drives everyone crazy?" Interview individuals to get their experience of the space, convene a small group to tell stories with the facility as the main character, or take a building tour together.

Demographics, or the characteristics of the population nearby, are another important part of the discernment process and can be gathered by using tools provided by Mission Insite (<https://missioninsite.com/>), a nonprofit that helps congregations reach their communities. Three types of information are especially relevant: 1) who lives in the geographic area that the congregation is especially interested in reaching, 2) community trends, and 3) church members themselves. While too much data can be overwhelming, its usefulness lies in providing a "reality check" to decision-makers.

Mission, or what God is calling the church to be, should drive decisions about building use. Otherwise,

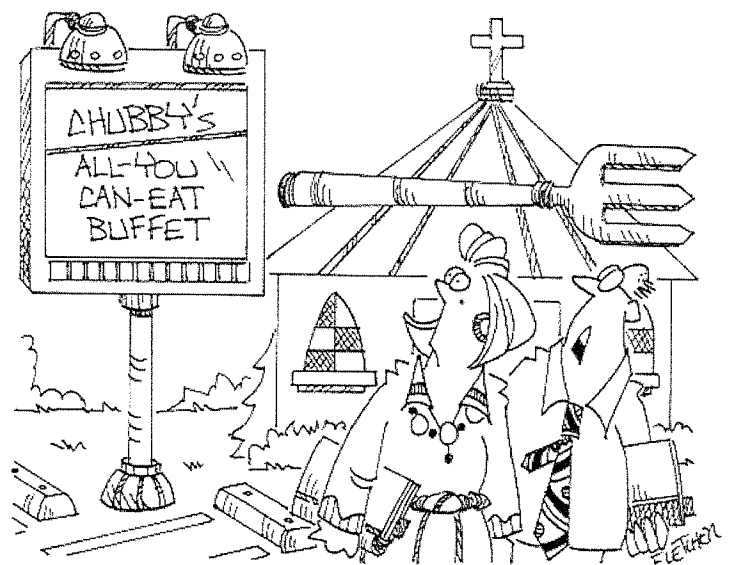
the congregation may focus on routine maintenance issues rather than the big stuff. For this part, the governing board must be part of the conversation. Start with the congregation's **values** (what it considers important to think and do) by listing, defining, and prioritizing at least five of them. These values shape the **mission statement**, which addresses what the congregation is passionate about, what it can do best compared with other congregations, and its overarching reason for existing. Finally, develop a **vision statement**, "a word picture of what our congregation would look like if we were, in fact, able to fulfill our mission statement."¹

Decision Time

The time has come. The decision to relocate has been made. What are the options going forward?

Rent

Renting has many positive advantages. Long favored by church planters due to its flexibility, renting allows the



"WHEN WE FINALLY REMOVE THE OLD SIGN, WE CAN EXPECT A SUBSTANTIAL DROP IN SUNDAY ATTENDANCE."

option to terminate if the arrangement does not work out, and money saved on building maintenance can be used for ministry. However, renting can be expensive, and landlords typically have the upper hand in determining the terms of the agreement.² Is space sharing an option? Church Space in Houston makes property available for rent by churches at affordable rates. Whereas a hotel might charge between \$700 and \$1,000 weekly, the organization charges \$450 for Sunday and weekday slot combined. Day Edwards, the CEO, calls it a “co-churching,” comparing it to car or house sharing. She buys a property, renovates it for church use, equipping it with soft lighting, piano, organ, and audio and streaming equipment, and then rents it to three churches at a single location. “It’s church in a box. You come, you church, you leave.”³

Build

Building can be expensive, approximately \$120 to \$150 per square foot for the church facility alone (minus grounds and parking lot).⁴ It also takes work to find the right property, have it appraised, gather financial information in order to secure funding, and perhaps organize a capital campaign. Yet creativity can flourish, and the project can be shaped to reflect the congregation’s deeply held values. When Keystone Community Church in Ada, Michigan opened a second campus for its 1,300 members, they designed it for ecological sustainability. To limit disturbance to the thirty-five-acre site of rolling hills, heavy woods, meadow, and wetlands, they located the 500-seat auditorium along the tree line, placed the parking lot on the existing meadow, and built bioswales (channels lined with heavy vegetation) to channel the possibly polluted storm water runoff from the parking lot. The café and gathering area have a central skylight and large areas of clear glass to provide ample natural light. With recycled building materials, bricks bought locally, low flow water faucets, waterless urinals, a high-efficiency HVAC system, and a total cost of \$3 million, this is a model green church.⁵

Adapt

Adapting involves buying a vacant building that had been used for non-religious purpose and giving it a makeover. Less expensive than new construction, it requires resourcefulness and imagination. Some churches choose to leave the exterior and the building’s footprint intact, stripping the interior down to its basic walls and roof. Sociologists Robert Brenneman

and Brian Miller studied congregations that chose this route. They found that, while rarely the first choice of leaders, the low cost and convenience was a big advantage. In 2012, Church of the Resurrection in Wheaton, Illinois bought a building that was formerly a manufacturing plant and gutted one portion to develop a sanctuary that seats over nine hundred people. With a massive stage up front, risers in the back, and a window running the whole length of one side, the new sanctuary felt like the high school gym they had inhabited for the past dozen years, yet it gave them room to grow. On a tour of the building, an associate pastor emphasizes that the building in its original manufacturing role gave glory to God, explaining, “Matter matters.” One-third of the building is still unrenovated.⁶

A Long Tradition of Change

Church buildings have been adapted, rebuilt, and abandoned with regularity throughout history. Early Christians used member’s houses for a private and intimate worship experience. The fourth century church signaled its respectability by building magnificent buildings that resembled a basilica or Roman law court. Eastern Orthodox churches innovated by placing a dome over this square structure using new technology. While Medieval leaders gave special meaning to every aspect of the worship space, Protestant Reformers stripped it of ornament and enlarged the gathering area. In some ways the current popularity of low-profile buildings, accessibility, and flexible seating bears a closer resemblance to the house churches of the early church era than did the monumental type buildings of a century ago.⁷

1. Nancy DeMott, Tim Shapiro, and Brent Bill, *Holy Places: Matching Sacred Space with Mission and Message* (Herndon, VA: Alban Institute, 2007), 9-57.

2. Mike Boblit, “Renting Versus Buying Your Church’s Facility,” *Church Law and Tax*. <https://www.churchlawandtax.com/blog/2016/july/renting-versus-buying-your-churchs-facility.html>.

3. Sandra Larson, “Making Space for Worship in the 21st Century,” December 14, 2018. Next City. <https://nextcity.org/daily/entry/making-space-for-worship-in-the-21st-century>.

4. The McKnight Group, <https://www.mcknightgroup.com/>.

5. Mark A. Torgerson, *Greening Spaces for Worship and Ministry* (Herndon, VA: Alban Institute, 2012), 86-88, 115-118, 141, 145, 183.

6. Robert Brenneman and Brian Miller, *Building Faith: A Sociology of Religious Structures* (New York: Oxford University Press, 2020), 136-141.

7. James F. White, *Introduction to Christian Worship, Third Edition Revised and Expanded* (Nashville, TN: Abingdon Press, 2000), 91-103, 100.