District turns parsonage into mission

By Melissa Lauber
UMConnection Staff

When he was a boy, the Rev. Sam Marullo, a Deacon, worked for his godfather doing odd jobs on construction sites. It ignited a calling that followed him through his doctoral work on racial discrimination and housing, into his local church at Capitol Hill UMC where he actively ministers with the homeless, and now engages him as a leader in the Adrienne Terry Fund affordable housing initiative.

This month, the Adrienne Terry Fund will see the completion of its first house — the Ager Road UMC parsonage in Hyattsville — rebuilt to provide a home for the working poor.

The Greater Washington District’s eight-member Affordable Housing Task Force celebrated the completion of the house, even as it began to look at the momentum the opening will bring, hopefully cascading into a series of unused parsonages being rebuilt as homes for the poor.

“The vision is for the Rev. Adrienne Terry fund to be self-sustaining and become one avenue for providing affordable housing, utilizing property that is owned by churches and not currently being used. The long-term vision would be to leverage larger donations and to create more affordable housing, utilizing space with some of our churches,” said the Rev. Gerry Green, superintendent of the Greater Washington District.

Adrienne Terry is at the heart of these efforts. A pastor in D.C., she and Marullo helped to create the Inspire D.C.’s Affordable Housing Coalition. When she died suddenly in 2016, Green had just been appointed as a superintendent. His first official resistance work is solidarity and advocacy for immigrant neighbors,” she said. “This collaboration is a beautiful partnership with the local opera company IN Series and highlights the ways that shared values, the power of art, and relationship-building can result in something really special,” Gaines-Cirelli said.

Selections from the piece were shared in worship on Dec. 8, the second Sunday of Advent, focused on the theme “Peace,” she said.

See Hatchery, page 8

BWC hatches innovation

By Melissa Lauber
UMConnection Staff

Reggan Chapin, 10, loves macaroni and cheese.

When her church, John Wesley UMC in Hagerstown, began to brainstorm about innovative ministry and how they could use the church’s commercial kitchen to benefit the community, they turned to Katie. Her response? “Macaroni and cheeses for Jesus.”

It was a lightbulb moment in a room full of 48-hours of inspiration and experimentation at the Baltimore-Washington Conference’s Ministry Hatchery Nov. 14-16. Led by the Rev. Kenda Creasy Dean and Ministry Incubators, the Ministry Hatchery gave 12 groups an opportunity to be missional entrepreneurs, creating and planning new ways of being church in their communities.

When Christie Latona, the BWC’s director of Connectional Ministries, posted one of the exercises they did on Facebook, people responded, celebrating “the creation of a space for dreaming with God.”

“God has promised that God will make all things new, and the way that God does that is through us,” Latona said. “It is
“Telling the truth in love” is one of the hardest things we have to do, and yet it is also the most important. That’s because we all think that the way we have to say the truth is to be honest. And so, it is very easy to think we can “tell the truth in love.”

It reminds me of a technique I know of called the “love sandwich.” You start off with a loving, truthful compliment. “That hat looks really sharp on you.” Then you offer the thing that is harder to say; the behavior you’d like to change. “It’s sharp on you.” Then you offer the compliment again. “That hat looks really sharp on you.” And then you end it with a love statement. “I’m so glad you are a liturgist for our church family.”

Feels artificial, right? But it often works—even on ME! Is this what is meant by “tell the truth in love?”

The longer I live as a Christian, the more I embrace the fact that “the truth” is not a statement or a position; it is a way of living. The question implies that there are times the speaker has decided not to tell me the truth, but this time they want to make sure it is okay to do so.

Furthermore, the question implies that if I say “no,” this person already has prepared something to say to me that is not the truth, just in case I don’t want to hear the truth.

In short, the question says, for your sake, I am going to give you the option to hear the truth or something that you would prefer to hear.

The funny thing about the truth is that we don’t always want to hear it. While the truth, by definition, is an absolute, how you speak it has shades of gray. We can speak the truth as a salve that brings love, light, and protection, but we can also speak the truth as a battering ram that tears people down, hurts their feelings, and leads them to prefer lies.

The difference between the two is often in the motive of the speaker. When we speak the truth in anger we are often using it to hurt people, but when we speak the truth in love we are always using it to help people.

