



Fall 2010

# The Covenant Connection

A Newsletter of the Covenant Network of Presbyterians (Vol 13 #3)

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## Covenant Network welcomes progress at the 219th GA



The 219th General Assembly in July moved the church forward. With one exception, the GA adopted every measure we had recommended, testified for, and organized to support. Our Board's summary statement is on page 2.

The General Assembly sent to presbyteries new language to replace G-6.0106b. The new amendment focuses on candidates' calling, gifts, suitability for the office, and life of discipleship, rather than on one contested sexual standard. The Covenant Network looks forward to working all across the church to pass this amendment.

The GA also strongly upheld the progress on ordination made by the last two GA's, defeating by a two-thirds margin efforts to turn back the clock. It urged the Board of Pensions to provide equal dependent benefits to PC(USA) employees' same-gender partners and their children. It authorized continuing work on a more accurate translation of the Heidelberg Catechism. And it invited the whole church into a conversation about the nature and purpose of marriage - a conversation we look forward to engaging. And much more. Find a fuller report on [www.covnetpres.org](http://www.covnetpres.org).

Covenant Network greeted commissioners and friends at two sold-out events. Excerpts from the thoughtful talks by Doug Nave and Gustav Niebuhr are inside.

## We welcome seven new Covenant Congregations!

The Covenant Network welcomes these seven congregations, whose sessions have affirmed the Call to Covenant Community since the beginning of the year: First Presbyterian, Ashland, OR; Pine Creek Presbyterian in Pittsburgh; Southminster Presbyterian in Boise; Federated Community Church, Flagstaff, AZ; St. Andrews Presbyterian in Albuquerque; Point Pleasant [NJ] Presbyterian; and our conference host church, St. Philip Presbyterian in Houston. We appreciate their ministry and leadership!

## New Leaders Elected to Covenant Network Board

The Covenant Network board recently elected Mary Lynn Tobin, pastor of Davis [CA] Community Church, as new Co-Moderator, succeeding Deborah Block. She will begin her service in November. We also welcome two new Directors, Dan Anderson-Little, pastor of Trinity Presbyterian in University City, MO, and Chris Henry, acting Head of Staff at Morningside Presbyterian in Atlanta. The board warmly thanks these directors who recently finished their service: elder Betsy Britton, Rev. K.C. Ptomey, and elder Karen Turney.



This year's National Covenant Conference will be held at St. Philip Presbyterian Church, Nov 4-6, in Houston, Texas. Join us for a family gathering, as we study, worship, celebrate and grow together. Margaret Aymer, Bob Dykstra and David Myers will address biblical, pastoral, and sociological perspectives on marriage and family. Cliff Kirkpatrick, Katie Morrison and David Van Dyke will lead our worship with their prophetic messages.

Come share your family memories. Come make new memories together. Come find a family welcome in Houston.

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The church we seek to strengthen is built upon the hospitality of Jesus, who said, "Whoever comes to me I will not cast out." The good news of the gospel is that all—those who are near and those who were far off—are invited; all are members of the household and citizens of the realm of God. No one has a claim on this invitation and none of us becomes worthy, even by sincere effort, to live according to God's will. Grateful for our own inclusion, we carry out the mission of the church to extend God's hospitality to a broken and fearful and lonely world.

From the *Call to Covenant Community*. Please read it in its entirety at [covnetpres.org/resources/call-to-covenant-community/](http://covnetpres.org/resources/call-to-covenant-community/).

# Celebrating Progress at the 219th General Assembly

Statement by the Board of Directors of the

Covenant Network of Presbyterians

July 2010

## A Message from the Board

The Covenant Network of Presbyterians is grateful that the 219th General Assembly voted to continue the progress made by the last two General Assemblies toward a more gracious and welcoming church.

The General Assembly voted to send to the presbyteries an amendment setting higher ordination standards that do not arbitrarily exclude a whole class of church members. We have seen steady movement toward acceptance of God-given gifts for congregational leadership and service. We will work to help presbyteries continue this progress.

By a two-to-one margin, the General Assembly voted to uphold the process adopted by the last two General Assemblies that permits presbyteries and sessions to consider individual candidates' life and faith along with any specific "departure." And it rejected an effort to reinstate obsolete statements about "practicing homosexual persons" that were removed by the 2008 General Assembly.

