

**PRESBYTERY OF KISKIMINETAS**  
**P. O. Box 339, Yatesboro, PA 16263**  
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February 24, 2011

TO: Ministers, Clerks of Session, Members of Presbytery Council, and Presbytery Commissioners who have been elected for the year 2011

Dear Friends:

The Presbytery of Kiskiminetas will hold its next Stated Meeting on **Tuesday, March 8, 2011 at 7:00 p.m. at the Freeport United Presbyterian Church in Freeport, PA.** The church will be offering a light buffet during registration time that will include sandwiches, snacks, desserts and drinks.

First Time Commissioners Orientation will be available at 6:50 p.m. as well as a Prayer Room.

**As preparation for the meeting, the following items of interest will be considered:**

- 1) Docket (*enclosed*)
- 2) Corporation Meeting
- 3) Discerning A Way Forward (DAWF) - Executive Summary only (*enclosed*)  
PDF copy of full report available on Kiski website ([www.kiskipby.org](http://www.kiskipby.org)) and at the meeting.
- 4) Proposed Amendment to the Constitution – Confession of Belhar (*enclosed*)

Once again, a prayer request box will be located at the registration tables. Please have all prayer requests in the box prior to the start of the meeting.

**THE RESOURCE  
CENTER WILL HAVE A  
"FREEBIE TABLE"**

**Attention Clerks of Session:**

Elder Commissioners do not receive this mailing since we do not know in advance who they will be. **It is important that you give the enclosed information to the Elder Commissioner(s)**

***PLEASE NOTE: In order to be properly recognized and recorded,  
Elder Commissioners will be signed in via computer by a Presbytery assistant.***

*Excused absences from attendance at the Presbytery meeting will be granted up to the meeting and for 2 days (48 hours) after the meeting. Requests for excuses after that time will not be granted.*

ALSO...Those Commissioners desiring to read the minutes of the meeting may do so at the Presbytery web page ([www.kiskipby.org](http://www.kiskipby.org)) by clicking on the Presbytery Meeting Central and using the password. Those without Internet access may request a print copy of the minutes by calling the Presbytery Office.

**DIRECTIONS      FREEPORT, UNITED      411 High St., Freeport 16229      - 724-295-9252**

From Route 28 take Exit 17 and turn onto 356 South towards Freeport. At the bottom of the hill yield across the bridge and take a right turn which is the Freeport Exit. As you come off the exit turn right and then take your next left on to High Street. You will come up a small hill and the church sits on your left a block before the red light in town. You can either park on the street or there is a small parking lot at the back of the church. To get to the parking lot, turn left at the light and then turn left at the first alley.

**Presbytery of Kiskiminetas  
Stated Meeting - March 8, 2011  
Freeport United Presbyterian Church in Freeport, PA**

- \*7:00 P.M. Call the Presbytery to order to open the meeting by Moderator, Debbie McCanna  
Evening Worship - Led by Rev. Lisa Lyon and Rev. Page Creach
- 7:35 P.M. A. Action on Provisional Minutes of the January 8, 2011 meeting  
B. Approval of Docket  
C. Enrollment of Corresponding Members  
D. Formation of Roll  
E. Recognition of Elders and Pastors attending for the first time  
F. Announcements

**Reports of:**

- 7:45 P.M. Stated Clerk  
7:50 P.M. \*Corporation Meeting  
8:00 P.M. Council Report - DAWF  
8:30 P.M. Diaconal Ministries  
8:35 P.M. Committee on Ministry  
8:45 P.M. AMENDMENT DISCUSSION – Confession of Belhar  
9:15 P.M. +New Business, Miscellaneous, Report of the Moderator, Adjournment with  
Prayer

\*indicates Order of the Day

+Unless previously docketed, no items of new business shall be introduced following the first hour of the Presbytery meeting. Items of new business must be presented in writing to the Stated Clerk. Consideration of such items shall take place at the time docketed for new business. (R-1.05)

PLEASE NOTE THE FOLLOWING

Those Commissioners desiring to read the minutes of the meeting may do so at the Presbytery web page ([www.kiskipby.org](http://www.kiskipby.org)) by clicking on Presbytery Meeting Central and using the password. You will need the free Adobe Acrobat Reader to view them. If you do not know the password, contact the Stated Clerk or the Presbytery Office to obtain it. Those without Internet access may request a print copy of the minutes by calling the Presbytery Office.

## CONFESSION OF BELHAR

September 1986\*

- 11.1.** We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.
- 11.2.** We believe in one holy, universal Christian church, the communion of saints called from the entire human family.

### We believe

- that Christ's work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;<sup>1</sup>
- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain;<sup>2</sup>
- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;<sup>3</sup>
- that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another;<sup>4</sup> that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;<sup>5</sup>
- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;<sup>6</sup>
- that true faith in Jesus Christ is the only condition for membership of this church;

### **Therefore, we reject any doctrine**

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;
- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

### **11.3. We believe**

- that God has entrusted the church with the message of reconciliation in and through Jesus Christ; that the church is called to be the salt of the earth and the light of the world; that the church is called blessed because it is a peacemaker; that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.<sup>7</sup>
- that God's lifegiving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity; that God's lifegiving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;<sup>8</sup>
- that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;
- that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

### **Therefore, we reject any doctrine**

- which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

### **11.4. We believe**

- that God has revealed himself as the one who wishes to bring about justice and true peace among people;<sup>9</sup>
- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged;

- that God calls the church to follow him in this; for God brings justice to the oppressed and gives bread to the hungry;
- that God frees the prisoner and restores sight to the blind;
- that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;
- that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;<sup>10</sup>
- that God wishes to teach the church to do what is good and to seek the right;
- that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;<sup>11</sup>
- that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

**Therefore, we reject any ideology**

- which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

**11.5. We believe** that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.<sup>12</sup>

Jesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honor and the glory for ever and ever.

