

Presbytery of Kentucky
Income and Expense Statement
 GENERAL FUND 01, August 2021

APPENDIX "A"

	Current Period	Year to Date	Annual Budget	Annual Budget Percentage	YTD Prior Year
INCOME					
CONTRIBUTION INCOME					
UNRESTRICTED					
			\$325,000.00		
Church Comm/Lgr Church	22,002.80	198,447.47	0.00	0.00%	197,371.81
Church Extra Giving	0.00	0.00	0.00	0.00%	2,000.00
Pd to Prior Yr Commitment	0.00	695.00	0.00	0.00%	2,500.00
Individ Comm/Lgr Church	285.00	1,880.00	0.00	0.00%	316.00
Presbyterian Fdn Cont	84.89	392.10	0.00	0.00%	256.97
Subtotal Unrestricted	22,372.69	201,414.57	325,000.00	61.97%	202,444.78
TEMPORARILY RESTRICTED					
			45,000.00		
Encumbered EP Cont Ed	0.00	0.00	0.00	0.00%	2,985.00
SCLD	0.00	2,327.97	0.00	0.00%	2,237.86
Engaging Congregations	0.00	0.00	0.00	0.00%	7,500.00
Pine Springs Camp	0.00	100.00	0.00	0.00%	169.00
Enabling Ministry Network	0.00	0.00	0.00	0.00%	1,000.00
Resource Center	0.00	294.03	0.00	0.00%	293.52
PDA - Directed	120.00	2,169.71	0.00	0.00%	2,126.00
Sudan Projects	680.00	7,405.68	0.00	0.00%	6,727.10
Ministry Student Aid	0.00	0.00	0.00	0.00%	580.00
PMA - Directed	340.00	7,127.00	0.00	0.00%	8,980.00
Synod Mission	300.00	2,100.00	0.00	0.00%	2,100.00
I.P.L.F.	1,250.00	5,900.00	0.00	0.00%	0.00
Subtotal Temporarily Restricted	2,690.00	27,424.39	45,000.00	60.94%	34,698.48
Subtotal Contribution Income	25,062.69	228,838.96	370,000.00	61.85%	237,143.26
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	0.00	74.03	0.00	0.00%	74.23
Subtotal Interest Income	0.00	74.03	5,000.00	1.48%	74.23
MISCELLANEOUS INCOME					
			6,000.00		
Oil & Gas Lease	9.82	87.37	0.00	0.00%	71.79
Preaching/Consulting	3,675.42	5,321.67	0.00	0.00%	14,306.38
Miscellaneous Income	0.00	3,524.61	0.00	0.00%	392.63
Payroll Protection Loan	0.00	16,100.00	0.00	0.00%	0.00
Subtotal Miscellaneous Income	3,685.24	25,033.65	6,000.00	417.23%	14,770.80
RELEASE FROM RESTRICTIONS					
TEMP RESTRICTED RELEASE					
RFR SCLD	-231.84	-1,496.37	0.00	0.00%	-438.14
RFR Engaging Congregation	0.00	0.00	0.00	0.00%	-7,000.00
RFR Pine Springs Camp	0.00	0.00	0.00	0.00%	-169.00
RFR Enabling Min. Network	0.00	-2,000.00	0.00	0.00%	-500.00
RFR Resource Center	0.00	0.00	0.00	0.00%	-77.25
RFR PDA - Directed	-120.00	-2,169.71	0.00	0.00%	-2,126.00
RFR Sudan Projects	0.00	-14,000.00	0.00	0.00%	-10,000.00
RFR PMA - Directed	-340.00	-7,127.00	0.00	0.00%	-8,980.00
RFR Minister's Assistance	0.00	-2,000.00	0.00	0.00%	0.00
RFR Synod Mission	-300.00	-2,100.00	0.00	0.00%	-2,100.00

Income and Expense Statement
GENERAL FUND 01, August 2021

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RFR I.P.L.F.	-2,312.17	-6,144.15	0.00	0.00%	0.00
RFR I.P.L.F. 2	-74.23	-786.73	0.00	0.00%	0.00
Subtotal Temp Restricted Release	-3,378.24	-37,823.96	0.00	0.00%	-31,390.39
Subtotal Release From Restrictions	-3,378.24	-37,823.96	0.00	0.00%	-31,390.39
RELEASED FROM RESTRICTION					
Released from restriction	3,378.24	37,823.96	0.00	0.00%	31,390.39
TOTAL INCOME	28,747.93	253,946.64	432,000.00	58.78%	251,988.29
EXPENSES					
MISSION PARTNERSHIPS					
SUDAN	\$0.00	\$0.00	\$16,000.00	0.00%	\$0.00
Sudan - Shared	0.00	0.00	0.00	0.00%	55.00
Sudan - Restricted	0.00	14,000.00	0.00	0.00%	10,000.00
Subtotal Sudan	0.00	14,000.00	16,000.00	87.50%	10,055.00
PINE SPRINGS CAMP	0.00	0.00	38,000.00	0.00%	0.00
PSC - Shared	2,750.00	22,000.00	0.00	0.00%	22,000.00
PSC - Restricted	0.00	0.00	0.00	0.00%	169.00
Subtotal Pine Springs Camp	2,750.00	22,000.00	38,000.00	57.89%	22,169.00
SYNOD MISSION	0.00	0.00	1,000.00	0.00%	0.00
Synod - Restricted	300.00	2,100.00	0.00	0.00%	2,100.00
Subtotal Synod Mission	300.00	2,100.00	1,000.00	210.00%	2,100.00
PRES MISSION AGENCY	0.00	0.00	32,000.00	0.00%	0.00
PMA - Shared	1,400.00	12,400.00	0.00	0.00%	8,000.00
PMA - Restricted	340.00	7,127.00	0.00	0.00%	8,980.00
Subtotal Pres Mission Agency	1,740.00	19,527.00	32,000.00	61.02%	16,980.00
PRES DISASTER ASSISTANCE	0.00	0.00	3,000.00	0.00%	0.00
PDA - Restricted	120.00	2,169.71	0.00	0.00%	2,126.00
Subtotal Pres Disaster Assistance	120.00	2,169.71	3,000.00	72.32%	2,126.00
Subtotal Mission Partnerships	4,910.00	59,796.71	90,000.00	66.44%	53,430.00
COMMITTEE EXPENSES					
COUNCIL					
Council Expenses	706.00	1,146.00	1,500.00	76.40%	184.82
Presbytery Mtg Expense	0.00	212.04	900.00	23.56%	422.69
Council - Misc. Expenses	24.56	24.56	0.00	0.00%	0.00
EQUIPPING LEADERSHIP	0.00	0.00	6,000.00	0.00%	0.00
Equip Leadership - Shared	750.00	1,550.87	0.00	0.00%	1,500.00
Subtotal Equipping Leadership	750.00	1,550.87	6,000.00	25.85%	1,500.00
ENGAGING CONGREGATIONS	0.00	0.00	6,000.00	0.00%	0.00
Eng Cong - Shared	0.00	0.00	0.00	0.00%	45.00
Eng Cong - Restricted	0.00	0.00	0.00	0.00%	7,000.00
Subtotal Engaging Congregations	0.00	0.00	6,000.00	0.00%	7,045.00

