



Pacific Northwest CONFERENCE NEWS

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June-July 2015

Small groups revive Walla Walla First

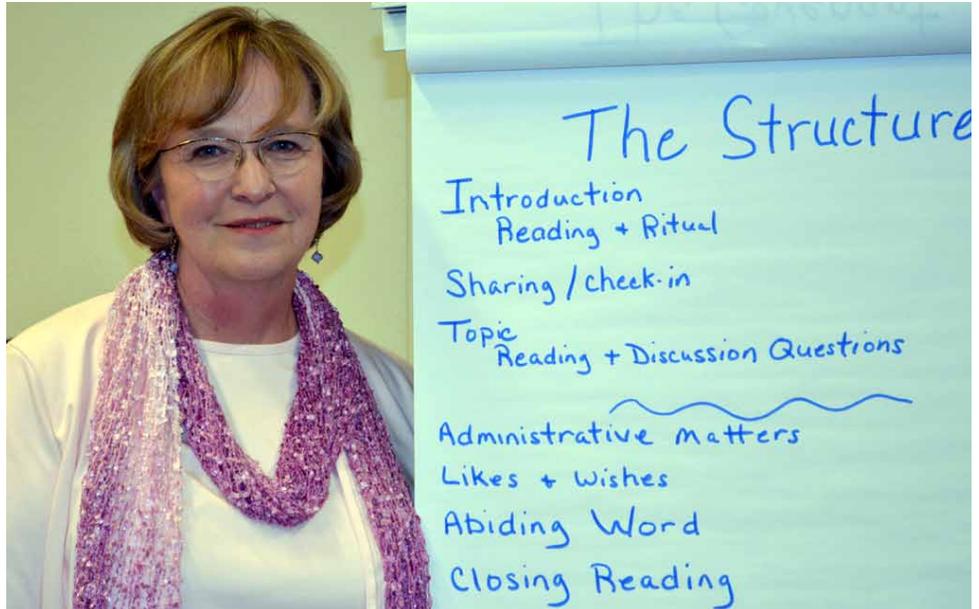
Church survey identifies what members sought to strengthen their faith

Cecilia McKean, pastor of First Congregational UCC in Walla Walla, shared how the church has developed small group ministry that is revitalizing the congregation and participation in church.

"I was converted to small group ministry as part of a church in Seattle," she said. "As pastor at Walla Walla I found how to implement a larger process."

Beginning with a survey to find what members liked, what they would like to see and how they would like to be involved in the church. The survey revealed that they wanted more opportunities for small groups, Bible study, adult forum, work parties and classes.

They wanted time to get together to



Cecelia McKean, retiring as pastor at Walla Walla First Congregational, has helped the church develop small groups to strengthen involvement of members.

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Annual meeting passes budget and resolutions

Delegates at the Pacific Northwest Conference (PNC) UCC voted at the Annual Meeting April 24 to 26 in Spokane to accept the proposed budget, two resolutions, a bylaws change, a new church and new leadership.

The budget discussion is on page 8.

• Dennis Hollinger Lant and Meighan Pritchard presented a resolution that will go before General Synod 30 calling for the UCC to move from fossil fuels to renewable energy.

"It builds on a resolution adopted two years ago opposing coal train transport through the state and calling for divesting from fossil fuels," Meighan said.

Bob Evans, pastor of the Emerge and See UCC in Sandpoint, said that he sees many coal trains and "oil bomb"

trains are going through Sandpoint. He is concerned at how dependency on fossil fuel fosters conflicts.

• Jim CastroLang of First Congregational in Colville presented a resolution calling for Just Peace in Israel and Palestine. The vote was to endorse the resolution prepared by the national UCC and instruct delegates.

The goal is to educate people to empower economic leverage, political pressure and interreligious dialogue, he said.

"Maps back to 1970 show how Palestinian lands have been taken. We hear how Palestinians are treated," he said.

Part of it is also a "call to action" to boycott and divest from companies supporting the occupation of Palestine, for us to give up billions in military support

for weapons used against Palestinians and products like Caterpillar, Motorola (surveillance) and HP, part of 600 check points inhibiting Palestinians from going to work, shopping or worship, he said.

• A proposed bylaws change was passed that extends the moderator's term to a choice of one or two years in order to facilitate some continuity in conference business.

• On recommendation of the Church Development Committee, the Emerge and See Church in Sandpoint was accepted into the conference.

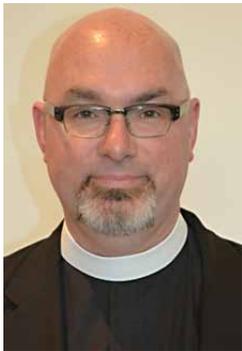
• With new nominations added to the PNC committees, the slate of new officers and leaders on those committees was adopted.

New leaders were then installed.

Part 2 of reflections on

Wearing a collar can help clergy recognize role

Conference Comments



By The Rev.
Mike Denton
Conference
Minister



Try
it
on.
See
if
it
fits.



Although we never are able to fully set aside all the different roles we have in life, putting on that collar helped me begin to recognize the role I was stepping in to. In the same way, taking off that collar meant that I was done for the day.

We talk about self-care in ways that sometimes seem empty. Wearing the collar helps me recognize that I'm working too much some days and taking it off helps my attention feel less divided when I'm home.

When I served a local church in Ohio 11 years ago, the church was more of a primary institution. Church folks were regularly invited to be part of change and advocacy work. Clergy were seen as an important part of institutional constituencies and were looked toward as community leaders.

That's not as true here today. The involvement of religious folks is more of an after thought and folks don't know what to do with, well, the religiousness of clergy. By much of our own failings and assumed privilege—as well as the reality of religious extremism—the relevancy of clergy and religious institutions are lifted up as more of a negative and anachronistic influence. I think we are embarrassed by some of this, too, and retreat into what feels like safe, inner church conversations and activities.

By trying so hard not to be associated with negative expressions of religion, we've sometimes overdone it and become invisible.

Putting that collar back on made that clear. I felt visible and the church was more visible. In the first two weeks of wearing it, I was asked more questions about the UCC by non-UCC folks than I'd been asked in the previous year.

In addition to strangers, this included people in the neighborhood I'd known for years and colleagues in advocacy work who I've been working with for years, now.

When I used to show up, people would say it was nice "a minister" was present. When I wore the collar, folks started to name the presence of the United Church of Christ. I was also invited to be part of more actions. Without the collar, I was another person present. With the collar, I was able to bring some of the presence of church along, too.

It has had me thinking. The collar thing was a New Years/Lenten experiment I thought would end after Easter, but I'm going to keep wearing it, at least significantly more than I used to.

It's always been a minority of UCC folks who wore clergy collars. When I wore it before, it was in a particular context where it was important. However, I'm thinking it's something we need to

consider again in the emerging church context.

