



# UMC Connection

Baltimore-Washington Conference of The United Methodist Church • Equipping Disciples to Transform the World • www.bwcumc.org • Volume 24, Issue 3 • March 13, 2013



Courtesy Chris Schickert

As the more than 177,000 members of the Baltimore-Washington Conference prepare for Holy Week, March 24-31, Camp Manidokan near Harpers Ferry will be offering a self-guided walk of the Stations of the Cross for devotion and reflection from sunrise to sunset March 30.



## Severna Park builds haven for Baltimore women

BY MELISSA LAUBER  
UMConnection Staff

**T**WO YEARS AGO, the property at 9720 Wilkens Ave. in Baltimore was boarded up and abandoned. But on Feb. 17, the congregation of Severna Park UMC claimed the house for Christ. Their prayers of blessing followed two intense years of rebuilding, renovation, decorating and following the nudges of the Holy Spirit, which seemed to lead every step of the way, said Nicole Christopher the church's minister of missions.

In a collaborative, ecumenical spirit, the row house was given new life and has become Brigitte's Place, a day shelter for women in need. There are women in the Wilkens Avenue area that are homeless. Women who are addicted to heroin, the drug of choice; women engaged in prostitution; women who don't know the

hope of a different future, Christopher said.

Brigitte's Place will provide these women with showers, laundry, a change of clothes, some food, basic hygiene products and a chance to enter into a relationship with someone who wants them to know healing and wholeness. "In the end, it's all about the relationships that will be formed here," Christopher said. "Maybe that relationship will lead to a drug treatment program or maybe it will carry them into a relationship with Christ."

Becoming involved with this ministry drove many people at Severna Park UMC, located in a more prosperous section of Anne Arundel County, out of their comfort zones. For some, admitted one of the volunteers, even parking on Wilkens Avenue was sometimes scary.

But the church had allies that helped them find their way. In a previous ministry, Severna Park joined forces with Samaritan Women, a non-profit that led

them into a relationship with the Hope Ministries, a street ministry that reaches out to a core group of 30 women in the Wilkens Avenue area.

Hope Ministries will manage the day to day operations of Brigitte's Place and Pam Moniger, who was once homeless and has been clean of her drug addiction for six years, will live on site, serving as a house mother. "Pam speaks their language in a way none of us ever could," said Christopher.

"When I was out there, this would have meant so much, Moniger said. "This is a way off the streets, even if it is just for a few hours."

The whole experience, Christopher said, has been one of disciple-building. "Disciples imagine where Christ would be if he were here today, and they put themselves in that place. I believe Jesus would have been with these women. How could we not?"

*See Haven, page 3*

## Church seeks to preserve strength of Trust Clause

BY MELISSA LAUBER  
UMConnection Staff

**W**HILE MANY UNITED Methodists advocated for social issues at the State House during the 2013 session of the Maryland legislature, a handful found themselves defending a bureaucratic matter that shapes the identity of The United Methodist Church.

The Economic Matters Committee of the House of Delegates met Feb. 20 to consider, for the third time, a bill (HB 1021) that would repeal the state's statute on the United Methodist Trust Clause.

The Trust Clause was written into the denomination's polity in 1797 by its founder John Wesley. It essentially states that while a congregation holds the title of a local church, they hold it "in trust" for the entire United Methodist Church. If a congregation leaves the denomination, its property remains with the annual conference.

According to Para. 2501 of the Book of Discipline, "The trust requirement is thus a fundamental expression of United Methodism whereby the local churches and other agencies and institutions within the denomination are both held accountable to and benefit

from their connection with the entire worldwide Church."

"The Trust Clause is an outgrowth of how we see ourselves as a family," said Baltimore-Washington Conference Chancellor Thomas Starnes, who testified at the hearing along with Bishop Marcus Matthews, Conference Lay Leader Delores Martin and Conference Trustee President the Rev. Antoine Love.

Even if the repeal passed, it would not change the church law, Starnes stressed. However, the statute's presence in state law "promotes the certainty of title and provides guidance for

*See Trust Clause, page 3*

HOLY DOING  
WONDERVALUES  
INCARNATED  
PUSH SHARE  
KINGDOM STORY  
DO YOU WHAT I CAN  
REVIVE IMITATE  
MOVEMENT CALL  
TRANSCENDING  
COME SEE HOPE  
TRANSFORM



Church leaders provide new points of view on vision. See page 4.



# The Word is ... *Listen!*

Ancient church mothers and fathers often greeted one another with the phrase, “Give me a word.” This greeting led to the sharing of insights and wisdom. Today we continue this tradition with this monthly column. Voice your thoughts on the word at [www.facebook.com/bwcumc](http://www.facebook.com/bwcumc).

BY MANDY SAYERS

LENT IS A SEASON for listening – a time for turning down the background noise in our lives to hear the often “still, small voice” of God. This is difficult for me, because I’m a preacher (a talker) and too much silence makes me fidgety and anxious. I confess, left to my own devices I am the sort of person that embraces having the TV on for “company.” I have to create intentional space for listening to God in prayer, because otherwise God can’t get a word in edgewise.

Thank God for Lent, with its disciplines and spaces to encounter the holy, its spaces to listen.

Listening is an act of faith. It involves faith that the world’s turning does not depend on a pithy, funny or wise word from us. To listen is to quiet ego and open one’s ears and mind to the message.

Listening is an act of trust that God is still at work in the world. Listening implies an openness to the possibility that the Holy Spirit has something to say through some other vessel than we ourselves. A listening ear is a fine antidote to idolatry and injustice. Listening is the way that we discern the “new thing” that our God is always doing, and the way that we follow the Spirit’s leading.

Let us devote time this Lent to truly listening for the voice of God, in our worship and prayer life and in our



‘Let us devote time this Lent to truly listening for the voice of God, in our worship & prayer life & in our time with others’

time with others. Listening is a foundation for discernment, surely, and even for love. God heard the cries of those in slavery and sent a deliverer in Moses and, of course, in our Lord Jesus. God was listening. God is still listening to those who are in pain and God is still talking. We should be listening too.

*The Rev. Mandy Sayers is pastor of Covenant UMC in Gaithersburg.*

BY DARYL WILLIAMS

WE LIVE IN an incredibly loud world. No matter where we go or what we do there is always some sort of noise surrounding us. Technology has made it possible for us to envelope ourselves in an ongoing cocoon of sound for every minute of our day.

In most places there is a television playing in the background keeping us informed. When there is no television we have radio, podcasts, playlists and the Internet always at our fingertips. Noise has become the ongoing soundtrack to our daily lives.

We are so overloaded with noise that we no longer listen. The constant roar of the world has made many of us believe that we can listen to and take in everything at the same time. The truth of that matter is, to listen is not to take in but to give.