Although this General Assembly chose not to discuss the pressing issue of pastoral discretion with respect to changing civil definitions of marriage, it did commend for study reports from the Special Committee on Issues of Civil Union and Christian Marriage. The Covenant Network looks forward to engaging in conversations about the meaning and role of marriage and its value in same-gender couples' faithful lives.

In line with the demand for equal civil rights and benefits that the PC(USA) has urged public and private employers to extend for more than thirty years, this General Assembly approved providing equal benefits for same-gender partners of PC(USA) employees and for these couples' children. The Covenant Network applauds this first step toward a recognition of the equal worth of all who serve Christ in the Presbyterian Church.

As several of these reports and amendments make their way to the presbyteries, we invite all Presbyterians, especially those who disagree with us, to pray and study with us as we struggle together for the Gospel.

## Support Amendment 10-A

Tricia Dykers Koenig

The Covenant Network actively encouraged the 219th General Assembly (2010) to approve an amendment to G-6.0106b, and is eager to engage in dialogue as the 173 presbyteries consider this proposed replacement language, designated Amendment 10-A:

**Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (G-1.0000). The governing body responsible for ordination and/or installation (G-14.0240; G-14.0450) shall examine each candidate's calling, gifts, preparation, and suitability for the responsibilities of office. The examination shall include, but not be limited to, a determination of the candidate's ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Governing bodies shall be guided by Scripture and the confessions in applying standards to individual candidates.**

## A Message from our National Organizer

(continued on page 6)

## “That’s for Sure”

Address by Doug Nave (excerpted)  
Covenant Network Convocation Dinner  
General Assembly - Minneapolis  
July 2, 2010

They call it “coming out” - the process of discovering and accepting who you are, and then sharing that identity with other people. “Coming out” always starts as a conversation with yourself. It took me many years to come out to myself as a gay man. I spent a number of years reflecting on what it meant to be gay - discovering new ways to see the world, learning the rules of this new community, and grappling with the values that help us relate to one another as gay men.

But that wasn’t the only “coming out” experience I’ve had. I never really understood that for many in the Christian family, being a Presbyterian places me somewhere at the margins of the true church. Many believe that Presbyterianism is the very embodiment of error, in its rejection of church authority, tradition, and teaching. Having stumbled out of a closet I never realized I inhabited, I began the odd process of coming out to myself as a Presbyterian. I began to take more seriously than ever before what it means to be Presbyterian. Why are we different?

One of the things that makes us Presbyterians is a belief that God speaks to individual believers in that sacred forum we call the conscience. We were born in the Reformation protests against the rule of popes and bishops. We believe that requiring someone to disregard his or her conscience, in favor of man-made rules, is the sin of idolatry. We declare our Reformed identity in our Historic Principles of Church Order, a core part of the Constitution that remains sacrosanct in the new Form of Government. There we declare that “God alone is Lord of the conscience,” that “there are truths and forms with respect to which [people] of good characters and principles may differ,” and that in those areas, we have the “duty . . . to exercise mutual forbearance toward each other.” And we do that because, at the very core of who we are, we know that we can’t be anyone else.

So let me ask you: Have you come out? Have you really accepted what it means to be Presbyterian? I ask the question because many in our community, it seems, are struggling with that today. Some seem determined to preserve a certain view of orthodoxy, to bind the consciences of a great number of Presbyterians to their own way of thinking.

We have spent the last 30-odd years arguing about

sexuality - at least, that’s what we think we are arguing about. But over the years I have come to believe that the crux of the issue is not what it means to be gay, lesbian, bisexual or transgendered. The crux of the issue, for us, is what it means to be Presbyterian.

Let me stop here for a moment, because I mentioned sex, and that’s always fun to talk about - I’ll come back to Presbyterians, who are much less fun, in a minute. If we are going to talk about GLBT people, it seems to me that we need to get our terms straight. We need to acknowledge that what’s really at issue here is not sex, but love. Our society is coming to understand that as never before, in our debates about same-sex marriage. Gay and lesbian people may be denied the formal recognition of marriage in many places, but we are

The crux of the issue is not what it means to be gay, lesbian, bisexual or transgendered. The crux of the issue, for us, is what it means to be Presbyterian.

married nonetheless. Our relationships emerge out of the countless little, implicit promises that we make to each other, day after day, until one day we wake up and realize that in fact we are married. Living in committed, lifelong relationship is in fact a means of sanctification - the

daily discipline of learning, in ways large and small, to find the understanding, patience, compassion, and support that can help another person to flourish. It is a life of generosity and self-denial that enables each of us to grow more fully into the people God intends us to be. When we deny marriage to any group, we deny them a powerful means of discipleship.