More than we might realize, the mainline churches have taken their relevancy for granted. We've leaned on what was a culturally based sense of Christian supremacy to guard our place in society. We were centers of community and service life. With membership, privileges came.

That time is over or coming to an end.

Religion, and U.S. Christianity in particular, has constructed a legacy of spectacular failure and harm. Too often, the trade off for societal privilege was blessing behaviors and systems that, at their root, were oppressive and self-serving.

Many who are a part of church play defense and construct safe places for our particular brands of Christianity. We could name thousands of examples to counter this but many are more historical than current? How many positive stories have you heard this week about religion compared to how many negative stories?

Wearing a collar might seem like a throw-back, an attempt to assert those old unearned systems of privilege. At its worst, it could be. However, it's an important way for clergy and the church to be more visible.

I'm not suggesting that clergy wearing collars is some sort of church growth plan. I'm not suggesting that our visibility will somehow lead us back to the "glory days" when the church was regarded as a primary U.S. institution.

I do think it helps us live into the call to find meaning in giving ourselves away and living into a full life.

- It's an offering of vulnerability that can welcome stories of people's religious trauma and pain to a listening ear that might just be able to say, "I'm sorry."

- It's a transformation of some lingering privilege into tools for those who are spiritually, politically, socially and economically impoverished.

- It's a willingness to say publicly that I am a Christian and welcome conversation about what that might mean.

- It's a willingness to say publicly that I'm a part of a church and welcome conversation about what that might mean.

- It's a welcome for those who might not be part of a church to help us remember what being a pastor and a person of faith could mean.

Before I started, I had a love/hate relationship with wearing a clergy collar. Not all of that ambivalence has gone away. However, I think these times might call for it.

The clergy collar can be a gift, a yoke and an

Transitions announced

Sara McVey is the new CEO of Horizon House, succeeding Bob Anderson, who served 16 years.

Sandy Cheatham was installed as the new minister for Blaine UCC on June 5. After earning a bachelor's in history at Louisiana Tech University, she married. In Arkansas, she completed a master's in teaching and then moved to Oregon, where she began studies at Northwest House of Theological Studies in Salem. She served a church in Broomfield, Colo., before coming to Blaine.

Don Young of Sierra Vista, Ariz., who served United Methodist, United Church of Christ and the National Council of Churches in Montana, Ohio, Arizona and Washington, died on June 1.

David Branchley, who was served Shalom UCC in Richland from 1984 to 1986, was killed in a car accident in May. As a specialized minister, he spend four years in Kenya, planning Kenya Methodist University and started Project Hope to serve street children.

On June 6, the **Emerge and See** Church in Sandpoint was officially welcomed into the Pacific Northwest Conference of the UCC, following the vote of accepting the congregation at the 2015 Annual Meeting in Spokane.

Farmworkers organize march

Edie Rasell, UCC minister for economic justice, calls for people in the region to support Burlington farm workers' struggle for human rights at events Friday and Saturday, July 10 and 11.

Farm workers in Burlington, Wash., employed by Sakuma Brothers Farms, one of the largest berry growers in the state, have been struggling since 2013 against abuses that include wage theft, payment of illegal sub-minimum wages, racist remarks, illegal surveillance, illegal firings, and inhumane living conditions, she reported. In 2013, the workers formed a union, the Familias Unidas por la Justicia (FUJ), AFL-CIO, and called for a boycott of Sakuma.

To learn more about this struggle and support the workers, the board of directors of the National Farm Worker Ministry, nfwm.org, representing more than 30 denominations, Catholic orders and faith bodies, are traveling from around the coun-

try to hold their semi-annual board meeting in Bellingham.

At 6:30 p.m., Friday, July 10, members of Familias Unidas por la Justicia (FUJ) will give a presentation about their struggle and their plans at Western Washington University's Viking Union, Room 462 A.

From 11 a.m. to 2 p.m., Saturday, July 11, FUJ and supporters will hold a three-mile march at Sakuma Bros. They may meet in Burlington or take a shuttle from Bellingham.

Those who cannot go can view a five-minute video, "Our Work Is Life," fol-

lowing FUJ members as they harvest multiple crops from California to Washington. It is at <http://boycottsakumaberries.com/how-you-can-walk-with-familias-unidas-por-la-justicia/>.

There is also an article, "Things Can Change," by David Bacon and Rosario Ventura in Dollars and Sense magazine at dollarandsense.org/archives/2015/0315bacon.html. *For information, email raselle@ucc.org.*

General Synod delegates listed

The PNC's delegates to General Synod 30 June 26 to 30 in Cleveland are moderator Andy CastroLang of Westminster Congregational UCC in Spokane; Dee Eisenhauer, pastor at Eagle Harbor UCC on Bainbridge Island; vice moderator Scott Ward of Magnolia UCC in Seattle; Conference Minister Mike Denton; Katie Gilbert, youth delegate also from Westminster, and young adult delegate Jenn Hagedorn of Plymouth UCC in Seattle.

Synod meets every two years, bringing together thousands from the United Church of Christ for worship, fellowship and witness. There will be resolutions on justice, church structure and function. The theme is "Unexpected Places" for hearing God's voice and encountering the Spirit.

Speakers include Molly Baskette, pastor of First Church UCC in Somerville, Mass., and consultant for the Center for Progressive Renewal; Mitri Raheb, pastor of the Evangelical Lutheran Christmas Church in Bethlehem; Bishop Dwayne Royster, pastor of Living Water UCC in North Philadelphia; Sharon Watkins, general minister and president of the Disciples of Christ; Winona LaDuke, co-director of Honor the Earth, and Paul Brandeis Raushenbush, religion editor for the Huffington Post.

Delegates will vote on the Rev. John

Dorhauer, as successor to the Rev. Geoffrey Black, as general minister and president. They will also decide on other national officers. The Rev. Linda Jaramillo is retiring as Justice Witness Ministries executive.

UCC leaders reflect on shooting

From the national UCC came the following: "We extend our deepest condolences to our brothers and sisters of Mother Emanuel AME Church in Charleston, South Carolina in the loss of their Pastor Clementa Pinckney and eight of their church family.

"As the body of Christ, we weep in pain and prayer with you in the aftermath of this horrible act of violence.

"Our thoughts are with the families of those who lost their lives and those who were injured.

"Each loss is close to us. We just learned that the beloved cousin of one of our UCC national staff persons was one of the victims.

"Mass killings such as these are heart-rending under any circumstances. They are made even more tragic when they happen within the walls and safety of sacred space. The heart of our nation must break wide open to feel the pain of our divisions.

"The body of our nation must turn itself inside out to expose the sickness of our collective culture. The soul of our nation must cry out in agony and lamentation at this time.

"We appeal to the United Church of Christ family and the entire nation to pray without ceasing for justice and peace to prevail.

