

# Oregon-Idaho United Methodist

The Voice of United Methodism in the Oregon-Idaho Conference

Volume 39, Number 3—May/June 2004

## Campus Ministry students respond to needs of homeless, hungry

*Students from two of Oregon's United Methodist Campus Ministries spend spring break in service to others*

**A** week in San Francisco was a great way for students from the **University of Oregon's Wesley Foundation Campus Ministry** to spend spring break. But it wasn't about partying. They were there for a week of volunteer work.

After an extremely successful and positive experience last year, students returned both to support agencies serving people in need and to reflect on how their encounters with the urban poor impact their faith.

Aiming for a broad experience of the city, students participated in three different service projects during the week.

At the San Francisco Food Bank, students repacked hundreds of pounds of bulk food into individual servings.

At Project Open Hand they helped prepare and distribute some of the 1,000 bags of groceries handed out every week to HIV-positive and chronically ill residents of the Tenderloin district, one of San Francisco's poorest.

On their last day, the students helped prepare and serve hundreds of lunches at **Glide Memorial UMC's** soup kitchen.

The team enriched their volunteer experiences by worshipping at Glide and Metropolitan Community churches.

"Moving outside our familiar context, encountering people very different from ourselves is an important part of our faith development," said **the Rev. Jeremy Hajdu-Paulen**, "and our annual mission trip has become essential in learning how to practice Jesus' command that we serve one another in love."

— **The Rev. Jeremy Hajdu-Paulen**  
Campus Pastor

**University of Oregon  
Wesley Foundation**

*UofO team members  
Kendra Knospe,  
Anna Moyer,  
Steve Mallory,  
Beth Tveit and  
Katie Moss*

**S**tudents and campus ministers from **Oregon State University United Campus Ministry** responded to Habitat for Humanity's Collegiate Challenge by spending spring break hammering nails.



The group of twelve borrowed a van from **McMinnville UMC** and journeyed to Spokane, Washington where they volunteered with the local Habitat for Humanity chapter in framing and siding a duplex that will eventually house two extended families.

The week provided some interesting challenges for the students. They learned new skills with power saws and framing hammers. They made new friends working alongside future Habitat homeowners and volunteer construction supervisors.

By the end of the week, they had a clear sense of the work they had done and how it would make a real difference in the lives of their new friends. They understood that "anyone can swing a hammer"—that all can serve.

— **The Rev. Timothy Stover**  
Campus Pastor  
**Oregon State  
University  
United Campus  
Ministry**



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*“God wants to do new things in our individual lives and in the life of the Church.”*

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## Come! Live in the light.

by Bishop Edward W. Paup

The Easter season is resplendent with signs of new life. The glory of God in the resurrection of Jesus Christ offers us grace and peace, even as we are reminded that death, darkness, and despair are not the final words in God's creation. Rather, the message of God to us is one of life, light, and hope.

One of the signs of new life I experienced recently was in Monrovia, Liberia. I was privileged to be a guest in the home of my good friend and colleague, Bishop John Innis. We in the Oregon-Idaho Conference are blessed by the partnership we have with the Liberia Conference. Several of us have had the joy of being present in Liberia with Volunteers-in-Mission teams or in other forms of mission and ministry. We have also been the recipients of the inspiring leadership of Bishop Innis when he itinerated in our Conference not long ago.

Bishop Innis took me on a tour of Monrovia during which I listened to stories about the horrors of war even as I saw some of the stark and painful results of the war's devastation. He also shared with me about the work of The United Methodist Church in helping people of that nation experience life, light, and hope.

When I was shown the room in his compound where I would stay that night, it was pointed out to me that a dove had built her nest on the ledge of the open window in the bathroom. What an inspiring experience it was when I awakened the next morning to the sounds of two new-born doves.

As I offered a prayer of thanksgiving, I included how significant it was to experience such a sign of new life in a

place that had been ravaged by war and among people offering faithful ministry in the name of Jesus Christ with the hope of transforming a nation.

On April 1, the sign of new life came again personally when our daughter Wendy and her husband Kelley welcomed their first child, Naomi Eleanor. Through it all, I found myself in reflection on how awesome it is to participate in God's created order, and in the passing of life from one generation to another. I have been musing on the wonder of "our baby having a baby," and the meaning of it all. What will be the circumstances of the world when this grandchild is in the middle-age of her life? What will be her experience of legacies received and legacies to be passed on?

Signs of new life are not just about the new life. They are also invitations to us to be re-born. They are reminders that God continues to be about doing new things in this world, and that God also wants to do new things in our lives as individuals and in the life of the Church. While the message of the gospel of Jesus Christ is unchanging, the circumstances of the world are ever-changing. We in the Church are called upon to discern the ways in which the Holy Spirit leads us to offer God's timeless message in new ways.

Our theme for Annual Conference in June will be "Come! Live in the Light." I encourage us in our individual lives, in our ministry settings, and in our Conference to live in the light of God's grace in Jesus Christ and to be instruments by which God offers signs of new life that bring life, light, and hope to all the world.

Support our delegates to 2004 General Conference, April 27-May 7, through prayer and sending messages. Go to <http://oiteam.home.comcast.net>.

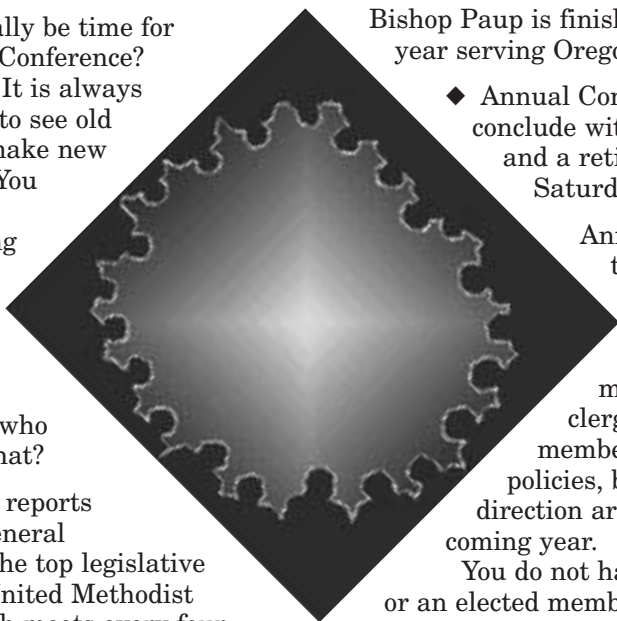
## 'Come! Live in the Light' at 2004 Annual Conference

Annual Conference returns to Willamette University, Salem, June 9-12

**C**an it really be time for Annual Conference?

Almost! It is always such a blessing to see old friends and to make new acquaintances. You can count on singing, laughing and sometimes the shedding of a tear or two. And the reading of appointments—who wants to miss that?

- ◆ There will be reports from 2004 General Conference, the top legislative body of the United Methodist Church, which meets every four years.
- ◆ Those who have died during the last year will be remembers and honored at a special worship service on Wednesday evening, June 9.
- ◆ The Ministry Fair and Liturgical Art Show will take place on Friday evening, June 11.
- ◆ The Conference will say farewell to **Bishop Ed** and **Carol Paup** and have the opportunity to thank them for their ministry among us.



Bishop Paup is finishing his eighth year serving Oregon and Idaho.