It is always jarring to me when I attend a Presbyterian gathering and find the church reducing the extraordinary richness and challenge of committed relationships to a tawdry fixation on sex. Maturity comes in the recognition that sex is an indivisible part of that deeply human, and humanizing, experience called love.

Some of us have learned that. And some of us cling tightly to more restrictive views. And that brings us back to what it means to be Presbyterians. Kathryn Schulz has just published a wonderful study of human error called *Being Wrong*... She acknowl-

edges the comforting illusions of certainty: the sense that our world is stable, that we are safe, that we are informed, intelligent, and powerful. But despite those attractions, we are all ‘*wrongitioners*’, and she calls on us to “foster an intimacy with our own fallibility.”

It is a lesson we Presbyterians need to relearn from time to time...

In fact the church has changed its views on a variety of issues over the years. In light of such changes, over such a wide range of issues, it is remarkable that some among us bring such an entrenched sense of certainty to our historic understanding of homosexuality. In fact, we Presbyterians are almost evenly divided on this question, and perhaps we should be honest in acknowledging that there is no single, Presbyterian view on it today...

We Presbyterians have had a number of deep divisions in our history - in 1729, 1758, 1869, and 1927, to name a few. Each time, after a period of rancor and debate, we resolved our differences through a return to the founding principles that I mentioned earlier: an acknowledgment that God alone is Lord of the conscience; that there are many things which, important as they are, are not so essential they justify a rupture in our communion; that we owe each other the duty of mutual forbearance in such matters. This should all sound very familiar, because it is the solution that the General Assembly offered to the church in our debates about sexuality, in 2006 and 2008. This solution is in our history, and in our DNA.

Some say that this solution is simply caving in to compromise - that the church can make no place for same-sex relationships so long as even a slight majority is unwilling to do so. Now, these may be very fine Christians, but they’re not very good Presbyterians, because they are ignoring the very principles that have helped to define Presbyterianism for hundreds of years. Certainty can be had in many Christian fellowships, but not in the Presbyterian Church - we trust too much in the conscience of our fellow Presbyterians, moved by the guidance of the Holy Spirit. And we are too suspicious of authoritarian impulses that may achieve uniformity at the price of error. We are the church Reformed, always being Reformed - it is what makes us Presbyterians in the first place....

Let us go out and remind each other what it means to be Presbyterians. We have work to do, in preserving the last two Assemblies’ affirmation of our core traditions, and still more work to do in correcting exclusionary rules that have deeply hurt GLBT people and their families. Let us hold fast to the gospel of grace and

reconciliation, to conscience and mutual forbearance. When people want to point fingers at gay and lesbian people, want to debate what it means to be like them, let us bring the focus back to ourselves, and remind each other what it means to be Presbyterian. Let us believe that a sovereign God will exclude whom God wills, and that we risk grievous harm, to the church and each other, when we arrogate the task of exclusion to ourselves (surely Jesus’ parable of the wheat and the tares teaches us that (Matt. 13:24-30)). Let us remind each other that we see in a mirror dimly (1 Cor. 13:12), but that our brothers and sisters in the Presbyterian Church love Jesus as surely as we do, and that we owe each other mutual forbearance where we do not see eye to eye. That is not caving in to compromise, that is living together in conversation - sharing insights so that we who see dimly now may help each other to perceive the truth more clearly in years to come.

And what if we’re wrong? There we have Paul’s magnificent affirmation: “Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom. 8:38-39). And that’s for sure.

