

CLERGY Connection

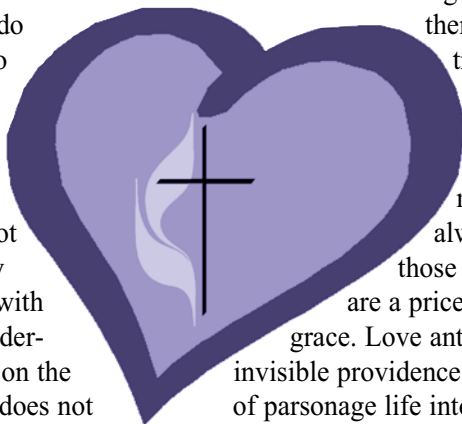
HOLSTON CONFERENCE OF THE UNITED METHODIST CHURCH
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I CORINTHIANS 13 For the Itinerant Pastor

If I preach with the eloquence of Craddock and Willimon, but fail to love my spouse, child, and friends, I am but air escaping a noisy balloon. If I confront social injustice as head of Church and Society, or teach theology in a tenured position, and have all faith so as to remove mountains of parishioner stinginess, but neglect those in my parsonage, I am nothing.

If I drive a 1965 Volkswagen and hand over my body to be burned out so that I may boast at the Conference retirement service, but do not love the people who provide "home" in this peripatetic existence, I am not serving God's appointment.

Love is patient – not just with those who pay my salary. It is patient with my son who doesn't understand funeral visitation on the night of his play. Love does not envy my wife's fellowship at the spouse's retreat. It does not boast about packing them in at "Second Coming UMC" when my clergy siblings are drowning in ecclesiastical triage. Love isn't arrogant about my calling, as though my spouse and friends have a lesser divine purpose. Love doesn't rudely value time at the hospital above my daughter's time at the library.



Love does not insist that *my* schedule determines date night. Love does not bite the arms that hug me or take out a bad PPR meeting on the family pet. Love doesn't begrudge my sweetheart and children a visit to family just because I scheduled an all-day church council retreat.

Love does not rejoice as though I'm holier than my spouse who utters a profane word about the church. Love rejoices when we have enough trust to share honest feelings, especially when

there is pain and frustration. Love bears with my cherished friends when I eviscerate them by moving away. Love always believes that those who move with me are a priceless means of grace. Love anticipates that God's invisible providence weaves the threads of parsonage life into a tapestry of redemption for those yoked in ministry with me. Love endures every transition with highest attention on my beloved soul mates rather than on the moving van cargo.

The love that I cultivate in Christ's body is my eternal gift to myself. But as for Vision 2000 committees, they will disband; as for unappreciated sermons preached to blank faces, they

Clergy Connection

is a communication produced and written by the clergy of Holston Conference for the purposes of deepening relationships, encouraging spiritual growth, increasing awareness of challenging opportunities, imparting useful information, stimulating theological exploration, providing a forum for honest expression, and sharing the joys of creative ministries.

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Clergy Connection exists to call clergy into deeper covenant with God through Christ and to call clergy to live in covenant with each other.

What Do YOU Think On?

Balancing Donkeys and Professional Depression

The Art of Designing and Leading Worship

Designing worship is hard. Well, I suppose that's not exactly true. There have been times in my ministry when I coasted through worship and sermon preparation. I know this shocks you ... but there have been weeks when I used last week's order of worship and played "fill in the blanks." No, really. We all know it doesn't take much time or effort to select scripture or hymns if we exclude prayer, reflection, weighing the needs of the congregation, and a creative thesis. Designing worship with a goal of just getting through an hour is rather simple compared with creating a space and time where the congregation and leaders can focus on being present with God, Creator and Redeemer.

Of course, it is only easy until I look up half way through the service and realize how little abundance is being experienced or shared. The only thing worse than looking into the eyes of a bored congregation is realizing that you are boring yourself. The seeds of professional depression are sown in such moments because we know many in the congregation are hungering for the hope, comfort, and challenge of worship pushing us to grow – and so are we.

But we must beware. In those moments when we decide to express the absolute importance, joy, and excitement of the faith, another temptation looms large before us. Just as we must fight against fill-in-the-blank worship, we must not succumb to the temptation of the opposite extreme: designing worship to dazzle.

