

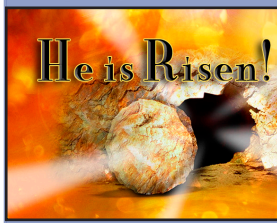


**MARCH/APRIL
2020**

**Banks
Community
United Methodist
Church**

E-mail:
our-church@bcumc.net
Web site:
www.bankscommunityumc.org
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42451 NW Depot St.
Banks, OR 97106



**Pastor's Column
March-April 2020**



*Also righteousness
will be the belt
about His*

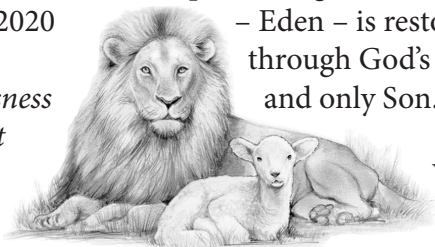
loins.

*And faithfulness the belt about
His waist.*

*And the wolf will dwell with the
lamb, And the leopard will lie down
with the young goat, And the calf
and the young lion and the fatling
together; And a little boy will lead
them. Isaiah 11:5-6 (NASB)*

The Prophet Isaiah was given a very long view of history when the Lord inspired him to write down his visions. The mysterious passage above describes the world after the coming of God's Kingdom in its fullness. Messiah, the Christ wears a belt of righteousness and faithfulness. His return sets all things right. Peace and justice are established forever, evidenced by the end of the predator-prey pattern of the fallen nature. God's

peace – right relationship
– Eden – is restored
through God's one
and only Son.



When
Jacob
(called

Israel) blessed

his twelve sons, he called his son Judah "a lion's whelp." (Genesis 49) In times to come kings would be born out of the tribe of Judah – the first, most favored and beloved being King David. Isaiah described Messiah as a Lamb (Isaiah 53), like the sacrifice made by the Israelites in Egypt – on the night the Angel of Death passed over the countryside. The blood of the slaughtered lamb was spread on the doorways of the peoples' houses. God saw that blood and spared the firstborn inside the house. All other firstborn children in Egypt died before dawn.

The Savior of Israel, that is the

(Continued on page 2.)

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Savior of the world, Jesus Christ, is both a Lion and a Lamb.

The rhythm of the church year brings us to the Season of Lent (which began on February 26th this year). The somber forty days of waiting for the Savior ends in His miraculous victory over death – on Easter morning! The emblem of that glorious gift is a lion lying down with a lamb. Another emblem is the empty cross – often with a grave cloth wrapped around it. The One who was sacrificed – enlivened by God's Holy Spirit – escapes the grave. He lives forever – and offers you and me that same eternal life in God's presence.

The cultures of many nations have replaced these strong images – the Lion, the Lamb, the empty Cross – with cute baby creatures (chicks, bunnies, ducklings). The newness of life we see all around us in Spring is a reflection of the New Creation God gives us in Jesus Christ. Let us not confuse worldly celebration with the holy Season of Easter. We worship the Lion who is the Lamb. Jesus is God in the flesh.

The Worship Team at Banks Community UMC have chosen the emerging butterfly as the picture of New Life in Christ for Easter 2020. This amazing metamorphosis from caterpillar to beautiful, colorful insect tells the story of our change – our liberation – our rebirth into membership in the body of Christ. “Jesus Christ is the same yesterday, today and forever.” (Hebrews 13:8) You and I are changed creatures when we acknowledge and trust and follow the God-man Jesus Christ. He is Risen!

He is Risen indeed!

Blessings,
Pastor Margot

sun-gazing.com
TIMEBACKWARDS

A GRANDFATHER WAS WALKING THROUGH HIS YARD WHEN HE HEARD HIS GRANDDAUGHTER REPEATING THE ALPHABET IN A TONE OF VOICE THAT SOUNDED LIKE PRAYER. HE ASKED HER WHAT SHE WAS DOING. THE LITTLE GIRL EXPLAINED: 'I'M PRAYING, BUT I CAN'T THINK OF EXACTLY THE RIGHT WORDS, SO I'M JUST SAYING ALL THE LETTERS, AND GOD WILL PUT THEM TOGETHER FOR ME BECAUSE HE KNOWS WHAT I'M THINKING.'



