

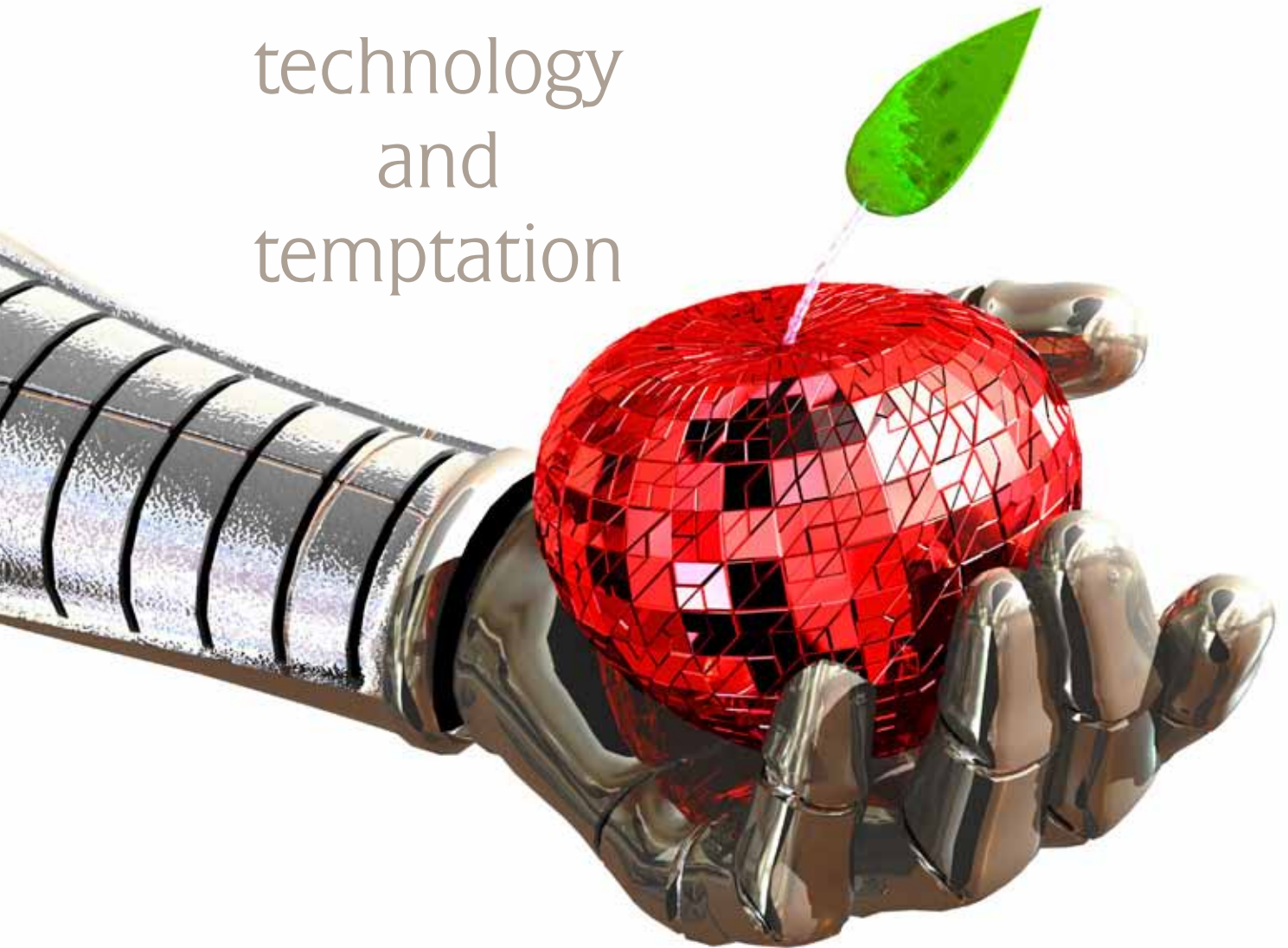


Advocate

Using the web wisely



Discerning
between
technology
and
temptation



FROM THE EDITOR



Neill Caldwell
Editor

The lure of the Internet



Isn't the Internet amazing? When my wife and I are watching a movie at home and can't remember what movie we've seen this familiar looking actor in, I pick up my notebook (or smart phone), punch in the address for www.imdb.com (the Internet Movie Database) and within seconds I've tracked down the actor. If the sky looks threatening and I want to know if we're about to get a storm, I can go to www.intellicast.com and get a live look at local radar just like a TV meteorologist. And I can Google a football player's statistics while I am sitting at the game.

But with this level of free access to information comes a certain amount of danger as well...Danger in the form of malicious websites, personal information theft and webpages that no good United Methodist needs to be viewing.

And then there are those that purposefully go to such sites and others. "Internet Addiction" is a real illness that covers several of impulse-control problems, including:

Cybersex – Compulsive use of Internet pornography, adult chat rooms or fantasy role-play sites that can harm real-life relationships.

Cyber-Relationship Addiction – Using social networking, chat rooms and messaging to the point where virtual, online friends become more important than real-life relationships.

Compulsions – Such as online gambling, stock trading or online auction sites such as eBay, often resulting in financial problems.

Information Overload – Compulsive web surfing leading to lower work productivity and less social interaction with family.

Computer Addiction – Obsessive playing of computer games.

The most common of these Internet addictions are cybersex and online gambling. Of course these are not things that you want your pastor or youth worker involved in.

Ten years ago, the Virginia Conference made a commitment to require mandatory sexual ethics training for clergy and church professionals. In 2005, the Annual Conference supported a resolution for all clergy and church professionals to receive training in "Clergy Reporting Child Abuse and Neglect." Between 2008-2012 optional training in "Boundaries in Pastoral Care" was offered to each district. The 2010 Annual Conference approved a resolution to require mandatory ethics training every four years for clergy and church professionals.

This fall's Ethics II training topics include self-care, boundaries and challenges of the digital age, with answers to such questions as "How do we covenant to live in this new electronic world?" "How does my church develop a policy for use of e-mail, social media and electronic communication?" "What about Internet safety?" "How can I educate the congregation I serve on technological safety?"

I am thankful that our conference leaders take this issue seriously enough to require pastors and church workers to take this training. ☺

Neill Caldwell

Connecting with the



Virginia Advocate

The official newsmagazine of
the Virginia Conference of
The United Methodist Church

P.O. Box 5606, Glen Allen, VA 23058

Phone: 1-800-768-6040 or
804-521-1100

Fax: 804-521-1173

E-mail: advocate@vaumc.org

Website: www.vaumc.org

Detailed guidelines for the following
available upon request.

Subscriptions

Print subscriptions are \$15/one year; \$25/two years; \$36/three years. Special bulk rate for five or more copies going to a single address is \$12 each for one year. Subscriptions are \$20/year for both printed copy and online access. For online only, cost is \$10/year. Subscribe online at www.vaumc.org, under "Resources>Publications."

Deadlines

The Advocate is published once a month. The deadline to submit news and ad copy for November 2012 issue is October 8. For more information on future deadlines, contact Peggy Cribbs in the Advocate office or visit the website.

Advertising/Tributes

Rates for advertising and tributes are available upon request.

Local Church News

Items should be typed (preferably sent via e-mail) or printed legibly, no more than 100 words, and of conference-wide interest. Complete names of individuals, churches and districts should be included. Because of space limitations, the Local Church section prohibits news items related to church members' birthdays (of less than 100 years), wedding anniversaries, receptions for moving and/or retiring pastors, photos of traditional Christmas trees or Easter trees/crosses, and any item over two months old. Color photos are encouraged. Photos returned only if submitted with a stamped, self-addressed envelope. Photos included on a space available basis. The editor reserves the right to edit all copy or refuse publication.

Letters

Letters to the Editor are printed on a space-available basis. Letters should be limited to 150 words for space reasons. The Advocate will not print letters addressing a topic beyond two months of the publication of that issue. The Advocate editor reserves the right to edit all letters.

©2012 Virginia Advocate

USPS 660-740 ISSN 0891-5598
Published monthly by Virginia United Methodist Communications, Inc., an agency of the Virginia Annual Conference of The United Methodist Church. Periodical postage paid at Glen Allen, Va., and at additional mailing offices. The Virginia United Methodist Advocate is owned by Virginia United Methodist Communications, Inc.

POSTMASTER: Send changes of address to Virginia United Methodist Advocate, P.O. Box 5606, Glen Allen, VA 23058. Editorial and business offices are located at 10330 Staples Mill Rd., Glen Allen, Va. Office hours are 8:30 a.m.-4:30 p.m., Monday through Friday.

TABLE OF CONTENTS



SECTIONS

- 4-6 Letters & Commentary
- 7 Local Church
- 8-15 Virginia
- 24 Nation & World
- 25 Events
- 26-27 Living the Word
- 29 Clergy & Diaconal
- 31 One Last Word

FEATURES

- 16-23 Clergy undergo training on cyber-ethics

NEWS

- 8 Getting to know our new conference Lay Leader
- 10 Shalom Farms continues to sink roots into soil
- 11 Shade and Fresh Water refreshes the soul
- 12 Eastern Shore youth REACH for a new vision
- 14 Camp Rainbow participants honor the late Jim McClung
- 24 United Methodist Women begin new era of independence

The Virginia Advocate Staff

Linda S. Rhodes | Virginia Conference Director of Communications

Neill M. Caldwell | Editor

Cathryn Huff Wootton | Graphic Designer

Peggy Cribbs | Administrative Secretary

President of Board of Directors of Virginia United Methodist Communications, Inc., Bill McClung; chair, Committee on Print Media, Susan Petrey. The Virginia United Methodist Advocate uses the services of United Methodist Communications and United Methodist News Service. The reporting of news regarding any person or event, or the placement of any advertisement within these pages, does not constitute endorsement by the Virginia Advocate or any entity of The United Methodist Church. Opinions of writers are solely those of the authors and not necessarily those of this publication.



Get the free mobile app at
<http://gettag.mobi>



Key competencies for a missional congregation

By Tom Berlin

The “missional DNA” of Floris United Methodist Church in Herndon has been one of the keys to our growth and vitality. Fruitfulness in mission has had a dramatic impact on everything from worship attendance to stewardship. I am convinced that vigorous mission engagement is one of the key synergies that drives vitality in congregations of all sizes.

What steps can a congregation take to be a “missional church?”

Prepare spiritually.

A passion for mission is the fruit of spiritual conversion. Only transformed people can transform the world. So a congregation’s missional imagination must be holistically grounded in, and meaningfully connected to, its theological self-understanding and worship life. Pastors and key leaders must have their hearts broken for the needs of the poor so that they will engage in ministries of mercy and justice. Disciplines that assist in this preparation include searching Scripture, praying, maintaining silence, connecting with the missional history of

your church or denomination, and driving through the community and asking, “What does God want us to notice?”

Assess needs.

Doing “just anything” does not always amount to “doing good.” To give credibility to their mission efforts, congregations must first identify strategic issues. Church leaders must discern where needs and missional opportunities lie, using census data, community profiles, formal studies by governmental agencies and non-profits, and “the word on the street.”

Floris formed a strategic partnership with Hutchinson Elementary School after someone from the Department of Social Services showed us a map displaying statistics on income, crime levels, ethnicity, and languages. She pointed to the school and said, “If you really want to do something that will bless children in your community, go here and see what they need.” The school had the highest free and reduced lunch population of any in our immediate region. Sadly, until she pointed out Hutchinson on the map, I did not even know the school existed, although it is only about two miles from our church.

Plan strategically.

Mission takes a lot of planning, no matter the size of your church. Once the objective is defined, the church has to consider many factors in order to be fruitful: everything from volunteer enrollment, space and materials, funding, ongoing management, training of volunteers, recruitment and replacement of volunteers. For this planning to be strategic, the church must also define the indicators of success and consider what the life-span of the ministry will be.

