

Good morning and welcome to class this morning!

As a PCUSA ruling elder, **Grace and Peace to each of you!** -- from the congregation and Session of the First Presbyterian Church of Las Vegas, Nevada – serving the whole Las Vegas valley from the “cross-roads of the valley” - where the Los Angeles to Salt Lake and the Phoenix to Reno freeways intersect like a big “X.”

How many of you have been to Las Vegas? When Las Vegas was the new thing on the American horizon, the Las Vegas News service got a call one day from a reporter “back east” who asked, “How many churches are there in Las Vegas?” His reply: “More churches per capita than in any other city in America!” ... they were very good at publicizing Las Vegas...

Today, there are 28 closely-spaced columns of church listings in the Las Vegas yellow pages (about 50 listings per column) – and a full page ad for just the Roman Catholic churches.

Ten of these are churches, new church developments, worshipping fellowships, and specialized ministries of the Presbyterian Church (U.S.A.) – all of these open for business this Sunday – as is the South Lake Tahoe Presbyterian Church, just down the road from here. Each week, God is worshipped in our valley in seven of the world’s languages – so if you are

traveling home through Las Vegas Sunday morning ...

As the immediate Past Moderator of the Presbytery of Nevada, **God be with you -- and greetings!** -- from the other 24 neighboring Presbyterian churches, worshipping fellowships, new church developments, and specialized ministries and from the 53 active and retired pastors who together, comprise the Presbytery of Nevada which covers the state and five counties in Eastern California.

And as a Nevada Presbytery Commissioner to the Synod of the Pacific (of which our presbytery is a part), **welcome and enjoy God's Holy love today!** -- from the 397 churches in the other 10 presbyteries of our Synod which also includes Oregon, Idaho, and Northern California ...

I give you these greetings from all three of these councils in our church – and from my heart.

I am Art Ritter, your teacher today.



Lets begin with prayer ...

Open our hearts and minds to your
teaching Lord that we may learn
your ways and glorify you in
everything we do. Amen

2012 APA Certification Course (Elective)
PRESBYTERIAN 101 (2.5 Hours)

History, Polity, Structure, Terminology of PC(USA)

see: <http://www.presbyterianmission.org/ministries/101/>

I. Introductions

II. Presbyterian Ethos

III. A little Presbyterian history

IV. Introduction to polity – the Constitution: Part 1 Part 2

V. Entities/agencies of the Presbyterian Church

VI. Terms and acronyms we know and love

VII. Questions, comments

Just to make sure that you are in the right room – this is the PCUSA Administrative Professionals Association 2012 Certification Course Elective class on “**Presbyterian 101.**”

In six blocks of about 20-25 minutes apiece, we address these suggested topics – generally in this order.

But, to get started, ...

The APA ...



- ... to **improve the quality of professionalism** in the offices that are usually the first points of contact with congregations, governing bodies, and agencies of the church.
- ... affirms the **ministry of the lay church professional** and recognizes the importance of efficient office procedures and competent personnel who strive to provide a deeper commitment and understanding of the issues and theology of our church.

I fully support what your association is trying to do for you.

I believe that it makes for better administrators – and for better congregations, with better witness in our communities.

You are a key resource to your congregation -- or the council or agency you serve.

Certified professional ...



Level I Core Courses

Church History	5 hours
Theology-Christian Perspectives of the Church	5 hours
Polity I	5 hours
Office Administration-Part I	2.5 hours
Spiritual Growth & Discipline	2.5 hours

TOTAL CORE HOURS 20 hours
TOTAL ELECTIVE HOURS 20 hours

TOTAL HOURS 40 HOURS

You face a rigorous road to certification.

How many of you are working on Level I?

Certified professional ...



Level II Core Courses

PC (USA) History since the Reunion	5 hours
Polity II	2.5 hours
Office Administration –Part II	2.5 hours
Legal Matters	2.5 hours
Directory for Worship	2.5 hours
Spiritual Growth & Discipline	2.5 hours

TOTAL CORE HOURS 17.5 hours
TOTAL ELECTIVE HOURS 27.5 hours

TOTAL HOURS 45 HOURS

How many are working on ... Level II?

Certified professional ...



Level III Core Courses

Book of Confessions 2.5 hours
GA Entities 2.5 hours
Polity III 2.5 hours
Safety in the Workplace 2.5 hours
Spiritual Growth & Discipline 2.5 hours

TOTAL CORE HOURS 12.5 hours
TOTAL ELECTIVE HOURS 37.5 hours

TOTAL HOURS 50 HOURS

... Level III?

Well, I wish you God-speed and nothing but great teachers throughout your certification experience.

One important thing, though – not covered in any of the courses: you will also find in this class and in other classes you take – people who can become lifelong friends and the very folks who can answer any question you may have and have been through every challenge (short of the rapture) you may face.

So the most important notes you will take are the contact information of the folks you meet along your way.

Presbyterian 101 (Elective)



History, Polity, Structure, Terminology of PC(USA)

- ☐ Introductions –
 - ☐ Name, position, church background, burning question
- ☐ Presbyterian Ethos
- ☐ A little Presbyterian history
- ☐ Introduction to polity
 - ☐ Part I – *Book of Confessions*
 - ☐ There are 11, but we'll look briefly at 3
 - ☐ Part II – *Book of Order*
 - ☐ Covered in more detail in Presbyterian 102
 - ☐ Introduction to governing bodies
- ☐ Entities/agencies of the Presbyterian Church
- ☐ Terms and acronyms we know and love
- ☐ Questions, comments, **quiz**

This is the Certification Handbook's outline of suggested topics for the course – we will get to all of these things – but allow me some freedom to arrange them into a coherent story for you, OK?

