

NEJ Delegates Elect Peggy Johnson Bishop

*By Linda Bloom, Writer,
United Methodist News Service*

The Rev. Peggy A. Johnson of Baltimore has been elected a bishop by the Northeastern Jurisdictional Conference of The United Methodist Church.

Johnson, 54, pastor of Christ United Methodist Church of the Deaf, was elected July 17 by jurisdictional conference delegates. On Sept. 1, she will become one of nine active bishops in the Northeastern Jurisdiction, which includes 13 annual conferences from Maine to West Virginia.

A consecration service for Johnson is set for 11:15 am today at Grace United

Methodist Church. Geographical assignments for the jurisdiction's bishops will be announced today, too.

Endorsed by the Baltimore-Washington Conference and the Association of Physically Challenged Ministers, Johnson was elected on the 10th ballot, receiving 163 of 248 votes cast.

The Northeastern Jurisdiction has two retiring bishops, Bishop Violet L. Fisher of Rochester, NY, and Bishop Susan Morrison, who took early retirement. Because of a planned change in annual conference boundaries and a reduction from 10 to nine episcopal areas in 2010, only one new bishop was elected.

Johnson has been actively involved in the United Methodist Congress of the Deaf since 1988 and has supported a

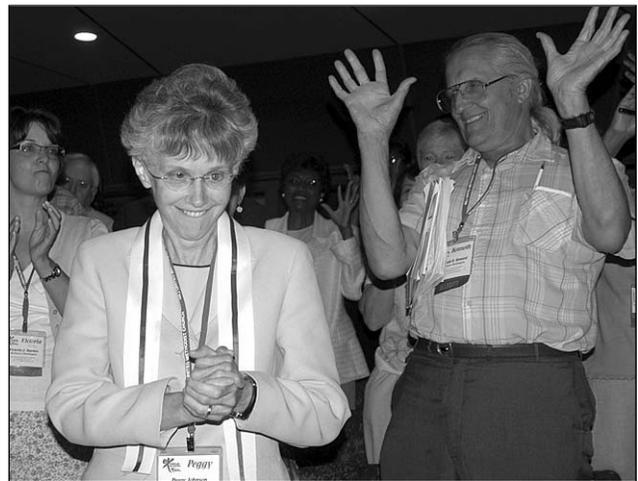


Image by Melissa Lauber, Baltimore-Washington Conference

Upon her election, Bishop Peggy Johnson was greeted by silent cheers in recognition of her ministry with the Deaf.

deaf ministry effort in Zimbabwe through her conference. Since 1995, she has been an adjunct faculty member at Wesley Theological Seminary.

She served as a General Conference delegate from 1996 through 2008; was a member of the Board of Higher Education and Ministry from 1996 to 2000; served as a consultant on deaf ministry for the Board of Global Ministries from 2001 to 2004 and was a member of the NEJ episcopacy committee from 2000 to 2004.

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Locations for Area Receptions

Friday, July 18, 2008, 10:00 am

Albany Area	Harrisburger B Hilton third floor
Boston Area	William Penn Room Hilton third floor
Harrisburg Area	Leland Room Hilton second floor
New Jersey Area	Penn Harris Room Hilton third floor
New York Area	Metropolitan B Hilton second floor
New York West Area	Harrisburger A Hilton third floor
Philadelphia Area	Metropolitan A Hilton second floor
Pittsburgh Area	Governor Room Hilton second floor
Washington Area	Pennsylvania Ballroom Hilton second floor
West Virginia Area	Metropolitan C Hilton second floor

The wrap-up issue of the DCA will be mailed to delegates within a week of the close of NEJ 2008.

Download any of the DCAs at www.nejumc.org.



Remember

- The DCA and CANDID IMAGES are online at www.nejumc.org.

Take Walk to Bishop Johndon's Consecration Service

Grace United Methodist Church is the site of the Episcopal Consecration service this Friday. The church is within an 8-10-minute walk, all on flat surfaces.