"We rely on God's abiding love, the presence of Jesus Christ, and the power of the Holy Spirit as we know that God wraps the entire AME family in a blessed embrace. When one part of the body is injured, the whole body suffers.

"Dear God of many Names, we come to you in our time of grief. Help us dear God to understand how such tragedy occurs in the midst of your beloved family. Because you have made us One Body, help us dear God to reach across the lines which divide us. At this time, we ask for special prayers for our beloved family in Charleston, South Carolina and all who connect to them in life and spirit. Keep them close to your heart dear One and protect them with power of your Holy Spirit. We pray all this in the blessed name of Jesus the Christ, our Rock and our Redeemer."

Conference News Briefs

Quinn Caldwell introduces new ideas for churches

Quinn Caldwell, pastor of Plymouth UCC in Syracuse, daily devotional and Still Speaking writer, told the Pacific Northwest Annual Meeting participants that he believes UCC churches are uniquely suited to deal with the transformation of mainline churches.

“Local churches need to decide if they will take it as an opportunity and step up,” he said.

His image of a UCC saint is someone holding a voting card at an Annual Meeting.

“Everyone is a saint, everyone with access to the mind of God, who figures what the Creator is calling him or her to do,” Quinn said.

He gave three presentations during the PNC Annual Meeting in April.

“We can do democracy, and we can do the church. After praying, talking and listening, we vote to express God’s opinion. It’s the politics of the church,” he said.

As a church with a congregational polity, Quinn said UCC churches meet each week to pray. They also eat, marry, baptize and find the mind of God in the congregation, in conferences and in national settings.

“We organize the best stuff so it happens on the local level,” he said. “If we waited for the national setting to tell us what to do, we would wait a long time. Ground-breaking ministry happens on the local level.”

Given that reality, he said that the Still Speaking curriculum gathers local writers and local pastors who share with the rest of the church.

In a second presentation, Quinn told of his husband’s grandmother, who died recently at 93. She went to the gym to the end and wore full makeup. Her hands were bumpy and bruised, from exercise and wiping the brows of four generations of children.



Quinn Caldwell of Plymouth UCC in Syracuse speaks for PNC.

When he saw her in the casket, her hands were white. They were not hers. She was embalmed and would be sealed in an air-tight casket and lowered into an air-tight vault after everyone left.

“It felt like pretending she was not dead,” Quinn said, pointing out that bodies are designed to fall apart, but people want to pretend those who die have fallen asleep and will be preserved forever.

“We assume our bodies are ours forever rather than just borrowed for a while,” he said. “After I die, I will be washed, not embalmed. I will lay in the living room on dry ice to prevent molecules from breaking me down. People will bear my weight into the local natural cemetery, and I will be lowered with ropes. It will be difficult and dirty. My family will know death has taken place.

“Then worms and microbes will do their work. One day I will be black and beautiful,

rick, crumbly earth. Grass and trees will drink deep and carry me toward the sun,” he said.

Then he asked about Jesus’ ascension: “What would we have if Jesus had not left? Would we be here? Would the church exist? If he had not died or been resurrected, why would we need to go to church? Why did he leave again after he came back? Why did he not stay alive and keep healing people?”

“The era of the Holy Spirit needed to start,” Quinn said. “Jesus left and sprang forth to the great beyond. He needed to get out of the way. The disciples followed imperfectly. If he stayed around would they have built the church?”

“He left so the disciples could grow up and head to India and Spain to live stories of bravery, faithfulness and creativity. He got out of the way so they could do that,” Quinn said.

In Syracuse, Plymouth UCC works with a homeless

mission, a shelter with a feeding program and other services. It has a shelter for LGBT youth and social issues, but it is theologically conservative.

A hip evangelical pastor in Syracuse recently told Quinn he (Quinn) was the only pastor connecting Good Friday—Jesus’ death at the hands of a violent militarized police force—with Trayvon Martin and black deaths today.

“I’m not the only one in the UCC,” Quinn said.

On Facebook, he read of other pastors emphasizing black lives matter for Good Friday Services, which are usually about convincing that people’s sin was nailed to the tree, the power of blood and the power of sin forgiven, rather than about connecting Jesus’ crucifixion to social realities.

Some have set liturgies and correct content for Good Friday, but Quinn wonders: “Maybe keeping the message consistent stifles followers.

“UCC pastors made a connection and proclaimed God’s death in black bodies. The UCC is uniquely suited to today,” he said.

“Old forms of church pass away. Local churches close left and right. Mid-level judiciatories and denominational structures are going away. Halls are empty on many floors at 700 Prospect. Churches are selling buildings and letting staff go. Seminaries are closing or merging,” he said, noting that “To those raised in structures the loss is terrifying.

Some functions will continue even if forms change for clergy credentials, for mission and for ecumenism, he said. Maybe all else will be gone: expensive annual meetings and synods that fly in speakers, education curricula, the desk calendar, he pondered.

“It’s scary to be sure as it was for the disciples when Je-
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Small groups can fill longing for spiritual intimacy

Continued from page 1

come to know each other and share their stories," Cecilia said. "I suggested a structure for small group ministry."

There was fear small groups might form cliques that would be churches unto themselves so they would not need to participate in the larger church.

Walla Walla First Congregational decided on a six month trial period beginning in fall 2013. Cecilia picked facilitators who learned about small group interaction and structure, and talked about covenant, covenant groups and UCC values.

In the fall, there was much promotion in the church.

In January 2014, there was a party with balloons and flowers to encourage people to sign up based on times, locations and facilitators.

The groups met two times a month from January to June.

The covenant of the groups had three parts:

- Behavior – everything said is confidential and does not go out of the group, even to the pastor. The group would start and end on time and develop other rules.

- Covenant – The group

would covenant with the church not to go rogue unto itself. It would maintain an empty chair to remind the people that the group is always open.

- Service – each group was to do one service project a year.

The groups started again in September. Group ministry teams for each other. Cecilia met first Sundays with facilitators. She facilitated the facilitators but was not in a group.

Two groups met for two hours. One group met Thursday mornings at the church. It was cross generational because elders did not drive in the eve-

nings, and mothers needed child care.

Most groups were men and women. Many were couples.

It was wonderful for the congregation, said Cecilia, who has resigned as of the end of August to retire. She will continue to live in Walla Walla.

There's a longing in society for spiritual intimacy, said Cecilia.

"People want first to belong. Then they believe and behave," she said.

For information, call 509-526-4847 or email ceciliamckean@gmail.com.

Healing can come from toxic sludge in nature

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sus left."

"The churches of the New York Conference need churches of the Pacific Northwest Conference to step up and teach us. You need to do the same for us," he said.

"The PNC needs to decide when it's time for old ways to go or will you put makeup on your hands and pretend long after death is apparent, or let yourselves be broken down and turned into a new beautiful thing that will carry us forth to spring skyward.

