



UNITED METHODIST CHURCH

ISSUE #3
AUGUST-SEPTEMBER 2015

THRESHOLD



C'mon In!!

Pastor's Message

“You begin saving the world by saving on person at a time; all else is grandiose romanticism or politics.” – Charles Bukowski

“The World is my parish.” – The Rev. John Wesley

Recently I preached a sermon in which I cited a short list of taboo words in the progressive Church. The list included the usual suspects of the theological lexicon that don't translate well to a tweeting and texting world: evangelism, sin, redemption, salvation. These words don't sound-byte well. They often require a disclaimer, or an asterisk. Some say we should archive these words and their related theological concepts. But I say we should unpack them, dust them off, and see what we really mean by them. (Besides, they're totally retro now.)

This summer I spent some time with a very good friend who happens to be an atheist. We reminisced about our days of social justice activism: rallies, protests, sit-ins, nonviolence

trainings, etc. I was reminded of how she impressed me early on in our work together. Day after day in difficult circumstances and hostile environments, she demonstrated a more Christ-like witness than most Christians I have known in my life. She embodied the values of the followers of Jesus, she reflected the Gospel call to justice: good news for the poor, release for captives, recovery for everybody, and liberation for the oppressed. She didn't need special theological training, or any fear-based compulsion to do the work, she believed in goodness and grace, naturally.

The two quotes above come from two men, one a staunch agnostic, the other an utter fanatic. But they share important beliefs in common: a belief that salvation is possible; and a belief that we are called to be a part of it.

John Wesley's movement featured a simple method: do no harm, do good, stay in love with God.

As Christians we are called to bear witness to the world around us, to preach salvation, and to do something about it. We don't have to get too deep in theological reflection to understand salvation as we have known it. As a church we've committed to be bold, progressive, and relevant.

Bold salvation starts with naming our own experience. How have we been saved? And from what? Where do we still need saving?

Progressive salvation looks to a God-in-process, a Creator still creating, a Waymaker where there seems to be no way.

And Relevant salvation is good news that meets people as they are, whoever they are, wherever they are.

Salvation from loneliness. Salvation from hunger. Salvation from hopelessness. Salvation from fear.

One person at a time. Just one.

This Spring we identified four key areas of ministry: Congregational Care, Children & Families, Service and Witness, and Addictions Recovery. I want to share a little about what each of these areas looks like.

Congregational Care is about deepening relationships and creating a system of support for caregiving. We are a congregation that naturally cares for one another. Our recent congregational care small group asked some good questions: How well do I know my church? How well am I known? How do we know if someone is in need? As we commit ourselves to this area of ministry, may we find ways to get to know each other better, to build understanding, and to continue to make Open Door a safe place to come-as-you-are.

The **Children and Families Ministry** faces a challenge as we seek a new children's ministry

director. We expect to fill the position soon.

Meanwhile, I'm confident that we can continue to create a welcoming and nurturing environment for our kids. On the horizon for the Fall are some kid-friendly projects and events like a collaborative mural project with Crestmont kids when the school year begins and the Blessing of the Animals in October. If you have friends with kids, why not invite them to check out Open Door? If you have suggestions for the Children's Ministry, please let us know.

The **Service and Witness Team** is meant to help coordinate our social justice, direct service, and advocacy efforts. Members of this team include some of those involved in the GRIP Shelter Knitting Class (every Tuesday night) and the Souper Center meal service. They also helped to reinvigorate our relationship with the Richmond Food Pantry. The group also advocates for the church's continued education on issues of Israel-Palestine. Over the past two years, four Open Door members have participated in Conference trips to the Holy Land, and in September Doug Smith and I will accompany the bishop to Jerusalem, Bethlehem, and Wadi Foquin. The Service and Ministry team is in need of a new chairperson, to convene meetings, help with communications, and plan projects. If you feel called to this ministry area, let's talk.

Finally, our **Recovery Ministry** is putting down roots. We've been in discussion with a qualified volunteer who is willing to help us move forward on this project, including leading a small group and helping with Celebrate Recovery, a faith-based recovery program. September is National Recovery Month and we'll be focusing on advocacy and education on addictions and recovery. This is a very exciting step for our ministry, and an important move for those we love who suffer in the grip of the disease of addiction.

Saving the world begins with bearing witness. One person at a time.

Thank you for an amazing, challenging, inspiring year together. It has been a pleasure to serve the Open Door Community over the past year, and I am very happy to be reappointed as your pastor. You are an amazing group of folks and I am excited to see how the work of the Spirit will unfold in our midst.