Donkeys, continued on next page

Prior to my election as a bishop, a longtime friend and mentor, Ed Bufford, invited me to come to Nashville to be the preacher for his revival. I went to Nashville the last of March to preach Ed's revival, and while there I went to visit a good friend of mine, Elijah McGee, another United Methodist clergyperson. Elijah was recovering from a near-death experience that occurred while he was having surgery for his knee. Well, I received a card from Elijah and his wife thanking me for my visit after my return to Knoxville. It was an unexpected thank you card and made me feel good. I held onto the card and just recently looked on the back, and there was this scripture I had not noticed earlier. In the King James Version it reads: *"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things."* (PHILIPPIANS 4: 8)

I sat at my desk and wondered "what things do I think on?" ... especially when life appears not to be fair or just to me. What things do I think on when events and circumstances do not go my way? Do I allow those disappointments to so poison me that I am unable to function as a child of God? Am I prone to think about the good in others rather than to think about what I perceive as bad in others?

Well to be honest, I wish I could faithfully and truthfully say that I never allow myself to think

about the negative, or to believe that life is against me, but I must admit there have been times when I didn't live up to Paul's admonition. And when haven't those negative thoughts and emotions caused me more problems than the persons toward whom they may have been directed?



I believe that for those of us who are clergy, we have to guard against allowing the negative to slip into our minds, hearts, and spirits and set up shop. It will destroy our ministry, our relationships, our hopes, our dreams, and in some instances our very lives. I watched the former NBA Champion Detroit Pistons in a five minute span allow this to happen to them, and they lost a game to the Miami Heat. I wonder how many games we have lost because we believed the referee wasn't calling the game right. Well, God isn't a referee, but I do believe that God is in control of my life. Therefore if God is saying to me:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things,"

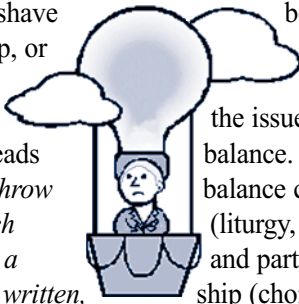
then I guess I need to heed God's words.

What Do You Think On?

James Swanson
is Resident Bishop of
Holston Annual Conference



May God protect us from becoming one of those worship leaders who brings in live donkeys, promises to shave their heads if enough show up, or preaches from a hot-air balloon. Let us not forget the biblical passage, which reads *“Then Satan said to Jesus, ‘throw yourself down from the church steeple, for it will draw quite a crowd.’ And Jesus said, ‘It is written, ‘do not use spectacle as a substitute for worship’.”*



Don't get me wrong, I love a good show, but the problem with spectacle as a foundation for worship is the incredibly short attention span of human beings. A mesmerizing spectacle performed last week becomes the hurdle you must clear this coming Sunday. Pastors who find themselves trying to top last week's "Fear Factor" illustration or tear jerking altar call are doomed to live a miserable life.

I believe the best example of this is found in those passages recalling Old Covenant sacrifice. We brought prized animals into worship, laid our hands on their heads, and confessed our sins. Then, to demonstrate for us the seriousness of our sin, the priest slit the animal's throat while we watched. Now THAT is about as extreme as spectacle and congregational participation gets! And what happened? Even then, we got bored and started going through the motions! What makes us think hot-air balloons will work?! God, through Isaiah, finally said, *“... oh, will you just stop it already?”*

Ultimately, if we attempt to use spectacle, entertainment, or shock as a foundation for worship, the world's marketplace of new and different will always win.

So, the more truthful statement is "leading worship with imagination, creativity, and integrity requires our best effort." In the case of spectacle and boredom, that effort means looking for the balance between the comfort of the familiar (critical for those struggling in

life) and the excitement of creative new ways of worship (for those who need to be challenged).

I have found that it helps me to frame many of the issues of worship in terms of balance. Worship leaders must try to balance congregational participation (liturgy, music, Holy Communion) and participation by those in leadership (choirs, testimonies, preaching):

- *silence and music/voice*
- *the call for inreach (the need to care for each other) and outreach (the need to care for those not in our community of faith)*
- *emphasis on faith (relationship with God through Christ) and works (living out the Kingdom of God here and now)*
- *giving praise to God and receiving the gifts God has for us*

This final "balance" is not really a balance at all – although we are so steeped in the belief that "we need to get something out of worship," it is hard to convince ourselves otherwise. The truth is that real worship has nothing to do with our



getting something from God or one another. A worship service (note: it is a "service" we perform) is about giving something to God – praise, thanksgiving, focus, our lives.