Oh – you saw the quiz at the end? Well, it is important; but, please do not take notes on the material. It is after all, open book! There will be a couple of note-taking experiences, though, and I will let you know when they come up.

All of the slides and the script of what I am supposed to say when they are up is or will be online at my website, www.AGRitter.com.

I will show you how to get there just before the quiz, ok?

Course Instructors



The following persons will serve as instructors for certification courses:

- ☐ Seminarians/Seminary Graduates
- ☐ Certified Christian Educators
- ☐ Those with expertise in specific business related fields
- ☐ Level III certified APA member*

*Those not certified at Level III, may be approved on a case by case basis if determined by both Regional Certification Chair and National Certification Chair that the person has expertise in this specific field.

Here is what you can expect for instructors in the courses you will be taking ...

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I am neither a seminarian nor a seminary graduate, I am afraid ...

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Nor a certified APA member ...

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Nor a Certified Christian Educator ...

Though there are those who say that I am certainly 'certifiable' ...

Introductions ...


- **Arthur Ritter**, First Presbyterian Church, Las Vegas
 - Elder and Deacon, Clerk of Session, Treasurer of the Board of Deacons
 - Commissioner (from FPC, Las Vegas) to the **Nevada Presbytery**
 - Member, Committee on Preparation for Ministry
 - Member and Presenter, Equipping Ministries Committee
 - Vice Moderator, Moderator, and now Past Moderator of the Presbytery of Nevada,
 - Commissioner (from Nevada Presbytery) to the Synod of the Pacific.
 - Member, Synod's Mission Personnel and Nominating Committees.
 - Nevada Presbytery delegate to and Board Member of the Religious Alliance In Nevada – a consortium of five mainline denominations advocating God's will to the state government for social justice in Nevada.
 - Presenter to the APA – National and now Regional Conferences
 - ... and Polity Wonk (business model consultant)– in real life, too.

Here is my association with the subject of our church's history and its polity.

A life-long Presbyterian, I have experience in two different Presbyterian denominational polities – and at several levels in each.

But enough about my credentials ...

Let's turn to your stories.



... and you?

- Who are you? (*name*)
- Where do you serve today?
(*office phone, office email*)
- What has the Lord done with you in your life?
- What do you want to learn in today's course?

- How long a Christian?
- How long a "Presbyterian?"
- Are you ordained?

OK - This will be note-taking experience.

Pencils ready?

... Who wants to begin?

OK, I'll start ...

"I am Art Ritter.

Today, having retired from the USAF in 1993, I am the owner of a management consulting company specializing in helping folks with good ideas bring them into the for-profit or non-profit marketplace; tune their businesses to greater operating effectiveness and efficiency, and preparing owners to disengage from their business with the wealth they created in it - when that time comes. My office phone is 702 236 2637 and my office email address is Art@AGRitter.com -- www.AGRitter.com is my website.

In 1982 I had just been stationed at Nellis AFB, here in Las Vegas – and was searching for a Presbyterian Church in the valley for my family when they would follow me here in the summer of 1983. First Presbyterian is the church we found – and we were primarily Pew Christians - involved only as parents -

in Sunday Worship and our children's church experiences. (We were recovering from starting a church in Tucson - and from my session involvement and my wife's business start-up in Ft Walton Beach FL in our two previous assignments.) At the Friday night prayer service following 911, another church member challenged us to join adult Sunday school – and “the rest is ...” – well, you saw it on the previous slide.

Today, I want to learn about the problems and issues you face as an administrative professional in your church.

Now then – how about you? ...

... and here we are today!



Well, let me introduce you all to your church...

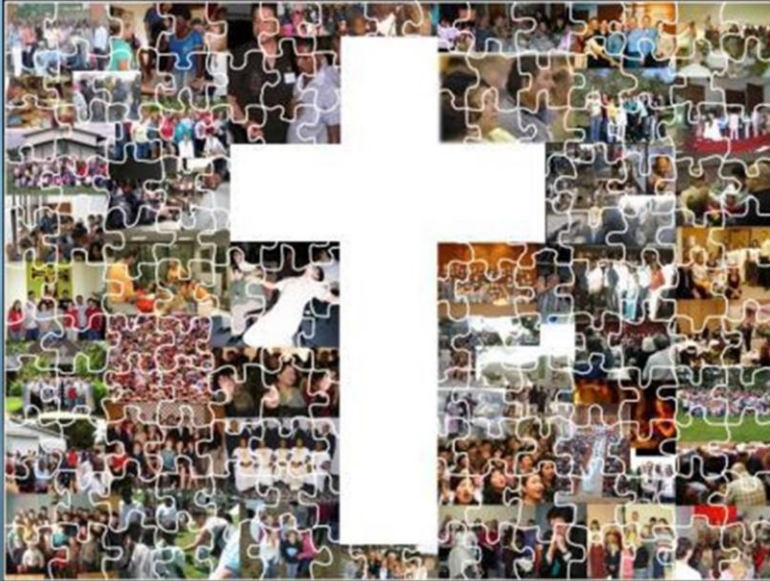
The Presbyterian Church (U.S.A.) is just under two million lay people members and over 13,000 [ordained ministers](#), or teaching elders as we now call them, all of whom are organized into more than 10,000 congregations, 173 presbyteries, and 16 synods.

Your church is the largest [Presbyterian](#) denomination in the United States.

Of the several denominations whose name includes the word “Presbyterian,” yours is the most visible and influential in North America.

But, as you may have noticed, ours is not the only Christian witness in town ...

So where do we fit in?



Where do we fit in with all of the Christian churches we see?

Well, lets have a look into how the Body of Christ grew from its beginning -- to today

...

