

Presbyterian Promise News

Issue Number 25
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Multicultural Church Perspectives

In 1994-95, when I led an effort at “Conversations Around the Table” around issues of homosexuality and ordination at my then presbytery, there were no ethnically diverse folk at the table. Much has changed in that arena in the larger Presbyterian Church and in my own circles of ministry since that time. As we at Providence Presbyterian Church seek to be a congregation both actively engaging in multicultural ministry and welcoming GLBT persons, the conversation continues in much richer, fuller and challenging directions. Jin S. Kim, Korean pastor of the Church of All Nations, says that we must all come with humility to the community of Jesus Christ, to the church – and seek to outdo the other in giving honor to the members we encounter. I have been deeply blessed and challenged by seeking conversation partners across a wide spectrum of Biblical interpretation and theology – and at times have been dismissed by folk at both ends of the theological spectrum on GLBT issues.

Too often we shy away from genuine conversation on these issues in order to keep the peace. Yet, true relationship requires that we get to know the deepest places of peoples’ lives and beliefs and how they understand Scripture and apply it to their lives. We are called to see the ways in which communities have struggled with making homosexuality or homophobia an idol. I have been instructed and led by two very important comments made by African elders in my congregation. Early in my ministry at PPC, at a Session meeting, one of our African elders said as we were discussing our church’s participation in the Pride Festival “I’ve only heard the Bible interpreted in one way about this issue. I would

welcome the chance to sit down and see how you can read it otherwise.” I have kept that invitation in mind and in conversation around Scripture have sought to continue to engage our congregation in a variety of ways. It is much more my style to be in dialogue one on one than in a group or very public settings, such as writing for the Presbyterian Promise newsletter. Indeed, as I have learned from many in conversation over the years, the dialogue on homosexuality in the church is framed by United States’ reality and the relative openness of homosexuality in a way that makes the discussion almost foreign to groups already marginalized who see other pressing needs for justice (like immigration reform) ignored by the current church.

At each of our Inquirers class series at Providence Presbyterian we let people know that our church is part of Presbyterian Promise, a group of folk in our Presbytery who seek to advocate for the full inclusion of the gifts of all



SENDING A MESSAGE TO THE CHURCH
Hartford Pride 2009

people in the life and leadership of the church community. We invite public and private conversation with us as co-pastors, and thus far have universally received appreciation for our honesty in naming the commitment. In recent years our Inquirers' classes have been very diverse in all aspects – and the dialogue around naming this issue has been different in each of them – but a rich opportunity to see a diverse set of perspectives and experience together as we share in open discussion. After one such gathering one of our African elders said, “The same genuine welcome that welcomes me into the life of this community should be for all people, including the GLBT. We all need the power of Christ and God’s community.”

During Lent this year we held a series “Homosexuality, Bible and Story” which I co-led with two gay leaders in our congregation. It was designed to provide an opportunity to engage the issue in light of Scripture. We appreciated the participation and voice each week of one of our neighboring pastors whom we invited to participate in the series. Even though most of our racially diverse members were not able to participate in the series, the series focus opened doors to one-on-one conversations with several. Our theological and Biblical interpretations are as diverse as we look racially on Sunday morning and yet, together, we came in honesty and mostly respect for one another as we wrestled with the challenge of Scripture and Story/Experience in this issue. We were glad to be in conversation around the circle, though it was not always easy. I was incredibly grateful for the grace of my gay co-leaders who listened patiently and yet were honest with their own experience of coming to terms with the reality that God was not going to change their “condition” but would and has used it in ways that would deeply minister to others. We were able to name the places of struggle, look at things differently from our own perspectives, and risk transformation in the name of Christ. We left that conversation with deeper respect for one another and with an open door to further engagement.

No matter where we come from on the issue, there is always room for transformation. I know I have grown deeply in my continuing and deepening conversations. Our conversation during Lent did not lead us to a resolution or statement of our beliefs or even further action, but led us deeper into community and we are well aware that God is not finished in that process. Even people not engaged in the conversation around the circle in Lent were glad that it had taken place as it opened the door to more risk and conversation. There are many arenas of life and society that call for the power of God and greater faithfulness to what God demands of us. This is but one important one. To build communities of relationship in the unity of Jesus Christ is so important in this time – for this issue and the many others which Scripture calls us to attend.

I hope and pray that we will find continued ways to bring multicultural churches together in discussion, prayer and our common purpose in seeking to follow Christ faithfully.