CALENDAR FOR MARCH/APRIL:

Sun., Mar. 1, 12, 8:00 AM: Banks Firefighter's Breakfast

Sun., Mar. 8: Daylight Saving Time begins!

Sun., Mar. 8: Ad Council meeting follows the service.

Sun., Mar. 15, 29 & Apr. 5, 9:00 AM: Confirmation Classes. Preparation for Holy Baptism Confirmation, Church Membership. Saturday, April 4th Worship at St Nicholas Greek Orthodox Church, Portland Depart 4:30 p.m. from BCUMC (Meet Father Karcher 5:30)

Sun., Mar. 22: Irish Potluck follows the service. Break out your favorite Irish recipes and share them with your church family.

Thur., Apr. 9, 6:30 PM: Holy Thursday Service. Holy Communion Potluck Meal Following.

Sun., Apr. 12, 7:00 AM: Easter Sunrise Service, Union Point Cemetery

Sun., Apr. 12, 10:00 AM: Easter Sunday Service of Worship, Banks Community UM Church Sanctuary

SUNDAYS:

9:00 AM: Adult Sunday School

9:00 AM: Youth Sunday School

WEDNESDAYS:

9:30 AM: The "retired guys fellowship" meets at the Café 47.

10:00 AM: Wednesday morning ladies' Study Group.

March

03/01 Leslee Sipp

03/09 Andy Haboush

03/28 Kathy Douglas

03/28 Gail Haboush



April

04/02 Fred Van Dyke

04/03 Claire McGinnis

04/10 Nancy Danielson

04/11 Mary Mock

04/14 Jack Boswell

04/23 Linda Wygle

04/26 Dave Bernel

FOOD OF THE MONTH

The Food of the Month program seems to be an easy way to collect foods and has added greatly to our supply of items that go into our Christmas food boxes and we thank you. We hope you enjoy bringing in the listed foods each month to help build up our supply. For rest of this year the items and months of collection are as follows:



March – canned fruit

April – jello

May – pork and beans

June – tuna

July – refried beans

August – diced tomatoes

September – hearty soups

October – stove top stuffing – chicken

November – chicken broth

December – cranberry sauce



ad meliora: a young clergy perspective on the separation protocol

by Matt Abel

Editor's Note: I am pleased to introduce a new member of the Methodist Blogosphere. Matt Abel and I happened to sit near one another at the WCA Global Gathering in Tulsa. He is a fan of this site and we ended up having a great talk about life, ministry, and the current state of affairs in the UMC. Matt graciously accepted my invitation to write a guest blog from a young clergy perspective. I encourage you to visit Matt's brand new site called "[4:12 Methodist](#)." Give him a follow.

by Matt Abel

I'm not exactly what you would call a "cradle Methodist." I grew up in and out of church and by the time I was preparing to leave home for college I wasn't sure church was for me. All of that changed at a United Methodist college in south-central Kentucky. Lindsey Wilson College did many things for me. I encountered

a group of Christians my own age who were living out their faith authentically and communally in ways I'd never experienced. It was infectious. I wanted in. Before long I was in leadership with the campus ministry program, I changed my major to Christian Ministries and accepted a call to vocational ministry. After much prayer and discernment, I took my first appointment as a Licensed Local Pastor the summer between my sophomore and junior years of college.

I admit, I was reluctant to embrace Methodism at first. I knew next to nothing about the denomination and what they believed. However as I studied our theology, our Wesleyan heritage, even our polity; I fell in love with the Methodist movement. I fell in love with the grace-filled theology that marries head and heart together for

(Continued on page 5.)

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mission; with the richness of our sacramental celebrations and liturgical worship; with the history and tradition that are our foundations; with our commitment to accountable discipleship and Christian formation. I could go on! The more I studied the more excited I was to be part of the Methodist/Wesleyan movement of the Church.

It wasn't until I'd been pastoring for a bit and got more and more involved in the life of the denomination that I learned of the growing problems and divisions within the UMC over issues of theology, biblical authority, missiology, and human sexuality. The largely orthodox, evangelical, Wesleyan expression of United Methodism that I'd fallen in love with in my home conference of Kentucky was not as common in other geographical areas.