When we truly listen we give our undivided attention to a singular source so we can understand what they are trying to communicate. It is more than just hearing and taking in information, to listen is to give the focus necessary to tune everything else out and connect with another. When we truly listen we give another all of us so we can connect with all of them. It is only in connection that we can truly listen.

I want to encourage you to listen. When we listen we can hear the still small voices that are crying out to us in our world. In a still small voice God is calling you to serve. Will you listen? In a still small voice your children are calling you to hear about their lives. Will you listen? In a still small voice the person you love is calling you to reconnect and love again. Will you listen? It is time to tune out all the noise so we can again make real, genuine connections with each other.

It is time to listen.

*The Rev. Daryl Williams is pastor of Nottingham Myers/Christ UMC in Upper Marlboro.*

## EVENTS

**Conference registration open**  
**229th session of the**  
**Baltimore- Washington Conference**  
Online registration is open for annual conference and related events. A preconference session will be held May 5 from 9 a.m. to 5 p.m. at Martins West in Woodlawn. The main session will be May 29-31 at the Waterfront Marriott Hotel in Baltimore. Visit [www.bwcumc.org/events/annual\\_conference](http://www.bwcumc.org/events/annual_conference).

**Preconference briefings**  
**March 2-21**  
**Various districts**  
These important information sessions, held separately for laity and clergy throughout the conference, continue. The remaining sessions include:  
• **Annapolis District:** Laity, March 16, 10 a.m. – 11:30 p.m., at St. Andrews of Annapolis UMC  
• **Baltimore Suburban District:** Clergy, March 21, 9 a.m. – noon, at Presbury UMC; Laity, March 21, 7 p.m. – 9 p.m. at Timonium UMC  
• **Central Maryland District:** Clergy, March 14, 9:30 a.m. – noon; Laity, March 23, 9:30 -11:30 a.m., both at Conference Mission Center  
**Frederick District:** Laity, March 16, 9:30 –11:30 a.m., Jackson Chapel UMC  
• **Greater Washington District:** Clergy, March 19, 10 a.m. – noon, at University UMC in College Park  
• **Washington East District:** Laity, March 20, 7 - 8:30 p.m. at Journey of Faith UMC.

**COSROW seminar**  
**March 16, 1:30 to 5 p.m.**  
**Mission Center, Fulton**  
A Women’s History Month seminar, hosted by the Commission on the Status and Role of Women (COSROW), is titled “Secrets of Survival – SOS.” The event will include worship, drama and workshops focused on managing the balancing demands of home-work-church.

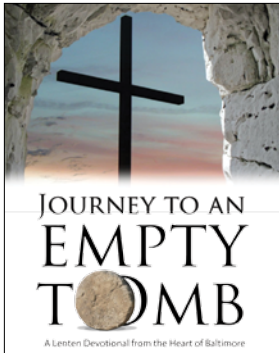
Professor Amy G. Oden will be the keynote speaker.  
**Disabilities Summit**  
**Saturday, March 23**  
**Mount Zion UMC, Bel Air**  
Unwrap the Gift,” a one day Disabilities Summit, is designed to equip, energize and empower those dealing with family or church members with disabilities. For details and to register, visit [www.unwrapthegift.weebly.com](http://www.unwrapthegift.weebly.com).

**Ecumenical Advocacy Days**  
**April 5-8**  
**Methodist Building, Washington, D.C.**  
”At God’s Table: Food Justice for a Healthy World!” is the theme of this event. A thousand participants will provide a Christian response to injustices in local food systems that leave one billion people hungry. To learn more and register, go to <http://advocacydays.org>.

**How to Reach New People**  
**April 13-14**  
**Fallston UMC in Fallston**  
**May 18-19**  
**Woodside UMC in Silver Spring**  
A two-day seminar on church growth with consultant Jim Griffith. Visit [www.bwcumc.org/events/how\\_reach\\_new\\_people](http://www.bwcumc.org/events/how_reach_new_people).

**Pensions Benefits Workshop**  
**May 29, 9:30 a.m.**  
**Waterfront Marriott Hotel, Baltimore**  
All active clergy are strongly encouraged to learn about changes to the Clergy Retirement Security Plan (CRSP), which will take effect Jan. 1, 2014. Register as part of registering for annual conference, or reopen your registration to sign up for this important workshop.

## WEB HIGHLIGHTS



**Online Lenten Devotional Book**  
Conference and Baltimore region leaders share thoughts on the Lenten journey.  
[www.bwcumc.org/resources/lentendevotional](http://www.bwcumc.org/resources/lentendevotional)



**Rally to Prevent Gun Violence Video**  
The UMC leads efforts to curb gun violence in Maryland and beyond.  
<http://youtu.be/6bUztIJiwl>



**Amazing Gospel Souls Video**  
Join Kevin Petty as he performs and shares his testimony in a place where he was once incarcerated.  
<http://youtu.be/KOjixRAXavl>



**Evolution Weekend Video**  
What’s the relationship between science and religion? The conversation deepens.  
<http://youtu.be/xtQJbUU8FfM>

## UMConnection

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UMConnection is the newspaper of the Baltimore-Washington Conference of The United Methodist Church, whose mission is to be like Christ as we call, equip, send and support spiritual leaders to make disciples and grow at least 600 Acts 2 congregations by 2012.

The UMConnection (ISSN 005386) is owned and published by the Baltimore-Washington Conference of The United Methodist Church, 11711 East Market Place, Fulton, MD 20759-2594. Telephone: (410) 309-3400 • (800) 492-2525 • fax: (410) 309-9794 • e-mail: [mLauber@bwcumc.org](mailto:mLauber@bwcumc.org). Subscriptions are \$15 per year. The UMConnection is published monthly. To subscribe, email [kspears@bwcumc.org](mailto:kspears@bwcumc.org). Postmaster: Send address changes to: UMConnection, 11711 East Market Place, Fulton, MD 20759-2594.



# Haven: Women find shelter away from drugs, prostitution

From page 1

Severna Park is a place where mission is in the DNA, said the lead pastor, the Rev. Jim Farmer. The church pays the way for everyone’s first mission trip to allow them to experience how mission can awaken the soul. Each year, the congregation participates in global, national and local missions. In previous years, their local project has been helping Samaritan Women and women who have been sold in human trafficking. Samaritan Women was doing work with Hope Ministry, who had a van outreach that would take lunch to women working as prostitutes.

“Many of these women were made addicted to heroin to keep them dependent. It’s just destructive – truly an evil thing,” said Christopher.

We knew we couldn’t do what Hope Ministries does, but we could build a house. We have people with a lot of Volunteers in Mission experience. We knew if we took the first step it would be a Holy Spirit thing, and it was. The right resources showed up at just the right time, over and over again. It’s a matter of accepting God’s call, and we did.”

