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ABOVE: From left, Angela Cobb, Dan Williams, Alea Gay and Amy Jo Carr make progress on a graffiti removal project. BELOW: Seth Williams begins work on a home that has been vandalized.



PHOTOS BY BECKY NEIGHBORS

# GOT YOU COVERED

## Graffiti removal ministry lightens neighbors' burdens

BY AMY FORBUS  
Editor

In March of this year, while on a drive down North 50th Street in Fort Smith, Becky Neighbors and her husband saw an older couple cleaning graffiti off the side of their business.

"I thought to myself, 'I wish we had time to stop and help them,'" Neighbors said. "Not long after, I noticed that their building was 'tagged' again."

Neighbors, the administrative assistant for the West District and an active member of Midland Heights United Methodist Church, decided to learn what could be done: "I went

home that evening and started researching how to remove graffiti."

Then in April, the idea began to build some steam during a ministry meeting at Midland Heights UMC. Attendees were discussing ways to increase the church's presence in the community when church member Daniel Grubbs brought up the graffiti in the neighborhood.

Grubbs, a sergeant with the Fort Smith Police Department, explained that it is the responsibility of the homeowner to remove the graffiti, and those who cannot remove it promptly risk being fined by the city. But many homeowners who find their property tagged do

[See GRAFFITI, page 8A]

# Being friendly: low-tech, but effective for church growth

BY WILLIAM O. (BUD) REEVES  
Special Contributor

Recently a team at Group Publishing decided to make a video about friendly churches.

The strategy was simple. A young woman would visit a church with a hidden camera in her purse. The camera would catch the friendly gestures of the congregation and show all the ways this visitor was greeted and welcomed. The unrehearsed video would be a fresh and honest presentation on church friendliness.



**Bud Reeves**

On the chosen Sunday, the young woman walked up to the church. No one opened the door for her, nodded to her, or greeted her in any way. But she didn't give up hope.

She stood in the lobby, certain that someone would eventually welcome her. Nobody said hello, asked if she was new or needed help, or even gave her a friendly smile. There was nothing that could be counted as an intentionally friendly gesture.

The video team was disappointed, but they decided to try a different church the next Sunday. Maybe they just picked an unfriendly church. But the next week was the same story. After visiting several churches, the team ended up having to hire actors to make their video.

How hard is it to be a friendly church?

Most of the people reading this column are thinking, "Well, I go to a friendly church!" And it probably is—for us. We feel the church to be friendly because we belong. We know the people there, and they know us. We know when the services are, where the restrooms are, where the nursery is located, what to wear, and so forth.

But what if someone walked in off the street? (It could happen.) Would they feel the same warmth that the members feel in being there?

Time-honored tactics of church hospitality are still effective. Church nametags for members, greeters at the doorway who offer help or

directions to new people, parking lot helpers (especially if there are multiple buildings or parking lots) and welcome centers in the entry areas of the sanctuary—these should all be standard procedure in our medium to larger churches. We never get a second chance to make a first impression.

However, the most effective tactics of hospitality do not rely on organized welcoming ministries. They are decidedly low-tech and are accessible and achievable by any church.

The Group research (State of the Church 2010) shows that the key factors for making a place feel friendly are:

- Making me feel like I belong (21 percent)
- Making me feel comfortable (18 percent)
- Making me feel at ease (15 percent)
- Conversation (14 percent)
- Smiles (11 percent)

We can do these things! However, the art of hospitality demands intention and attention if it is to become a part of our personal and congregational DNA. Eventually, true friendliness can become second nature, and it will produce results.

I'd like to suggest two further places to take our hospitality.

**Take it to the next level.** Friendliness is good; friendship is better. When people visit, a friendly reception may bring them back. But what keeps them coming back, and what involves them in the life and ministry of the church, is relationships with people in the church.

Getting to know new people, including them in our circle of friends, encouraging them to participate in the fellowship of the church—that's the cement that holds them in place. They grow to love the

people and thus the church. Deeper relationships create community.

The Group research indicates that among people who are highly satisfied with their church, 87 percent have a best friend at the church, 83 percent have friendships that extend outside of church activities, 84 percent feel that the spiritual leaders of the church care about them and 77 percent have eaten a meal with fellow church members in the last year. Much of this kind of interaction takes place in small group ministries, and it takes the friendliness to the next level.

**Take it to the streets.** We can't wait for people to walk in our doors any more. We have to take our ministry of friendship outside the walls of our church. Recent research confirms what we have known for years to be true: Most people will respond to personal invitations from family and friends.

Lifeway's recent poll said two-thirds of unchurched people would respond positively to an invitation to attend church from a family member; 63 percent from a friend or acquaintance.

Almost a third said they would respond to an invitation from a stranger who knocked on their door! Clearly there is an opportunity that we are missing if we do not engage in some "proactive hospitality."

How hard is it to be friendly? Not very, but very few churches do it well. It is not that complicated; it just takes intention and attention. At its most basic and effective level, it can happen in any size church in any location. When it does, it transforms lives and makes an impact for the Kingdom. We welcome that!

*The Rev. Dr. Reeves serves as pastor of First UMC, Hot Springs. He can be reached at [brobud@fumchs.com](mailto:brobud@fumchs.com).*



## EDITOR'S CORNER

BY AMY FORBUS

# Yes, we're the church together

The first time I wrote in this space, I shared how important the church where I'm a member is to me. While the pending sale of our home means that my husband and I will once again get to live in the same house, it also means we know when we must say our final farewells to that community of faith and begin the adventure of seeking a new one.

One of the positive aspects of this transition time has been my ability to ask, "Where am I going to worship this week?" and then go discover the answer. I never know exactly what to expect, but I know I'll be welcomed.

I've visited First UMC Bryant, Sardis UMC, canvascommunity, Campground UMC, Pulaski Heights UMC and shared in worship as part of some District Conference agendas. I've attended a grace-filled funeral where my husband served as a pallbearer for his aunt Mary, a much-beloved family member and a lifelong Methodist.

And it's not all worship, either. Last Tuesday night I experienced my first Zumba workout with a group of women at St. James UMC (thanks, Nancy and Rebecca!).

What strikes me about all these experiences is that no matter which church facility I set foot inside, whether I know anyone there or not, I feel at home.

And so the children's song that

gave this column its headline has been running through my head. There's good, solid teaching in its words:

*The church is not a building, the church is not a steeple, the church is not a resting place, the church is a people.*

*I am the church! You are the church! We are the church together!*

*All who follow Jesus, all around the world!*

*Yes, we're the church together!*

That first line meant something new to me when I joined the church where I'm still a member. Construction fraud had led to significant problems with that congregation's facility. (Thankfully, after years of uncertainty, they now have a new, safe place to gather.)

But even for those congregations with strong and sturdy buildings, the simple, child-friendly lyrics of that song really do say a lot. Those words provide backing for efforts like the graffiti removal ministry featured in this issue's cover story. They explain why we do Ingathering, which you'll read more about on pages 6 and 7.

And they help to explain why, no matter where I go in Arkansas United Methodism, I'm part of something bigger than myself: the Body of Christ.

*To contact me, e-mail [aforbus@arumc.org](mailto:aforbus@arumc.org) or call 501-324-8037.*



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## AN OCCASIONAL WORD from the Bishop

BY CHARLES CRUTCHFIELD

Dear Friends:

In the Gospel of John it is written: "...[A]nd you will know the truth, and the truth will make you free...."

I've been thinking a lot about "truth" these days. It is the political season, and we are about to become bombarded with the "truth" about a person's fitness for office and positions on issues.

I must admit to a bit of cynicism here. Tragically, it seems we are often willing to give a pass to real truth when it comes to elections. Distortions abound.

We often hear this passage quoted in reference to knowledge and the importance of education. One cannot really argue the point. Truth and knowledge are liberating and do offer the opportunity for a life that is free from the chains of ignorance and even, potentially, free from the shackles of poverty.

But when Jesus was speaking

these words, he was challenging a group of people who were conspiring to kill him. In his dialogue with them it becomes clear that the truth of which Jesus speaks is inexorably tied to a right relationship with God.

If we are in a right relationship

**'In the Gospel of John it is written: "...[A]nd you will know the truth, and the truth will make you free....'"**

with God, all life is bathed in a truth that transforms our actions and our thoughts and our words.

To return to politics, one has to wonder what political ads would

look like, how political speeches would be drafted, what kind of promises would be made if they were all shaped by an intimate, focused relationship with God.

Would there be greater civility? Would there be no "attack" ads?

Would candidates be able to spend more time debating honest differences on issues that really make a difference than on defending themselves from distorted accusations?

Would there be more focus on problem solving than on "games-man-ship" and "gotchas?" I think so.

As we seek to make a difference—as we seek to make disciples of Jesus Christ for the transformation of the world—the focus is on our relationship with God. When that relationship is tight and right, we are able to tell the truth

about what discipleship actually means.

In the strength of our prayer, we will find the courage to say that following Jesus is not easy; it is

tough. In our worship, we will find the words to declare that following Christ is not all about me, but about loving the neighbor. In our meditation and Bible study, we will find the wisdom and insight that touches the heart of another. In our relationship with God, we will live a gospel of joy and hope and love that transforms.

The truth that we are children of God is made "real" in our relationship with God. It is a reality that cannot be denied or doubted. It is convincing. It is true.

And it makes all the difference to those who hunger for the truth that will set them free.

Faithfully,

Charles Crutchfield

## Can a seeker find your church online?

According to statistics from United Methodist Communications in Nashville, 33 percent of Arkansas Conference churches have updated their online profiles since June 2009.

This fall, RethinkChurch.org will become the primary site featured in Rethink Church advertising. When seekers use the website to locate a church in their area, the site relies upon the data you have provided through Find-A-Church. If your data is inaccurate or incomplete, it makes a seeker less likely to attend.

So it's vital that your congregation's information is up-to-date in the Find-A-Church database.

To see the information currently available about your church, search for your church name at [find-a-church.org](http://find-a-church.org).

To make changes to that listing, visit [umc.org/update](http://umc.org/update).

Questions? E-mail them to [fac@umcom.org](mailto:fac@umcom.org).

# Talking about one thing you don't talk about

BY DEENA MARIE HAMILTON  
*Special Contributor*

When I was invited to attend a prayer breakfast for a political candidate, I was shocked, because I am just a licensed local pastor. So when the invitation was extended to me via e-mail, I was a little more than curious. The e-mail list had very few names on it, and for some reason someone thought that it would be to this candidate's advantage that I attend.

When I arrived where the breakfast was being held, I was not received warmly—unfortunate but not unexpected, as I was the only female pastor there. My fellow clergymen looked at me as if I was a side show attraction that didn't have the right to breathe the



**Deena Marie Hamilton**

same air that they did.

That brings to me to one thing I want to say... I'm so glad that I'm a Christian who belongs to a denomination that supports the empowerment and ordination of women in ministry. Their glares didn't faze me at all because I know God, and I know who I am. I was there to see what this man had to say.

Now, I'm not going to lie, I was apprehensive about the meal because I was thinking, "If I eat this biscuit and gravy, does he expect my vote?" But the candidate assured me that he wasn't looking for my vote, but prayer. So I did what any hungry person would do—I enjoyed my breakfast!

My daddy told me that he and one of his best friends don't talk about two subjects: religion and politics. They are on opposite ends of the political spectrum. My dad brags about being a yellow dog Democrat and Methodist while his friend is a soft-spoken Christian

who attends a non-denominational church and is a GOP supporter.

If you saw them together, you would never imagine they had such

different political views. They look past political differences, religious beliefs and race. They are bound by the love they have for God and their faith in Jesus Christ.

Because of them, I don't see black and white, but vibrant shades of colors and endless possibilities.

One of the pastors at the prayer breakfast said something that struck a chord with me. He paraphrased a

quote from our Master by saying, "Even though we are in the world, we are not of the world" (John 17:14-15).

**'My daddy told me that he and one of his best friends don't talk about two subjects: religion and politics.'**

Sometimes we get lost in the struggle of life, but through Christ we can always regain focus. Not only that, but God has blessed us with sound minds and free will. So the decision to vote for a candidate lies on the conscience of the individual.

I want to be careful about

what I say here, because it's a very sensitive and personal subject to many. My plea to voters everywhere is to be informed of the political views of candidates in your local

areas as well as the candidates in congressional and gubernatorial elections. Use multiple means to get the information that you need to make a comfortable decision when voting.

Google your candidates, but make sure that you're not getting information about them on a blog site. Go to the candidate's official website. Don't be afraid to voice your opinion about legitimate concerns that you may have, whether it is in person or through correspondence. If you're old school, read the newspapers and go to town hall meetings and forums. But don't get caught up in the hype.

Yes, my daddy told me not to talk about politics, but it seems like that is all people talk about these days. Be blessed, and happy voting!

*The Rev. Hamilton serves as pastor of McCabe Chapel UMC in North Little Rock. She can be reached at [rev.deenamarie@gmail.com](mailto:rev.deenamarie@gmail.com).*

## PEOPLE OF FAITH

## Former First Lady to speak at Methodist Healthcare Cancer Center luncheon

Former First Lady Laura W. Bush, a United Methodist, will reflect on her life and speak about her *New York Times* best-selling memoir, *Spoken From the Heart*, at the ninth annual Methodist Healthcare Foundation Cancer Center Luncheon on Friday, Nov. 12 at 11:45 a.m. at The Peabody Hotel in Memphis, Tenn.



**Laura Bush**

Tickets may be purchased individually, and tables of 10 are available for general, preferred, and prime seating. To reserve a seat, call 901-516-0500 or purchase tickets

online at [methodisthealth.org/cancerluncheon](http://methodisthealth.org/cancerluncheon). Proceeds from this year's luncheon will benefit the Methodist Cancer Center.

Bush studied education and taught in public schools before meeting and marrying George Walker Bush in 1977. As First Lady of Texas and then as First Lady of the United States, she has been actively involved in issues of national and global concern, with a particular emphasis on education, health care and human rights.

An advocate for women's health, Bush has been an active participant in campaigns to raise awareness of breast cancer and heart disease, both in the U.S. and around the world.



