



# The Appian Wayfarer



**Good Friday Service**  
**March 30, 7:30 pm**  
**Pinole UMC**  
**2000 San Pablo Ave., Pinole**

**15th Annual Women's Retreat,**  
**April 27-29, 2018**  
**Ralston White Retreat Center, Mill**  
**Valley, CA**

Join us for a relaxing weekend of comfortable accommodations and good food in a beautiful setting! We have planned two craft activities. If you prefer, bring a good book, paint, yarn, camera, musical instrument or anything else which you enjoy. You may also choose to spend quiet time by yourself or engage in great conversation with friends --- old and new. For the outdoor types, there are several hiking trails -- well marked and safe.

Worship service Sunday morning. ALL ACTIVITIES ARE OPTIONAL! This is your weekend to use doing whatever brings you pleasure and feeds your soul!

Registration forms are available from Pam Butler.

## Maundy Thursday Celebration

The most important festivals in the Jewish liturgical calendar are Passover and the Feast of Unleavened Bread that follows over the week after the Passover feast. Passover is primarily a family celebration that takes place around a meal and commemorates God's liberation of the Israelites from bondage in Egypt. As the gospels of Matthew, Mark and Luke tell the story of Jesus' final days on earth, Jesus' last meal with his disciples was a Passover feast.

On Maundy Thursday, March 29, we will gather together at 6:30 in Keislar Hall for a "Christian" Passover Seder. Our meal will be potluck.

**(Those with last names starting with A-H, please bring a dessert;**

**I-N please bring a side dish; O-Z please bring a salad.)** The main dish will be provided. We will share in the joy and fellowship of the traditional celebration, and as we come to the end of it we will experience how Jesus transformed it into a new celebration that points to our liberation from sin and death in the person and deeds of Jesus.



## Mark's Musings

"Methodism 101: A Lenten Study"

Over the past few weeks we've been looking at what Methodism is all about, how it started, how it's evolved, and who some of the main players have been. Methodism started as the spiritual practice of a handful of college students at Oxford back in the 1720s. John Wesley and his younger brother Charles were sons of an Anglican priest in the village of Epworth in Lincolnshire, north of London about half the distance to Scotland. John received his BA at Oxford and began teaching there at Lincoln College. Returning from a stint assisting his father in Lincolnshire, John joined with Charles who had organized a small group with a couple of like-minded friends to live a life of holiness. They adopted a semi-monastic way of living, observing a version of the monastic study and hours of prayer, and held each other accountable on a regular basis. By 1730 they were moving beyond devotions and putting their commitment into practice with works of mercy: providing assistance to the poor, visiting those in prison, and in other ways. They received Communion every week, when the common practice at the time was three times a year. They were zealous in their devotion: in the minds of their contemporaries, they were religious fanatics.

Invited by James Oglethorpe to provide for the religious needs of his colony in Savannah, Georgia, John and Charles spent two years there (1735-1737). John had hoped to bring "primitive Christianity," i.e., the life and practice of the earliest followers of Jesus, to the Native Americans. It didn't work out. And while the brothers had some success with the European settlers in the colony, eventually John managed to cross one of the leading families, which led to his hasty departure back to England. He left depressed and beaten.

On his sojourn to America, Wesley had met a group of Moravians, whose deep piety he greatly admired, and which he felt he lacked. Upon returning to England, he continued his association with the Moravians. He somewhat reluctantly attended a meeting of one of their societies in Aldersgate Street, London, on May 24, 1738, and as Luther's preface to his commentary on Romans was being read, as he later wrote in his diary: "I felt my heart strangely warmed. I felt *I did trust* in Christ, Christ alone for salvation, and *an assurance* was given me that he had taken away my sins, even mine, and saved me from the law of sin and death" (emphasis added). This was a crucial turning point for Wesley. Until then, he had been convinced

that obedience to God's law was the path to salvation - an obedience he was never sure he had fulfilled. But at that moment he realized that it was not what *he* could do, but what *God* had already done that would draw him to God. Trust in God and the Assurance of God's Pardon became the keystones of the Methodist message.