Grace and Peace,

Pastor Brian

Open Door Upcoming Events



Regularly Scheduled:

Sundays

Worship, Godly Play & Fellowship ,
10am
Small Group: Restorative Spiritual
Practice, 6 pm (1st and 3rd Sundays)

Tuesdays,

Let's Knit!, GRIP Shelter, 6:30 pm

Wednesdays

Seekers, 11 am
Small Group 7 pm Friendship Hall

What is Taizé?

by Ray Capiral

Taizé is a Catholic-Protestant monastic community in central France. Over the past half-century, the monks there have developed a unique style of worship that transcends denominational and sectarian lines. The Taizé community has become one of the most popular pilgrimage sites in the Christian faith, with thousands visiting each year.

Taizé-style worship is built on singing, contemplative prayer, and silence. The worship songs are short, repetitive pieces with simple phrases meant to draw us into meditation and centering. There is often an interactive component such as candle-lighting or visual art, but the primary focus is on 'being' rather than 'doing.'

Here at Open Door we have used Taizé-style worship for summer vespers (evening worship) and during the seasons of Advent and Lent.

For the month of August we will host a weekly Taizé-style worship on Wednesday evenings at 6:30pm. We hope it will be a point of connection, a space for centering, and a chance to reclaim a mid-week Sabbath moment. Childcare will be available.

Please join us as you are able!

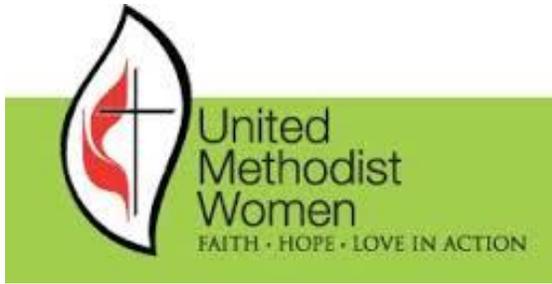
Coffee hour hosts/hostesses:

If you notice we are getting low on coffee, paper supplies, utensils, plastic trash bags or whatever it might be please notify me. I'm the designated purchaser for these sorts of things. You can email me (best bet) or call me at 510 525-6459.

Thanks!

Barbara Glendenning
bglendenning@berkeley.edu





Speaker on UMCOR project Sept 17, 6:30 pm

All women are invited to the September meeting of Open Door United Methodist Women. We will meet in Friendship Hall at 6:30 p.m. on Thursday, September 17, for a program, meeting, refreshments, and socializing. Our speaker will be **Gloria Imagine** from Bridges District who will tell us about taking our (and other) Health Kits to the UMCOR depot. Hope to see many of you there.

Thanks
Shelia

News

New Intern to Begin in September

I'm excited to announce that we've selected a new pastoral intern for the coming academic year! Blyth Barnow is beginning her second year in the Master's of Divinity program at Pacific School of Religion this fall and will complete her field education requirement with us here at Open Door. (I know that y'all will love her!) Her bio and message to the congregation are below.

Blyth Barnow is a white, working class, queer femme who was raised in Ohio. For the past

eight years she has lived in the Bay Area serving as an advocate for survivors of domestic and sexual violence. She is a writer focused on stories of survival and an organizer working towards safer and more joyful communities. She believes that our deep capacity for change is rooted in our divinity and our dignity. She currently works as the National Conference Assistant at the Harm Reduction Coalition, a non-profit in Oakland that promotes the health and dignity of individuals and communities impacted by drug use.

Blyth is a student at Pacific School of Religion where she is working towards her Masters of Divinity. Spirit has always been a deep guiding force for her but church is still new in many ways. As a young girl her Grandmother occasionally convinced her to hand out the church bulletin at local Methodist church by bribing her with doughnuts. Since then she has mostly found deep spiritual resonance in community connection. She is honored to be welcomed to the Open Door community and looks forward to getting to know each of you!





Amy Nichols Receives the 2015 Bishop's Award

By Pastor Brian

Each year at Annual Conference Session our bishop recognizes lay persons who have made outstanding contributions to their local church and to the work of the church beyond their local community. The Bishop's Award is an acknowledgment of an individual's faith-in-action. Nominees are put forth by their local congregation and selected by a panel of the bishop's cabinet. This year one of Open Door's own was selected as a recipient of the award, Amy Nichols.

Amy's nomination was initiated by our former intern Caiti Hamilton. Rosemary and Katie, Amy's colleagues and participants in the GRIP Shelter Knitting Program also lent their voices to the chorus of support for Amy's nomination.