Endnote

\* This is a translation of the original Afrikaans text of the confession as it was adopted by the synod of the Dutch Reformed Mission Church in South Africa in 1986. In 1994 the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa united to form the Uniting Reformed Church in Southern Africa (URCSA). This inclusive language text was prepared by the Office of Theology and Worship, Presbyterian Church (U.S.A.). Section numbers are OGA suggestions based on the document's five original sections and the numbering from *The Book of Confessions*.

## SCRIPTURAL ALLUSIONS

### Section 11.2.

1. Eph. 2:11–22
2. Eph. 4:1–16
3. Jn. 17:20–23
4. Phil. 2:1–5; 1 Cor. 12:4–31
5. Jn. 13:1–17; 1 Cor. 1:10–13; Eph. 4:1–6; Eph. 3:14–20; 1 Cor. 10:16–17; 1 Cor. 11:17–34; Gal. 6:2; 2 Cor. 1:3–4
6. Rom. 12:3–8; 1 Cor. 12:1–11; Eph. 4:7–13; Gal. 3:27–28; Jas. 2:1–13

### Section 11.3.

7. 2 Cor. 5:17–21; Mt. 5:13–16; Mt. 5:9; 2 Pet. 3:13; Rev. 21–22
8. Eph. 4:17–6:23; Rom. 6; Col. 1:9–14; Col. 2:13–19; Col. 3:1–4:6

### Section 11.4.

9. Deut. 32:4; Lk. 2:14; Jn. 14:27
10. Eph. 2:14; Isa. 1:16–17; Jas. 1:27; Jas. 5:1–6; Lk. 1:46–55; Lk. 6:20–26; Lk. 7:22; Lk. 16:19–31
11. Ps. 146; Lk. 4:16–19; Rom. 6:13–18; Am. 5

### Section 11.5.

12. Eph. 4:15–16; Acts. 5:29–33; 1 Pet. 2:18–25; 1 Pet. 3:15–18

## Executive Summary

*The purpose of this document is to accomplish three goals: To summarize the process begun in 2010 of Discerning a Way Forward (DAWF) for the Kiskiminetas Presbytery; to provide a base for ongoing reflection, intentional conversation, and additional learning about outcomes resulting from this first phase of a learning process focused on understanding how Kiskiminetas fits into God's Reign; to offer observations, recommendations, and a timeline for next steps.*

In January 2010 the Kiskiminetas Presbytery Council approved a process on behalf of the Presbytery and hired organizational consultant and Coach Phil Bergey of Design Group International. Bergey was hired to assist in designing and implementing a facilitated process to collaboratively develop a report with recommendations to address the Presbytery's critical issues and emerging opportunities, and also to recommend changes that can help the Presbytery's constituency experience hope and meaning for being the church. The Council also communicated the importance of framing, as much as possible, Kiskiminetas' challenges from a constructive and strengths-based perspective.

The process was designed around a coaching model of consultation focused on shared learning rather than on a traditional consulting expertise-based model. A team representing the Presbytery was appointed by the Council to work with the organizational coach. The methodological framework for this process centered on Ronald Heifetz's concept of identifying an organization's primary adaptive challenge. Activities are then focused on this adaptive challenge in order to build on existing strengths and to learn what changes can be effective in addressing the adaptive challenge. Data for this process have been gathered through session surveys and leadership interviews, as well as reviewing a range of statistics about the congregations, surrounding demographics, and leadership and financial trends.

Observations and recommendations are offered for four sections of organizational life: relationships and communications; finances; program and staffing; and governance and structure. A brief listing of recommendations follows each of the four sections.

A summary of outcomes in this document includes clarity about the Presbytery's:

**Purpose:** Nurture and oversight of congregations, Nurture and oversight of ministers, and Encouragement and coordination of mission.

**Identified core values:** Kiskiminetas Presbytery values being accountable to one another, hospitable with each other, being respectful of others, stewarding<sup>1</sup> resources, and viewing the church as called to a mission-centered life.

**Greatest strengths:** Intercultural mission trips (e.g., New Orleans), Mission partnership with the Presbyterian Church in Rwanda, The perspective and resource of Presbytery staff and Resource Center, Pulpit supply system

**Challenges:** Adaptive leadership is the ability to differentiate between technical and adaptive challenges (see Appendix A). The DAWF Team compiled a list of technical challenges that emerged which will best be addressed within an adaptive framework. The current list is located in Appendix C. *Kiskiminetas' primary adaptive challenge focuses on imagining "beyond" itself.* This challenge is perhaps best expressed in each of Kiskiminetas' three primary reasons for existence: Congregations: Thinking and living beyond the sanctuary, Leadership (Primary focus is with ordained leaders): Identifying and equipping leaders to nurture all individuals in God's love to reach beyond themselves, and Mission: Connecting congregations to mission opportunities which inspire them and root them in a sense of purpose and vision beyond themselves.

This report ends with a recommended timeline for next steps to continue the process of learning. Based on assumptions when Council began this process, the current year's work is the beginning of several phases to address long-term sustainability.

**Phase 1 – 2010-early 2011:**

This first phase has been an opportunity to assess and understand the context, deepen trust, and create momentum for discerning a way forward.

**Phase 2 – 2011-2012:**

A second phase could focus on achieving stability as a Presbytery and to help congregations gain confidence in assessing and shaping the futures to which they are called.

**Phase 3 - 2013-2015:**

A third phase could focus on attaining sustainability as a Presbytery and helping congregations to model creativity as missional communities.

The document ends with a few concluding thoughts and an appendix section.