To walk, leave by the Hilton's first floor main entrance on Second Street.

Turn right and walk along Second to State Street. Turn right on State Street, Grace Church is on your left.

From 10:45 to 11:10 am, two buses will also shuttle people to Grace UMC. One bus will be equipped to accommodate people with disabilities or physical limitations. The buses will depart from the Second Street hotel entrance.

Buses will also shuttle people back to the Hilton after the service, though one bus will carry our bishops and their families, who have a luncheon to attend.

Remember, no extended check-out is available from the Hilton Hotel on Friday. Rooms must be vacated before the consecration worship service. Another major convention begins Friday noon at the Hilton.

Your car may be left in the hotel garage until after the service. The hotel can store your luggage in the lobby area. See the bell captain for details.

Thank you.

Extreme Church, Extreme Expectations reflects an approach to Christian life for this time in history. In Ephesians 3:16-20, God has high standards and expectations for each disciple to live a Christ-like life.

For the church to reach people now, you must practice extreme commitment, extreme hospitality and extreme discipleship!

The Northeastern Jurisdiction of The United Methodist Church covers the 10 episcopal areas (13 annual conferences), from Maine south to West Virginia. The Northeastern is one of five U.S. jurisdictions along with seven Central conferences that serve United Methodists around the globe.

Daily Christian Advocate

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The 2008 *Daily Christian Advocate* carries the stories and records of the NEJ Conference held July 13-18 at the Harrisburg (PA) Hilton.

Editor Mark Rehn (Western PA Conference Communications Director)

Assistant Jackie Campbell (Western PA Conference Editor/Writer)

NEJ Elects Johnson

Continued from **NEW BISHOP**/page 1

Johnson received "The Circuit Rider of the Year Award" from the United Methodist Publishing House in 1990 and "The Pillar of Faith Award" from Howard Divinity School in 2006.

She earned a bachelor's degree in music education from Lebanon Valley College in Annville, PA, in 1975, a master of divinity degree from Asbury Theological Seminary in Wilmore, KY, in 1980 and a doctor of ministry degree from Wesley in 1993.

Besides Christ Church, she has served at Fulton-Siemers Memorial and Lansdowne United Methodist churches in Baltimore and the Mount Pleasant Charge in Frederick, MD. She also was chaplain at Gallaudet University in Washington from 1985 to 1986.

Johnson received the "HIV/AIDS Activist Award" from the Family Service Foundation of Baltimore in 2004 and the "Helping Hand Award" from the Maryland Association of the Deaf in 1991 and 2005. She currently is a part of the Maryland Governor's Office of Deaf and Hard of Hearing Mental Health Task Force.

A United Methodist bishop in the United States is elected for life and, although eight years is the standard term for a bishop to serve in an episcopal area, it is not unusual for a bishop to be assigned to one area for 12 years for "missional reasons."

Bishops are charged by the church's Book of Discipline to "lead and oversee the spiritual and temporal affairs" of the church and to "guard, transmit, teach and proclaim, corporately and individually, the apostolic faith as it is expressed in Scripture and tradition, and, as they are led and endowed by the Spirit, to interpret that faith evangelically and prophetically.

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Archive image

Princess Anne Adademy (Maryland) Class of 1904

Towards Full Inclusion

By Wendy Whiteside, Associate General Secretary, General Commission on Christian Unity and Interreligious Concerns

It used to be said that "the winners write the history." Today, the Reconciliation Report helped rewrite American Methodist history – perhaps expand our history is a better term.

The sin of racism has left a stain on The United Methodist Church. Racism divided our church and that wound has yet to heal completely. The Task Force on Renewal, Restoration and Reconciliation took the Northeastern Jurisdiction a step closer to healing.

Citing the obstacles faced by the Task Force, Bishop Forrest Stith commended them for their determination and results. The data compiled in the final document "will be an asset to our Jurisdiction for many years," said Stith. The documentation goes back to "as far as Methodism itself."