**David Freeman**



**Sarah Pair**

## Two Arkansas clergy named to 2010 class of Advancing Pastoral Leadership program

The Center for Clergy Excellence of the Texas Annual Conference has announced the second class of its Advancing Pastoral Leadership (APL) program. This year, two class members from outside the Texas Conference were selected, and both are serving in Arkansas: the Rev. David Freeman of First UMC in

Springdale and the Rev. Sara Pair of Sequoyah UMC in Fayetteville.

Made possible by a five-year grant from the Lilly Endowment, Inc., the program's goal is to assist emerging clergy leaders in developing their capacity for fruitful and strategic congregational leadership.

The APL program experienced a successful inaugural year of leadership retreats, one-on-one coaching and guidance, and the cultivation of strong peer relationships. Now in its second year, the program expanded to accept applications from outside the Texas

Annual Conference.

APL participants are guided in an intentional, long-term process of leadership formation and development through retreats, assessment, mentoring, and executive coaching. A new cohort will begin the program each year and continue together for five years.

Advancing Pastoral Leadership is one effort within the Center for Clergy Excellence, which is led by the Rev. Gail Ford Smith. The Rev. Janice Virtue, a leadership trainer and consultant with more than a decade of experience in clergy leadership development, also guides the program.



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## Cofer named recipient of first Arkansas Asbury Scholarship

Amanda Cofer of Searcy has been selected as the first scholarship recipient of the newly formed Arkansas Asbury Seminary Scholarship.

Cofer, a member of St. Paul United Methodist Church in Searcy, is a graduate of the University of Arkansas in Fayetteville, where she was an active participant in the U of A Wesley Foundation. She is a senior student at Asbury Seminary this fall.

"We are pleased to grant this initial scholarship to Amanda," said

the Rev. Tony Holifield, senior pastor of Central United Methodist Church in Fayetteville and chair of the scholarship committee. "It is our hope that in years to come, as the fund grows, we will be able to award many more such scholarships to Arkansas students preparing for United Methodist ministry at Asbury Seminary."

The Arkansas Asbury Scholarship Fund is managed by the United Methodist Foundation of Arkansas (UMFA) in Little Rock. Persons interested in contributing to the scholarship fund may send a check to the UMFA at 5300 Evergreen Drive, Little Rock, AR 72205. For more information, contact Holifield at 479-442-4237.



**Amanda Cofer**



# sharing together

IN CHRIST'S NAME

## New Bible study can inspire, empower local churches and individuals

BY KARON MANN  
Special Contributor

*Sharing Together in Christ's Name*, the new study series developed by the Arkansas Conference communications team, is a great opportunity for Arkansas United Methodists to study Wesleyan stewardship and learn about how our shared giving supports mission and ministry in Arkansas.



Karon Mann

Funded by a grant from the United Methodist Foundation of Arkansas, materials produced for the *Sharing Together* curriculum include a five-week adult Bible study, four-week youth and children's studies, and a worship resource DVD. Many of these resources (as well as additional links and other information) are available online at [sharingtogetherumc.org](http://sharingtogetherumc.org).

I recently had the privilege of leading the five-week adult Bible study in my Sunday school class at Pulaski Heights United Methodist Church. The adult study looks at stewardship from the Wesleyan perspective of involving not just our money, but our very being.

Bishop Kenneth Carder leads the video segments, which teach that stewardship has its origin in the nature and mission of God, and God desires that all people share in the blessings of God's good creation. A study guide with discussion questions is provided.

In a Sharing Together webinar, Martha Taylor, our conference director of communications, suggested that the study is not meant to be "one size fits all." I found this to be true. The resources can be mixed and matched and tailored to the needs and interests of your class or small group.

For example, during our adult

study series, my class chose to watch the DVD segment presented by Bishop Carder, discuss the questions in the study guide, and then view either a worship resource segment or a youth video segment for further discussion.

I highly recommend that an adult series leader be sure and include the video segments from both the worship resources and youth series in your study, as our own Bishop Crutchfield does an outstanding job talking about our shared giving and mission in Arkansas. These video segments were some of the favorites in my class, and they connected the stewardship lessons in the adult study with Arkansas missions and ministries.

Class members thoroughly enjoyed the series, and commented that they found it inspiring and empowering to learn what our shared giving in Arkansas accomplishes.

This series can help Arkansas United Methodists understand and tell our mission story in a clear and concise way. As a director for both the Women's Division and the General Board of Global Ministries, I see first-hand the scope of United Methodist Church mission involvement, but I find that many United Methodists can't articulate how our shared giving takes Christ into our communities and around the world.

Arkansas United Methodists have a wonderful storytelling tool in *Sharing Together in Christ's Name*, and I hope every congregation in our conference takes advantage of it!

*To learn more about Sharing Together in Christ's Name, visit [sharingtogetherumc.org](http://sharingtogetherumc.org). Materials are free to local churches thanks to the support of the United Methodist Foundation of Arkansas. You may download materials from the website, or request that they be mailed to you.*

## Conway church provides local shelter with 150 boxes of food

BY JENNIFER BOYETT  
For the Arkansas United Methodist

Grace United Methodist Church in Conway, Ark., on Aug. 8 delivered 150 food boxes to Bethlehem House, a local shelter.

The church's missions committee, which sets goals of making an impact around the corner as well as across the globe, took on this new way to have a local impact by providing food boxes to families in need.

"Our church does a food drive for Bethlehem House twice a year," explained Cinnamon Wheeler, who co-chaired the fundraising effort with fellow Grace UMC member Sharon Reynolds. But this time, they decided to step up to a bigger goal for the drive.

Each week, this shelter gives food boxes, which are designed to provide a week's worth of food, to at least 90 families. That adds up to nearly 5,000 food boxes annually. Grace UMC set a goal of meeting 3 percent of Bethlehem House's annual need by collecting 150 food boxes during the month of July.

"I knew that the shelter gives out about 90 to 100 food boxes each week, and trying to determine our food box goal, we arrived at one food box per family attending Grace," Wheeler said.

Members of each Sunday school class were asked to bring a designated one or two food items to fill the boxes.

The food donations were displayed at the chancel railing during all three Sunday services so members and guests could pray over the food. After the final morning service, church members ranging in age from 2 to 78 loaded several vehicles and caravanned across town to deliver the food.

"In light of the world's need we often seem powerless, but in their humble way, the members of Grace

UMC have met that need," said the Rev. David Hawkins, the church's senior pastor. "As Mother Teresa said, 'We can do no great things, only small things with great love.'"

Boyett is a member of Grace UMC Conway.



Emily Naylor (age 2) and her mom, Kari, add boxes of saltine crackers to the Bethlehem house donation boxes while Ken Mattox (left) loads more food items for transport.

COURTESY PHOTO

### CLASSIFIEDS

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**Accompanist needed** for Wednesday night practice and 2 traditional worship services Sunday morning at Grace UMC, Conway. Ability to play traditional hymns on piano a necessity. Ability to play organ and to accompany some contemporary choruses a plus. Contact Rev. David

Hawkins, [drhawkins05@yahoo.com](mailto:drhawkins05@yahoo.com) or Grace UMC, 1075 Hogan Lane, Conway, AR 72034. Phone: 501-329-6056.

**If you love folk music and the beautiful outdoors** this job is for you. The First United Methodist Church in Mtn. View, Arkansas is seeking a Children's/Youth Director starting Jan. 1, 2011. The person we are looking for must be a committed United Methodist Christian with a desire to help children and youth grow in Christ. Experience is desired but not necessary. Education and life experience will be looked at on an individual basis. This is a salaried position with a benefit package. Annual leave and sick leave are included in the package. Applications will be taken until November 30, 2010. Please send a resume to: First United Methodist Church, P.O. Box

74, Mtn. View, Arkansas 72560. If you have any questions please feel free to call 870-269-3252.

**Growing Congregation needs part-time youth director.** Vilonia UMC is looking for a part-time youth director who will continue to grow our thriving program. Someone who feels called to youth ministry and can work as a team member on a church staff is encouraged to apply. Please send resume to Rev. Belinda Price at [viloniaumc@windstream.net](mailto:viloniaumc@windstream.net) or 1112 Main, Vilonia, AR 72173. Questions? call 501-952-9894.

**Home Study:** Save \$\$\$ Christian Bible College, P.O. Box 8968 Rocky Mt., NC 27804 Phone (252) 451-1031; [www.christianbiblecollege.org](http://www.christianbiblecollege.org)

# Ingathering 2010 to honor life of slain servant

BY MARTHA TAYLOR  
*Arkansas Conference*

Ingathering has always been a special time of sharing God's blessings.

But Ingathering 2010 on Nov. 20 will be especially poignant. This year, Arkansas United Methodists will turn personal tragedy into a celebration of life.

In addition to the usual sorting, packing, and general feeling of camaraderie among Ingathering volunteers, a special worship service has been planned to celebrate the life of Lill Wilson, a United Methodist woman who was murdered in her northeast Arkansas church while preparing items for Ingathering.

Arkansas Conference Bishop Charles N. Crutchfield, Northeast



**Lill Wilson**

District Superintendent the Rev. Kurt Boggan and the Rev. Pat Bodenhamer, pastor of Diamond City UMC and coordinator for this year's Ingathering, will lead the service.

Wilson's sons and other family members will attend, as will members of Central UMC, Wilson's church, located just outside Wynne. Leaders from Arkansas Conference United Methodist Women will help with the day's activities.

If all goes as planned, the first truck to be unloaded will be from the Northeast District, where Wilson's church is located.

"We want to celebrate Lill's life and her faithfulness to the mission of caring for those most in need," Bodenhamer said. "We approached her family and they agreed that doing so at Ingathering would be something she would have appreciated."

In its 33rd year, Ingathering happens each fall when United Methodist churches across Arkansas



bring items to the Arkansas Rice Depot in Little Rock to be sorted, boxed and packed for transport to Sager Brown Depot, the United Methodist Committee on Relief (UMCOR) center in Baldwin, La. Kits and bulk items will then make their way across the U.S. and the world to people recovering from natural and other disasters.

Throughout the year, local church groups gather the items that will be transported from their churches and districts to the Rice Depot. Kits of all sorts (see lists at right) as well as bulk items are made

ready for distribution to places like Haiti and Nashville, Tenn.

"Our hope is that churches across Arkansas will honor Lill's memory by making this one of the biggest Ingatherings ever," Bodenhamer said. "I think it would make her happy to know that we came together not only to honor her but to honor our commitment to making life easier for people trying to feed their families or put their lives back together."

Ingathering 2010 is scheduled for Saturday, Nov. 20 at the Arkansas Rice Depot, 3801 W. 65th Street,

Little Rock, with the worship service scheduled for 10:00 a.m. Volunteers will be available to unload personal vehicles and trucks from 10:30 a.m. to noon. Refreshments will be served.

The District offices will provide collection dates and times in your district. An Ingathering form can be downloaded from the conference website, [www.arumc.org](http://www.arumc.org).

Volunteers are strongly urged to register in advance to help organizers coordinate volunteer times. Register at [www.arumc.org/register](http://www.arumc.org/register).



UMNS PHOTO COURTESY OF DALE KLAUS

ABOVE: Children and teens at Grace United Methodist Church in Mt. Juliet, Tenn., spend a January 2010 Sunday morning packing health kits for earthquake relief efforts in Haiti. These kits made a stop at Sager Brown Depot in Baldwin, La., the same place Arkansas Ingathering kits are stored before their deployment worldwide.

RIGHT: A young helper loads boxes of supplies during Arkansas Conference Ingathering 2009.



AUM PHOTO BY PATRICK SHOWNES

# Ingathering Kits

## Layette Kit items

Value: \$35 per kit

- 6 cloth diapers
- 2 shirts or 2 one-piece body suits
- 2 baby washcloths
- 2 gowns or sleepers
- 2 diaper pins
- 1 sweater open in the front
- 2 receiving blankets

Bundle the items inside one of the receiving blankets and secure with the diaper pins.

## Birthing Kit items

Value: \$8 per kit

- 1 hotel-size bar of soap (1 oz. and up)
- 1 pair of clean latex gloves
- 1 square yard of clear 4 mil plastic sheeting
- 3 pieces of clean string each 12" long
- 1 clean single use razor blade (carefully wrap the blade in paper or plastic to protect it and keep it from causing injury)
- 2 flannelette receiving blankets, each 1 square yard

Place these items inside a sealed one-gallon plastic bag.

## Sewing Kit items

Value: \$18 per kit

- 3 yards of cotton or cotton-blend, solid color or print fabric (must be 3 yards of uncut fabric)
- 1 pair sewing scissors
- 1 package of needles
- 1 spool of thread
- 5-8 matching buttons

Wrap sewing notions in the fabric and place in a sealed one-gallon plastic bag.

## Cleaning Bucket Kit items

Value: \$55 per bucket

- 5-gallon bucket with resealable lid
- Bleach (two 1-quart bottles or one 82-oz. bottle. Do not include bleach if you are shipping the bucket through the U.S. Postal Service, UPS or FedEx.)
- 5 scouring pads
- 7 sponges
- 1 scrub brush
- 18 cleaning towels (reusable wipes)
- Liquid laundry detergent (two 25-oz. or one 50-oz. bottle)
- 1 household cleaner, 12-16 oz. bottle
- Disinfectant dish soap, 16-28 oz. bottle
- 50 clothes pins
- Clothes line (two 50 ft. or one 100 ft.)
- 5 dust masks
- 2 pair latex gloves
- 1 pair work gloves
- 24-bag roll of heavy-duty trash bags, 33-45 gallon (remove roll from box before placing in bucket)
- 1 Insect repellent spray, 6-14 oz. can (If aerosol, cans must have protective caps. See Special Requirements.)
- 1 air freshener, 8 or 9 oz. can (If aerosol, cans must have protective caps. See Special Requirements.)