The congregation raised \$25,000 to renovate the house and joined in partnership with Glyndon UMC, which provided VIM labor, and Woods Presbyterian Church, which renovated the kitchen.

As they came to work on the house, some of the people found themselves praying that God would keep them safe. They also slowly found the neighborhood changing around them. When they cleaned up the backyard, both the neighbors cleaned up theirs. Some teenage girls from the neighborhood came to help with painting and other tasks during the summer. And one night, when someone broke into the house to steal the tools, a neighbor called the police and reported the incident. Most of the tools



Rev. Jim Farmer and Nicole Christopher consecrate Brigitte’s Place in Baltimore.

were recovered and the police even helped board up the back door. “That just doesn’t happen,” Christopher said.

Martha Hollidge, a member of Severna Park whose family grew up just a few blocks down from Brigitte’s Place before white flight and the drug epidemic hit the neighborhood, has learned that you never know what to expect when God gets involved.

“I had a life and death experience with ovarian cancer in the early 1990s,” she said. “I had it twice in two years. The doctors weren’t sure which way things would go.” Hollidge attributes being alive today to faith and prayer. “I want to give something back,” she said. “I want to do this work for God. He gave me another chance.”

Hollidge and her fellow parishioners took charge of cleaning and decorating the house. “I went home when we were done and even before dinner I said a prayer, thanking God for giving us the time and ability and strength to do what we accomplished. There’s a God-purpose here.”

She and Christopher sometimes imagine the faces of the 20 to 30 women they expect will use the shelter. In the evenings, they hope the house will open for Bible studies or the teaching of life skills.

“It will be a place where women can get patched up,” said Farmer, “and decide if and how they want to explore a brighter future for themselves. We’ll offer them hope.”

“It is the call of the Christian disciple to be in the challenging places where needed the most, the places where it seems the darkest. We’ve brought a small light here. But we’re not under the illusion that we’ve done it with our own skills. This,” said Christopher, “is a Holy Spirit thing.”

# Trust Clause: State legislators examine church polity

From page 1

courts to allow for the quick resolution of disputes.”

Historically, the reasons churches may want to leave the denomination vary, said Love. For example, some might not want to accept a woman or person of color in their pulpits or as their pastors. “The Trust Clause ensures that churches will be used solely for purposes consistent with the United Methodist mission and that today’s churches will be kept in trust for future generations of United Methodists.”

Also present at the House hearing was the Rev. Douglas B. Sands, Sr. and several members of White Rock

UMC in Sykesville, who spoke for the repeal of the statute, as they did at last year’s legislative hearings.

Most of the 32 members of White Rock UMC expressed interest in leaving the denomination in 2011. Some in the 144-year-old church feel the conference neglected them over the years. In a 2012 article in the Baltimore Sun, Sands said “the violence of insignificance” can lead small churches to feel marginalized.

In an effort to retain the building as they leave the denomination, the members have sought the support of state legislators like Delegate Aisha Braveboy from District

25 in Prince George’s County, who sponsored the bill.

The congregation continues to meet at White Rock and, Love said, the conference has expressed no intention of closing the church. “We still believe conversation might be fruitful,” he said. However, the conference is bound by church law to enforce the Trust Clause if the congregation leaves the denomination.

At the time this paper went to press, a similar bill had not been scheduled for a committee hearing by members of the state Senate.

# Celebrate Recovery brings Christ to addiction issues

BY CHRISTINE KUMAR  
UMConnection Correspondent

THE REV. CARY James, pastor of Sharp Street UMC in Baltimore, was a star athlete and a good student when he was a teenager. But despite his success, James became addicted to alcohol and found the answers to his problems in a bottle. Until God intervened.

“I started secretly drinking alcohol while in the seventh grade to manage the feelings of confusion and inconsistency in my life because my parents divorced. The divorce created a significant emotional need and I started drinking alcohol to cope with the impact of parental divorce on my family life,” James said. He also was hurt that his father abandoned him and his mother.

In 1997, James attended a Celebrate Recovery 12-step program when he realized that his addiction was out of control. His life completely changed after completing the program. “Jesus Christ filled the void and the hole in my heart that I was trying to fill with alcohol,” he said. After becoming sober, he accepted God’s calling into ministry. He also became a certified facilitator for the Celebrate Recovery program.

In February, James led a workshop on Celebrate Recovery at Hiss UMC in Baltimore, which more than 40 clergy and laity attended. The workshop was intended to equip leadership teams to start the recovery program in their congregations.

## Celebrate Recovery

- Doesn’t dwell on past failure, focuses on moving forward.
- Emphasizes personal responsibility.
- Highlights spiritual commitment to Jesus Christ.
- Utilizes the biblical truth that we need each other in order to grow spiritually and emotionally.
- Addresses all types of habits, hurts and hang-ups, not just chemical and alcohol addictions.
- Is a leadership factory that moves recovered people into ministry.

The program was founded in 1990 by Rick Warren and John Baker, pastors of Saddleback Church in California. It is designed to help people with “hurts, habits, and hang-ups.” Unlike other recovery programs such as Alcohol Anonymous, Celebrate Recovery is a Christ-based approach to recovery centered on the Beatitudes. During group discussions, the facilitators use biblical approaches to help with recovery, using the 12-step principles in a safe, confidential and encouraging environment.

“If you attend other programs, people introduce themselves and identify their addiction,” said the Rev. Bob Hunter, pastor of Centre UMC in Forest Hill. “In

this program, you don’t say that you are an alcoholic, you say your name and state that you are a believer of Jesus Christ.” Hunter attended the workshop at Hiss and is excited about starting a Celebrate Recovery program in his church in early March.

Hunter’s is one of the first churches in the region to start a Celebrate Recovery experience. His people are also excited. “We’re moving up from the church basement to the sanctuary,” they say.

According to James, more than 19,000 churches worldwide facilitate Celebrate Recovery programs and more than 700,000 people with alcohol, food, gambling, and drug addictions receive help. The program also helps those who are addicted to shopping, pornography, work or are hurting from life’s experiences.

“Celebrate Recovery is a great evangelistic ministry which attracts more than 70 percent of its members from outside the church, and 85 percent of the people who go through the program stay with the church and nearly half serve as church volunteers,” said James.

Since being sober and answering the call to ministry, James has forgiven his father and they have restored their relationship. He is grateful for God’s healing power through the Celebrate Recovery program.

For more information on starting the program at your church, visit [www.celebraterecovery.com](http://www.celebraterecovery.com) or contact James at [caryjamesjr@aol.com](mailto:caryjamesjr@aol.com).