*Doug Nave is an attorney, a Covenant Network Director and a member of 5th Avenue Presbyterian Church, NYC*



*Gustav Niebuhr, CovNet Luncheon*

**Responding to ideological or theological differences with a focused, calm approach takes courage and self-discipline.**

*Niebuhr*

## “Tolerance is a Floor, Not a Ceiling”

Address (excerpted) at the Covenant Network Luncheon  
at the 219th General Assembly, Minneapolis, MN

July 5, 2010

by Gustav Niebuhr

Good afternoon. I am delighted to be among you. I title my talk today, “*Tolerance is a Floor, Not a Ceiling.*” The statement reflects a personal campaign I am waging to persuade people like you to re-think an all-too-often misused word - **tolerance** - for the many situations in which it does not apply. Mere tolerance requires neither dialogue nor education, two activities that are vital to constructive human interaction. Indeed, tolerance requires nothing more than passivity as a response to others. It is not active, but signifies a state of intellectual and moral repose...

I served as observer of a previous General Assembly, in Minneapolis nearly a quarter century ago. In the exhibit hall, I spotted two groups whose booths stood in close proximity to each other: One organization advocated “biblical marriage,” that is, one man-one woman; the other sought inclusion of gays and lesbians in the church. The two groups, clearly, understood differently what was morally right in human relationships. But calm prevailed between them, an atmosphere that struck me then - as it does now - as noteworthy. Neither group spoke to me unpleasantly about the other. I interviewed members of both as a reporter, providing by my identity each an opportunity to level pointed criticism at each other. They did not. And something else - better - occurred. One of the biblical marriage folks told me he certainly disagreed with the message he heard from the gay organization, but he had examined their theology and he could respect the argument they were making.

I repeat this story now because his choice of verb - **respect** - carries a power - let’s say, a humanity - often absent from divisive discussions. Responding to ideological or theological differences with a focused, calm approach takes courage and self-discipline. Doing so does not imply agreement, making concessions or false glossing over of fundamental differences. It shows instead willingness by the parties involved to accord each other a moral standing such that each listen to and speak with the other. It is not tolerance - far from it. What I am describing is “the third position,” or, perhaps, “the third option” in interaction with people with whom one differs.

Of the other two, one is **intolerance**. Calling people names as a way of belittling their identity is unfortunately common. The second position for dealing with “the other” is to show her or him **tolerance**...

In my book, *Beyond Tolerance: Searching for Interfaith Understanding in America*, I argue that appeals to

tolerance are inadequate to our dealing constructively as a society with expanding religious diversity. I also hold that the argument applies to other types of diversity, including race, ethnicity and sexual orientation.

Tolerance should never be mistaken as radically different from intolerance. Thomas Paine best responded to this common error in his book, *The Rights of Man*, when he wrote that tolerance was “not the opposite of Intolerance, but is the counterfeit of it. Both are despotisms.” The one, Paine wrote, assumes the right of withholding liberty, while the other assumes the right of granting it.

So, what’s the third position I mentioned? I call it **engagement**. That word does not imply acceptance in the face of differences, but represents a more demanding activity. Engagement means taking others seriously enough to listen to what they have to say and to speak to them from one’s own convictions. It is about being authentic and expecting authenticity in return, and doing so as part of a process that seeks common ethical ground. It is about the responsible use of the great gift given to us by our nation’s Founders, particularly Jefferson and Madison. Their gift was freedom of speech, on which serious communication depends.

When I say free speech, I do so with an image in mind - one inextricably linked with the idea of community, which is to say it’s about something more than tolerance.

Norman Rockwell created images that can move us. His painting, titled, “Freedom of Speech.” shows a young man standing among and speaking to a crowd inside a New England town meeting. The speaker wears an old jacket over a work shirt, suggesting he’s come in from the fields or from beneath a vehicle in an automotive shop. By contrast, the two individuals seated closest to him are older men, wearing coats and ties. Yet from their expressions, we know that these wiser, more experienced individuals are listening carefully, weighing the younger man’s words.

What I like about the painting is not just its portrayal of a Constitutional right - free speech - but the context in which it occurs. People are shown

paying attention. Presumably, they will have an opportunity to talk, too, and the current speaker will then give them his attention. There are two intrinsically related activities going on, speaking and listening. This isn't a picture of people tolerating each other, simply allowing each other space. The implicit message is that free speech is at its most valuable in a democracy when it involves the community....

You cannot truly be concerned about human rights unless you believe that each individual has an inherent worth and dignity. And to assume that is to do more than simply tolerate people. It is to extend to them recognition of their uniqueness in the world.