As recounted in Acts 2

¹ And when the day of Pentecost was fully come, they were all with one accord in one place. ...

⁵ Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶ When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. ⁷ Utterly amazed, they asked: "Aren't all these who are speaking Galileans?" ⁸ Then how is it that each of us hears them in our native language? ⁹ **Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,** ¹⁰ **Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome** ¹¹ (both Jews and converts to Judaism); **Cretans and Arabs** — we hear them declaring the wonders of God in our own tongues!" ¹² Amazed and perplexed, they asked one another, "What does this mean?" ...

⁴¹ Those who accepted his message were baptized, and about three thousand were added to their number that day.

You remember the birthday of the church – don't you?

Please read Acts 2 out loud ... yep, all of it.

Go get your Bible (or Google: Acts 2)!

I'd say that Peter, a graduate of the three-year immersion course at the Jesus Seminary, did a pretty good job preaching that day!

Let's see what happened next ...

... and they all went home.



What did those 3000 do with the message they heard on that day from Peter?

Well, throughout the rest of the New Testament, we see that whenever and wherever the great traveling evangelist, the Apostle Paul, went to synagogues all across the known world to take the message of "Christ and Him crucified," he found Christian churches already existing in them – every where he went!

How did these churches beat him to the hinterlands?

Well, those **Parthians, Medes and Elamites**; residents of **Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt** and the parts of **Libya** near **Cyrene**; visitors from **Rome** (both Jews and converts to Judaism); **Cretans** and **Arabs** – who had been in Jerusalem for the Feast of Pentecost – and had been in the crowd when Peter had preached ... all went home

... and told their neighbors about the good news (this 'Gospel') they had heard in Jerusalem!

... and the Holy Spirit worked in the hearts of those who heard the good news

-

... and there were churches wherever the Word was heard.

(Have you shared the Good News you hear from the pulpit of your church last Sunday with your neighbors who weren't in church with you to hear it?)

... “How a Gentile Becomes a Christian”

- The church resolved disputes with councils – of presbyters:
 - Dispute arose
 - Resolution sought from the elders of the church
 - Atmosphere of welcome
 - Elders met to consider the question
 - Question debated, scripture applied, decision made
 - Decision recorded, transmitted, and accepted

And when controversy arose in Antioch over the “How a *Gentile* Becomes a Christian” process -- the crucial issue for the church in Paul’s ministry to the Gentiles – and became a stumbling block for his ministry, the Antioch congregation sent Paul and Barnabas to the elders of the larger church – who gathered in Jerusalem to resolve the dispute.

Lets look at the polity of what happened:

Please open your Bible (or another window) and read
Acts 15 - The Council at Jerusalem

¹ Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.” ² This brought Paul and Barnabas into sharp **dispute** and debate with them.

[Although we would like to *assume* (because it is not recorded here) that Paul and Barnabas first went privately to these “Judaizers*” to remonstrate and correct them and, failing at that, brought their disagreement before the elders of the congregation of the church at Antioch where this dispute was not resolved either, Galatians 2 indicates that Paul may have faced these

antagonists in public, 'in the moment,' as he did in the Galatians account with Peter. People and councils may err – it happens. (See Matthew 18:15-20** for the resolution process that Jesus teaches.)]

So **Paul and Barnabas were appointed**, along with some other believers, to **go up to Jerusalem to see the apostles and elders about this question**. ... [this is the first 'overture' and its 'managers' sent to the first 'council' – to resolve the dispute.]

⁴ When they came to Jerusalem, **they were welcomed by the church and the apostles and elders** [note the way these presbyters were treated], to whom they reported everything God had done through them. ⁵ Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to keep the law of Moses."

⁶ **The apostles and elders met to consider this question** [note who heard the dispute – the assembled presbyters (apostles and elders)].

⁷ **After much discussion** [note that the issue was thoroughly aired and examined – and that the apostles apparently acted in parity with the elders and did not unduly assert their uniquely authoritative office in flow of the discussion], ...

¹² **The whole assembly became silent as they listened** [done 'decently and in order']
...

¹³ **When they finished**, ... **James** [the moderator of the assembly] spoke up. ¹⁵ "The words of the prophets are in agreement with this, as it is written: ... ¹⁹ "It is my judgment, therefore [the moderator summarized the consensus of the assembly],
²⁰ ... we should write to them, telling them ... (our decision) [a Stated Clerk role - recording the decision and publishing it to the church]."

²² Then the apostles and elders, with the whole church, **decided to choose some of their own men** [Judas and Silas] **and send them** [the first administrative commission of the assembly] ... and ²³ With them they sent the (the letter that recorded the specific decision) ...

[Here are the commission activities with the church who had the original dispute:]

³⁰ **So the men were sent off and went down to Antioch**, where they **gathered the church together and delivered the letter**. ³¹

The **people read it and were glad** for its **encouraging message** [the commission dealt in love with this congregation, so that this was its response]. ³² Judas and Silas, who

themselves were prophets, **said much to encourage and strengthen the believers.**³³ After spending some time there, **they were sent off by the believers with the blessing of peace to return to those who had sent them.**

What do we see here?

1. A congregation with an issue they cannot resolve within themselves asking for help in its resolution from its neighboring congregations' leaders.
2. The council of these leaders welcoming both the representatives of that congregation and the issue for resolution.
3. The council with certain leaders performing roles that our denomination uses today.
4. A well discussed and biblically based resolution, recorded and published to the whole church.
5. A commission of the larger church going to the congregation with the original issue and counseling them as to the wider body's resolution – *in so loving a manner* that they were received with joy.