In the purest sense, the extent to which we worship God has nothing to do with whether we like the hymns or the sermon. Unfortunately, we have placed so much emphasis on these elements that congregants now think the quality of a worship service is dependent on such fickle criteria as enjoyment of the sermon. Ironically, this focus on "enjoying worship" keeps us from receiving the food for which we ultimately hunger. It is only when we give the gift of self to God that we find ourselves being filled up.

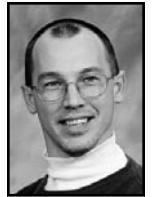
If we are honest, that is hard to keep in mind as worship leaders. If we are tempted to swing to the extremes of spectacle or fill-in-the-blank, we also find it particularly easy to worry so

much about "running" worship that we forget to focus on God at all. In the end, maybe that is the most dangerous temptation of all. When worship becomes only our job and ceases to be our gift of self, offered to God, then we become sad and lonely people.

Spending the time and energy required for worship and sermon preparation doesn't guarantee the congregation will be inspired. However, it is usually a good foundation for us to set aside a few of our own issues and worship God. And the bottom line is this: to be good worship leaders, we must worship. Giving praise to the God who is our Lord is the most encouraging worship leadership we can offer.

Mark Flynn

is Pastor at Kern UMC,
Oak Ridge, TN



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PPR COMMITTEE: *Friend or Foe?*

How can we as clergy best relate to the Pastor (or Staff) Parish Relations Committee in our church or charge? I believe one key to a good relationship is having a mutual understanding of the purpose of this group. The first meeting each year (and in a new appointment) should include some time to review the purpose and duties of this group. Section two of paragraph 259 in *The Book of Discipline (2004)* should be given to each member to be reviewed at least annually with the group.

For both the pastor and members of the committee, maintaining balance in how they relate is essential. For the pastor, that balance is between really listening to the issues, concerns, and celebrations of the members and sharing one's own understanding of where God is leading the church or churches. For the committee members, that balance is between supporting the pastor and holding the pastor accountable for his or her leadership among the people.

A good relationship with the chairperson is also a primary factor. That begins with preparing him/her for this role. One way to prepare the chairperson is to allow him/her to serve as a committee member for one year and chair the group the last two years. This plan should be part of the chair's recruitment when first asked to serve. Also, the wise pastor will keep regular communication open with the chairperson and meet prior to the full committee meeting to discuss probable issues.

Another key to a good relationship with the PPRC begins in the Lay

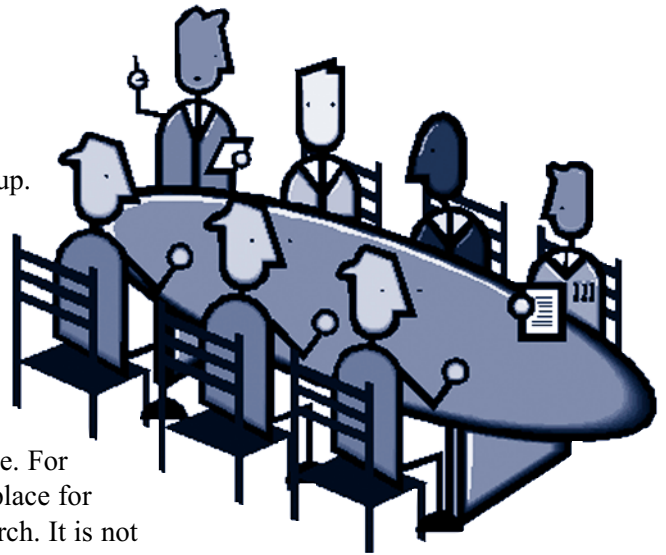
Leadership Committee nominations for this group.

As you begin the time of discernment about whom to nominate, discuss with the Lay Leadership members the importance of this committee and the type of person needed to serve. For instance, this is not the place for someone new to the church. It is not the place to "get someone involved" in the church. This committee should consist of people who are strong in their commitment to Jesus Christ, to their local congregation, as well as to The United Methodist Church.

Ideally, these persons will also be good listeners, but with "thick skin" for criticism that may be offered by people in the congregation. Look for people who are used to working with the public, especially leaders in your community.

The one element which can most destroy the effectiveness of this committee is lack of confidentiality. Obviously, that covenant can be breached by any member of the committee, as well as by the pastor. Speak frequently of the importance of this covenant. Encourage everyone in the group to speak freely while in the group but to keep "in confidence" all that is shared within the group.

When you encounter strife or problems about which you have no solution, remember your resources beyond the local church. One of those resources is your District Superintendent; another is your peers who are also serving in local churches. Talk to them. It is quite possible they



have been in similar situations.