- ◆ Annual Conference will conclude with ordination and a retirement service Saturday afternoon.

Annual Conference takes place every June. The gathering of nearly 800 is made up of both clergy and lay members. It is where policies, budget and direction are set for the coming year.

You do not have to be clergy or an elected member of Annual Conference to come and observe sessions, and take part in worship and other events.

If you have any questions about Annual Conference, please contact either **Pat Breen**, administrative assistant to the bishop, 503-226-7931, or [Patricia@umoi.org](mailto:Patricia@umoi.org); or **Jaime Hurst**, volunteer assistant for Annual Conference, **Fremont UMC** in Portland at 503-284-4647.

— **Jaime Hurst**  
Assistant for Annual Conference  
**Fremont UMC, Portland**

### Help thank Bishop Paup for his service

#### Farewell Quilt

Send in a 3"x3" cotton quilt square representing your church or ministry. It can be embroidered, a quilt block pattern, written or painted. Remember to allow for a 1/4" seam allowance; the design can be no larger than 2-1/2"x2-1/2". Send squares to **Wendy Woodworth**, 11804 SE Main Street, Portland OR 97216 by **May 14**.

#### Gift to Murewa

Monetary gifts are being collected to be given in Bishop Paup's name to Murewa High School Resource Center for the Blind in Zimbabwe. Make checks payable to Conference Treasurer marked, "Special Project, Bishop Paup Mission Gift" and put in your church offering plate or mail directly to the Conference Treasurer, 1505 SW 18th Avenue, Portland OR 97201.

## United Methodist Men 'connect' to grow and serve—and enjoy elk stew

Men from all over the Conference attend UMM Connectional Meeting at Idaho's Nampa First UMC

**N**ampa First UMC, Idaho hosted a United Methodist Men's Connectional Meeting on March 27. The men heard two excellent speakers: **The Rev. Scott Harkness**, director of connectional ministries for the Oregon-Idaho Conference; and **Dean Hollomon**, Conference president of United Methodist Men.

Harkness spoke on "Connecting Missions" at the meeting and delivered the sermon on Sunday morning.

He left a positive impression on the congregation—and "Lord of the Dance" has new meaning to everyone who heard him.

Hollomon listed benefits of men in ministry who know Jesus Christ, serve him, grow spiritually and seek daily to do his will.

For those of you who were not there to learn and enjoy fellowship—and great food like elk stew—your input is needed. Can you share when and where the UMM could hold a

meeting so you could connect with men's ministry? What would you like the agenda to include? Please send your comments to **Dwayne Evanson**, 423 Lindenwood Dr., Nampa, ID 83686.

Mark your calendars now for the Men's Retreat at Camp Magruder at Rockaway, Oregon on October 15-16, and Congress 2005 at Purdue University in Indiana, July 15-17.

— **Dwayne Evanson**  
Conference United Methodist Men

## Two Bennett Chapel members earn awards

UMs honored by community for volunteer service



The Rev. Roger Carlson (right) with award winners Milford Hart and Joanne Gornick

**P**owellhurst/Gilbert Neighborhood Association presented two **Bennett Chapel UMC** members with Volunteer of the Year Awards for 2003.

**Milford Hart** is a long-time church member, life-long Methodist, volunteer church janitor, gardener and expert handyman with many skills. He also serves on the church's Board of Trustees.

**Joanne Gornick**, who serves as volunteer assistant to the pastor, also won a 2003 Volunteer of the Year Award. Gornick is the kind of person every church needs—always willing to help out. She does the weekly bulletin, the church newsletter, serves as Finance chair and treasurer, is a Certified Lay Speaker and substitute pianist. She also performs a great deal of community volunteer work including Loaves and Fishes, and teaching English as a Second Language.

— *The Rev. Roger Carlson*  
Pastor  
Bennett Chapel UMC

## Conference represented at Jurisdictional UMW meeting

Some fifty members of the Oregon-Idaho Conference attend UMW event



The members of the Oregon-Idaho delegation to the Western Jurisdiction UMW Quadrennial Meeting and Bishop Ed Paup (second from right, top) take time for a photo.

**T**he United Methodist Women held its Western Jurisdiction Quadrennial Meeting, March 12-14 in Oakland, California. Six hundred and one participants attended this “Vessels of Mission” meeting, including **Bishop Ed Paup** and some 50 members of the Oregon-Idaho Annual Conference.

The purpose of the meeting, as quoted from the event booklet, was to “...reinforce the Purpose of the United Methodist Women. The Potter’s vessel can contain our individual spirits and collective membership. Both are molded by God to pour out the Lord’s love and empower us for mission locally and globally. God’s glazing represents our diversity, which we honor and celebrate.”

Worship, speakers, music and voting for candidates for the Western Jurisdiction Core Planning Group were highlights of the three days. Speakers such as **Genie Banks**, president of Women’s Division; **Joyce Sohl**, deputy general secretary of Women’s Division; and **Dr. Joycelyn Elders**, former U.S. surgeon general, informed and inspired everyone.

Many who attended also toured two UMW-owned mission projects in San Francisco, Mary Elizabeth Inn and Gum Moon Women’s Residence, both shelters for women. It was UMW money put into action. Both missions are extremely grateful for the support they receive.

United Methodist Women are “vessels of mission,” who continue to pour out God’s love as they support missions locally and globally.

— *Martha Hastings, UMW Conference Communications Coordinator*

### April ‘Order of Worship’ newsletter focuses on “The Offering”

“The Offering: Necessary Nuisance or Profound Act of Worship?” That’s the subject of the April issue of “Order of Worship.” Five clergy and three lay persons from churches small and large around the Conference weigh in on the subject. Where do we put it? What does it mean? Why do we do it the way we do? Do we really need the offering—this sometimes awkward, noisy part of worship? “Order of Worship” now appears online at [www.umoi.org](http://www.umoi.org). Click on “News and Resources,” then on “Worship Newsletter.”

— *The Rev. Ross Miller, “Order of Worship” editor*

## Joiner accepts call to direct 'Called Back to the Well' in Southwest

*Samaritan Counseling Center offers new program to cultivate spiritual vitality*

**T**he Samaritan Counseling Center has been awarded a \$686,000 grant from Lily Endowment, Inc. to partner with the Norbertine Community at Santa Maria de la Vid Priory in Albuquerque, New Mexico. The program, called "Back to the Well," will cultivate spiritual vitality among clergy in the Southwestern U.S.

**The Rev. Sue Joiner**, formerly associate pastor at **Corvallis First UMC**, accepted the appointment to New Mexico as of April 19. She will keep her membership in the Oregon-Idaho

Annual Conference.

Joiner will direct the new program providing guidance and opportunities for pastors to revitalize ministry by drawing on the resources of prayer, psychology and community in retreat settings and in support groups.

The program will serve New Mexico, Arizona, Utah, Colorado and Texas.



*The Rev. Sue Joiner*

## Treasure Valley churches' attendance increases more than membership

*Statistics have people scratching their heads and wondering why*

**A**ttendance increased in Boise-area churches from 1996-2001 by 19 percent while membership decreased by 4.8 percent.

Statistics gathered by the Research Division of the General Board of Global Ministries were presented to clergy at a gathering in February by **Research Director John Southwick**.