Cast a compelling vision.

The mission horizon of many churches is defined by a collection of pet projects, each backed by a small constituency. A larger view is possible only when lay and clergy leaders can articulate a shared, scripturally informed understanding of what the church is called to do. There is no limit to what a group of people can do when they are captured by a vision of what the church, led by the Holy Spirit, can accomplish.

Floris started a children’s home and hospital in Sierra Leone, in West Africa, after a pastor from that country in 1999 cast the first vision of blessing children impacted by the war. The energy that sustains these ministries is created when the vision is recast year after year.

Create partnerships.

Floris rarely creates its own programs in the community. We prefer to work with other organizations that have structures already in place to which we can add human and financial resources. Established denominational churches often have a unique opportunity because they are seen as trusted partners within the religious community. For example, Floris recently helped launch Connections for Hope, a center that houses six area non-profits under a single roof. This was possible because each trusted us — in part because of our 100-year history of service to the community.

Communicate.

Once the vision is clear, it must be communicated in such a way that the majority of church members want to participate. It is not enough to write it. You must say it, over and over again, through multiple communication channels and as a part of worship services. When members travel to Sierra Leone, for example, the vision is cast through pictures, blogs and even by Skyping the children into a worship service. The more the ministry develops, the easier it is to tell the story. However, as time goes by, it is more necessary to refresh the vision regularly as yesterday’s exciting project becomes today’s same old thing. Frequent communication

serves to remind the church of its missional DNA.

Secure funding.

Money is a key determinant of the scope and impact of mission. The simple truth is that when money is in place, you can do things. When it is not present, you can’t. So churches must address the issue of mission funding head on. We must invite people and businesses in our community to join us in supporting good work so that unsustainable burdens are not placed on the church budget. I have become more confident and forthright in addressing the relationship between money and mission. And as a result, more church members participate in transformative ministry that blesses many, many others. They are also willing to invite their friends who may not attend any church to join them in supporting the good work our church is doing in the community and world. 📌

-The Rev. Tom Berlin is lead pastor at Floris UMC



Why Vital Congregations are still important

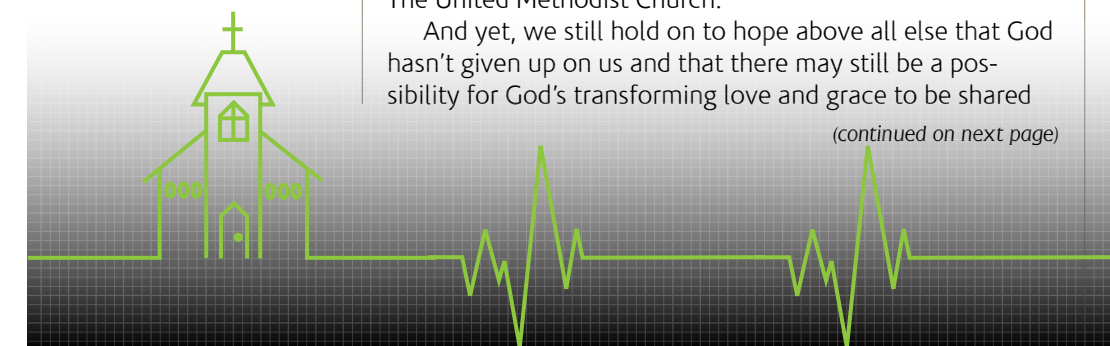
By Amy Valdez Barker

I’ve been thinking about the Body of Christ in the expression of The United Methodist Church a lot lately. I know many think of this all the time and others rarely contemplate its existence, let alone the church’s affect on the world. However, maybe like a few, I am feeling the urgency in the matter of considering why we should be the Body of Christ through The United Methodist Church as we face the reality of declining participation in the mainline Protestant faith traditions.

There is no question about it – the U.S. culture has shifted rapidly in the past 30 years. There have been significant changes in attitude and participation of people in our congregations across the nation. Some say it is technology and a person’s accessibility to vast amounts of knowledge; others say it is media and its moral impact on our families and children; while others continue to blame this faction or that faction in the church. Everyone remains fractured and discontent with the state of God’s children and the state of The United Methodist Church.

And yet, we still hold on to hope above all else that God hasn’t given up on us and that there may still be a possibility for God’s transforming love and grace to be shared

(continued on next page)



COMMENTARY


("VITAL CONGREGATIONS" continued from page 5)

throughout the world guided by a Wesleyan theological narrative. I am claiming this narrative because it was highlighted in a "Vital Congregations conversation" between congregational developers, academics and agency leaders at Garrett Evangelical Theological Seminary in June. We discussed why vital United Methodist congregations mattered for our world today. Participants had several perspectives around this and I would like to share mine.

I believe that our Wesleyan theological narrative is beautiful. It captures what every human soul desires by giving people an identity in Christ, fearfully and wonderfully made, graciously beautiful to the core. To be able to see ourselves through the eyes of God, so unique and so deeply loved that no other human-made identity could fill the emptiness of our souls the way God's gracious love fills us is a gift God invites us to claim and share. I believe it's a narrative for everyone. It is one of the few traditions that beckons to our longing to be connected to one another. In our deep love of God and God's unfathomable love for us, we are compelled to share that love with others.

Our love for one another is lived out in many ways in our world today. United Methodists across the globe join together to feed the hungry, clothe the naked, build shelters for the homeless, seek justice for the oppressed and offer mercy for the merciless. Offering a person an opportunity to live out of love is one of the best gifts this faith tradition encourages disciples to do every day. It is finding ourselves in this narrative and claiming our place in God's story that leads us to actions, which together can transform the world. That's what matters most about Methodism.

Claiming to live as the Body of Christ and following through on our part of the covenant with God is why we do what we do. This is why vital congregations matter so much for our world today. The local congregation is the most significant arena through which disciple-making occurs. If we give up on vital and fruitful congregations that invite people to a holy and worthy way of living, then we give up on our very reason for being the Body of Christ. Then God will find another way to reach God's people, and it may or may not be through The United Methodist Church. But, from my seat in this church, I still believe God is beckoning to us, inviting us to find ways to be faithful and share that grace and love with others.

So yes, God isn't through with us yet and we still have a compelling reason for being United Methodist Christians who are living out of the vital relationship we have with our risen Lord. Now we've got to say it and do it! 

-The Rev. Amy Valdez Barker is manager of the United Methodist Vital Congregations Project. To learn more about the project, visit: www.vitalcongregation.org.

Virginia Conference Vital Congregations work continues

The Prayer and Data Automation work groups of Bishop Cho's "All Things New: Equipping Vital Congregations" Response Team met in early September, while other work groups will begin meeting as coordinated by the team. The work groups are focusing on:

Prayer

Starting intercessory prayer for ministry of this response, its impact, and the people who provide leadership

Discipleship Circle Design and Approach

Developing structure for formation of covenant congregations related to best practices and similar interests/needs

Data Automation

Developing a central database that will result in automated reporting and make Vital Congregations data available for teaching and learning through discipleship circles

Communications

Helping all key audiences to understand implementation steps and assure understanding of new approach and impact

Training Design and Implementation

Providing oversight for implementation of Discipleship Circles

District Superintendent Response

Creating a team of district superintendents to help connect systemic response with needs of districts

Board and Agencies Heads

Coordinating conference board and agency approaches to Vital Congregations

The Virginia Conference Cabinet and Connectional Ministries staff are also continuing to coordinate Vital Congregations training events for churches averaging up to 150 in weekly worship attendance. Look for a list of training events on the "Events" calendar on page 25.



LOCAL CHURCH NEWS



▲ U.S. Air Force Chaplain Maj. Bryan McClain (left) received a Meritorious Service Medal from Col. Frank Yerkes, Wing Chaplain of the 633rd Air Base Wing, Langley Air Force Base in Hampton, Aug. 2. The Rev. McClain served four years on active duty at Lackland Air Force Base, which included a four-month deployment at Balad Air Base in Iraq and four years at Langley. McClain has also been awarded two Commendation Medals and the Air Force Achievement Medal, as well as the Iraq Campaign Medal. McClain suffered a heart attack in November 2011 and has been medically discharged. He is the current pastor of **White Stone UMC**, and served the Bethel-Emmanuel Charge from 2001-2004 prior to joining the Air Force.



▲ **Main Street UMC in Suffolk** has 150 children in its day care and preschool program. During the summer, school-age children participate in different activities such as the one pictured, where the Rev. Myrtle Frances Hatcher created hats to go along with a lesson on the fruits of the spirit: love, joy, peace,

patience, kindness, generosity, faithfulness, gentleness and self-control. There was a song about the fruit and the activity with the children was to make a face that fit the name of each spiritual quality. The children stood in a circle and, as the song was sung, they passed the hats, remembering that when you are wearing a certain hat, you must show on your face what that quality looks like. There was giggling and laughter all around the circle as children demonstrated how the positive qualities of living in God's kingdom should look on our faces.



▲ **The Brandermill Church** gathered on the evening of Aug. 1 at Swift Creek Reservoir for "Vespers on the Lake." More than 70 people – and three dogs – in kayaks, canoes, sailboats and pontoon boats listened to the stories of Jesus' ministry around the Sea of Galilee. Pastors Burt Brooks and Ed Kross led the devotions at various points around the lake.



▲ The Dinwiddie County Farm Bureau recently selected the **McKenney Charge** as the recipient of a \$1,000

donation to be used by the church's Parsonage Ministries and Food Pantry. The Rev. Dr. Karen Workman, pastor of the McKenney Charge, received the gift from Farm Bureau representatives Kathy and TY Lee. The church's Parsonage Ministries are open from 1:30-2:30 p.m. each Tuesday at 10501 Doyle Blvd in McKenney. The ministries include a food pantry and clothes closet. There are also some medical items available and books to check out. The Parsonage Ministries evolved out of a partnership with the Central Virginia Food Bank's Mobile Food Pantry. The three congregations are in their second year of serving groceries to 150 families each month.



▲ **Beulah UMC in Chesterfield County** celebrated "Missions Sunday" on July 29. The guest preacher was John Elmore, Beulah's Covenant Missionary, who serves in Chile. Displays in the sanctuary and narthex showcased more than 50 missions and service projects supported financially and/or with volunteer work by the congregation.

Zion UMC in Seaford (York River District) will celebrate its 190th anniversary Oct. 20-21. Anthony Wood will give a special Saturday concert at 7 p.m. On Sunday, the Rev. Norwood P. Montgomery will deliver the message at the 10:30 church service (one morning service only). Following will be a covered-dish luncheon, a 2:30 worship service and slide show presentation.

Your house...



Celebrating 80 years of service

...can become a very special home for retired United Methodist pastors and their spouses in the years to come.

The Retired Clergy Housing Corporation of the Virginia Conference maintains a program to provide retirement homes for eligible United Methodist pastors who need them.

This program has been made possible by the gift of homes willed to the Corporation for this purpose. Other contributions come through the Covenant of Gratitude whose members contribute \$1.00 a year for each person ordained a commissioned probationer at the Virginia Annual Conference.

If you would like to consider willing your home to the Retired Clergy Housing Corporation of the Virginia Conference or if you would like to share through the Covenant of Gratitude, please mail in the coupon below with your name and address.

c/o Thomas L. Coffman, President
4837 Village Lake Dr.,
Richmond, VA 23234
Retired Clergy Housing Corp.

Phone: (804) 271-7219; Fax: (804) 271-4558
E-mail: nlctc@comcast.net

Please send me information on:
 The Covenant of Gratitude.
 Including the Retired Clergy Housing Corporation in my will.