This was a message that Wesley couldn't keep to himself: he immediately began preaching it to anyone who would listen. But because of his rocky relationship with the authorities in the Church of England, he had been forbidden to preach in the parish churches. And although not a golden-tongued orator, he was invited by another member of the small group that had formed at Oxford, George Whitefield - who had also found himself without a pulpit - to join him in Bristol to preach outdoors. Whitefield was a great preacher, and could attract thousands; Wesley was fortunate to inherit the crowds. But his message was received enthusiastically, and the crowds continued to grow.

Wesley's genius was in his organizational abilities. He realized that it would take careful and methodical organization if the movement were to grow. As he established small groups wherever he went, he identified those with the gifts and graces to preach and lead. These lay preachers were intensely committed: many died young and after only a few years of service. By God's grace both the Wesley's were graced with long life which gave continuity and focus to the direction of Methodism. John travelled some 250,000 miles, preaching to anyone who would listen, and overseeing the "societies" (as they were called) that had been established throughout the land.

It cannot be underestimated how desperate life was for most people in the newly industrialized world of the 18th century. In the cities and towns where industry had sprung up, workers were a disposable commodity from the perspective of the owners. They were little better off than slaves. The physical environment was very often toxic, especially in the mines, and disease was rampant. For the masses to hear that indeed they were beloved children of God, and that God did not intend them to live in such squalor was truly Good News. Did it require that they do what they could to turn their lives around? Absolutely. Drunkenness and what Wesley considered "frivolous" pursuits (basically, anything but prayer, Bible study, worship, and works of mercy) were forbidden. But it was well worth it.

John Wesley is famous for saying that "there is no holiness but social holiness." It's another way of

saying faith without works is dead. And the spiritual energy that the Methodists and other evangelists unleashed changed and humanized the society around them. By the 19th century Methodism was not only a spiritual movement, but the inspiration for much of the legislation of the British Parliament that improved the lives of the populace as a whole.

Wesley had focused on prison ministry, where most of the prisoners were there because they couldn't pay their debts. Wesley helped with that. He was also an important influence in bringing the orphans off the streets and teaching them the three R's. He joined forces with William Wilberforce to fight against the abomination of the slave trade.

By the second half of the 18<sup>th</sup> century, Wesley's lay preachers had started migrating to the North American colonies. Eventually, he found himself ordaining a few to lead the movement. Among them was Francis Asbury and Thomas Coke. Asbury, in particular, became the John Wesley of North America, travelling some nearly 300,000 miles over the course of his career.

The Revolution had caused a major crisis for the Methodist movement: it was rooted in the Church of England, and those loyal to it, were seen as traitors. Several of the itinerant preachers left the former colonies, and Wesley eventually allowed for what was effectively an autonomous church, whose leaders had been given by him the authority to perform the sacraments and ordain the clergy.

Throughout their lives, John and his brother Charles, had an enduring relationship. Although strained at times, they always reconciled. And if John was the 'head' of Methodism, Charles was the 'heart.' A man of great empathy, a preacher and poet, he wrote some 9,000 hymns and poems, including 51 that are still in our hymnal today, among them: Christ the Lord is Risen Today; Come, Thou Long Expected Jesus; Hark, the Herald Angels Sing; Love Divine, All Loves Excelling; O For a Thousand Tongues to Sing, etc. John himself wrote a few hymns, but he was prolific when it came to writing sermons and diaries. Wesley had little original to say about topics like the Trinity or the two natures in Christ. But we can distill a few theological fundamentals from his writings that stand out, both for his time and ours: faith is trust in God; God's pardon and reconciliation are assured; God has already given us the capacity to accept God's gift of the Spirit, whose love will draw us ever closer to God (a process Wesley called "perfection"); there is no holiness but social holiness. The method that guides us in this life of holiness begins with thoughtful

reflection on the Bible, studying what those who have come before us can teach us; our personal and corporate experience of God's Spirit in our lives, and the human capacity of reason and understanding to discern what is truly of God.