As another example of death needed for new life to spring forth, Quinn told of the jerupa oak tree in California, which has to be burned to the ground to have new shoots come up. It grows slowly and sends roots deep and wide. When there is fire, it starts to grow again and covers more ground.

The jerupa oak in California has been doing this for 13,000 years. It may be the oldest plant, older than the PNC, the Church, Moses or than agriculture. It burns to the ground and grows, burns to the ground and grows, spreading a little each time.

Jesus, who was hung on a tree, was cut down and sprang up. The 12 grew to 70 then to 70 times 70, Quinn said.

"When fire starts, it deals with grumpy people and gets them to go. Some people need to get out for the good of the whole," he said.

"Anyone unjustly killed is Jesus' death," he said of Trevor Martin, George Brown and other black young men who unjustly lost their lives to police.

Many lost their lives when the church worked to abolish slavery and was part of a route on the Underground Railroad for slaves to escape to Canada.

"Some believe charity is good, but they don't want to mess in social justice. My church wants nothing to do with a feeding program. We just deal with social justice. I'm not apologetic for speaking out for justice in the name of Christ in politics," he said.

Among the parts of the church needing change, he suggested seminaries need to prepare clergy in a different way. There need to be fewer seminaries. Digital technology can almost replace being physically together. More are doing distance learning, giving opportu-

nities for second career people.

"I don't think conferences will disappear fully, but they need to do what local churches can't do," Quinn said.

In his third presentation, Quinn expressed his concern that he and others only follow one-tenth of what's in the Bible. Isaiah 43:19 talks of the suffering servant beat by the world but not saying a word. Later Jesus is the suffering servant. His suffering saves us.

To help make sense of how God works, saving us through Jesus' blood, Quinn told about what happened as copper was mined near Butte, Mont., eventually blasting away a mountain and creating a pit. When the mines closed the pit began to fill with ground water and rising a foot a year, picking up sulfur, which becomes sulfuric acid as it hits the air. It ate away at the sides of the pit, drawing gold, silver, copper, magnesium, zinc and arsenic into the water.

The water became a dull ochre color and reeked of rotten eggs. In a December 1995 storm, snow geese flew into the water. About 340 dead geese carpeted the surface, poisoned and covered with open burns and lesions.

The water continued to rise. The city had eight years to process millions of gallons of poison before it flowed into creeks, rivers and the ocean. They wanted to do something.

One day a man walking beside the pit saw wood with algae growing on it. He took it to a lab. They looked elsewhere in the pit and found stuff alive and thriving. They tested black thick glutenous stuff, learning it could pull heavy metals out of the water. They used it and found it could pull out 85 to 90 percent of toxic metals in samples.

If they could grow it and run all the water through it, they might save themselves. No microbiologist knows what it is, but zoologists found that it grew in gastro-intestinal tracks of geese.

"God does not leave us to flounder in our pollution," he said. "God burns the inside out. We worship God no matter how much we hurt. It causes something new to spring forth.

"God did not drive the geese into the lake, but made sure their deaths would not be in vain," Quinn said.

For information, email pccaldwell@cnyemail.com.

John Deckenback recounts church history of Inland NW

Central Atlantic Conference Minister John Deckenback attended the PNC Annual Meeting and was one of the storytellers, recounting the history of the church in the Inland Northwest.

When he was at Whitworth University studying sociology, his senior project was to do research on the history and future of downtown Spokane. In 1968, he did not anticipate that this would be the World's Fair site that would transform downtown. He and his wife, Carolyn Roberts, also a Whitworth graduate, visit Spokane frequently to visit her family. Their son also studied at Whitworth from 2001 through 2006.

On one of the visits, John met Bill Robinson, who was then president of Whitworth. Bill suggested that John consider studying the impact of the early missionaries on the region as a possible sabbatical project. At the Northwest Museum of Arts and Culture (MAC), he discovered a treasure trove of information on this period.

Among the Mac's collections are research files of Clifford Drury, a Presbyterian historian, who began research on early missionaries in the 1930s, in anticipation of the centennial of their arrival.

In the early 1880s, students at Williams College in Massachusetts took shelter under a haystack in a thunder storm, said John. The "haystack prayer meeting" led to establishing the American Board of Commissioners for Foreign Missions, which sent missionaries around the globe, including to what became the Whitman Mission to Old Oregon.

Nez Perce, Spokane, Cayuse and Coeur d'Alene tribes each had about 2,000 members in the early 19th century. The Spokane tribe lived in the area that is in and around what is now Spokane.



John Deckenback shares his research on early missionaries.

The missionaries were not the first Europeans to come. First, there were trappers and entrepreneurs with the Hudson's Bay Company. They came through Canada to escape the ruggedness of the Rockies. The Hudson's Bay Co. sent young Native Americans to school in Toronto.

Europeans brought with them smallpox and measles, for which Native Americans had no immunity. Many died.

"Word of what had happened to Native American tribes on the East Coast had filtered to the Northwest," John said. "A small group of Nez Perce went to St. Louis in search of the 'white man's book'."

On behalf of the American Board, Samuel Parker retraced the route of the Lewis and Clark to determine if the region was suitable for a mission effort.

His traveling companion, Dr. Marcus Whitman, decided to organize a mission party.

These Congregationalists and Presbyterians came before Catholics. Their mission was in four locations: just west of Walla Walla, east Lewiston,

at Lapwai and Kamiah and at Tshimakain near Chewelah at the southeastern gate of what is now the Spokane Reservation.

ABCFM rules required missionaries to be married, so missionaries did a few days of speed dating and married. Their wives were the "First White Women over the Rockies," the title of a book by Drury.

"The women were full partners in the mission, raising children, gardening, cooking, participating in meetings, teaching Sunday school and leading Bible studies," he said, "but they were not allowed to vote on mission business. They established the first Women's Aid Society in Old Oregon.

Marcus and Narcissa Whitman established their mission near Walla Walla on what would become the Oregon Trail, a busy route for immigrants going west. There was less traffic on the north-south route that passed by Tshimakain.

The initial missionary group also included three pastors and their wives, Henry and Eliza Spalding; and two years later, Cushing and Myra Eels,

and Elkannah and Mary Walker.

For some, the purpose was to convert "the heathens."

"American exceptionalism brought American values to counter gambling, horse stealing, polygamy and longhouse communal living," John said.

There was a difference between the Catholic and Protestant approaches. Protestants emphasized worship, Bible study, Sunday school, teaching and codifying language. People baptized after they converted. Catholics baptized first.

When there was threat to close the mission, Whitman went back to Boston and fought to keep it open. Some also think he went "to save Oregon for the United States."