*Special Shipping Requirements:* All cleaning agents must be liquid and in plastic bottles. No powders. Pack them inside a bucket or strong outer box. If including aerosols or flammables, ship kits by UPS Ground, Fed Ex Ground, or by truck. Do NOT ship by U.S. Mail or DHL/Airborne freight. *NOTE: if the requested item size is not available, go down to the next available size. If nothing is available in the requested or smaller size, put masking tape on the outside of the bucket saying, "This bucket contains no \_\_\_\_\_"*

## School Kit items

Value: \$11 per kit

- 1 pair blunt scissors (rounded tip)
- 3 pads (or loose leaf) of 8 1/2" x 11" ruled paper
- 1 30-centimeter ruler
- 1 hand held pencil sharpener
- 6 unsharpened pencils with erasers
- 1 eraser, 2 1/2"
- 1 box of 24 crayons (only 24)

Prepare a 14" x 16" (finished size) cloth bag with handles and an optional closure (Velcro®, snap or button) and place items in the bag. Patterns are available from UMCOR Sager Brown or umcor.org.

## Bedding Kit items

Value: \$50 per kit

- 2 flat double-bed sheets
- 2 pillowcases
- 2 pillows

## Health Kit items

Value: \$12 per kit

- 1 hand towel (15" x 25" up to 17" x 27"—no kitchen towels)
- 1 washcloth
- 1 comb (large and sturdy, not pocket-sized)
- 1 nail file or fingernail clippers (no emery boards or toenail clippers)
- 1 bath-size bar of soap (3 oz. and up)
- 1 toothbrush (single brushes only in original wrapper, no child-size brushes)
- 6 adhesive plastic strip sterile bandages
- \$1.00 to purchase toothpaste

Place these items inside a sealed one-gallon plastic bag.

*NOTE: UMCOR Sager Brown is now purchasing toothpaste in bulk to be added to health kits before shipping to ensure that the product does not expire before they are sent.*

## Bulk material needs

(listed in order of priority)

1. Terry cloth hand towels (15" x 25" or 16" x 27"—no kitchen towels)
2. Metal nail files or fingernail clippers (no emery boards, no toenail clippers)
3. Children's blunt scissors
4. Pencil sharpeners (plain, small, individual sharpeners with no emblems)
5. Baby sweaters (open in the front)
6. Cloth baby diapers (cloth only—no disposable diapers)
7. Ruled paper (pad, spiral, or loose leaf)
8. Baby gowns or sleepers
9. School Bags (finished size 14" x 16")

- All items included in kits must be **NEW** items.
- All emergency kits are carefully planned to make them usable in the greatest number of situations. Since strict rules often govern product entry into other countries, it is important that kits contain only the requested items—nothing more.
- Do NOT include any personal notes, money or additional materials in the kits. These things must be painstakingly removed and will delay the shipment.

## Important kit assembly information

### Packing the kits

- Keep the weight of the box in mind. Each packed box cannot exceed 66 pounds.

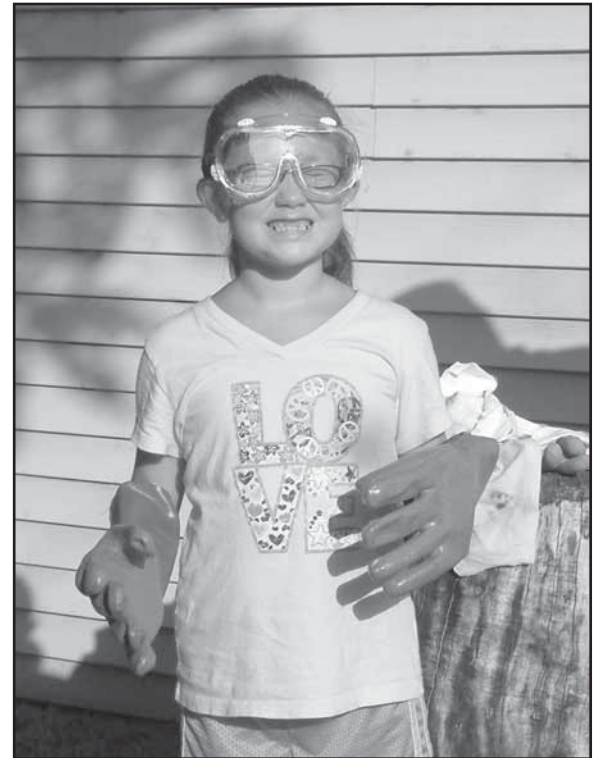
### Shipping the kits

- Complete 2 packing lists—one for your records and one to put on the shipping box.
- Paste the shipping label/packing list on the outside of each box you send. The shipping list helps the depot to quickly process kits.
- Processing & Shipping Costs: Please enclose an envelope containing at least \$1 for each kit you send. This donation enables kits to be sent without delay to areas in need. For Cleaning Buckets: \$1.50.

**RIGHT:** Graffiti Removal Team member Shane Parks provides a fresh coat of paint for a tagged fence.

**FAR RIGHT:** Aleea Gay gets decked out in her graffiti removal gear.

PHOTOS BY BECKY NEIGHBORS



## Graffiti removal ministry lightens neighbors' burdens (continued from page 1A)

not have the physical or financial resources to remove it on their own.

So Midland Heights members decided to explore the possibility of a ministry that serves low-income homeowners with graffiti removal.

"Becky took the bull by the horns and said, 'I'm going to run with this,'" Grubbs said. "I give 90 percent of the credit to Becky on this... I was just the one sitting there as a policeman saying, 'If you really want to help this area, this is my suggestion.'"

### Growing interest

At a West District Leadership Team meeting in May, Neighbors brought up the graffiti ministry to see if others might be interested in helping. The Rev. Janice Sudbrink, an associate pastor of First UMC Fort Smith, loved the idea. Midland Heights and First UMC were among the West District churches that last fall had worked together to build a Habitat for Humanity house, and they hoped to continue partnering on community projects.

By the time Neighbors and Midland Heights pastor the Rev. Dan Williams met with representatives from the city and the police department, the churches already had a coalition ready to work.

With the blessing of the Rev. Mike Morey, West District Superintendent, the City of Fort

Smith began giving out Neighbors' name and the district office telephone number to homeowners who have received citations and need help cleaning up graffiti. The Graffiti Removal Team (GRT) went into full swing.

When Neighbors receives a call, the process starts rolling: Neighbors and Sudbrink visit the site, take "before" photos and estimate the amount of paint and supplies needed. They then confirm a work date with the homeowner and assemble a team. Because homeowners have 10 days to remove any graffiti on their property before they face fines, the team makes every effort to schedule the work within a week of that first visit.

The GRT provides a practical ministry that serves lower-income areas and meets a need for those who cannot cover the damage on their own, Neighbors says.

"One of the calls I received the other day was an 87-year-old lady," she said.

"We go in and just take care of it, no strings attached... we provide the supplies and do the work."

### Additional help

The two churches don't do it on their own, though.

As the GRT effort began, "We realized that we would need some funding and donations to help with supplies," Sudbrink said. "Through the Fort Smith First UMC Foundation, we were able to secure donations to buy paint, brushes, ladders, scrapers and other supplies." Several area businesses have

chipped in with donations, too: Lowe's has agreed to donate any paint that has been tinted the wrong color or has gone unclaimed after being mixed, and the local Sherwin-Williams and Ace Hardware locations provide items at reduced cost.

From the non-profit sector, Arkansas Valley Habitat for Humanity plans to donate surplus paint as part of their "give back to the community" program.

Other area ministries are ready to jump in, too. Now that classes are back in session, student teams from The Bridge campus ministry at the University of Arkansas-Fort Smith are now on standby to help. And Wesley UMC has expressed interest in helping fight graffiti.

The GRT occasionally needs translators to assist in communicating with homeowners who do not speak English as their first language. As a result, the North Fort Smith Hispanic Mission UMC has volunteered to offer translation whenever the need arises.

Groups from outside the church that have expressed interest include Juvenile Services of Fort Smith, which wants to integrate the graffiti jobs into their community service options, and Fort Smith Boys and Girls Club, which plans on recommending the GRT to students wishing to log community service hours.

### Community impact

The GRT has built a trusted relationship with the local government, so the city knows that when they e-mail Neighbors a list of properties that have been tagged, the team will take action.

As a normal part of the job, the GRT calls the non-emergency number for the police department to report when and where they will be working on graffiti removal. They also follow the city's recommendation to never send a person out on a job alone.

"The city of Fort Smith has

beyond our doors and minister in our neighborhood through local school projects, block parties, breakfast on the last Sunday of the month, and with a food ministry," she said.

"Not only have we made new friends in our neighborhood when working on the graffiti ministry, we also have made new friends with our sister churches."

### A personal difference

At one location this summer, the home's vinyl siding was simply too hot to paint. The team made the decision to scrub off the graffiti,

which proved extremely difficult. But the task brought with it an eye opener for one of the members of Midland Heights.

"One of the ladies from church who went with us, in her prior life, had actually done some graffiti," Neighbors said. "She had tagged a little bit. And she said, 'Becky, it's way harder to take it off than it is to put it on!' It was an 'aha'

moment for her—like an, 'Oh, my word, I can't believe I did this.'"

Neighbors says team members find the work rewarding.

"The people who go out and do this work love assisting the homeowners," she said. "They're really fired up, and that's a pretty cool thing."

## What you can do

- If you have a graffiti problem in your community, visit [graffitihurts.org](http://graffitihurts.org) for educational resources and removal tips.
- To learn more about the GRT and how you might start a similar team in your area, contact Becky Neighbors at 479-783-0385 or [westdistrictbecky@yahoo.com](mailto:westdistrictbecky@yahoo.com).
- Donations to either Midland Heights UMC or First UMC Fort Smith with "graffiti" in the memo line will benefit this ministry.

been nothing but helpful, and has called a couple of times to just say thank you for what we're doing," Neighbors said.

Sudbrink says that for First UMC, joining the GRT is a natural step in an effort that began three years ago.

"We have begun to reach out

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## COMING UP

## October

**Plumerville homecoming Oct. 10**

Plumerville UMC will observe its Homecoming on Sunday, Oct. 10 at 11:00 a.m. with preaching by the Rev. Rodney Steele, North Central District Superintendent. The Rev. Von Dell Mooney will be installed as pastor emeritus, and the event will conclude with a potluck luncheon. Plumerville has held annual homecoming events since the church's 1984 centennial.

**'Vessels for the Lord' women's conference Oct. 16**

Vessels for the Lord will feature the Revs. Treccie Cook, Mary Welch and Dorothy Jones on Saturday, Oct. 16 at First UMC, Russellville, from 8:30 a.m. to 3:30 p.m. Light breakfast and lunch will be served. A pre-conference gathering of prayerful preparation is set for Friday, Oct. 15 from 6:30 to 9:00 p.m., with a scriptural focus on Nehemiah 4:14. Attendees will share in fellowship, spirit-filled messages applicable to daily life, powerful prayer time, Holy Communion and moving of the Holy Spirit. For information, contact Nancy Scott at 501-337-0065 or [cnsconfig@suddenlink.net](mailto:cnsconfig@suddenlink.net); the Rev. Gail Baldwin at First UMC, 479-968-1232; or visit [vesselsforthelord.org](http://vesselsforthelord.org).

**Clinton UMC turns 175 Oct. 17**

Clinton UMC will celebrate its 175th anniversary on Sunday, Oct. 17 at the 10:50 a.m. worship service with Bishop Charles Crutchfield preaching and special music provided by the choir. Lunch will be served after the worship service.

**Annual Arkansas Conference Retired Pastors' Day Oct. 18**

First UMC of Stuttgart will host this year's Annual Arkansas Conference Retired Pastors' (AARP) Day on Oct. 18 at 10:30 a.m. The keynote speaker will be America's Minister of Encouragement, Dr. Dennis Swanberg. All retired pastors, spouses, surviving spouses, sponsors and interested folks are invited to attend.

**Fairview UMW Country Store and Luncheon Oct. 23**

The United Methodist Women of Fairview UMC, Texarkana, will hold their annual holiday Country Store and Luncheon on Saturday, Oct. 23 from 8:00 a.m. to 3:00 p.m. The event features handmade holiday gifts, baked goods and more. Proceeds from the event benefit both local and national missions.

**Topping out new Arkansas Foodbank facility Oct. 19**

The Arkansas Foodbank Network will hold a "topping out" ceremony at 11:00 a.m. Tuesday, Oct. 19 to bolt in place the last piece of steel for its new warehouse, currently under construction at 4301 West 65th Street in east Little Rock. The 78,000-square-foot warehouse will more than double the Foodbank's ability to deliver donated food to hungry people in Arkansas. In 2009, the Foodbank provided more than 14 million pounds of goods to more than 400 agencies directly serving hungry people in central and southern Arkansas, including about 3 million pounds to other food banks around the state.

**Free workshop by Bill Easum Oct. 28**

How does a congregation become more powerful, permission-giving, servant-empowering and consistently innovating? How can a congregation focus on its basic reason for existence: to make disciples who can make a difference in the world? Bill Easum will address those questions during his "Four Processes and Nine Steps to Grow Your Church" workshop, 1:00 to 4:00 p.m. Thursday, Oct. 28 at First UMC, Springdale. The workshop is free and open to pastors and church staff members. Register online at [fumcwired.com](http://fumcwired.com). Easum will teach participants to employ nine "unfreezing moves" that a congregation can use to either become "unstuck" or find innovative ways to connect with those who are unconnected and disconnected with God. Participants will gain the tools and knowledge to help their congregations move in a positive direction. To learn more, call 479-751-4610 or visit [fumcwired.com](http://fumcwired.com).

**De-mystifying Young Adult Ministry Oct. 28**

A free workshop offered by the Arkansas Conference Young Adult Council launches at First UMC, Beebe on Thursday, Oct. 28 at 6:00 p.m. The content is geared toward those involved in or hoping to start young adult ministries. For information or to register, e-mail the Rev. Eric Van Meter at [astatewesley@yahoo.com](mailto:astatewesley@yahoo.com) before Oct. 21. The council plans to hold similar workshops across the state in 2011, so please send an e-mail if you are interested in future workshops, as well.

## November

**Oak Forest UMW bazaar and turkey dinner Nov. 5**

The United Methodist Women of Oak Forest UMC, Little Rock, will hold their annual bazaar and turkey dinner on Friday, Nov. 5 from 8:00 a.m. to 7:00 p.m. The bazaar features crafts as well as baked goods and other food items. Light lunch will be served from 11:00 a.m. to 1:00 p.m., and the turkey dinner begins at 5:00 p.m., with Chef Louie in his 25th year of cooking for the event.