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ENABLING MINISTRY NETWORK	0.00	0.00	6,000.00	0.00%	0.00
En Min Network - Shared	0.00	0.00	0.00	0.00%	500.00
En Min Net - Restricted	0.00	2,000.00	0.00	0.00%	500.00
Subtotal Enabling Ministry Network	0.00	2,000.00	6,000.00	33.33%	1,000.00
Worship Expenses	0.00	72.00	0.00	0.00%	0.00
Christian Associates	0.00	750.00	1,500.00	50.00%	750.00
Website	0.00	0.00	180.00	0.00%	0.00
COMMUNICATION EXPENSES			500.00		
CE - Shared	47.70	561.57	0.00	0.00%	439.79
Subtotal Communication Expenses	47.70	561.57	500.00	112.31%	439.79
Subtotal Council	1,528.26	6,317.04	22,580.00	27.98%	11,342.30
COMMITTEE ON MINISTRY					
Committee Expense	300.81	2,000.81	500.00	400.16%	0.00
COMMITTEE ON PREPARATION					
Committee Expense	0.00	0.00	1,000.00	0.00%	0.00
Subtotal Committee Expenses	1,829.07	8,317.85	24,080.00	34.54%	11,342.30
OPERATIONS					
LEGAL AND AUDITING					
Audit	0.00	0.00	6,000.00	0.00%	0.00
PCUSA Meetings	590.00	590.00	4,500.00	13.11%	50.78
Property/Comp. Insurance	0.00	4,878.50	3,656.00	133.44%	1,586.00
Worker's Compensation	0.00	605.00	821.00	73.69%	821.00
Telephone	251.30	2,042.14	3,800.00	53.74%	1,998.69
Postage	0.00	553.65	1,000.00	55.37%	686.37
Office Supplies	2,300.16	2,497.42	5,500.00	45.41%	3,169.06
RESOURCE CENTER			500.00		
RC - Shared	0.00	125.18	0.00	0.00%	80.00
RC - Restricted	0.00	0.00	0.00	0.00%	77.25
Subtotal Resource Center	0.00	125.18	500.00	25.04%	157.25
LEASES			3,000.00		
Copier Lease	300.00	1,350.00	0.00	0.00%	1,350.00
Subtotal Leases	300.00	1,350.00	3,000.00	45.00%	1,350.00
Miscellaneous Expenses	109.00	109.00	0.00	0.00%	0.00
SERVICE FEES					
Bank Fees	30.00	191.79	0.00	0.00%	88.90
Misc. Service Fees	0.00	62.50	0.00	0.00%	67.23
Subtotal Service Fees	30.00	254.29	0.00	0.00%	156.13
UTILITIES					
Gas	58.96	2,152.19	2,000.00	107.61%	1,297.90
Electric	160.19	944.49	1,500.00	62.97%	833.21
Water	0.00	346.28	350.00	98.94%	134.15
Sewage	35.00	469.80	350.00	134.23%	129.12
Trash Collection	26.82	172.94	800.00	21.62%	191.43

Presbytery of Newstone
Income and Expense Statement
 GENERAL FUND 01, August 2021

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Subtotal Utilities	280.97	4,085.70	5,000.00	81.71%	2,585.81
MAINTENANCE					
Custodial Services	118.75	596.87	1,500.00	39.79%	609.37
Yard Maintenance	280.00	680.00	1,000.00	68.00%	280.00
Parking Lot Maintenance	0.00	812.50	1,000.00	81.25%	112.50
Building Maintenance	1,060.78	2,422.52	1,000.00	242.25%	721.73
Subtotal Maintenance	1,459.53	4,511.89	4,500.00	100.26%	1,723.60
Subtotal Operations	5,320.96	21,602.77	38,277.00	56.44%	14,284.69
PRESBYTERY STAFF					
EXECUTIVE STAFF					
EXECUTIVE PRESBYTER					
EP Salary	5,865.84	46,926.72	70,390.00	66.67%	46,926.56
EP - Board of Pensions	1,426.70	11,413.60	18,500.00	61.70%	12,468.33
EP - Continuing Education	0.00	1,000.00	1,500.00	66.67%	1,500.00
EP - Travel	0.00	0.00	4,750.00	0.00%	0.00
EP Travel - Shared	156.80	1,049.44	0.00	0.00%	1,311.58
EP Travel - Restricted	231.84	1,438.08	0.00	0.00%	438.14
Subtotal Ep - Travel	388.64	2,487.52	4,750.00	52.37%	1,749.72
EP - Prof. Expense Shared	64.40	713.00	1,825.00	39.07%	1,041.00
EP-Prof. Exp. Restricted	0.00	58.29	0.00	0.00%	0.00
EP - Deferred Comp / 403B	726.07	5,808.56	8,712.81	66.67%	5,808.53
Subtotal Executive Presbyter	8,471.65	68,407.69	105,677.81	64.73%	69,494.14
STATED CLERK					
SC - Salary	0.00	0.00	1,300.00	0.00%	0.00
Subtotal Executive Staff	8,471.65	68,407.69	106,977.81	63.95%	69,494.14
SUPPORT STAFF					
ADMINISTRATIVE ASSISTANT					
AA - Salary	2,739.62	20,546.96	28,765.24	71.43%	19,176.80
AA - Board of Pensions	1,318.02	10,413.96	23,500.00	44.31%	17,405.12
Subtotal Administrative Assistant	4,057.64	30,960.92	52,265.24	59.24%	36,581.92
ASSISTANT CLERKS					
Recording Clerk Salary	0.00	650.00	1,300.00	50.00%	650.00
Associate Clerk Salary	0.00	650.00	1,300.00	50.00%	650.00
Subtotal Assistant Clerks	0.00	1,300.00	2,600.00	50.00%	1,300.00
Subtotal Support Staff	4,057.64	32,260.92	54,865.24	58.80%	37,881.92
EMPLOYER PAID FICA TAXES					
Employer Paid FICA Taxes	658.32	5,161.76	7,585.38	68.05%	5,114.33
Subtotal Presbytery Staff	13,187.61	105,830.37	169,428.43	62.46%	112,490.39
APPORTIONMENTS					
GA Per Capita	6,654.05	54,895.27	86,500.00	63.46%	57,482.86
Synod Per Capita	1,767.75	14,713.77	23,500.00	62.61%	15,414.40

Presbytery of Keystone
Income and Expense Statement
 GENERAL FUND 01, August 2021

	Current Period	Year to Date	Annual Budget	Annual Budget YTD Percentage	Prior Year
Subtotal Apportionments	8,421.80	69,609.04	110,000.00	63.28%	72,897.26
RESTRICTED EXPENSE					
Minister's Assistance	0.00	2,000.00	0.00	0.00%	0.00
I.P.L.F.	2,312.17	6,144.15	0.00	0.00%	0.00
I.P.L.F. 2	74.23	786.73	0.00	0.00%	0.00
Subtotal Restricted Expense	2,386.40	8,930.88	0.00	0.00%	0.00
TOTAL EXPENSES	36,055.84	274,087.62	431,785.43	63.48%	264,444.64
TRANSFER ACCOUNTS					
TRANSFER FROM OTHER FUNDS					
Cash Transfers In	\$0.00	\$0.00	\$0.00	0.00%	\$49,650.87
CTI - New Covenant	0.00	4,708.12	0.00	0.00%	2,853.70
Subtotal Cash Transfers In	0.00	4,708.12	0.00	0.00%	52,504.57
TOTAL TRANSFERS	0.00	4,708.12	0.00	0.00%	52,504.57
EXCESS INCOME/EXPENSES	-\$7,307.91	-\$15,432.86	\$214.57	-7,192.46%	\$40,048.22

Keastone Presbytery
Commitment to Larger Church
August 31, 2021

	2021 PLEDGE	TOTAL PAID	% Payup as of 8/31/2021	Unpaid Pledge Balance
Adah, Palmer	500.00	333.36	67%	166.64
Apollo, Poke Run	3,660.00	2,923.00	80%	737.00
Avonmore	1,000.00	1,425.00	143%	(425.00)
Belle Vernon, First	4,000.00	3,000.00	75%	1,000.00
Belle Vernon, Harmony	1,000.00	800.00	80%	200.00
Belle Vernon, Marion	2,150.00	2,150.00	100%	-
Belle Vernon, Rehoboth	6,000.00	3,500.00	58%	2,500.00
Bolivar	1,500.00	875.00	58%	625.00
Brownsville, Calvin	1,020.00		0%	1,020.00
Brownsville, Ft. Burd				-
Brownsville, Hopewell				-
Colver	350.00	435.00	124%	(85.00)
Cresson	1,400.00	1,050.00	75%	350.00
Dawson, Tyrone		500.00		(500.00)
Delmont				-
Derry	500.00	500.00	100%	-
Dunbar, First		1,275.00		(1,275.00)
Dunbar, Laurel Hill	1,062.00		0%	1,062.00
Ebensburg	1,000.00	940.30	94%	59.70
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	100%	-
Greensburg, First	30,000.00	20,000.00	67%	10,000.00
Greensburg, Maplewood	6,000.00	4,000.00	67%	2,000.00
Greensburg, Westminster	8,400.00	5,600.00	67%	2,800.00
Irwin, First	25,000.00	16,666.64	67%	8,333.36
Irwin, W. Hempfield	6,000.00	3,000.00	50%	3,000.00
Jeannette	2,400.00	2,400.00	100%	-
Johnstown, Bethany	1,620.00	1,215.00	75%	405.00
Johnstown, First	6,000.00	4,200.00	70%	1,800.00
Johnstown, Second	3,600.00	2,400.00	67%	1,200.00
Johnstown, Westmont	16,000.00	8,000.00	50%	8,000.00
Lake Lynn	1,500.00		0%	1,500.00
Latrobe, Main St.	26,500.00	17,680.00	67%	8,820.00
Latrobe, Spring St.		3,000.00		(3,000.00)