This rich but painful history was illustrated visually in the video presentation, *We've Come This Far by Faith II: The History of Delaware & Washington Conferences & the History of Black Methodism in*

the Northeastern Jurisdiction. This 30-minute video quickly and thoroughly moved from 1733 to the present. Intended to strengthen African Americans in the sense of their own positive identity, the film showed not only the effects of slavery on the Methodist Church and the on-going discrimination inflicted upon the African Americans for more than 50 years, it also showed the clumsy but deliberate movement toward full inclusion.

The writer, director and producer, John W. Coleman Jr., said, "It is painful, but in the end it is redemptive."

The presentation was powerful and well-received by the body. The body unanimously asked that copies be made available. Five copies are to be sent to each conference. The conference can freely duplicate and distribute the DVD. Alternate methods of distribution are being investigated.

Contact Coleman at 202-547-2271, ext. 12 or jcoleman@gcorr.org.

Thanks for the Welcome, CPA!

By Don Perry, Communications Director,
Wyoming Conference

You may have noticed them when you pulled up outside the hotel on your arrival. You probably passed one or more when you drove into the parking garage. You can't have missed them as you walked through the hallways heading to meetings, meals or while waiting for an elevator. They are all of those smiling faces, above bright yellow shirts, and worn by members of the welcoming and hospitality team of the Central Pennsylvania Conference.

In all, about 60 volunteers and a dozen members of the conference staff have been on hand throughout the week, to help delegates, bishops and guests find their way around and

care for special needs that may arise. They are laity and clergy, young and old. Some came from great distances to help those of us coming from even greater distances feel welcomed.

Dick Felty and Joanne Darrow began pulling the team together shortly after Bishop Jane Middleton issued a call for volunteers at the 2006 session of the annual conference. Those who responded received orientation, a polo shirt and a name badge, then were sent off to greet and help the visitors.

Pat Erhard, her husband and son offered their help. She serves as the lay member from her church in



Images by Don Perry

Members of the Central PA Conference hospitality team, in their familiar yellow shirts, helped in many ways. Here, they distribute snacks and drinks during breaks. Below, a volunteer gives directions and answers questions.

Yeagertown, and was there when the call for help was given. She has enjoyed talking to people and meeting fellow United Methodist from other states. She's even found outreach opportunities among guests of the hotel who are not part of our gathering and were curious about all these people wearing badges proclaiming "Extreme Church, Extreme Expectations."

Michelle Somerville, a pastor from the Altoona District took a week of her vacation to come and join the volunteers. One of the experience she will take home with her came while stationed outside the hotel helping people find their way to check in. She said she noticed a woman on a three-wheeler coming by and struck up a con-

versation. It turned out that the woman is homeless and stays near a statue across the street. That was about as far as the conversation got as the woman took off at the approach of one of the valets.

Felty says many conference attendees have expressed gratitude for the treatment they have received from the team. In some cases, old friendships have been renewed through chance meetings. Some new ones have also begun. Two of the volunteers are children of retired bishops. They met for the first time while on duty. As they talked, they discovered a number of similarities in their backgrounds, including that they had at one time lived in the same area.



NEJ Supports California Clergy on Same-Gender Marriages

*By Maidstone Mulenga, Chair,
Western New York Communications Commission*

In a sharp contrast to the action taken at the 2008 United Methodist General Conference, delegates to the denomination's Northeastern Jurisdiction Conference voted July 17 to support clergy in California who choose to perform same-gender marriages.

The delegates approved a resolution that expresses respect for pastors in the California-Pacific and California-Nevada conferences "who as a matter of Christian conscience, spiritual discernment and prophetic witnessing" opt to participate in the celebration of same-gender marriages that are not approved by the church.

The resolution also asks for lenient disciplinary action against such clergy who go against the church's official stance on the issue.

This spring, the General Conference, the denomination's top legislative body, voted to retain its ban on same-gender marriages and to bar clergy from performing such marriages or consecrating them in the church. Clergy who perform such marriages risk losing their church credentials.