As Wikipedia notes: The **Council of Jerusalem** (or **Apostolic Conference**) is a name applied by historians to an [Early Christian](#) council that was held in [Jerusalem](#) and dated to around the year 50. It is considered by [Catholics](#) and [Orthodox](#) to be a prototype and forerunner of the later [Ecumenical Councils](#). ... [Descriptions](#) of the council are found in [Acts of the Apostles](#) chapter 15 (in two different forms, the [Alexandrian and Western versions](#)) and also possibly in [Paul's letter to the Galatians](#) chapter 2. Some scholars dispute that Galatians 2 is about the *Council of Jerusalem* (notably because Galatians 2 describes a private meeting) while other scholars dispute the [historical reliability of the Acts of the Apostles](#). Paul was likely an eyewitness and a major person in attendance whereas the writer of [Luke-Acts](#) probably wrote second-hand about the meeting he described in Acts 15.

* See Galatians 2:14 (Young's Literal Translation) for this singular word-use reference in scripture and its translation as "Judaize." The context of this passage, Galatians 2, gives Paul's account of the broader background for the Acts passage examined here – another aspect of, and the personalities, dynamics, and breadth involved in the original (larger) dispute in Antioch and its underlying theological principle.

**Matthew 18:

Dealing With Sin in the Church

¹⁵ "If your brother or sister sins, go and point out their fault, just between the

two of you. If they listen to you, you have won them over. ¹⁶ But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷ If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector. ¹⁸ "Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

¹⁹ "Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. ²⁰ For where two or three gather in my name, there am I with them."

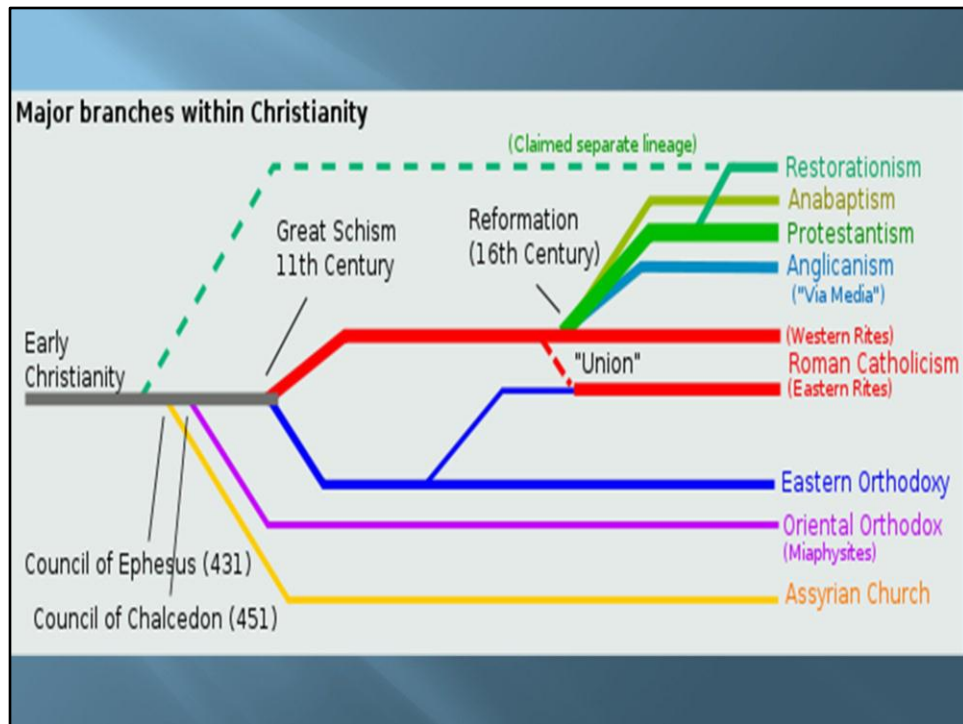
[*Witnesses*]

[Deuteronomy 17:6](#)

On the testimony of **two** or three **witnesses** a person is to be put to death, but no one is to be put to death on the testimony of only one witness.

[Deuteronomy 19:15](#)

One witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of **two** or three **witnesses**.



Since then, the Body of Christ has developed a bit over time, their understanding of the things they had been told in God's word leading them in several ways ...

(Trace from left to right to "Protestantism")

The **First Council of Ephesus** was the third [ecumenical council](#) of the early [Christian Church](#), held in 431 at the [Church of Mary](#) in [Ephesus](#), [Asia Minor](#). The council was called amid a dispute over the teachings of [Nestorius](#), [Patriarch of Constantinople](#) which emphasized the disunity between Christ's human and divine natures, and which had brought him into conflict with other church leaders, most notably [Cyril](#), [Patriarch of Alexandria](#). Nestorius himself had requested the council, hoping to prove his [orthodoxy](#), but in the end his teachings were condemned as [heresy](#).

Approximately 250 [bishops](#) were present at this council and the proceedings were conducted in a heated atmosphere of confrontation and recriminations. In the end, Nestorius was decisively outplayed by Cyril, removed from his [see](#), his teachings were officially anathematized – and the council's rejection of Nestorius precipitated a [Schism](#), in which a number of churches broke with the [Orthodox Church](#) and became what was later known as the [Church of the East](#).

Only 20 years later, the **Council of Chalcedon** - at [Chalcedon](#) (a city of [Bithynia](#) in [Asia Minor](#)), on the Asian side of the [Bosporus](#) - marked another key turning point in the

[Christological](#) debates that broke apart the church of the [Eastern Roman Empire](#) in the 5th century. It is the last council which many [Anglicans](#) and most [Protestants](#) consider [ecumenical](#).

The Council of Chalcedon repudiated [the idea that Jesus had only one nature](#), and stated that Christ has two natures in one person. The [Chalcedonian Creed](#) describes the "full humanity and full divinity" of [Jesus](#), the second person of the [Holy Trinity](#).