He returned to Walla Walla on a wagon train with 1,500 people. Again disease decimated the nearby Native Americans. They did not understand why Dr. Whitman's medicine worked on the Europeans but not on them. A group of Cayuse raided the Whitman mission, killed 13 including the Whitmans, and took 50 hostages. After a month, a vigilante army came from Portland, arrested, "tried" and executed five Cayuse men. The Cayuse war followed, and the Whitman Mission sites were abandoned and the ABCFM closed it and evacuated other missionaries.

Two decades later, after the Civil War, Presbyterians and Congregationalists returned in different ways.

Spalding came back as a federal agent to the Nez Perce. He brought a recent seminary graduate, Henry Cowles. Finding it hard to make a living with the Nez Perce, he became a teacher among the Spokanes, who were required to register their land with the federal government. Cowles assisted. Funding for that came through the abolitionist American Mis-

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Speakers share the history of the Spokane area

Robbie Paul shares stories, insights of Nez Perce

As a way to honor the place where Annual Meeting was held, Robbie Paul, a member of Open Door Congregational UCC in Deer Park and a member of the Nez Perce tribe, told how Spokane came to be.

"Coyote, the trickster, sees the Spokane River. There is smoke on the other side. A woman is preparing fish and doing laundry. He thinks she is the most beautiful woman," Robbie said. "She goes back to her lodge. She is the daughter of the chief of the Coeur d'Alenes. Coyote goes to the chief and asks to marry her.

"She's human. You're coyote," said her father. "Go be a warrior and prove yourself."

Coyote goes to the Spokanes, the Kalispels and the Colvilles. Each say he can't marry her, she is human.

Coyote uses his magic paws at the river's edge, putting big rocks in the river so the water won't flow and salmon will not pass. The chief said still said no. The rocks are still there, creating the Spokane Falls.

"Coyote sees a young warrior come, bringing skins and seeking to prove himself worthy of the chief's daughter," Robbie said. "One day coyote saw him going out to hunt again. Coyote followed and neither were ever seen again.



Robbie Paul tells story of Coyote and of becoming an elder.

"Coyote, who was lazy, arrogant and stubborn, fought authority. Be careful how stubborn you are," she said.

"Respect is important in my culture," said Robbie. "Youth living in today's fast-paced society lose the wisdom of elders.

"My community did not have electricity or apps," she said. "Elders taught about tribal culture and traditional ways. We were to develop listening tools by listening to stories."

Robbie pointed out that no one declares that he or she has reached eldership, but it's a term for respect for the wisdom

a person has and gives away.

Now she shares stories of the past and what they teach.

When she was 55, she saw her name listed in the tribal newspaper among tribal elders celebrating birthdays.

"I was at first indignant. Now I have to act my age and be the respected elder who has much to give," she said. "I'm humbled. I've been a life-long learner.

"My father, 97, shared knowledge with me as an elder in training," Robbie said.

"I hope the UCC will embrace its elders. 1 Tim. 5:1-

2 reminds us: Do not speak harshly to an older man."

Robbie said her father, Titus James Paul, was born in 1907 in a tipi at Kamiah.

She said her father helped heal people, learned and lived with integrity.

"I struggled with my identity," she said. "In World War II, my father wanted to serve. He was too old and had children. So he went to Bremerton to work in the shipyards, wanting to be a first class welder. The foreman relented and let him learn the skill during his lunchtimes.

He learned the skill and his first job was welding mine detectors. He welded a section and rested, welding a section and rested. The supervisor saw him resting and commented that he was an Indian loafing.

"My father told him to come and inspect his job within 1/5000th of an inch error. One team welded fast, but my father's team was not fast. When they checked, the door on their side opened as it was supposed to, but the door on the other side would not open.

"We do not have to be what others perceive us to be," Robbie said. "My father would set one goal, achieve it, set another goal and then go on to achieve it. He did not quit," she said.

Eventually, he came home to his farm and did not know how to farm, so he studied how to grow lentils and peas.

At the age of 65, he learned to golf by reading a book. At 72 he rode a bicycle every day until he died. He wanted to win a gold medal in golf. He won bronze and silver, but died before winning the gold, she said.

"You can be what you want to be if you set goals and go to do them," she said.

For information, call 509-276-5107 or email paul@wsu.edu.

Westminster is Spokane's oldest Protestant church

Continued from page 6

Association, which continues today through the UCC's Local Church Missionaries. In gratitude, the Spokanes gave him a tract of land, which he enlarged into 140 acres of what is now downtown Spokane. A few blocks from the Convention Center by the hospital is a small park with plaques memorializing Cowles' home site and his contribution to the city's development. The

railroad "appropriated" some of his land. He sued and won a significant financial settlement. He used some proceeds to start a newspaper, which later became the Spokesman Review.

Cowley was founding pastor of Westminster Congregational UCC, Spokane's oldest Protestant church. A bell donated by Cushing Eels hangs in the bell tower today. Several mission sites are now part of National Park Service sites and

interpretive centers.

"**What can we learn** from these early missionaries?" John asked. "The missions failed. They did not learn the language and culture of the people. They tried to get highly mobile, hunter-gatherer people to settle in fixed locations to farm. They were poorly funded and tried to manage the missions long distance from Boston.

For information, email jr-deck@aol.com.

Budget makers say stories of ministries behind figures

Stories of young adult interns and interfaith campus ministry that build hope for the future are behind figures discussed at the Annual Meeting hearing on the budget.

One decision incorporated in the budget was to send an additional one percent to the national denomination for a total of 31 percent, said Wendy Blight of the Stewardship Committee.

Undergirding the stories are the numbers, said David Anderson, reporting on the budget before the delegates.

He reported that the conversation at the budget hearing focused on ministry and possibility. Wendy Blight, treasurer of Alki UCC, is also business administrator at Plymouth UCC.

"This is the first budget I can be excited about and the second I'm involved with," she said.

During the hearing that offered delegates an opportunity to learn more and offer their input, Wendy gave a fuller presentation on the budget.

"We invest in Our Churches' Wider Mission (OCWM) and reserve funds to spring forth next year and in the future with a new position. We are investing in new ways," she said.

The two camps stand on their own and make money, she pointed out.

The budget has projected to receive \$7,000 less OCWM in these challenging times, especially for local churches in transition and facing conflicts, she said.

"We need strong churches to maintain and increase giving to support the conference, which exists to make sure local churches and clergy are strong, resourced and connected," Wendy said.

If the conference does do that for churches, the churches give revenue.



Michelle Doherty, accounting manager, and Wendy Blight, treasurer.

Rather than reducing what the conference sends of OCWM to the national, the PNC is not only continuing to send 30 percent. We feel this is the time to show our support, belief and trust in the national UCC, so we are increasing it to 31 percent, \$2,600," Wendy said.

The conference needs to show local congregations that supporting the conference is worth it.

The budget includes a two percent cost of living salary increase for staff and includes hiring a new staff position at \$65,000 salary and benefits to help Conference Minister Mike Denton serve PNC's 80 churches.