# VISION

**VISION IS THE ART OF SEEING WHAT MAY SEEM INVISIBLE.** It focuses our dreams and blends them with the realities that surround us. Vision is about perspective, it's also about a point of view that, when large and dangerous enough, can dare to transform the world. True visionaries look through the eyes of God. Vision evokes clarity. It also delivers meaning, purpose and a sense of what's possible. We asked a collection of conference leaders to review the conference's 2020 vision and offer their thoughts. Their thought-provoking essays, in their entirety, are online at [www.bwcumc.org/about-us/our-vision](http://www.bwcumc.org/about-us/our-vision). It's time to take a new look. Peer into tomorrow and the day after. What's your vision? How do you see yourself and your church in God's preferred future?

## IMITATE

**By Andrew Cooney**  
*First UMC, Berkeley Springs, W.Va.*

WE DON'T GO TO CHURCH, we are the church. The church is not a building or a program – we sing this in a cute little ditty with our fingers in the shape of a steeple – “the church is the people.” But when a person prays for a colleague at work, the church did it. When I fail to meet the needs of someone in my path, the church has failed to meet that need. Disciples are Jesus’ boots on the ground, hands available, servants who are willing to take whatever assignments they are given. The church together reaches out to the world as Jesus did. When disciples decide to be the church, rather than simply go to meetings in a building called a church, God begins to do amazing things. Our first priority, then, is to be in a relationship with Jesus, so that we can learn about Jesus, so that we can be like Jesus, so that we can serve like Jesus, so that God is glorified. We are apprentices of Jesus.

## STORY

**By Brian Shockey**  
*Emory UMC, Street*

**CREATIVE. BIBLICAL. STORY TELLERS.** These words must define the church as we move into the future. Major innovations over the past 20 years have drastically changed the way we work, live and play. And yet, the church looks strangely similar to the church we knew before these innovations. God has given us a wealth of creative resourceful people who are waiting to be unleashed, but we must be willing to implement the changes they dream of and take some of the risks they suggest. The Gospel changes lives. We need to reclaim our stories and open our eyes to the transforming work God is doing around us.

## VALUES

**By Craig McLaughlin**  
*Mount Zion UMC, Bel Air*

**OUR MISSION IS NOT HARD TO FIGURE OUT,** it's not confusing, Jesus said it straight up: make disciples (people completely focused on Jesus) of all nations. To do this, we need to embrace certain ways of living our life together:

- 1.) Recognize God's Word as the final authority for all that we do.
- 2.) Strive with everything in us to love God and to love one another. To love God is to obey God, and to love one another is to do what's best for one another.
- 3.) Make any change, take any risk, make any sacrifice to reach people who haven't been reached for Jesus Christ.
- 4.) Don't be spiritual spectators. We will get on God's team and into the game.
- 5.) Don't hog ministry to ourselves.
- 6.) Be amazingly generous.
- 7.) Honor Jesus and his Church with integrity and honesty in all that we do. Without integrity and honesty nothing else matters.

## COME AND SEE

**By Faith Lewis**  
*Olivet UMC, Lusby*

**THE CHURCH'S TASK** *is not to make disciples, but to invite people into the arena where Christ's incarnational, living reality is made known.* In John 1:45-61, we learn from Philip that our task is to invite people into a relationship where they grow as disciples. Nathaniel's grumbling response didn't spur Philip to argue or redeliver his message in a more relevant fashion. Philip left that to Jesus. He just said, “Come and see.” I find hope in that story because, as a lifelong United Methodist, I would love to spread scriptural holiness across the world, but so often I am a pessimistic lover of the Lord. I can be like Philip and get overwhelmed by church finances and declare, “there's not enough and it can't be done.” When well-meaning friends tell of the hottest new thing in evangelism, I sit under my fig tree, like Nathaniel, and grumble that nothing good will come out of \_\_\_\_\_ (fill in the blank with the Conference, mainline Christianity, the denomination.) I find hope in their story because Jesus looks past their attitude and will perhaps work with me. As an annual conference, what if we gave up on inventing programs to do what only Jesus can do and embraced the living reality that Jesus is at the center of our churches? What if we invited everyone to “come and see.”

## SHARE

**By Jason Shank**  
*First Saints Community UMC, Leonardtown*

**I BELIEVE GOD'S VISION** for the church is simple, we just make it too difficult at times. In Mark's Gospel Jesus said, “Let us go somewhere else, to the nearby villages, so I can preach there also. That is why I have come.” We, as a church, must get outside the walls of our sanctuaries if we truly want to reach those who are hurting, neglected, cast off and searching in the communities around us. Jesus did not set up shop somewhere and expect everyone to come to him. Jesus went to those who needed God's love and he transformed their lives by meeting them where they were. This is what the church needs to be passionate about – taking the Gospel to those around us through our words and our actions.

## HOLY

**By Jenny Cannon**  
*Ashton UMC, Ashton*

**IN THE TRADITION** *of Celtic spirituality, the concept of “thin places” is used to describe sacred or holy spaces. They are called thin because the distance between heaven and earth seems shortened. Using this imagery, my vision offering for the church is below.*



## A VISION OF THIN PLACES

May our walls be thin enough to welcome all and sturdy enough to offer sanctuary;

May our skin be thin enough to let our hearts be broken and thick enough to withstand the pain;

May our service be thin enough to offer something of ourselves, and faithful enough to leave ourselves behind;

May our gifts be thin enough to celebrate two coins and abundant enough to make a difference;

May our worship be thin enough to touch holiness and true enough to capture human experience;

May our witness be thin enough to pierce through the noise and strong enough to be prophetic;

May our prayers be thin enough to rise to heaven and grounded enough to cover the earth;

May our faith be thin enough to permeate our pursuit of righteousness and rich enough to be marked by grace.

God, who is light in the darkness  
May our church be thin enough for  
Radiance.

# QUEST

## WONDER

**By Jerry Wicklein**

*Salem UMC, Hampstead*

THE CHURCH IS TO BE A COMMUNITY of spiritual wanderers and wonderers. The program of the church should highlight the importance of the spiritual disciplines in life. It is from the disciplined spiritual life that vibrant and honest Christian witness is created and nurtured.

The church is to be the presence of Jesus Christ in the community and world. It is to be relevant, without dumbing down the message of the Gospel.

The church is at its most vital when its actions are faithful to the Way of Christ, claiming a listening heart and an open, inclusive spirit. It becomes vital when its members practice Christian discipline, are spiritually centered and always seek new ways to communicate the faith without compromising for numbers or acceptance.

## INCARNATE

**By Mark Schaefer**

*American University, Washington, D.C.*

THE CHURCH FINDS ITS RELEVANCE in the same way that Christ was relevant: by being incarnational.

The central Gospel point that the church needs to remind itself of is that the Word became Flesh. God does not remain aloof in some far-off heaven, but comes to earth in the midst of our lives.