According to those statistics, attendance increased at **Eagle** by 77%, at **Amity** by 57%, at **Boise First** by 37%, at **Collister** by 34%, at **Whitney** by 19%, at **Meridian** by 18%, and at **Nampa Southside** by 13%. Membership during that same time period decreased. Attendance rates at some churches in the area have also decreased.

"Increased attendance compared to decreased membership seems to be consistent with reports from across the country," says **Eastern District Superintendent Jim Fellers**. "The decline in official membership causes a great deal of discomfort and offers critics the opportunity to blame membership loss on positions taken by the UMC," says Fellers, "but at least in Treasure Valley, attendance that outpaces population growth is evidence that we are alive and well."

— **The Rev. Jim Fellers**  
District Superintendent and  
Assistant to the Bishop  
Eastern District

## Ashland First UMC becomes art gallery for a day

*Ashland United Methodist Church joins in community's Art Walk*



GRAHAM GREEN PHOTO

*Wesley Hall was transformed into an art gallery for April's First Friday Art Walk in Ashland.*

**A**shland First UMC became an art gallery as part of Ashland's First Friday Art Walk on April 2.

Over a dozen members of the church had their art displayed, including oil and acrylic paintings, photography and sculpture.

The art was displayed in Wesley Hall. That allowed the Ashland Rotary Club to enjoy it the day before the event, and the Ashland Greeters to see it on the morning of the walk. The sacred art show was on display throughout the day on Friday and in the evening as part of the monthly First Friday Art Walk.

**Pastor Michael Powell** and  
**Operations Manager Graham Lewis**

conceived of the idea when they realized how many members of their congregation were professional artists who regularly displayed at other local and national shows.

"We have an incredible number of highly gifted artists in this church," said Powell. "We're using 'sacred art' in the broadest sense of the word, and artists bring their own unique styles and personalities to this project," he added. "We hope to make this an annual event sharing our creativity with our community."

— **Graham Lewis**  
Operations Manager  
Ashland First UMC



The Rev. Scott Harkness

LINDA SULLIVAN PHOTO

### All for one and one for all

A couple of months ago **Southern District Superintendent Donna Pritchard** held a series of meetings to set up Connecting Missions throughout her district. I enjoyed being present at two of them. To get the ball rolling, she invited the participants to line up on an imaginary continuum based on different questions she asked of each church, such as, “What’s the average number of people you have in worship each Sunday?” and “How many Sunday school classes does your church have?” One of the questions she asked was something like, “How many outreach ministries does your church have?” and the people lined up on a line ranging from fewer than 10 to 30 or more. She then asked individuals which of these ministries they valued the most.

On a whim, I stood off on the far side of the continuum, hardly noticed by the others. Donna looked over at me and asked if I was in line. I said I was. “Which is your favorite outreach ministry?” she asked me. “Any of the numerous outreach ministries happening in our 215 local churches throughout Oregon and Southern Idaho,” was my reply.

This was just one of the many moments since taking the job as director of connectional ministries that I have been impressed with this significant fact. Although we tend to think of “Annual Conference ministries” as those that occur on a level above or beyond the local church, the truth of the matter is that the full picture of our connectional outreach must include the specific and specialized ministries of each local church, campus ministry, extension ministry, and camp and retreat setting. These, too, represent the healing, transforming, and renewing ministries of the Annual Conference in communities, villages, cities and institutions across our two-state region. Our *Book of Discipline* characterizes this outreach as expressions of discipling ministry and reminds the annual conference that we fulfill our mission of making disciples by “equipping its local churches for ministry.”

And there is more. I have been just as impressed with this other fact. The discipling ministries of local churches go far beyond those they oversee and resources in their own congregations. Besides the evangelizing, nurturing, and outreaching ministries each congregation can claim on the local level, there are the district, conference, extension, jurisdictional, national and global ministries we accomplish connectionally. These also are ministries of the local church resourced through shared ministries, special offerings and direct support. As *The Discipline* defines the purpose of the annual conference, it involves not only equipping its local churches for ministry, but also “providing a connection for ministry beyond the local church; all for the glory of God.”

In trying to summarize this dynamic of connectionalism at a recent Conference Leadership Team meeting, I used the familiar motto of the Three Musketeers: “All for one and one for all.” I think it captures the idea perfectly! We are all represented in the ministries of your local church, in your community and under your care, and our desire is to find the ways we can support their effectiveness in changing lives through the powerful grace of God in Jesus Christ. And your local church is represented in the collective ministries of power and grace operating throughout the world because of your support and your prayers. I pray that more and more and more, when each local church lists its various outreaching ministries, it will acknowledge and name connectional ministries as its very own and when the Annual Conference identifies its ministries of outreach and transformation, it will acknowledge and name the significant ministries of each congregation working on the Conference’s behalf and with its support to make disciples of Jesus Christ. Then the motto of the Three Musketeers will truly become our own: “All for one and one for all.”

*“The discipling ministries of local churches go far beyond those they oversee and resources in their own congregations.”*

—The Rev. Scott Harkness  
Director of Connectional Ministries

## A Double-Share Inheritance: The Renewal of the Church

Bishop Joseph C. Sprague speaks about the renewal of the Church from the perspective of his new book

The following speech by **Bishop C. Joseph Sprague** was delivered at **Portland's First UMC** in an event organized by the Oregon Chapter of the Methodist Federation for Social Action on Feb. 29. It is printed here in full with permission.

**“Elijah said to Elisha, ‘Tell me what I may do for you, before I am taken from you.’ Elisha said, ‘Please let me inherit a double share of your spirit.’”** (II Kings 2:9)

**T**he vivid picture in the text resonates with those of us who have sought to be progressive, even radical, Christians, for more than a few years. Shaped and emboldened by an Elijah-like coterie of forebears, we yearn for a double-share inheritance of what they represented.

Whether knowingly or unknowingly, humbly or aggressively, patiently or restively, we sought the wisdom and know-how to be practicing theologians, and the courage and insights to be prophetic voices wherever or whatever our venues for ministry were.

As Elisha hankered for a double-share inheritance of who Elijah was, and what he represented in courageous ministry, we wanted a double share inheritance of the empowering, integrity-filled administration, prophetic embodiment, and no-nonsense piety we came to expect and applaud from those at whose feet we were shaped.

We, like Elijah, plaintively requested, “Please let [us] inherit a double share of your spirit.”

And, intentionally or not, knowingly or not, our beloved Esthers and Elijahs did for us what Elisha did for him. That is, they gifted us, blessed us, and some would argue, haunted us, with a vision of God’s preferred future, what one of my friends describes as “dreams of extravagant love.” And we have worn that vision of God’s preferred future and those dreams of extravagant love across a lifetime.

Today, when I am asked how I became the way I am—and I am asked that question frequently, whether by foes or friends—I plead guilty to being a non-recovering, unrepentant, radical-progressive Christian, who was shaped in the 1960s, but who by grace and the support of my colleagues, kept on keeping on in the decades that followed.

This brings us to the book, *Affirmations of a Dissenter*, the reactions to which are, in part, why I am here.