NEJ delegates were evidently divided over the resolution, prompting passionate debate from

both sides of the issue. Harrisburg Area Resident Bishop Jane Allen Middletown, who was presiding over the session, prayed for holy discernment before the delegates voted.

On May 15, the California Supreme Court struck down the state's ban on same-gender marriage, ruling that the state constitution protects that "right to marry."

The California-Pacific Conference, which met in June, approved measures that support same-gender couples entering into the marriage covenant and encouraged congregations and pastors to "welcome, embrace and provide spiritual nurture and pastoral care for these families."

The neighboring California-Nevada Conference also approved similar measures including one that lists about 80 retired United Methodist clergy who have offered to conduct same-gender marriage ceremonies on behalf of those clergy who feel they cannot do it themselves.

After the Northeastern Jurisdiction Conference resolution was passed, Bishop Mary Ann Swenson read the statement to delegates and guests at the Western Jurisdiction Conference in Portland, OR, prompting a standing ovation.

NEJ Money Matters

- ❖ Delegates approved the NEJ budget of \$1,300,190 for the 2009-2012 quadrennium. The budget is on page 30 of the *Advance DCA*. Apportionments were set as printed on page 29 of the *Advance DCA*, with a typographical correction to the Baltimore-Washington apportionment. It should be \$176,188.
- ❖ Delegates also supported a motion to reapportion funds of the six conferences whose boundaries are changing upon the effective date. It was printed on page 11 of the Thursday, July 17, *DCA*.
- ❖ David Simpson, a clergy member of the Baltimore-Washington Conference was elected to serve as assistant treasurer for the 2009-2012 quadrennium. He will work with Dight Crain, who plans to retire as NEJ treasurer in 2012.



Safiyah Fosua of the General Board of Discipleship used three spirituals in one of Thursday's *Caught Up in the Spirit* time of centering.

Text for the July 17 NEJ morning worship message by Bishop Roy I. Sano

Extreme Church, Extreme Expectations: Making Disciples of Jesus Christ for the Transformation of the World

Introduction

Thank you for your gracious hospitality. I am grateful the Council of Bishops assigned me to attend your Conference. My connections to this Jurisdiction run deep, as I will explain.

This morning I will apply your inviting theme, "Extreme Church; Extreme Expectations" to the mission adopted by the 2008 General Conference. We said our mission is to "make disciples of Jesus Christ for the transformation of the world." Reasons for further revisions come to mind if we examine the rapid growth of membership in the Central Conferences in Africa and the Philippines. They are growing because they "make disciples of Jesus Christ as they seek to transform the world," or "As they seek to transform the world, they make disciples of Jesus Christ."

Five Gifts for Ministry

The sequence of five ministries in Ephesians 4:11 supports the suggestion.

The gifts Christ gave were that some would be Apostles, some Prophets, some Evangelists, some Pastors and Teachers. (Eph 4:11)

In other settings I would cite illustrations how the sequence of these ministries in the Central Conferences contribute to growth. While I am here, however, I will share personal experiences related to this jurisdiction. The experiences demonstrate tight connections among

the first three gifts, Apostles, Prophets, & Evangelists. Those gifts create challenges which are fortunately addressed by the combination of the last two ministries of Pastors and Teachers. Finally, the connections between first three and the last two ministries will explain why it says in Ephesians 4:16, "promotes the body's growth by building itself in love." I will therefore proceed through personal testimonies, an explanation of what happened through the five gifts for ministry, and turn to a few outrageous expectations – blame the planners who invited us to explore Extreme Expectations.

Apostles

I turn then to formative experiences of an apostle in my adolescence. After Japan attacked Pearl Harbor, December 7, 1941, Japanese Americans in the US became the most accessible targets for angry retaliation. A couple living on the farm next to ours was murdered. President Roosevelt issued Executive Order 9066 to remove 110,000 of us from the West coast to 10 camps in the desert or swamps West of the Mississippi. The very same day, the FBI swept through our communities and hauled off male leaders to WWII version of Guantanamo – arrests and imprisonment without charges. They took Dad and my pastor, as well. For safety, Mom moved us in town to stay with the pastor's spouse and children. One night gun fire woke

us up. Vigilantes claimed they saw flash light signals in our church window.