The Wesleyan Covenant Association came onto my radar through Troy Elmore, Chaplain and professor at LWC, who is a close friend and mentor. I was part of the meeting that formed the Kentucky Regional Chapter where I was elected to our chapter council. In 2019 I served as a delegate to the Global Legislative Assembly. More recently I was appointed to serve on The Wesleyan Covenant Association Council. To the best of my knowledge I am the youngest council member (as a 24 year old rounding off year 5 of pastoral ministry, you get used to being the youngest) and the only member currently serving as a Licensed Local Pastor.

As a young clergyperson a lot of things get assumed about me. You may remember

hearing at the special General Conference last February that "8 out of 10 young clergy favor greater inclusion of LGBTQ persons." I have several issues with that statistic but leaving those for another time, it is generally assumed that if you're a young clergyperson you are theologically and socially progressive. Most stereotypes have some level of truth and this one is no different because there definitely are a lot of progressive young clergy. Perhaps they even constitute a majority. But I want you to also hear that there are many young Christians, even clergy, who are orthodox traditionalists. Who are passionate about Jesus and the gospel, eager to carry the message of Jesus to the nations and the neighborhoods, and confident in the authority of the Word and the power of the Holy Spirit. We recognize that truth is not determined by how many people believe it and we are confident in the truth of the historic scriptural witness that has been foundational to Christ's holy Church for 2000 years.

Many have weighed in on the Protocol of Reconciliation and Grace through Separation: the latest proposal for ending our decades long conflict. I make no claims to represent young people or young clergy. However, I do recognize that my beliefs have been shaped by my experience, my age, and my generation so I would think my views on the Protocol would encapsulate at least some of what young traditionalists are thinking. The negatives have been picked apart by both sides ad nauseum so I'll be sticking to some points that I think are some of the serious strengths of the Protocol.

(Continued on page 6.)

It minimizes harm.

The first of Wesley's three simple rules is *Do no harm* and this is a principle that the Protocol attempts to live out. There have certainly been those on either side of the present conflict who have wanted to win at the expense of the other. The Protocol is our best attempt at saying "God bless you. Go in grace. Good luck." to those with whom we disagree (without trying to snatch their wallet as they turn to walk out). While I am a strong traditionalist I have no desire to harm the other side as we seek to reconcile through separation. Under the protocol neither side completely wins, both make concessions, and harm is minimalized to persons, churches, and ministries on both sides.

It frees us.

This conflict is decades in the making. I'm already tired of fighting so I can't imagine how those who've been dealing with this for far longer feel. For too long this conflict has been a distraction to both sides. It has distracted energy, gifts, funds, and resources from the ministry we are called to. I'm excited to see a potential end in sight to that so that both sides can focus their attention on making disciples as they see fit. On the traditional side, I'm excited to see lives changed, churches planted, disciples made, and revival fires kindled as we return our attention to the mission dei.

It gives me confidence.

In my 5 years of pastoral ministry I've had numerous people wonder aloud to me why one earth I would hop on board the sinking ship of the UMC. There have even been times

when I've wondered this myself. The answer is that I knew this is where God called me. I knew I was passionately Methodist/Wesleyan theologically and I knew that God was going to do something amazing in the wake of this conflict. I have never been more confident in those beliefs than I am now. I truly think we can look with confidence towards the future of the Methodist movement and see that God has a bright future in store for us as we pursue holiness in all spheres of life.

It excites me.

Christianity in America is in decline. This is especially true in areas of the country that tend to be more theologically progressive. Under our current system, no traditional church planter is going to move to California or New York to plant a church knowing they'd be fighting their bishop and superintendent every step of the way. But if the Protocol passes I know many young traditionalists who are ready and willing to be sent into the modern mission fields across our nation. This is just one of many prospects that may be on the horizon that have me excited about the Protocol and the Methodism that follows. I remain utterly convinced that the people called Methodist were made for a day and a culture such as ours and that the fields have never been riper.

There are parts of the Protocol that are certainly in need of discussion and debate, but, overall, I'm excited about what it might mean for us. A final of encouragement to those who've been in the game much longer than me: There are young Christians who are

(Continued from page 6.)

passionate about our historic faith and making disciples. Encourage them, equip them, empower them. They are not just your future but your present. They are the church. They're excited about the future and are eager to serve. Our future looks pretty bright from where I'm sitting.