### *Affirmations of a Dissenter*

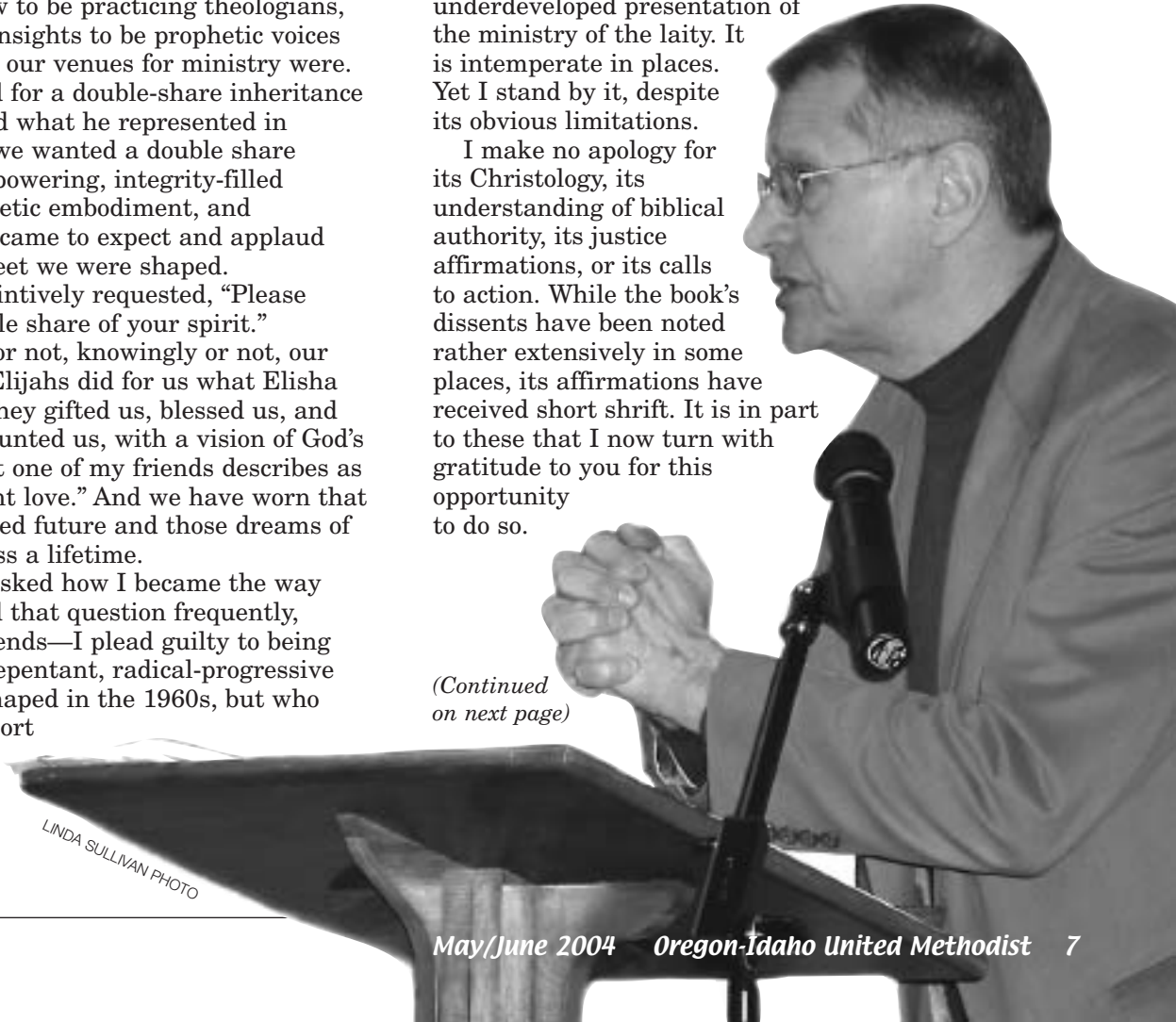
This little book contains nothing new under the theological and biblical sun. It reflects the forty-year journey of one who has sought to be a pastoral theologian with the occasional courage and sometimes integrity to tell perceived truths about the correlation of scripture and theology within the realities of life in the Church, world, and my very soul.

The book audaciously (the writing of any book is an audacious act) seeks to prod progressives to break a 20-year silence. It intends to reclaim lost space in an increasingly constricted and theologically myopic Church, and it seeks to challenge the three increasingly strident right-wing caucus groups within United Methodism.

The book suffers from an underdeveloped presentation of the ministry of the laity. It is intemperate in places. Yet I stand by it, despite its obvious limitations.

I make no apology for its Christology, its understanding of biblical authority, its justice affirmations, or its calls to action. While the book’s dissents have been noted rather extensively in some places, its affirmations have received short shrift. It is in part to these that I now turn with gratitude to you for this opportunity to do so.

(Continued  
on next page)



LINDA SULLIVAN PHOTO

### ***A Tough Mind and a Tender Heart***

The title of the first chapter draws its direction from a sermon of the same title by Martin Luther King, Jr. This has been and remains the credo of my life and ministry.

These few pages affirm that the precious Word of the Holy One breaks into the routines and ruts of life and ***calls us to be and do the seemingly unimaginable***. This was and is my experience. God calls and empowers—and our responses shape the various acts of faith's drama that are exacted within and among us.

### ***Bible Stories We Had Not Heard***

As a young adult, probably like some of you, I discarded the Bible, as a typical rather ill-informed revolt against the fundamentalism of childhood. Thus, when I began to hear the biblical witness again—often for the first time—the various schools of higher criticism and the innumerable strands of tradition, and their employed literary genre, were experienced as precious gifts that reopened a veritable treasure-house of access to the Holy.



LINDA SULLIVAN PHOTO

*Bishop Sprague inspires the crowd at Portland's First UMC with his views on faith, reason and responsibility.*

### ***The Issue Is Biblical Authority***

Chapter 3 identifies biblical authority as the “stalking horse” issue at play in the midst of the vexing and potentially divisive issues facing today's Church.

This chapter issues a challenge which is still unanswered; namely, how can neo-literalists interpret certain portions of the Bible literally, as they do, while they either disregard or explain away other texts of equal or greater magnitude?

An example is their misuse of the texts cited regarding homosexuality. What is the hermeneutic

that informs such behavior? Is there one? How can some texts be treated as literal truth from God while other texts are not?

The Bible, a Spirit-inspired product of humankind, written in certain times and historical settings for particular venues, yet wonderfully expansive in faith and for faith, is a telescope for glimpsing, however incompletely, God's passionate immanence.

The words of Scripture, and various literary devices employed to carry these words, are means that point the faith community to the Word beyond the words.

Thus the crying need today for “holy conferencing,” and for passionate and informed exegesis and exposition in the faith community, especially within our congregations—serious study that is empowered by scholarship, piety, and the Spirit, if the Bible's authority is to be discovered and affirmed as applicable for such a time as this. I ask our clergy to spend half of their working time preparing for one day a week of praying and teaching. Personally, when I was a pastor, I led at least three adult study groups each week.

### ***Fully Human Jesus***

Chapter Four has become infamous. While expressions of gratitude for its attempts at clarity far outweigh the vehement reactions of its fewer detractors, nevertheless, it was the Iliff lecture and this chapter of the same name and similar content that have drawn the fire and prompted the now-dismissed complaints of heresy.