Friends, in this season of Advent and as we again approach the manger, speak the truth, but always speak it in love. When we speak the truth in love, it comes out one part hope, one part peace, one part joy, and always with love.

This blend of truth brings people closer to each other as opposed to ripping them apart. This blend of truth helps people help others, not tear them down.

Finally, this blend of truth helps people get closer to the Lord as opposed to presenting him as some far off deity. Take some time this season to spread hope, peace, joy, and love by speaking the truth, in love.
**Parsonage: Adrienne Terry Fund builds its first home**

From page 1

call was from a member of Christ UMC notifying him of her death. He visited Christ UMC and noted, “on one side of the church were newly built apartments and townhouses, and on the other side was more affordable housing, and Christ was in the midst of the two. In those moments,” Green said, “I thought that a way for the legacy of Rev. Terry to live on was to create the Rev. Adrienne Terry Affordable Housing Fund.”

At his installation service, he set forth a challenge. To date, about $28,000 has been collected for the fund.

Eight months ago, the task force began with “low-hanging fruit,” realizing the parsonage at Ager Road UMC, which had fallen into significant disrepair, would make a good first project.

They hired Emmanuel General Construction, a local firm, to do the rebuilding, stripping the house down to its bare bones and recreating it with new doors, appliances, flooring, cabinets, and more.

To save the costs that contractors add on for purchasing supplies, Marullo and the Rev. David Hall, of McKendree-Simms-Brookland UMC, who has significant real estate expertise, visited Home Depot and other stores and filled pick-up trucks with dry-wall, flooring and other supplies.

The rebuild, they estimate, will cost about $15,000. The renters, whom Prince George’s County will recommend based on financial needs, will pay back these funds.

When the construction is complete, the Rev. Lucinda Kent, of Van Buren UMC will bring in her church’s decorating ministry. This is a group of people, she said, “from all walks of life who feel a calling to the ministry of turning a house into a home.”

The team does its own fundraising, generates their own donations, and will furnish the house with the incoming family in mind.

Kent, who has struggled with finding affordable housing for herself and her family, says she appreciates serving on a task force that helps churches find opportunities to be relevant to the communities they are worshiping in.

“It’s great to preach about Jesus. But in this day and age, the world is more interested in our Monday through Saturday Jesus. The members of, and the donors to, the Adrienne Terry Fund are reflecting a Jesus that provides, even if you are a stranger,” Kent said. “No family should have to decide between rent or groceries, rent or utilities. We change lives — one house at a time, one family at a time, one empty parsonage at a time.”

The task force currently has a list of about 10 area parsonages that local churches have suggested might be rebuilt to provide affordable housing.

For Marullo, completing Ager Road is a milestone, but it’s also a challenge and inspiration to move to the next project.

His heart breaks when he encounters people living on the streets, people who are using all their energies just to survive.

“On the streets they have little chance to live in to the God-calling of who God made them to be,” he said. “Finding a home is a first step to become the children of God they were called to be.”

**Advent: Church creates interactive justice experience**

From page 1

“Tied to the character of Christ is a desire to love and feed those who are hungry and to provide space where music can facilitate faith.”

- Timothy Nelson, artistic director for IN Series, and director of music at Mount Vernon Place UMC in Washington, said that he had wanted to do “L’enfance du Christ” for almost 15 years, since the crisis in Darfur.

“I very much wanted to do this piece,” he said, “because of the way it deals with immigration; it puts it into a context that I think people can understand in a more immediate way. The tie with Foundry seemed obvious because I think it was also a way to explore the nexus of faith, justice, and art, and how they can work together.”

Gaines-Cirelli echoed that sentiment. “The collaboration is a beautiful partnership with...
**BWC pastors seek active lifestyles**

By Erik Alsgaard
UMConnection Staff

By and large, United Methodist clergy are, by that, that. According to recent survey results from Wespath, the church’s benefits and investments agency, eight out of 10 United Methodist clergy are overweight or obese (81%). That is more than double the obesity rate in the general population (39%), according to the Centers for Disease Control and Prevention.

This fact has not escaped the attention of Bishop LaTrelle Easterling, episcopal leader of the Baltimore-Washington Conference. As she travelled throughout the conference this fall, meeting separately with clergy and laity on seven of the eight districts, clergy health was a central element of her message.