**Jack Schrader choral workshop in El Dorado Nov. 5-7**

St. Paul UMC, El Dorado, will host a workshop with choral arranger Jack Schrader beginning Friday, Nov. 5 and culminating with a concert by the workshop choir on Nov. 7 at 5:00 p.m. Known for contemporary arrangements of familiar hymns, Schrader has arranged more than 150 titles for choir, soloist, and piano. As editor emeritus of Hope Publishing Company, he is a frequent clinician in workshops nationwide. The cost is \$25 per singer and space is limited. For more information or to register, contact Liz Slater at 870-310-2126 or [liz@teamdutch.com](mailto:liz@teamdutch.com).

*The deadline for the Nov. 5 issue of the Arkansas United Methodist is 5:00 p.m. Oct. 20. E-mail calendar submissions to Arkansas Conference Communications at [communications@arumc.org](mailto:communications@arumc.org).*

## First UMC Little Rock welcomes Kiev Symphony Orchestra and Chorus

The Ministry of Music and Fine Arts at First UMC in downtown Little Rock announces the inaugural season of its Arts Alive Performance Series. The first concert, Monday, Oct. 18 at 6:00 p.m., features The Kiev Symphony Orchestra and Chorus.

Roger McMurrin established the Kiev Symphony Orchestra and Chorus in 1993 to introduce Ukrainian audiences to the great masterpieces of Western classical music, especially those that were forbidden in that country during the 70 years of Soviet rule.

The Kiev Symphony Orchestra and Chorus (KSOC) is a product of the Music Mission Kiev. The purpose of the Mission is to bring the sacred masterpieces of classical music to the country of Ukraine, proclaiming the Gospel to and through Ukrainian musicians to the world. That "world" includes evangelical outreach to the widows, orphans, school children and general public of Ukraine, as well as internationally to the U.S., Russia, Kazakhstan, Kyrgyzstan and Uzbekistan.

"We are blessed and extremely thrilled to welcome the Kiev Symphony Orchestra and Chorus to our church as the opening concert on our new Arts Alive Performance Series," said Jon Peterson, director of music for First UMC. "We not only look forward to a stellar concert but also to the opportunities for international and intercultural exchange."

Arts Alive performances will take place in the First UMC sanctuary at the corner of Eighth and Center Streets. Admission to all concerts is free, with donations appreciated. You may pay to reserve advance seating. For more information or to reserve a seat, contact Jon Peterson at 501-372-2256, ext. 212.




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# United Methodist Men launch prison ministries

*United Methodist News Service*

NASHVILLE, Tenn.—The General Commission on UM Men has forged a partnership with DISCIPLÉ Bible Outreach Ministries of North Carolina to bring DISCIPLÉ Bible study to prisons across the U.S.

Meeting September 9-13, the 21-member board approved an agreement with the Rev. Mark Hicks, executive director of North Carolina's DISCIPLÉ Bible Outreach Ministries.

The mission of the ministry is "Making disciples through Bible study to bring God's grace to a hurting world," said Hicks.

Hicks has been leading the DISCIPLÉ program in correctional settings since 1999, and he says the studies are transformational for both volunteers and prison participants.

"I was always excited by the possibility of transformation among the inmates," Hicks said, "but I'm equally excited by the transformation occurring in our volunteers, and as a result, our churches." Hicks has also created a program for juvenile offenders that is currently being used in every Youth Development Center in North Carolina.

"I was involved in a prison ministry weekend at a maximum security prison in Texas," said Gil

Hanke, top staff executive of the commission. "That experience changed my whole perspective and perception of prisons and the need for our engagement in this vital ministry.

"I believe that Jesus' list of places of service [Matthew 25:31-46] is all-inclusive and ongoing. If I give to a food pantry or clothes closet once, I don't think that fulfills Jesus' request; I'm not off the hook. I don't think we can pick one from that list that is the easiest or most comfortable for us. Jesus directs us to where the need is greatest and we should be obedient."

"My DISCIPLÉ Bible study class

represented love to me," said a North Carolina prison inmate. "It is a blessing for me to know that God loves me. In the group there was no inmate feeling. When we studied the Word, everybody had value. When you're sitting on the other side of the wall, you need all the encouragement you can get.

"For the last five months I have been involved in the DISCIPLÉ program. My time could not have been spent any better doing anything else," the inmate said. "This class has enabled me to deal with my circumstances better and find answers to live my life with peace and love.

"I have come to know the Lord better, and am convinced that He is greater now than ever before. It is my prayer that the DISCIPLÉ course will continue to grow throughout the prison system."

The North Carolina-based ministry and the commission are seeking \$5,000 for each pilot project in up to eight states. Some states have been tentatively selected, but this partnership should be viewed as an open door for interested groups to participate.

For more information, contact Hanke at ghanke@gcummm.org, Hicks at MCHicks@northstate.net or visit gcummm.org.



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## COLLEGE NEWS



### Hendrix College meets challenge from Kresge Foundation

On Sept. 17, Hendrix College announced that it has successfully met a challenge grant from the Kresge Foundation of Troy, Mich.

The Kresge grant supports the construction of the college's new Student Life and Technology Center (SLTC), which opened in January. The grant was awarded contingent on Hendrix successfully completing the funding for the SLTC.

"We were tremendously excited to have received the Kresge Challenge, and we are grateful to our alumni and friends who helped Hendrix meet the challenge with their generous support," said W. Ellis Arnold III, Executive Vice President of Hendrix.

The state-of-the-art SLTC is the home of many academic, co-curricular and student life

programs, including the chaplain's office and campus religious life programs.

"The impact of the new SLTC building on religious life programs at Hendrix College is overwhelming," said the Rev. J. Wayne Clark, chaplain. "We are in the building that has become the hub of energy for the entire campus."

"Since the opening of the building, our office has seen a huge increase in students 'just dropping by,'" Clark said. "The enhanced space also includes a wonderful kitchen, which has made our programs more efficient and appealing to a broader group of students and gives us an opportunity to provide more hospitality to the Hendrix community."

"Through personal interaction and organized programs, the religious life staff is able to meet students where they are and rejoice with them in the good times, provide support in the challenging times, and offer counsel for vocational discernment."

In addition to its academic and student life appeal, the SLTC reflects the college's commitment to environmentally responsible development. Earlier this year the SLTC was LEED-certified at the Gold level, becoming the first facility on a college campus in the state to earn that level of distinction for environmentally friendly design and construction.

Hendrix, founded in 1876, has been affiliated with the United Methodist Church since 1884.

## OBITUARIES

### LITTLE ROCK

**Golma Irene Daniel Fiser**, 82, of Little Rock, died Sept. 18, 2010.

She was born Dec. 27, 1927, at Cross Roads, which was on Highway 10 west of Little Rock. Her parents were Flora Ferguson and Fred E. Daniel. She and William P. "Dub" Fiser were married Dec. 18, 1948.

She is survived by her husband; their son, Dr. William P. "Bill" Fiser Jr.; three grandchildren, Rachel Fiser Klotzman, Christian Cole Fiser and Elizabeth Payne Fiser; one great-grandchild, Eliza Claire Klotzman; her sister, Delma Kelley of Chicago and her brother, John Wayne Daniel of Hot Springs. She was predeceased by her parents and by one brother, Walter E. Daniel.

In recent years, she returned to Primrose United Methodist Church on Dixon Road, after placing her membership at seven churches where her husband was pastor, Hickory Plains United Methodist Church, Fountain Lake, Elaine, Wesley in Springdale, Rosewood in West Memphis, St. Paul in Jonesboro, Trinity in North Little Rock and, after Dub retired, St. Paul in Little Rock.

She retired from Sherwin Williams as a credit manager. She was a fine wife and mother, and a hard worker with a sharp memory until she developed Alzheimer's in 2006.

The funeral service was held at 10 a.m. Tuesday, Sept. 21, 2010, at Primrose United Methodist Church, 3006 Dixon Road, Little Rock, with Reverend Clayton Bulice officiating, followed by interment at Primrose Cemetery. Online guestbook: [www.rollerfuneralhomes.com/chenal](http://www.rollerfuneralhomes.com/chenal).

### POTTSVILLE

**Larry L. Johnson**, age 64, of Pottsville, Arkansas, died Saturday, September 18, 2010 at St. Mary's Regional Medical Center.

He was born November 25, 1945, at Magazine to O.V. and Ellie Wingfield Johnson. He was a pastor at Chickalah and Oak Grove United Methodist churches, was a retired Lt. Colonel in the National Guard, and a former member of the Magazine school board. He also loved raising and showing quarter horses and was a 40-year member of AQHA. He was preceded in death by his parents.

Survivors include his wife of 45 years, Barbara Hopkins Johnson; two daughters and one son-in-law, Larra Johnson of Pottsville, and Abbie and Jack Wilburn of Chickalah; two brothers, R.H. Johnson and James V. Johnson of Magazine; two sisters, Wanda Haller and Phyllis Webster of Magazine; and one granddaughter, Ellie Kate Wilburn of Chickalah.

A memorial service was held Sept. 21 at the Shinn Chapel. Honorary pallbearers were members of the Chickalah and Oak Grove United Methodist churches.

### BATESVILLE

**Doris Meggs Mabry**, 92, of Batesville, Ark., died Saturday, Sept. 18, 2010.

She was born Sept. 16, 1918, in Fort Towson, Okla., to Elijah Meggs and Lois Robinson Meggs. Doris received her bachelor's degree from Oklahoma State University, and was a school teacher for many years, having taught home economics at Mt. Pleasant High School, Oil Trough High School and Batesville High School. She also took graduate

training courses at Texas Women's University and Iowa State University.

She was a member of the Business and Professional Women, the Order of the Eastern Star, a volunteer at White River Medical Center, and the First United Methodist Church in Batesville. She loved music, and enjoyed playing the piano.

She is survived by a daughter, Charlene Creeger and her husband Gordon of Thousand Oaks, Calif.; two sons, Ed Mabry of Batesville, and John Mabry and his wife, Bebe, of Ames, Iowa; a sister, Edna Earl of Houston, Texas; three grandchildren, Carey Mabry, David Neumeier and Rebecca Korb; and four great-grandchildren. She is preceded in death by her parents; her husband, Charles Edward Mabry; and a brother, James Meggs.

Visitation will be 5-8 p.m. Tuesday, Sept. 21, 2010, at Roller-Crouch Funeral Home. Funeral services are scheduled for 10 a.m. Wednesday, Sept. 22, 2010, at the First United Methodist Church in Batesville, with the Rev. Bob Burton and the Rev. Kay Burton officiating. Burial will be at Oaklawn Cemetery.

Memorials may be made to the Alzheimer's Arkansas Programs and Services, 10411 W. Markham St., Suite 130, Little Rock, Ark. 72205-1409, and White River Medical Center Foundation and Auxiliary, P.O. Box 2197, Batesville, Ark., 72503. Online guestbook: [www.rollerfuneralhomes.com](http://www.rollerfuneralhomes.com).



**Doris Mabry**

## Prayers for victims, peace, unity: Pulaski Heights Sept. 11 worship

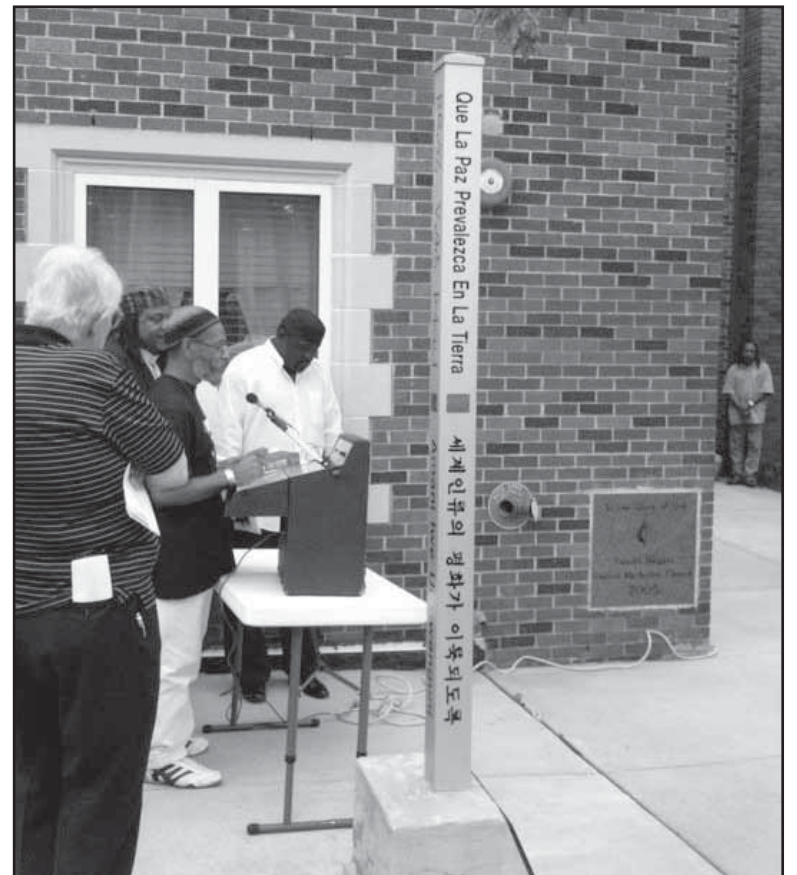
Ninety-two people (and two dogs) attended the Interfaith Peace Worship Service held on Sept. 11, 2010, in the Peace Garden at Pulaski Heights UMC, Little Rock.

The service included time to remember and light candles for those who died in the Sept. 11, 2001 attacks. Attendees also were invited to light candles as an act of prayer for unity and world peace, and the service included prayers for the world and God's family.

Three Muslim participants—Johnny Hassan, Khatib Jamal Safee-u-llah and Muhammad Karim Rashees—shared readings from the Quran that focused on God's love for humanity and the goal of God's family living in peace, unity and harmony.

