Don’t forget to register for the WJCAH meeting, April 9-12, 2015, at Colorado Springs, CO. Our registrar is MaryEtta Moore, 2327 W. 16th St, Apt 202, Greeley, CO 80634 Phone 870-381-5536. Merlene Barner

303-919-8344, is just a phone call away to keep you on hand. Registration is Thursday, April 9, 4:30 – 5:15 PM, at Calvary UMC 4210 Austin Bluffs, CO. La Quinta Inn 4385 Sinton Road is where they will depart and return on tour day. Breakfast is included $75. For 2 doubles.

Chairpersons, remember to bring 50 copies of your conference report.

David and I experienced prayerful preparation and the 150th Anniversary of the Sand Creek Massacre, November 29, 2014, sponsored by the Rocky Mountain Conference, at Eads UM Church and the Massacre site. The date of the Sand Creek Massacre, November 29, 1864, the two tribes living there were the Cheyenne and the Arapaho were told that if they hung the USA flag with their flag, they would be safe. It was hanging at the top. They felt safe. Colorado territory governor, John Evans, a good Methodist, as well as several other Methodists in 1864, proclaimed to kill and destroy, as enemies of the country, wherever they may be found, as such hostile Indians. That is what happened. They attacked from four sides killing men, women and children. A few survived, like Chief Whirlwind, who signed Medicine Lodge Treaty in 1864. George Bent, son of trader William Bent, drew a drawing of the camp site, as he wrote, “By the dim light I could see the soldiers, charging down on camp from each side; at first the people stood huddled in the village, but as the soldiers came on they broke and fled... Fleeing were Cheyenne Black Kettle, and his niece, Owl Woman, and the writer and drawer, George Bent.” Also, Arapaho today remember the suffering of their ancestors. Civil War battles were being fought across the country. Sand Creek was a Native American battle. In the East, it was when President Lincoln freed the slaves. With Native Americans, they were put on reservations.

See you soon, Jim
Nostalgia is Healthy!

For a long time, psychologists considered nostalgia a disorder. Now research indicates those wistful looks back at the past are quite useful — not necessarily a sign of depression, but a way to help us place our lives in context, give it meaning and feel better about the future: "Nostalgia has been shown to counteract loneliness, boredom and anxiety. It makes people more generous to strangers and more tolerant of outsiders. Couples feel closer and look happier when they’re sharing nostalgic memories," according to the New York Times. "On cold days, or in cold rooms, people use nostalgia to literally feel warmer.” We'll look fondly back to when nostalgia was a disorder.

The Chair
Former Alaska Pastor Jim Campbell’s latest book is out. A copy can be obtained at Amazon.com for $16.75. Or, Jim LaBau is taking orders for copies autographed by Jim Campbell—includes shipping from Jim Campbell—for $20. You can contact Jim LaBau at 907-344-1018 if you want an autographed copy. You may want to contact Jim Campbell directly at campbell1@socolo.net or by phone at 319-434-2402. Two of the 12 meditations/services were used at the last General Conference and at the annual meeting of the Board of Global Ministries. On pages 6 and 7 are the table of contents and the forward by Bishop Ruben Job, which I think just died a day or two ago (January 5, 2015).
Echoes from the Archives: the William Walker Letter

The William Walker letter of 1833 was the genesis of the Oregon mission. The letter itself is fascinating to read. I have excerpted it here. Taken from the Christian Advocate and Journal and Zion’s Herald, March 1, 1833.

Upper Sandusky, Jan. 19, 1833

Dear Friend: Your last letter, dated Nov 12 came duly to hand.

I deeply regret that I have had no opportunity of answering your very friendly letter in a manner that would be satisfactory to myself; neither can I now, owing to a want of time and a retired place, where I can write undisturbed.

You, no doubt, can fancy me seated in my small dwelling, at the dining table, attempting to write, while my youngest (sweet little urchin) is pulling my pocket-handkerchief out of my pocket, and Henry Clay, my only son, is teasing me to pronounce a word he has found he has found in his spelling book. This done, a loud rap is heard at my door, and two or three of my Wyandott friends make their appearance, and are on some business. I drop my pen, dispatch the business, and resume it.....The country we explored is truly a land of savages. It is a Champaign, [flat, level, ed.] but beautifully undulating country. You can travel in parts of for whole days and not find timber enough to afford a riding switch, especially after you get off the Missouri and her principal tributary streams. The soil is generally a dark loam, but not of a durable kind for agriculture......There are millions of acres on which you cannot procure timber enough to make a chicken coop. Those parts that are timbered are on some of the principal streams emptying onto the great Missouri, and are very broken, rough, and cut up with deep ravines; and the timber, what there is of it, is generally of an inferior quality, generally a small growth of white, black and bur oaks; hickory, ash, buck-eye, mulberry, linwood, coffee been, a low scrubby kind of birch, red and slippy elm and a few scattering of walnut trees. It is remarkable, in all our travels west of the Mississippi River, we never found even one solitary poplar, beech, pine, or sassafras tree, though we were informed that higher up the Missouri River, above Council Bluffs, pine trees abound to a great extent, especially the nearer you approach the Rocky Mountains... West of the mountains reside the Flat-Heads, and many other tribes, whose names I do not recollect.