The bishop stressed the need for better self-care, imploring clergy to take their days off (at least two per week), to eat better, and to get the help they need if they need it (i.e., seeing a therapist or counselor).

“The pain and weight and burden some of our clergy our carrying in this season in United Methodism cannot afford them to the point that they’re ending up in the hospital,” the bishop said.

“The healthier we are in mind, body and spirit, the more present we are, the better we can serve the community where work was all consuming, nearly erased that discipline. The weight started to creep back on — until it was all back plus more.”

“Twanda,” the colleague said, “God did not give you a platter. You are trying to lead from a platter. God only gave you a cup and a saucer. You need to decide what you need to give up and concentrate on one thing.”

That “aha” moment slowly set Prioleau on a new path. She had been serving as a pastor for six years at that point, had gained 30 pounds, her cholesterol was on the rise, and the “weight of ministry,” she said, “was negatively affecting on my mental health.”

Ironically, she said, she kept going.

“I was going through the motions of ministry, but not the fulfillment of ministry,” she said.

In February 2018, Prioleau attending the “Tending the Fire” retreat. This retreat, she said, helps clergy be a healthy, non-anxious leader. The second part of the retreat, in May 2018, was another “aha” moment.

“It was around midnight on Friday that week,” she said, “sitting in a hotel room in Philadelphia, anxious about what was on my plate. She talked

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**Contemplative Photo Retreat opens new ways**

By Alison Burdett
UMConnection Staff

At the end of October, the foliage at Camp Manidokan fell heavily. Thirty-six photography lovers attended the second annual Contemplative Photo Retreat, which was held a week later this year than the previous year so as to maybe fully enjoy the colors of fall. The theme this year was “Come to the Water,” using Scripture to help the attendees surrender to trust and receive living water through photography as a spiritual practice. On Friday evening, the first night, the group prayed together to let God be in control. As photographers with many settings to manage, it can be hard to relinquish that feeling of control. But contemplative photography is about receiving, not taking. The expression “taking” pictures was taboo, and the group laughed each time someone said that word by mistake.

According to Wayne Hipley, a co-leader of the retreat, one of the themes of the weekend was “Gratitude.” The images we receive can often be sources of comfort, reflection and grace, he said. “We do not enter into this contemplative practice merely for self-edification, or to receive the admiration and praise from others. The primary goal is to open our own hearts to something new and exciting for us. These images — these moments in time that excite our sensibilities — are gifts from God. And as with any gift we receive, it’s incumbent on us to express our gratitude.”

Classes offered throughout the weekend included everything from technical photography skills, to storytelling through photography, to photography as a spiritual practice.

Attendees ranged from beginners to advanced, and there was something for everyone. Following sessions, the photographers had time to go out and practice their new skill set in the mountains around Manidokan. A favorite for many was how to photograph water. A beam could be seen, all with tripods and cameras set with extended exposures trying to capture that perfect waterfall photograph. Others spent time trying to get as close to a frog on
Contemplative photography was the main event for the Rev. Chris Owens of First St. Church in Leonardtown. Owens knows that taking care of oneself is number one on her priority list, she said. She’s lost 35 pounds and her cholesterol numbers are stabilizing, as well as her blood pressure.

“Just give yourself plenty of time to get better, one choice at a time,” she said.

Another participant shared that the best part of the retreat for her was seeing images they received, but for the ability to see God’s creation in a fresh way. It was exciting to see how relationships developed organically among the retreat participants, those present said. People helped each other, collaborating and affirming one another. They stepped outside their comfort zones, trying new things, taking chances. It was clear people put great thought into the images they received. And very often, when they shared their work with one another they found what spoke to them also spoke to others in profound and inspiring ways.

“One best part of the retreat for me was seeing community form around people sharing a creative passion along with their faith. A very diverse group of strangers came together because of their love of photography and left as a family,” said the Rev. Terri Cofiell, a co-leader of the retreat.

Another participant shared that the best part of the weekend was, “the time and inspiration to learn how to see God better through a camera lens, with the help of a supportive community.”

At the conclusion of the weekend, each fellowship had formed that discussions had started to contribute to friendships, fellowship and a new spiritual practice for many.