"We believe we need someone to connect with and resource churches, to help them with their struggles, so they find their own answers to their own ministries in unique settings," she said.

Those resources include connecting nationally with the denomination, nonprofits and people working on the edge to propose ways to work effectively, to inspire members to move out into the community to do church in these new times. Wendy said.

The job description is now ready for a new PNC staff per-

son who can be a catalyst, curator and connector.

"We will use some reserves for three years for the new position and then hope to have a turnaround," she said.

No position is permanent. We need to try it, to risk and do something different, Wendy commented. Money for the position has been included in the last three budgets.

Originally the job description described someone working with justice and witness, youth, young adults and outdoor ministries, given that the request came from these groups.

More ideas developed as the search started and became bogged down. Now the original components are included but the job description is broader, to help the churches and communities figure what is vibrant and how to do it.

Insurance assistance fund is in place for the conference to help local churches and retired clergy pay health care premiums.

"We ask churches to contribute to the fund," Wendy said. "Once it was mandatory. Now we take the message to churches to donate to the fund to supplement \$15,000 from the operating budget."

The UCC's national Young Adult Service Community and Justice Leadership Program interns have been in place for the third year as a partner of local churches, the conference, the national UCC and social justice agencies.

The Church in Pullman asks for support for what was once the Church Ministries in Higher Education (CMHE) with \$1,000 for Washington State University.

Chip Laird of the Community Congregational UCC in Pullman, said there is no CMHE but now Common Ministries at WSU is doing interfaith ministries.

"Funding is always hard. It gives GLBT people a safe place to explore their spiritual path," he said. "We experience pressure to expand our base into faiths. We want to see more than a narrow campus ministry. Interfaith House was sold by the Presbytery of the Inland Northwest after 45 years. They have the money. The common Ministries office is in our church. Jessica Stokes, 27, an American Baptist, is the director."

A loan to Campus Christian Ministries at the University of Washington, a ministry that no longer exists, will be paid back by the end of the fiscal year.

Wendy commented that for years, the conference ran a deficit budget. Then it took a loan from itself, from the Conference Home Fund. It moved money from that fund to the operating fund.

"Now we will reverse that process and put \$172,000 back into reserves," she said.

Delegates adopted the budget during a business plenary session.

For information, call 206-725-8383 or email blight@plymouthchurchseattle.org or michellelynnj@gmail.com.

Worship and intersections at Annual Meeting



Worship centerpiece at Annual Meeting.



Kaybreahna DeJarn of Westminster places lantern on post.



Sheri Parkinson of the Ritzville Drumming Circle drums for worship.



Moderator Andy CastroLang enjoys a break with granddaughter Saviah CastroLang.

Worship, music, displays, discussions are highlights



Conference minister Mike Denton and his son, Leo, place a lantern on the centerpiece for worship after processing in for closing worship.



Donivan Johnson of Metaline Falls UCC leads the choir for Sunday worship.



Member of the Marshall Islands UCC that meets at the Veradale UCC was part of the Marshall Islander choir singing at Annual Meeting.



Ruth Schearer of the United Churches of Olympia was among those at her table keeping their hands busy by building with the toys available at each table. She and her table mates built three windmills.



One of many displays at Annual meetings. This one offers information on the Israel/Palestine conflict.

Roger Ralston creates art for Annual Meeting

Roger Ralston, who teaches art history at Eastern Washington University (EWU), made four pieces to enhance the Annual Meeting setting at the Spokane Convention Center.

His pieces were on four posts representing the four evangelists: Mark by a bull; John by an eagle; Luke by a lion and Matthew by a signpost.

Roger, who was enlisted by Jan Shannon, assistant minister at Westminster Congregational UCC and an EWU student, said he began his first drawings two months prior to Annual Meeting and finished them just before the meeting.

These are intended to serve as public art, outdoor markers, in town, wind vanes

Roger focuses on studies of shapes from the impressionistic period, he said during a workshop. He studies still life and the interaction of light and shadow, using shapes as a starting place. He relates light to shapes and texture. Floral forms burst out of the top.

Twenty years ago, Roger



Roger Ralston stands beside one of his Gospel creations.

came to Spokane, after working six years in Seattle as a community art technician. He had a glass furnace and taught sculpture. He had studied sculpture in graduate school in Baton Rouge and spent five years in the Trenton area. His undergraduate studies were at Lewis and Clark College in Portland, making non-liturgical images about the Word for churches.

Roger grew up conservative, but was drawn to churches engaged in progressive causes, believing there is “more than one way to get there.”

The four Annual Meeting pieces were purchased by the end of the meeting.

“Who gets to pick what art is? You do,” Roger said. “You go to a museum and say this is delightful or malarkey.

“Why is it malarkey. Why is it art?” he asked. “Art can be the most honest thing. Is it there to make money or make you think?”

For information, call 509-496-6341 or email info@rogerralston.net.

Marshall Islands UCC meets at the Veradale UCC one of five churches

The Marshall Island UCC Church that meets at Veradale shared prayers with photos about life and issues of people living in the Marshall Islands in the North and South Pacific as a background for worship at the Annual Meeting.

Some slides showed the effects of climate change, World War II, nuclear testing and radiation that remains.

In January 2001, one Marshallese family came to Spokane. By March 2005, there were more than 60 Marshall Islanders in Spokane.

The Marshall Islands UCC Church meets at the Veradale UCC in Spokane Valley. Right now the church has only an evening service, but would like



Tom Kobin is pastor of a Marshallese UCC Church in Spokane.

a morning service, too, said its pastor and choir director, Tom Kobin.

There are two Marshallese UCC churches, plus an Assembly of God, two New Hope churches, and one New Beginnings church.

The members came to Spokane to work.

When Tom was 23, he went with his brother to Honolulu and then to Seattle. His mother came in 1977.

All Marshallese have been affected by radiation, he said.

Tom, who offers a Bible study in his home, is working on growing the church.

For information, call 509-262-8321 or email tomkobin23@yahoo.com.

Leaders pop myths of communication in PNC

Participants in the Leadership Retreat at N-Sid-Sen on Lake Coeur d'Alene reflected on communication within the conference, raising issues to call attention to ways to improve communication.

Skype, conference calls and Go-to-Meeting are now common ways to include people who are unable to be at meetings of committees in person. Often when someone in the gathered group speaks, it drowns out the voice of someone on the phone or Skype.

Finances and people's time preclude the former face-to-face meetings with everyone gathering in a single location. Technology has not effectively replaced meetings so all feel included and heard. Several older participants, however, defied the myth that older people do not have computers, use email, Skype or Facebook.

Emails, packets, Facebook, United Church News, trainings, meetings and camps are other avenues of communication.

The idea of the exercise was to "pop" myths about communication, saying the myth while popping a balloon at the center of the room, to determine what to do with the myths.