*Chris Johnson Foster
Co-Pastor, Providence Presbyterian Church*

How to fight back

Our dear friend Carl Dudley died since we last went to press. His wise and sometimes uncomfortable counsel was a blessing to our work in this presbytery. We were deeply moved by an essay that Carl wrote early in 2008 for an online publication of the Hartford Institute for Religious Research. Its depiction of communal study and commitment in the face of an extreme challenge seems to carry a message that transcends Carl’s specific situation. How better to honor the spirit of a great man than in his own words.

My reason for coming to Brigham and Women’s Hospital in Boston in December is that Hartford Hospital sees only about one patient like me every year or two, while I have moved to a world center for my illness, amyloidosis, that sees about 200 patients a year, with Dr. Rodney Falk as director. That just makes this biblical study even more amazing. Here’s how it unfolded.

As I moved into my hospital setting, Rebecca, our ordained student-activist daughter, was with us from Belfast, and she with our son Nate from Brooklyn urged me to re-study Psalm 139:

*“O Lord thou searched me and know me
Thou know when I sit down and when I rise up...” etc.*

That is, they said, sit down more often and rise up accompanied by the Lord. Good words. Somewhere in this conversation the world famous Dr. Falk walked in and we heard his less than promising medical news. In that context the kids told him of their biblical-medical prescription for their Dad. He said he had a dentist friend with Psalm support so he was glad to have a text of his own.

The conversation continued the next day when Dr. Falk initiated the discussion to say that Becky had a poor or weak translation (RSV). He said that it was too much like modern Hebrew, when those words in the 1st century would be (he quoted the Hebrew text and two Biblical scholars):

*WHEN I SIT DOWN (יָשַׁב yashab) =
when I withdraw into my safe shelter (home)
WHEN I RISE UP (קָוַם qum) =
when I prepare for battle with my enemy*

Dr. Falk liked his translation better since a safe shelter with family support is more than just resting, and it is better to be fighting this disease rather than just standing up to accept your fate. We had a very personal and highly energized conversation.

I took it another step when talking with my former colleague, Old Testament scholar and lifelong friend, Ted Campbell (Edward F. Campbell). Ted enjoyed the idea of this biblical discussion in such an elite medical setting.

In Ted's view Dr. Falk was on target with an excellent translation (he added the Hebrew words above and below), plus he said:

- a) The word for KNOWING (יָדָעַ yada`) in the first line is derived from the word for "covenant" implying a long-term, intimate relationship of mutual commitment rather than technical or informational knowledge.
- b) The word for ENEMIES (אֹיְבִים oyebim) later in the text is not just the warriors of another nation, but anything that disturbs the peace or wholeness of community or individual life – like an illness!

In our next conversation Dr. Falk agreed with Ted's comments which he felt were parallel to his understanding of the Deuteronomic prayers in his Hebrew temple liturgy. That was the first mention of his religious affiliation – he is an Orthodox Jew and Hebrew is his hobby. He has many resource books randomly stacked in his study at home (much to his wife's dismay, he noted).

Later the same day, when I received a note of prayerful support from my old friend, Jack Wertheimer, a Jewish scholar and former provost of Jewish Theological Seminary in New York City, I told Jack the story. He loved it like I did. But then I had to warn Dr. Falk that we might have scrambled his reputation in the Orthodox community.

Our brief hospital study of Psalm 139 now yields three new layers of meaning:

- Nathan and Rebecca's medical prescription for resting and then rising in the Lord.
- Dr. Falk's enrichment of retreating in the sheltering love of family and then putting on the medical armor to fight this disease, with his help.

- And Ted's interpretation of knowing as a communal commitment, and together to fight for a common cause – rather like a "Barack Obama strategy" since he sees problems (like illness), not personal enemies, and tries to create communities to fight them.

Yes, amyloidosis is an ugly "enemy" but I certainly have the best care of body and soul, and I love seeing all my family – like the 139th Psalm: this is my safe space, and together we fight the first round offense.

As chemotherapy begins, we are supported with the calls, visits, and prayers across the country and beyond, enriched by the depth and pastoral care of an amazing scholar-pioneer physician, Dr. Rodney Falk.

The Rev. Dr. Carl S. Dudley, Professor Emeritus of Church and Community at Hartford Seminary's Hartford Institute for Religion Research. Carl died April 22, 2009.