Alison Burdett, the BWC’s Multimedia Producer, is a co-leader of the Retreat.
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BWC trustees shelve work on church disaffiliation

BY MELISSA LAUBER
UMConnection Staff

In response to differences over the church’s stance on homosexuality, the General Conference of The United Methodist Church, in February 2019, added a new paragraph, ¶ 2553, to the Book of Discipline. It outlines how a church might leave the denomination with its property. However, when and how that paragraph on disaffiliation is implemented has become a matter of debate.

Following the 2019 Special Session, the Commission on the General Conference determined that a key paragraph vote on ¶2553 was void, based on voting irregularities, and asked the Council of Bishops to refer the matter to the Judicial Council, the denomination’s top court.

On Nov. 1, however, the Judicial Council announced that it was postponing review of the voting irregularities until next May, the week before the 2020 General Conference, when delegates are also expected to consider new legislation on disaffiliation.

In light of the Commission on the General Conference’s determination that a key vote was void, and knowing that the voting irregularity issue remains pending before the Judicial Council, the Board of Trustees of the Baltimore-Washington Conference announced it would delay issuance of any official disaffiliation policies for local congregations.

Para. 2553 does not stand on its own, explained John Strawbridge, the BWC’s trustee chair, in a Dec. 4 e-mail to local church leaders.

“The General Conference provided that all disaffiliation agreements between congregations and their annual conferences must include certain ‘standard terms’ that were spelled out in ¶2553,” Strawbridge wrote, “but it also authorized annual conference trustees — working with advice from the Cabinet, the conference treasurer, the conference benefits officer, the director of connectional ministries, and the conference chancellor — to establish additional terms and conditions for disaffiliation agreements, provided that none of the additional terms were inconsistent with the minimum standards required by ¶2553.”

“The trustees had begun work in earnest on these additional terms but stopped last August when the results of the investigation of improper voting by delegates who were not credentialed was announced.

“Although the Judicial Council completed its Fall Session earlier this month, [in November], the validity of ¶2553 remains too uncertain to allow Conference trustees to complete their work on disaffiliation procedures,” Strawbridge wrote.

His e-mail to local church leaders in the BWC drew objections from the local chapter of the Wesleyan Covenant Association, who affirm the denomination’s more conservative traditional stance on sexual ethics, teachings on marriage, and ordination standards.

“The Trustees neglected to relate the results of Decision 1385 from the Judicial Council, which states that ¶ 2553 is still indeed in effect,” the Rev. Rudy Bropleh and John C. Hines, the WCA president and vice-president, wrote in a statement of response to the trustees.

“That decision did not address the voting irregularities issues, but it has already been considered for use by churches across the Connexion, not least of which being six churches in the Great Plains Annual Conference and one of the largest churches in Texas.”

WCA leaders also pointed out that “the Judicial Council is the only body that can declare an act of the General Conference null and void,” and that the trustees should not heed the findings of the Commission on the General Conference.

“The Baltimore-Washington Conference Board of Trustees, in failing to pursue the completion of the required process for disaffiliation, is failing to comply with the directive of the General Conference,” Bropleh and Hines said.

However, several annual conferences have adopted a similar stance to that of the BWC’s trustees, waiting to formally codify pathways for churches to leave the denomination over issues of human sexuality.

Hearing arguments against the trustee’s decision, Thomas Starres, the chancellor of the Baltimore-Washington Conference Board of Trustees, said, “As a practical matter, it makes no sense to develop and begin implementing disaffiliation procedures when the very validity of a Disciplinary provision that authorized disaffiliation is pending review by the Judicial Council.” Starres said.

The trustees will continue to monitor action and reaction to disaffiliation processes and how they might relate to the churches of the Baltimore-Washington Conference Strawbridge said.

Before their work was interrupted, BWC trustees were developing criteria to supplement the minimum guidelines developed by the General Council on Finance and Administration, for what churches seeking to leave the denomination with their property must pay.

Under the minimum terms, GCFA said, local churches must:

• Pay any unpaid mission shares for 12 months prior to disaffiliation.
• Pay an additional 12 months of mission shares.
• Pay the church’s fair share of the unfunded pension liability (for their pastors’ retirement, which in many cases can amount to approximately a million dollars or more).
• Satisfy all debts, loan and liabilities owed to any other party.