After the military carted us off to an Indian reservation in Poston, AZ, I had a white woman as a teacher. She was a Methodist missionary in Japan, directed back to the US by the Board of Missions when the war seemed imminent. Feeling called to serve Christ among Japanese, she became a teacher and lived with us in the desert camp with its blistering heat and bitterly cold winters, as well as its suffocating dust storms. The day before our family left for Pennsylvania, she called me forward. She rose from her desk and said, "Let's say goodbye to Roy. He and his family are leaving." Then she turned and hugged me. I broke down and wept. You can imagine the teasing during recess which followed among 12-year-old boys. "You let an old woman hug you! And you cried!" And you can also imagine the scuffles as well.

For years, I could only remember that my teacher humiliated me. But with the passing of the years, I came to see something else was happening. When her stay in Japan was interrupted, she stayed faithful to her call and served Japanese Americans in the US. She radiated a compassion which stood in stark contrast to the hysteria and hate which had engulfed us. While sin abounded against us, grace abounded all the more through her.

Text for the July 17 NEJ morning worship message by Bishop Roy I. Sano (continued from page 6)

The biblical models of Apostles explained what my teacher and the congregation in the drama this morning did.

I: Apostles: Sent Forth and Go Forth to all the Nations

In the Fourth Gospel, Jesus said, "As my Father has sent me [into the world], so send I you." and then he breathed on them the Holy Spirit. (John)

In the Great Commission, Jesus specifies what to do and where to go,

"Go...make disciples of all nations (outsiders)."

Experiences and the call of Jesus leads us to an Extreme Expectation in ministries of apostles.

Extreme Expectations

In local churches, we will no longer ask, "How do we get people to COME to our Church?" but rather

Where shall we GO to reach new people with the Good News?

Boards of Ordained Ministries will no longer simply ask candidates for ordination,

"How were you called to ordained ministry?" meaning work within a local church.

Boards will begin asking, "Where and to whom is God sending you to serve in the world?"

Apostles: Speak Another Language

My teacher befriended our parents because she spoke Japanese. She also crossed the gender and generation gap by speaking what I had not heard, but I could understand and desperately needed. "Let them call you all those hateful name, enemy aliens and national security risk. I am saying, 'You are a

child of God!'" The phrases, "enemy aliens and national security risk," were not coined after 9/11.

As in Jerusalem at Pentecost, the US is inundated today by a dizzying diversity of people from around the globe. New neighbors speak over 50 languages where we have urban churches. They speak three to five languages where we have our town and country churches. Local churches can no longer simply be "one happy family," sticking with our kind of people and disregarding our new neighbors. We need a Pentecostal anointing of the Holy Spirit to speak in another language.

Becoming an Extreme Church

In the past, two flames on the United Methodist logo celebrated two denominations becoming one in 1968; in the future, the logo will also challenge us to become an extreme Church with clergy and laity practicing ministries in a second language and serving with mutuality those who speak another language.

To be specific, today an Extreme Church will have Extreme Expectations.

Extreme Expectations for 2012

Eighty percent of our urban churches and 50 percent of our rural churches will offer ministries in more than one language.

Local churches will conduct separate worship services in different languages, as well as additional language groups in Sunday Schools, youth groups, choirs, at women's and men's gatherings, and among those

who distribute food and clothing, or provide counseling and job training.

In addition to signing, Annual Conference sessions will provide clusters where people can hear plenary sessions in their languages, and additional languages will be used at Conference gatherings of United Methodist Women and United Methodist Men, at Youth Camps and Rallies, in training session for worship and education, in nurturing stewardship and recruiting Volunteers in Mission.