The church thrives when it places itself where the people we would seek to reach are. So much of our thinking is the “if you build it, they will come” mentality. But Christ didn’t sit in Nazareth and hold court; he went to where the people were. He went to where the people were hungry and fed them. He went to where the people lived and healed them. He went to where the people worked and stood in solidarity with them. And in response, they followed him. Is there any reason that we as the Body of Christ should not do likewise?

must not back away from controversy. The whole of society needs to be pushed and we can be pushers.

## TRANSFORM

**By Rod Miller**

*Towson UMC, Towson*

CHURCH AND THE CHRISTIAN LIFE are all about transformation. Transformation is about lives and structures changing. It is about patterns changing. Perspectives changing. Hearts changing. Actions changing. It’s about diving into the Spirit’s flow and allowing ourselves to be shaped and taken in directions where God is working and we would not choose on our own.

For transformation to occur in the church, the laity need to not only be on board, they need to lead. The way forward for The United Methodist Church is through the laity. The conference needs to engage the power of the Gospel to free the laity to become agents of transformation – wherever they live, work and socialize. They should be empowered to become spiritual entrepreneurs who are trusted and accountable to employ their gifts, skills and tools to witness and connect others to faith in Christ. Transformed laity will re-set the DNA of their churches so that they become missional communities in their geographic areas.

## HOPE

**Rev. Terri S. Cofiell**

*Harmony UMC, Marlowe*

WHAT ARE WE TO DO? Proclaim Jesus Christ as the Hope, not for the Church but for the world; to proclaim hope by becoming hope – not building, but embodying God’s Kingdom.

One image that brings me great comfort – that is the source of my hope – is Christ Pantocrator: “Ruler of All.”

Dr. Joe Weber, my New Testament professor, lamented Biblical Greek being an elective course. “If you know nothing else,” he implored, “know this: ‘*Ta panta*.’ All things. All things are subject to our Lord Jesus Christ.” The final triumph of God’s righteousness is not a maybe. The reign of Christ is not a possible outcome among many. Christ will come again. And God will run the show.

This absolute hope shapes both our vision and mission. But it’s not an excuse for sitting idly by until the “sweet by and by;” it’s not a free pass to ignore the needs of the poor, marginalized or brutalized people of the world because we’re “only passing through.”

Salvation is not escaping the world God created; salvation is embracing God’s grace in Jesus Christ in the here and now and letting God run the show through our ministries of redemption, compassion and transforming love. God placed us here for a purpose. When we claim – and proclaim – our hope in Jesus Christ, we begin to recognize the very real signs of God’s Kingdom all around us. Even in the mirror.

## KINGDOM

**By Thomas L. Brunkow**

*Retired*

IF WE ARE REFLECTING ON A VISION that is God’s, then by definition it must be biblical. If it is a “vision,” then by definition it must be future oriented. Jesus taught us to say, “Our Father who art in heaven, hallowed be thy name. Thy Kingdom come, thy will be done on earth as it is in heaven.”

One United Methodist theologian summarized the New Testament news about heaven by saying, “The Kingdom of Heaven is at hand but not in hand and we are to be on hand.”

*See Vision, page 6*

## REVIVE

**By D. Matthew Poole**

*Glen Mar UMC, Ellicott City*

PEOPLE STILL BELIEVE

in God, they just don’t believe in the church.

The statistics bear this out. From 2000 to 2009, the BWC saw a 17.6 percent decline in worship attendance and a 10.9 percent decline in membership, while the general population of the conference grew by 6.8 percent. If the conference continues to decline in membership and close churches at the same rate as the past decade it will be extinct in 2052.

The United Methodist Church is no longer connecting with people because we are not meeting the perceived or real spiritual needs of people living in American culture today. During a time when people are moving away from institutions, we seem to be using quite a bit of energy and time maintaining and preserving The United Methodist Church as an institution.

We are no longer focused on conversion of non-religious and irreligious people. As we try to preserve a dying church, many are dying and thirsting for the life-giving water of Jesus Christ. We are no longer evangelists, missiologists and revivalists. We have become pragmatists, relativists and preservationists.

We need to shift from behaviors that make United Methodists in order to preserve a dying institution and start engaging in behaviors that grow faithful followers of Jesus Christ in the Wesleyan spirit.

## PUSH

**By J. Philip Wogaman**

*Retired*

A VISION OR PLAN cannot hope to be “God-sized” since we are not God, the Source and Sustainer of all being. Still, our vision must be grounded in our deepest faith commitments and as large as we can make it.

Our vision must find ways to foster the vocation of citizenship among our people, including focus on serious study of underlying society-wide problems and a vigorous dialogue among our people on issues like homelessness and the inhumanity of the criminal justice system. There will often be disagreement, but we

## DOING

**By Mandy Sayers**

*Covenant UMC, Gaithersburg*

CHURCH, WHEN YOU GET RIGHT DOWN TO IT, is at its best when it is a verb. Like love.

Church happens when people love Jesus and love like Jesus, when people live for Jesus and live like Jesus. The most exciting part of “churching” has to do with verbs – praising, growing, feeding, loving, learning and serving.

What if the church existed, not for itself, but for the community God has sent it to? A church is not a building or a box. It is not a secret society or a mausoleum. It’s what happens when Jesus is no longer in the tomb and when the Holy Spirit is unleashed on our real world today.

The best kept secret about the church is, it’s not about a set of programs approved by committee. It’s outrageous and audacious and risky work in the neighborhood.

It’s not an organization – it’s the living, breathing, resurrected body of our Lord.w





# Vision Quest: Vision 2020 sparks holy conversation

From page 5

But our waiting is not passivity. We are to build communities of hope that embody Jesus’ teaching. In his parable of the Last Judgment in Matthew 25:31-46, Jesus is clear that being “on hand” means caring for “the least of these.” God’s vision for the church couldn’t be more clear. The only question is: Who are “the least of these” among us today?

## TRANSCENDING

By Yolanda Pupo-Ortiz  
Epworth UMC, Gaithersburg

GOD’S VISION FOR THE CHURCH today has not changed. What we need to do as the church of 2013 is to know where the people are hurting, what they are crying for, and then dare to respond and be the church where the people are. The church is vital and relevant when it is able to speak the language of the people. By language, I don’t mean only English, Korean or Spanish, but the language of today’s people -- their realities, material and spiritual needs, challenges and aspirations. A vital church understands that in order to respond and be relevant, it must learn from the people it wants to serve, and it must be ready to follow the movement of the Spirit, even if that means changing paradigms. The church must be a sign of love on earth.

## CALL

By Bryant Oskvig  
Georgetown University, Washington, D.C.