And to the other young persons and young clergy out there: Hang in there. Pray. Fast. Preach. Serve. Study. Teach. Let no one look down on you because you are young. Hold fast to the one who has saved you and called you to do even greater things than he.
Ad Meliora.

Rev. Matthew Abel has been a Licensed Local Pastor in the Kentucky Annual Conference since 2015. Currently, he serves as the Associate Pastor and Youth Minister at Florence UMC in Florence, KY. He holds an undergraduate degree in Christian Ministries from Lindsey Wilson College and is finishing his third year of MDiv. studies at Asbury Theological Seminary. He has been a member of the chapter council of the Kentucky WCA since its founding and was recently appointed to the Global Council of the Wesleyan Covenant Association. Matt is passionate about Methodist renewal, intentional discipleship, serving the broken, and seeing people come to the Lord. Matt lives with his wife and college sweetheart Carolyn who is a licensed counselor with a Christ-centered addition care organization.

LENT

We have just entered the season of Lent, the 40 weekdays from Ash Wednesday to Easter Sunday, when we observe a period of fasting, repentance, moderation, self-denial and spiritual discipline. Whether you decide to increase your Bible reading and prayer time, or fast from certain types of “luxuries”, these 6 weeks are a time for self-examination and reflection.

The members of the Worship Committee have chosen a mission opportunity for self-denial offerings during Lent. We will start collecting on Ash Wednesday, February 26th, and gather up our offerings on Easter Sunday, April 12th.

This year our Lenten self-denial offerings are staying locally and will go to our Christmas Food Boxes. Your offerings will help in the purchase of canned foods for the increasing number of food boxes given out by this church just before Christmas to those in our community needing food assistance.

Look for the little white boxes with a picture of a bag of groceries on the side; take one to use for your Lenten offerings. Your self-denial giving will be a blessing to many of our local community members.



Rev. Dexter Danielson (Ret.)

Having decided that God was not yet finished with me I have been volunteering as a Chaplain at Tuality Community Hospital.

Hospital Chaplaincy is quite different than emergency responder Chaplaincy. Not as intense as Police/Fire Chaplaincy, with one evening a week and every sixth week on-call for after hours, I still find it rewarding for the remarkable opportunities for ministry.

At Tuality Hospital Chaplains receive requests to visit patients from basically three sources; the patient may request it, the patient's family or friends request it or on occasion the staff, nurses or doctor, may request it. The Chaplains also try to make least an initial visit to each patient in the hospital staying longer than one or two days to give the information on the spiritual care available and how to ask for a Chaplain visit by simply asking the nurses to make the request. The Chaplains comprise of two paid staff members and six primary volunteers, such as me.

Each evening shift from two to three hours I am presented with varying spiritual needs with anywhere from five to eight patients and families I visit. Some are the initial visit and may not have much to request, others might have more. Some have made the request or had a request made for them and have a greater need for comfort and prayer. Some are follow-ups to previous visit(s) and appreciated each time we visit; we even have some that have many visits such as the patient who spent over four months in the hospital. Often the

family is involved in these visits and welcomes the prayer and comfort for themselves as well.

And from time to time we are summoned to the family and patient who is near death or has died and asked to provide prayer and comfort. Care team meetings with families making the decision to remove life support are generally handled by staff Chaplains, though occasionally in emergency on-call situations the volunteers are meeting with the family along with the medical staff. Each situation is unique and requires skillful and practiced handling by the Chaplain.

One pleasure I have is when I can take the time with the patient's permission is to sit and talk with them for a while and learn more about them and their family.

I receive satisfaction from my time with the patients and families and have made it a practice to pray for each of them before I begin my rounds. Hospital Chaplaincy is a distinctive form of ministry that brings new challenges and rewards and I thank God for these opportunities.



PASSION FLOWERS AND THE PASSION OF CHRIST



This is the story about passion flowers and the relationship between this extraordinary flower and the Passion of Christ. Whether you already know this story or not, please enjoy!

In 1609 Spanish monk and scholar, Jacomo Bosio was working in Rome. Augustan friar Emmanuel de Villegas, a Mexican by birth, arrived in Rome and astonished Jacomo with drawings of these amazing flowers. Jacomo felt that the flower perfectly represented the mysteries of Christ's Passion, with each part of the flower depicting an event during the crucifixion. He became the first person to describe them as such:

Corona Filaments--represents the crown of thorns. There are 72 filaments, which according to tradition, is the number of thorns

in the crown of thorns set upon Jesus' head.