Prophets: For the Transformation of the World

As we were boarding buses to go to a camp, not knowing where we were going, a white man and several women distributed snacks to us. My brother discovered years later, the man was a local Methodist pastor; the women were very likely members of the Women Society of Christian Service. The pastor was moved the following year, no doubt paying for courageously opposing the evacuation and caring for us in a risky gesture. I was only eleven years old, but those persons have not lost their compelling challenge.

Biblical prophets from Hebrew scripture and the New Testament explain what they were doing.

Prophets

Announce what is happening and denounce the reign of sin, evil, and death permeating whatever is happening in and around us.

Proclaim in word and deeds that God, the Hallowing One, repeatedly restates the death to sin as in the crucifixion of Jesus,

Text for the July 17 NEJ morning worship message by Bishop Roy I. Sano (continued from page 7)

and resurrection to new life in Christ.

Clarify how we are to join God and others in what is already underway in ending evil and restoring goodness and sanctify to whatever is desecrated. (Rom. 6:5-11, Mt 3:23; 9:35)

Let us be clear about God being Holy and Loving

God Is Holy and Loving

God is the Holy One who is offended, even outraged by sin, evil, and death violating the goodness and desecrating the sanctity of creation.

Therefore God, as the Loving one, goes on the offensive to end these desecrations and rebuild goodness in creation.

The three ingredients of prophetic ministry prompted by a hallowing and loving God explain why we are already an Extreme Church. Read our [Social Principles](#), [Book of Resolutions](#), and the new singable Social Creed (revision was chaired by Bishops Susan Morrison and Jane Middleton), and you find the three ingredients of prophecy uncover what is there. If you reflect on what is going on in our General Board of Church and Society, the Women's Division in the GBGM, as well as what many of you have been going, you will discover the God behind the three ingredients of prophecy pulsating there. The same reverberations drive the Vision Pathways of the Council of Bishops and the Four Areas for Collaboration among the General Agencies for the transformation of the world. Bishop Pete Weaver represents the Council at the inter-religious Council on Foreign Relations; and Bishop Tom Bickerton is leading the UMC in the exciting

"Nothing but Nets."

Furthermore, this jurisdiction has a tradition of offering prophetic witness and tangible signs of God's reign and realm moving in on us through community organizing. A few decades ago, Bishop Felton May challenged us to Holy Boldness where every congregation will become a Saving Station that turns every neighborhood into a Shalom Zone. Today, with the leadership of Bishop John Schol, we now have 500 Shalom Zone community organizations nationally. Drew is the central training school, after the tradition of Wesley which has related core disciplines to ministry through the church into the world.

Community organizing extend the apostolic and prophetic outreach of our clergy and members. Clinical Pastoral Education and Stephens Ministries develop the confidence and competence of clergy and laity to interact with illnesses and conflicts in healing ways in homes, hospitals, and prisons. We are also training persons in restorative justice beyond retributive justice. In the light of those efforts, training in community organizing is moving clergy and congregations beyond retributive justice in distributive justice. We see them overcoming the siege mentality prompted by strange, intimidating neighbors in constructive and mutual action creating Shalom Zones, reminiscent of the drama we saw this morning.

Walter Bruegemann recently commented on the familiar words from Amos. "Let justice roll down like waters, and righteousness like an ever flowing

stream," so start digging ditches to build an irrigation system.

Here are a few Extreme Expectations.

Extreme Expectations for Prophetic Ministry

Under the leadership of district superintendents, conference boards of Church and Society and Ordained Ministries will train pastors and laity to turn every congregation into Saving Stations and their neighborhoods into Shalom Zones by:

Selecting specific efforts which will offer tangible signs God is overcoming evil with good, despite what ever is happening, and

Infusing those efforts with the three ingredients of prophet ministries through resources in our living documents, vibrant institutions, and helpful individuals.

How could we speak of prophetic ministry without celebrating Nelson Mandela, especially because today is his 90th birthday. As a prophet he practiced justice and promoted liberation, extended kindness to his jailors and walked humbly with his God. Bishop Gregory Palmer, the President of our Council of Bishops, has thanked the Congressional Black Caucus which pressed for the legislation which belatedly removed Mandela from the US State Department terrorist effective today, after he had received the Nobel Peace Prize in 1994.