Scriptures from the Judeo-Christian tradition included Psalm 133, read by Madison Akins-Banman, and Romans 12:9-21, read by Sarah Argue.

The Rev. Britt Skarda, the Rev. Harriett Akins-Banman, Bishop Kenneth Hicks and Simon Bookout all offered prayers, reflections and remarks from a Christian perspective, with respect for different faith traditions.



The Peace Pole in Pulaski Heights UMC's Peace Garden bears the phrase, "May peace prevail on Earth" in eight languages and Braille.

PHOTO BY SCHARMEL ROUSSEL

## Ozark Mission Project seeks applicants for 2011 summer staff positions

**LEFT:** An OMP work team builds a wheelchair ramp for a neighbor in need.

COURTESY PHOTO

Are you looking for an exciting and challenging opportunity in summer ministry?

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Ozark Mission Project (OMP) is currently accepting applications for their 2011 Summer College Staff.

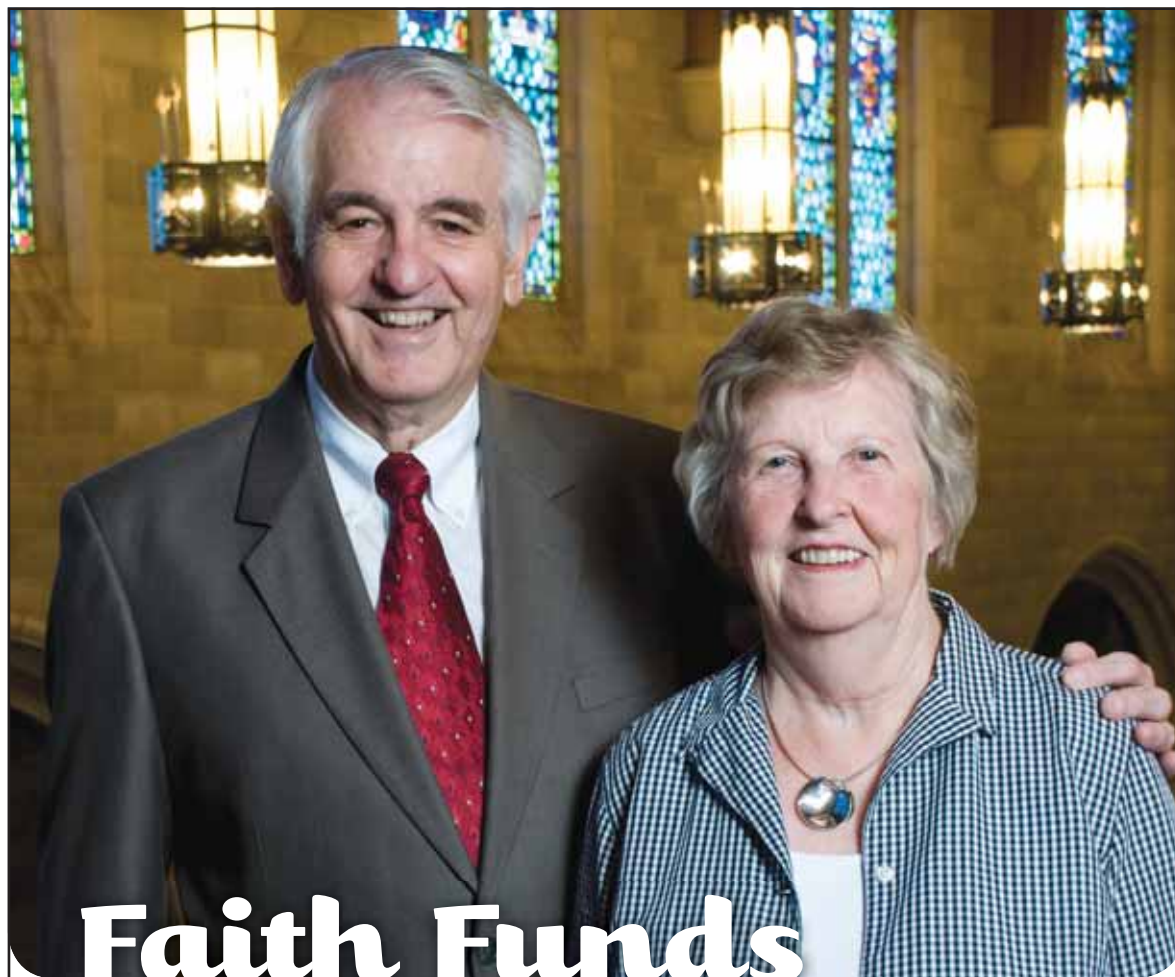
Candidates must be at least one year out of high school. A job description, expectations and policies, along with the application,

can be found under the Downloads tab on the OMP website, [ozarkmissionproject.org](http://ozarkmissionproject.org).

Complete the application and return all references to the address provided by Dec. 3, 2010. Interviews for the positions will take place on Dec. 16.

For more information, contact the Rev. Carness Vaughan, chairperson of the personnel committee, 479-636-1630, or Nancy Mulhearn, executive director, 501-339-4500.





## Faith Funds

### *A Bonded Fellowship*

Retired Pastor Ed Matthews and his wife Pat, now of Little Rock, have United Methodist friends all over Arkansas. Every year they join many of these friends in an event of bonded fellowship, the United Methodist Foundation of Arkansas Bishops' Club luncheon.

"We're bonded because we are committed to the same things," Pat said. "We believe in the Foundation's mission." The Bishops' Club helps UMFA accomplish that mission – to create and administer permanent charitable endowment funds to strengthen and expand United Methodist ministry in Arkansas.

"The Foundation is a good investment," Ed said. "It helps people make gifts to churches and Methodist causes that will go on after their lifetimes."

In 2010, the Bishops' Club celebrates its 25th anniversary of service. Ed and Pat remember participating in most of the luncheons and hearing excellent keynote speakers. They are proud to be a part of this tradition of giving that strengthens Church ministries, brings glory to God, and supports the United Methodist connection.

"We are so thankful for Ed, Pat and all the other members of the Bishops' Club," said Janet Marshall, Foundation Vice President. "Their vision of a stronger church in the future inspires us every day."



### The United Methodist Foundation of Arkansas

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## TRANSFORMING THE WORLD



COURTESY PHOTO

### Existing partnerships open door to helping kids

Members of Trinity UMC in Little Rock helped in August with a back-to-school shopping spree for 23 students at Brady Elementary School.

The congregation works regularly with Brady Elementary and annually with the Salvation Army's Angel Tree project, so they were a natural choice when the Salvation Army needed help with the back-to-school effort. They worked with the school faculty to identify children in need, and then helped the project happen.

Target stores and the Salvation Army furnished each child with an \$80 gift card for buying school supplies and clothes. But that was only the beginning: Trinity UMC transported the children to the store, where church members served as shopping assistants, helping each child choose his or her new clothing and school supplies.

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# REPORTER

THE UNITED METHODIST

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## Being the church

Rethinking involves remembering | 6B



## 'Dull reports and braggadocio'

Let's give Charge Conference a decent burial | 7B



## Giant of the faith

Missionary-bishop dies at 97 | 8B

Section B

October 1, 2010



PHOTO COURTESY OF HIGHLAND PARK UNITED METHODIST CHURCH

Offering contemporary worship services in addition to traditional services is a mark of high-vitality congregations, according to a recent denominational survey.

## Churches give new meaning to 'contemporary worship'

BY MALLORY MCCALL  
Staff Writer

Though many United Methodists might say contemporary worship is anything that takes place outside of the sanctuary and doesn't use a hymnal or an organ, experts argue it's about much more than musical style.

Today, contemporary worship is all about participation. Many Christians of all ages no longer find it satisfying to go to church and sit through a service; they want to be part of it. The informality of these modern services gives congregants the freedom to participate in worship in a more personal way.

According to a recent survey commissioned by the United Methodist Church, offering contemporary wor-

ship services in addition to traditional services is a mark of high-vitality congregations.

And the 2008 American Congregations report, a national survey of congregations hosted by Hartford Seminary's Institute for Religion Research, shows that 64 percent of congregations that adopted some model of "contemporary" worship within the last five years have experienced at least a 2 percent increase in worship attendance.

But what does it mean to be contemporary in worship?

Experts say such services—often called emergent or alternative worship—have a more relaxed tone, with a sense of informality in the way people dress and the language that is used. This creates a greater sense of

accessibility for those attending, says Lester Ruth, professor of Christian worship at Asbury Theological Seminary and author of *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings* (Kingswood Books).

The songs are easily accessible too. Most of the praise music played in today's contemporary worship services is heavily influenced by pop music as seen in both the instrumentation and the repetitive choruses, adds Dr. Ruth. "We learn to participate well in things, oftentimes not by conscious effort but by repeated exposure."

Such choruses are often popular with younger generations who find them more familiar sounding, he

■ See 'Worship' page 4B

## Q&A: Christian compassion for animals

Laura Hobgood-Oster believes humans lose out if we ignore the animal kingdom in our spiritual lives. A Disciples of Christ pastor and professor of religion at United Methodist-related Southwestern University in Georgetown, Texas, she is also president of Friends of the Georgetown Animal Shelter and the shelter's dog-rescue coordinator.

She spoke recently with special contributor **Amy Forbus** about her new book, *The Friends We Keep: Unleashing Christianity's Compassion for Animals* (Baylor University Press).

**Why do you think animals don't seem to play much of a role in many Christians' faith?**

Except for our pets, we are not around animals as much. They used to play more of a role in our everyday life—farm animals and whatever animals we would eat were very much a part of our life when they were alive, not just after they had become food.

And not to demonize the Enlightenment or the rise of humanism, but humans had for a long time defined ourselves as superior to animals. That gets heightened with the Enlightenment: the focus on humans as the center of everything.

■ See 'Animals' page 2B



PHOTO COURTESY OF FIRST UMC, LAKELAND, FLA.

The informality of contemporary worship services allows authentic, congregational participation.



Laura Hobgood-Oster

## FAITH WATCH

**German church rejects Dove Outreach leader**

A German congregation founded by the Florida preacher who sparked global controversy with his threat to burn Qurans on Sept. 11 has denounced him as “violent and fanatical.” In the 1980s, the Rev. Terry Jones formed the Christian Community of Cologne; however, he was ousted from the church in 2008 over financial irregularities and personality clashes, according to dpa, the German Press Agency.

**Ground Zero imam named in lawsuit**

A lawsuit filed Sept. 13 by Union City, N.J., charges that Feisal Abdul Rauf, the imam behind the proposed Islamic center near Ground Zero, has failed to address complaints about moldy bathrooms and fire hazards in two apartment buildings he owns. The suit alleges that Mr. Rauf’s landlord company Sage Development LLC lost its corporate status in 2005 for failure to file annual reports. One building has been vacant since a 2008 fire.

**U.S. ranks fifth in giving, report says**

The U.S. ties with Switzerland for fifth place when it comes to the giving of time and money, according to a report from the British-based Charities Aid Foundation. The World Giving Index 2010 showed 60 percent of Americans donate to religious, community or political groups, 39 percent volunteer for groups and 65 percent are willing to aid a stranger. Australia and New Zealand were ranked as the most charitable countries.

**Some British in poll down on pope’s visit**

Many British citizens were less than enthusiastic about Pope Benedict XVI’s Sept. 16-19 visit to the United Kingdom, according to an opinion poll. The survey conducted by the Theos public theology research group found that more than three quarters of 2,005 adults surveyed resented British taxpayers funding the costs of the trip, estimated at \$18 million.

—Compiled by Bill Fentum

**ANIMALS Continued from page 1B**

**I was surprised at how little I knew about saints and their companions. I thought St. Francis was the only one that “belonged” to animals, but you write about others.**

Protestant Christianity sort of forgot all the saints, so because we don’t have those stories, it’s another reason why animals started to disappear. For a thousand years, one of the ways you would determine that someone was a saint or a particularly holy person is because they had these special relationships with all creatures, including animals.

Of the ones I find particularly intriguing, one is St. Brigit, a Celtic saint. There are numerous stories of her feeding dogs who come to the house. I actually think one of those

stories is really reflecting on the idea that Jesus is the stranger who knocks at the door, you’re not sure who this is, and so you feed the stranger. In doing that, you’ve accepted angels or God; you’re providing hospitality.

Another one is St. Anthony of Padua, a second-generation Franciscan. He preaches to fish; there’s a story of him offering the Eucharist to a mule. Then St. Anthony Abbot, the official patron saint of animals, is usually pictured with a pig. He lived in the wilderness with animals being his primary companions.

**Of the pet overpopulation problem in the U.S., you write, “It is difficult to imagine a Christian theology that would find such a situation acceptable.” Yet, it’s all around us.**

Right. I think that both pet overpopulation and factory farming are two dominant aspects of U.S. culture that most of us keep blinders on about. You just can’t walk into a grocery store and pretend [factory farming] doesn’t exist, not with that spread of meat in front of you. There’s just no way that that amount of food is being produced without a big industrialized system being part of it. So you have to live in denial there.

I think the same is true with pet overpopulation. We have animal control facilities all over the country killing millions of dogs and cats every year because there are no homes for them. Only one out of every 10 dogs in the U.S. lives in the same home their whole life. Nine out of 10 are moved

from home to home, or end up in an animal control facility and have to be euthanized because there is no home for them. So again, we really must have blinders on if we think they are all in stable homes.

Pets are a very interesting aspect of our culture. They’re starting to have a pretty big impact. I think that dogs and

cats may actually be the pivot point that turns us around to thinking about animals differently.

**Do you think our culture can develop a greater sense of sacred relationship with animals?**

I think we’re already starting to. It’s been 40 years since the first Earth Day was celebrated, and not too long after that the Cathedral of St. John the Divine had its first official blessing of the

animals on the Sunday closest to the Feast of St. Francis in early October. And in the most recent count I did, there are more than 500 blessings of animals in the U.S. It speaks to the increasingly significant role of pets in our lives now. If there is something so significant about the way I live with my dogs, and they have a life worth living, they can feel pain, they can under-

stand whether their life is good or not. . . you have all this sense of emotion.