Donations in his memory may be made to the Carl S. Dudley Scholarship Fund at Hartford Seminary or The Brigham and Women's Hospital Cardiac Amyloidosis Program. This essay is reprinted with permission of Hartford Seminary.

THANK YOU!

Before this presbytery of ours met and voted on the proposed amendment 08-A, a number of people did a lot of thoughtful, considerate work.

The PSNE Council and its Ecclesiastical Relations Committee worked long and hard on designing a fair and responsible process for our consideration, debate and vote. Thank you Barbara Hager, Art Shippee and Dana Lindsley, among others!

Even before the May 2nd meeting, a number of us had the opportunity to gather with Rev. Mark Tammen, of the denominational Office on Constitutional Services. Thanks go our Stated Clerk, Bill Thomas, who invited him and hosted the gathering at the presbytery offices.

More thanks go to David Graybill for suggesting an additional gathering in the Western Cluster and to Sam Schriener and the folks at the Darien: Noroton church for hosting this. Special thanks go to Mark and to David Graybill, Bill Gestal and Susan Pfeil who formed a response panel following Mark's comments.

The Vote

By the time the Presbytery of Southern New England voted, the Proposed Amendment 08-B had failed nationally. Still, on May 2nd, the announced vote was 97 for the amendment, 50 against, with no abstentions. In percentage terms, this was our largest vote for change (or against G-6.0106b) since we've been debating this, although 34 more people voted back in 2001.

This was our official annual presbytery meeting. The day started with a full worship. Rev. Tom Troeger preached. Communion was served. The new moderator and vice-moderator were elected and installed. Then we turned to consideration of 08-B. A panel of six speakers were given eight to ten minutes each to share their point of view. This was followed by a short time for small group discussion. After lunch, the Ecclesiastical Relations Committee formally placed 08-B before us. During that debate, there were a few short statements. There was a prayer before the vote, and at several other steps in the

process.

The Ecclesiastical Relations Committee and Council had worked hard to bring different perspectives before us. We did not break new ground with our insights, or lack thereof, but we did remain friendly, recognizing that this conversation will be continued. The Rev. William Goettler was one of the six panelists.

Here is an edited version of his comments.

My name is Bill Goettler. With my wife Maria LaSala, I serve as the co-pastor at the Presbyterian Church in New Haven. ...

The issue before us today is about a change in our Book of Order, an amendment that would change language in our polity that is impossible to apply honestly. The change won't require any church to ordain any individual category of candidate. Instead, it will return the responsibility for such a call to the ordaining and installing bodies – the Presbytery and the Session – where candidates will be examined and certified for ordination. The new amendment puts the emphasis where for Presbyterians it ought to be – reemphasizing the constitutional questions asked of all candidates for office, and restoring the hierarchy of authority reflected in those questions and in our confessions: obedience to Christ, under the authority of Scripture, guided by confessions.

The amendment would maintain high standards for ordained office by focusing on a candidate's entire manner of life, without singling out sexual behavior

And it would return us to the time-honored Presbyterian way of maintaining unity by respecting freedom of conscience in the interpretation of Scripture and the duty of mutual forbearance.

It is important, as you consider these questions ... that you remember a bit of what it means to be Presbyterian. In the 1920s, our Presbyterian Church went through a fundamentalist conflict that nearly led our denomination to split. The fundamentalists insisted that anyone ordained must sign on to five fundamental doctrinal truths, including that the Bible contained God's literal, inerrant words. Our church determined that no one, not even the General Assembly, could create a list of fundamental Christian doctrines. Such a required list failed to recognize the power of faith in human life. So we turned away from fundamentalism. We became a more accepting church. Some left. And the Presbyterian Church changed and became an ever more faithful witness in this world.

A good thing, too, because the society was changing. The Presbyterian Church found that the winds of the Spirit were surely blowing in the midst of some of those changes. The racist history that had for too long found its way into churches ... across our nation was repudiated. The Presbyterian Church affirmed that as the body of Christ we

Our Board – 2009

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Janet Wade-Utay (West Hartford)
Pat Wales (New Haven, Co-moderator)

welcomed people of all races. We would be an all-white church no more. Some left. And the Presbyterian Church changed and became an ever more faithful witness in this world.

By the 1950's, the church found the way, in spite of some of the teachings in the Confessions and some difficult lines in scripture, to affirm the ordained ministry of women as both elders and clergy. Presbyterians struggled with Scripture and with tradition – and found that a more expansive understanding of God's will, would serve the church and its members in the body of Christ. The Presbyterians affirmed the ministry of women. Some left. And the Presbyterian Church changed and became an ever more faithful witness in this world.