The Methodist movement swept over America in the 19<sup>th</sup> century. Not surprisingly, there were several fault lines that resulted in schisms of one kind or another. Early on, African Methodists who were discriminated against, established their own denominations: the African Methodist Episcopal (AME) Church and the AME Zion Church. About the same time, lay members objected to the rule that only clergy could be members and officers of the Annual Conference, and so established the Protestant Methodist Church, where lay members had voice and vote. By the 1840s the issue of slavery came to split the church, first in 1840 when the Wesleyan Methodist Church, committed to abolition, split off; and then again in 1844 when the Methodist Episcopal Church South, that did not disavow slavery, went its separate way.

Throughout the century, especially on the frontier, one of the hallmarks of the Methodist movement were the camp meetings – Spirit-filled, enthusiastic, one might almost say, Pentecostal. In keeping with Wesley's emphasis on education, another development that started well before the Civil War was the establishment of colleges across the land. And after the Civil War, another movement that drew the participation of many Methodists was the Women's Christian Temperance Union, established initially to abolish the manufacture and sale of alcoholic beverages, which they saw as the source of a whole range of social ills (breakdown of the family, wasting of resources, etc.). Their attention soon turned to the tobacco industry as well. Frances Willard, the second president of the WCTU, was the daughter of a Methodist minister, and helped to push the WCTU into many other areas of social concern, not the least of which was a woman's right to vote.

The post-Civil War era also saw the rise of the modern industrial economy, especially in the North. This led to the same kinds of labor issues that Wesley had faced a century earlier. In 1908, under the influence of the Social Gospel movement, the Methodist Federation for Social Service (now the Methodist Federation for Social Action) was formed to advocate for the betterment of living standards for everyone. They had a sympathetic ear in Teddy Roosevelt, and inspired the passage of child labor laws and other worker protections. Over the years, the MFSA has addressed the social/ economic/ cultural

issues that have confronted our society, and sought to improve the lives of everyone and everything. This social conscience is “baked in” to Methodism, and at an official level is represented by the Social Principles that address every aspect of our lives under the following rubrics: The Natural World; The Nurturing Community; The Social Community; The Economic Community; The Political Community; and The World Community. At the meeting of the General Conference, updates to these Principles are considered, and a whole spectrum of resolutions based on them are voted on, and then given over to the Church generally and to the General Board of Church and Society, in particular, for implementation. On the administrative side, as the 20<sup>th</sup> century wore on, the three largest Methodist denominations – Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant – came to see the virtue in reuniting, and in 1939, they combined to form “The Methodist Church.” This national church was organized into Annual Conferences and Jurisdictions. The Annual Conferences were geographical areas such as the California-Nevada and California-Pacific Annual Conferences. The meetings of the Annual Conference were attended by all clergy and lay members elected from local churches in the Conference. A bishop presided over the Annual Conference Session. Every four years, a General Conference, made of up clergy and lay delegates elected from the Annual Conferences, was held. The Annual Conferences were aggregated into a handful of geographical Jurisdictions, whose principal function is the election of bishops. The legacy of slavery, however, was perpetuated in the segregation of black churches and clergy in what was called the “Central Jurisdiction,” which was not geographical but by race. Everyone knew that something would have to be done about this.

With the advent of the Civil Rights movement, it became clear that this Central Jurisdiction was no longer viable. And when “The United Methodist Church” was formed in 1968, it represented not only the folding in of the Evangelical United Brethren Church, an ethnically German church with a Wesleyan heritage, but perhaps more importantly, the abolition of the Central Jurisdiction, and the integration of all congregations into the geographical Annual Conferences. More recently, the United Methodist family of churches has extended to Europe, Africa and Asia. We are still in the process of transitioning from a national church to a global church.