Redstone Presbytery
Commitment to Larger Church
August 31, 2021

	2021 PLEDGE	TOTAL PAID	% Payup as of 8/31/2021	Unpaid Pledge Balance
Leisenring		800.00		(800.00)
Ligonier, Pleasant Grove	850.00		0%	850.00
Lower Burrell, Grace	10,000.00	6,666.64	67%	3,333.36
Lower Burrell, Puckety	9,000.00	9,000.00	100%	-
Masontown	500.00		0%	500.00
McClellandtown		3,000.00		(3,000.00)
Merrittstown, Dunlap's Ck.	300.00	300.00	100%	-
Mt. Pleasant, Reunion	1,000.00	620.00	62%	380.00
Murrysville, First	8,000.00	6,000.00	75%	2,000.00
Murrysville, Newlonsburg	23,418.00	14,779.00	63%	8,639.00
Murrysville, Union	4,000.00	3,000.00	75%	1,000.00
N. Alexandria, Community	5,000.00	2,500.00	50%	2,500.00
N. Alexandria, Congruity	6,000.00	4,020.85	67%	1,979.15
New Florence, Bethel	3,000.00	2,000.00	67%	1,000.00
New Florence, Trinity	3,825.00	2,550.00	67%	1,275.00
New Kensington	5,500.00	4,087.14	74%	1,412.86
New Salem	3,000.00	1,701.00	57%	1,299.00
N. Huntingdon, New Hope	5,400.00	3,600.00	67%	1,800.00
Patton	4,208.00	2,805.04	67%	1,402.96
Revloc	1,500.00	1,000.00	67%	500.00
Scottdale	500.00	180.00	36%	320.00
Smithfield, Grace Chapel	750.00	375.00	50%	375.00
Smock, Pleasant View	10,000.00	5,000.00	50%	5,000.00
Trafford, Level Green	3,960.00	5,627.50	142%	(1,667.50)
Uniontown, Tent	340.00	340.00	100%	-
Uniontown, Third		1,360.00		(1,360.00)
Uniontown, Trinity	7,000.00	4,872.00	70%	2,128.00
Vanderbilt, E. Liberty	1,000.00	595.00	60%	405.00
West Newton, Sewickley				-
W. Newton, Sewickley UP				-
West Newton, United				-
Totals	280,215.50	198,447.47		81,768.03

2022 BUDGET NARRATIVE

OVERALL

When we consider a projected budget, we are looking to who God might desire us to be and what God might ask us to do within the next year. Whether income or expenditures, we are making a faithful effort to anticipate what this Godly vision will look like and to estimate accordingly. In the course of the year, sometimes those estimates need to be adjusted as we pursue that vision based upon actual opportunities matched with available resources. Yet, as this budget reflects our commitment to live as God's people together in both congregations and as a communion of churches in the Body of Christ as we anticipate it now.

As a Finance and Budget committee, we take our stewardship of God-given presbytery resources seriously. Based upon the contributions of churches in Redstone, we seek to pursue God's faithfulness both in the vision and the effective means. Consequently, we reviewed our recent trends and historical analysis of the budgeted and actual revenues, expenditure allocations, and annual fund uses of reserves. Additionally, we reviewed the historical decline and growth of the balance sheet with net assets, days of cash on hand, liquidity of unrestricted net assets at the beginning of each budget year. From this analysis, we desired to make reasonable projections of revenues from church contributions, restricted revenues and what might be an appropriate use of reserve funds.

Because of our desire to fulfill what God desires to do through us together, this budget reflects an opportunity for each of us to invest in the ministry and mission that we share together as a presbytery. Our covenantal partnership in service of the Lord's kingdom is represented in the sharing of our time, our talents, and our resources. God's gracious provision through the generous investment of both congregations and individuals permit this shared ministry to move forward for the honor and glory of Jesus Christ among us. Without that investment and consideration of possible new contributions, we may need to make choices that make it difficult to pursue this shared vision. Trusting in God, we believe that the Lord has provided in the past and we look toward God's gracious provision in the future through the generosity of God's people.

INCOME

Since 2013, the Presbytery has "lived within its means" by significantly cutting expenses and at the same time maintaining optimal cash flow management in order to maximize revenue. As a steward of our resources, we remain committed to this approach. Yet, church contributions in the form of "First Fruits" pledges have continued to decline. Although we do not use a per capita assessment, we know that a "fair" share from each congregation would represent at least 43.00/member based upon their active membership rolls. As a Presbytery, we continue to be diligent in communicating not only the need, but the opportunity for congregations to share in this ministry, but if we cannot increase overall

commitments additional changes in expenditures may need to be made from the relatively stable ministry environment we have had for the last few years.

At the same time, as a means of supplementing income while addressing congregational needs, the Executive Presbyter has sought to increase the provision of pulpit supply preaching and part time pastoral leadership within our churches both in 2020 and 2021. These fees for service have always been a small part of miscellaneous income, but in both 2020 and 2021, they reflected a significant increase. Although this budget does not reflect an obligation to such a practice, nonetheless, when there are opportunities to both serve our congregations and to increase miscellaneous income, those prospects minimize the impact of any shortfalls in First Fruits.

EXPENSES

The collective ministry of the Presbytery in **Engaging Congregations, Equipping Leadership, Enabling Ministry Networks, and Empowering Mission Partnerships** is enacted through the shared expenses of our life together. These priorities may be reflected in the support for particular mission projects of the Presbytery such as the Sudan/South Sudan Partnership, Pine Springs Camp, the Presbyterian Disaster Assistance as well as our unified giving through our denominational mission agency.

Tangible expressions of these priorities are lived out through the human resources of the Executive Presbyter in offering expertise, consulting, and assistance in the lives and ministries of both congregations and pastors. Whether in the midst of leadership transition, refocusing ministry strategy, or operational assistance, Presbytery staff provide the firsthand engagement and facilitate connections with other resources (in/outside the Presbytery). Supporting local pastoral leadership with either coaching or pastoral care through the availability of an executive may be critical to their own ongoing health and ministry. Often, shared ministry is represented symbolically in the presence and practices of our Presbytery leadership.

Both the programmatic and operational work of our committees and the Presbytery as a whole are supported through our shared financial commitments. Whether in the ministries of Council, COM, CPM, or ministry networks, each is resourced through the use of facilities, equipment, and office staff involvement.

Finally, we affirm that the Church is more than our individual congregations or even our Presbytery through our commitment to support our denominational connections in the Synod of the Trinity and the General Assembly. These per capita contributions are made based upon the active membership rolls of the seventy congregations regardless of whether the individual church has contributed that amount. With the increased per capita from both the General Assembly and the Synod, the Presbytery gets “squeezed” between an “obligation” to pass on funds based upon membership numbers while congregational support is based upon what the sessions choose as a pledge.