I will here relate an anecdote, if I may so call it. Immediately after we landed in St. Louis, on our way to the west, I proceeded to Gen. Clark’s, superintendent of Indian affairs, to present our letters of introduction from the secretary of war, and to receive the same from him to the different Indian agents in the upper country. While in his office and transacting business with him, he informed me that three chiefs from the Flat-Head nation were in his house, and were quite sick, and that one (the fourth) had died a few days ago. They were from the west of the Rocky Mountains. Curiosity prompted me to step into the adjoining room to see them, having never seen any, but often heard of them. I was struck with their appearance. They differ in appearance from any tribe of Indian I have ever seen: small in size, delicately formed, small limbs, and the most exact symmetry throughout, except the head. I had always supposed from their being called “Flat-Heads,” that the head was actually flat on top; but this is not the case. The head is flattened thus:

From the point of the nose to the apex of the head, there is a perfect straight line, the protuberance of the forehead is flattened or leveled. You may form some idea of the shape of their heads from the rough sketch I have made with the pen, though I confess I have drawn most too long a proboscis for a flat-head. This is produced by a pressure upon the cranium while in infancy.

Submitted by Don Knepp, Oregon
The Historical Convocation 2015 will be held as a joint meeting of the General Commission on Archives and History of The United Methodist Church, the Historical Society of The United Methodist Church, the North Central Jurisdiction Commission on Archives and History, and the Northern Illinois Conference Commission on Archives and History. The Convocation will be held at Garrett-Evangelical Theological Seminary in Evanston, Illinois, with accommodations at the Hilton Garden Inn in Evanston. The event will begin with the annual meeting of the General Commission commencing on Saturday, July 18, 2015. The Historical Society, along with the Jurisdictional and Annual Conference Commissions, will join the Commission in convocation beginning on Monday evening, July 20, and continuing through lunch on Thursday, July 23. President Priscilla Pope-Levison will deliver an inaugural/keynote address on Tuesday morning, followed by additional speakers through Thursday morning. On Wednesday, there will be travel to United Methodist sites in the Chicagoland area. The General Commission will present the Distinguished Service Award, and the Historical Society will present the Saddlebag Selection and Ministry of Memory awards during the proceedings. The theme of the Convocation is "Diversity: It's Complicated."

Because of Summer sessions at both Garrett and Northwestern, primary accommodations will be at the Evanston Hilton Garden Hotel, less than a half mile from Garrett. A shuttle service is available to Garrett, and other parking options will be provided. We will receive the Garrett courtesy rate (yet to be determined). This will be more expensive than campus housing, but will include amenities ranging from the expected (individual temperature control, private baths, etc.) to the leading edge (sleep number controls on the beds). The Hilton has breakfast available for a separate price, though there are a wide range of other options in this college town/urban center. We will also be presenting options for those desiring less expensive options.

More information will be forthcoming, as well as registration materials. The folks in Indiana are contemplating an add-on opportunity (either before or after the scheduled sessions) to allow participants to visit the new Helenor Davison site in Jasper County, Indiana.
Methodism in Utah

As we all know the Mormon Church has had its hold on Utah since 1847. Methodism has been here since 1870.

In 1912, Salt Lake District superintendent H. J. Talbott reported "Any minister who goes to [Bingham - a mining town] will either backslide and become a mere performer of things ministerial, or he will follow his Master into more than one Gethsemane."

In the Eureka charge, it had "the honor of having more preachers married in the parsonage than any other in Utah."

As we know, Utah has been involved with polygamy since this sect settled in the territory and state. Ann Eliza Young was one of Brigham Young’s 19th wife. (He once told Revs. William Van Orsdel and Thomas Iliff, he was a former Methodist.) "Ann became jealous over Brigham Young’s divided attentions. Rev. G. F. Stratton suggested that she leave Young and sue for divorce. The divorce proceedings, presided over by Judge J. B. McKean, a Methodist, drew nationwide attention. Judge McKean awarded Ann alimony amounting to $1,000 a month and found Brigham guilty of contempt of court when he refused to pay $3,000 for her attorney fee during the case. In 1874 Ann Young joined the Methodist Church and became a famous lecturer on the evils of polygamy."


Lyle Johnston  Jackson, Missouri
FOREWORD

TRUTH IN A CONTEMPORARY SETTING

Access to the feast of God and our full inheritance as children of God is often hidden from the eyes of those who need these gifts the most. Those who hunger for the feast and desperately desire to claim their inheritance as children of God often feel locked out, forgotten, and abandoned by the church that promises good news for all.

It is seldom our intention to do so but too often our love affair with our comfortable traditions blinds our eyes to the multitudes that were brought up outside the ritual and liturgy of the church. The images and even the language of their minds and hearts are such that they just “don’t get it,” and are left outside looking in. The language and images feel like stranger rather than friend. Or even worse, they no longer believe the church cares for them or carries the good news of the gospel for them or for their contemporaries. This is not what we intend, but it is often what is perceived. And the very ones we wish to bring to the table are not able to understand our invitation or participate in the feast the Lord prepares for all.

And yet, now and then there are those who hear and recognize the cries for sustenance, for life, and for God. The cries come from those who seem to be stuck outside the circle of inclusion and have not experienced a faith that comforts and sustains. Occasionally there is one who not only hears the cry but also has found a voice with which to answer, a voice that can be heard, understood, believed, and followed. A voice that makes this unique treasure of the gospel accessible and available even to those not educated in the ways of ritual and religion.

So it is that with gentleness and grace James Campbell opens the door for those who may not understand the ways of ritual and liturgy or have grown weary of the same. Of course the Lord prepares the table and extends the invitation to all who hunger and thirst for God. But for many who do not “get it” with the skillful weaving of scripture, poetry and music, both ancient and contemporary, the author makes accessible to contemporary seekers the gift of the communion table that offers new relationships with God and neighbor at the feast that God prepares.

My prayer is that many will find in these services a new window to God and a new understanding of themselves as children of God.

Rueben P. Job
Summer 2011
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