Stigma--represents the three nails which held Jesus to the cross.

Anthers--represents the five wounds suffered by Jesus.

Petals--represents the ten apostles present at His crucifixion.

In Peru, New Spain than the West Indies the Spanish descendants still call the Passion flower the "Flower of the Five Wounds".

There are over 400 species of passion flowers (passiflora) found worldwide. About 60 of the species bear edible fruit.



Passion flowers are found in the wild in North and South Americas, the West Indies, the Galapagos Islands, Africa, the Philippines, Asia and many islands in the Pacific Ocean, including Hawaii. South America is the actual home of 95% of all passion flower species. Around 1880, the

Australian Purple variety of Passiflora Edulis was planted in Hawaii--in the Lilikoi Gulch on Maui. That's why we call passion fruit "Lilikoi" here in Hawaii.

The passiflora grow on vines, which are vigorous climbers. No, they don't grow on

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trees, but it might seem so since the vines tend to wind themselves around whatever tree happens to be near. The flowers are bell-shaped and take awhile to form. They open to their full splendor for only a few hours. Then they close up again and wither away. The fruit, depending on the variety of passiflora, can be yellow, purple, orange or red.

Passion flowers are used as natural relaxers. They are harvested, dried and made into a tea that is so calming that driving after drinking it is not recommended.

The oil extracted from the flowers has a wonderful fragrance and is used for aromatherapy purposes.

As you can see, the passion flower is one of the most unique, beautiful, useful and spiritual flowers on earth.



Banks Community UMC Lent & Easter

CONFIRMATION CLASSES

9:00 AM Sundays

March 15th, 29th, April 5th

**Preparation for Holy Baptism Confirmation
Church Membership Saturday, April 4th Worship
at St Nicholas Greek Orthodox Church, Portland
Depart 4:30 PM from BCUMC (Meet Father
Karcher 5:30 PM)**

HOLY THURSDAY SERVICE

April 9th – 6:30 PM

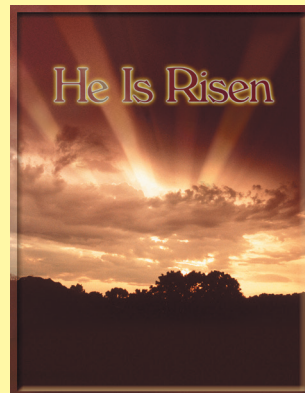
Holy Communion Potluck Meal Following

EASTER SUNRISE SERVICE

April 12th - 7:00 AM Union Point Cemetery

EASTER SUNDAY SERVICE OF WORSHIP

**10:00 AM – Banks Community UM Church
Sanctuary**



IMPACT MINISTRIES

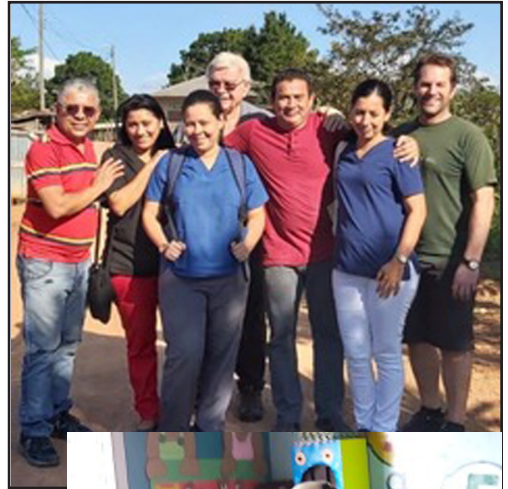
Dear Praying Supporters and Friends:

Thank you so much for your prayers. The way that God put this trip all together at the last moment I knew that He was going to do a great thing for us. He has given me such a precious Honduran medical team to work with. I had only one volunteer, my cousins son Cory, who I have not had much contact with through the years but did we ever get caught up the week we were together. He was such a great help cleaning my dental instruments.

We worked in two of Victor's church plants in two communities. Because there is little to no medical or dental attention in these communities the people came out of the wood work for help. What a privilege we had to share the Good News using medicine as a tool to get the Gospel to these poor Hondurans. We were kept very busy and helped 962 people, pulled 120 teeth and were able to help 300 with reading glasses. We were so blessed to see 24 people accept Christ as their Savior. Thank you for your prayers and help in getting me once again into Honduras.