INCOME/RECEIPTS**Shared Ministry/Mission**

Church contributions	
Shared	320,000.00
Directed	45,000.00
Other gifts and contributions	
Interest	5,000.00
Investments (reserves)	51,000.00
Miscellaneous	6,000.00
TOTAL REVENUE	427,000.00

EXPENSES**Shared Ministry**

Council	
Council expense	1,000.00
Communications	300.00
Presbytery meetings	800.00
Website	180.00
PCUSA meetings	3,500.00
Equipping Leadership	4,500.00
Engaging Congregations	4,500.00
Enabling Ministry Networks	4,500.00
New Ministries	
Committee On Ministry	
Committee Expense	500.00
Committee on Preparation	
Committee Expense	2,000.00
Committee-Nominating	0.00
Committee on Representation	0.00

Executive Presbyter

EP Salary	70,390.00
Deferred comp.-403B	11,876.92
EP Pension	19,500.00
EP Study Leave	1,500.00
EP Professional Services	1,825.00
EP Travel	4,750.00

Christian Education/Resources

Christian Education	
Triennium	2,800.00
Resource Center	
Shared	0.00
Directed	500.00

Denominational/Ecumenical Ministry

Presbyterian Media Mission	
Christian Associates	1,500.00
Synod of Trinity(per capita)	22,500.00
General Assembly(per capita)	83,000.00

TOTAL SHARED MINISTRY**241,921.92****Shared Mission**

Sudan Partnership	16,000.00
Shared	
Directed	
Pine Springs Camp	38,000.00
Shared	
Directed	
Synod Mission	1,000.00
Shared	
Directed	
Presbyterian Mission Agency	31,000.00
Shared	
Directed	
Presbyterian Disaster Assistance	3,000.00
Shared	
Directed	

TOTAL SHARED MISSION**89,000.00**

Operations

Supplies	6,000.00
Postage	1,000.00
Telephone	3,600.00
Utilities & Maintenance	9,750.00
Property Insurance	6,500.00
Worker's Compensation	821.00
Legal and Auditing	6,500.00
Leases	2,500.00
Miscellaneous	0.00

Stated Clerk Salary/Associate 2,600.00

Recording Clerk 1,300.00

AA Salary 33,861.70

AA Medical/Pension 13,663.00

FICA paid-Presbytery 8,000.00

TOTAL OPERATIONS 96,095.70

TOTAL EXPENSES 427,017.62

Doug Marshall
Statement of Faith

1 Jesus is my Lord and Savior, my God and my friend, whose love has transformed my life. I
2 celebrate the forgiveness and salvation found in him. Even more, his abiding presence brings me
3 joy, peace and hope. Christ is my life and His Body, the Church, is where I live my life and continue
4 my journey of faith.

5 I believe in the holy and Triune God; Father, Son, and Holy Spirit. In grace God created the world
6 and wants us to enjoy the good and beautiful creation. We are to celebrate life and to worship God
7 as our Creator and the Lord of life. However, humans have all sinned and turned away from God.
8 We see the results of sin through broken relationships, injustice, loneliness, poverty, abuse of the
9 creation and all other types of evil. There is nothing we can do to remove the consequences of sin in
0 our lives or restore our relationship with God.

1 God loves us and did for us what we could not do! Through the grace of God and the life, death,
2 resurrection and ascension of Jesus Christ, God's Son, we are forgiven and our relationship with
3 God is restored.

4 The Holy Spirit is God present and active in the world. Through the power of the Holy Spirit God
5 calls us and enables us to respond to God's love and mercy in faith and obedience. As we trust in
6 Jesus and accept what he did for us, our relationship to God is restored and we learn to live as
7 God's beloved children.

8 The Bible is God's word to us. The Scriptures of the Old and New Testament are the story of God
9 creating, sustaining, and redeeming the world, the story of God's gracious love which has been given
0 to people throughout history. Through the power of the Spirit, the Scriptures reveal to us how God
1 has worked in the past, how God is working today, and how God promises to work in the future. The
2 Old Testament is the story of God's grace as seen in the calling of the Hebrew people to be God's
3 own people. The New Testament is the story of God's grace as it is most clearly seen, in the person
4 and work of Jesus Christ, through whom all people may be saved and experience God's gracious
5 love. The Bible, the written word of God, is the witness to Jesus, the living Word of God. In the
6 Scriptures, through the power of the Spirit, we encounter God, who guides us, challenges us and
7 comforts us as we try to live faithfully as God's people.

8 I believe that, as the Lord of all history and the King of all creation, God is in control of all things.
9 Even though the church is struggling, even though evil and pain are seen throughout our world, we
0 have hope because God is all powerful. This power is seen most clearly in the resurrection of Jesus
1 Christ. Because of the resurrection I believe that nothing will separate us from the love of God in
2 Jesus Christ.

2022 TERMS OF CALL* WORKSHEET

APPENDIX "D"

Church _____

Pastor or Associate Pastor _____ Full or Part Time _____

(*For Installed Teaching Elder, Effective Salary, Board of Pensions dues, SECA offset, Study Leave, Vacation and Mileage reimbursement are requirements; For Pastors serving under contract (TE or CP), all are required except Board of Pensions, but it is recommended that provision for insurance and retirement be addressed). (Minimums for Certified Christian Educators should be at least 80% of these minimums).

2022 Terms of Call	2021 Presbytery Minimum	2022 Presbytery Minimum	Our Church (include % if part-time; effective salary pro-rata)
EFFECTIVE SALARY	\$49,479.49	\$49,479.49	
BREAKDOWN			
1. Base Salary	\$38,061.14	\$38,061.14	
2. Housing Allowance or Manse, including utilities (minimum of 30% of Salary/Deferred/ Allowances-total-1,3,4,5,7)	\$11,418.34	\$11,418.34	
3. Deferred Compensation [Tax Deferred Annuity]			
4. Un-vouchered allowances, gifts from employer, bonuses, etc.			
5. Other allowances, including: <ul style="list-style-type: none"> • forms of compensation such as medical deductible/ medical expense reimbursement allowances (NOT paid through a group benefit plan) • insurance premiums for additional insurance coverage provided for individual employees. 			
6. ONE TIME Moving Expenses (if church paid or reimbursed) this total may need to be included in the total salary reported to the IRS. (Please review with your accountant)			
7. SECA <u>above</u> the normal 7.65% offset			
TOTAL EFFECTIVE SALARY (total of 1,2,3,4,5,7)	\$49,479.49	\$49,479.49	
8. Board of Pensions Dues (percentage calculated exclusive of moving expense): Pension (8.5%), Disability (1.5%) and Medical Coverage (27%) - Total (37)	\$18,307.41	\$18,307.41	
Post Retirement Dues - 12%(retired pastor >20 hours)	\$5,937.53	\$5,937.53	
9. Social Security Contribution (7.65% of Effective Salary)	\$3,785.18	\$3,785.18	
10. Additional Group Plan Coverage Premiums			
11. Mileage Reimbursement (At current I.R.S. rate)			
12. Study Leave/Reimbursement (cumulative to 6 weeks plus \$3,000)	2 weeks +\$1,000.00	2 weeks +\$1,000.00	
13. Vacation (accrued quarterly, but not cumulative across years without permission)	4 weeks - 4 Sundays	4 weeks - 4 Sundays	
14. Other Professional Expenses:			
Book/Media Reimbursement			
Pastor's Professional Expense			
Vouchered Reimbursements			
TOTAL COST TO CONGREGATION	\$72,572.08	\$72,572.08	

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

Clerk _____ Pastor _____

Rev. Ben Nti

Education:

Bachelor of Commerce; Accounting and Finance; 2000
University of Cape Coast, Ghana, West Africa;

Associate Degree; Health Information Management; 2012
Northern Virginia Community College; VA

Master of Divinity Degree; 2017
Pittsburgh Theological Seminary, Pittsburgh, PA

Doctor of Ministry---current---projected 2023
Dubuque Theological Seminary,

Pastoral Experience:

Solo Pastor, Yoked Church: First Presbyterian Church, Brooklyn IA & First United Presbyterian Church, Malcom, IA.