Name _____
Address _____
City _____
State _____ Zip _____
Phone _____

The United Methodist connection in VIRGINIA



Getting to know the new conference Lay Leader



Name: Warren R. Harper
Home church: Wellspring UMC, Williamsburg, York River District
Church positions: Before moving to Virginia, Harper was the Greater New Jersey Conference Lay Leader from 1996-2000, where he was also the conference director of Lay Speaking Ministries. In Virginia, he's been the Peninsula District and York River District Lay Leader and Peninsula District Council on Ministry chair. At the local church level, Harper was a senior high youth director for 10 years, Scoutmaster and Scouting coordinator, Sunday school teacher and superintendent, and has chaired Administrative Council, Trustees, Staff Parish and United Methodist Men. He is a Certified Lay Speaker and a life member of the National Association of United Methodist Scouters.
Family: Married to Sandy for 43 years; one son, David married to Ana, and two grandchildren, Courtney and Hanah, who live in New Jersey. (Pictured above)
Occupation: Retired New Jersey licensed professional land surveyor and planner and owner of Harper Survey Consultants PA, in West Caldwell, N.J. Has a BS in Construction Technology and an AAS in Forestry.
Favorite Scripture verse: Luke 6:43-45: "No good tree bears bad fruit; the good person out of the good treasure of the heart produces good; for it is out of the abundance of the heart that the mouth speaks. I am constantly reminded of the love of Christ Jesus as I am constantly challenged to be his servant and speak of his love. For each tree is known by its own fruit."

Q As the new conference Lay Leader, how do you see your role?

A The conference Lay Leader is a tireless disciple of Jesus Christ. I see my role as a prayerful servant leader and a tenacious advocate for the laity and the ministry of all local churches. I see myself as a true partner with Bishop Young Jin Cho. The bishop needs the assurance from me – and I gladly give it – that I will be where I need to be to keep my call ever before me as I represent the Virginia Annual Conference in all that I do and say.

The need for frank and purposeful discussions will more easily make certain all areas of the conference, districts and churches are acting in consort to ensure the mission of the church together. I envision my ministry as one entwined around every layperson and every pastor creating one church to the glory of Jesus Christ.

Q What can be done to stem the steady decrease in membership in The United Methodist Church and other Christian churches?

A The topic of mainline church membership decline is serious for those who choose to concentrate on the past. Are there lessons to be learned? Certainly. I choose to engage in today with prayerful discernment for tomorrow. The "All Things New" and Vital Congregations focus that we have embraced in the Virginia Conference is a new way of life – a new way of life in Christ for our church communities. Do I believe all churches are engaged? No. What has occurred is an opportunity, with conference and district staff support, to trigger new action in revitalizing our faith in our local churches and faith in ourselves. Membership is a word. In my opinion, the human baseline in our United Methodist churches of today, is not really concerned with membership of the pew sitters. If we were, everyone would know exactly who "he or she" was and what ministry "they" are a part of today. The problem is that they went out the back door. No one saw them.

I believe our local churches need to keep doing what works for them. Having said that, if it isn't working, the laity and the pastor together need to go get some help. No one expects the pastor or the laity in one local church environment to have all the answers. This is one reason Wesley created a "Connectional System." The concern I have is I believe we have forgotten this fact, because we do not teach it, and we are too embarrassed or frightened to ask for help. However, this leads to the next concern of mine, do we listen? Do we take the risk of changing some small aspect of ministry in a local church that may spark a new definition of membership for that individual church?

The United Methodist connection in VIRGINIA

Q What can we do to build greater trust in The United Methodist Church, primarily between local church members and the district, conference and denomination?

A Trust for me is rooted in my family unit. My family created an environment of trust. I was given certain parameters and allowed to venture forth in my little world as a child. As I grew older, my world began to expand... new experiences, new places to visit, new people to greet.

Early in life, carried in a basket, I was taken to church, church meetings and gatherings. I have watched the Methodist Episcopal Church become The United Methodist Church.

The church of my mother and father – while I can go and sit in the same pew as they once did, as I did the day I became your conference Lay Leader – has changed. The leadership has changed. There have been many different pastors since then. There have been many district lay leaders, district superintendents, conference lay leaders and a change in bishops.

Additionally, society has changed. Neighborhoods have changed. People attending our churches have changed. We find different religions represented. Different nationalities now represent our various pew sitters and communities. Leadership Development searches for cross representation. Questions begin to arise. *The Discipline* is brought forward, and more questions arise. The gifts and offering in the collection plate begin to dictate what can be accomplished in the coming year. Stress begins to creep through our ministries and our perceived dreams. Trust begins to erode from our Gospel-driven churches.

If we continue to allow stress and mistrust because we fail to teach adequately about apportionments and why we do certain things, and we continue to use acronyms that mean nothing to Edward sitting next to me in church, and we do not reflect honesty in our eyes when speaking, the trust we expect will continue to erode. Everyone has an answer to posed questions. Does the question raise more questions? In my opinion, those answers will not solve our dilemma. Are we asking the right questions? Are we the church of Jesus Christ? Am I concerned about the transformation of the world by creating more and better disciples of Jesus Christ? Truly? Or am I going through some motions my mother and father would have thought were best in 1960? We have changed as a people of God, but God has not changed. God has been waiting. Is trust a concern for me in 2012? Yes. I will continue to ask questions, thank you.

Q How do you view the current dynamic between laity and clergy?

A Since serving as a youth director for 10 years and a district lay leader since 1987, I began to observe interactions between pastors and laity. I watched actions and body language, and I listened to conversations. I sat at board meetings and watched the church "do" church. One thing has been extremely obvious to me: for the most part, as pastor and laity, we are partners in ministry. We do it well. Each local church – based on its own unique history, spirituality and geographic demographic – generates either active, passive or in-between laity. Neither is generated on purpose, it just happens. And all are welcomed in our world as Jesus teaches.

We need to support our pastors more. We need to thank them more. We need to care for them more. It is imperative the laity understands and recognizes their pastor's call to ministry. If the leadership and congregation do not know their pastors call to ministry, they need to find it out in a hurry. It is a critical step in partnering. Our Staff Parish Relations Committees need to ask this question. They need to spread that word. Just as our pastors are called to ordained ministry, so are our laity. All laity. That is what makes us tick. Our laity should be given the opportunity to share their story. Why do we do what we do? Our relationship with Jesus Christ is important to each individual. Our relationship to our church should be hand-in-hand with our pastor.

Q As we make the transition to our new bishop, what is the state of the Virginia Conference?

A The Virginia Conference has a lot on its plate at the moment. I would also say that the leadership of the conference is in good hands. Is it perfect? No. There are multiple changes in conference board and committee structure that have been evolving over the past two years or so. The financial stability of the conference has been challenged by our poor economy; giving levels in our local churches have been crippled in some cases. I would suggest we be confident as a people that all will get better with time. We must be patient and trust that with increased stewardship at all levels and continued emphasis on leadership training at all levels, that we will see a fruitful conference emerge to the glory of Jesus Christ.

Bishop Kenneth L. Carder writes, "Leaders who model stewardship in the Wesleyan tradition in personal practice and institutional involvement are critical to the Wesleyan movement." I see the laity of our conference becoming more aware of opportunities to share their gifts of all dimensions. The connectional system isn't totally broken; there are just a few repairs needed. With the gifts that God has graced us, the connection can be remade, reconstructed and healed.

(continued on page 30)

The United Methodist connection in VIRGINIA

Shalom Farms continue to sink roots into the soil

By Dominic Barrett

I didn't know what to say. I was speechless...which doesn't happen too often with a talker like me. So I just gave Bishop Kammerer a giant hug. That was my reaction when the bishop shared the news that Shalom Farms would be a recipient of a portion of the 2012 Annual Conference Offering.

Having not just the Richmond District, but the entire Virginia Conference, support this ministry the way it has is overwhelming and humbling. We are so thrilled to see the conference embrace this work so wholeheartedly. We hope Shalom Farms can be a model for churches, districts and other conferences across the connection and something the Virginia Conference can truly be proud of and call their own. Indeed, there is much to be proud of.

Now in our fourth year of operation, Shalom Farms has truly taken root, becoming a fixture in the community. Just as the topsoil richens on Shalom's four acres of carefully-cultivated farmland, so too do the relationships with partner churches and organizations. And the harvest has proven abundant in both regards.

Having nearly doubled in cultivated acreage since opening in the spring of 2011, the farm is producing more organically-grown produce than ever. After growing more than 32,000 pounds in 2011, we are on pace to grow 45,000 pounds this year. To date, we have harvested and distributed 27,000 pounds of produce in 2012.

This increase in output has been accompanied by an increase and deepening of partnerships and programming in the Richmond area. We have built or improved urban gardens in all three target neighborhoods. These gardens

now supplement both the educational experience and produce from Shalom Farms. Further, youth-run farm stands now are located in all three target communities in urban Richmond. This food-based entrepreneurship program continues to provide an innovative way to get produce directly into the community while empowering the next generation.

None of this would be possible without the outpouring of support from volunteers, including churches from all across the conference. Almost 1,000 people have volunteered at the farm in 2012, including 35 visits from United Methodist groups. There is no sector of the church that hasn't participated in this work, including Bon Air UMC's churchwide Food and Faith programs. Those programs raised funds for the farm's first "hoop house," a 96-foot structure similar to a greenhouse that is open on both sides so a tractor can drive under it. The hoop house allows us to extend our seasons and increase year-round productivity. There are plans for United Methodist Men's groups from Corinth and Gum Springs UMCs to fund and build a pole barn/pavilion.

It is not just the Richmond District churches who support the farm. Visits from Danville, Charlottesville and Alexandria are all on the calendar. In fact, we just hosted a group from Minnesota for a week. Church volunteers have gotten dirty, churches with fridge space have opened their doors, and those with resources have held fundraisers – collecting change, selling crafts, and hosting dinners.

As for the Annual Conference Offering, the farm plans to use that money to sow seeds for the long-term. We are very carefully stewarding this unique outpouring of generosity. We want to use this gift to solidify our organization for the long-term and provide a foundation for us to sow and grow sustainably into the future. 🍌

-Dominic Barrett is executive director of United Methodist Urban Ministry of Richmond



Shade & Fresh Water refreshes the soul



By Kyle Markwalter

Shade and Fresh Water. It sounds like it describes a cool riverbank in a forest or a secluded desert oasis. These settings are not inaccurate metaphors for what the Shade and Fresh Water project is in Brazil. Yet what a team of youth and adults from Braddock Street UMC discovered is that it is not just the Brazilians who benefit from the refreshment of some shade and fresh water.

I had the blessing as a *Calling 21* intern to accompany 10 youth and seven adults from Braddock Street in Winchester to Brazil at the end of July to work with Shade and Fresh Water in Fortaleza. A week of painting, praying, and playing left all involved unquestionably changed.

It's funny how you begin a mission trip with one goal in mind and find that the most meaningful thing was not that goal's completion but something completely different. We spent the week becoming part of a community far-removed from the lavish hotels of the beach front. Worship inducted us into a community that shocked us every day with its internal support systems, self-love and life lessons. Throughout the week, we worked and played side by side with the most hardworking and loving humans to have graced my life. They taught us to rethink how we view the society around us, our Christian conduct and working assumptions.

Our time in Brazil taught us that to make efficiency the bottom line can be a short-sighted mode of operation. Our friends in Brazil do not have the luxury of possessing all the necessary resources at once. In their world, it is a matter of availability. Our team was available one week, so they used us. When money became available to hire electricians, they used it, even if it meant tearing up the walls

we just painted. An American would shout, "Why do twice the work?" A Brazilian would say, "Why let your resources slip through your hands?" Or better yet, "Wasn't building those relationships during all that work more worthwhile than simply getting it done?" Don't answer from your gut. Think about that.

In Brazil we learned that adult-led worship is not always the best option. In much of South America, the youth and young adults lead worship. They play the music, sing the songs, read the Scripture. We observed this our very first night in Fortaleza. Watching a whole room of adults worship, led by young people, is a testament to the radical possibility of increased youth participation in American worship services.