In the pictures 1) My Honduran medical team, 2.) Cory holding the head of one of my patients that had tough molar to pull, 3) Pastors wife sharing Christ, 4) Victor leading a 91 year old man to Christ, 5) We made a house call to a poor guy that could not walk the two kilometers to our clinic, and 6) People crowding in to get help.

1.



2.



3.



(Continued on page 12.)

(Continued from page 11.)



4.

The only problem I had on this trip was I missed my Bentonville flight from Houston and had to spend the night in Houston. It was good to be back home and now I am looking forward to my next trip to Honduras in June. If there is anyone interested in joining me, June 6-14 and Oct. 10-8 are open. Come with me and let's get the Gospel to the poor of Honduras. Time is running out and there is much to do.

Serving our King together,

Al and Connie

Impact Ministries

Box 780025

San Antonio, TX 78278

Email: mcelheranal@gmail.com

5.



6.

St. Patrick's Day

POTLUCK

Join us as we celebrate St. Patrick's Day with an Irish themed Potluck on March 22nd right after church. Be sure and be a wearin' the green.

A Sign up sheet will be on the counter in March. Break out your favorite Irish recipes to share.



THE CRABBY OLD WOMAN

When an old lady died in the geriatric ward of a small hospital, it was believed that she had nothing left of any value. Later, when the nurses were going through her meager possessions, they found this poem. Its quality and content so impressed the staff that copies were made and distributed to every nurse in the hospital.

Crabby Old Woman

What do you see,
nurses?
What do you see?
What are you thinking,
When you're looking at
me?

A crabby old woman,
Not very wise,
Uncertain of habit,
With faraway eyes.

Who dribbles her food,
And makes no reply,
When you say in a loud
voice,
"I do wish you'd try!"

Who seems not to notice,
The things that you do,
And forever is losing,
A stocking or shoe

Who, resisting or not
Let's you do as you will,
With bathing and feeding,

The long day to fill?

Is that what you're thinking?
Is that what you see?
Then open your eyes, nurse,
You're not looking at me.

I'll tell you who I am,
As I sit here so still,
As I do at your bidding,
As I eat at your will.



I'm a small child of ten,
With a father and mother,
Brothers and sisters,
Who love one another.

A young girl of sixteen,
With wings on her feet,
Dreaming that soon now,
A lover she'll meet.

A bride soon at twenty,
My heart gives a leap,
Remembering the vows,
That I promised to keep.

At twenty-five now,
I have young of my own,
Who need me to guide,

And a secure happy home.

A woman of thirty,
My young now grown fast,
Bound to each other,
With ties that should last.

At forty, my young sons,

(Continued on page 14.)

(Continued from page 13.)

Have grown and are gone,
But my man's beside me,
To see I don't mourn.

At fifty once more,
Babies play round my knee,
Again we know children,
My loved one and me.

Dark days are upon me,
My husband is dead,
I look at the future,
I shudder with dread.

For my young are all rearing,
Young of their own,
And I think of the years,
And the love that I've known.

I'm now an old woman,
And nature is cruel,
'Tis jest to make old age,
Look like a fool.

The body, it crumbles,
Grace and vigor depart,
There is now a stone,
Where I once had a heart.

But inside this old carcass,
A young girl still dwells,
And now and again,
My battered heart swells.

I remember the joys,
I remember the pain,
And I'm loving and living,
Life over again.



I think of the years,
All too few, gone too fast,
And accept the stark fact,
That nothing can last.

So open your eyes, people,
Open and see,
Not a crabby old woman;
Look closer - see ME!!



SHOES IN CHURCH

I showered and shaved.....
I adjusted my tie.
I got there and sat.....
In a pew just in time.
Bowing my head in prayer.....
As I closed my eyes.
I saw the shoe of the man next to me.....
Touching my own. I sighed.
With plenty of room on either side.....
I thought, 'Why must our soles touch?'
It bothered me, his shoe touching mine..
But it didn't bother him much.
A prayer began: 'Our Father'..... I thought,
'This man with the shoes, has no pride.
They're dusty, worn, and scratched.
Even worse, there are holes on the side!'
'Thank You for blessings,' the prayer went on.
The shoe man said.....
A quiet 'Amen.'
I tried to focus on the prayer.....
But my thoughts were on his shoes again..
Aren't we supposed to look our best.
When walking through that door?