**‘We have animal control facilities all over the country killing millions of dogs and cats every year because there are no homes for them.’**

stand whether their life is good or not. . . you have all this sense of emotion.

Most people who have pets wouldn’t deny that their dogs think and feel something. So it’s logical to continue to make that jump with other animals as well.

**Do you think there are some people who will not be convinced that our care for animals is important to God?**

Yes. Because doing that almost necessarily means that we would have to admit that we’re not the only ones who are important. And I think there’s a hesitancy to do that sometimes because there’s a possibility of that being a slippery slope in terms of our own significance. I think it’s a real misread of Christian theology to assume we are the only ones who are important. Even the canonical biblical texts constantly remind us that we’re not. Once we start to think of ourselves as the center of everything, that’s where sin starts.

**You have a chapter on blood sports. When I hear that term I think of dog fighting, but you include thoroughbred racing, which I hadn’t really thought about.**

Yeah, and it’s different. Horses love to run. The purpose of racing thoroughbred horses certainly isn’t for them to die or get injured, where dog fighting necessarily leads to someone getting injured, if not dead. The way that horses are bred for thoroughbred racing does lead to a lot of injuries. They’re way too young when they’re running. At three years old, they’re not even grown up yet. Their bones can’t take that kind of pounding. And the breed lines have been so narrow; most thoroughbred horses can be traced to just a few ancestors.

Those bloodlines and the process of racing have become so deadly that it is starting to fall in that category of, “Are we really engaging in this sport to the wellbeing of the animals who are part of it?” Certainly not. But we

do eat animal products I know where they’ve come from, and I know they are from animals who are happily and humanely raised.

**You’re a vegan. . .**  
Vegetarian. I do eat eggs from a friend of mine who has chickens, so I’m very particular about animal products. I don’t eat any meat or fish at all, and haven’t for 20 years. But if I

do eat animal products I know where they’ve come from, and I know they are from animals who are happily and humanely raised.

**So what do you tell people who want to consider eating more mercifully even if they can’t go vegetarian?**

Even starting out with one less meat-based meal a week helps a lot. Working toward eating less meat is better for you, anyway—we just eat way too much meat in this country. So cutting back, not assuming that for a dinner to be complete there has to be meat on your plate. There are other very interesting ways to eat. Also [find] local farmers markets and local meat. A lot of farmers markets will have somebody there who’s selling local, usually more-humanely raised, free-range meat. It’s more expensive sometimes, so there are economic class issues here in terms of who can afford to buy the animal products that are humane.

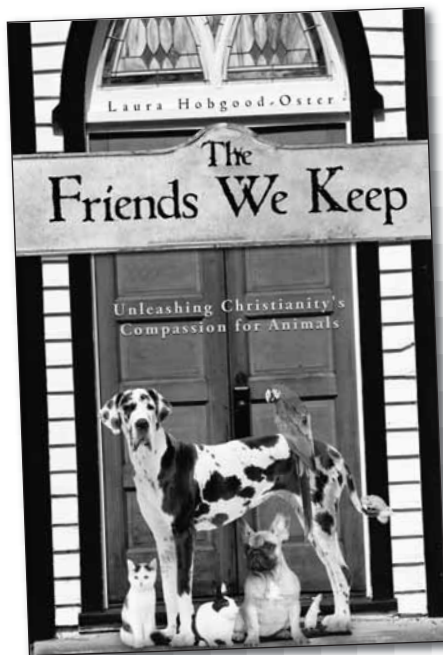
It’s part of Christian practice, to have a day where you don’t eat meat. Maybe make that two days, then look locally for meat that you know has been humanely raised.

**What about endangered species?**

We need to think about ways to take up less space, to live with a lighter footprint, because it’s our use of the resources that provide homes for other animals that’s really the problem: cutting down forests so we have more land to graze cattle and more materials to build things.

It’s very much embedded in Christian practice, a kind of asceticism, monks and nuns for generations living lightly and with less stuff. Changing the way we live and eat—very much a kind of religious practice—will help us consume less, which means we’ll take up less of the land where other animals live.

**Ms. Forbus is editor of the Arkansas United Methodist.**



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## UM CONNECTIONS

**Shane Bishop honored for evangelism efforts**

The Rev. Shane Bishop of Christ United Methodist Church in Fairview Heights, Ill., has been named the 2010 Distinguished Evangelist of the United Methodist Church by the Foundation for Evangelism, an affiliate of the General Board of Discipleship. The Rev. Bishop is known for practicing Wesleyan evangelism in every aspect of his leadership. He has been the senior pastor at Christ UMC since 1997 and under his leadership, the church has been honored four times with the Illinois Great Rivers Conference's Award for Church Growth and Evangelism for Large Churches.

**Winter retreats offer youth skiing, worship**

Ministries with Young People at Lake Junaluska, N.C., will host INFUSE Youth Ski Retreats every weekend between Dec. 31 and Feb. 18. Besides skiing, youth will hear explorations of Romans 12:2. Worship will be led by the bands Unspoken, Among the Thirsty and This is Luke. For information, visit <http://myp.lakejunaluska.com> or call (800) 222-4930.

**Event organized to end homelessness**

Foundry United Methodist Church in Washington, D.C., will host "We can end homelessness" on Oct. 24. Rosanne Haggerty of Common Ground will preach, and panels will discuss strategies for ending homelessness. Panelists include: Bishop John Schol, the Baltimore-Washington Conference; John Driscoll, National Coalition of Homeless Veterans; Neil Donovan, National Coalition for the Homeless; Laura Zeilinger, the D.C. Department of Human Services; the Rev. Joseph Daniels, Emory United Methodist Church; Jean-Michel Giraud, the Community Council for the Homeless at Friendship Place; and David Pirtle from the National Coalition for the Homeless. There will also be a session on "Voices of Homelessness" featuring poetry, music and art by people who have experienced homelessness. For information, call (202) 332-4010 or visit [www.foundryumc.org](http://www.foundryumc.org).

—Compiled by Mallory McCall

# Methodists develop Safe Sanctuaries training

BY FRED KOENIG  
Special Contributor

Christ was clear in his instruction regarding children: They are the most precious among us; to care for them is to care for God; to allow harm to befall a child is a terrible thing.

While most people feel this way, establishing practical measures to keep children safe can be complex. In the Missouri Conference, however, United Methodists have been designing and refining a Safe Sanctuaries system for years and are now sharing their methods and knowledge with others.

The conference will host a training event Nov. 18-19 for other conferences in the United Methodist Church.

"This is our way of giving back to the connection what we've learned," said Sherry Habben, director of connectional ministries. "This will help others get the tools they need to put their own processes in place."

**Commissioned task**

Safe Sanctuaries originated in 1996, when a resolution was passed at General Conference requiring all conferences to adopt policies to safeguard children and youth. The General Board of Discipleship (GBOD) was given the charge to develop written resources for these policies.

GBOD commissioned Joy Melton for this task. A deacon in full connection, Ms. Melton is also an attorney who had experience working with children's ministry. Her first Safe Sanctuaries book was published in 1998 by Discipleship Resources (now The Upper Room).

United Methodist annual conferences varied in how quickly they established their new policies, but Ms. Melton says, "From the beginning, Missouri was one of the stellar conferences with leaders who were committed to working hard to keep children and youth safe."

"I always use Missouri as an example of best practices," she added. "The leaders there have established good standards and applied them across the board."

The Missouri Conference Safe Sanctuaries certification process involves a self-disclosure application, an application fee, background screening, personal references, a reference

from the applicant's pastor and online training. The process requires recertification every four years.

**Continual need**

The Missouri Conference has around 13,000 people who are Safe Sanctuaries-certified. Each year there are more adults who need certification, including about 700 camp counselors, 500 adult chaperones for an annual youth rally called WOW, and more than 300 adults on mission trips involving youth.

Online training was introduced in the Missouri Conference in fall 2007. Several trainings per year were held throughout

the conference. Going to an online training had multiple advantages. People seeking certification in outlying areas no longer had to travel for hours to a training session. And the training could be taken at any time, day or night, so people didn't have to miss work.

In 2007, the certification process was taking about eight weeks. Organizers wanted to cut that time in half. Three years later, they've done much

better than that.

"If everything is clear, we can now certify someone in one to two weeks," said Nancy Cady, Safe Sanctuaries administrator.

The process that used to exist entirely on paper has now shifted to 95 percent online.

"The pastors love it, because it's easier for them to get the references back to us," Ms. Cady said. "Many of them have stopped by just to thank me."

Streamlining the process hasn't just made it faster, it's made it better.

"You've got to be able to process these applications efficiently so you have time to properly address an issue when something comes up," Ms. Cady said. "It can be very tedious work, but it's so worthwhile when you make a difference in a situation."

**Live training offered**

The Missouri Conference still offers one to two Safe Sanctuary live trainings per month, for areas with limited Internet access or for people who prefer not to use a computer. A registered trainer leads these sessions, using a compact disc PowerPoint

presentation to share the information the same way it is presented in an online training.

Ms. Melton has worked for United Methodist Property and Casualty Trust since 1997, and continues to develop and refine Safe Sanctuaries resources. The book is now in its fourth edition. PACT has partnered with Trak-1 Technology to offer its own version of online Safe Sanctuaries training.

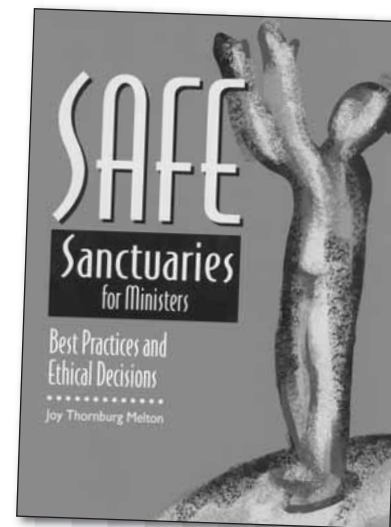
Other conferences are showing a lot of interest in adopting an online training.

"I've had a dozen conferences contact me on the phone asking about our process," Ms. Cady said. "Most of them are not this far along yet."

These inquiries were the catalyst for developing the training being offered this November. United Methodists in other conferences will be able to network together and share what they've learned as well.

For information about the Safe Sanctuaries training, visit [www.moumethodist.org](http://www.moumethodist.org).

Mr. Koenig is editor of publications for the Missouri Conference.



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PHOTOS BY DAVE SUMMERILL

The 2010 Florida Annual Conference worship team band includes members of several churches: Christ Church United Methodist in Fort Lauderdale, First United Methodist Church in Lakeland and Killlearn United Methodist Church in Tallahassee.

■ **WORSHIP** Continued from page 1B

added. “If you are used to listening to a lot of pop music, then it’s a smaller step to sing Christian choruses than to sing a classic hymn which is almost like an epic story.”

Naysayers may argue that loud music, interpretive dance, oversized video screens and swaying, hand-raising congregants have watered down traditional worship and strayed from the United Methodist way of “doing church.” Dr. Ruth disagrees.

“Being traditional in worship is no guarantee of substance,” said Dr. Ruth. “I’ve been in traditional services that were just as shallow as contemporary services are accused of being.”

Not all traditional hymns have substance, Dr. Ruth points out. Take, for example, this stanza from a variation of the hymn, “My Savior’s Name I’ll Gladly Sing”: *A Methodist I am by name / I hope to live and die the same / And with Jesus I’ll be blessed with all the shouting Methodists.*

“That’s a fight song,” says Dr. Ruth. “Structure



and age are no guarantee of substance.”

**History**

In the Middle Ages, people were given little opportunity to participate in church services, says Dr. Ruth. But during the Protestant Reformation, an effort was made to re-establish congregational singing, which allowed congregants to join in the service using psalms or hymns.

In the mid-20th century, there was a cultural shift in society and in church. Christians were encouraged to participate in the musical parts of the service, but many either weren’t familiar with the hymns or didn’t feel the songs expressed the way they felt. In the ‘60s and ‘70s, Baby Boomers began creating their own style of praise, and moved worship services to more informal places, such as gymnasiums and other “non-traditional” places.

“Not surprisingly, a lot of the first contemporary services were in youth groups, campus ministries or out in California,” says Dr. Ruth.

In many cases, the initial push for more relevant worship came from outside the United Methodist Church—including more charismatic and Pentecostal churches. Today, the denomination is making a conscious effort to meet congregational needs while seeking to maintain a Methodist identity and purpose.

“In the early contemporary movement, the pendulum swung way to the other side, throwing out anything that had to do with the tradition of the church,” said Michael Cromwell, chair of the Fellowship of United Methodists in Music and Worship Arts (FUMMWA) Contemporary Wor-

ship Interest Area. “We’re starting to reclaim some of those things.”

FUMMWA, an affiliate of the United Methodist General Board of Discipleship, consists of musicians, clergy, dancers, artists and lay ministers who are involved in creating and implementing worship. Members say they seek to connect the spiritual, emotional and social aspects of worship.

“When the new movement of worship and evangelism started, people thought it would be about the program, but it’s really clear to us as we move into the postmodern era that it’s about process and relationship, and that’s what attracts people,” said the Rev. Mary Scifres, the FUMMWA Worship Interest Areas chair and worship consultant.

“It is not about a band,” adds David Bone, the executive director of FUMMWA. “I think that’s the most common misconception about contemporary worship. It’s about so much more when it’s effective, and those same characteristics can be applied to traditional worship to make it just as relational, relevant and authentic.”

**More than style**

It’s not the style that so much matters; it’s what is happening in the individuals who participate, says C. Michael Hawn, professor of church music and director of the sacred music program at Perkins School of Theology in Dallas, Texas.

“The way we sing affects the way we think about God,” says Dr. Hawn. “I’m very much for an empirical use of the senses. I’m for much more than what’s said and read.

“I think our worship, regardless of style, needs to have a lot more kinesthetic permission,” says Dr. Hawn. “It will keep young people involved, plus it says this is more than a head-trip; this is a whole-body experience.”

That’s what First United Methodist Church in Lakeland, Fla., found out a year ago, when members recognized the need for a more contemporary worship service.

