



MONDAY MORNING UPDATE

Presbytery of San Gabriel

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Monday, July 22, 2019

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Quick Links

www.sangabpres.org
www.synod.org
www.pcusa.org
www.pensions.org

PLEASE REMEMBER

Please remember Good Shepherd Taiwanese Presbyterian Church of Monterey Park in the Prayers of the People in your worship service on Sunday, July 28, 2019

Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, no longer as a slave but as more than a slave, a beloved brother-especially to me but how much more to you, both in the flesh and in the Lord. *Philemon 15-16*

Reflection: Go Back

It seems to me that we Americans are more frequently running into what I'd call "parallel universe" experiences. As social and traditional media prove and amplify the impact of particular actions and statements, we are

As social and traditional media prove and amplify the impact of particular actions and statements, we are becoming more aware of experiences of different groups in our communities-experiences that in the past were largely unknown.

One early example of this came out of the O.J. Simpson trial some years back, when the question of unfair police treatment of African-Americans came up. That may have been the first time the general press discussed the disparity between how police were seen by dominant culture communities and communities of color, especially African-Americans. This has been expanded in recent months by the plethora of reports of people calling the police against innocent people who are "living while black." In December 2018, a list was compiled of times in 2018 alone when police were called on African-Americans, including:

- Unlocking the door to his own business
- Golfing too slowly
- Waiting for a friend at Starbucks
- Barbecuing at a park
- Working out at a gym
- Campaigning for elected office door to door (she won!)
- Moving into an apartment
- Shopping for clothes for the prom
- Taking a nap in a university common room (as a registered student)
- Asking for directions
- Not waving while leaving an Airbnb
- Redeeming a coupon
- Driving his white grandmother home from church
- Babysitting two white children
- Working as a home inspector
- Working as a firefighter
- Delivering newspapers
- Swimming in a pool
- Shopping while pregnant
- And many more . . .

As I was editing this list (to shorten it), I noticed that even when blacks were with whites, this added to the problem-for instance, it was assumed that the young man driving with his white grandmother was robbing her. (A sad footnote is that the person who alerted the police in this instance was also black-studies have shown that all of us have absorbed racial stereotypes, even against ourselves.)

These situations seem so outrageous that past reports were not believed. It's only because people can now use their phones to record videos of the incidents (and post them on social media) that this phenomenon is being exposed. I remember being in seminary over 20 years ago, when a black student heard a "thud" in his neighbor's apartment in student housing-he went to her door to make sure she was okay, and she called the police on him.

Another "parallel universe" experience came with the rise of the "Me Too" movement, when reports of various kinds of sexual harassment and violence were made known. I was surprised to hear men express their shock and surprise that these incidents occurred, because I would guess that just about every woman has experienced some form of sexual harassment-men exposing themselves, making sexually suggestive and sometimes coercive remarks, touching or kissing inappropriately and without permission, and far worse.

And now, people are reacting to the words "go back where you came from." As people discussed this phrase, I noticed how it touched an old and deep wound within me. I noticed how commentators thought the phrase has been attributed only to recent immigrants, or conversely how it can be used more locally, like when New Yorkers move south, or Californians move north. I realized that dominant culture folks didn't know how pervasively that phrase (or its variations, such as "go back to Africa" or "where are you *really* from?") has been used to tell people of color and non-Christians that we do not belong, that we will never be seen as fully American, no matter how long our people have been here. The *New York Times* asked on its website to share times they were told this, and almost instantaneously, they got over 16,000 responses-from African-Americans, Asian-Americans, Native Americans, Jewish Americans, and others.

In the years after Jesus came to be one of us, some of his followers lived out their faith in amazing ways. In a

highly segregated, classist society, the early Christian church received Gentiles and Jews, women and men, slaves and slave owners, poor and wealthy, illiterate and educated, and people with varied levels of citizenship status. I think we need to emulate the apostle Paul, who by his own account was Jewish, well-educated, a Roman citizen, self-employed, and a sinful persecutor of Christians, and used his own background to reach out to those whose inclusion in the early church was resisted. In his letter to Philemon, Paul very delicately appeals to a slave owner to receive back his escaped slave not as a slave, but as a beloved brother. What a bold appeal! Philemon could have affirmed that the slave Onesimus broke the law, and even if freed legally, the class difference is undeniable-yet Paul urges that the past be erased, and that Philemon now see Onesimus as a peer, a family member, forever.