OVER THE LAST number of decades, we have concerned ourselves with the techniques and strategies that would bring more people in our doors, and in that, we have been distracted from our faithfulness to our covenant as a fellowship. Our mission is to make disciples for Jesus Christ for the transformation of the world, and

we forget that the “making” includes ourselves. Growth was never the central mission of our community, being disciples was. That is our challenge today; how do we reconnect ourselves and recommit ourselves to our unique Methodist spiritual heritage despite the cultural pressures of our society, our own ambitions and our desires? Such a response to the challenges of our time would be an authentic note sounded in the cacophony of noise in this present age. Even if we do, there is no promise that we will grow; in fact, Christ never promised worldly success (worship attendance or otherwise) should we be faithful. We should be willing to take up this cross in faithfulness.

## SING

By Bruce Birch  
Wesley Theological Seminary, Washington, D.C.

AS I READ the Baltimore-Washington Conference vision statement, I kept thinking of the lament of the psalmist in the midst of the Babylonian exile crying out “How shall we sing the Lord’s song in a strange land?” (Psalm 137:4) Like the Judean exiles in 587-539 BCE we have come into a strange land, but that strange land is not a new geographic location. It is our own future. Old assumptions no longer hold. Social context for our ministries has changed and continues to change. We are tempted to nostalgia for days past that will not return. We even despair that God has forgotten us. We no longer feel we can sing the Lord’s song. The vision statement for our annual conference is a clarion call to our churches not to settle for survival. It boldly suggests that even radical challenges are new opportunities. In the midst of the non-singers by our own “rivers of Babylon” I think our vision statement suggests that we should be giving singing lessons! In our Old Testament scriptures exile was a time of

despair for some. But exile was also the context for the most hopeful prophetic voices in the Bible. Grounded in knowledge and experience of what God has done we claim in hopeful confidence what God yet can do. And because God is sovereign over all future possibilities we know that the future envisioned is not monolithic but rich and varied. Diversity of every conceivable variety has been the hallmark and the legacy of this annual conference and the claiming of our vision for the future will surprise us with its multi-faceted richness.

## MOVEMENT

By Rachel Cornwell  
Woodside UMC, Silver Spring

### A METHODIST MANIFESTO.

THE CHURCH OF JESUS CHRIST is a movement: a movement of love, of action, of Spirit, of mercy, of healing, of resurrection. We are at our best when we love like Jesus loved.

**CHRISTIAN LOVE LOOKS LIKE THIS**

- Accept people as they are, but don’t leave them there.
- Remember that being a disciple of Jesus makes you a servant, not a judge.
- When people are hungry or bleeding or imprisoned, they must first be fed, healed, freed in order to be saved.

Some of our “sacred traditions” keep us locked up inside our buildings, hiding our light, keeping the Good News to ourselves. Being a movement of love is not about creating programs that will draw people who are like us into the doors of our church. It’s about that great joy that will send us running out the doors bursting with good news, filled with new life, ready to offer it to anyone and everyone that we meet.

## MAKING A DIFFERENCE

### Pastor is a ‘Watch Dog’ for his son

MARTINSBURG, W.VA. – Brian Darrell, the Local Pastor who serves Marvin Chapel and Bethel UMCs, had an appearance on the Today Show (ABC) Feb. 11. Not for his pastoral duties, but because Today host Matt Lauer went to West Virginia to chat with the Watch D.O.G.S. (Dads of Great Students) for a feature on the program. Lauer was kicking off the TODAY Takes Action series with a cause he feels strongly about: the critical need for kids to have a dad or positive male role model in their lives. Darrell couldn’t agree more, and became part of the “Watch Dogs,” spending Wednesdays in Valley View Elementary with his third grade son Caleb. The “Watch Dogs,” are “fathers who want to be active in their kids’ education,” Darrell said. “I go, not just for my son, but for other kids. Many children don’t have fathers,” Darrell commented. “This is an opportunity to show the love of Christ.” This is taking servant leadership in the church beyond the church’s four walls, he said.

### ‘Save lives now,’ shouted at gun control rally

ANNAPOLIS – The Rev. Carletta Allen was one of the United Methodists who flocked to Lawyers Mall in front of the State House in Annapolis March 1, to advocate for gun control measures. Pastor of nearby Asbury UMC, she welcomed the hundreds of people from many faiths and pleaded for the bill before the House. “We’re people of many faiths here to say this bill is reasonable.” She concluded with leading the crowd in the chant, “Save lives now,” a mantra introduced by Vinny DeMarco, director of Faiths United Against Gun Violence, a sponsoring organization. An estimated 1500 people waved their hand-crafted signs, chanted and shouted hundreds of times throughout the three-hour rally. Testifying at the rally were leaders, teachers, lawyers, religious leaders, hunters and grandmothers from Garrett County to the Eastern Shore. “It’s your voice to take assault weapons off the street ... to make Maryland a safer state,” said Lieutenant Gov. Anthony Brown As a helicopter hovered overhead, Gov. Martin O’Malley addressed the crowd, “a tremendous turn-out,” he said, in a lofty speech that referred to the rally



Brian Darrell, his son Caleb and Matt Lauer on the Today Show.

attendees as “children of one God.” “We must overcome this sickness in our souls that is violence and gun violence in America,” he said. He concluded his remarks with a prayer. The bill, which passed the Senate the day before, bans assault type weapons, limits magazines to 10 rounds, and requires licensing, fingerprinting and firearms training for anyone who wants to own a handgun.

### ‘Ashes to Go’ ministry reaches out

DUNDALK – The Rev. Bonnie McCubbin, pastor of Lodge Forest and Patapsco UMCs, didn’t wait for parishioners to come to an Ash Wednesday service. She took it to them. She offered the mobile ash service as a way to reach out to the community and to those who didn’t belong to a church or were too busy to attend a more formal service. “They didn’t even have to get out of their cars,” she said. McCubbin and Rev. Kristi Kunkle, pastor of nearby New Light Lutheran Church, were assisted by volunteers from their churches who waved to motorists and pedestrians and carried signs announcing the “Ashes to Go” program. About 75 people received ashes at the morning



Members of Asbury UMC carried a message of non-violence wto the Rally to Prevent Gun Violence at Annapolis.

site, McCubbin said. Altogether throughout the day, the two pastors placed the sign of the cross on about 250 foreheads, she said.

### 45,000 pounds of potatoes delivered

WASHINGTON, D.C. – Volunteers from the Greater Washington District United Methodist Men arrived at the Deanwood Recreation Center in Northeast D.C. at 7 a.m. Jan. 5. By 9 a.m. they had distributed 20 tons of potatoes to needy families in Northeast Washington. Volunteers, which included the men from the district, the UMM Executive Board and some of the Metropolitan police, loaded five trucks with the 50-pound bags to take to designated areas for distribution to the families. The bags of potatoes were donated by the Society of St. Andrew. The UMM does a “potato drop” a couple times a year, helping at least for a time to alleviate hunger and make the limited budgets go further. “We look forward to helping the community,” said Steve Hill, UMM President for Greater Washington.