Changes made to the Book of Discipline, following the 2019 Special Session – including Para 2553 – are online at https://sbis.cokesbury.com/Images/ CommissionOnDisaffiliation/ConcDocument.pdf. The majority of these changes will become effective Jan. 1, 2020.
An Advent Message from Romans 15:8-13

During this season of Advent, this time of anticipatory waiting and contemplative prayer, we are called to remember that Christ breaking into the world, the word made flesh, dwelling among us. In our own times of division and partisan politics and the glorification of money and power and self, we are called to remember who and whose we are. YHWH, Elohim, Jehovah Jireh, The Great I Am, this God Almighty has promised to be with us, and more so, to triumph over evil with justice; to loose shackles with liberation and to care for all of creation. The Book of our Salvation remains faithful to us. God moving creation to full restoration and reconciliation. We do not need to wait for another, hope for another, turn to another or go in search of another. Everything we need and desire is found in the Root of Jesse and his name is Jesus.

And yet, even though we in the church today know of Christ's breaking into our world, we so often struggle to see through the darkness. We struggle to hold on to our hope and maybe even our faith. We keep looking for a reason to believe. We keep thrashing around looking for answers to our current confusion. As I ponder our search, I am reminded of the Patti LaBelle ballad, “You Are My Friend.” In the chorus of that tune, Patti sang, “I’ve been looking around and you were here all the time!” Beloved, as in this country and this denomination look around for an answer, and a simple answer has been here all the time. We’ve been looking for peace, and peace is found in Christ. We’re looking for liberation, and liberation is found in Christ. We’ve been looking for reconciliation, and reconciliation is found in Christ.

As we wait, may we reduce our use of plastics and our carbon footprint. As we wait, may we seek out the homeless in our communities and build relationships. As we wait, may we adopt a classroom and walk alongside the staff to provide resources and hands-on assistance. As we wait, may the Word of God be as first in our hearts and as first in our homes, so that its energy propels us into action. And then through us the world will see Christ and in Christ the world will find hope.

Bishop LaTrelle Easterling

Grace breaks new ground

By Erik Alsagaard

UMConnection Staff

Grace UMC in Fort Washington broke ground on a new $5 million church that will seat 500, offer updated meeting space and classrooms, and a new fellowship hall. There will also be improved parking, a commercial kitchen, and memorial gardens.

“This project has been in the works for the past five or six years,” Purcell Conway, chairperson of the New Building Committee said. “We’ve had to overcome many obstacles to get here.” Conway said the congregation hopes to move into their new church by Christmas 2020.

The Rev. Robert Slade, appointed to Grace in 2011, said the day was exciting and encouraging. “We’ve been waiting for a long time,” Slade said. “When the problem that was arising in the new communities of belief and fellowship — was not written as a theological treatise; or historical writing. Again, in the words of Wright, “Every letter was at first a pastor-teacher’s written response to believers whose particular socio-historical circumstances provoked a spiritual crisis that requires theological explanation and practical solution.”

In other words, much like today, those who wrote these letters were addressing divisions, arguments, disagreements, prejudices, biases and frustrations. They were written to remind their intended audience of who and whose they were. Paul penned Romans in the year 57 of the Common Era. The letter’s over-arching theme is God’s righteousness. In the face of injustice and persecution and exclusion and oppression, this letter was written to offer encouragement, a reminder of the covenantal promises of God and to give hope.

Paul needed to remind the church in Rome that “The covenant between God and Israel was established to deal with the problem of the world as a whole. It was established so that YHWH could rescue creation from evil, corruption, disintegration and, in particular, from sin and death.” And even when the world was being persecuted and Jews and Gentiles were turning against one another instead of standing with one another, Paul wrote to remind them of the promises made to their forefathers, and therefore to them. Paul reminded them that the Prophet Isaiah preached of the coming One, the One in whom all, including the Gentiles, should hope. He concluded that when the course of this prayer, “May the God of all hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.”

LETTter To THE Editor

‘Embracing Truth’

Why is the biblical stance on “practicing” homosexuality (an abomination to God) being denounced? Why does the debate continue that the Bible’s printed words on that subject mean the exact opposite — that God sanctions, endorses, and even celebrates the “practicers” of homosexuality? It’s disturbing that those endorsing that view do not back it up with conclusive documented proof.