What is the take-away from all of this for us today? 1. Faith is trust in a God whose love and pardon is assured; 2. God’s love freely given is ours to freely receive; 3. There is no holiness but social holiness; 4. God cares about all things and persons on earth, and has given us the charge to look after them all. Perhaps all of this is best summed up in Wesley’s three simple rules: do no harm, do good, stay in love with God.

Mark Zier



## Birthdays of the Month

April 1 - Cory Tipton  
 April 2 - Macy McCallister  
 April 3 - Valerie Shattock  
 April 4 - Linda Hawkins  
 April 5 - Scott Giddings  
 April 6 - Brianna Gamache  
 April 9 - Dorothy Philippi  
 April 13 - Jeanne Reynolds  
 April 15 - Norma Jensen  
 April 16 - Phyllis Brower  
 April 17 - Stacy Cerruti  
 April 19 - Miranda McGoon, Tom Mason  
 April 20 - Melissa Predny  
 April 21 - Paddi Just  
 April 23 - Michael Hollingshead  
 April 24 - Gary Dwiggin, Jim Shattock  
 April 26 - Nicholas Arnold (Hawkins), Wendy Allen  
 April 27 - Steve Mainini  
 April 29 - Keith Hawkins  
 April 30 - Frank Kafer



## Colorful Easter flowers for the altar

We now have a sign-up sheet in the narthex for colorful plants or flowers for the Easter altar. Please note however, that the dedication will be in the Easter Sunday bulletin and that you should bring your plant or flowers by Friday, March 30 which is Good Friday



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>1</b></p> <p>10 AM <b>Worship, S</b> 11:30 AM <b>Fellowship, KH</b></p>	<p><b>2</b></p>	<p><b>3</b></p> <p>10 AM Painting Group, R1 4 PM <b>Faith Exploration</b> 6 PM Yoga, R1 7 PM Boy Scts, KH 7:30 PM <b>Kairos Rehearsal, S</b> 7:30 PM <b>Missions</b></p>	<p><b>4</b></p> <p>10 AM Bible Study, R1 11:30 AM Motion Class 1 PM Crafty Ladies, R1 6:15 PM Girl Scts, KH 7 PM AI Anon, FR 7 PM Alateen, R1 7:30 Choir Rehearsal</p>	<p><b>5</b></p> <p>10 AM <b>Photo Club, R1</b> 6 PM Yoga, R1 7 PM <b>Handbell Choir Rehearsal, S</b></p>	<p><b>6</b></p> <p>10 AM <b>Motion Class, KH</b></p>	<p><b>7</b></p> <p>8 AM - Girl Scouts Training, KH</p>
<p><b>8</b></p> <p>10 AM <b>Worship, S</b> 11:30 AM <b>Fellowship, KH</b> 12 AM <b>Bible Study, KH</b> 7 PM <b>Workshop Committe, OR</b></p>	<p><b>9</b></p>	<p><b>10</b></p> <p>10 AM Painting Group, R1 4 PM <b>Faith Exploration</b> 6 PM Yoga, R1 7 PM Boy Scts, KH 7:30 PM <b>Kairos Rehearsal, S</b> 7:30 PM <b>Missions</b></p>	<p><b>11</b></p> <p>10 AM Bible Study, R1 11:30 AM Motion Class 1 PM Crafty Ladies, R1 7 PM AI Anon, FR 7 PM Alateen, R1 7:30 Choir Rehearsal</p>	<p><b>12</b></p> <p>6 PM Yoga, R1 7 PM <b>Handbell Choir Rehearsa, S</b></p>	<p><b>13</b></p> <p>10 AM <b>Motion Class, KH</b></p>	<p><b>14</b></p> <p>10 AM <b>Blessing Closet, R2</b></p>
<p><b>15</b></p> <p>10 AM <b>Worship, S</b> 11:30 AM <b>Fellowship, KH</b> 12 AM <b>Bible Study, KH</b></p>	<p><b>16</b></p>	<p><b>17</b></p> <p>10 AM Painting Group, R1 4 PM <b>Faith Exploration</b> 6 PM Yoga, R1 7 PM Boy Scouts, KH 7:30 PM <b>Kairos Rehearsal, S</b></p>	<p><b>18</b></p> <p>10 AM Bible Study, R1 11:30 AM Motion Class 1 PM Crafty Ladies, R1 7 PM AI Anon, R1 7 PM Alateen, R2 7:30 Choir Rehearsal</p>	<p><b>19</b></p> <p>6 PM Yoga, R1 7 PM <b>Handbell Choir Rehearsal, S</b> 7:30 PM <b>Photo Club, R1</b></p>	<p><b>20</b></p> <p>10 AM <b>Motion Class, KH</b> 10:30 AM <b>GRIP (off site)</b> 5 PM Cubs Recruitment Fair, KH 6:30 PM Ham Radio Class, R1</p>	<p><b>21</b></p>
<p><b>22</b></p> <p>10 AM <b>Worship, S</b> 11:30 AM <b>Fellowship, KH</b> 12 AM <b>Bible Study, KH</b></p>	<p><b>23</b></p>	<p><b>24</b></p> <p>10 AM Painting Group, R1 4 PM <b>Faith Exploration</b> 6 PM Yoga, R1 7 PM Boy Scts, KH 7:30 PM <b>Kairos Rehearsal, S</b></p>	<p><b>25</b></p> <p>10 AM Bible Study, R1 11:30 AM Motion Class 1 PM Crafty Ladies, R1 7 PM AI Anon, R1 7 PM Alateen, R2 7:30 Choir Rehearsal</p>	<p><b>26</b></p> <p>6 PM Yoga, R1 7:00 PM <b>Finance, OR</b> 7:00 PM <b>Handbell choir Rehearsal, S</b> 7:30 PM <b>Trustees, Ost.</b></p>	<p><b>27</b></p> <p>10 AM <b>Motion Class, KH</b> 12 PM <b>Women's Retreat, (off site)</b></p>	<p><b>28</b></p> <p>11 AM Boy Scouts (Spaghetti Fest)</p>
<p><b>29</b></p> <p>10 AM <b>Worship, S</b> 11:30 AM <b>Fellowship, KH</b> 12 AM <b>Bible Study, KH</b></p> <p><b>Women's Retreat</b></p>	<p><b>30</b></p>					
<div style="border: 1px solid black; padding: 10px; width: fit-content; margin: 0 auto;"> <p><b>April 2018 Calendar</b></p> </div>						