Brazil taught us that there is a language which lies beneath the spoken word. I have had a difficult time incorporating the idea of speaking in tongues into my personal beliefs, but in Brazil I received a glimpse of the ways that people can share Christ across language barriers. I saw Brazilians and Americans communicating with a post-verbal, non-language as well as through instinctual comprehension of foreign tongues. Words cannot describe the power of seeing two people who do not speak each other's language using words to communicate and coming out with an overwhelming sense of love for each other.

Shade and Fresh Water refreshes not only the Brazilians who benefit from the project, but all those who come into contact with it, because it reveals to us truths about ourselves and the ways we could better be God's kingdom. Our team left the country with new eyes for what we are called to be to others and what our churches can be. How nearsighted we would be to ignore the faults we found in our churches through observing theirs. 🍌

- Kyle Markwalter is a *Calling 21* intern at Braddock Street UMC

Members of Braddock Street UMC spent time in Brazil volunteering with the Shade and Fresh Water project.



Eastern Shore youth R.E.A.C.H. for a new vision

By Karen Hatch

This summer a group of 10 youths and four adults from the Eastern Shore District returned from REACH Youth Missions with a vision of their own, and we are in training! Our intention is to develop our own youth-led missions work camp next summer.

It all began when Tim Dayton, executive director of R.E.A.C.H. in Roanoke, called me last January. The acronym R.E.A.C.H. stands for "Real Experiences Affecting CHange." Our conversation got me thinking about mission camp experiences, our youth, the needs of our rural community and our connectional nature as a denomination. I love to visit other parts of the state to work with pastors, youth workers, and laity I know.

As a district youth coordinator, I want to nurture the joy in that same kind of fellowship between our 52 congregations that are spread over the narrow, 70-mile peninsula known as the Eastern Shore. With so many active and close-knit small communities, it can be a challenge to come together, though we share a love of Christ on common ground. So what better way to serve God and our youth than in our own backyard! As two of the poorest counties in the Commonwealth, there are plenty of people, places, and organizations to partner with and serve.

The Eastern Shore R.E.A.C.H. team was made up of rising 8th-11th grade students and adults from seven

different congregations from as far north as Horntown, as far south as Franktown, and as far west as Tangier Island. Once in Roanoke, our home base was the Salvation Army headquarters, where we spent the week with First UMC of Newport News, and the R.E.A.C.H. staff, who are predominantly college students. We served the community in a variety of ways, including repainting a graffiti-defaced wall, helping out with chores in a women's shelter, working in soup kitchens and food distribution sites, caring for children and cleaning up neighborhood litter. Along with ample recreation, we worshipped daily in some unusual and wonderful settings: the top level of a downtown parking garage, the MLK Bridge (a memorial to Dr. King), and at a mountaintop amphitheater. We spent our days with people from all walks of life, many whom are very poor and many who struggle with hardships of every kind. Throughout our experiences, we found God everywhere.

The mission of R.E.A.C.H. in Roanoke is to restore hope, alleviate loneliness and empower individuals by bringing folks together to transform homes, lives, and entire communities. In everything they do, R.E.A.C.H. passionately seeks to model and teach servant leadership that puts safety first and nurtures relationships with campers, staff, and the community – in that order. These are values we will endeavor to embody as we move forward. ☞

-Karen Hatch is the youth coordinator for the Eastern Shore District.

From left: Luke Smith, Devin Marshall, Logan Graham, Andrew Taylor, Morgan Crank, Justin Harmon, Felicia Blake, Kayla Colona, Samantha Sexauer, Kaylin Taylor, and Wynesha Brittingham. Not pictured: Dr. Fede Molera, Peter Surran and Karen Hatch



Elisabeth Von Trapp's goal is to sing in all Virginia Conference churches

By Tizzy Von Trapp Walker



The two sturdy little girls peered up beneath the bangs of their nearly identical haircuts, looking quizzically at the rather perturbed nun. They had answered her question quite truthfully, so they could not understand why she appeared to be so put out.

"What is your name?" the sister had asked the blonde-haired blue-eyed little girl. "Elisabeth von Trapp," she replied. Turning to Elisabeth's brown-haired, hazel-eyed companion, Sister Mary repeated, "And what is your name?" Smiling sweetly, the little girl also replied, "Elisabeth von Trapp."

Thus marked the beginning of the tale of Elisabeth and Elizabeth von Trapp! Just a mere 16 months apart, the cousins shared more in common than their name. They shared a deep love of music, developed a talent for sewing, and as they grew and matured into young women, an eternal abiding love for their Lord.

Fast forward to October 2005, just weeks after Hurricane Katrina devastated the Gulf Coast. In the years since we had been roommates in Stowe, Elisabeth focused her energies on her music and was finally singing professionally on tour. In the meantime, I had attended seminary and was serving in my first appointment at the Trinity Circuit in the Portsmouth District.

Elisabeth and her husband/manager, Ed Hall, were returning from a series of benefit concerts in the Gulf and had agreed to visit. While there, she performed before a sanctuary filled with an eager audience. As a personal favor to me, a small admission was charged at the door rather than Elisabeth's usual concert fee. While in the Gulf, however, Elisabeth became ill with a respiratory ailment from the post-Katrina mold, and lost her voice. My heart sank with disappointment. Ever resourceful, Elisabeth donated the admission fee to the church, had me assemble a small back-up choir of local singers, and a concert was born. Not only were the quickly-assembled vocalists perfect for the occasion, for days afterward they walked around with stars in their eyes saying, "I can tell my grandchildren I sang with a real live von Trapp!" (As their pastor of five years, who did they think they

had been singing with?) The host church, Grace Memorial UMC, donated the concert admission fee to UMCOR's Katrina relief.

Through that concert, a dream began. Von Trapp shared with me that she felt the Lord leading her to sing in every United Methodist congregation in the Virginia Conference! When she first shared this, my immediate reaction was "Elisabeth, this is wonderful, but most of our churches are small and will never be able to pay your fee." Shortly after our time together, Elisabeth adapted her normal concert fee to a love offering. Whatever the audience placed in the offering plate became her honorarium for the evening. Elisabeth tithes the love offering back to the host church, sells her CDs to the crowd, and through all of this, God is glorified.

Concerts may be arranged through her website, www.elisabethvontrapp.com. ☞

-The Rev. Tizzy Von Trapp Walker is pastor of the Fairfield-Emory Charge, Staunton District.

Upcoming concerts:

- Oct. 3 Charlottesville, First UMC, 7 p.m.
- Oct. 4 Chester UMC, 7 p.m.
- Oct. 5 Williamsburg, Well spring UMC, 7 p.m.
- Oct. 7 Reedville, Bethany UMC, 4 p.m.
- Oct. 10 Tangier Island, Swain Memorial, 7 p.m.
- Oct. 13 Alexandria, Franconia UMC, 7 p.m.
- Oct. 14 Glen Allen, Shady Grove UMC, 5 p.m.
- Jan. 25 Portsmouth, Centenary UMC, 7 p.m.
- Feb. 15 Midlothian, Woodlake UMC, 7 p.m.
- Feb. 16 Arlington, Walker Chapel UMC 7 p.m.

Virginia PAUMCS chapter offers fall conference Oct. 31

Following the hosting of a highly successful national conference in Richmond in April, the Virginia Chapter of the Professional Association of United Methodist Church Secretaries (PAUMCS) is offering its fall event, "Experience Your Conference Connection 2012," on Oct. 31 at the United Methodist Center in Glen Allen.

Betty Forbes, current interim executive director of Virginia United Methodist Pensions, Inc., will bring information about changes which took place in clergy pensions at the 2012 General Conference, as well as health care changes that might be expected as a result of the Patient Protection and Affordable Care Act. Dr. Sandra Gramling, clinical psychologist on the faculty at Virginia Commonwealth University, will offer practical strategies for dealing with difficult people in fun and interactive sessions.

The event is open to all church administrative staff, full-time, part-time, paid and volunteer, including but not limited to administrative assistants, financial secretaries, office managers and newsletter editors. Participants are welcome to join the conference staff before the event begins for a 9 a.m. chapel service. The Rev. Marc Brown, conference director of Connectional Ministries, will lead worship.

Event registration begins at 9:30 a.m. Lunch is included in the registration fee of \$20 for Virginia PAUMCS members; \$25 for non-members. A registration brochure is available at www.vaumc.org, or call (804) 521-1124 for more information.

The United Methodist connection in
VIRGINIA

2012 Camp Rainbow participants honor the late Jim McClung

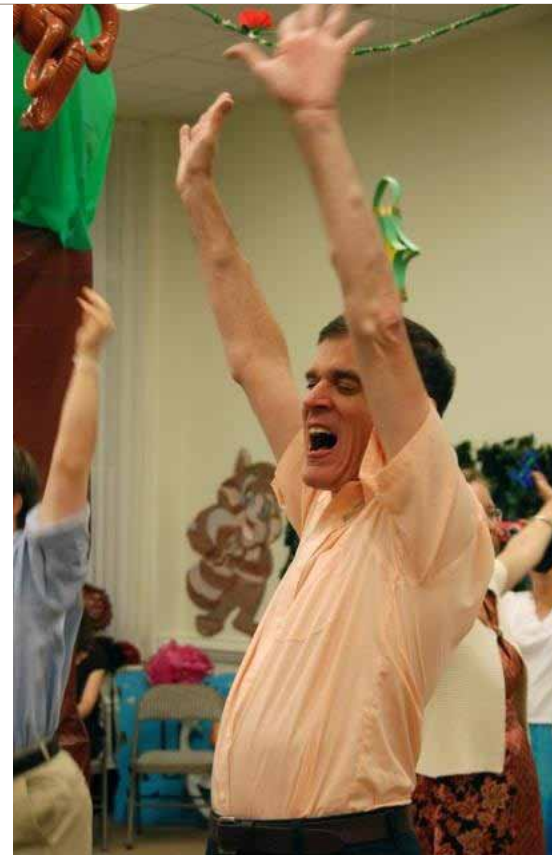


disabilities where they would be totally accepted and not stigmatized by the community.

The laughter and joy of Camp Rainbow Connection has now continued into its 28th summer. Camp Rainbow started in 1985 at Westview on the James, a camp of the Charlottesville, Fredericksburg and Richmond districts of the Virginia Conference. That first year, there were 25 campers and a small staff of 15 volunteers – all family and friends of the Rev. McClung. The camp has since grown to two weeks – one in July and one in August – at the Blackstone Conference and Retreat Center. This year, there were 118 campers from age 20 into their 80s and a staff of more than 112 volunteers, not all of whom are United Methodist, nor all from Virginia.

It is often assumed that the staff is made up of teachers and ministers with the addition of retired persons. These groups are certainly represented, but this year's staff of volunteers demonstrated a truly diverse group of occupations and ages. Yet they all have some very important similarities: (1) a strong Christian faith, (2) a love and desire to care for a group of God's children often overlooked, and (3) the willingness to sacrifice their time and occasional loss of pay to come be a part of this ministry.

This dedicated group helps make this respite camp come alive with laughter and friendship of a very special kind as campers participate in a variety of activities including Bible class, music, arts and crafts, games, dancing, and special activities. Throughout the week, campers find unconditional love and a sincere gift of respect. For many of the campers, this is their only experience each year being apart from their family or caregiver. This gift of time for families and caregivers would not happen without a truly dedicated group of volunteer staff.



The theme of this year's camp sessions was "All Creatures Great and Small." Members of the Blackstone and nearby communities brought creatures of all sizes – from small turtles to Belgian horses – for a petting zoo one night of each camp session. As a part of that evening, a tree was planted each month in memory of McClung, who died in January. Upon their arrival to camp, each camper painted a rock which was placed around the tree. The two river birch trees are the beginning of landscaping around the amphitheater at Blackstone.