Similar debates would take place about divorce, until the church found a more pastoral approach to this human tragedy. Presbyterians even went so far as to revise the Westminster Confession of Faith, making room for divorce and remarriage, turning away from a legalistic approach and seeking instead the spirit of Jesus' teaching.

Today, we could spend hours studying what our biblical and theological tradition says about the place of gay and lesbian, bisexual and transgender people within the community of faith. ... Here is the plain truth of the matter: We disagree. For every faithful voice that you will hear today citing scripture and tradition that they believe condemns homosexuality and prohibits the ordination of gay and lesbian people, there will be another faithful voice that reads that same scripture and tradition completely differently. Every line is disputed, and more than that, the broader truths of the Gospel speak differently to different Presbyterian communities of faith.

Deeply faithful Presbyterians, led by the unique and authoritative word of scripture, and guided by our confessional and theological heritage, are convinced that gay and lesbian people have no place within the ordained leadership of the Presbyterian Church. And – deeply faithful Presbyterians, led by the unique and authoritative word of scripture, and guided by our confessional and theological heritage, are convinced that gay and lesbian people should indeed be among the ordained leadership of the Presbyte-

rian Church. Among those who have taken this issue seriously, studied deeply and prayed fervently, no minds will be changed today.

So I wonder if we might not approach this a different way. I suggest that, given our history, in which we have grown ever more welcoming as a church, moved not by law but by our compassion for one another, and given that we continue to be in the midst of honest and faithful disagreement, the better course is a generosity of heart and an openness of spirit ... as the way to become an ever more faithful witness in this world. Let there be no doubt, by our inhospitality, by our ongoing struggle, we are destroying the Church, causing great harm to the body of Christ that we so love.

The amendment before us has already failed nationally. [So] we might this day offer a witness to the churches of our Presbytery, and to the Presbyterian church in every place. This day, we can declare that, recognizing that we have different readings of scripture and tradition, we honor the breadth of our community, and the faith that we share. And our hope must be to provide welcome, to open the doors of the church, to err if we must on the side of the Christ who held his arms wide open. So, dare to be hopeful. Dare to affirm the very best of possibilities, that God's intention for our church is to make room for every person God has called. In this debate, some will leave. But finally the Presbyterian Church will change and become an ever more faithful witness in this world.

Rev. William Goettler

The Time Is Always Ripe to Do Right

A recent letter from the Board of TAMFS: Baltimore reminded us of Martin Luther King's faith that "...the arc of the moral universe is long but it bends toward justice." Their letter continues reminding us of King's words that, "we must guard against the temptation to think things are getting better so we can relax. We must guard against any slacking off in our duty to lend our hands to making sure the bend continues to move ever more swiftly toward justice." As Dr. King put it in his *Letter from a Birmingham Jail*, "Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be coworkers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right."

During a recent conversation, Rev. Debra Peevey,

WE WANT YOUR E-MAIL!

We still love the look and feel of real paper, but....

Mailings are expensive, and often slow. From time to time, we want to let you know about events and other opportunities for just actions. If you'll send us your e-mail address, we can more readily do this.

Perhaps you'd rather receive this newsletter electronically. Just let us know. In fact, all our newsletters are online in the "Newsletter" section at <http://PresbyPromise.home.att.net> And they're in color.

Or maybe you want some other change the way we contact you. We will read your note and do our best to answer your request.

Just send an e-mail to PresbyPromise@att.net Tell us about your preferences.

You're already on our list if you recently received an e-mail about Tricia Dykers Koenig speaking at the Providence Presbyterian Church.

MLP's 08-B Campaign Manager and Outreach Organizer, made the point that the time to get to work on the matters coming before the next PC USA General Assembly is NOW! She found that GLBTs have many friends around the denomination, even in places generally considered solidly conservative, and that many of them feel isolated or ignored by our movement. Let us hope that isn't true here! Making connections is a big part of what Presbyterian Promise is about! We all know, however, that making connections and building trust takes time. It can't be done in a week or a month before a big vote. That work is before us NOW as it is always.