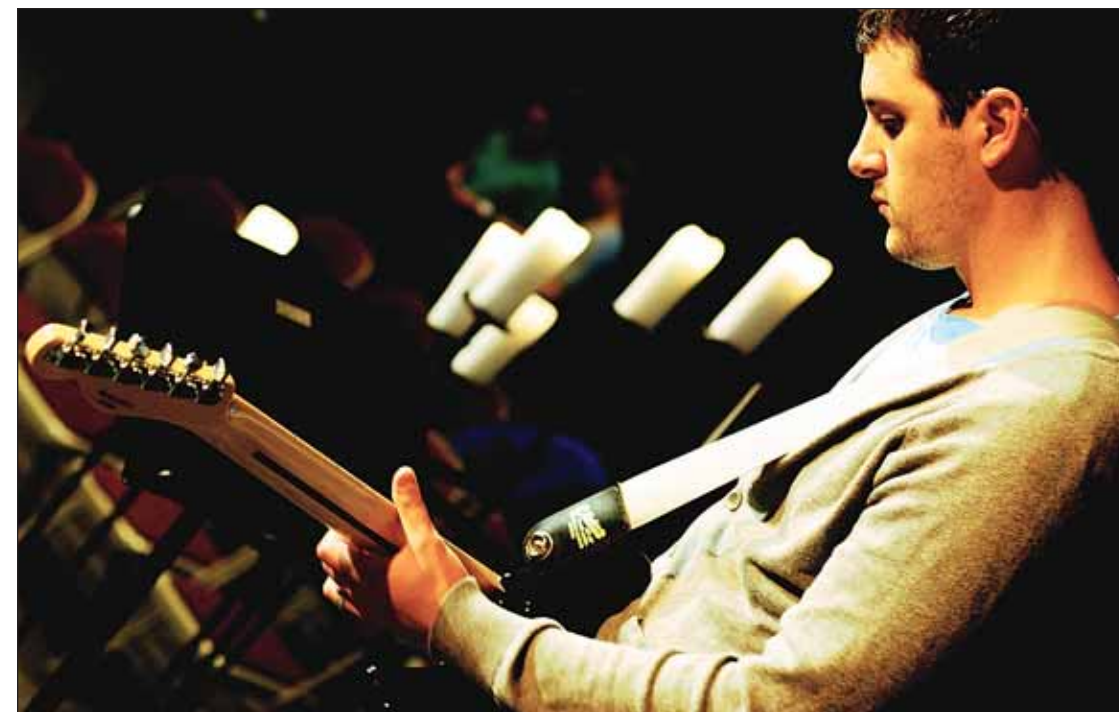


PHOTO COURTESY OF FUMC, LAKELAND

In the 1970s, praise bands mostly resembled garage-rock bands. But today, they include soft rock, hard rock, acoustic folk and jazz.



PHOTOS BY HOLLY MCCRAY/OKLAHOMA CONFERENCE

ABOVE: Multimedia is a part of the “Children’s Moment” at Acts 2 UMC in Edmond, Okla. Here, Associate Pastor Nancy Hamilton talks with the children.

ABOVE RIGHT: A couple remains at the altar rail to pray after receiving communion at Acts 2 UMC in Edmond, Okla. RIGHT: Pastor Mark Foster kneels in prayer as worshippers begin to gather in the sanctuary at Acts 2 UMC in Edmond, Okla., where the average age is 28.



They already had a contemporary worship service every Sunday that averaged 700 attendees, mostly Baby Boomers. But the church wanted to offer an opportunity for a different kind of worship. Not wanting to limit themselves to a label of postmodern or emergent worship, they decided to call the new worship service by its time, 11:20 a.m.

The eleven20 service brings new faces into

the church—dissatisfied young people who once left the church in dissatisfaction or who have never before attended.

“We’re using a lot of ancient practices in fresh and modern ways,” says the Rev. Andy Oliver, pastor of eleven20. It’s a smaller, more intimate space, for one thing. Instead of 700 people crammed into a room, eleven20 averages about 100 people. Mr. Oliver says that provides more opportunity for real community and relationship building.

“When we discussed what type of group we wanted to attract, we tried not to use the term demographic. Instead we wanted to use psychographic,” said the Rev. Oliver. So the church focused on targeting people with a particular mindset: people who appreciate creativity, don’t mind things looking different from week to week and who would value the ancient practices of the Church and different ways to connect to God.

“Yeah, we’ve seen attendance go up,” said Mr. Oliver, “but we’ve also seen the different types of practices we offer as ways to connect to God increase as well, and that’s made the congregation a lot more rich.”

**All-age appeal**

At Highland Park United Methodist Church in Dallas, Texas—ranked by *Outreach Magazine* as one of the fastest-growing United Methodist churches in America—the contemporary service Cornerstone is constantly changing things up too.

On any given Sunday at Cornerstone, elderly couples hold hands and sway, young children

dance in the aisles and youth pump their fists to a variety of music. Worship styles range from a woman playing a grand piano to an acoustic guitar accompanied by the soft thump of a djembe (African drum). Other times, there are electric guitars, keyboards and risers full of foot-stomping youth.

It’s always changing, but it always connects to the sermon theme, says Dave Wilson, Cornerstone’s director of contemporary music. “I don’t want it to be a ropes-vibe, where everybody comes in and knows what to expect with the same group of songs,” he said.

He and his band pull from a modern canon of music and sometimes even play secular songs. “Just because a song isn’t about God doesn’t mean it’s not from God,” says Mr. Wilson.

The Cornerstone worship team is very deliberate about encouraging congregational singing and is always looking for ways to improve that. Besides taking the sermon theme into consideration, they also consider a song’s singability. Mr. Wilson will not play some well-known worship songs heard on the radio because they are not easy to sing.

“To me, contemporary means to keep it fresh every week,” he said. “Sometimes that means we’re going to do an Alicia Keys song and sometimes it means we are going to do a hymn from 200 years ago.

“It’s not about a style of music. It’s about not locking yourself into just one style of music all the time.”

mmccall@umr.org



**Contemporary worship resources**

Here are a few resources to check out to make a worship service more contemporary:

**Visual components**

The Work of the People is a community of artists, storytellers, filmmakers, poets and theologians who create multimedia resources for the church. For visual liturgy, visit [theworkofthepeople.com](http://theworkofthepeople.com).

**Renewal retreat**

Renewal 2011: Journey to the Mountain, the biennial convocation of the Fellowship of United Methodist in Music and Worship Arts, will be July 11-14 in Colorado Springs, Colo. Worship leaders are invited to renew their spirit, mind and body through workshops, worship and speakers. The Rev. Eugene Lowry will share ways to integrate music and worship in a holistic model for the church. James Jordan will offer perspective on the philosophy and spirituality of “musicing,” and the Rev. Mary Scifres will explore the term “emerging worship.” For information, visit [UMFellowship.org/Convocation](http://UMFellowship.org/Convocation).

**Planning**

The 2010-2011 United Methodist Music and Worship Planner and its ecumenical counterpart Prepare! are lectionary-based, all-in-one resources designed to help music directors and pastors plan worship services for each Sunday and holy day of the year. Each is calendar-formatted for the choir year, from September through August, features at least eight suggested hymns and includes reproducible worship planning forms, suggestions for prayers, solos, anthems and visuals.

The Rev. Constance M. Cherry’s *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Baker Academic) offers a blueprint for designing worship services that foster meaningful conversation with God and the gathered community. Readers will learn how to create services that are faithful to Scripture, historically conscious, relevant, Christ-centered and engaging for worshippers of all ages.

—Mallory McCall



## GEN-X RISING

## Rethinking the church involves remembering

BY ANDREW C. THOMPSON  
UMR Columnist

Part of our “Rethinking” the church has got to be “Remembering” the church. And that’s a challenging thing to do in our present cultural climate.

There are a couple of ways to think about the word “remember.”

One is that it means calling something forgotten back to mind. I can remember an old classmate’s name when running into him at the grocery store. Or I can remember where I put my car keys last night.

Another way to remember is to put something back together that has been taken apart. It is literally to “remember” that thing, so that the various “members” that made up the “whole” are put back into a unity.

Both senses of remembering are needed in the church today.

The current issue of *Circuit Rider*—the United Methodist Church’s magazine for clergy—contains an energetic set of articles looking at ways we can rethink what it means to be the church. The perspectives come from urban congregations, small town settings, prison ministries and overseas missions.

Editor Jessica Kelley says the point of the Rethink Church campaign is to help people realize they are called “to be the church, not just go to church.”

Reading about the breadth of ministry and witness across the church is inspiring. And it reminds me what a challenge it is to live as a faithful disciple of Jesus in our contemporary world. We can follow Jesus half-heartedly easily enough, but where in the Scripture does it call for a half-hearted faith?

That’s why remembering is so important. When the people of Israel were suffering under slavery to Pharaoh, God remembered his covenant with Abraham, Isaac and Jacob (Exodus 2:23-24), and raised up Israel. Unlike God, however, our own memory hasn’t proven so reliable.

Today’s culture could be the poster child for distraction and forgetfulness. We have a standard of living that is unmatched in human history. Devel-

opments in agriculture, technology, medicine and education have resulted in a prosperity even Pharaoh would have envied.

But there are downsides. Significant ones.

Our prosperity means that all the stuff that surrounds us can have the effect of so many golden calves. We live to consume: food, material goods, techno-gadgets, cars and homes.

Compounding our conspicuous consumption is that it is so increasingly individualized. The marketing that gets beamed from every possible media outlet encourages us to think about ourselves as singular individuals, with a whole set of felt needs that deserve to be met cheaply and quickly. In the process, God gets squeezed out.

Following a Savior whose call is to deny ourselves, take up our cross and follow is about as counter-cultural as it is possible to be. And the notion that only in following such a calling can we find true happiness? Why, that sounds downright un-American.

Un-American it may be, but it’s not un-Christian. In fact, it’s centrally Christian.

If we want to really be the kind of church the Rethink Church program is pointing us toward, we’ve got to turn down the culture noise long enough to let our memories come back to us. Because only in remembering the story given to us, from the apostles and down through time to the present, can we start to re-member the body of Christ.

We do need to rethink our church, in the sense that many of us aren’t in the habit of thinking much about it—or our place in it—at all.

The church is not just an idea, or a once-a-week opportunity for fellowship, or a handy place to drop your kids off at daycare. The church is a people. It is the community where we can find the redemption God wants to give to us (and through us, to the world).

The old Easter hymn says, “You ask me how I know he lives? He lives within my heart.” That’s a shaky statement on which to base your salvation. Jesus doesn’t want to live in our hearts. He wants us to live in his kingdom.

And that’s a thought worth remembering every day of the week.

**The Rev. Thompson maintains a blog at [genxrising.com](http://genxrising.com). E-mail: [andrew@mandatum.org](mailto:andrew@mandatum.org).**



**Andrew C. Thompson**

## On being United Meth-old-ist

BY DAN DICK  
Special Contributor

We’re not getting older; we’re getting better. Well, actually we are getting older, but this doesn’t mean we can’t get better as well. The graying of our church—a subject of great concern and incredible misplaced anxiety—is worth looking into, but as an opportunity, not a problem to solve.

In many parts of our country, the age trend will be at the upper end of the spectrum: more old people with more resources (translated “disposable income”), more time, more energy and more productive years.

In demographers’ eyes, a golden opportunity to exploit a market. But will the church pay attention?

The problem is that most leaders in the church refuse to use common sense when it comes to planning. Research shows that more than eight out of 10 United Methodist churches are pinning their hopes for the future on “young families with children.”

Congregation after congregation nostalgically pines for the glory days when their Sunday schools were packed to bursting, and when 20- and 30-somethings sat shoulder to shoulder with mom, dad, grandma, grandpa and Aunt Flo. The vision for the future looks like a rerun from 1959.

In a day when the average length of membership for young adults is less than two years, die-hards in the church look to rebuild their congregations on the shoulders of today’s young. Good luck with that.

Hey, if you have a lot of young people to draw from, go for it; but this is not the reality for a significant number of our churches. Younger families are heading to newer evangelical congregations with plenty of resources and technology, where demands and expectations are *very* modest.

And these growing independent churches have no delusions that the young will pay their own way. The trend is in providing ministry “to” and “for” the young, not “with” them (or expecting them to pony up the cash to pay for it).

A tiny number of United Methodist congregations have the resources or leadership to go toe-to-toe with the “big guns.” And when I visit a small congregation with one 9-year-old and one 14-year-old (generally brother and sister), and they are envisioning revitalization through an active Sunday school and youth program, I have to scratch my head and wonder what



**Churches that are paying attention to the realities of our aging demographics in the U.S. are going to start growing, says Dan Dick.**

they’re thinking.

Most assuredly we need to do everything in our power to provide spiritual support, education and guidance to people of all ages, but let’s target real people, not mythical wish-people who don’t exist, and even if they did they probably wouldn’t come to our church.

There is ample evidence that people who connect with a congregation connect through building relationships. But as important as multi-generational relationships are, these tend to succeed best in families.

The relationships that bond people to churches are relationships between peers—social, educational, cultural equals who reach out and invite each other into relationships. We tend to cross bridges into familiar territory, so if our landscape is middle-aged on up, then that’s whom we are most likely to attract.

How nice for us that 55-and-older will be the largest growing demographic over the next 25 years, and that over 40 percent of this Boomer demographic has no church affiliation. The harvest has not been so ripe in the last 60 years!

Boomers (individuals born between 1946-1964—our current 46- to 64-year-olds) love relationships. This generation wants to be active and engaged in things that help others and that make themselves more comfortable. This age group spends more money on themselves than any other, and they are the easiest touch for charity. There have never been more people entering retirement who are looking for something worthwhile to do.

Churches that are paying attention to the realities of our aging demographics in the U.S. are going to start growing—not with young adults, but with middle adults, retirees and older

adults. And the wonderful thing about older adults is that we’re constantly making more!

Culturally, interest in life—just like about everything else. When I did the spiritual seeker study for the denomination in 2003-2006, “spirituality” became a high priority for the majority of 41- to 60-year-olds as they approached 50.

Also, the largest segment of “lapsed” church members—inactives, those who have drifted away, those who have relocated and never reconnected—is in the 50+ category.