Too often we Presbyterians find ourselves disrespecting fellow members as not Presbyterian enough, or as new Christians, and unconsciously we make these judgments based on race, immigrant status, or education level. May we follow our Biblical tradition and see the new creation that Jesus brings out in each of us, and love one another as family-whether or not they look like us, agree with us, or have known us for decades. And as we receive each other as family, may we listen to each others' stories, and care for each others' hurts, that together we may be the loving, vulnerable, and persevering body of Christ we are called to be.

Over the next two weeks, you will not see much of me, as I am trying to take some time off, and then will be going to the Big Tent in Baltimore. I should be back starting August 7. And over the next few months, I have invited our Presbytery staff to write their own reflections on their ministries among us, to give you better perspective on the work they do on our behalf. I look forward to our growing understanding of the ways we can serve Christ and Christ's people as individuals, churches, and the Presbytery of San Gabriel.

In Christ,
Wendy

Tuesday, July 23 - Presbytery Executive Commission 6:00 at San Marino Community

Executive Presbyter Wendy Tajima will be out of the office July 24 - August 6.

A REFLECTION FROM OUR EXECUTIVE PRESBYTER, WENDY TAJIMA

"I myself will show him how much he must suffer for the sake of my name." *Acts 9:16*

Reflection: Judgment and Justice

There are many reasons that we humans fall into discord and disagreement. Sometimes this happens simply because the same word means different things in our minds, but we assume we all think the same thing. Personally, I believe this is a big problem with the word "church." When I used to do a lot of church transformation consulting, I would talk about the act of "discovering" the church's vision. An important part of this discovering is the realization that everyone has a vision of what church is supposed to be and do, but they often don't articulate it and aren't even aware that their visions differ-so people regularly run up against each other's unspoken visions. So an important part of the visioning process is to "un"-cover, or "dis"-cover, our particular visions of church, and come to a shared understanding so we can all move in a more coordinated direction.

Every once in a while I am reminded that we run into similar pitfalls with the word "justice." I believe that one way people differ theologically is based on how we understand God's justice.

When I think of "justice," I think of three different forms (this is not an academic paper, so please forgive this amateur's thoughts on the subject):

1. Retributive justice, which requires punishment and restitution to neutralize the guilt of the offender. When

1. Retributive justice, which requires punishment and restitution to neutralize the guilt of the offender. When Christians talk about the crucifixion of Jesus as "buying" our freedom, it means that God's retributive justice against the sinfulness of humankind had to be satisfied with punishment that Jesus took upon himself, for our sake.
2. Distributive justice, which seeks to allocate resources more evenly across all people. This was described multiple times in the account of the Acts church, where "they would sell their possessions and goods and distribute the proceeds to all, as any had need." (Acts 2:45) Note that the distribution is not measured by who deserves more or less; it is just based on need. (In fact, the judgment was directed against those who attempted to withhold personal wealth from the community.) When you think of the early church members giving their all to a community that came to include ex-slaves and slave masters, Jews and Gentiles, women and men, the radical nature of this vision of distributive justice is pretty amazing-our efforts at multiculturalism has nothing on our early church ancestors!
3. Restorative justice, as I mentioned in my column on May 28th, attempts to provide healing for both victim and perpetrator by bringing them together for a facilitated conversation that enables them to speak their truth and come to see each other as people who can forgive, accept forgiveness, and reconcile. I am most inspired and challenged by this work, which is so often carried out by Christians who are seeking to forgive, as Jesus forgives us, and as Jesus commands us-and in this forgiving, other children of God are given healing mercy that is the manifestation of the grace of Jesus Christ.

This probably reflects my personal bias, but I believe that the mistake we make is our focus on retributive justice. Worse, we may think it is our job to mete out retributive justice. However, my reading of the Bible says that it is only God who should choose to enact retributive justice-and that sometimes God chooses NOT to, often to the dismay of God's vengeance-seeking children. The words in Acts 9:16 come from Jesus, who directed the believer Ananias to receive and heal the stricken Saul, whom Ananias knew to be a persecutor of Christians. Ananias initially resisted the order to open his home to this murderer, but retribution is the sole responsibility of the Lord, not of Ananias.