Chaplain Resident, VA Hospital, Pittsburgh PA. 2016 - 2017

Student Intern; Eastminster Presbyterian Church, Pittsburgh PA. 2015 - 2016

Student Pastor; African Christian United Fellowship (Congolese Immigrant Church), Pittsburgh PA. 2014 – 2015

REV. KEN FOUST

ORDAINED MINISTER OF WORD AND SACRAMENT

1983--Ordained by Shenango Presbytery

**1983-1992--Pastor—First Presbyterian, Allegany, NY and
Portville, NY**

1992-1996--Pastor---First Presbyterian, Portville, NY

1996-2021--Grace Community Presbyterian, Lower Burrell

REDSTONE PRESBYTERY MODERATOR—2007

EDUCATION

1974-1978—Bachelor of Arts; Speech

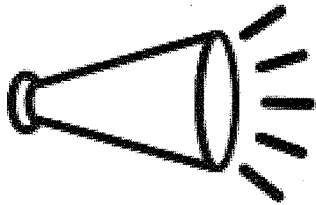
Westminster College, New Wilmington, PA

1979-1983—M.Div.;

Gordon-Conwell Theological Seminary, S. Hamilton, MA

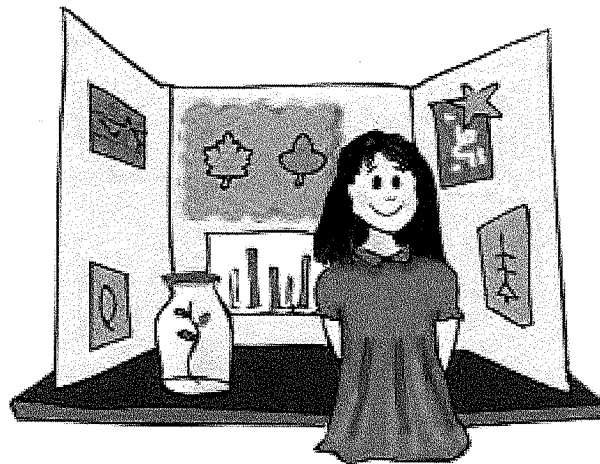
From Your Mission Network to Churches of Redstone Presbytery:

Calling all Churches



BRING a POSTERBOARD

of your Church's Mission Projects and Activities



to the Presbytery Meeting at Pine Springs Camp

Tuesday, Sept. 21, 2021

We have **docket time** for a MISSION FAIR. Come discover and discuss new ideas for our churches.

PLAN TO SHARE!

P.S. This is a great little project for your kids to put together in Sunday School, or even your session members to compile one evening. Include everything from Special Offerings you collect to "hands on" ministries.

Jesus' health regimen and yours

Jim Farrer for Redstone's Healing Prayer Ministry Network (first published at biblicalleadership.com on June 25, 2021)

When contemplating becoming healthier in body, mind and spirit, it is trendy to turn to the New Age movement or the practices of Buddhists, Hindus and others. What is often ignored is the ancient biblical tradition in which Jesus was raised.

This is undergirded with the promise expressed in Exodus 15:26: "If you will listen carefully to the voice of the LORD your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases/sufferings that I brought upon the Egyptians; for I am the LORD your healer."

According to psychiatrist Gerald Epstein, "The Hebraic understanding of illness therefore makes a direct connection between health and more ethical living." Much of our imbalance and compromised immunity comes from not living by the Ten Commandments. We become healthy out of relationship with the Most High God and with family, neighbors and outsiders.

Jesus also taught us to love ourselves in a healthy way (Matthew 22:39, see also Leviticus 19:18).

Jesus' knowledge of spas

Jesus knew much about the health resorts of his day such as the new town of Tiberius set beside the healing thermal springs on the Sea of Galilee, and he likely visited Ein Gedi canyon, known for its herbal balms and lotions. He observed the sex-centered pagan temple spas at the Caesarea Philippi grottoes.

As the Messiah and Lord over nature and its "gods," Jesus contrasted pagan actions with the biblical way of abundant life.

The sun and earthing

During a span of years Jesus and his father, as highly skilled craftsmen (*tekton* in the Greek in Mark 6:3), were likely paid to work building the capital town of Sepphoris, a three-mile walk from Nazareth. In our era the pioneering Golden Door Spa recommends such a daily walk in the sun for vitamin D.

Jesus walked barefoot or in leather sandals. The book *Earthing* by Clint Ober and cardiologist Stephen Sinatra reveals that rubber and neoprene-soled shoes block us from absorbing the earth's electrons which neutralize harmful free-radicals. Sinatra reports that "when you connect to the earth, you lower blood pressure, thin the blood and improve heart rate variability."

Earthing has been shown to improve sleep, alleviate pain and, in rats, lower blood sugars.

Olive tree extracts

The Mediterranean diet with its use of olive oil is touted to be very healthy. Perhaps Jesus also chewed on olive leaves to boost his constitution. Recent studies show that olive leaf extract has anti-viral, anti-bacterial and anti-fungal properties, can lower blood pressure and has "cardioprotective, anti-

inflammatory, antioxidant, anti-cancer, anti-angiogenic and neuroprotective functions...." (See NIH and oncotarget.com.)

Physical cleanses

Jesus certainly advocated fasting (Matthew 6:16) and heeded Psalm 51:7 "Purge me with hyssop." Like the Bedouins today he would have known which desert herbs could rid the body of parasites. The salts of the wilderness (Exodus 15:25) and the Dead Sea have accomplished the same. Their magnesium and trace minerals are also necessary for proper cellular and heart functions.

Spiritual release

Jesus went apart (Mark 1:35) so he would not "come apart." In these times of silence he could also listen to his heavenly Father.

Instead of needing a "psychiatrist," the Hebrew people regularly prayed/shouted the psalms of lament including Psalm 13 which begins "How long, O LORD?"

Jesus also commanded his disciples to pray "Our Father ... you must forgive our debts/sins" (Matthew 6:9,12). According to Eduard Thurneysen in *A Theology of Pastoral Care* (p. 316), God's forgiveness brings about a change of regime, exorcising us from Satan's beguiling and sway!

Naps

It is standard practice in arid climates to take siestas. According to Luke 8:23 Jesus took a nap at the rear of the fishing boat even during a storm on the Sea of Galilee.

A well-known NASA study demonstrated that a 26-minute nap improved pilot performance by 34 percent. A six-year Harvard School of Public Health study of 23,500 adults indicated that three naps a week led to a 37-percent reduction in coronary mortality (*Newsweek* 6/30/08).

Laughter

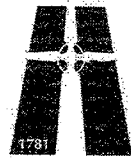
Some religious leaders have claimed that Jesus was always serious and never laughed. But Professor Elton Trueblood in *The Humor of Christ* records that Jesus shares at least 30 examples of outrageous actions in his parables which would be hilarious to his listeners. No wonder Jesus was such a popular speaker. There are 200 witty puns in the New Testament, but often understood only by those who can read the Greek version.

Today the average adult laughs 15 times a day, while a child may laugh 400 times. Jesus said, "Except you become converted (by God), and become like little children, you shall never enter the kingdom of heaven" (Matthew 18:3).

However, remember Jesus is offering God's deep-seated joy, not just happiness.

What will you add?

The habits of Jesus greatly transcend the practices of both our health and beauty resorts and the avant-garde New Age centers.



Presbytery of Redstone

PRESBYTERIAN CHURCH (USA)

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

1. Permission to provide copies to our staff and to the congregations within our jurisdiction in any of the following ways: email, postal, newspaper, newsletter, meetings, training events, and our website.
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.

Congregations within Redstone Presbytery's jurisdiction to which we distribute *The Parish Paper* do NOT have permission (a) to delete the copyright ownership notice, (b) to re-write, paraphrase, delete, or change the wording of sentences and paragraphs, or (c) to give ANY THIRD PARTY - other than our staff and constituents - permission to photocopy or reprint (in any quantity, no matter how small, whether for free distribution or for sale).

IS DRIVE-IN CHURCH A GOOD IDEA?

In the 2020 season of pandemic restrictions a number of churches found drive-in church to be preferable to the livestream worship option. Should drive-in church have a future beyond the pandemic? What are its benefits? What are its drawbacks? If its use is to be continued or expanded, what considerations must be kept in mind?

It Can Be Isolating

“Drive-In Jesus,” a short documentary about a drive-in church in Daytona Beach, Florida, casts this form of ministry in a harsh, unflattering light. As the film begins, cars arrive in the grassy field in search of a parking place, spacing themselves too far apart for meaningful social interaction.

Drivers tune their car radios to FM 88.5 and silently settle in for worship. No one speaks throughout the entire service except the pastor, the Reverend Robert Kemp-Baird. Dress is casual and the mood is relaxed. In one shot, a woman in an open convertible is checking her mobile phone while a dog in the back seat eyes a nearby truck cab with curiosity, where a man strokes his cat perched comfortably on the ball cap on his head.

It’s Communion Sunday. Worshippers open a miniature communion kit with a cup and a tiny tablet-shaped wafer to self-administer the sacrament. Today’s Scripture lesson is from Psalm 24: “Who shall ascend the hill of the Lord? And who shall stand in his holy place? Those who have clean hands and pure hearts.” The pastor says, “Purity of heart is to will just one thing, to achieve communion, however fleeting it might be, with the divine.” What about communion with others?