Addressing Christology from below, while grappling with the issues of existence, rather than doing Christology from above, while speculating about questions of essence, this chapter presupposes Jesus' full humanity. His divinity, while affirmed, is understood as relational reality and not as a matter of irrevocable nature. In short, Jesus could have forsaken his relationship of “at-one-ment” with the Holy One, whom he called Abba, but instead, by virtue of His ultimate trust in and absolute obedience to the divine initiative, Jesus incarnated and manifested the very heart of God that neither death nor tomb could contain.

There are practical and particular reasons for emphasizing the human side of the Christological paradox at this moment in history. Not the least of these has to do with the escapist tendencies of a higher Christology. A marginally human Jesus not only robs humans of a viable model to follow, it also so shrouds Jesus in the code language of a former time that yearning hearts and searching minds often dismiss and, thus, are dissuaded from taking the Gospel seriously. High Christology runs the risk of so removing Jesus from history and humanity that,

while his adherents proudly venerate his memory, they sometimes shamefully fail to follow his example.

I affirm Jesus as Savior and Liberator. However, **Christo-centric** exclusivism that *ipso facto* creates stiff-necked, exclusivistic arrogance, if not virulence toward other religions, must be disavowed.

Our question is how to be unequivocally Christian while being respectful, gracious, and welcoming toward non-Christians. A fully human Jesus helps with this dilemma. That is, if Jesus' "at-one-ness," his atonement, were not about blood-sacrifice to appease an angry God (Mel Gibson notwithstanding), but about ultimate trust in God's fundamental goodness and our Savior's commitment to a radical obedience for loving kindness, doing justice, and walking humbly, there is a visible way of the cross for us to follow. The human Jesus, crucified and risen, provides an indefatigable basis of hope for all creation to savor, and a model of unconditional love and peace with justice for all humanity to embrace and emulate.

Reactions to my description of the virgin birth stories as myth, as they are employed quite differently by Matthew and Luke, have been numerous. The high degree of alarm among neo-literalists was expected. But the positing of an intervening, supernatural, can-do-anything-God, necessitated by the human condition and early Church thinking, according to some sophisticated, so-called post-modernists, is baffling. Do post-modernists literally accept the cosmology of the biblical world as fact? Why do the time-influenced constructs of the early church fathers hold such awe and reverence for them, given the oblique and rather slippery language employed—not to mention the male-only politics that were endemic in their development? And when and why did metaphor and myth become such negative concepts to well-informed people in the Church?

I presuppose that if God did/does intervene supernaturally in the affairs of human nature—contrary to the parameters God seemingly has established for God's self—then given the reality of evil's virulence, such a God surely must harbor far more shame than you or I.

It has been surprising to me, not that neo-literalists have been adamant in their clamoring for Mary's gynecological virginity and for Jesus' bodily resuscitation on Easter, but that some seminary faculty members and other well-informed clergy and laity need, teach, and passionately advocate a virginally born and physically resurrected, if not always bodily resuscitated, Jesus.

I find such thinking to be incredible. One wonders what such neo-literalistic thinkers do with the horrors of the 20th Century.

If God could have intervened and did not in the

PAUL JEFFREY-LUMINS PHOTO



*Leaders of a protest against the United Methodist Church's policies against homosexuals block the entrance to the Cleveland Convention Center, site of the denomination's 2000 General Conference, in an act of civil disobedience.*

Holocaust, two world wars, and countless other acts of genocidal evil, does not God have more for which to atone than the worst of us?

A God who intercedes to effect a virgin birth, yet a God who permits the innocents to be slaughtered? What kind of God would this be?

The scandal of the cross is not that we must accept literally what our minds cannot conceive. But rather, as Jesus so trusted God that he would die for others, so too are we to die to self in hopeful trust, that we might en flesh a present form of radical obedience that loves the neighbor, unconditionally, even to our deaths.

### ***Hope Is the Thing***

The familiar poem of Emily Dickinson shapes Chapter Five:

*Hope is a thing with feathers  
That perches in the soul  
And sings the tune without the words  
And never stops—at all.*

This chapter points to realities of resurrection that expose our fear, cynicism, and muttering mediocrity as expressions of practical atheism. Talk resurrection, but live fearfully and cynically, while embracing go-along, get-along mediocrity, and you have a real case of practical atheism parading in the guise of piety. The opposite of faith is not unbelief, but fear. Faith manifests itself in courageous hope.

The resurrection God, who makes ways where there are no ways and transforms dead-ends into vibrant thoroughfares, is the basis for hope. Such hope drives us to live courageously and expectantly as we dare to offer the Church and the world all that we are as those who have been emboldened by grace through faith.

Such hope empowers audacious behavior, both personally and corporately. Such is our call in this wilderness period. Perhaps that is why Elijah's mantle, Jeremiah's field, Ruth's *hesed*, Esther's daring, and Jesus' passion and parables have become such pregnant

*(Continued on next page)*

symbols for so many of us in these perilous times.

### **The Seamless Garment**

The pastoral office is affirmed and challenged in Chapter Six. Unfortunately, and perhaps short-sightedly, I have spent so many words celebrating and challenging clergy that I wrongly neglected a needed discussion of lay ministry. Although baptism itself refutes my error and calls me to apologize for this oversight, I nevertheless do affirm unequivocally that called, committed, courageous, and well-trained pastoral leaders, who focus on preaching and teaching, are the crying need in today's Church. Where such leaders are serving, the Church is vital—regardless of size, context or ethnicity. And lay ministry, empowered by such pastoral effectiveness, is engaging the community and world, in part, as a result.

The "Seamless Garment" chapter in *Affirmations of a Dissenter* reflects in part my attempt to pick up Elijah's mantle and to call our Church to walk in the prophet's shoes.

I hope that the implications and passion in this chapter are clear and unequivocal. The "Seamless Garment" reference seeks to convey my adherence to **situational pacifism** and this bishop's opposition to this nation's policies in Palestine, Afghanistan, and, by extension, Iraq.

This chapter ties issues of systemic racism to our out-of-control culture of violence. A culture in which our nation has a \$400 billion plus defense budget, more than that of the next 26 nations combined, not even counting the costs of the wars and reconstruction in Iraq and Afghanistan.

This nation also houses a prison population in excess of two million people—we have 4 percent of the world's people, yet 25 percent of the world's incarcerated, 81 percent of whom are school drop-outs, 98 percent of whom have lived in poverty all their lives.

The words in this portion of the book also attempt to question and refute our Church's arrogant and unethical positions regarding gay and lesbian people, statements that fuel the fire of covert, if not overt, actions of discrimination, plain meanness, and violence against gays and lesbians.

This chapter calls for an intentional, long-standing, bi-partisan war on poverty, nationally and globally. It is interesting to note that the UN's development arm has projected that \$40 billion would provide the necessities to meet the fundamental needs of all the globe's people. How ironic that a mere biblical tithe of this nation's defense budget would meet the basic needs of all suffering humankind.

The Bush administration, recklessly and arrogantly intent on implementing its pre-emptive, first-strike ideology, says it pays little, if any, attention to people like us. It is surely disdainful of our Church's Council

of Bishops.

But we, who have protested this war and will continue to protest, affirm that non-violent direct action and the constant encouragement of grassroots expressions for peace are the most potent weapons in the world with which to challenge the domination theory of the present administration.

I keep a graphic picture in my home study. It is a ten-year-old Afghan's artistic rendition of his witnessing the U.S. bombs falling on his family. Because of this, and other tragic stories, the faces of young Afghans and Iraqis are indelibly embedded on my soul. I cannot keep quiet. I must urge my nation to do the right thing. And pray that the institutional Church will begin to speak and act more boldly for peace. I cannot keep quiet.