Compiled and edited by Linda Worthington.



# Faith begs the question: How ‘shrewd’ are we, really?

By DAVID W. SIMPSON

*Between now and May 29, every United Methodist is being called upon to bring at least one person to Christ and to submit this person’s name as part of an offering at annual conference. But how does one do this? Shrewdly, suggests the Rev. David Simpson.*

THE RECENT “CALL to Action” begs the question: Just how *shrewd* are we about making disciples? After all, in Luke 16, Jesus said that we should be more shrewd.

Now, the word “shrewd” has a shadowy side, so let’s get clear on what we mean. Here, “shrewd” means *discerning*. Eugene Peterson translates Jesus this way: “Streetwise people are more shrewd in relation to their own kind than the sons of light. I want you to be smart in the same way.” (Luke 16:8) Here Jesus is talking about handling money; but it seems that Jesus is looking for his disciples to be wise in every walk of life. He wants us to be as wise as those who are savvy, even if their character is unseemly. The point is not to be like them, but to learn something from them in terms of being shrewd. What then does shrewd look like?

Cultural analysts such as Richard John Neuhaus, Walter Brueggemann, Michael Frost and James Davison Hunter say the church faces a situation similar to that of the Jews in Babylon 2,500 years ago. In “To Change the World” Hunter writes, “Ours is now, emphatically, a post-Christian culture, and the community of Christian believers are now, more than ever – spiritually speaking – exiles in a land of exile.”

We cannot equate, in every respect, our current circumstance with that of the Babylonian exiles. But there are parallels. Mike Metzger says that if Christians are indeed exiles, strangers in a strange land, then we need to understand the implications. He suggests four that shrewd Christians should consider. (See his blog, Doggieheadtilt.com, 2011.) They are:

## 1. Are we only whittling rotten wood?

The church needs transformative change. But too often, as church leaders we are guilty of wanting to tweak the system, tinkering with the structure and delivery mechanisms rather than taking on the difficult and risky (but exciting) challenge of embracing transformation. Albert Einstein said that you can’t solve a problem in the same frame that created it. You need to reframe it if you are going to solve the problem.

One mark of genius in early Methodism was Wesley’s willingness to embrace, even to create, new forms and methods to pursue the work of the Gospel. He could have tried to recreate comfortable models he had inherited from the Church of England, but he did not. Instead, he answered the needs of the day. Preachers were lacking; so Wesley tapped Spirit-anointed laymen and laywomen. The movement needed printed materials (books, pamphlets and tracts, hymn books, a paper), so

a press was set up. Parish churches closed their doors to him and his preachers; so meeting houses and chapels were bought or built. New disciples needed grounding in the faith; so brother Charles wrote hymns that taught doctrine. People without access to doctors or financial planning were offered guides to home medicine and advice on the use of money. And it wasn’t just the Wesleys who did this: the Methodists gained a reputation for innovation, adaptivity, and using the technology of the day – all in service to the witness of Christ. We can do it again. We just have to be hungrier for effectiveness than we are hankering for comfortable forms.

## 2. Are we operating in realistic time frames?

Even if we could change how we operate on a dime, we need not be fooled into thinking it will turn around the Good Ship Wesley overnight. God kept the Jews in exile for more than two generations before they were ready to start over. It has taken us about two generations to get



to our current state and we need to be committed to a long term strategy for the UMC.

The good news is that we don’t have to go through every intervening step of development between where we are now and where God is calling us to be. Back in the 1970s, India had an antiquated phone system which reached only a tiny fraction of its people – and faced the proposition of spending fantastic wealth that it did not have, over generations, to wire the country for basic telephone service. With the coming of mobile phones, however, that became unnecessary: by building cell towers India has been able to reach vast numbers of its people with phone service, quickly, cheaply and more effectively. The church, too, would be smart to sidestep many of the issues of the past and get hooked up with God’s cutting-edge work in the world, *now*.

## 3. Do we have enough cultural capital to leverage?

To put it another way: are we learning how to speak the language of the culture?

Shrewd churches leverage their cultural capital or they work hard at amassing it. Mormonism is doing

this. It started out in 1830 with zero cultural capital. Zilch. Today, it has become the fourth-largest religious denomination in America. For more than 150 years, Mormonism has worked hard at amassing cultural capital in publishing, politics, media and business. A faith tradition that was in exile has become a player. It has done this by connecting with the culture in compelling ways that the culture understands and embraces.

This is also not just a one-time proposition. Cultural capital needs to be earned and re-earned, invested and grown.

If Christians are exiles in a land of exile, the fourth question is:

## 4. Are we measuring the most important thing?

How many of our churches link their flourishing to the flourishing of the communities, towns and cities where they serve? How many churches measure their success in part by the flourishing of their city’s commercial or educational institutions? You can learn

what a church actually measures by asking, “How is your church doing?” The immediate unedited reply gives away the game. Regardless of how the mission statement reads, Edgar Schein says whatever is most frequently said is the actual mission.

Dallas Willard says most churches measure the ABCs – attendance, building, and cash. This creates a culture where showing up matters most. The means used to achieve this include pouring significant resources into a showcase Sunday service. The result is rather shallow measurements that focus on how well we are doing internally. It also privileges the desires of the insiders (members) over the needs of the world outside our walls.

When we ask pastors how their church is doing, we have yet to hear the reply, “It depends on how well the local grocery store, bank and schools are doing.”

Measuring the flourishing of the city is not the only thing we ought to measure, but it is one of the most important things. It keeps faith communities from mission drift, self-reporting success, or the kind of mushy measuring that particularly plagues churches.

Of course, we have to be careful not to make an idol of measurements. “Not everything that counts can be counted,” Einstein noted, “and not everything that can be counted counts.” We have to be cautious about our propensity to use measurements (such as attendance or growth) to bolster our pride.

There is an element of mystery in the service of God and faithfulness and fruitfulness both matter...but given the declining influence of the American faith community over the last 175 years, it seems particularly important to measure our cultural influence. As the community flourishes, so might the church, and as the church flourishes, so should the community.

*The Rev. David Simpson is pastor of Bethany UMC in Ellicott City. The Rev. Charles L. Harrell contributed to this essay.*

# Laity adjust as they live into new lay servant role

By DELORES MARTIN  
Conference Lay Leader

THE LEADERSHIP OF the laity has a long history in The United Methodist Church. While Methodist pastors rode the circuits, it was the leadership of the lay members of the societies that kept the congregational ministry going.

At the 2012 meeting of the General Conference of The United Methodist Church, the body approved legislation to change the name of Lay Speaking Ministries to Lay Servant Ministries.