## Prayer Concerns

Those impacted by natural disasters, Marge Dean, Dorothy Williams, Leota Merrithew, Karin Shuttlesworth, Gina Ledesma and her family (Colleague of Karen Jarrell), Gary Stearns, Sorsha (granddaughter of Joanne Valentine), Hailie James, Teresa Morin Stanton and Juan Morin (friends of Lee Hunt), Sue and John Ford (friends of Kafers), Sherry Banks, Venetta Saint Clare (former caregiver for Loopstras and Pauline Webber), Victor Nozzolillo, the Fleming family (Steve, Darlene, Denise (Roby) & Michael), Laureen Kelly and Linda Goodman (nieces of Darlene), Gary Spearie (Paula Hammond's brother), Adrian (Terah's son deployed to Poland), Tyler C. (assigned to rapid deployment unit).



Save the date! Easter Egg Hunt for the children will take place following our worship celebration on Easter **Sunday, April 1**. Following, the Worship Committee is hosting a luncheon in Keislar Hall. All are welcome.

**Wayfarer**  
April 2018 issue

**El Sobrante United Methodist Church**  
670 Appian Way, El Sobrante, CA 94803



**ADDRESS SERVICE REQUESTED**

Resident Bishop, Minerva Carcaño  
District Superintendent, Schuyler Rhodes  
Pastor, Mark A. Zier  
Director of Music, Eileen M. Johnson  
Lay Leader, Jacqueline Corl-Seidel  
Lay Minister, Charlene Kafer  
Treasurer, Marilyn Lomelino  
Office, Erika Cortez

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