For conference director of Inclusivity and Lay Leadership Excellence Martha Stokes, who heads Camp Rainbow Connection, one of the most touching moments of the camp sessions this summer followed the planting of the tree in August.

"There was a camper who had known Jim well who was very emo-

tional during the service," she said. "Cindy was in tears when I asked her if she wanted to place her rock at the tree. She said no. Cindy blesses us each year in the camper talent show by sharing some sign language in what is really a beautiful liturgical movement. I've never been sure that she really knows what she is signing until now. I asked Cindy if she would go down to the tree – I'd take her rock – and sign something for Jim. A smile brightly appeared on her face, but she said she didn't want anybody else to see her. With help, she went down to the first tree that was planted in July, and once she composed herself, started talking to Jim. For the next few minutes, I experienced one of the most beautiful things I have ever been part of in the church. Even with my limited knowledge of sign language, I clearly saw Cindy tell God how much she loved camp, tell Jim that she loved him, and end with 'in the name of the Father, Son, and Holy Spirit. Amen.' All I could do was stand with tears in my eyes and hug her."

That is what Camp Rainbow Connection is about: recognition of the gifts that God has given to all people and true unconditional love and acceptance that brings everyone together in unexpected ways that transform lives. If you would like more information about Camp Rainbow Connection, visit the conference website at www.vaumc.org/camprainbow, or contact the Center for Lay Leadership Excellence at (800) 768-6040 or (804) 521-1100 ext. 153.

Top left: One of the trees planted in memory of Jim McClung; bottom left: Kevin singing a baby chick to sleep; above: Charles enjoying a little "Shout" moment at the CRC dance in July; right: Cindy and Martha Stokes at the end of Cindy's prayer.



For the next few minutes, I experienced one of the most beautiful things I have ever been part of in the church.



Camp Rainbow Connection is the result of one man's vision. When the event was created, the Rev. Jim McClung was the director of the Virginia United Methodist Agency for the Retarded (VUMAR). The ministries that were a part of VUMAR are now under the auspices of the Virginia Conference Commission on Disabilities. McClung had a vision of a camp for adults with intellectual



Calling a minister in a world that is constantly and rapidly changing – presenting ever new situations and circumstances which demand faithful, responsible and ethical behavior.

The evolving world of technology and social media is just one example. It can enhance ministry in so many wonderful ways, but it also has the potential to hurt and harm others when it is not used responsibly.

To be in ministry involves a commitment to lifelong learning and to the constant making of choices that will help form our character into that of a servant of God. After all, ethics is about who we are and who we will be in the service of God and others.



By Bud Davis

One of the responsibilities of the Virginia Conference Board of Ordained Ministry is to provide ethics training and resources for all clergy, diaconal ministers and certified lay professionals. Following the adoption of a Sexual Ethics Policy by the 2001 Virginia Annual Conference (and updated in 2009), the Sexual Ethics Committee offered the initial ethics training through five regional events within the conference. Since then, two primary workshops were developed to fulfill this ongoing responsibility.

The first tier of this training is a “Basic Sexual Ethics” workshop, while the second tier of training focuses on “Recognizing and Reporting Child Abuse and Neglect.” Both are required attendance events for all clergy, diaconal ministers, and certified lay professionals and now are offered twice yearly for those who are newly appointed or employed in our conference. In the fall of 2009 and continuing through spring 2011, special training focusing on “Boundaries and Referral in Pastoral Care and Counseling” was provided through district workshops.

The 2010 Annual Conference approved that all ordained and licensed clergy and certified professionals shall be required to complete an ethics re-training seminar each quadrennium. By this action, Virginia joins a multitude of other annual conferences in responding to the General Conference’s mandate to provide ongoing education in the area of ethics. Because we want to provide a workshop that is outstanding in quality and usefulness, the pilot workshop was completed in May and is now being readied for use this fall. This new training will provide updates to previous training events as well as explore emerging ethical issues for spiritual leaders.

I am sure that you are saying, “What, another required training experience? Is there really a need for it?” We believe that there is a critical need for ongoing training for those of us who minister in the world of interpersonal relationships with others of all ages who place their trust in us and look to us for spiritual and practical guidance in their lives. In response to expressed needs of clergy, the 2011 Annual Conference adopted two sets of guidelines for pastoral work. One was “Guidelines for Pastoral Care and Pastoral Counsel-

ing” and the other was “Guidelines for Clergy in the Use of Social Media.” These guidelines are a helpful reminder that our calling to and practice of ministry is a very sacred trust from God which is to be exercised with the utmost of care, love and respect for those to whom and with whom we are in ministry. As clergy and spiritual leaders, we are granted intimacy and access to peoples’ lives in ways that few others are privileged to experience and share. Thus, we need to be self-aware and take great care that we not abuse the position and power that is accorded us.

Clergy face new ethics training

Because we have that sacred trust, we also have a sacred responsibility to engage in self-care and to continue to train and equip ourselves the very best we can to be faithful shepherds and servants of those persons who will trust us with their deepest emotions, hurts, fears and hopes.

We minister in a world that is constantly and rapidly changing and presenting ever new situations and circumstances which demand faithful, responsible and ethical behavior. The evolving world of social media is just one example. It can enhance our and the church’s ministry in so many wonderful ways but it also has the potential to hurt and harm others when it is not used responsibly.

To be in ministry involves a commitment to lifelong learning and to the constant making of the choices that will help form our character into that of a servant of God. After all, clergy ethics is about who we are and who we will be in the service of God and others.

The new Ethics II training, which begins this fall, will be offered on the district level, four districts per year, throughout 2012-2016. All clergy, diaconal ministers and certified lay professionals are required to complete this training during

the new quadrennium, attending the workshop offered on your district or one on another district.

This past spring, a brochure with the schedule of the district workshops for 2012-16 was mailed to all persons who are required to attend this training. So, we hope that you have already reserved a date on your calendar to attend training. We believe that you will find these to be rewarding opportunities for learning and shared dialogue around issues of critical importance to all of us in ministry.

-The Rev. Dr. Creed S. (Bud) Davis Jr. is chair of the conference Ethics Committee.



Help! Someone in my church is using pornography

By Jim O'Quinn

Over the past 16 years, my counseling specialty has helped men and women recover from sexual offending and victimization. What I learned is that pornography creates sexual narcissism. It is self-gratification. It teaches objectification. Pornography is anti-relational and anti-social. Pornography causes problems and creates victims. Without a doubt, I can say using pornography is a sin.

Men and women, boys and girls access pornography. There is a clear difference between the adolescent watching a sex video and a child pornographer. However, we must admit the similarities. Both need intervention, albeit, different interventions. The right intervention helps the user change. The wrong approach just makes matters worse.

Before you frame an intervention, determine the reason for using pornography. Motivations are distilled to five categories:

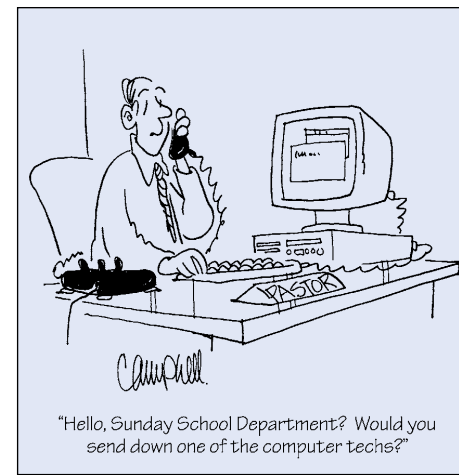
- ❖ **Curiosity** is an opportunity to provide information and to offer core values regarding sexuality. Redirection to appropriate sources of information is useful. Until this curiosity is satisfied, reproach will only make the user sneaky. It may be useful to remind yourself there is a difference between curiosity and an unhealthy interest.
- ❖ **Fantasy** is to be differentiated between appropriate and inappropriate. Appropriate fantasies are in the context of a relationship and create a yearning for intimacy. Pornography produces arousal, not intimacy. The emphasis is on the sexual experience instead of the relationship.
- ❖ **A Coping Strategy** is often a misguided attempt to avoid bigger problems. Anger, boredom, grief, and loneliness are the usual deeper problems. Once the deeper problem is identified, it can be addressed.
- ❖ **Substitution** occurs when a person replaces an appropriate partner with an inappropriate partner. Pornography is a poor substitute. It drains energy away from seeking or loving an appropriate partner.
- ❖ **Voyeurism** seeks sexual gratification from unknowing partners. It fears rejection. It is grounded in wishing and wanting. This motivation reflects a serious deficit in the ability to have intimacy or a relationship.



The second part of your intervention is to know the pattern of use. A pattern is different from a level or stage. Strategies can be implemented once the pattern is identified. Pornography users fall into four patterns:

- ❖ **Passive Users** want to refrain from using pornography, but a lack of effective coping strategies or stress-management skills result in their failing to manage their behavior. Effective intervention involves identifying vulnerability factors, raising awareness to the harm of pornography and developing problem solving skills.
- ❖ **Active Users** also wish to avoid using pornography, but reaching their goal is hampered by ineffective coping strategies such as negative cognitive messages and moralizations – which ironically increase the risk of failure. Intervention involves teaching emotional regulation, and offering more effective coping skills.
- ❖ **Automatic Users** may desire appropriate relationships and want healthy sexuality, but they are more predisposed to situational factors and impulsivity than active planning. Intervention involves examination of sexual arousal patterns, self-regulation and resolving core emotional and relational issues.
- ❖ **Explicit Users** are motivated to use pornography and engage in extensive searching for what is stimulating to them. This user saves pornography for future use or may even collect and sort it by type. Well practiced defenses and justifications get in the way of changing behaviors and practices. This definitely requires professional intervention to examine motivations for sexuality, intimacy and the self. The best way to support the change process may be to throw away the self-help books and Bible tracts.

Finally, get help when you need it, but this help should be effective and confidential. Shaming someone never works. Focus instead on the user's behavior and not their character. Appropriate responses offer hope through providing healthy alternatives.
-The Rev. Dr. James G. O'Quinn is an ordained elder in the Virginia Conference and a parish minister for 20 years. In 1996, he was appointed to an extension ministry to work with perpetrators of abuse and their victims. He has worked with more than 1,200 sexual offenders.



By Jeff Kimmel

It has been said that the Internet is the most compelling advancement in the history of humankind. Indeed when you think about it, the array of benefits of the Internet is astonishing – it is instantaneous, worldwide, decentralized, interactive, endlessly expandable in contents and outreach, flexible and adaptable to a remarkable degree.

In today's culture, having a church web site is not an option; it is mission critical. Therefore, for churches it is also critical to have a defined, approved and communicated policy for your church website.

The intention of this article is to provide information on each of these three major components.

At Galilee UMC we utilized a special group, under the auspices of the Trustees, to research and develop our policy. The major areas we defined are as follows:

Privacy Policy

Create a privacy statement that discloses what information is gathered and how it is used. Typically, there are two types of information gathered:

- ❖ Information users provide through optional, voluntary submissions. These are voluntary

Ethics in Cyberworld: Articulating and implementing a church policy on Internet use

submissions to receive electronic newsletter, e-mail e-vites, and from participating in polls and surveys.

- ❖ Information gathered through aggregated tracking and information derived mainly by tallying page views throughout the site. This information allows churches to better tailor content to their readers' needs and to help better understand the demographics of your audience. Under no circumstances should you ever divulge any information about an individual user to a third party.

Optional voluntary information

Churches gather this information through free services offered that require some type of voluntary submission of personal information. Examples include:

- ❖ **Electronic Newsletters and Surveys:** Users should be able to remove themselves from this mailing list by following the link provided in every newsletter/survey that points users to the subscription link.
- ❖ **Usage Tracking:** Your church should track users traffic patterns throughout your entire site. However, it is recommended that you do not correlate this information with data about individual users. For example, do not break down overall usage statistics according to a user's domain name, browser type, and MIME type by reading information on the browser string (information contained in every user's browser).