Discussions for such a change had gone on for several quadrennia and various name changes had been proposed. None of the names adequately described the role of this leadership development program.

It was finally agreed that the term “servant” be chosen because it best describes what Jesus told his disciples in John 13, after he himself had performed the duties of the lowliest servant. We should be honored to serve as our Lord and Savior did. We are called to live out our discipleship as servants in leadership.

It should be noted that there is no change in the process of becoming a local church or certified lay servant from the previous lay speaker process. There is however, a role of lay speaker added to the program that includes specific preparation and accountability processes.

Those who are certified lay speakers meet the initial requirements as listed for certified lay servant. In addition, these people must complete the required courses after the Basic Course: Discovering Spiritual Gifts, Planning Worship, Leading Prayer, Preaching, Living Our United Methodist Beliefs, and United Methodist Polity. There will be no “grandfathering” in for those who were formerly certified lay speakers with pulpit privileges both in their churches and at other churches. These people must now have these additional courses.

This new process was discussed extensively during the recent Annual Conference Lay Leaders meeting held in Nashville, Tenn. We are not unique in our conference in trying to “unravel” the confusion in getting accustomed to the new name.

There are many opportunities for those who feel a calling to this leadership role. A good beginning step,

if you feel you may be experiencing a call to serve, is to complete a spiritual gifts inventory. Study and reflect upon how your gifts, talents and strengths, may be used in ministry, and in your daily life, community and church. Take some time to consider your passion. What inspires you? What areas of mission or ministry excite you? What issues in the church or community bring you the deepest concern?

When you use your spiritual gifts in conjunction with an area of ministry that you are passionate about wonderful things can and do happen.

At the conference and district level, we are defining the role of the eight district lay leaders and drafting ministry descriptions. Eventually, each district will have a description that is specific to what the district lay leader does in that district. Since our initial meeting at the end of last year, some of the leaders have had training sessions for local lay servants and other laity and some other districts are planning similar sessions.

In the next few weeks, we will be busily planning the laity time together for the Pre-Conference Session on May 4. I hope to see you all there.



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| June 19-21                       |                                     |       |
|----------------------------------|-------------------------------------|-------|
| 201                              | Counselor-In-Training (ages 16-17)  | \$165 |
| June 23-28                       |                                     |       |
| 211                              | The Best Week Ever (grades 6-9)     | \$440 |
| June 30-July 5                   |                                     |       |
| 221                              | Family Camp                         |       |
|                                  | per family per night                | \$90  |
|                                  | ages 9+ per day                     | \$40  |
|                                  | ages 4-8 per day                    | \$25  |
|                                  | ages 3 and under                    | free  |
| July 7-12                        |                                     |       |
| 231                              | Wet & Wild (grades 3-7)             | \$440 |
| July 14-19                       |                                     |       |
| 241                              | Senior High (grades 9-12)           | \$440 |
| 242                              | Late Night Adventure (grades 8-12)  | \$440 |
| 243                              | River Adventure (grades 8-12)       | \$515 |
| July 21-26                       |                                     |       |
| 251                              | Adventure (grades 3-4)              | \$440 |
| 252                              | Adventure (grades 5-6)              | \$440 |
| 253                              | Adventure (grades 7-8)              | \$440 |
| 254                              | Adventure (grades 9-12)             | \$440 |
| 255                              | Horseback Riding (grades 6-12)      | \$640 |
| July 28- August 2                |                                     |       |
| 261                              | Deaf Camp (ages 7-19)               | \$440 |
| 262                              | American Sign Language (ages 8-13)  | \$440 |
| 263                              | American Sign Language (ages 14-18) | \$440 |
| August 4-9 no programs this week |                                     |       |
| August 11-14                     |                                     |       |
| 271 A                            | Mini Camp (grades 2-4)              | \$310 |
| August 11-16                     |                                     |       |
| 271 B                            | Adventure (grades 3-4)              | \$440 |
| 272                              | Adventure (grades 5-6)              | \$440 |
| 273                              | Adventure (grades 7-8)              | \$440 |
| 274                              | Adventure (grades 9-12)             | \$440 |



### CAMP JOY

July 7-13, July 14-20

**CAMP JOY** is a work camp based at Camp Harmison for youth groups to participate in serving opportunities in the local Berkeley Springs, WV area.

For complete details contact :  
**Hancock UMC at 301- 678-6440**



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| June 14-16       |  |           |
|------------------|--|-----------|
| 301              | "Crossroads" Counselor-In-Training Weekend | \$155     |
| June 16-21       |  |           |
| 311              | Young Adult Deaf                           | \$445     |
| June 23-28       |  |           |
| 321              | Discovery (grades 4-6)                     | \$445     |
| 322              | Discovery (grades 7-9)                     | \$445     |
| 323              | Camp Awesome (grades 7-9)                  | \$445     |
| 324              | Camp AwesomeR (grades 10-12)               | \$445     |
| 325              | Sailing Trip (grades 10-12)                | \$480     |
| June 24-28       |  |           |
| 326              | Grandparents Camp (entering grades 6-9)    |           |
|                  | first two people                           | \$655     |
|                  | each additional person                     | \$220     |
| June 30 - July 5 |  |           |
| 331              | Discovery (grades 4-6)                     | \$445     |
| 332              | Discovery (grades 7-9)                     | \$445     |
| 333              | Sailing Camp (grades 7-9)                  | \$460     |
| July 1-5         |  |           |
| 334              | Grandparents Camp (entering grades 1-6)    |           |
|                  | first two people                           | \$655     |
|                  | each additional person                     | \$220     |
| July 6-13        |  |           |
| 341              | Great Allegheny Passage Bike Ride          | \$480     |
| July 7-10        |  |           |
| 342              | Mini Week (grades 2-4)                     | \$315     |
| July 7-12        |  |           |
| 343              | Discovery (grades 4-6)                     | \$445     |
| 344              | Discovery (grades 7-9)                     | \$445     |
| 345              | Sailing Camp (grades 7-9)                  | \$460     |
| July 14-19       |  |           |
| 351              | Discovery (grades 9-12)                    | \$445     |
| 352              | Sailing Camp (grades 10-12)                | \$460     |
| 353              | Faith In Action (grades 7-12)              | \$470     |
| July 21-26       |  |           |
| 361              | Ultimate Middle School (grades 6-8)        | \$445-495 |
|                  |  |           |
| July 28-August 2 |  |           |
| 371              | Discovery (grades 3-4)                     | \$445     |
| 372              | Discovery (grades 5-6)                     | \$445     |
| 373              | Discovery (grades 7-8)                     | \$445     |
| 374              | Fishing (grades 10-12)                     | \$470     |
| 375              | Adult Sailing Camp (ages 18+)              | \$460     |