The **East–West Schism** of [1054](#), sometimes known as the **Great Schism**, formally divided the [State church of the Roman Empire](#) into [Eastern \(Greek\) and Western \(Latin\) branches](#), which later became known as the [Eastern Orthodox Church](#) and the [Roman Catholic Church](#), respectively. Relations between East and West had long been embittered by political and [ecclesiastical differences](#) and [theological disputes](#). This one led to the crusades and though repudiated as recently as our lifetime by the Pope, has never been really healed.

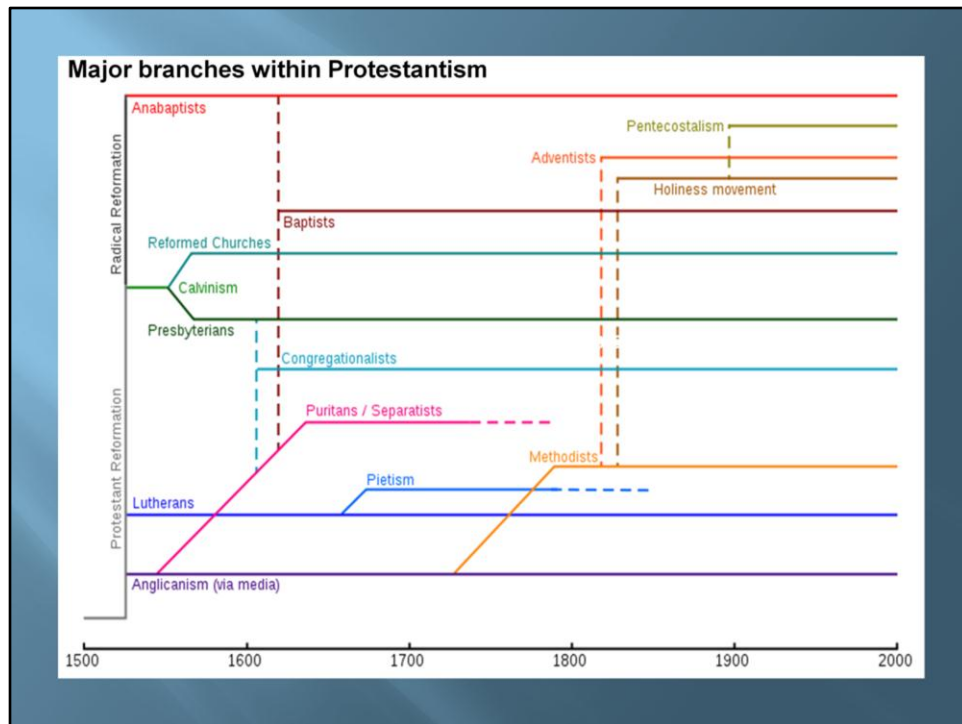
In 1965, the [Pope Paul VI](#) and the [Ecumenical Patriarch of Constantinople](#) nullified the anathemas of 1054, although this was essentially a goodwill gesture and did not constitute any sort of reunion between churches. Contacts between the two sides continue: Every year a delegation from each joins in the other's celebration of its patronal feast, [Saints Peter and Paul](#) (29 June) for Rome and [Saint Andrew](#) (30 November) for Constantinople, and there have been a number of visits by the head of each to the other.

The **Protestant Reformation**, also known as the **Protestant Revolt**, was led by [Martin Luther](#), [John Calvin](#) and other early Protestants in the early 1500s. The efforts of the self-described "reformers" who objected to ("protested") the doctrines, rituals and ecclesiastical structure of the [Catholic Church](#), led to the creation of new national [Protestant](#) churches.

The Catholics responded with a [Counter-Reformation](#), led by the [Jesuit order](#), which reclaimed large parts of Europe, such as [Poland](#).

In general, [northern Europe](#), with the exception of [Ireland](#) and pockets of [Britain](#), turned Protestant, and [southern Europe](#) remained Catholic, while fierce battles that turned into warfare took place in [central Europe](#).

The largest of the new denominations were the [Anglicans](#) (based in [England](#)), the [Lutherans](#) (based in [Germany](#) and [Scandinavia](#)), and the [Reformed churches](#) (based in Germany, [Switzerland](#), the [Netherlands](#) and [Scotland](#)). There were many smaller bodies as well.



Looking at closer at Protestantism, beginning on the left side ...

(Trace to Presbyterianism.)

The **Reformed churches** are a group of [Protestant denominations](#) characterized by [Calvinist](#) doctrines. They are descended from the [Swiss Reformation](#) inaugurated by [Huldrych Zwingli](#) but developed more coherently by [Martin Bucer](#), [Heinrich Bullinger](#) and especially [John Calvin](#). In the sixteenth century the movement spread to most of Europe, aligning with national governments in most cases, though several of these national or specific language based churches later expanded to worldwide denominations. There are now many different reformed churches: a 1999 survey found 746 Reformed denominations worldwide.

Presbyterianism refers to a number of [Christian](#) churches adhering to the [Calvinist](#) theological tradition within [Protestantism](#), which are organized according to a characteristic [Presbyterian polity](#). Presbyterian theology typically emphasizes the [sovereignty](#) of [God](#), the authority of the Scriptures, and the necessity of [grace](#) through faith in [Christ](#).

Presbyterianism originated primarily in [Scotland](#) and was confirmed as the means of Church Government in Scotland by the [Acts of Union](#) in 1707. Most Presbyterians found in England can trace a [Scottish](#) connection and the denomination was taken to

North America by Scots and Scots-Irish immigrants. The Presbyterian denominations in Scotland hold to the theology of Calvin and his immediate successors, although there is a range of theological views within contemporary Presbyterianism.