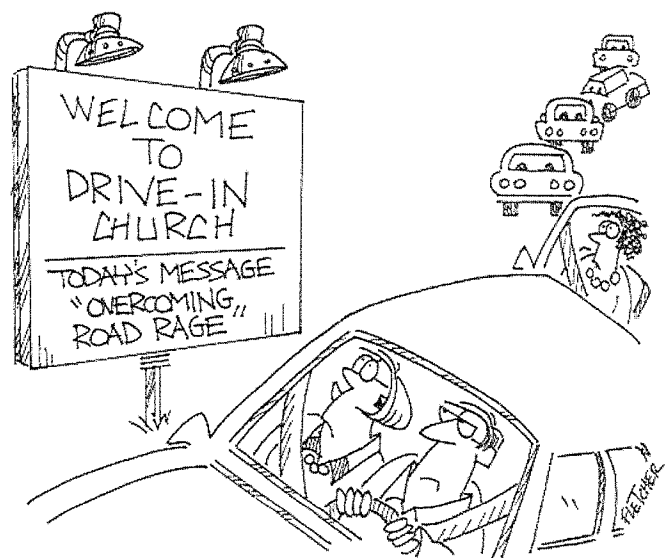
It is a picture of isolation. Whatever socializing takes place occurs within individual cars, except for an usher who greets people as he moves from

car to car in his golf cart, receiving the morning’s collection in a long-handled offering bag. After the pastor’s word of benediction, the drivers honk their “amens,” start their cars, and drive away in a long recessional.

At the exit, the man who received the offering waves to drivers at the exit as they pass a sign that reads, “God’s Blessings, Come Again Soon.” The film’s closing credits list “the congregation Daytona Beach Drive-In Christian Church,” but is it a congregation if its members don’t know each other?¹ In the view of this documentary, drive-in church embodies everything that is wrong with our contemporary car-culture. But is it a fair assessment?

It Can Be Creative

In defense of the drive-in worship experience, it should be pointed out that sometimes social distance can be beneficial. During the COVID-19 pandemic,



it proved safer than meeting in a room with others. Immediately after the pandemic forced restrictions on gathering indoors, drive-in worship offered a hybrid alternative: worshipping together and separately at the same time.

This “together-yet-separate” experience explains why drive-in church might continue to be attractive to persons who seek an experience of the gospel but have no desire to replicate the tried-and-true worship experience of the past. These might include:

- Those who have been wounded by a past church experience
- Physically handicapped persons who have difficulty getting to and from the church building from the parking lot
- Cancer patients in chemotherapy
- Persons who experience social anxiety
- Veterans who struggle with Post Traumatic Stress Disorder (PTSD)
- Those in grief due to recent loss

This list is not comprehensive, but it provides examples of people who seek alternatives to traditional worship venues. Keep on the lookout for persons who might not step foot inside a church building but might be willing to drive up. Traci Parker, pastor of the Woodland Drive-In Church in Grand Rapids, Michigan, explains it this way: “We provide community for people who have a hard time accessing it in other ways. A lot of people who come to the drive-in come here because it means they have that option to stay a bit more separate from other people.”²

Drive-in church can be flexible, creative, and focused on people. “Drive-in Jesus” left out the fact that the Daytona Beach church was founded to serve vacationers who came to Florida in their cars, were visiting the beach already dressed in swimsuits, and might want to experience church without the requirement to dress up.³ The film also failed to mention that worshippers who wish to socialize with others are invited to gather after the service for a fellowship time in a church-owned building that had previously served as the drive-in theater’s concession area.

Getting Started

As with designing any worship service, think of the people first, not the logistics.

People

- Target persons in the community who might currently stay away from worship due its setting inside a church building.
- Welcome pet owners. Blessing of the animals, anyone?
- Take advantage of the outdoors. Can children’s activities be planned to take place while the service is going on?
- Plan activities for everyone to take place after the service, such as a picnic. Tailgating parties at sports events are evidence that socializing and cars can be effectively mixed.
- Provide a space indoors or outdoors for drive-in worshippers to socialize after the service.
- Create opportunities for celebrating communion together with others.

Logistics

At a minimum, drive-in worship requires a parking lot or open field, which is a far more likely choice for most churches than utilizing one of a limited and dwindling number of drive-in movie theaters in the United States (321 at last count). Basic equipment includes a low frequency FM transmitter, which due to its limited range (about a half mile) does not require an FCC license. Also needed is an audio sound board or a wireless microphone and receiver. Find an unused radio frequency in your area. One option is the website radio-locator, <https://radio-locator.com/cgi-bin/vacant>. Depending on what’s already on hand, basic equipment could be purchased for as little as \$150.

For Reflection

Drive-in church may be less about the car and more about people and their diverse needs. What needs have been left unmet by worship as it’s currently done? Can you think of persons for whom the drive-in worship experience might provide the safety and privacy they desire?

1. “Drive-In Jesus” by Lauren Defilippo, Aug. 1, 2017. *New York Times* Op-Docs.

2. Daniel Silliman, “Churches Reconsider Drive-In Worship”, *Christianity Today*, March 21, 2020. <https://www.christianitytoday.com/news/2020/march/drive-in-church-covid19-coronavirus-fm-transmitter-schuller.html>.

3. <https://www.driveinchurch.net>.

BUILD LASTING STRENGTH THROUGH COMMUNITY DEVELOPMENT

When church leaders survey the surrounding community, its urgent problems may leap to the eye. “How can we help?” someone asks. The alarm is sounded and without further ado the mission committee leaps into action. But wait: Do we know what the crisis calls for? What will really help? In recent years, a consensus has begun to emerge that short-term immediate help must be balanced by long-term community development. Engaging in long-term community development can feel quite different from offering help in a short-term crisis. It requires a different mindset and a different set of tools.

Moving beyond Relief

Of course, emergencies happen, as any pastor who has received calls for cash assistance, food, or shelter can relate. Poverty often presents itself as a crisis demanding immediate relief, writes Steve Corbett, a community development specialist. “Relief can be defined as the urgent and temporary provision of emergency aid to reduce immediate suffering from a natural or man-made crisis.” The key to effectiveness lies in the term **temporary**. Unfortunately, extending relief over the long term can create dependence. As soon as the crisis ends, rehabilitation must begin, which “seeks to restore people and their communities to the positive elements of their pre-crisis conditions.”¹ Further down the road, development must begin, defined by Corbett as “a process of ongoing change that moves all the people involved—both ‘helpers’ and ‘helped’—closer to being in right relationship with God, self, others, and the rest of creation.”

Many American churches make the mistake of applying relief where rehabilitation or development would be more appropriate. To illustrate, Corbett tells of his church’s work at a homeless shelter. Church members would bring food and prepare a meal for shelter residents once a month, then return home satisfied at the help they had provided. Yet relief seemed the only thing they knew how to do, and they slathered it on. “We did everything short of spoon-feeding the men, never ask-

ing them to lift a finger in the entire process. A more developmental approach would have sought greater participation of these men in their own rehabilitation.”²

Asset-Based Community Development

Community development represents a long-term approach to community engagement. Asset-based community development, for example, focuses on the resources required to rebuild a troubled community. This approach prioritizes asset-building over problem-solving, thereby energizing community actors to discover creative solutions for themselves.

The asset-based approach to community development involves five steps.³

Step 1: Map the Entire Community’s Assets

“Mapping” is a visual metaphor for taking an inventory of the different capacities that reside in the community. As you look across the landscape, start with individuals, and look for the “gifts of strangers” in your midst: persons who have capacities that rarely come into view. Move next to associations such as congregations or community



WE COULD HAVE DONE WITHOUT LARRY'S
"SOMEWHERE...OVER THE RAINBOW."

organizations, and finally to institutions such as hospitals, parks, libraries, banks, businesses, or corporations. Develop the entire picture, or at least aspire to do so.

Step 2: Build Relationships

Relationship-building can start during the mapping process. Ask for help. Invite community members to engage in joint fact finding, perhaps through one-on-one conversations or community meetings. There is no single blueprint for building relationships, but people generally know the difference between being analyzed by an outsider and being engaged as an equal.