- ❖ **Cookies:** You may want to use "cookies" to track user patterns (as described above). (Cookies are essentially pieces of information stored as text strings on your machine. A web server sends you a cookie and the browser stores it. The browser then returns the cookie to the server the next time the page is referenced.) However, inform users that they can refuse cookies by turning them off in their browser.

Privacy Policy Information Use

If you are intending to use or share the information gathered through the website usage, clearly state that in your policy.

- ❖ **Use of Information:** Use information voluntarily given by your users to enhance their experience with your site, whether to provide interactive or personalized elements on the sites or to better prepare for future content based on the interests of your users.
- ❖ **Sharing of Information:** Do not share information about individual users with any third party, except to comply with applicable law or valid legal process or to protect the personal safety of your users or the public.
- ❖ **Security:** Ensure that your church operates secure data networks protected by industry standard firewall and password protection systems. Be sure to review these periodically and enhance as necessary.

("Ethics" continued on page 30)



Protecting Yourself in Cyberspace

By Marcus H. Sachs

Nearly all churches are online today, many with interactive websites, streaming video, and multiple networks running through their facilities. Others use web-based e-mail and stand-alone computers in one or two offices. Regardless of how your church uses the Internet, we need to remember that the criminal side of society has also discovered the value of the online world. They directly target those who do not take a few very simple steps to protect themselves. Unfortunately, they also target churches and church communities.

Your Internet service providers are doing all that they can to protect you and your church community from online criminal activity, but just like in the physical world, each of us has a personal responsibility to protect ourselves against those who wish to cause us harm. Here are a few steps you can take to at least "raise the bar" and make it more difficult for intruders to invade your computers and your church's online services.

Your Computers

Keep them updated, which means the operating system, any programs you have installed, and most importantly, your antivirus software. Turn on the auto-update feature and let your computers take care of updating themselves automatically. Be sure to reboot if the computer asks you to.

Uninstall any software that you do not use. Old programs often have security problems, and if you are not going to use an application anymore, why not free up the space on your hard drive while at the same time making your computer more secure?

Make sure that your church computers' screen-savers require a password to reactivate. Too often (particularly in shared environments with officemates), a creative volunteer might send embarrassing e-mails from somebody else's computer or might accidentally download bad software.

If you use laptops, be sure that the built-in disk encryption feature is running. This will protect you should a laptop be stolen. Also, invest in cable locks so that laptops are physically secured while the owner is on a break or temporarily away from the computer. Laptops can be stolen in just a few seconds.

Your Websites

Be careful with what you put on social networking sites about yourself, your church, your congregation and others you serve. Remember – once on the Internet, always on the Internet, especially photographs.

Use website passwords that are complex but easy for you to remember. If possible, use a "passphrase" rather than a "password" – something like "Thisismychurchpassw0rd" is much harder to crack or guess than "75yt*\$AS" (22 characters versus 8 characters.)

When using a computer in your church to surf the web, pay close attention to where you are online. Many phishing sites appear to be legitimate but if you look closely at the address bar you will see that you are not really at your bank or site that you thought you

were going to. Think twice before entering any personal information at a new website – does this company really need to know the things it is asking for?

Your Information

Be very careful with peer-to-peer (P2P) or file-sharing programs. They should never be used on office computers, and, if you have them at home, pay close attention to which parts of your hard drive are shared to others by these programs. Under no circumstances should you put office information on your personal computer, especially if you use P2P software at home to share files with your friends.

When you "reply to all" in e-mails, check each of the e-mail addresses to make sure you know where your e-mail is going. Also, BE VERY CAREFUL if you reply to a posting from a listserv or online group. Your reply may go to the entire group rather than just the person you thought you were writing back to.

Know who to call or contact if you think you have become a victim of online crime. Events happen fast online, and you often do not have much time to call for help before it is too late. In addition, keep a backup copy of all critical information (passwords, credit card numbers, bank account information, emergency phone numbers, etc.) on a physical piece of paper that is locked in a fireproof container.

- Marcus Sachs is the son of a Methodist missionary and life-long Methodist. He is a member of Community of Faith UMC in Herndon.



By Laura Godwin

Not a day goes by that the words "social media" are not uttered. It seems that as society continues to move forward in thought and technology, social media provides platforms for those things to happen. Social media now influences and dictates the way in which we live our lives and the way we, as humans, relate to one another.

The way relationships are formed and kept relies heavily on social media for many of us, but we shouldn't let it control our relationship with God.

The first thing I hear every morning is Needtobreathe's song "Something Beautiful." The first thing I do is reach for my cell phone to turn the alarm off, and then figure out what I have missed in the past eight hours while I slept. Step one is to check e-mail. I might have an e-mail from school telling me class is canceled, or it could be junk e-mail. Step two is to check Facebook because it is the key to making sure I am updated on everyone else's day. Step three is to update my Twitter and hopefully get a good laugh. Step four is to check CNN, because there is always something interesting going on in the world.

All of this happens in a matter of 10 minutes before I even get out of bed. That is the beauty of a smart phone – it feels like the entire world

is at your fingertips.

However, while browsing through all of the social media apps and other websites, I don't miss out on the opportunity to see what God has in store for me. I have a daily devotional sent to my e-mail. I friended the local Christian radio station on Facebook, and they always have a positive message each morning. On Twitter, I follow "Bible Time," which tweets different Bible verses throughout the day. These are all small reminders that my day is bigger than what test someone has or who hung out with whom over the weekend. That is not to say that social media is not distracting from the important things in life. It can be easy to get caught up in the gossip of the day or to spend too much time looking at friends' pictures from their latest vacation.

Some mornings are a bit more rushed than others, so looking at the daily devotional might have to wait until later that afternoon. But I never skip an opportunity to update my timeline on Twitter, especially if that means distracting me from school work or something else. This is the place where I have to be careful. I cannot let social media dictate my every move. I have to remember daily that if what I'm doing isn't going to help me become a better disciple of Christ, then I probably shouldn't be doing it.

Social media can be a blessing and a curse. Today in school, kids are

taught how to use social media to their advantage and how to be safe on the Internet. What schools don't teach is how much kids should be using these tools. While these little tidbits of Jesus that come through on my social media platforms are useful, they are not sufficient. Nothing will ever take the place of spending time with God and growing in my faith through Bible studies, prayer and fellowship with other believers. But one thing social media has allowed me to do is to keep in touch with the people who have mentored me and continue to help me grow in my faith.

The ways in which social media connects my core group of friends and brothers and sisters in Christ are nothing short of amazing. The ability to have a community that crosses time zones has been a blessing to me as I traverse the rough and wonderful waters of college.

Social media provides places that I can encourage and be encouraged, as long as I remember that what I see and read are not always what God thinks or sees. The most important thing is to remember that we are all called to love everyone, and love ourselves the way God created our uniqueness. As long as social media is being used to strengthen our relationship with God, it can be another tool in our spiritual journeys.

-Laura Godwin of Midlothian is a student at The College of William and Mary

Religious news from around the NATION & WORLD



United Methodist Women begin new era of independence

By Linda Bloom

As a child, Cynthia Rives attended activities with her mother, an officer in the denomination's New Mexico Annual Conference. As a bride of 20, she joined on her own. Over the years, in New Mexico, Arizona and Texas, she has always found mentors and friends through United Methodist Women "wherever I've gone."

Now, as president of the Central Texas Conference UMW, Rives is excited and supportive as UMW starts a new chapter of its 143-year-old existence as a mission movement for women within the United Methodist Church.

"No change is an indication that something is inert," she said. "We have always been changing."

On May 1, the 2012 United Methodist General Conference approved legislation to separate UMW and its administrative body, the Women's Division, from the UMC's General Board of Global Ministries, to which it had been related for decades.

The move to independence is a nod to denominational pioneers – women who ran their own foreign and home missionary societies, dating as far back as 1869, until those groups became part of larger mission boards, said Barbara Campbell, a retired Women's Division executive and de facto UMW historian.

Further changes in women's mission work occurred through what became known as the "agreements of 1964," triggering, she believes, "a long, long list of unanticipated consequences" and concerns over how mission money raised by women "was being integrated in other parts of the board."

The new structure approved in May is "an important and strategic move" to re-assert control over assets, institutions and missional directions, Campbell said.

Harriett Olson, UMW's top executive, considers the organization's new independence as an opportunity to expand on its tag line – "turning faith, hope and love into action."

The process of separation began three years ago, under the leadership of Olson and Thomas Kemper, top executive for Global Ministries, as a "proposed strategic direction" was accepted in principle.

Women's Division directors approved the final legislation in April 2011.

Although separated, the two agen-

cies remain "missionally connected."

Olson and Kemper plan to establish "program tables" to discuss common mission concerns, such as global health, leadership development, poverty, immigration, and peace and reconciliation.

"We're trying to create a new pattern of being together ... on strategy and planning work," Olson explained.

Kemper noted that the UMW regional missionaries would continue to be dispatched through the Board of Global Ministries, and a joint collaboration is planned on the annual Prayer Calendar. Representatives of the two organizations will meet in September at the United Methodist-owned Church Center for the United Nations to discuss how UMW can represent the mission agency for all U.N.-related work, he added.

Another change approved by General Conference transfers oversight of the Office of Deaconess, a lay ministry of service which dates from 1888, and

(UMW continued on page 30)

Poems, Prayers and Promises

Featuring singer, humorist and folk theologian ED KILBOURNE

Warmth in Winter

6th Annual Event for Older Adults
Epworth By The Sea on St. Simons Island, Georgia
January 21-23, 2013

Come be a part of Ed Kilbourne's annual visit to Epworth By The Sea. This year's theme comes from the John Denver tune, "Poems, Prayers and Promises". There will be four shows of music and monologue, wisdom and humor - the kind of fun and fellowship that has kept folks coming back year after year. Ed is considered by many to be the "Garrison Keillor of the United Methodist Church".



Don't miss out on our 6th Annual Warmth in Winter Event!
Details online at www.epworthbythesea.org or call 912-638-8688.

EVENTS



5 Talent Academy

Oct. 2: Market Street UMC, Eastern Shore; Floris UMC, northern Virginia; Good Shepherd UMC, Richmond; Thrasher Memorial UMC, Roanoke; Aldersgate UMC, Tidewater; and Asbury UMC, Shenandoah Valley

The 5-Talent Academy teaching event will focus on Ministry with the Poor. The speaker will be the Rev. Dr. Alan Rice, executive director of Rural Faith Development in the Western North Carolina Conference. Rice will give participants insight on how to move mission work to intentional, holistic and relational ministry with those who are struggling at the edges of our society. Rice will speak live at Floris and be simulcast to other sites.

ARMS Fall Retreat

Oct. 9-10: Blackstone Convention and Retreat Center

The conference's Association of Retired Ministers and Spouses (ARMS) will hold a fall retreat centering on mission. Speakers will be attorney Susan Jean, whose practice is in the area of elder law and estate planning, and the Rev. Dr. Jack Martin, retired clergy of the Virginia Conference and leader of many United Methodist Volunteers In Mission trips abroad.

All Things New: Meeting Your Vital Congregation Goals training

Oct. 13: Fredericksburg District (Tabernacle UMC, Fredericks-

burg); Oct. 20 – Farmville District (Main Street UMC, South Boston); Nov. 11 – Roanoke District (Cave Spring UMC)

The Cabinet and Virginia Conference staff continues the Vital Congregations training events, which are separate from the regular district training days. Workshops will be offered in key areas of vitality including worship, mission, small groups and invitation.