Do not let your committee forget a very important role of theirs, which often goes neglected. That role is prayerfully to discern whom God might call into ordained ministry from within that congregation and to encourage those persons to listen for that call. While the pastor will want to invite the whole congregation prayerfully to take up this role, it is assigned especially to this committee within our structure.

The Pastor (or Staff) Parish Relations Committee can be a wonderful ally in ministry or appear as a foe that brings much anguish. Spend time on this relationship: listen, pray, teach, pray and listen. Remember that you are nurturing a relationship not just for yourself, but also for those pastors who follow you.

For both the pastor and members of the committee, maintaining balance in how they relate is essential.

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Knoxville, TN.



Signs of Healthy Churches



“Is God in healthy and unhealthy churches?” “Does God want both healthy and unhealthy churches to grow?” Those were the first two questions presented at the Healthy Churches Conference in Houston, Texas, this past January. And, *yes* – God is in healthy and unhealthy churches! And God wants *all* churches and people to know God’s love as it is expressed in immeasurable ways.

During this wonderful conference sponsored by the General Board of Discipleship, those attending were reminded of four great foundations of our faith that provide groundwork for us as disciples, as churches, and as pastors.

1. We are called to the Great Commitment: “*Then Jesus told his disciples, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me.’*” (MATT. 16: 24)
Take up your cross, go where the least, the last, the lonely, and the lost are ... just as Jesus did.
2. We are to obey the Great Commandment: “*You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment.*” (MATT 22: 37-38)
3. We follow the Great Requirement: “*And what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?*” (MICAH 6: 8)
4. We respond to Jesus’ last words in the Great Commission: “*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.*” (MATT. 28: 19-20)

These four Scripture passages prepare us as disciples to confront the questions : (1) What business is the church *really* in? and (2) How’s business? We all want to report that business is great! What *exactly* is that business? That business is making disciples – by reaching people, receiving people, relating to people, raising people wonderfully and fearfully made *to* release people into the world to start the cycle over again. When we are doing that, business is *great!* Ideally, the church serves as a launching pad, a sending out point, not a fortress where we can hide from the world.

A healthy church focuses on the means of grace such as prayer, works of piety, Scripture, worship, and acts of mercy. The congregation assembles for worship in praise and gratitude for God’s involvement in the lives of the people, both individually and corporately. Small group ministries provide for nurture of individual needs and accountability to one another. Finally, in a healthy church, individual and corporate ministries are expressions of the call of that congregation and use of the spiritual gifts entrusted to them.

Maybe we can partner with God making disciples and when we hear the question, “How’s Business?” we respond, “Great!”

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Johnson City, TN



Itinerant _____ continued from page 1

will, mercifully, not be the last word. As for my sacred role as “theologian in residence,” even that will be handed on all too soon. For what we have known as itinerant preachers was not quite the Library of Congress after all. What happened at all my appointments really wasn’t God’s only show in town. But when retirement comes (or when we really are made “perfect in love in this life”), we’ll come face to face with that small but great cloud of witnesses who were loyal to the end.

When I was a probationer, I spoke like a seminarian; I thought like a ward of the B.O.M; I reasoned like one wanting to prove myself appointment worthy. When I attained full connection, I looked at ministry for the long haul. For now we scarcely see how crucial our loved ones are to authentic ministry; but after the final appointment, what we have built with them will stare us in the face as a measure no steeple height can rival.

I have overheard only a fragment of God’s love story read by my family circle. By and by I will marvel that these familiar human wrappings overlay the profoundest Gospel treasures. I will be astounded at how intimately I am known and nevertheless loved. And now, faith in Christ’s Church, hope in his kingdom, and love for all God’s children abide. And the greatest of these is love that wears bifocals strong enough to read the writing on the parsonage wall.

Editor’s Note: This “paraphrase” was shared with the Clergy/Spouse Marriage Enrichment Retreat, April 15–17, 2005, Buffalo Mountain Camp.

Mark Clark

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Greeneville, TN



Staying “On Course” Over a Lifetime of Ministry

“Do not be conformed to this world, but be transformed by the renewing of your minds so that you may discern what is the will of God – what is good and acceptable and perfect” (ROMANS 12:2).

Did you ever wish the church were more faithful? Did you ever wish some of your parishioners were spirit-filled and focused on ministry rather than being focused on what is wrong with you or with the church? Did you ever feel stuck in your ministry – wondering where to go next? How can the church get past its present membership plateau? How can the people become inspired to move to action and reaching out rather than simply working to get their own needs met? If so, you may be a candidate to be renewed and refreshed.