Is Christianity so shallow today that man decides what God desires? I’ve heard unquestioned justifications like some biblical words were not divinely guided, “practicing” homosexuality is only wrong in some situations, and interpretations favoring personal feelings for what is fair, what God really meant, etc. No, God’s word must be upheld as written unless full the full story is online at bwcumc.org/news-and-views/grace-umc-breaks-new-ground-in-fort-washington/
Hatchery: Churches revel in spirit of risk and discovery

From page 1

church’s responsibility to be in a posture of creative co-creation with the Holy Spirit.

Too often, churches dream and imagine and plan for months, or even years, and never launch new ministries. The Hatchery, Latona said, “reduced the amount of time between an idea of what God might be calling you to and actually trying something. It’s the whole idea of failing boldly and learning quickly, so it’s not just in our heads and hearts, it’s in our hands and feet, too.”

As she and her colleagues gave the 50 participants “the lumber to build ministry plans,” Creasy Dean explained that “the goal of what we’re doing is not innovating; the goal is finding better ways of loving each other. “Love,” she stressed, “makes us inventors.” She encouraged people to use design thinking – a process that calls on people to empathize, define, ideate, prototype and test. And, she stressed that “human-centered” design is at the heart of everything. “Listen,” said Creasy Dean. “Design from the perspective of the person you’re designing for. When you start making empathy the starting point, you end up in conversations you never bargained for.”

The values with which one creates are also essential. “How you do things speaks more loudly than the things you say you want to do,” said Creasy Dean. To shape shared values, she encouraged those present to put people first; care for the experiments, not the results; believe it’s safe to fail; celebrate what you want more of; and measure what matters or what you measure will be what matters.

As they explored creating avatars of their target audiences, writing mission statements, doing marketing plans, finding income streams, and more, the participants learned that “part of the magic is just taking yourself seriously,” said Trey Wince, one of the presenters.

For the Rev. Bill Brown, the BWC’s director of New Faith Expressions, the Ministry Hatchery was an opportunity for people to step apart from church as it has always been done and approach ministry from different angles with new ways of thinking. “Too often, we’re doing the same things we’ve always done and we’re getting the same results,” he said. “Experiences like this help us shift our stance and look at things differently.”

The Hatchery was an expansion of the BWC’s Change Maker’s initiative, an experience in missional entrepreneurship for young adults, sponsored in part, by the Baltimore-Washington Conference. This experience was open to people of all ages and is part of beginning to build a culture of experimentation, Latona said.

The Hatchery’s “ecosystem of experimentation was not ultimately, intended to be about end results and creating spectacular, sustainable ministry,” Latona said. “It’s about looking outward and developing empathy and faith — empathy for those who are not in our churches and faith that, with God, we can do something about it. It’s about loving well. How do we love our neighbor better? “We’re hatching hope.”

At Hughes UMC in Wheaton, their vision is to offer affordable housing. “We have enough land to do this,” said the Rev. Diana Wingenter-Rayo. “We may have to demolish some existing buildings... but we’re not afraid of doing all kinds of crazy ideas.”

One of the opportunities around Francis Asbury National Korean UMC in Rockville is that many young adult Koreans don’t know about God. To reach them, the church seeks to create fun events where 18 to 20 people can build relationships with each other and with God.

At Reisterstown UMC, they’ve noticed that there is no gathering place for kids in their community. To address the need for an “authentic place,” the church wants to open “Junction Coffee,” and is seeking support to re-do part of their church building and offer “coffee on the porch.”

In an effort to take the church outside its four walls, New Market UMC is looking at a coffee truck. “Cup of J.O.E.” would be a mobile coffee house, ministering to people in the church’s ZIP Code. “The coffee truck would be a new door to the church,” said Local Pastor Scott Clawson.

St. Mark UMC in Hanover realized that many people struggle with loneliness. They want to build a community where everyone belongs, and part of that is “Heart of Hanover.” The vision is to create a “third place” that merges Bus Boys and Poets, and the “On Being” project.

Members of Colesville UMC have done research in their community and found a lack of opportunity for young adults. Their idea: “SALT – the Social Action Leadership Team,” which will be a presence in their area and offer events, forums and platforms for young adults.

Creating Your Avatar

The Revs. Sarah Elliot, left, and Tiffany Patterson stand with Christie Latona, right, after receiving some seed money for their project. Their aim is to address poverty by working to feed hungry students in Harford County through paying off the lunch debt for more than 900 students.

To learn more about how your faith community can explore missional innovation, visit bwcumc.org/missionalinnovation.