How is a person's identity formed? This is a crucial question, particularly as we consider the issue of tolerance versus engagement. The Canadian philosopher Charles Taylor writes that individuals and groups do not come to understand who they are entirely on their own. Rather, he said, identity develops through an ongoing series of social interactions, a process that for individuals begins at birth with one's parents and continues lifelong, with friends, colleagues and general society. "Thus," writes Taylor, "my discovering my own identity doesn't mean I work it out in isolation, but that I negotiate it through dialogue, partly overt, partly internal, with others."

The key word is "dialogue." That doesn't mean shouting and it doesn't mean forcing a group of people to confront the worst stereotypes about themselves. Dialogue represents a state of relations well beyond tolerance. Put simply, you can co-exist with people without ever having to speak meaningfully with them - or listening to them.

I enjoy reading aloud with my sons. And Robert Louis Stevenson is an author I've shared with my oldest. I find moving words he wrote that I came across a few years back. ...I quote them here, in closing:

*We beseech Thee, Lord, to behold us with favor, folk of many families and nations gathered together in the peace of this roof, weak men and women subsisting under the covert of Thy patience. Be patient still; suffer us yet a while longer-with our broken purposes of good, with our idle endeavors against evil, suffer us a while longer to endure and (if it may be) help us to do better. Amen.*

*Gustav Niebuhr is Associate Professor of Religion and the Media at Syracuse University, where he is director of the Religion & Society Program and founding director of the Carnegie Religion and Media Program.*

## Approve Amendment 10-A

...continued from page 2

### Amendment 10-A does:

- Lift up Jesus Christ as the source of ordination standards - in contrast to the current G-6.0106b, which fails even to mention Christ;
- Affirm the high call of all ordained persons to live out the fundamental Christian affirmation, "Jesus Christ is Lord," in all aspects of life;
- Require thorough and rigorous examinations;
- Return the Church to the historic Presbyterian principles operative since the Adopting Act of 1729;
- Highlight the importance of Scripture and the confessions as authorities.

### Amendment 10-A does not:

- Commit the theological error of singling out sexuality as the only aspect of a faithful life worth mentioning;
- Require any ordaining/installing body to approve any individual candidate;
- Violate the freedom of conscience that has long been a hallmark of Presbyterian polity;
- Maintain the hypocrisy of naming "any self-acknowledged practice which the confessions call sin" while enforcing the provision only to prohibit service by persons in same-gender relationships;
- Take a stand one way or the other on interpretation of Scripture when it comes to same-gender relationships.

Approving Amendment 10-A will not remove the differences in the ways Presbyterians interpret Scripture, but it will allow the PCUSA to begin moving beyond the perpetual conflict that has resulted from the imposition of one interpretation on everyone. Those who are "tired of talking about the issue of gay ordination" will have to deal with it in Session or presbytery only if presented with a particular candidate - by definition, a person in whom some have recognized gifts for ministry, but who will be subject to the same requirements as all others.

This could be the last time we ever have to vote on G-6.0106b - wouldn't that be great? For more resources, and to volunteer to help make it happen, contact National Organizer Tricia Dykers Koenig, [triciadk@covenantnetwork.org](mailto:triciadk@covenantnetwork.org) or 216-658-1770.

## 2010 Covenant Network Conference

### Plenary Speakers:

**Dr. Margaret Aymer**, Professor of New Testament  
Interdenominational Theological Center, Atlanta

**Dr. Robert Dykstra**, Professor of Pastoral Theology  
Princeton Theological Seminary

**Dr. David Myers**, Professor of Psychology, Hope College, Holland, MI

### Preachers:

**Rev. Katie Morrison**, Pastor, San Lorenzo Community Church, CA

**Rev. David Van Dyke**, Pastor, House of Hope Presbyterian Church, St. Paul, MN  
Co-Moderator, Covenant Network Board of Directors

**Rev. Cliff Kirkpatrick**, Stated Clerk Emeritus, PC(USA) and Professor of  
Ecumenical Studies & Global Ministries, Louisville Theological Seminary

Go to:

[www.covnetpres.org](http://www.covnetpres.org)  
for complete details,  
and to register.