We pastors are in a high-stress, high-burnout vocation. Not only do some of us need an “attitude adjustment walk,” but it is more important than ever for us to renew our minds and stay connected spiritually. I find it is all too easy to get lost in my own hermeneutic – vision, thoughts, and work – losing contact and connection and finding myself isolated and off-balance. According to Roy M. Oswald, author of *Clergy Self-Care: Finding a Balance for Effective Ministry*, “Imbalances in your physical, emotional, spiritual, and intellectual lives can destroy the very ministry you seek to carry out.” Continuing education events can help pastors prioritize and find balance in our ministries, our families, and in our lives through cultivating good habits, practicing clergy self-care strategies in good times and bad, and developing effective self-discipline.

Even in the latter years of her remarkable ministry, Mother Teresa would ask persons she met to, “please pray that we will be faithful, and not interfere with God’s work.” Have you ever considered that your ministry might be *interfering* with God’s work? What work is God doing in your church? What is God’s vision for your church and for

your ministry? Why are you here? Does God make a difference through you?

Remember when you began your ministry with passion, empowered and inspired by the Holy Spirit ... you were transformed; others were transformed. What does it take to be an inspired pastor year after year? When the people in the congregation expect the pastor to be *all things to all people*, how does a pastor lead the church effectively, empowering others? When the congregation treats you as if you were God, how does a pastor resist the temptation to try to be God? How long does it take to become an effective pastor?

Staying “on course” in ministry means being involved in Continuing Education, year after year ... *lifelong learning*. Training events can provide opportunities to gain perspective and skills, to begin to see the pattern of ministry emerging, and to be better able to envision God working in the church. Staying “on course” is a time for renewal and inspiration, a chance to reflect: “Where is God in my life, my family, and my ministry?” What are our priorities? Where are we as a family and as a church going? Are our congregations growing – not just in numbers, but in disciple-forming ways? The current theory of church growth begins by making disciples and then standing back to watch congregations grow. How do you do that?

Take a moment during this transition time of beginning a new appointment year in ministry to assess your continuing education needs for this coming year.

- *What are three things you learned last year that enhanced ministry in your congregation?*
- *How did the people in your congregation grow as disciples last year?*
- *What are your strengths in ministry, and what are your least skilled places?*
- *How did you make decisions about continuing education events last year?*
- *Where does the church need to grow? How can you become inspired,*

prepared, and formed for the ministry God is calling your church to provide in your community?

- *Who are the leaders in your church, and how can you partner effectively to empower the congregation in ministry and outreach?*
- *What “course” will equip and inspire you to grow in your role as pastor?*

Discernment, priorities, vision are requirements to make a plan today to “stay on course.”



Caryl Griffin
is Director of Wesley
Leadership Institute.

In Search of Security: A Dialogue with Bishop Kenneth L. Carder Saturday, Aug. 27, 2005, Concord UMC, Knoxville, Tennessee.

A Gathering of Saints: Ministers’ Day Apart Monthly opportunities to replenish your spirit. 2nd Thursday of each month, 10a.m.–3:30 p.m., Hiwassee College, Sept. 8, 2005 – May 11, 2006. 0.4 CEUs for each session, 3.6 CEUs for all nine sessions.

Wesley & Ethics What are the moral injunctions of our faith that serve the common good and bend the world toward justice? Sept. 26–27, 2005, featuring Tex Sample and Elizabeth Agnew. Tennessee Wesleyan College. 1 CEU.

Preaching in the 21st Century: Engaging the Whole Self.

Featuring Bishop James Swanson, 10a.m.– 2 p.m. at Emory & Henry College. Oct. 4, 2005. 0.4 CEUs

Holy Land Pilgrimage with Bishop Swanson. Survey of the Bible in the Land of Jesus: A Journey of Inspiration and Discovery Jan. 23–Feb. 1, 2006. 10 day travel/study journey for clergy and laity with 3 day extension option to Petra, Jordan. 6 CEUs

Ministers’ Convocation: Healthy Churches, Healthy Pastors.

Lake Junaluska, NC, Feb. 20–23, 2006

Coming soon on the Wesley Leadership Institute (note name change) Website: searchable events by location, sponsor, date, and topic.