'War, Peace and Christian Discipleship'

Oct. 21-22: Roslyn Retreat Center in Richmond

The Society for Wesleyan Studies will host the Rev. Dr. Daniel Bell to discuss "War, Peace, and Christian Discipleship." Bell will present the thesis of his book, *Just War as Christian Discipleship: Re-centering the Tradition in the Church Rather than the State*. The Rev. John Fair will respond to Dr. Bell's thesis and together they will lead a time of discussion. For details, contact the Rev. Bruce Johnson at (540) 740-8959 or rbrucejohnson2010@gmail.com.

New Church Leadership Institute

Nov. 13-15: United Methodist Center, Glen Allen

The training event will help clergy and laity discern whether church planting is a part of their call. This event is being sponsored by the conference Center for Congregational Excellence and will be led by Jim Griffith. Register online at

www.vaumc.org/NCLIRegistration

(Events continued on page 28)

Five great reasons to support UMFS



Our ministry to children and families in need can use your gifts in many ways.

1. A monthly gift of \$5 allows a youth to participate in a fun activity each month, like a movie and pizza night.
2. A monthly gift of \$10 will help purchase needed supplies for our culinary and horticultural programs at the Child & Family Healing Center.
3. A monthly gift of \$25 can provide all parenting class members with materials that teach them how to create a more safe and loving home for their children.
4. A monthly gift of \$45 helps a foster family with all the extra little things that pop up, like new shoes, school field trips or birthday gifts.
5. A monthly gift of \$50 helps fund a scholarship for a young adult on the autism spectrum.

Please use the enclosed envelope for your donation, or schedule a recurring donation online,

www.umfs.org/annual-giving



804-254-9450 • development@umfs.org • www.umfs.org

Devotions from International Lesson Series

LIVING THE WORD



ABOUT THE AUTHOR:
Ryan Schaeffer has been the pastor of the Augusta Springs/Craigsville/Goshen Charge since 2010. He earned a B.A. in History from Longwood University, and he is currently a Masters of Divinity student at Eastern Mennonite Seminary. He and his wife, Erin, have been married for four years.

October 7, 2012

“Spirit Filled Leadership”

Acts 6:8-7:2a

The truth is often a hard thing to swallow, especially when it is the opposite of our own opinions. I always thought that the stubbornness of opinions and views was a new development due to the continual polarization or our society to one side or the other; for example the growing divides between liberals and conservatives. And that this divide is what is teaching us to be close-minded to all ideas that are contrary to our own, preventing us from engaging in dialog with one another.

It is refreshing to know that such reluctance to hear the opinions of the other side is nothing new, and can be seen clearly in this reading from Acts: “But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated some men to say, ‘We have heard him speak blasphemous words against Moses and God’” (6:10-11).

Seeing such behavior in the Bible helps us in two ways.

First, is to recognize when we are behaving like the Freedmen, unable to listen to the truth. In recognizing this behavior in ourselves we can remind ourselves and others on our side to open our minds to hear other voices and when we recognize the truth our minds will be open to follow.

Second, and the focus of the Scripture, is how we respond when we know the truth and try to share it with others who respond with anger. It is human nature to respond to a threat such as this kind of conflict with a flight or fight reflex. That is to say that our nature when confronted in such a manner is to respond by either backing down or by returning hostility with more hostility.

Stephen’s approach to this conflict provides another way, and certainly reflects how he is described: “Stephen, full of grace and power, did great wonders and signs among the people” (6:8). Rather than return their anger with anger, Stephen responds to such conflict with grace and patience. Acts recalls that when they looked on him, “they saw that his face was like the face of an angel” (6:15). It was the face of a peaceful messenger.

This grace is backed with power. Stephen does not back down when he was threatened,

but rather stands firm in the truth and continues to plead with them, “brothers and fathers, listen to me” (7:2).

Stephen shows us that when we have the truth that needs sharing, we must be bold enough to speak it with power while being calm enough to share it with grace and compassion.

October 14, 2012

“Cost of the Truth”

Acts 7:51-8:1a

Acts continues Stephen’s adventure in bold truth-telling with his confrontation with the religious authority, the Sadducees. Standing in front of these men with great power, Stephen continues to stand firm in what he believed.

If there was one thing that Stephen knew, it was the truth and power of the Gospel of Christ. He knew that sharing the truth of the gospel was his calling and that it was extremely important to share with all he could. I’m sure that Stephen knew that this truth would likely cost him his life and that was a price he was willing to pay.

Stephen faces the cost of the gospel when he confronts and angers the Sadducees. He proclaims that they and their ancestors are the law breakers for persecuting the prophets. Between these accusations and his blasphemous proclamation of Jesus being the Son of Man at the right hand of God, that was enough for the Sadducees to kill him.

What is most amazing is that not only did he proclaim the gospel, but that, in his death, he continues to embody the gospel message with grace.

“Then he knelt down and cried out in a loud voice, ‘Lord, do not hold this sin against them.’ When he had said this, he died” (7:60). He does not curse those throwing stones, or cry out that God strike down his killers, or call for revenge to be taken in his name. Instead he prays that his murderers be absolved of their sin, that God have mercy on them and not punish them for stoning him.

Such grace and mercy is hard for us to wrap our heads around. In a world that desires for those who hurt us to feel our pain, Stephen shows us that grace and love have a much greater impact than revenge. It is interesting that Saul, a witness who approved of his killing,

would later become Paul. Could it be that Stephen’s grace-filled death planted seeds of grace in Saul? Regardless, Stephen’s martyrdom becomes an important lesson in boldness and grace.

Stephen shows us that this truth of the gospel is worth dying for, that the story of salvation through Christ is more important than life itself. His commitment to the gospel is seen not just in his dying but in the grace he continued to show in his last words. Stephen boldly spoke, lived and died the gospel. He was a witness to grace, and an example for the living.

October 21, 2012

“Power Grabs”

Acts 8:9-24

Washington D.C has been called the most powerful city in the world. Growing up in its suburbs it was easy to see how much power is present there and how much power is valued. But you don’t have to be a politician to understand the lure of power, and in Acts the magician, Simon, knew the draw of power very well.

Simon was a man well known and admired throughout Samaria. He had power and was listened to by all. “All of them, from the least to the greatest, listened to him eagerly, saying, ‘this man is the power of God that is called Great’” (8:10). He was a man of great power and influence throughout Samaria, and so when Philip came to Samaria he recognized, along with everyone, that Philip was a man of even greater power. And so, whether out of envy or admiration, Simon began to follow Philip, and was amazed at the power he displayed.

When Peter and John came to Samaria to pray for those who had been baptized, Simon saw his opportunity to gain the power that he had seen in Philip. “Now when Simon saw that the Spirit was given through the lay-

ing on of the apostles’ hands, he offered them money, saying, ‘Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit’” (8:18-19).

This was what Simon had been waiting for – the chance for greater power, and he would likely have given any amount of money for this great power. But what Simon failed to realize is that God can’t be bought. “May your silver parish with you, because you thought you could obtain God’s gift with money!” (8:20).

The power of God has always been bestowed on the unlikely and the humble. Throughout the Scripture God’s power falls upon the unlikely: Moses, Rehab, Esther, David and the humble carpenter’s son, Jesus, to name a few. Power comes to those who came not seeking personal gain, but seeking the will of God. The irony of this power is that it requires humility and submission to God.

This is what Simon could not understand, and something that we, as Christians in one of the most powerful of countries, need to remember. God’s power comes through submission and humility; it is not for the purpose of controlling others and exerting one’s own will, but to instead follow the will of God.

October 28, 2012

Title

Acts 8:26-39

From Simon’s unworthy quest for power we come to the Ethiopian eunuch’s genuine desire to know the truth. The Ethiopian eunuch headed home from Jerusalem was no doubt struggling to understand the Scriptures he was reading, as a foreigner and a cultural outsider. Philip, obeying the leading of the Spirit, comes to the eunuch’s chariot as he struggles along.

His language and culture meant that he was kept at arm’s length by

the religious in Jerusalem during his visit. He was likely unable to get help interpreting the Scripture, when Philip asks if he understands the Scripture, he tells Philip, “How can I, unless someone guides me?” (8:31)

So when Philip came to him, he eagerly listened hoping to understand the Scriptures and be shown the truth. Philip used this opportunity, reaching out to the ignored, and shared with him the story of Christ, found within the prophet Isaiah.

Philip’s helping him understand the Scriptures, the relationship he built, and the sharing of the story of Christ all lead the eunuch to a desire to be baptized.

“As they were going along the road, they came to some water; and the eunuch said, ‘Look, here is water! What is to prevent me from being baptized?’” (8:36).

The eunuch found the truth he was searching for in Christ – Truth that was able to cross cultural lines and today continues to surpass all national, linguistic, ethnic, racial, and cultural barriers, and it led him to a desire to become a Christian. The gospel message is a universal message of truth available for all.

It is important to note that this universal gospel message comes to the eunuch through a Christian who was being led by the Spirit. The gospel is universal but it takes willing servants like Philip to follow the Spirit and share the Gospel with those outside the fold.

There are many in our current world like the eunuch, searching for the truth, and desiring for someone to help them find it. As followers of Christ it is our responsibility to share with people the grace and truth that is found only in Christ. And, like Philip, we do it through building relationships with our neighbors, helping them to understand the truth that we have found, and by taking every opening to share with them the love story of Christ. ☞

EVENTS



EVENTS continued from page 25)

Multicultural Conference

Nov. 29–Dec. 1: Lake Junaluska, N.C.

The 2012 Multicultural Conference will explore the changing racial, ethnic and cultural demographics of our country that are moving toward a population that is majority racial-ethnic. In light of this fast-approaching demographic change, how do we create a church in which all people feel welcome? This conference will provide thought-provoking cultural competency training for clergy and laity, enhancing their ability to serve as leaders within diverse churches and changing communities. Leadership includes Bishop Melvin Talbert, Bishop Linda Lee and Bill Cruse. For more information and to register, visit www.lakejunaluska.com/multicultural. For more information, contact the Rev. Dr. Carl Arrington at carrington@lakejunaluska.com.

Be the Gift!

Dec. 26–Jan. 5: Nassau, Bahamas

The Virginia Conference Council on Young Adults is offering a mission trip to Nassau, where the group will serve two different orphanages and an AIDS Camp. The event and is open to all young adults across the conference. For more information, contact the Rev. Jessie Squires at pastorjessiesquires@gmail.com.

V I R G I N I A ' S B U S C O M P A N Y



Safe and Sound!

For safety's sake,

your church needs a bus, not a van

Let us show you how easy it can be for your church to own a safe new bus. Tell us the size bus you're thinking about. (We offer over a dozen different models and sizes.) We can bring the right bus to you for key church members to test drive. We'll quickly give you a price and excellent terms. We'll even take your old bus or van as a trade.



Sonny Merryman INC.

(800) 533-1006



Central Virginia • Hampton Roads • NOVA



CLERGY & DIACONAL

Deaths



The Rev. Dr. Ira L. Andrews III, of Ashland, died Aug. 16, 2012. An elder in the Virginia Conference, Andrews was a graduate of Randolph-Macon College and the Candler School of Theology at Emory University.

For more than 40 years, he taught religious studies at Randolph-Macon College, and he served as Dean of Students for more than 35 years. He received an honorary degree from Randolph-Macon in 2010. He was the only person to receive both the Francis Asbury and the John Wesley Education Awards from the Virginia Conference, and he received numerous awards and recognition for his teaching and leadership at R-MC. In October 2011, the college celebrated the dedication of Andrews Hall, a new residence for freshmen. Andrews served on the conference Boards of Higher Education Ministries, Global Ministries, Ordained Ministry and the Council of Ministries. "I had numerous opportunities to work with Ira since my arrival here in 2006, and he was a truly remarkable person," said R-MC President Robert R. Lindgren. "He was a gentle spirit – kind-hearted, compassionate – as well as a gifted scholar. He was truly 'Mr. Randolph-Macon,' and he will be deeply missed." Andrews is survived by his wife, Anne, and children Skip and Gwen. A memorial service was held at Duncan Memorial UMC on the campus of Randolph-Macon.