Frankly, it would be easy and even satisfying (in a broken human way) for us to practice our form of retributive justice-which may be why God wants to keep that to the judgment of Jesus Christ, "who has already offered himself to the judgment of God in my place and removed the whole curse from me." (Heidelberg Catechism, Question 52).

Instead, we are told repeatedly that our job is to practice distributive and restorative justice, as God has shown to us. The prophets through the millenia, Jesus in feeding the five thousand and reaching out to the outcast, the calls for mercy to the widow, the orphan, and the least of these point to our call to offer mercy and tangible help to all, especially those in need. And perhaps the most effective witness of Jesus' claim on our hearts is the ability to forgive, which is the foundation of restorative justice. We know restorative justice is possible because of the world-changing willingness of Nelson Mandela to reconcile with members of the Apartheid government in South Africa that imprisoned him for 27 years, and more locally we remember the Amish families of schoolgirls killed at Nickel Mines, Pennsylvania, and survivors of the saints killed in Emanuel AME Church in Charleston, South Carolina. The forgiveness offered by those who have faced evil unleashed on the innocent-but also countless other, more personal, acts of forgiveness and reconciliation-help to make visible God's kingdom of heaven.

Even as we continue to call out injustice in our world, and seek to prevent the abuse of the most vulnerable in our midst, let us seek to practice distributive and restorative justice, as we live as bearers of Christ's mercy for this broken world. What an awesome responsibility, and a most amazing opportunity to reflect God's glory.

In Christ,
Wendy

The Synod of Southern California and Hawaii has arranged with Dr. Kibbie Ruth to hold several trainings to prevent sexual harassment and misconduct. The Commission on Ministry of San Gabriel Presbytery is requiring that any new pastor, or any pastor who for whatever reason has not been to a recent training, attend one of these trainings. In addition, the morning session of each day is designed to satisfy the new sexual harassment prevention training requirement of the State of California for all employers with five or more employees (this includes churches with staff of five or more).

The training is \$10 for the morning or \$15 for the whole day (including lunch), and you have the choice of three days and locations. Each training will begin at 9 am and end by 3 pm.

- September 5 (Thursday), Union Church of Los Angeles, 401 E 3rd St., Los Angeles, CA 90013. Phone (213) 629-3876. Translation will be provided for Spanish, Korean, Taiwanese, Mandarin, and Arabic speakers.
- September 6 (Friday), Shepherd's Grove Presbyterian Church, 4445 Alton Pkwy, Irvine, CA 92604. Phone (949) 786-9627. Translation provided for Vietnamese, Korean, Taiwanese, and Indonesian speakers.
- September 7 (Saturday), Emmanuel Presbyterian Church, 588 Camino Manzanitas, Thousand Oaks, CA 91360. Phone (805) 498-4502. Translation provided for Spanish and Korean speakers.

Anyone is welcome to attend the training, but it is mandatory for San Gabriel Presbytery minister members doing public ministry who have not attended a recent training, and for the employees of any church with staff of five or more who have not arranged for such training themselves.

Click [here](#) for more information and links to on-line registration for the trainings.

Click [HERE](#) to download a copy of the flyer.





Offered by the Synod of Southern California and Hawaii

God intends for the church and its ministries to be a safe place for all to encounter God and grow into lives of service and fulfillment. We are called to be a holy community.

PresbyterianMission.org

Learn to establish and maintain safe relationships and faith communities including prevention of child abuse, domestic violence, elder abuse, sexual harassment, professional misconduct and other abuses of power.

Teaching Elders are required to attend both morning and afternoon sessions. All others are required to attend the morning session and **strongly encouraged** to attend the afternoon session.

Event Facilitator . . .

Rev. Dr. Kibbie Ruth

Senior Consultant
Kyros Ministry,
San Mateo, CA.