Evangelists: Making Disciples of Jesus Christ

If we go with apostles into all the world, and join prophets pressing for God's goodness across a mind boggling variety of fronts, we can become dis-

Text for the July 17 NEJ morning worship message by Bishop Roy I. Sano (continued from page 8)

tracted and grow weary in well doing. Can we bring coherence to all that we are doing, and what or who can sustain us when faithful witness brings set backs and suffering? This is where the Evangelist comes in.

When John Wesley sent missionaries to this continent he simply said, "Offer them Christ." This will sound dreadfully naïve, except for the fact that in Christ is "hidden all the treasures of wisdom and knowledge" (Col. 2:3, KJV) and "in Christ lives the fullness of the Godhead bodily" (Col. 2:9, NLT).

These powerful lines can sound beautifully rhetorically, but sadly abstract. We come to those conclusions far along in our pilgrimage. Nor do we in the Wesleyan tradition specialize in frightening people into the faith with pictures of "sinners in the hands of an angry God," as Jonathan Edwards put it. Wesleyan evangelism follows the Apostle Paul, who said, "Do you not realize that God's kindness is meant to lead you to repentance" (Rom 2:4, NRSV)

The cumulating impact of God's kindness through an apostle in my teacher, pastor, and congregation in Media, as well as prophets in the pastor and women handing out snacks, demonstrated to me that God is good.

That approach explains why I was ready to walk forward at a summer youth camp at Blairstown Academy, in New Jersey, when my pastor invited us to choose "full time Christian service." When I joined a state full of teenager, I believe I was deciding to work for those islands of acceptance I

experienced amidst threatening circumstances.

Later that summer, 1947, I attended a Camp Meeting at Chester Heights Camp Ground near Chester, PA. When my pastor invited us "to accept Jesus Christ as our personal Savior and Lord," I walked forward, knelt at the altar, and broke down crying uncontrollably. A burden I had not noticed was lifted from me. On the way home, I stepped off the bus, felt like I could run and run, and as Isaiah said, "not grow weary." (Is 40:31) You've heard it before, but it actually happens. The stars sparkled, the air so bracing. The balm of Gilead started to heal the wounds.

My teenage decisions were naïve, but decisive turning points in my life. If I started my vocational journey by giving into the prevenient grace of God which prevailed over evil, I later claimed the justifying and sanctifying grace when I was singing in the choir those words from Charles Wesley, "he breaks the power of cancelled sin." Hallelujah! Ever since then, I have discovered that in Christ are hidden all the treasures of wisdom and knowledge and that in him lives the fullness of God bodily. I am yet to fathom the depth of the richness of God's love, and expect I never will.

I am not saying all evangelists are required to create dramatic conversations. But what is important for this morning, is that through Apostles and Prophets we radiate God's goodness, so people are readier to turn to Jesus Christ offered by Evangelists. But equally, it

reminds us it is not enough to feel good, nor be good, nor even to do good, unless we invite individuals personally to accept Jesus Christ the bearer of the Good News into their hearts. This suggests Extreme Expectation for evangelists today.

Extreme Expectations for Evangelists

Clergy and congregations will build on the ministries of Apostles and Prophets, and become Evangelists who offer Christ. We will conduct altar calls in our worship services, a time to accept Christ at our youth camps, and opportunities consciously to choose Christ at retreats and in study groups for men and women.

Pastor and Teachers - Build Unity in the Body of Christ for God's mission.

As a result of moving on so many fronts through Apostles, Prophets, and Evangelists, our United Methodist Church has grown diversity of people who bear witness in their distinctive ways to a loving and hallowing God. As the church becomes diversified and embraces a variety of people we become Catholic, in the sense of being inclusive.