Modern Presbyterianism traces its institutional roots back to the [Scottish Reformation](#). Local congregations are governed by [Sessions](#) made up of representatives of the congregation, a conciliar approach which is found at other levels of decision-making ([Presbytery](#), [Synod](#) and [General Assembly](#)).

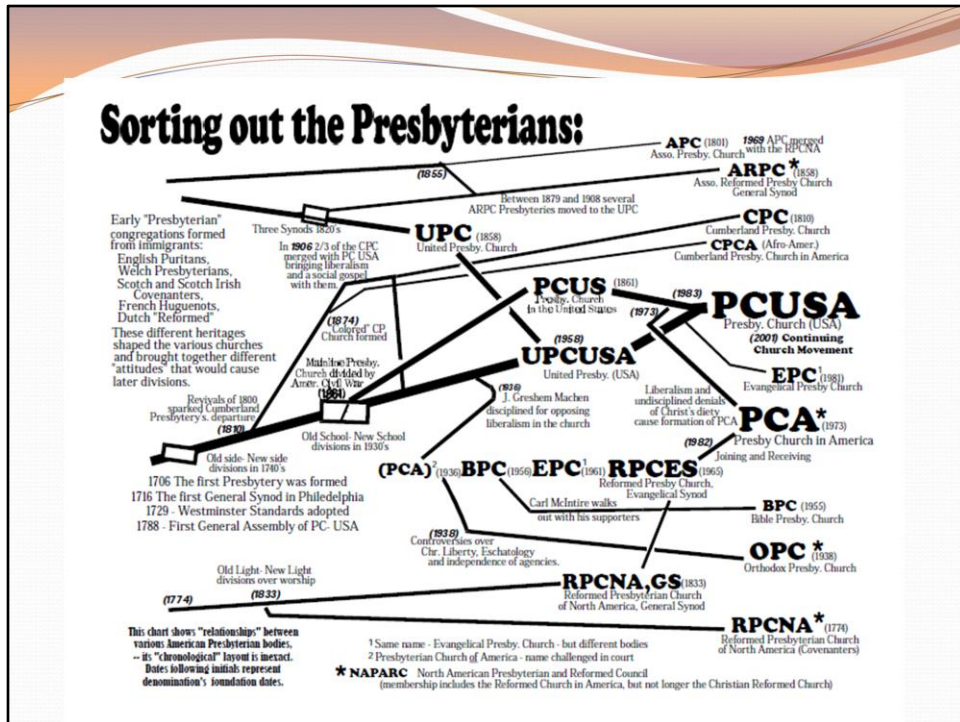
Theoretically, there are no [bishops](#) in Presbyterianism; however, some groups in Eastern Europe, and in ecumenical groups, do have bishops. The office of [elder](#) is another distinctive mark of Presbyterianism: these are specially ordained non-clergy who take part in local pastoral care and decision-making at all levels. The office of deacon is geared toward the care of members, their families, and the surrounding community. In some congregations active elders and deacons serve a three-year term and then rotate off for at least a year. The offices of pastor, elder, and deacon all commence with ordination; once a person is ordained, he holds that title for the rest of his life. An individual may serve as both an elder and a deacon.

The roots of Presbyterianism lie in the European [Reformation](#) of the 16th century, with the example of [John Calvin](#)'s Geneva being particularly influential. Most [Reformed churches](#) who trace their history back to Scotland are either Presbyterian or [Congregationalist](#) in government.

As we will note later, in the twentieth century, some Presbyterians played an important role in the [Ecumenical Movement](#), including the [World Council of Churches](#). Many Presbyterian denominations have found ways of working together with other [Reformed](#) denominations and Christians of other traditions, especially in the [World Communion of Reformed Churches](#). Some Presbyterian churches have entered into unions with other churches, such as [Congregationalists](#), [Lutherans](#), [Anglicans](#), and [Methodists](#).

... and everything was fine since then ... right?

Well ... Lets look a little more closely at the thin, apparently unified green line of Presbyterians – especially in America ... from the 1600s to today.



Well! All may not be so unified after all on that thin green Presbyterian line after all!

Got all of these relationships?

This will be on the test.

Presbyterian 101 Overview

What's it all about? – What's it all mean?