The Action-Reflection Spiral was a core element in Letty Russell's teaching of liberation theology. We learn by doing and what we learn leads us to do new things more effectively. Letty developed the spiral out of her years of experience with the church, with students and with theologians, each from many different cultures. We are none of us, ever, at the same place at the same time. Whether we think of our congregation as "liberal" or "conservative" we know the wide range of experience and opinion within. All our congregations include people who were born Presbyterian and those who have only recently experienced our traditions. Few of us understand connectionalism, or our confessional tradition or our polity. (My spell checker doesn't even recognize "connectionalism!") Wherever we may be, there is much we need to do to build the understanding that is the basis for informed action.

There are three major matters before our denomination at present of particular concern to GLBT people:

- ordination standards
- same sex marriage
- the correction of the translation of the Heidelberg Confession.

Singly, each of these would require (has required)

major efforts in education and advocacy. If the arc of the moral universe is to bend toward justice, we need to get going. Even within the PresProm Board, there are various ideas about what to say and what should be done about each of them. Some say we need to resolve ordination first. Others argue that the change in civil law in six states means that marriage must be addressed now. We all know that revision of the Heidelberg will be the hardest, both to understand and to accomplish since it requires a two-thirds vote of the presbyteries.

Some of us insist that justice delayed is justice denied, which is certainly true, but there's also wisdom in the view that our work is to facilitate the necessary change in the hearts and minds of the church's members, which is a slower process.

Here are some suggested ways to continue our work:

- Send a message to the church: write the General Assembly Special Committee to Study Issues of Civil Union and Christian Marriage. See the details in the text box.
- Start planning or arranging for study sessions in your church on these three topics (or others as may be appropriate in your situation). Consider planning sessions with any or all the various groups – that's youth and adults, active session members and the larger community. Presbyterian Promise would be happy to consult with you, provide resources, and help in any way possible.
- Presbyterian Promise is organizing a meeting of people from the three New England presbyteries to draft overtures that our presbyteries might submit to the 2010 General Assembly. We're particularly desirous of working on the definition and practice of marriage. If you might be interested in joining in this effort, please let us know. E-mail PresbyPromise@att.net. We're hoping this meeting will be in October or early November.
- If you have a story about how the ordination standards debate, or the same-sex marriage legislation have affected you or someone you know, share that with

your congregation and with us. (Of course, there are considerations of confidentiality. Be sure the people involved are comfortable with your telling.)

- If you possibly can, join us at the conversation with Tricia Dykers Koenig at Providence Presbyterian Church on August 21. See "Calendar" in this Newsletter.
- Be with us on August 22nd to be in solidarity with the Rev. Jean Southard at her trial before the Boston Presbytery PJC for performing a legal same sex marriage.
- Keep the churches in your prayers as we all stumble along the road toward justice.
- Let us know what you're planning. We're here to help and participate as that may be helpful.

The point is, NOW is the time to get started. "We must use time creatively, in the knowledge that the time is always ripe to do right."

Ralph Jones

URGENT:

Send a Message to the Church

- The General Assembly Special Committee to Study Issues of Civil Union and Christian Marriage has asked Presbyterians to share their understanding and insights into these intensely debated matters.
- Please share your experiences and thoughts. Stories of same sex couples you know, perhaps have counseled with, can be particularly helpful. Let the committee know about the discussions you've encountered in your church.
- Guidelines for input to the special committee include a maximum of 1000 words and a deadline of August 16, 2009.
- Responses can be sent to civilunion.marriage@pcusa.org or mailed to Civil Union and Christian Marriage Committee, Office of the General Assembly, Room 4621, 100 Witherspoon Street, Louisville, KY 40202-1396. See the PC USA NEWS report at: <http://www.pcusa.org/pcnews/2009/09557.htm>

God Don't Make No Trash: What we Learned at Pride

This year Presbyterian Promise again pitched its canopy at the two major pride festivals that take place in our presbytery (Hartford and Providence). We go to the festivals every year to witness that there is welcome for LGBT Christians in many Presbyte-

rian congregations. Our annual presence is one way we try to live up to our mission: "To proclaim God's promise of justice and love in Jesus Christ by organizing inclusive ... churches in the Presbytery of Southern New England into a community of mutual support for the empowerment of gay, lesbian, bisexual, and transgender persons, and for outreach, education, and Christian evangelism."

Over the years, the pride festivals have become more and more like street fairs, with booths for social service agencies, hiking, running and other social groups, pet rescue organizations, and t-shirt sales. The ever present mobile burrito, Thai cuisine and lemonade stands sit discreetly off to the side, always with lines of people, grow-

ing redder and redder in the sun.