A review in the weekly food section of the *LA Times* illustrates the delight, even the fun when we experience our catholicity. The restaurant reviewer, Jonathan Gold, once wrote a column in the *Los Angeles Times*, entitled, *Counter Intelligence*. On one occasion, Gold excitedly reported his discovery of the Oki Dog, and entitled it, "Trans-Global Junk Food." On the one hand, Oki

Text for the July 17 NEJ morning worship message by Bishop Roy I. Sano (continued from page 9)

Dog stands are not run by migrants from Oklahoma, but immigrants from Okinawa; on the other hand, Oki in Japanese means big. So the "Oki Dog" is therefore a challenge to Big Macs at the Golden Arches and the Whoppers at Burger King.

Jonathan Gold excitedly reported the junk food counter intelligence. The best of the Oki creations, a Chinese-American-Jewish-Mexican thing made by Japanese cooks for a mostly African-American clientele, is the pastrami burrito, a foil-wrapped grease bomb the size and weight of a building brick, bursting with fried pastrami, sautéed cabbage, onions and peppers, mustard and pickles, and a healthy dose of Oki chili, enough food to feed a medium-size family for a week.

Well, that is enjoyable to read, but it is also stomach wrenching if we eat what Jonathan Gold called "Trans-Global Junk Food." We would suffer an upset stomach, sadly characteristics of all too many inclusive congregations which have ministries in more than one language.

As much as we celebrate our diversity, we know they are a significant source of headaches and ulcers. And so we need the combined ministry of Pastors and Teachers to nurture unity in the Body of Christ, where

Pastors and Teachers

Nurture unity in the "whole body (of Christ), joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love." (Eph. 4:16)

Two principles explain the

unity in God's mission nurtured in the First Methodist Church of Media. One is being apart in small groups, and yet being a part of a larger group.

Nurturing Unity

BEING APART in small groups, and yet BEING A PART of a larger group in ever larger concentric circles.

Under the leadership of Pastors and Teachers organic unity grows through being apart in small group study, prayer, and worship, and also see themselves as being a part of an increasingly expanding concentric circles in the congregation, the district, the Conference, The United Methodist Church, and finally in the Church Universal. In this way, the Church which has become Catholic, or includes diversity, and yet becomes One.

But unity is not an end in itself. As it says in Ephesians 4:15, the gifts of the Spirit is "to equip the saints for work of ministry." If they go forth as Apostles, Prophets, and Evangelists, and returns with greater Catholicity or diversity to further strengthen the Body of Christ into a single whole through the leadership of Pastors into a single whole through the leadership of Pastors and Teachers, and then go forth better equipped for ministries of Apostles, Prophets, and Evangelists, for a continuing spiral of ministries in God's mission. The ministries of the local church in our Discipline, Par 122, reflect this spiral.

We have discovered the first spiral of five ministries in bold blue contributing to a second spiritual which creates an Extreme Church with Four

Marks in bold red.

The Spirals of the Ministries and the Marks of the Church

Apostles, Prophets, and Evangelists build a Church, Apostolic, Yet Holy; therefore Catholic (inclusive)...

Pastors and Teachers nurture a Church, Catholic, Yet One, and equipped the saints to go forth as Apostles, Prophets, and Evangelists... and thus grow increasingly into the extremes of the Four Marks of the Church in the Nicene Creed [implicit in Para 122, 2004 [Discipline](#)]

By reordering the Four Marks of the Church in the Nicene Creed, the ministries of Apostles, Prophets, and Evangelists create a Church at once Apostolic, yet Holy; therefore Catholic. The ministries of Pastors and Teachers create a Church, at once Catholic, yet One, and therefore can become Apostles, Prophets ...

I have intended to promote an earthy evangelism with integrity because it makes disciples of Jesus Christ as we seek to transform the world. The corporate and personal experiences demonstrate how the right connections among the ministries Christ gave us in Apostles, Prophets, Evangelists, Pastors and Teachers, lead us to pray hopefully in the Eucharistic Prayer, that we will "become for the world the Body of Christ, ... one in ministry to all the world, until Christ comes in final victory." Come Lord Jesus! Come!

Amen.