So, we conclude where we began—in the biblical text. Let us appropriate the example of our forebears, pick up the prophet's mantle and walk in the shoes of the prophets. Such is our calling for such a time as this. To do so is to make visible, to witness to the Church and the world with our very souls, the much needed affirmations of many dissenters.

*Bishop C. Joseph Sprague is bishop of the Chicago Area. He will retire at the end of this quadrennium though he will continue to pursue his passion for justice and righteousness. Our thanks to Bishop Sprague for allowing the publication of his presentation.*

***Affirmations of a Dissenter*** is available through Cokesbury.

### **Editor's Note:**

*Because of the vast geography of our Conference, it is impossible for everyone to get to every major event. When a noted United Methodist visits Oregon or Idaho to share ideas and inspiration, we try to print presentations in whole or in part whenever possible.*



## Union church celebrates 25 years with homecoming

*Monmouth Methodists and Presbyterians celebrate 25 years of unity*

**H**ow rare are union congregations in the Northwest? In both the Presbytery of the Cascades and the Oregon-Idaho Annual Conference of the United Methodist Church there is only one: **Christ's Church Methodist and Presbyterian United** in Monmouth, Oregon.

Members and friends of Christ's Church gathered with former members and pastors recently to celebrate 25 years of unity in the congregation. Members of the **Wesley UMC** and the **Calvary UMC** began the conversations in the early 1970s which led to the Plan of Union in the winter of 1978-79.



CHRIS WHITEHEAD PHOTO

*John Mahon and Scott Harkness lead the congregation in the Apostle's Creed at Christ's Church Silver Anniversary Service.*

"A Visual Prayer of Thanksgiving," a slide show documenting the activities and missions over the years, was presented during the morning prayers.

**John Goff**, a Cascades Presbytery member who served Christ's Church at the time of the union, led the congregation in the same prayer of confession prayed in the original union service. Presbytery member **Bill Barlow**, who served the congregation from 1988-94, pronounced the words of assurance.

**Pastor Gerry Hill**, now serving **Sherwood UMC**, preached the sermon in which he compared the unity of Christ's Church to a quilt—the whole being greater than the sum of the parts, but the

individuality of the pieces remaining intact.

Co-executive Presbyter **John Mahon** and the **Rev. Scott Harkness**, director of connectional ministries for the Conference, led the congregation in the Apostle's Creed, one of two confessions of faith held in common by the two denominations.

— *The Rev. Chris Whitehead, Pastor  
Christ's Church Methodist and Presbyterian United*

## Fossil teen conference makes the headlines

*The annual Central District event 'Shebang' is popular with youth*

**T**he *Eastern Oregonian* ran an article in February about the "Shebang" youth conference which increased the size of the town of Fossil from 430 to 537 for the duration of the annual four-day event always held over President's Day weekend. **Fossil UMC** is the smallest church ever used for this event according to **Doneva Bolen**, district youth coordinator for DYMCO (District Youth Ministry Council) of Oregon-Idaho Annual Conference's Central District. The theme for the weekend was "Jesus Is the Spark, Let Him Light Your Fire."

Bolen attended her first "Shebang" in 1983 when she was pregnant with her daughter **Mikal**. This year Mikal is 18 and claims that 1983 "Shebang" as her first. Also attending were Doneva's husband **Kerry** and their son **Daniel**.

According to the newspaper, the weekend is filled with singing, skits, speakers, study time, a community food drive, and a 60s beach party. What do the youth like best, though? FOB! "Flat on your back" time, 45-minute breaks for the kids to rest, absorb what they have heard, seen and done, and recharge their batteries.

— *Submitted by Miranda Lovegren  
and Doneva Bolen*

## Women's History Committee seeks information on clergy

*Anniversary of women receiving full clergy rights prompts research*

**T**he year 2006 will mark the 50th anniversary of women in the Methodist Church having been granted full clergy rights.

Women in the Church of the United Brethren in Christ were granted full clergy rights in 1889 until the merger with the Evangelical Church to form the EUB Church in 1946.

Since the Evangelical Church had never ordained women, there was a tacit agreement that no more women would be ordained and be granted full clergy rights; yet a few conferences continued to ordain and grant full clergy rights to women.

When the Methodist Church and EUB Church merged in 1968, women from predecessor denominations then had the opportunity to receive full clergy rights.

A task force of the Division of Ordained Ministry has decided to publish a book focusing on the first women in each conference to receive full clergy rights.

The group is trying to identify the actual "first" woman in each conference; also each African American, Asian, Hispanic, Native American and Pacific Islander.

If you know of one of these women, please get in touch with **Pat Thompson** at 802-888-2185 or email her at [patjt8817@aol.com](mailto:patjt8817@aol.com). There are forms to be filled out and the submissions must be in by June 1.

### Echoes from the Archives

Stories based on records from the Archives of the Oregon-Idaho Annual Conference

#### The Wreck of the Peacock

Don Knepp wrote this story from a clipping from the *The Sunday Oregonian* of October 25, 1898.

Many of the early Methodists came around the horn of South America. "For some reason best known to the navigators, it appears to have been the custom for ships bound from the Atlantic for points on the west coast of North America to make a beeline for Honolulu on reaching the Pacific." Early Methodists who came around the Horn included **Anna Maria Pittman**, **Jason Lee's** first wife; **George Abernathy**, Oregon's first governor; **Dr. Ira Babcock**, first Supreme Court of Oregon judge.

Ships would frequently stop at the Sandwich Islands, now Hawaii. They then would sail directly to the Northwest. The passage was uneventful until the ships approached the mouth of the Columbia. Then, as now, it was considered by many to be one of the more dangerous waters to enter. Peacock Spit, on the north side of the river, has claimed many ships.

In 1838 the U.S. Government, under **President Martin Van Buren**, sent a squadron of vessels to explore the harbors and coastline of the Pacific. They were gone five years. The commander of the expedition was **Commodore Charles White**. His flagship was the *Vincennes*. Another ship was the sloop-of-war *Peacock*, commanded by **Captain Hudson**. The trip was hazardous: one ship was lost off Cape Horn and another had to turn back.

The expedition rounded Cape Horn and then sailed straight to the Sandwich Islands. They were well received by King Kamehameha. In Honolulu the expedition met the *Lausanne*, a Methodist missionary craft that was bound for Oregon. The band of "gospel pioneers" on board the *Lausanne* were under the personal leadership of Jason Lee. The Abernathy and **Parrish** families paid a social visit to Captain Hudson.

The expedition surveyed several islands before leaving for the mainland. Prior to leaving they again encountered the *Lausanne*. It was reported that the missionaries had been safely landed. The expedition obtained instructions for passing the bar. **Captain Wilkes** claims misgivings because they "were entirely dependent upon compass bearings and those of objects at great distance." No charts were available for the west coast yet. The only pilots were two Indians named **Old Ramsey** and **George**.