(Continued on page 15.)

(Continued from page 14.)

'Well, this certainly isn't it,' I thought,
glancing toward the floor.
Then the prayer was ended.....
And the songs of praise began.
The shoe man was certainly loud.....
Sounding proud as he sang.
His voice lifted the rafters.....
His hands were raised high.
The Lord could surely hear..
The shoe man's voice from the sky.
It was time for the offering.....
And what I threw in was steep.
I watched as the shoe man reached....
Into his pockets so deep.
I saw what was pulled out.....
What the shoe man put in.
Then I heard a soft 'clink' as when silver hits tin.
The sermon really bored me.....
To tears, and that's no lie.
It was the same for the shoe man...
For tears fell from his eyes.
At the end of the service.....
As is the custom here.
We must greet new visitors,
And show them all good cheer.
But I felt moved somehow.....
And wanted to meet the shoe man.
So after the closing prayer.....
I reached over and shook his hand.
He was old and his skin was dark.....
And his hair was truly a mess.....
But I thanked him for coming.....
For being our guest..
He said, 'My name's Charlie.....
I'm glad to meet you, my friend.'
There were tears in his eyes.....
But he had a large, wide grin..
'Let me explain,' he said.....

Wiping tears from his eyes.
'I've been coming here for months.....
And you're the first to say 'Hi.'
'I know that my appearance.....
Is not like all the rest.
'But I really do try.....
To always look my best.'
'I always clean and polish my shoes...
Before my very long walk.'
'But by the time I get here.....
They're dirty and dusty, like chalk.'
My heart filled with pain.....
And I swallowed to hide my tears.
As he continued to apologize.....
For daring to sit so near.
He said, 'When I get here.....
I know I must look a sight.'
'But I thought if I could touch you....
Then maybe our souls might unite.'
I was silent for a moment.....
Knowing whatever was said
Would pale in comparison....
I spoke from my heart, not my head.
'Oh, you've touched me,' I said.....
'And taught me, in part'
'That the best of any man.....
Is what is found in his heart.'
The rest, I thought,.....
This shoe man will never know.
Like just how thankful I really am....
That his dirty old shoe touched my soul.

Live each day as your last, for we never
know our time here on earth and remember
that it is not how we look on the outside but
how we look within.

(Courtesy of "Mikey's Funnies")

RECIPE CORNER

GREAT METHODIST PIE RECIPE

Mary Bethune made and sold these pies to raise funds for her girls' schools. Mary was born in South Carolina, but later traveled the world to promote education for Black Youth, especially women.



ingredients

- 9 medium sweet potatoes or yams (about 4lbs)
- 1 cup butter, softened
- 1/2 cup granulated sugar
- 1/2 cup brown sugar, firmly packed
- 1/2 tsp salt
- 1/4 tsp nutmeg
- 3 eggs, well beaten
- 2 cups milk
- 1 T vanilla
- pastry for three, 9-inch crusts

directions

- Heat oven to 350°F.
- Boil sweet potatoes until tender. Drain, peel, mash.
- Combine butter, granulated sugar, salt, and nutmeg in large bowl. Beat until creamy.
- Beat in sweet potatoes. Beat in eggs. Slowly beat in milk and vanilla.
- Spoon into three, 9-inch pie shells (about 4 cups per shell).
- Bake for 50-60 minutes until set.
- Cool to room temperature before serving.
- Store in refrigerator.

RECIPE SHARED BY DOROTHY HEIGHT



PASTOR MARGOT'S OFFICE HOURS

Banks Community UMC

Tuesday - 10:00 a.m. - noon
1:30 p.m. - 3:00 p.m.
Thursday - 10:00 a.m. - noon
1:30 p.m. - 3:00 p.m.

(At all hours, and any day Sunday through Thursday, please use her cell phone number.)
She is also available for urgent or emergency matters at all times via cell.

BANKS TELLER

All submissions to the *Banks Teller* are **DUE BY THE 15TH OF THE MONTH** preceding the month you wish it to run. The *Banks Teller* is published every two months.