**Dr. David Myers will be one of three plenary speakers at this year's Covenant Conference, which will be held November 4-6 at St. Philip Presbyterian Church in Houston, Texas.**

**Enjoy (below) a glimpse of his perspective on gay marriage:**

Recognizing that the church is ground zero for the gay marriage debate, and hoping to contribute information to that conversation, Letha Dawson Scanzoni and I recently wrote a short book, *What God Has Joined Together: The Christian Case for Gay Marriage*. ...Our main goal was to help bridge the divide between marriage-supporting and gay-supporting people of faith by documenting the following assertions:

**All humans have a deep "need to belong,"** to connect with others in close, intimate, enduring relationships.... Show social scientists a community where marriages are plentiful, and they will show you a community with mostly healthy and happy people, thriving kids, and low crime rates.

**Radical individualism and the media modeling of impulsive sexuality are corroding marriage and the health of communities...** There is a social cost to focusing on "me" to the exclusion of "we" and to modeling sexuality and its consequences as mere recreation rather than as a life-uniting, love-renewing force.

**Sexual orientation is not a personal choice,** but rather a natural (largely biologically influenced) disposition...

**Sexual orientation is an enduring disposition** that is seldom reversed by willpower, reparative therapy, or ex-gay ministry.

**The Bible has nothing to say about an enduring sexual orientation** (a modern concept) or about loving, long-term same-sex partnerships.... Be assured, my skeptical friends, the church's distraction over a very few debatable verses - mere needles in the haystack of biblical teachings - does not represent the priorities of Jesus.

**There is a Christian case for gay marriage,** which arises from the human need to belong, from the biblical mandate for justice, from the benefits of a culturewide norm of monogamy, and from a refutation of popular arguments against gay marriage....

So we say to our fellow people of faith: should we not put on our social radar screens the concerns that Jesus had on his? What would Jesus do? ... Why not offer a positive affirmation of monogamy? Why not stand up for healthy relationships that satisfy the human need to belong within covenant partnerships? Rather than advocating a sexual double standard for straight people (marry or be celibate) and gay people (sorry, you must be celibate), why not proclaim a single Christian sexual ethic? Why not yoke sex with faithfulness? Why not seal love with commitment? Why not foster a conservative, marriage-supporting positive argument: that the world would be a happier and healthier place if, for all people, sex, love, and marriage routinely went together?

An excerpt from *Gods and Gays, A Friendly Letter to Skeptics and Atheists* by David G. Myers, (Jossey-Bass/Wiley, 2008).

This chapter is available online at [davidmyers.org](http://davidmyers.org).



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## *Toward a Church as Generous and Just as God's Grace*

### **A Letter from our Co-Moderators: *Fall 2010***

It was good to see so many of our Covenant Network friends at the General Assembly this past July. Supporters from across the country hosted our booth in the exhibit hall, friends from across the church gathered for our Friday evening dinner and our Monday luncheon, and others committed a week to serving as resource persons and committee liaisons. Many of our board members were at the Assembly from start to finish; some were there early and late! We are grateful to all of you for your presence and labors; we also give thanks for those who supported us from afar in prayer and with financial resources. Above all, David and my other board colleagues join me in expressing our deep appreciation for the loyal and effective work of our staff. They did an outstanding job in preparing for the GA and unrolling our program during the week. The board met immediately following adjournment on Saturday and the staff has been hard at work since then, preparing for what's ahead.

What's ahead? Presbyteries will have the opportunity to vote on new language regarding ordination standards. We hope that "10-A" will bring the church to the high standards ordained service demands and deserves and to the deep processes of discernment required by governing bodies. We hope that 10-A will invite a new level of thoughtful conversation and faithful engagement across the PCUSA as it comes to presbytery agendas. The agenda of the Covenant Network in these next months is to foster this hoped-for change *"with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace"* (Ephesians 4:2-3).

What's ahead? Our 2010 Covenant Conference is November 4-6 in Houston, Texas. The theme is *"We Are Family"* because we **are** family, brothers and sisters in Christ, members of the household of God, in all its rich diversity and abundant responsibility.

Your time and continuing education dollars will be well spent participating in this conference. See you there.

Grace and Peace,

Deborah A. Block  
Pastor, Immanuel Presbyterian Church, Milwaukee, WI

David A. Van Dyke  
Pastor, House of Hope Presbyterian Church, St. Paul, MN