Moderator Andy Castro-Lang of Westminster Congregational UCC said that "we all have stories and histories of communication and miscommunication.

She then asked the leaders to share what histories may make them hesitate to engage with the conference.

Some shared that resolutions passed at Annual Meetings may be hard for them to discuss in their congregations.

Andrew Conley-Holcom, pastor at Admiral Congregational UCC in Seattle, drew out discussion of technical issues that can be fixed.

For example, in using Skype or conference calls, participants suggested that commit-



Mimi Lane of Everett UCC shares a communication myth and symbolically pops a balloon.

tees have guidelines for best practices in using technologies to run meetings, and that they review them at the start of meetings. Every chair needs training in those practices.

Some of those practices include having each person give their name each time they speak.

Another suggestion was that committee members have separate emails for their work with conference committees, so those emails are not lost among the many other emails they receive. Another suggestion was for each committee to have listserves for communicating by email.

There was also recognition that each person has preferred ways to receive communications—text, email, phone. Arlene Hobson, executive administrator, Michelle Doherty, bookkeeper, and Cynthia Bauleke of Bellingham, will research how to get emails and keep confidentiality.

Conference News editor Mary Stamp will work with conference staff and others to improve communication matters.

Andrew and Janet Mat-

thews of Fox Island will prepare best practices in July.

Steve Claggett of All Pilgrims, treasurer Wendy Blythe and Michelle will explore how to set up yahoo groups for each committee.

Participants also identified issues related to the culture of the conference that have impact on what happens.

Turnover on the board and committees often means that history is lost and committees spend time reinventing themselves, rather than engaging in and empowering congregations to engage in action.

Expectations for staff, board, conference minister and committees can also lead to misunderstandings. There is need for clarity of roles. Some, however, expressed frustration experienced over years of the board and committees spending more time on their own job descriptions and organizational issues, than doing the work of the committees.

Descriptions of what each committee's responsibilities are will be prepared for the committees.

"Change is constant," said Andy. "The board has work to

do, covenanting to strengthen churches."

So each time the Board meets, it will go for overnight stays and visit different churches and communities.

"The idea behind longer meetings is to deepen the relationships among those on the board and with the congregations," she said. "We hope to make the conference relevant to congregations and to develop stronger, trusting relationships."

Tara Barber of the Church Development and Spiritual Formation committees offered to lead "Healthy Congregations Workshops."

Meighan Pritchard, as she finishes her time as minister for environmental justice with the national United Church of Christ, offered to do workshops and establish more face-to-face connections.

Dee Eisenhower of Eagle Harbor UCC on Bainbridge Island pledged to lead family camps to engage people in time to talk and build significant relationships.

For information, call Andy CastroLang at 509-624-1366 or email pncucc@gmail.com

Ritzville church grieved deaths of many members

When church members began dying about one a month in her first four years as pastor at Zion-Philadelphia Congregational Church in Ritzville, Judith Rinehart-Nelson felt depressed and exhausted.

Realizing her whole congregation was also grieving, she offered a Lenten study this year on their grief as individuals and as a congregation.

“Grief is a multifaceted response to loss of life and change,” Judith said. “It may drive people to unconsciously not feel, to denial that causes mental, spiritual and physical dysfunction, and even to drive a wedge in the church.”

Grief includes feeling numb at first hearing of a death and only thinking of oneself, she said. Then a person wakes up to realize it hurts. Eventually, a new normal with a new perspective on life sets in.

What does grief look like?

Zion Philadelphia found out when it lost half its worshiping congregation to death and moves, dropping from 60 attending on a good Sunday to 30 today. Membership dropped from 120 to 81.

“We lost most of the oldest generation,” Judith said. “We were a sad and weary congregation. How does a church express that pain? How has it affected us? When we can grieve without blaming others for why we hurt, it becomes precious.”

Part of moving to a new normal involved bringing the church’s grief to a conscious level, to acknowledge the collective grief.

Judith, who graduated in 1976 with a degree in physical therapy Mount Hood Community College and in 1994 with a degree in human studies and a minor in geriatrics from Marylhurst University in near Portland, worked in elder care and physical therapy from 1976 to 1997, when she graduated



Judith Rinehart-Nelson, JoAnn Shockley, Janel Rieve, Suzi Chandler and Sophie Crapson

with a master of divinity from Pacific School of Religion in Berkeley, Calif.

She then served several churches for 10 years in Missouri and then, after completing a residency in clinical pastoral education at St. Joseph’s in Tacoma, she worked as a hospice chaplain in Nevada before coming to Ritzville.

When Judith started at Zion Philadelphia five years ago, she said it was a “walker church,” with many members needing to park their walkers as they entered. It was predominantly elders in their 80s and older.

Some of the people couldn’t live on their own or were shut in and could not come. Each week one or two cars go to Rose Garden Assisted Living to pick up residents.

Several members shared their experiences of participating in the Lenten study during a workshop at Annual Meeting.

Suzi Chandler said she would come on a Sunday, and find that the “beautiful faces of people I knew were not there.”

One Sunday they were there, and the next Sunday, they were not. From December to March, there were four deaths and funerals,” she said.

Suzi said she felt guilt.

“I had to go to church, be-

cause someone I care about might not be there the next Sunday,” she said. “So I would drive 45 miles from Moses Lake to come to church. I did not want to receive a phone call on Monday and learn that someone died and I had not gone.”

Sophia Crapson, her daughter, was going to school at Moses Lake and thinking about dropping going to church, so she wouldn’t see the empty pews and think of the missing faces.

JoAnn Shockley, a longtime member who has been active in the Pacific Northwest Conference, said she lost several close family members. She did not want to go to church and see the empty pews. When she would start to sing, she would cry. The class helped her make sense of her experience.

“The class gave my grief a name, so each of us didn’t just grieve on our own in separate ways. When we were angry, we realized it was because a friend was gone. I was tempted to stay at home,” she said.

Janel Rieve grew up in the area but had lived many years in Wenatchee. She had just been back for four years and didn’t have as deep a connection with those who died.

She didn’t think she was grieving, but she realized later she was jumping in and trying to take the load off others by helping in the kitchen and office.

“It was part of my own grieving process, but it began to wear me out. I kept driving and doing it. I needed to give grief a voice to understand what is happening, to understand that as a church, you can grieve and care,” she said.

Judith said it’s important to give voice to grief when a pastor leaves. There’s usually a three month notice, a time to help grieve.

Now most members are in their 60s and early retirement ages.

“We no longer see ourselves as a dying church,” she said. “We see ourselves as a church going through change and ready to try new things.”

Judith plans to offer a retreat to introduce the curriculum, “The Grieving Church,” that she developed for the Lenten class.

She and Mark Boyd, managing director at N-Sid-Sen, are planning to set a date next spring for a clergy retreat, so other churches might use it.