For over two decades **Kibbie Ruth**, MA, DMin, has taught abuse prevention and intervention strategies, and consulted on cases throughout the country. Dr. Ruth concentrates on religious issues of abuse as the Founder and Senior Consultant of Kyros Ministry. She works with judicatories and congregations to establish safe relationships and faith communities, including prevention of child abuse, domestic violence, elder abuse, sexual harassment, professional misconduct and other abuses of power.

Registration is handled through [Eventbrite](https://www.eventbrite.com).

Three Locations

Please select the **ONE** event location that best fits your needs. Each event is 9 am to 3 pm; lunch provided.

The registration fee for **Teaching Elders/Ministers** is **\$15.00** and **\$10.00** for all others. Payment may be submitted upon registration OR paid at the door. Payment details will be found on the registration page for each of the locations (links below, in the "REGISTER" boxes).

September 5 (Thursday)

**REGISTER: Sept. 5
Los Angeles**

Union Church of Los Angeles

401 E 3rd St., Los Angeles, CA 90013
(213) 629-3876

Translation provided for **Spanish, Korean, Taiwanese, Mandarin, Arabic** speakers

September 6 (Friday)

**REGISTER: Sept. 6
Irvine**

Shepherd's Grove Presbyterian Church

4445 Alton Pkwy
Irvine, CA 92604
Phone: (949) 786-9627

Translation provided for **Vietnamese, Korean, Taiwanese, Indonesian** speakers

September 7 (Saturday)

**REGISTER: Sept. 7
Thousand Oaks**

Emmanuel Presbyterian Church

588 Camino Manzanitas,
Thousand Oaks, CA 91360
Phone: (805) 498-4502

Translation provided for **Spanish, Korean** speakers

Questions? E-mail [Fried Wilson](mailto:Fried.Wilson@synod.org) at the Synod office.

San Fernando Valley Refugee Children Center

Offering hope, comfort, and love to children seeking refuge from life-threatening violence.

The mission of the San Fernando Valley Refugee Children Center in North Hills is to be a healing embrace to the hundreds of unaccompanied children who have made the perilous journey from Central America to seek refuge in the San Fernando Valley. Our overarching goal is to reach out to these children and their families and offer our Center as a place of welcome and healing through partnerships with community organizations to provide for basic needs, services and resources including:

- Legal assistance
- Fun gatherings, field trips, potlucks, etc.
- Clothes, blankets
- Personal hygiene items
- School supplies
- Toys
- Emotional and spiritual support
- Financial assistance for basic care and/or referrals for medical, dental, vision needs

For more information about the SFVRCC click [HERE](#).

Support their work by attending their
"CHAMPIONS FOR CHILDREN" 3rd ANNUAL FUNDRAISER
Friday, August 9th, 2019 - 7:00 pm
Odyssey Restaurant - 15600 Odyssey Dr., Granada Hills, CA 91344

SPONSORSHIPS, TABLES, and TICKETS ON SALE NOW [HERE!](#)

San Fernando Valley Refugee Children Center's

**CHAMPIONS
FOR CHILDREN**

3RD ANNUAL FUNDRAISER



Friday, August 9th, 2019 - 6:00pm
Odyssey Restaurant
15600 Odyssey Dr, Granada Hills, CA 91344

The PDF of the 2019-2021 Book of Order is now available. Click [HERE](#) to download a copy



2020 Presbyterian Women Peace Trip to Korea

A group of 15 Presbyterian women will travel to Seoul and Jeju Island, South Korea April 19 -May 1, 2020, for PW's Peace Trip to Korea.

The purpose of the trip is:

1. To meet and worship with our partners in the Presbyterian Church of Korea and the Presbyterian Church in the Republic of Korea, strengthen our relationships, and establish our solidarity with our sisters for peace in the Korean Peninsula.
2. To learn the untold history of Korea and the impact of the United States upon the lives of Koreans before and after the Korean War by visiting historical sites and engaging in conversations with our Korean partners.
3. To gain a better understanding of the context of the Korean conflict and prepare to be better equipped advocates and participants in a peaceful solution

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Lodging: Atrium Hotel (106 Changgyeonggung-ro, Inui-dong, Jongno-gu, Seoul)


Cost: \$2,500 plus airfare to Korea

The deadline to apply for the trip is September 19, 2019.

The application form is attached.