I. Introductions

II. Presbyterian Ethos

III. A little Presbyterian history

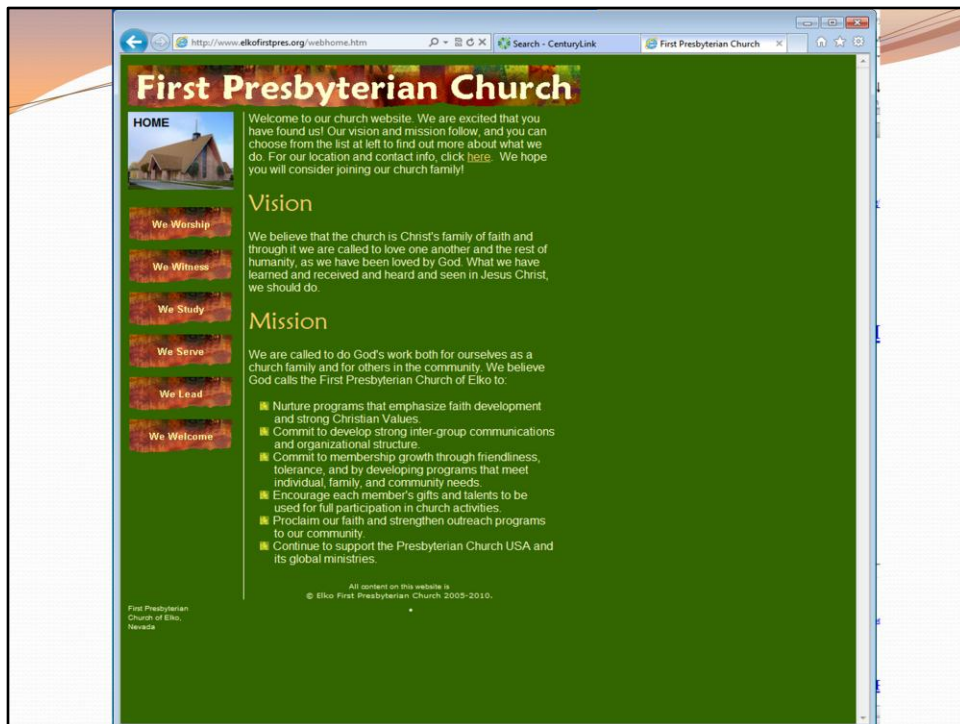
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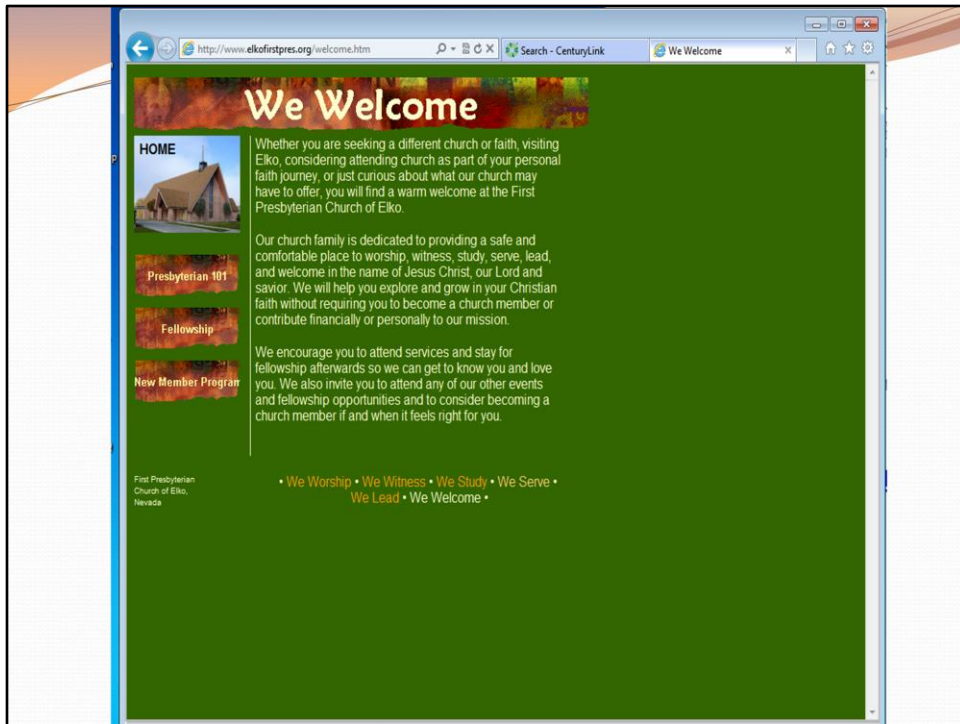
VII. Questions, comments, quiz

In the next two hours, we will explore the topics the course outline promises – in this layout.



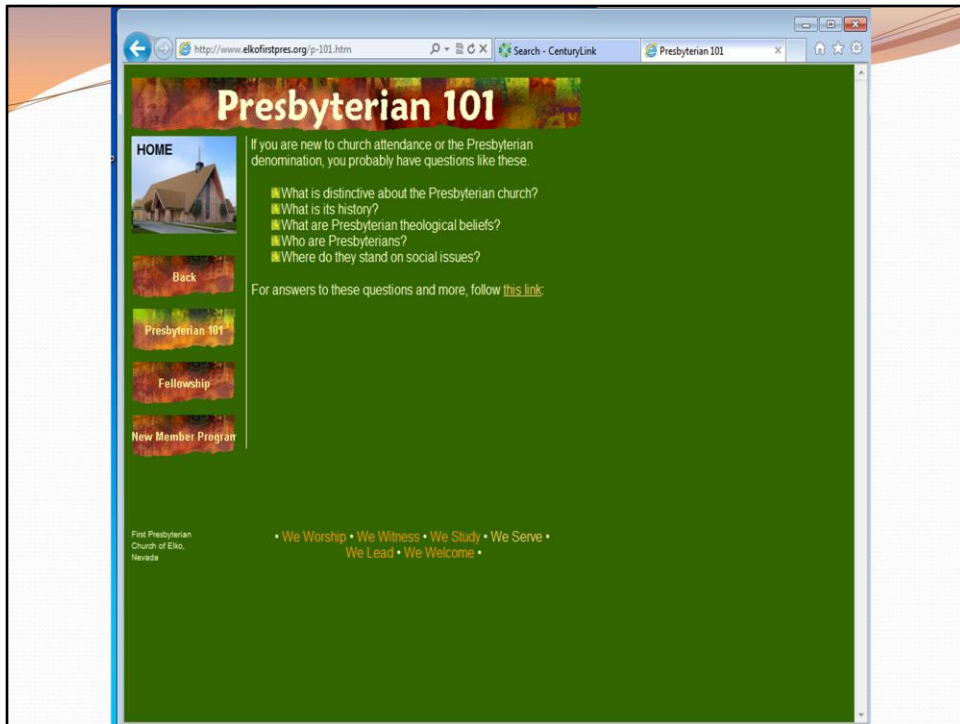
We just had our Fall meeting of the Presbytery of Nevada in Elko – at (where else) the First Presbyterian Church in Elko.

Here is their home page.