Step 3: Mobilize Assets for Economic Development and Information Sharing

Economically hard-hit communities can resemble Swiss cheese: the holes are apparent to those willing to look. If the problem is the lack of banks in the neighborhood or a crying need for grocery stores that provide inexpensive, fresh produce, then mobilizing assets might involve linking the existing institutions together, such as banks and grocery stores, to begin the process of economic renewal. Mobilizing gets you moving from talk to collective action.

Step 4: Convene the Community to Develop a Vision and a Plan

There are many models for community-wide strategic planning. No matter which strategic planning process you use, participants need to make three simple commitments: (1) begin with assets, (2) expand the table by inviting a wide variety of stakeholders, and (3) ground your planning, which can sometimes become starry-eyed in its optimism, in the reality of day-to-day problem-solving. Plant your feet firmly on the ground.

Step 5: Leverage Outside Resources

It should be obvious by now that an asset-based planning process must be driven from within the community by local residents. Nevertheless, leveraging outside resources (from government or business, for instance) can play a significant role, as long as it represents the final step and not the first one. Try to avoid a situation where outside resources, such as a government funding or a foundation grant, serve as the cart that drives the horse.

Examples of Long-Term Partnerships

The Mission at the Eastward (<https://missionattheeastward.org/>) grew out of a cooperative parish of Presbyterian Church (U.S.A.) congregations in Central Western Maine. A key ministry serves youth in collaboration with their parents, taking an asset-based

approach that first determines the family's strengths then seeks to build resilience and confidence.

The Missional Wisdom Foundation (<https://www.missionalwisdom.com/>) offers a coworking and maker space for culinary entrepreneurs, artists, creators, small business owners, nonprofits, and makers in the basement of White Rock United Methodist Church in Dallas.

Broadway United Methodist Church in Indianapolis (<https://www.broadwayumc.org/>) is starting a Civic Engagement Hub and inviting downtown residents to discuss policy issues, structures, and systems that cause people to become frustrated, apathetic, or disengaged from civic life.

Looking Further down the Road

In a sense, developing long-term partnerships represents the frontier of community engagement. Whether through community development or some other method, leaders need to practice good listening skills, focus on community resources, and think about how the project will enhance community sustainability five, ten, or fifteen years down the road. Doing so will ensure that the community receives lasting benefit.

Resources

- Alexia Salvatierra and Peter Heltzel, *Faith-Rooted Organizing: Mobilizing the Church in Service to the World* (Downers Grove, IL: Intervarsity Press, 2013).
- L. Shannon Jung, *Building the Good Life for All: Transforming Income Inequality in Our Communities* (Louisville, KY: Westminster John Knox Press, 2017).
- Michael Mather, *Having Nothing, Possessing Everything: Finding Abundant Communities in Unexpected Places*. (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2018).
- The Asset-Based Community Development Institute at DePaul University offers "Faith-Based Resources for Action," including publications, videos, and examples: <https://resources.depaul.edu/abcd-institute/resources/Pages/Faith-based-Resources.aspx>

This article has been adapted from Dana Horrell's book, *Engage! Tools for Ministry in the Community* (Fortress Press, 2019).

1. Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself* (Chicago: Moody, 2009), 104.

2. *Ibid.*, 111.

3. John Kretzmann and John McKnight, *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets* (Skokie, IL: The Asset-Based Community Development Institute, 1993), 9.

BRINGING THE POWER OF GROUPS TO PRISON MINISTRY

On the two-hour drive back from the federal penitentiary, Pastor Eduardo reflected on his visit with a church member who was recently incarcerated. It was the pastor's first prison visit, and though he'd wished he could have talked ahead of time with someone experienced in such matters, the meeting met his expectations reasonably. The two men spoke of family and church life, the pastor shared news from the community, and they discussed the man's questions about how to study the Bible. On the drive home, Eduardo wondered how the man's family was holding up and what role the congregation could play.

Imprisonment can be isolating not only for the incarcerated but also for their family and friends. Prison ministry (defined broadly to include city and county jails, juvenile detention centers, and state and federal correctional facilities) seeks to alleviate this distress and offer a dose of compassion. When a family of an incarcerated individual isolates itself, it may be a means of coping with awkward circumstances. For those engaged in prison ministry, however, a go-it-alone strategy can be counterproductive. It takes a group to do this ministry effectively.

The Power and Limits of One

One person can make a difference. Witness the effect of someone who befriends an incarcerated person and offers letters on a regular basis over many weeks and months that express compassion and bring news from outside. By doing so, the writer may not only help the prisoner overcome loneliness, but also increase the likelihood of a better reentry after release, according to research cited by Wire of Hope (WOH), a non-profit agency that encourages letters to the imprisoned (<https://wireofhope.com>). Yet individual support functions most effectively with team or organizational back up. WOH offers safeguards such as requiring that writers be at least eighteen years old, urging that no money or gifts be sent, and verifying that all information

provided by inmates is accurate. Without group help, well-meaning individuals can bring harm to themselves or others.

Going it alone can lead to trouble in person-to-person visitations as well. The Rev. Dr. Sandra Jenkins, a psychology professor and liaison to Pennsylvania prisons, warns that church-based visitors can do harm without sufficient advice and help from a prison administrator or chaplain. Ask what is needed before offering to help. Beyond this, an unconscious judgmentalism can lead visitors to "talk down" to the incarcerated and erode trust. To counter this, read books by prisoners about their own experience or talk with a prison chaplain about what prison is like. A humble approach, a willingness to be self-critical, and a desire to get help from those who are more experienced can be critical.¹

In recent years, a number of established prison ministry programs have shifted from individual to group methods to serve the incarcerated. Kairos Prison Ministry (<https://www.kairosprisonministry.org>) focuses its



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work on “creating community” through group events such as weekend retreats with lectures, group discussions, and chapel meditations. The weekend is followed by the formation of “Prayer-and-Share” groups that meet weekly. Interfaith Prison Ministry for Women (<http://www.ipmforwomen.org>) prepares women in prison to transition back into society by offering one-to-one mentoring. As soon as the sixteen-week course is completed, women are eligible to join a support group to strengthen their personal development. Prison Fellowship (<https://www.prisonfellowship.org>) places a similar emphasis on groups (Bible study, worship services, and workshops) and it recommends that anyone wanting to get started in prison ministry join an established team first. Of course, some churches may wish to start their own prison ministry, a strategy that could be effective as long as they partner with a prison chaplain or with a social worker with experience in corrections.

Enlisting the Congregation

Prison ministry teams may want to expand their work to include the entire congregation. Three examples show how this could be done.

St. Dymas of South Dakota, part of the Evangelical Church in America, is a single congregation with two locations: the South Dakota State Penitentiary in Sioux Falls and the Mike Durfee State Penitentiary in Springfield. Served by the Reverend Wayne Gallipo and the Reverend David Bentz, the congregation serves about 140 men. At worship every Thursday evening in Sioux Falls, the congregation receives about fifteen to twenty visitors from outside. “It may be the only day of the week that an inmate has had any interaction with someone that is not paid to be there” and that “they are not addressed by their inmate number, cell number, or last name.” It is a “tangible sign” that the men are not forgotten.²

Freedom Now Ministry, a program of Bethel African Methodist Episcopal Church in Baltimore, Maryland, serves men who have just been released from prison. Founded by Jake Colbert, the program offers help for reentry into society, addiction recovery, and outreach to drug users and dealers in the immediate neighborhood. A former drug dealer himself, Colbert was recruited by the pastor, Rev. Dr. Frank Madison Reid, to start the program after attending the church while on parole and in recovery. Bethel AME serves 3,000 worshippers each weekend. At the 11:45 service, the

first three or four rows are reserved for “Jake’s Men,” as they are called.³

Northern Lighthouse Church in Lincoln, Nebraska (<https://www.northernlighthouse.net>), offers outreach to men and women incarcerated at the Community Corrections Center—Lincoln and has programs for those in recovery or struggling financially. When the Rev. Sam Keyzer launched the new congregation in 1997, only five persons showed up on the first Sunday. One of them asked the pastor if he could invite a friend enrolled in a work release program, which allows inmates to work during the day and report to the prison in the evening. The pastor agreed, and the congregation began to grow as friend invited friend from within the work release program.