When they approached the Columbia they took frequent soundings. Nevertheless, at around noon on Sunday, July 18, 1841 the *Peacock* ran aground on the



as yet unnamed spit. They made every practical effort to release the *Peacock*. However, the seas were rough and the efforts were of no use. "At 6 o'clock in the morning a large canoe boarded the vessel, managed by a crew of Chinook Indians and having on board **Old Ramsey**—the pilot." **Lieutenant Perry**, the purser, the sick, the naturalists along with the charts, books and ship's papers were the first sent ashore. There were no lives lost but within days the rough seas destroyed the *Peacock*. During this trying time the expedition's shipboard routines were maintained, including piping for meals.

Commodore Wilkes then moved his command to the smaller *Porpoise*. With this small ship and the *Flying Fish*, along with several small boats taken from the wrecked *Peacock*, they then explored the Columbia River.

The remaining craft were sent to San Francisco. A brig was purchased for \$9,000. It was renamed the *Oregon* and the crew of 100 from the *Peacock* transferred to her.

Meanwhile, at Ft. Vancouver, Commodore Wilkes and Captain Hudson, attended by a guard of several marines, went up the Willamette to Salem and paid a visit to the Abernathy and Parrish families in return for the visit in Honolulu 18 months earlier. The news of the wreck of the *Peacock* had not reached Salem. They stayed for two pleasant days and exchanged news and stories. Captain Hudson recalled that what was lacking in style was amply made up in hospitality. The visit formed the subject of endless reminiscences in the days to come.

At the hearing that follows a shipwreck, Commodore Wilkes defended Captain Hudson.

Eventually the bar where the *Peacock* went aground was named Peacock Bar; aka, the Peacock Spit.

The article also notes that the reports of the expedition make no mention of a settlement where Portland now stands.

— **Don Knepp**, co-archivist  
*The United Methodist Archives*

## Rev. Carol Thompson: Called to Town and Country Ministry

*The Rev. Carol Thompson, formerly pastor of New Meadows UMC, Idaho, is the new executive secretary for the Office of Town and Country Ministries of the General Board of Global Ministries. She was in Portland last January for a Cooperative Ministries Leadership Team meeting. Here is an interview with her about her new work with rural churches all over the United States.*

### Q What are your roots in Oregon?

A I was born in Oregon City. My maternal grandfather's family were early Oregon white settlers. They sailed around South America from Bangor, Maine to settle in Troutdale.

### Q How did you become interested in rural ministry?

A I am a NARP—a non-agricultural rural person. I grew up at Lowell, where my father was the high school math-science teacher for 15 years. I have been involved in rural ministry for more than 20 years.

Although I had chosen to leave the rural area, while serving at Monroe, I felt a call to rural ministry. I miss the people and places of the Oregon-Idaho Conference, but I believe I am in the place and doing the work to which God has called me.

### Q What's the best part of your work?

A There are two "best parts"! The first is working with rural people across the country and hearing how folks are responding to God's call on their lives and on the life of their churches. The second is anticipating the possibilities for rural ministry as we move forward with implementation of the Action Plan of the National Comprehensive Plan for Town and Country Ministry, which I anticipate will be approved at General Conference. It's a terrific plan written by and for rural people and churches—and the Church as a whole.

### Q What's the biggest challenge?

A There are numerous **big** challenges for rural churches: paying for health

insurance, new people moving in, long-time families moving out, paying for a pastor, the closing of mills, those who are sent as "pastor" having no idea how to "live rural," young people moving away, the oldest generation dying. Then, how to "do church" in the midst of it all.

### Q What do you see for the future of rural churches?

A I think it is appropriate to say that it depends upon which rural church you are asking about! Since we have recently been through the Easter season, I will use that to illustrate.

For some rural churches, it is a "time in the tomb;" resurrection and Easter morning seem far off.

Others are experiencing resurrection—new life—through Bible study, mission, outreach and prayer, even though they may not have higher numbers in attendance.

Still others are experiencing "Easter morning" with numerical growth along with depth of faith.

Some congregations are reaching out to other congregations and groups in their community to respond together to the needs of their areas.

For folks who live in areas where there is still an economic base or where the economy is healthy, the future looks very good.

On the other hand, for folks who are in declining economic situations, the future looks less hope-filled.

Still, I remain hopeful for all rural churches that they will discern God's call to them, whatever it may be. Our baptismal promise is to remain faithful, no matter where it takes us!



LINDA SULLIVAN PHOTOS

### UMVIM Team plan trip to Southeast Asia in 2005

Corinne and Tom Tate will lead a team to Cambodia

A team is being formed now to go to Cambodia the last two weeks of February 2005. The team will be led by **Corinne Tate**, Oregon-Idaho United Methodist Volunteers in Mission coordinator/liaison and her husband **Tom**, pastor at **Rose City Park UMC** in Portland.

Cambodia has been exploding with Christianity and United Methodists are very much a part of this bursting forth of God's love.

What will the team do? There are a number of determining factors. It will depend on the team to a degree—the gifts each member brings. It will also be decided by our hosts in Cambodia and the needs there. We may be working to build a church or a school, doing Vacation Bible School, or working in an orphanage.

The cost estimate now is between \$2,500 and \$2,900.

How has the church been developing so rapidly in Cambodia? Refugees who fled the country years ago and came to the U.S. have felt called to return to their homeland. While they were here, many were welcomed into the American United Methodist Church and are bringing the hope they found to their fellow Cambodians.

If you are interested in this trip, contact Corinne Tate at [tomcor4m@comcast.net](mailto:tomcor4m@comcast.net) or call 503-255-2572.

— **Corinne and Tom Tate**  
Co-Secretaries  
Board of Global Ministry

### UMVIM 2004 Mission Rally: 'A Voice in the Wilderness...Calling'

*A time to celebrate, learn and share in the beautiful Montana countryside*

This year the United Methodist Volunteers in Mission Western Jurisdictional Rally will be at Camp-on-the-Boulder, located south of Big Timber, Montana on the northern edge of Yellowstone National Park.

August 13-15 will be a time to:

- ◆ celebrate the Volunteers-in-Mission movement,
- ◆ learn about great opportunities for service,
- ◆ share stories of hope and lives changed and transformed.

It will also be a time for praise,

devotions, meditation, music, workshops, dynamic speakers and recreation. There are special activities for children. So bring the family for a weekend you won't forget!

Registration is \$150 per person which includes all accommodations, meals and workshops. Reduced rates for those under 6; other discounts.

Learn about the rally by going to [www.gbgm-umc.org/westernvim](http://www.gbgm-umc.org/westernvim). You may register online from the website.

— **Corinne Tate**, Co-Secretary  
General Board of Global Missions

### Safe Place for Kids is alive and well

*Volunteers from founding churches keep the program growing, thriving*

Some may remember hearing about a 10-10-10 Mission Project called Safe Place for Kids in rural southern Douglas County. It is alive and well. The United Methodist missionary is no longer present, but the program has grown due to the efforts of a committed group of 50 volunteers.

This is an ecumenical program involving the United Methodist, Presbyterian and Episcopalian churches in the area—and volunteers from many others. As of February, there were four sites serving children one day a week after school. Over 70 children attend on a regular basis.

#### Myrtle Creek

A recent highlight has been an outreach program at Myrtle Creek. Children visit the local assisted living facility several times a year and join the older adults in games and sharing stories. The children entertain with songs they have learned. The interaction has been rewarding for both children and seniors.

#### Tri-City

At the Tri-City site, located at the local school, a retired teacher who loves art has been leading the children in art projects each week.