It is time for churches to figure out the difference between dreaming and planning, wishing and strategizing. We can say we want a return to the 1950s, with full Sunday schools and happy young families, but let’s be honest. For the vast majority of United Methodist churches, this just isn’t going to happen.

So if we can’t have that, what can we have? A much greater number of our churches can have vibrant, vital, highly interactive ministries with middle adults, retirees and older adults who attract and serve the audience they actually have instead of only wish they had.

Now let me be clear: If you have a viable children’s, youth, young adult or young families ministry, then by all means do it and do it well. I am not saying we abandon one for another.

What I am saying is this: The fastest growing, non-ethnic demographic in most of the country for the next 25 years will be in the 55-and-older category. Almost half of this group has little or no church affiliation.

An opportunity? I think it is worth exploring.

**The Rev. Dick is director of connectional ministries for the Wisconsin Conference.**



**Dan Dick**

## WESLEYAN WISDOM

## Let's rethink the outdated Charge Conference!

BY DONALD W. HAYNES  
UMR Columnist

No one really likes the Charge Conference—not laity or clergy or superintendents. Let's give the connectional family pet a decent burial and replace it with local dialogue led by the superintendent whose job is "to oversee and supervise" ministry in those charges as an extension of the bishop's office!

Tom Frank, probably the foremost analyst of United Methodist polity, piqued my interest in a recent e-mail when he noted that the last book written on the role and function of the district superintendent was Murray Leiffer's 1960 volume, *The Role of the District Superintendent*. The *Book of Discipline* referenced was the 1956 edition. That means that no one has written a book about this connectional office in the entire history of the United Methodist Church!

The district superintendent has been considered the linchpin of the connectional ministry. As Leiffer wrote, "No other office . . . is more important to the functioning of the total organization." Bishop Harmon called them "the applied end of the episcopacy."

The job varies some with every conference, every bishop and every superintendent, but two of the D.S.'s responsibilities are paramount: the making of appointments and the local church Charge Conference.

### Outmoded model

The season for the Charge Conference is upon us. Who is excited about this outmoded model of dull reports and braggadocio?

In horse and buggy days the "Presiding Elder" visited every charge four times a year because it was at what

was then called the "Quarterly Conference" that the business of the charge was conducted.

Many lay preachers could not serve communion, so the tradition of "taking communion four times a year" was part of the "Presiding Elder's" quarterly visits.

Those visits were "rally days" of both attendance and spiritual revitalization. The office carried great prestige among both clergy and laity.

By the early 20th century, however, most local church "temporal and spiritual affairs" were conducted by the

Board of Stewards and the Board of Trustees, and the quarterly visits of the D.S. were reduced to two.

Most annual conferences followed harvest time in an agrarian culture. Leiffer says the First Quarterly Conference, scheduled by Christmas time, was devoted to planning and acceptance of apportionments. At the second and third Quarterly Conference, the elder either preached or conducted a special session for some local church business, such as borrowing money or property issues.

By 1952, the Board of Stewards and Board of Trustees were combined to make The Official Board the governing body of the local church, except for specific matters reserved for the Quarterly Conference, such as apportionments, pastoral compensation, officers for the next calendar year, recommendation for License to Preach and removal of members.

### Exaggerated reports

The QC gradually became a time of exaggerated reports to impress the "D.S.!" Consider this appraisal in 1956: "The Quarterly Conference is a dull, lifeless meeting. Any free democratic discussions either wind around aimlessly or get nowhere." Or this: "The Quarterly Conference is set up . . . to impress the district superintendent. Time can be used much more constructively for planning, envisioning the future of the church."

Can you believe that we still have a Charge Conference with the same agenda we had in 1956? Moreover, can you believe that those critiques have not yet been addressed?

By the late 1950s, the First Quarterly Conference had been dropped, which meant there was no time for the superintendent to have an annual dialogue for planning. In that same decade, annual conferences were changed to May or June. The only Quarterly Conference was in the fall.

With the strengthening of the role of the Finance Committee and the Administrative Board, the budget had been adopted and the salaries had been set before the D.S. arrived. This left the report of the Nominations Committee and election of new officers. We must be the only organization in which the incumbent officers elect their successors!

In 1968, the Quarterly Conference became the annual "Charge Conference," the time-honored Steward became a "Member at Large," the formerly influential Sunday School Superintendent became an optional

office, and the Council on Ministries, with a membership dominated by Christian education officers, eclipsed the role of the new Administrative Board. The work of the Charge Conference was mostly rubber-stamping previous decisions.

Scheduling Charge Conferences is a challenge for the D.S. Often he or she schedules four or five Charge Conferences in a given Sunday; there is no time for conversation or "inspecting" the property. The agenda? A devotional by the D.S. followed by reports that are surreal in their glowing optimism, or a convoluted worship service where the reports must represent the commitment of the local church to the connectional church.

Missouri Bishop Robert Schnase's checkpoints for a fruitful congregation are being studied widely, but few Charge Conference agendas use them.

Worse still, many superintendents found the single annual visit too burdensome and created in the late 20th century the "cluster Charge Conference," which groups churches to conduct confidential business before relative strangers. Pride prevents candor in reports, and any underlying dysfunction is denied. Fewer and fewer laity have a personal relationship with the superintendent.

### Prevents dialogue

The typical Charge Conference seems deliberately structured to prevent any dialogue regarding the effectiveness of the pastor or the true dynamics in the pastor-parish relationship. When any conflict arises, the D.S. is at a disadvantage because there are so few bridges of collegiality.

The Charge Conference as traditionally conducted is a dinosaur. Long ago, laity learned that the business of the Charge Conference has little relationship to the church's ministry. Only

respect for the connectional system or arm-twisting by the pastor gets a handful of laity to come.

Redemptive developments are happening in some annual conferences. Bishops can require a Church Conference that allows every church member to vote on congregational concerns such as approving candidates for ordained ministry, endorsing conference apportionments, setting clergy compensation and electing officers.

### Paperwork burden

Another innovation is for the local Staff-Parish Relations Committee to have an hour with the D.S. before Charge Conference. Reports can be sent in by fax or e-mail ahead of time, leaving the charge conference as a place for true dialogue. Membership and financial reports should all come at year's end.

Relieved of reports, the visit of the superintendent could occur any time. Fall could be reserved for meeting with Staff-Parish Relations Committee members who want to discuss human resource issues related to appointed clergy. Following a one-on-one with those clergy, the superintendent could then be on-site in January. Other Charge or Church Conferences could be scheduled throughout the year.

If the D.S. is to be the linchpin of the connection, the Church Conference needs to be a working seminar! If the D.S. distributes statistics for that church over the past 20 years, for instance, the figures are a reality check. Serious work with the church's strengths and weaknesses is screaming for attention.

If we could get really brave, our "Call to Action" would include the elimination of both the District Superintendent's office and annual appointment of clergy. Quadrennial

appointments could be "brokered" by the bishop with a covenant component, giving both clergy and local churches some ownership while retaining the episcopal right of veto.

As for the making of appointments, the bishop could appoint a "stationing committee" of clergy and laity quadrennially—a paradigm similar to British Methodism. Clergy would be pastors or persons in extension ministry or retired relationship.

Beyond appointment-making, the tasks of the District Superintendent could be met by a cadre of clergy or laity with training and aptitude for specific congregational needs.

These specialists would receive compensation through contracts with local churches for services rendered, relieving conference budgets of the expense of having a D.S. and a district office.

Our first hue and cry will be, "We've never done it that way before!" But as a colleague said to me recently: "Time is running out on our mutually beloved United Methodist Church. If we do not get unstuck soon, our holiday from history will end on a sad note." This colleague is no carping critic: She has been elected to five General Conferences, served as chair of her conference Board of Ordained Ministry, been a district superintendent and chaired the jurisdictional Committee on Episcopacy.

She also has great confidence in the new "Call to Action" committee. Would we dare hope for some radical departures from outmoded polity at the 2012 General Conference?

Dr. Haynes is a retired member of the Western North Carolina Conference, an adjunct professor at Hood Theological Seminary and interim pastor of Kallam Grove Christian Church. E-mail: dhaynes11@triad.rr.com.



Donald Haynes

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# Bishop Mathews, ardent missionary, dies at 97

BY HEATHER HAHN  
United Methodist News Service

United Methodist Bishop James K. Mathews, who had a lifelong passion for mission work and evangelism, died Sept. 8 in Washington, D.C. He was 97.

The son-in-law of noted evangelist E. Stanley Jones, Mathews traveled the world as a Methodist missionary. He made more than 60 trips to India, 28 to Africa, 16 to Latin America and a dozen to Korea and Japan during his lifetime.

Throughout his travels, he brought a commitment to Christian service, said his daughter Anne Mathews-Younes.

"He loved life, he loved to serve and he was always willing to share of himself," she said. "He worked all the time because that's what you do when you're a Christian. There's always something to do."

John "Jack" L. Ewing Jr., the executive director of the Foundation for Evangelism, called Mathews one of "the giants of the faith."

However, the office of bishop was not a distinction he sought.

Mathews declined the post when he was first elected to serve as bishop in India in 1956. He suggested that Indians should be ministered to by their own people.

In 1960, he was on a mission trip in India when he was elected to the episcopacy again. This time, he accepted. He served as bishop of the New England Area for 12 years and then the Washington (D.C.) Area for eight before retiring in 1980.

In 1985, Mathews came out of retirement to serve as bishop in Zimbabwe for a year and during his tenure helped establish Africa University. He was called into service again in 1990, leading the newly created Albany Area in upstate New York until 1992. He later served as bishop of the New York Area starting in 1995, when its bishop went on medical leave.

He retired again in 1996 as one of the longest-serving bishops of the United Methodist Church.

## Wesleyan evangelism

In many ways, Mathews embodied what was best about Wesleyan thinking, friends say.

David McAllister-Wilson, president of Wesley Theological Seminary in Washington and a longtime friend, said Mathews combined John Wesley's ideal of "knowledge and vital piety."

The late bishop also had a very Wesleyan understanding of evangelism that combined personal holiness with social holiness, said Dr. Ewing.

"Mathews clearly understood it is not just about our personal relationship with God, our personal holiness," Dr. Ewing said. "It is about our responsibility for our fellow human beings through social holiness."

He was equally passionate about giving an altar call and calling for civil rights, Dr. McAllister-Wilson said.

As a bishop, he participated in the 1963 March on Washington for Jobs and Freedom where Dr. Martin Luther King Jr. delivered his "I Have a Dream" speech. In 1978, he participated in "The Longest Walk" in Washington, which drew national attention to the plight of Native Americans.

On Easter Sunday in 1964, he and African-American Bishop Charles Golden were barred from entering an all-white Methodist church in Jackson, Miss.

Decades later, Ms. Mathews-Younes said, her father was invited to preach at the church. The church is integrated now.

"My dad was on the right side of the issues," his daughter said. "He wasn't a rabble rouser at all. He was just patiently on the side of justice and Jesus."

## Medicine to mission

One of eight children, Mathews was born Feb. 10, 1913, in Breezewood, Pa. His father was an itinerant Methodist preacher, but Mathews initially aspired to become a physician and was a pre-med student at Lincoln Memorial University in Harrogate, Tenn.

While in college, he had a "profound conversion experience," his daughter said, and his now-deceased brother, the Rev. Joseph W. Mathews, convinced him to enter the clergy.

He used to joke that he "saved a lot of lives by not becoming a surgeon," Ms. Mathews-Younes said.

Mathews received a second bachelor's degree from Biblical Seminary in New York City, earning his way teaching newly arrived immigrants at the Five Points Mission on New York's Lower East Side.

He was ordained a Methodist minister in 1937. He then earned a master's degree in theology from Boston University School of Theology where a lecture by an Anglican bishop from India inspired him to become a missionary.

In 1938, he set sail for India. The following year at the Sat Tal Christian Ashram in northern India, he met E. Stanley Jones, and just as importantly, Jones's daughter Eunice. The two married in June 1940.

After serving in the U.S. Army during World War II, Mathews returned with his wife to the United

States where he pursued his Ph.D. in theology at Columbia University under the G.I. Bill. He also took a post with the Methodist Board of Missions, the predecessor of the United Methodist General Board of Global Ministries.

As a missionary, he crossed the Atlantic Ocean some 220 times and mastered several languages, including the Indian languages of Marathi, Hindustani, Urdu and Sanskrit.

He was "one of Methodism's mission stalwarts of the 20th century," said Thomas Kemper, the top executive at the General Board of Global Ministries.

"His mission was the message of God's love in Jesus Christ, proclaimed in acts and words," Mr. Kemper said. "He wrote, preached, taught and traveled for the gospel."

As part of his ministry, he also met a number of powerful people. He was lifelong friends with Mahatma Gandhi's grandsons. He met with Jackie Robinson, the black player who integrated Major League Baseball. Supreme Court Justice Harry Blackmun spoke when he retired as the Washington Area's bishop in 1980.

He was invited to the White House to discuss civil rights with President



UNITED METHODIST NEWS SERVICE FILE PHOTO BY JAY MALLIN

Retired Bishop James K. Mathews speaks to the "Servant Leader Symposium" in April in Washington, where he and his wife, Eunice, were honored.

Kennedy. During the administration of President George H.W. Bush, he helped establish an interdenominational chapel at Camp David. He flew on Air Force One with President Clinton on the way to help lead a ceremony at Pearl Harbor to commemorate the end of World War II.

His survivors include his wife of 70 years, Eunice; his daughters, Ms.

Mathews-Younes and Janice Stromsem; and son, J. Stanley Mathews, as well as six grandchildren and soon to be three great-grandchildren.

Gifts can be made on behalf of missionary work in India through the E. Stanley and Mabel Jones Foundation at the General Board of Global Ministries, 475 Riverside Drive, New York, NY 10115.

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10 DAYS  
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10-Fold is an interactive web event launching on October 10, 2010, that features 10 mission ministries of The United Methodist Church. For 10 days following the launch, a project will be highlighted each day through streaming videos, interactive features, podcasts, and webcasts in which participants will have the opportunity to pose questions or reply to experts on each project via Facebook and Twitter.