For information, call 509-659-1440 or email jrinehart-nelson@gmail.com.

Justice Leadership honors year of service and advocacy

By Elizabeth Dickinson

Another year of Justice Leadership Program (JLP) in the Pacific Northwest Conference is coming to a close.

The program honors Hillary Coleman, Amber Dickson, Honah Johnson and Emmanuel Mancilla as they complete their internship year. Their service continues through celebrating their final Sunday with their UCC congregations on Aug. 2.

What did their year entail?

Amber flew to Washington, D.C., for Ecumenical Advocacy Days with other UCC Young Adults and Elise DeGooyer, co-director of the Faith Action Network (FAN), the agency she worked with.

The focus of the days was mass incarceration, which, along with a couple visits to meet prisoners' groups at Monroe Correctional Complex with FAN, have inspired Amber's interest in education and hope for prisoners.

She plans to be active on this, whether she is in Seattle, New York City, or somewhere in between next year.

Amber has also been active in the Racial Equity Team, which identifies opportunities to change policies that impact communities of color.

Emmanuel worked with the Plymouth Church Immigration Ministry team to extend UCC Immigration Sunday to a full month of education and action on immigration.

He also started a petition through the Church Council of Greater Seattle to endorse the Accountability in Immigration Detention bill, which would end quotas and mandate that private detention centers treat detainees with respect for basic human rights. He invites those interested in signing on to contact him at emancilla@thechurchcouncil.org.

Emmanuel recently organized a forum, Our Stories, Our

Solutions, to hear the stories of workers seeking a sufficient, sustainable livelihood, and to explore how people of faith can stand in solidarity with them.

Hillary led a workshop at the PNC Annual Meeting on how to improve the lives of the 32,494 students without homes in Washington State. One answer is funding the Housing Trust Fund, and yet another is to help gather backpacks and school supplies so these students can go back to school well-prepared.

Hillary is working with Project Cool to do that. Work at the Coalition on Homelessness and co-leading an educational forum on economic justice at All Pilgrims Christian Church have confirmed her interest in spending her next years educating people about how they can be part of creating a more compassionate and just society.

An administrator and events planner—helping draw 800 to the statewide Housing Conference this year—Honah has especially enjoyed spending time with those who are struggling in some way.

Through the Washington Low Income Housing Alliance, she has appreciated connections with “Emerging Advocates,” who bring their experiences living in or on the edge of homelessness to advocate for stronger housing policies.

She is heading to the Berkeley School of Social Work next year to begin studies for a master's in medical social work.

This year has been a time of growth for all the interns.

Interns struggle with important questions:

- How do we truly create community?
- How can JLP and congregations extend an authentic welcome and integrate the gifts of all people and cultures?
- How can we structure our own institutions more justly?



Amber Dickson and Emmanuel Mancilla at fair wage event.



Hillary Coleman and Honah Johnson at Housing Advocacy Day.



Emmanuel Mancilla and Honah Johnson help on Plymouth renovation.

• How do we go deeper into questions of faith?

• Can nonviolence work in contemporary society to bring about the changes so sorely needed in our societies?

• In what ways do and can we up-end our lives in solidarity with the earth and with those who are disenfranchised?

Individually and together,

they have been a blessing to the PNC and to the communities they have served.

They will ask good questions, challenge oppressive structures, and shape strong communities wherever they go next.

For information, call 206-320-0432 or email jlp.elizabeth@gmail.com.

N-Sid-Sen welcomes international people on staff

By Mark Boyd - managing director at N-Sid-Sen

Among those on the 2015 camp staff at N-Sid-Sen are young people from Germany, Poland and Turkey.

N-Sid-Sen has been using staff from Camp America for quite a few years now.

Camp America is an international program that provides college age staff for camps across the United States. These staff come from all across Europe, Asia and Australia.

The staff are available for camp hospitality staff as well as other more highly trained specialized staff.

N-Sid-Sen has been pleased with the staff we have had.

This year we have 3 staff from Camp America. They are Stephen Fullicks from England, Ewelina Banasiak from Poland and Ezgi Goztas from



Ewelina Banasiak from Poland, Peyton Weber of Washington, Chad Carignan from Montana and Stephen Fullicks from England help serve lunch at the Leadership Retreat. Still to arrive are Ezgi Goztas from Turkey and Alex Trundel of Idaho. They were recruited through Camp America.

Turkey.

In addition to those folks we also have Chad Carignan from Montana, Peyton Weber from Washington and Alex Gritton from Idaho.

So why use staff from other parts of the world?

The simple answer is we need staff.

The bigger answer is that by providing a place for folks from all across the globe to be together, we are reminded of how important it is to live and work in community.

The international staff teach us that there are different perspectives that we need to be aware of.

The local staff remind us to be proud of our own roots. And then there are the stories.

As we listen to stories of growing up in Poland, England and Turkey, we can see our distant roots connecting and intertwining with theirs and it is then we are humbly reminded that we all are one.

Even with the language barrier, we know we can still

use that most powerful common language. That language is laughter. When we share a smile that rolls into laughter, we share a common bond that cannot be broken.

So by inviting folks from across the globe we also get to travel a bit without leaving camp. So come to camp and see the world this summer.

The temperatures are already climbing, and it looks like it is going to be a hot summer.

We did not get much snowfall last winter so all the lakes, rivers and streams are down a bit.

We will all need to watch our campfires very carefully.

Meanwhile, Pilgrim Firs will be welcoming its new managing director, Wade Zick.

Randy and Linda Crowe—Randy was former managing director at N-Sid-Sen—will be on hand to host the senior high camp at Pilgrim Firs June 28 to July 4, and to welcome Wade as the new managing director there.

2015 N-Sid-Sen camp schedule is:

Young Adult Camp
June 21-23

Kid's Camp - July 5 to 8
Trudy Lambert & Gabe Peterson

Intermediate Camp - July 5 to 11
Bob Watrous & Kim Schulz

Senior High Aqua Camp
July 12 to 18
Tony Kliment & Lyn Stultz

Family Camp #1
July 26 to Aug. 1
Amy Johnson & Ryan Lambert

Junior High Aqua Camp
Aug. 2 to 8
Dana Sprengle & Sarah McDonald

For information, call 208-689-3489 or visit n-sid-sen.org.

2015 Pilgrim Firs camp & retreat season

Young Adult Retreat
June 19 to 21
Jen Towner & Max Aquino

Work Camp
June 18 to 21
Ginny Springer

Senior High Camp
June 28 to July 4
Kristen Almgren & Andrew Conley-Holcam

Junior High Camp
July 5 to 11
Rich Porter & Susan Andresen

Kids Camp
July 12 to 15
Staci Schulmerich

Intermediate Camp
July 12 to 18
Katy Lloyd

Family Camp
Aug. 16 to 20
Rich & Leslie Porter

For information, call 360-876-2031.