#### Riddle

At Riddle, located in a church across from the school, the story time is a highlight for the kids.

#### Canyonville

When the Canyonville site opened February 26 in the recreation hall of a low-income apartment complex, 17 children came the first day!

**The Rev. June Fothergill**, pastor of the two United Methodist churches involved, **Myrtle Creek** and **Canyonville**, thinks the success of the program is due to the faithful dedication of persons from a variety of local churches working together for Christ and the children of the community. "God has blessed us," says Fothergill.

— **The Rev. June Fothergill**, Pastor  
**Myrtle Creek and Canyonville UMCs**

## UMOI.org continues to grow!

Around the first of May, look for a multitude of additions and improvements to the Oregon-Idaho Conference website. We continue to strive to meet local church needs while reaching out to the community in our online ministry.

The greatest improvement is invisible. We have installed online software that will allow Conference groups to maintain their own website pages. Very little computer experience is required. Content can be added from any computer with Internet access. So now, more information gets updated faster, at little or no additional cost to the Conference.

Already, district administrative assistants and Conference staff maintain the district pages and calendars. Sharing the responsibility of the website throughout the Conference not only allows for more affordable content, but helps represent the entire body of the Conference and all the work being done. So if you are just curious about the site, please visit [www.umi.org](http://www.umi.org) and see what we're up to. And if you are actively involved in a Conference team or committee and want more of your information online, contact **Linda Sullivan**, director of communications at [Linda@umi.org](mailto:Linda@umi.org). We want to empower your work in Christ through better communications.

— *Linda Sullivan, Conference director of communications and Ruthie Macha, Conference webmaster*

## UMs join in 'Cover the Uninsured Week'

To draw attention to the nearly 44 million Americans who lack health insurance, United Methodists and members of other religious groups will join with more than 800 national and local organizations in marking "Cover the Uninsured Week," May 10-16, with events planned in communities across the United States.

**United Methodist Bishop Melvin Talbert**, a member of the National Interfaith Advisory Board for "Cover the Uninsured Week," said that last year's observance, the first of its kind, made people more aware of the issue—and especially of the fact that 80 percent of the uninsured work at full-time jobs.

Study guides, action kits with prayers, bulletin inserts and activity suggestions, and other resources have been prepared for congregations.

More information is available online at [www.CoverTheUninsuredWeek.Org](http://www.CoverTheUninsuredWeek.Org).



## Preventing Betrayal of Trust: 'Open Our Eyes that We May See' A Vital Training Opportunity for Clergy and Laity

May 22—Eugene First UMC ♦ Sept. 25—Metro District

When a human-caused crisis strikes a congregation—from misconduct by a church leader to poor decision making—the fallout can be devastating and long-lasting. Anger, blame, lawsuits, division, and an exodus of disillusioned church members is often the result. But there are ways to head off problems before they become a crisis. This one-day seminar is designed to increase awareness of the early signs of human-caused problems and what options are available for taking effective action.

**Who should attend?** Clergy, church staff, Staff-Parish Relations Committee members, lay leaders, board members and others interested.

**Who are the trainers?** Selected members of the Conference Response Team will do the training. These are clergy and laity who have had special training and experience with church crises and helping congregations heal.

**What is the cost?** The registration fee is \$50 for the first person from each local church and includes one resource packet, training materials and lunch. Each additional member from the same church is \$25 including materials and lunch.

**How do I register?** Download the registration form by clicking on the date in the calendar of the Conference website at [www.umi.org](http://www.umi.org).

**More information?** Contact **Darrell Wright** at 503-640-4989, [darrellswright@comcast.net](mailto:darrellswright@comcast.net); or **Bonnie McOmber** at 208-939-4219, [bjmcomber@prodigy.net](mailto:bjmcomber@prodigy.net).

## Keizer-Clear Lake group spends spring break in misión

For the fourth year, a group of 56 youth and adults from **Keizer Clear Lake UMC** spent spring vacation on a mission trip to Mexicali, Mexico. They were joined by groups from **John Knox Presbyterian Church** in Keizer and **United Presbyterian Church** in Albany. Team members began meeting in November to prepare for March's projects which included pouring a concrete driveway, painting the sanctuary of the host church, **El Divino Redentor** (a United Methodist Church), and hanging insulation and drywall in a new satellite church in Santo Nino. The team also put on a Vacation Bible School with crafts, singing, skits and puppets in a local park.

El Divino Redentor is located in downtown Mexicali. It is the oldest Protestant church in the city and was built in the early 1900s. A group of women from the church cooked all the meals for the team and served up a variety of tasty Mexican dishes. The team slept on the floor in various rooms in the church and patiently waited in line to use of one of the two cold showers.

Sunday the team joined the congregation of El Divino Redentor in celebrating the first day of spring and parading around downtown before the church service in the bright Mexican sun.

Monday, Tuesday and Wednesday the temperatures ranged from 98°-105°. After a post-breakfast worship service, the team spent the mornings working on the various projects. After lunch came a siesta and then the team headed out to Santo Nino to set up the Vacation Bible School. The day ended with **Pastor Martin Molina**, the host pastor, sharing the gospel for a few minutes with the families from the neighborhood who had gathered for the activities. The crowd ranged in size from 100-160 kids and adults.

One of the highlights of the week came on Wednesday afternoon when the entire team gathered in the satellite church for the first worship service. Hearing the singing coming from the open door, families and kids from the neighborhood began to gather, joining the team inside the tiny building to celebrate the birth of a new church. There were many tears and hugs.

On Thursday, the exhausted team had a well-deserved day to relax at the beach and to do some souvenir shopping in San Felipe, a tourist-oriented town on the Gulf of California about 2 hours from Mexicali. Friday morning the team loaded all of the vehicles for the long drive home. The tired team arrived in Keizer on Saturday evening to the shouts, hugs and tears of many family and church members who came to greet the missionaries.

Over the last 4 years the team has grown from 19 members to 56 members. The trips have given people the opportunity to grow in their knowledge of God and in their own personal faith while serving people in another community.

The leadership team has already begun planning next year's trip. The team will return to El Divino Redentor and discover what projects and new challenges God will have for them. If you would like more information or have any questions, please call Keizer Clear Lake UMC at 503-393-2402.

To see the entire story and more photos of this mission trip, check the Conference website at [www.umi.org](http://www.umi.org). Click on "News and Resources," then "Conference News."

— Kevin Hohnbaum, Keizer-Clear Lake UMC



*Sixth-grader Gracie Mulholland paints hands and faces during Vacation Bible School in Santo Nino.*

Periodicals

KEVIN HOHNBAUM PHOTO

Oregon-Idaho United Methodist

1505 SW 18th Avenue  
Portland OR 97201-2599



## The Oregon-Idaho Annual Conference

*"Being an Invitational Church with Open Hearts, Open Minds and Open Doors"*

### Help fund our delegates to 2004 General Conference

Since the Annual Conference does not have the funds to fully support those going to General Conference, **Karen Bolin** has stepped up to the plate to help raise some money. She is selling neat little pocket-sized flashlights, designed as a gift by **Communications Director Linda Sullivan**, for \$10 each. The flashlights are small and flat, easily fitting inside a shirt pocket—and quite bright. They are available from the Conference Office at 503-226-7931 or toll-free 1-800-593-7931. Ask for Jana.