If you go to their “We Welcome” page, you get this interesting menu bar ...

Hey – Presbyterian 101 !

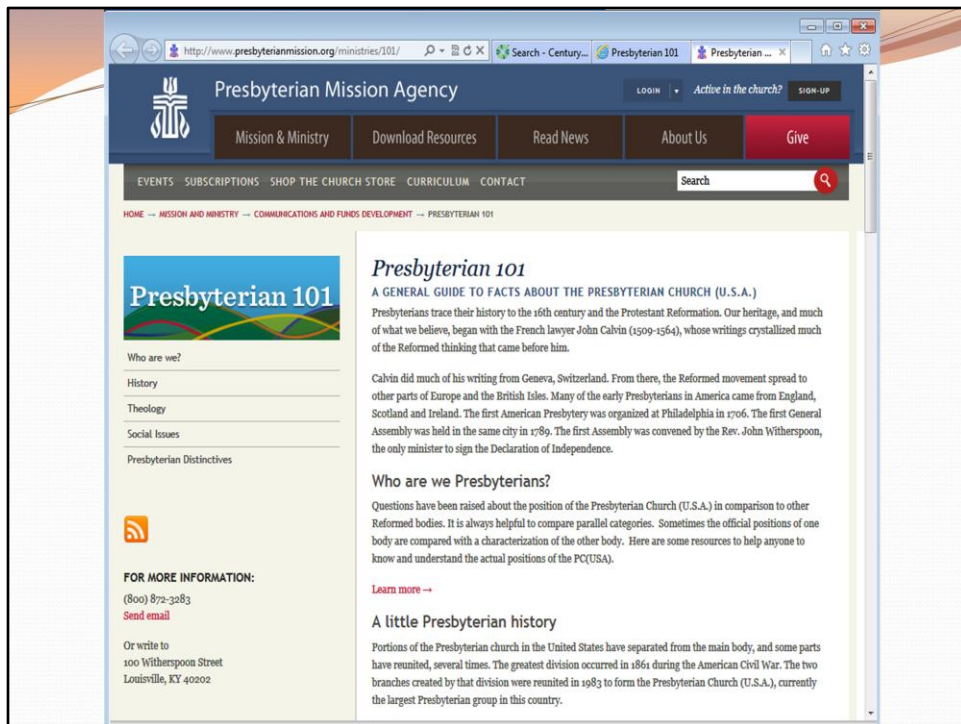


Click on that menu button and you these intriguing questions!

...

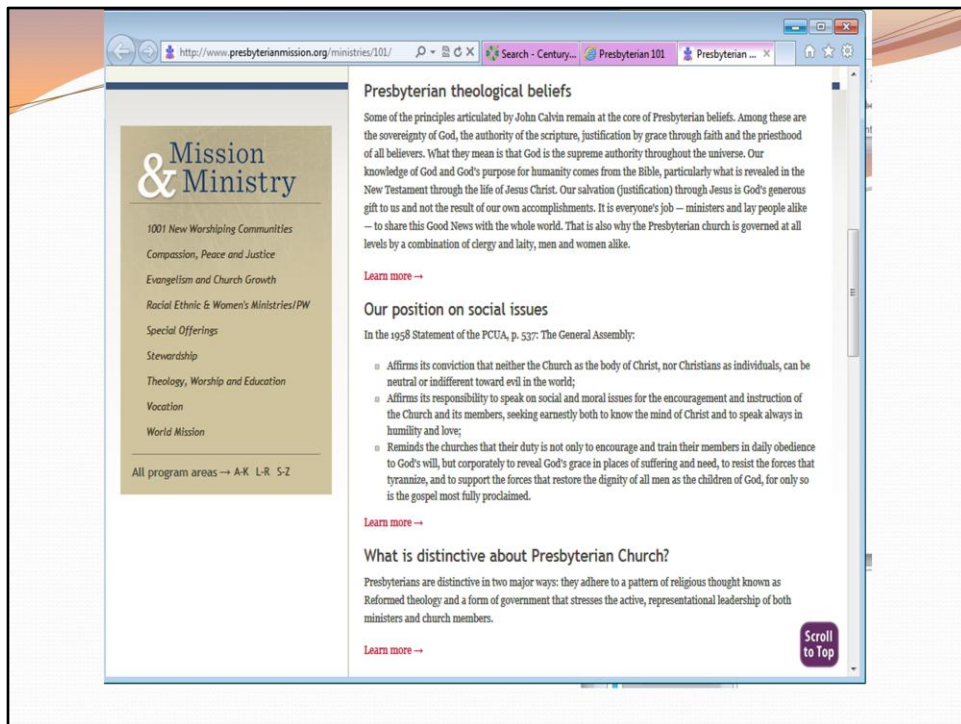
And this link.

OK, who cannot resist...



Which takes you to the PCUSA website titled (whaddyaknow) “Presbyterian 101!”

Look at the topics ...



Scroll down for more topics ...

So, when you get back home you have two sources for this story ...

The notes you aren't taking in this class (but are backed up on www.AGRitter.com)

– and –

... the PCUSA's version!

Anyone want to just skip ahead to the quiz?

Summary 1 – *and coming attractions!*

What's it all about? – What's it all mean?

I. Introductions

II. Presbyterian Ethos

III. A little Presbyterian history

IV. Introduction to polity – the Constitution: Part 1 Part 2

V. Entities/agencies of the Presbyterian Church

VI. Terms and acronyms we know and love

VII. Questions, comments, **quiz – final exam!**

Ok, then,

In the next few minutes, we will explore these topics together.

By the way, did I tell you that this path leads not to a quiz – but a FINAL EXAM!?

Ok, pay attention, and we may all get out of this alive...