There are other signs that pride is evolving. For several years now the opening ceremonies in Hartford have included prayer, including, a few years back, one offered by Rev. Letty Russell. Prayer is an integral part of Pride. That may surprise some people, but there it is. It's the truth. A part of the evolution at Hartford this year was the noticeable increase in church booths. There were no less than 12 such booths at Hartford, representing Baptist, Unitarian, Catholic, Congregationalist, and, of course, our seven Presbyterian congregations. There were perhaps four booths the first year I attended – now there are three times that many. (Dan Blackford reports about six religious booths at Providence this year – a steady number for that festival.) This steady and increasing religious presence makes one pause, and it makes one thankful.

Presbyterian Promise did something a bit different this year. In addition to engaging in conversation and handing out material about Presbyterian Promise and our seven supporting churches, we asked folks to share their thoughts – send a message to the church is how we put it.

We didn't know what to expect. I'd hoped that someone might want to sit down and write out at length his or her story vis a vis the church. I wondered if someone would take the chance to spew out the hurt and disappointment that many feel from their relation to the church. I feel sure people walked by who could tell stories that might curl your hair. We didn't have any of those kinds of messages, finally, but a number of folks did respond to the invitation and stopped to sign in.

The short messages created an interesting look into the needs, the ministry, and the thinking of LGBT people in our midst. Robin McHaelen stopped by to urge us to help youth who need help: "One way to live your faith is to foster or mentor a LGBT youth. Love True Colors" A few messages seemed at first to sound defensive, as if they were standing ground against established church positions: "We love God as much as anyone else!", "God loves us all," "God created us too! God is love." It is important to note that if they are defensive, they are also and primarily affirmative. Some other messages seemed "theological:" "goddess created us to be stewards of the rest of creation: the sun, justice, cats and dogs, and queers;" "To God it's all good," "All are welcome in the kingdom of God." Several were simple and heart-felt: "God made our family too!! The Welchmans," "God don't make no trash," and "I love God. Sherry"

I love these last two, in spite of the questionable grammar in the first, because they are so clear and simple in their faith in God's goodness and good intentions and trustworthiness.

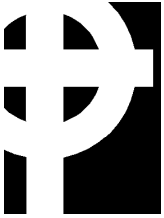
When I look back on being at Pride this year, it seems

to me that in the banality of this street fair there was strong evidence of healthy self-regard, spiritual vigor, faith and the love of God, at least among those who accepted our invitation to send a message to the church. I am glad that Presbyterian Promise was there to proclaim welcome. Nonetheless, I have begun to feel that those to whom we have outreach may have important reminders and as important a message for us as we have for them. Nothing stands between a person and the love of God, as Paul has affirmed, and as our writers testified. Our disputes, our internal positioning and ongoing, continual debates do not keep a marginalized people from knowing God. Praise be! May we heal ourselves and learn from them.

Dick Hasbany

Calendar

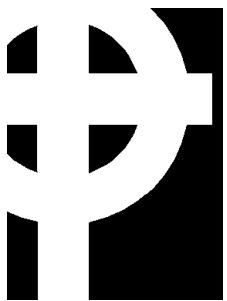
- | | |
|---------------------------|---|
| August 21
7 PM | Conversation and dessert with
Tricia Dykers Koenig
Covenant Network National Organizer
Providence Presbyterian Church
Providence RI
email: provpresri@netzero.net |
| August 22
9 AM | Boston Presbytery PJC trial concerning
a marriage of two women |
| September 4 - 6 | MLP Conference --
God's Whole Family
NashvilleTN
http://www.mlp.org/article.php?story=20090721092103749 |
| September 16
WEDNESDAY | PSNE meeting
Groton: St Andrew PC |
| September 19 | PresProm Board
Waterford: Crossroads |
| November 14
Saturday | PSNE meeting |



Presbyterian Promise News

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New Haven CT 06511



Presbyterian

Promise

News

is published by

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Proclaiming God's promise of justice and love in Jesus Christ
By organizing inclusive and inquiring churches in the
Presbytery of Southern New England
Into a community of mutual support for the empowerment of
Gay, Lesbian, Bisexual and Transgender persons,
And for outreach, education and Christian evangelism.

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Affiliations
That All May Freely Serve
More Light Presbyterians

Our ministry is one of reconciliation – introducing GLBT people and families to welcoming congregations even as we educate churches about what it means to be truly welcoming.