Details and registration available at:
www.holston.org/wesleyinst

Using Our Gifts for God's Purposes

The Apostle Paul, writing to the Corinthian Church, encouraged them about unity in diversity regarding spiritual gifts. Paul says, *“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all.”* (I COR. 12: 4-7 NKJV) In my heart, I have often thought upon these words as a key that could unlock the unlimited potential that God has placed in each local church. So, when I received my first pastorate at Asbury Church in Clinton, Tennessee, I wondered how to apply what Paul taught in this passage both to uplift the church body and to benefit the community? I knew I possessed an artistic gift, but to be honest about the situation, I had no idea how to use it to benefit our church. So I did what I imagine any pastor would do: preach, teach, visit the sick, pray, lead worship, etc. This, of course, proved a challenge to my creative side because I believed there was more that I needed to do in order to make a real difference for the Lord. As a result of dissatisfaction with my pastoral production, I preached harder, prayed more intensely, listened more attentively to focus on the needs of the flock, but noticed no results. I soon began to question my own call.

Did the Lord really call me to minister to His church, or did I fabricate the call in my own heart? I began to seriously doubt myself, but I knew I could not give up on the Lord's work without allowing time to discover what the Lord's purposes were in sending me to Asbury. Today I imagine that during those first few months of my pastorate, the good Lord looked down upon his pitiful little servant (and believe me, I was quite pitiful within my soul, although my exterior was well disguised). The Lord must have ordered Gabriel or Michael the Archangel (you know it must have been one of God's

highest ranking angels) to show “Minister Jones” God's specific will for my ministry. Well maybe God sent a little unknown cherub, or maybe He just inspired one of our church members to encourage my crushed little ego. Eventually, by God's grace and mercy, I think I understood why the Lord sent me to Clinton, Tennessee, and to Asbury United Methodist Church.

The mystery of my purpose at Asbury began to unfold when, in 2001, I discovered a former pastor of Asbury on my sick list. Rev. Charles Luther Willis was at that time 93 years young and a jovial soul filled with exuberance, wisdom, and laughter. On one occasion we talked about a civil rights project I had conducted in Knoxville, Tennessee, featuring Rev. R. E. James, a 94-year-old friend. Rev. Willis began to tell me stories about what happened in Clinton, Tennessee, during the early fifties regarding the desegregation of Clinton High School. He spoke of the violence and unrest that resulted, causing Governor Frank Clement to send in the National Guard to restore order to the chaos. The events of those days made national news a year prior to the Little Rock, Arkansas, desegregation. I researched the history of that era and found that significant civil rights history occurred in the very community in which Asbury was located. Rev. Willis informed me that he had been praying to the Lord to send someone to tell his story!

Four years later, as I continue to visit Rev. Willis, we talked of God's amazing grace surrounding this civil rights history project. We talk of how a member of Asbury, Bobby Cain, became the first African American graduate of a public integrated high school in Tennessee and the South. We saw God's hand in those events when we discovered that Bobby Cain graduated from Clinton High School on May 17, 1957, exactly three years following the famous Brown vs. Board



decision of May 17, 1954. We are proud that Ronald Hayden, another member of Asbury UMC, was one of the “Clinton Twelve” (the original twelve black students to integrate Clinton High School). We converse about how Gail Epps became the first female African American graduate of a public integrated high school in Tennessee. Now that Rev. Willis is confined to his bed in a nursing home, he often refers to a print of a mural I painted to commemorate the desegregation history. He uses the picture as a conversation piece to tell about how after the school was bombed, Billy Graham came to Clinton to preach and raise money to assist in rebuilding the school. I continue to be uplifted when he talks about how a white Baptist minister, Rev. Paul Turner, walked the black students to school and was beaten by a mob for his moral stand. We rejoiced together when in 2004, whites and blacks of Clinton, Tennessee,

— Gifts, continued on page 8

CLERGY Connection

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Doug Smith, Editor
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Fully Alive

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Gifts

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joined together to celebrate our civil rights history, focusing on how God restored community from the chaos that erupted in those days. Now that the heritage has been rediscovered, the community, under the guidance of the Green McAdoo Cultural Committee and officials of the City of Clinton, is seeking to renovate the former all-black elementary school into a Civil Rights Museum to preserve the history for all to share.

I am certain that the good Lord is looking down on his servants in Clinton with a little smile. I understand that it was really never about me but all about the Lord's will in answering the prayers of His children. When I answered God's call to give myself to ministry, God used me as I was with gifts He had already given. The Lord is still painting His glorious canvas using our congregation as well as others in Clinton to bring glory to His Holy Name. Using diverse gifts and following God's Holy Spirit, I find that Paul's words are truly God-breathed because "*...the manifestation of the Spirit is given to each one for the profit of all.*"

Alan Jones

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