To ask a question or to learn more about the PW Peace Trip to Korea, contact [Cheri Harper](#).

Information and Application



Presbyterian Women
in the PC(USA), Inc.

Peace Trip to Korea
April 19-May 1, 2020
Seoul and Jeju Island, South Korea

Purpose of the trip

1. To strengthen our relationships with Presbyterian partners in

1. To strengthen our relationships with Presbyterian partners in Korea and establish solidarity with our sisters for peace in the Korean Peninsula.
2. To learn the untold history of Korea and the impact of the United States upon the lives of Koreans before and after the Korean War by visiting historical sites and engaging in conversations with our Korean partners.
3. To gain a better understanding of the context of the Korean conflict and prepare to be better equipped advocates and participants in a peaceful solution.

Trip cost: \$2,500*

Application deadline: September 19, 2019.

*The cost of air travel is not included in the stated cost of the peace trip.

To learn more about Presbyterian Women's Peace Trip to Korea, email Cheri Harper, PW's associate for mission, at cheri.harper@pcusa.org.



Click [HERE](#) to download a participation application

It's Official! We're Gathering!

The Board of Directors of Presbyterian Women in the Presbyterian Church (U.S.A.), Inc. just cast a unanimous vote for the 2021 Churchwide Gathering of Presbyterian Women!

When: August 5-8, 2021

Where: St. Louis, Missouri

Click [HERE](#) to download a copy of the flyer

Grateful Stewardship:

Strategies to help your church fund its mission

Maggie A.F. Harmon, esq.
Presbyterian Foundation

Ministry Relations Office, 500 North Dearborn Street, Chicago, IL 60610

Ministry Relations Officer, Southwest

Thursday, September 19th

10:00 AM – 2:00 PM

Includes lunch

El Sueno, Westminster Gardens

1420 Santo Domingo Avenue

Duarte, 91010

All church leaders and pastors welcome!

Sponsors



PRESBYTERY
OF
SAN GABRIEL

Presbyterian
FOUNDATION 

Westminster Gardens
a human good community

Presbyterian Planning Calendar 2019-2020

Please note that the 2019-2020 calendar will not be available to ship until August 2019.

This 16-month calendar- **starting with September, 2019, and ending with December, 2020**-contains many planning aids for pastors and other church leaders. Includes lectionary for Sundays and special days, liturgical days, liturgical colors, resource information for PC(USA) programmatic emphases, updated synod, presbytery and Presbyterian Mission Agency staff directories, color foldout synod/presbytery and world maps.

Available August 2019.

2019 Presbytery Meetings

September 14, 9:00 AM - 12:00 noon @ Puente de Esperanza, La Puente
November 19, 7:00 - 9:00 PM (Tuesday evening) @ Trinity, Pasadena

2019 Presbytery Minimums

Pastor's Minimum Salary: \$55,840
Travel/Professional Expense Reimbursement: \$2,645
Study Leave: \$985

2019 Mileage Reimbursement Rates:

Business .58 cents per mile Charitable 14 cents per mile

EMPLOYMENT OPPORTUNITIES

Trinity Presbyterian Church is seeking to hire a part-time (5-10 hours per week) Music Director.

Responsibilities include playing and conducting the music for Sunday worship services and rehearsing and directing the adult choir at weekly rehearsals.

Click [HERE](#) to download a copy of the complete job description.

Contact - Trinity Presbyterian Church of Pasadena - 626 351-8823



EVENTS OF INTEREST

STEWARDSHIP KALEIDOSCOPE

The Pulse of Generosity- Vital Signs of a Healthy Stewardship

September 30 - October 2, 2019

Catamaran Resort - San Diego

For more information and to register, visit www.stewardshipkaleidoscope.org

Presbyterian Older Adult Ministries Network National Conference

October 15-18

Laws Lodge, Louisville Presbyterian Theological Seminary

for more information contact Pat Baker at pat@sapctucker.org or 678-438-3673

Or visit <https://www.poamn.org/>

Save the Date

The Board of Directors of Presbyterian Women in the Presbyterian Church (USA), Inc. just cast a unanimous vote for the 2021 Churchwide Gathering of Presbyterian Women!
August 5-8, 2021 - St Louis, MO

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