The Rev. James (Jim) Brickell Grimmer Jr., 75, of Lexington, died Aug. 30, 2012. Grimmer attended Ferrum Junior College and graduated from High Point College and Wesley Seminary. He served the Virginia

Conference for 38 years in the Rappahannock Charge (Flint Hill, Washington, Sperryville and Willis Chapel), Bayley's Chapel, Portlock, St. Peters, Boonsboro, Chesapeake Avenue, Chester, Trinity, Foundry, Bellamy and Calvary. After retirement, he also served as interim pastor for Oak Hill and Wayne Hills. Grimmer loved preaching at Blue Ridge Nursing Home, and was committed to the members of the Lexington Police Department, where he served as chaplain. He was Pastor Emeritus at Trinity UMC and was active in the life of the church. A service of resurrection was held at Trinity.

Joy Heath, stepmother of the Rev. Stan Mulford, died Aug. 9, 2012. The Rev. Mulford serves East Culpeper UMC.

George Madison, husband of the Rev. Doris Byrd-Madison, died Aug. 17, 2012. The Rev. Byrd-Madison is the pastor of Magnolia UMC, James River District.

Billie Jo Sanders, the widow of **Bishop Carl Sanders**, 80, died at her home in Birmingham, Ala., Aug. 23, 2012. She was secretary to four different Southeastern Conference bishops – Sanders, Roberson, Knox and Fannin – and two annual conferences.

Judy Stephenson of Vinton, sister of the **Rev. Gay Hall**, pastor of Epworth UMC, Norfolk, died Aug. 19, 2012.

Births

Noah Benjamin Blakely was born to the **Rev. Lyndsie Blakely and her husband, Josh**, Aug. 25. The Rev. Blakely serves as minister of Discipleship at Farmville UMC.



Caroline Rebecca Kocher was born Aug. 30 to the **Rev. Dr. Craig Kocher**, chaplain at the University of Richmond, and the **Rev. Abby Kocher**, former associate at Reveille UMC who is now on family leave. The Kochers are members of the Western North Carolina Conference.

JeyLynn Mae Minor was born Aug. 24 to the **Rev. Rebecca Minor and her husband Rodney**. Siblings include Dakota, Austin and Ethan. The Rev. Minor serves Heathsville UMC.

Need a book? A Bible?
A music CD?

Shop Online
At Your
Virginia
Conference
Online Bookstore!

Save 20% on most items and
Gain 5% back for Virginia Conference

Go to the Virginia Conference Web site, <www.vaumc.org> and click, "Resources >> Cokesbury Virtual Bookstore."

*5% return offer does not apply to merchandise, apparel, online downloads, or official denominational items.

www.cokesbury.com

Financing For
Church Vehicles

Rates As Low As
2.99% APR*
up to 60 months

VIRGINIA UNITED METHODIST
CREDIT UNION

www.vumcu.org
866-657-0004

*Credit restrictions apply and rates are subject to change.

NCUA Federally insured by NCUA

Pew Upholstering & Refinishing
Reversible Pew Cushions
New Pews • Carpeting
Complete Renovations
www.churchinteriors.com
1-800-289-7397
Church Interiors Inc.
The Nation's Leading Church Renovation Specialists.
High Point, North Carolina

BOWLING UNITED INDUSTRIES
Manufacturers Lights Baptistries
www.BUchurch.com
1-800-446-7400 Steeples
P.O. Box 2250 • Danville, Virginia 24541

Shenandoah Organ Studio, Inc.
Pipe Organ Specialists
281 Chinquapin Dr.
Lyndhurst, VA 22952
540-942-3056 (office)
540-836-0159 (cell)
sosi281@ntelos.net
WWW.SHENORGAN.COM

For Your Printing Needs
Benj. Franklin Printing Co.
John R. Overbey, III (Jay)
Ellen A. Overbey
1528 High Street
Richmond, Va. 23220 (804) 648-6361
FAX (804) 643-7114



Tweets heard 'round the conference

Jonathan Page @jonathanpage
Sarah Wastella leading ER district clergy conversation around sex in the Bible.

Lindsey Baynham @crazeelb
best saying of the day "he's been around since Jesus was a boy" ...talking about someone in their mid-30s #inaccurate

Jason C. Stanley @jasoncstanley
The Scooter Store sent me an e-mail saying they could help me with my mobility. Am I worse off than I realized??

Alan Combs @thricemantis I think watching all of this election hoopla is the best argument I can think of against giving episcopal term limits

bethgivens @bethgivens5
Put a fresh layer of black duct tape on the spine of my leather hymnal today. Anxiously awaiting electronic version....when??? #umclear

Bert @bertcloud Serenaded by daughters with selections from fiddler on the roof on the way to school.

Rev. Sarah Wastella @SarahWastella You might be clergy if your first thought when you eat bread is to its suitability for Communion.



reasons to be United Methodist

By Dr. Ben Witherington

- 10** No snake handling (a real sales feature in Kentucky).
- 9** You can believe in dinosaurs.
- 8** Male and female God created them, male and female we ordain them.
- 7** You don't have to check your brains at the door.
- 6** Even cross and flame boxer shorts are not considered a tacky Christmas gift for clergy.
- 5** The church year is color-coded, to make it easier to follow.
- 4** No alcoholic has to worry about Communion causing a relapse.
- 3** You don't have to know how to swim to get baptized.
- 2** All are welcome to come as they are, but none are allowed to stay as they are — 'you must be born again and justified!'



And the #1 reason to be United Methodist is...
We have the best hymns, hands down (even if your hands are up while singing them)!

(WARREN HARPER continued from page 9)

My sense is we need to be more conscious of who is coming through our open doors. What is it that the young adult may want to do and why? Are we still pounding away in a committee meeting at 11 p.m., or are we asleep knowing we did God's work today and will arise tomorrow refreshed to do more?

I see my role and all leaders' roles as a continuum of God's will.

We just need to listen. And listen we will. Praise God! 🙏

(ETHICS continued from page 21)

- ❖ Opt-out Policy: Provide options to opt out of receiving or giving information whenever necessary and practical.
- ❖ Such choices include: a) Opting to unsubscribe to our electronic newsletters; or b) Opting not to participate in certain interactive areas, which completely alleviates the need to gather personal information.
- ❖ Consent: Provide a section acknowledging user consent to the collection and use of this information. If you decide to change your privacy policy, post those changes on the site page policy page.
- ❖ Children: Consistent with the Federal Children's Online Privacy Protection Act of 1998 (COPPA), churches should never knowingly request personally identifiable information from anyone under the age of 18 without requesting parental consent.

As with any churchwide policy, it is best to run it by several sets of eyes before seeking final approval from your Ministry Council. Your council should review and update your policy at least once a year. 🙏

-Jeff Kimmel is a member at Galilee UMC.

(UMW continued from page 24)

the home missionary program, established in 2004 for lay men, from Global Ministries to UMW.

Campbell, a deaconess herself, hailed the restoration of the historic relationship between deaconesses and Methodist women in mission, noting that the program had suffered a decline after General Conference legislation in 1996 had trouble defining the role of deaconesses. With the establishment of a new recruitment plan, "the results are now evident," she said, pointing to the commissioning of 17 deaconesses and home missionaries in April.

The Board of Global Ministries will continue to give priority to serving the needs of women and children. "It has to be mainstreamed in all areas of our work," Kemper explained.

But, he considers the separation a positive move. "I think it's a liberating act in a way," he said. "It gives both organizations a chance to sharpen and focus their identities."

Beyond their own organization, Olson wants to engage UMW members in conversation about how best to position the work of the United Methodist commissions on Religion & Race and the Status & Role of Women, which, she said, have "significant synergy" with UMW goals and "real relevance for our work and our members."

UMW is making leadership training available for more of its members. "We've always believed in supporting our members and our leaders through training," said Julia Tulloch, UMW staff executive. "We want to open it up."

Three leadership-development events already have been scheduled: Nov. 16-18 in St. Louis; Jan. 10-13 at Lake Junaluska, N.C.; and Jan. 24-27 at a location to be determined in the Western Jurisdiction.

The commitment of members to the work of UMW is financial as well as spiritual. During the past four years, the organization allocated more than \$9 million in grants to some of its 97 national mission institutions. Those institutions – 67 of which are community centers – serve 535,000 clients each year.

Although the economy and a decline in investment income helped contribute to a 3.7 percent reduction in giving in 2011, 47 percent of the conference UMWs exceeded their pledges, some by as much as 52 percent. 🙏

-Linda Bloom, United Methodist News Service

Statement of Ownership, Management, and Circulation

Publication Title: Virginia United Methodist Advocate Publication No. 660-740
Issue Frequency: Monthly Number of Issues Published Annually: 12
Annual Subscription price: \$15
Mailing Address of Publication: Virginia United Methodist Communications, Inc., P.O. Box 5606, Glen Allen, VA 23058
Contact Person: Neill Caldwell Telephone: (804) 521-1113
Mailing Address of Publisher: Virginia Conference of The United Methodist Church, P.O. Box 5606, Glen Allen, VA 23058
Name and Address of Publisher, Editor, and Managing Editor: Virginia United Methodist Communications, Inc., P.O. Box 5606, Glen Allen, VA 23058
Editor: Neill Caldwell, P.O. Box 5606, Glen Allen, VA 23058
Owner: Virginia United Methodist Communications, Inc., P.O. Box 5606, Glen Allen, VA 23058
Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities: None
Tax Status: The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes has not changed during the preceding 12 months.
Publication Title: Virginia United Methodist Advocate
Issue Date for Circulation Data Below: September 2012

	Extent and Nature of Circulation:	
	Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
a) Total Number of Copies (Net press run)	5,352	4,840
b) Paid Circulation (by Mail and Outside the Mail)		
1) Mailed Outside-County Paid Subscriptions	4,287	4,118
2) Mailed In-County Paid Subscriptions	235	220
3) Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS	354	383
4) Paid Distribution by Other Classes of Mail Through the USPS (e.g. First-Class Mail)	25	33
c) Total Paid Distribution (sum of b-1,2,3, & 4)	5,001	4,754
d) Free or Nominal Rate Distribution (by Mail and Outside the Mail)		
1) Free or Nominal Rate Outside-County Copies	34	34
2) Free or Nominal Rate In-County Copies	1	0
3) Free or Nominal Rate Copies Mailed at Other Classes Through the USPS (e.g. First-Class Mail)	2	2
4) Free or Nominal Rate Distribution Outside the Mail (carriers or other means)	285	43
e) Total Free or Nominal Rate Distribution (sum of d-1,2,3, & 4)	322	79
f) Total Distribution (sum of c & e)	5,323	4,833
g) Copies not Distributed	20	5
h) Total (sum of f & g)	5,343	4,838
i) Percent Paid (c divided by f times 100)	94%	98%

Lewis & Hitchcock, Inc.

Pipe Organ Builders Since 1915

10153 Bacon Dr., Beltsville, MD 20705

Phone: 1-800-952-PIPE (7473)

Fax: (301) 931-2378



2012

Lake Junaluska Singers
Dr. Melodie Galloway, Director



Lake Junaluska

www.lakejunaluska.com/singers

Upcoming Concerts ...

October 12 & 13
Music in the Mountains

December 7 & 8
Appalachian Christmas

Lake Junaluska Singers
packages are available ...

www.lakejunaluska.com/singers
800.222.4930

Lake Junaluska Singers
CDs & DVDs are the perfect
Christmas gifts!

www.media.lakejunaluska.com