Addressing Larger Issues

As groups like Prison Fellowship have come to recognize, prison ministry takes place within a larger social context that calls for advocacy on behalf of prison reform. With 5% of the world’s population and 25% of its prison population, the U.S. prison population is massive compared to the rest of the world. This is partly the result of policies leading to mass incarceration in the last twenty-five years with Black and brown populations targeted disproportionately in the U.S. “drug war.”⁴ Going forward, this social reality will require collective action for systemic change.

Resources

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2. Wayne Gallipo, “The Church behind Prison Walls: God’s Radical Grace Transforming Lives,” *Word and World* (Vol. 38, No. 4, Fall 2018), 382-389.

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GET TO KNOW THE NEIGHBORHOOD WITH A COMMUNITY TOUR

Walking the neighborhood offers an unparalleled chance for church leaders to learn what's going on outside its own church walls. We walk in order to get a better sense of the neighborhood. This may come from observing housing conditions; infrastructure needs, such as roads and bridges; the presence or absence of businesses; the types of available public space, such as parks and libraries; the number of people seen at a given time of day, and where they are going; traffic conditions; and the noise level in general. All of these things can be observed by walking the neighborhood.

Kevin Frank, Director of the Brady Faith Center, speaks of the importance of getting to know the community, in this case the financially struggling Southwest side of Syracuse: "We go out every day and walk the neighborhood. We are with people in our community, listening. The poorest folks will never come to you. They are just too busy trying to live and survive. So unless you go to them, it's not going to happen."¹

A community tour offers such an opportunity. Calling it a tour implies something more systematic than simply wandering around the neighborhood to see what can be discovered. For this reason, a checklist will be necessary, detailing sights to be seen and questions to be answered. Additionally, these tours bring about a shared understanding of the situation faced by the community. Conflict mediators stress the importance of "joint fact finding" to break an impasse and to achieve common understanding. In the same way, when neighbors confront the same set of facts, such as broken sidewalks and stop signs bent out of shape, it makes it easier to do something together about the problems.

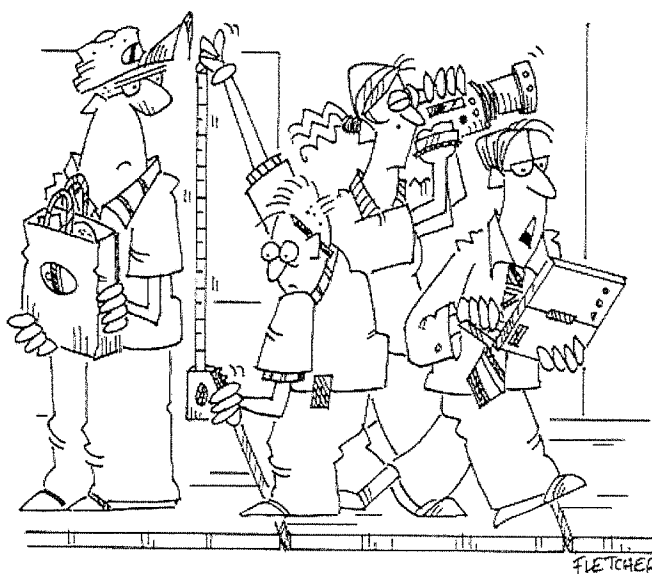
Planning the Tour

There are two types of tours that you can plan: a walking tour and a driving tour. They both have benefits

and limitations, so it's best to consider what is most appropriate for your neighborhood. In some cases, you may want to combine walking and driving, particularly when you need to cover a city or a large neighborhood or when safety is a consideration. Some communities were not built for pedestrian traffic and may not be safely walkable.

For a walking tour, a few guidelines might help. First of all, try to be unobtrusive. When working with a team, this would mean splitting the group up into groups of two or three. A group of five or six constitutes a crowd and could draw attention. Second, try taking part in everyday activities such as taking public transportation, buying something at a store, or eating in a restaurant. Third, take notes as you go along and discuss your observations.

In the case of a "windshield tour" by car or bus, it works best to have a team of two in charge: one to drive and the other to guide participants as they observe and record their observations.



"REMEMBER... THE GOAL OF TODAY'S COMMUNITY TOUR IS TO GET A BETTER SENSE OF THE NEIGHBORHOOD WITHOUT ATTRACTING ATTENTION."

In either case, take time to analyze what you observed. The following questions might be helpful in doing a debriefing or analysis after the tour: What are the community's outstanding assets? What seems to be the community's biggest challenges? What is the most striking thing about the community? What is the most unexpected? What about the aesthetic quality of the community, was it positive or negative?

Case Studies

Looking for Vital Signs in Kansas City. Latino Health for All Coalition took a windshield tour of a predominantly Latino neighborhood in Kansas City, Kansas, to assess the condition of seven different sites for physical activities, such as gyms, pools, and playing fields, in a neighborhood that was approximately one by one-and-a-half miles. In preparation, the leaders did an internet search of facilities, then used free online mapping tools to create a map with the sites on them and to establish the boundaries of the community. They printed maps and drove through the community, stopping and getting out to assess the facilities at each location and using a digital voice recorder and camera to document what they discovered. This tour took about fifteen hours to complete. Afterward, the leaders developed a list of physical activity resources for the community. They asked key stakeholders, such as parents, about their experiences at the sites and how often they used them, which went into the final report.²

Building Self-Esteem in Philadelphia. In north Philadelphia, a nonprofit organization called Centro Nueva Creación (New Creation Center) used tours to build self-esteem in the neighborhood's children. Fairhill, a predominantly Latino neighborhood, has for years experienced violence related to drug trafficking and has been nicknamed "The Badlands" by the media for that reason. To counter negative stereotypes, the center calls itself "The Goodlands Project" and uses the arts—yoga, painting, gardening, poetry, and photography—to help children explore the many good things in both the surrounding neighborhood and their own cultural heritage. Once a week, when photography is taught, the children go on a tour of the neighborhood, taking pictures of signs of hope they see in their neighborhood. In that way the children can learn to see their neighborhood in a more positive light than the media portrays.³

Catholic Mothers Walk the War Zone. In Los Angeles, the mothers of Dolores Mission Roman Catholic

Church undertook a tour to save their community from gang violence. Living in the middle of east Los Angeles, the heart of the gang zone, the mothers felt paralyzed by the presence of thirteen active gangs, each vying for dominance. Killings and injuries happened almost daily. During a particularly violent period, the women began to discuss the crisis in their study group, searching the Scriptures and praying for guidance. One night a woman announced that Jesus had called their study group to do something drastic: they must put aside fear and walk into the heart of the gang's war zone. The group was dumbstruck, but after long discussion, they decided it was time to intervene. Seventy women and a few men began a *peregrinación*, or pilgrimage, from one gang turf to the next throughout the barrio. Whenever they encountered the young men, they talked with them, offered prayer, and fed them with chips, salsa, and soda. Each night that week, the mothers walked, eventually covering all thirteen war zones. Within a week, gang-related violence plummeted. The mothers formed Comité pro Paz en el Barrio, the Committee for Peace in the Barrio.⁴ The intervention, in the form of a community tour, had worked.

Getting Out Is the Point

Community tours can be undertaken with the broad goal of getting an overview of the neighborhood, or it can be more narrowly focused on one aspect of the community, such as the environment, housing, or street conditions. Whether the scope is broad or narrow, and whether the purpose is observation or intervention, there is no substitute for just doing it. The point is to get out into the community.

This article has been adapted from Dana Horrell's book, *Engage! Tools for Ministry in the Community* (Fortress Press, 2019).

1. Dana Horrell, "Why Engage the Marginalized?" YouTube video, September 24, 2016, https://www.youtube.com/watch?v=A-3_6TvdI-c&t=1s&tab_channel=DanaHorrell. See also, <https://bradyfaithcenter.org/>

2. Daniel T. Schober, "Example: A Windshield Tour to Assess Physical Activity Resources in Kansas City," Community Tool Box, <https://tinyurl.com/yaqjbabk>.

3. <https://www.goodlands.org/>.

4. Ken Butigan, "The Love Walks," *100 Days of Nonviolence*, <https://tinyurl.com/y84wymnh>.