Here is an excerpt from the nomination letter:

"Amy is a model of servant leadership. For the past four years, she has led a weekly knitting class for residents of the Greater Richmond

Interfaith Program's Family Shelter. More than just knitting and purling, the program creates opportunities for new connections. Amy and her team of dedicated volunteers not only teach their craft, but they bear witness to the lives of the folks living in the shelter... Amy's patience, dedication, and radical embrace of those on the margins demonstrates a gospel-rooted love for our neighbors."

"When she is not knitting, (and sometimes while knitting) she sings in the choir, heads up the Staff-Parish Relations Committee, and jumps in to help others with any project in and around the church. She also feeds the church with the fruits of her labor as an avid gardener, beekeeper, and chicken farmer."

The Bishop's Award was conferred at an evening plenary session of the Annual Conference in June. If you'd like to view a video of the presentation, please speak with Pat Yamamoto.

Congratulations, Amy! We are proud of this accomplishment. Thank you for your care and witness; and thank you for your commitment to Open Door's mission and ministry in Richmond!

Engaging Faith in the Public Square

- Report on the 2015 Annual Conference Session of the California-Nevada Annual Conference

by Pat Nagamoto

Thank you for electing me to be our member to Annual Conference. Although it is a year-round position, I appreciate and

always look forward to attending the Annual Conference Session in June. It is always exciting to see the work of our Annual Conference and how we, as a conference within our denomination, are doing and moving into the Public Square. And it is always a time of renewing our friendships with clergy and laity.

The highlight at this year's Session, for Tak and myself, was the surprise (we knew) Bishop's Award to our own Amy Nichols. Please read Pastor Brian's article on that event.

There were inspiring sermons by the Bishop and services of ordination, communion, memorial and the appointments of each and all of our sisters and brothers serving the Lord in churches and beyond in and for our Annual Conference. All of these, I believe, are available on the cnumc.org website. If you are interested please check it out.

We also broke up into smaller legislative groups in which we discussed, edited, and voted on some of the legislative issues, resolutions, etc. This year many were resolutions or recommendations to the General Conference. Amazingly, very few reached the Plenary General Sessions for vote as, if in these smaller groups, the vote is 80% one way or the other it goes on what is known as the Consent Calendar and we vote on that altogether. If interested, talk to me about legislations passed.

A poignant moment for us was the showing of a video sent by Ata, our guide on our trip

last year to the Palestinian village of Wadi Foquin, showing the illegal demolition of 1300 more olive trees in Wadi Foquin, some 1000 years old. Some of the trees were dumped into their water supply further contaminating their water. The over 800 persons in attendance became very silent and the Bishop followed the showing with a prayer. I was in tears.

2016 will be the General Conference of the United Methodist Church which is a Global denomination with 56 Annual Conferences in the United States and 76 Annual Conferences in Philippines, Africa and Europe. The General Conference meets every four years and next year it will be held in Portland, OR. in March for 10 days. They are looking for those who can volunteer their services, at their own expense, for many roles such as greeters, guides, pages, etc. Please again look at the website for more information. Later in the year there will be the Western Jurisdictional Conference held in Arizona. (also meets quadrennially) Among other things, they will be electing bishops. Part of our job this Annual Session was to elect three clergy and three lay delegates to the General Conference and seven each to the Jurisdictional Conference.

For more information please feel free to speak with Pastor Brian or myself. Tak was in attendance as the alternate, but spent much of his time at the Israel/Palestine/Wadi Foquin informational table.

Opportunities with the Conference

Discipleshift Aug. 8 UOP

Discipleshift is training for clergy and laity

**Ministry with the Poor Experiential Training
Oct. 14-16 Glide UMC San Francisco**

Ministry with the Poor Experiential Training is experiential training with the poor

UMW Missions U UC Davis Aug. 7-9

UMW Missions U is for women and men Workshops in areas of Serving the Disabled, Latin American countries and a spiritual development workshop

Please check on CA-NV website if you are interested in any of the above.

Music Schedule

Ray Capiral, our Music Director, has these reminders about the music schedule. If you are interested in joining in, send him a message at opendoormd@gmail.com.



Children's Music rehearsal: 11:10 to 1noon on Sundays, immediately following coffee hour.

Children's Performance: during worship every first Sunday of the month. No rehearsal those days.

Bell Choir rehearsal: 9-10:30 am Saturdays with Tim, our Artist-in-Residence

Chancel Choir Rehearsal: 9-10 am Sunday



Pardon Our Dust!

Thanks for your patience over the past month as we've worked to upgrade our restrooms off the sanctuary and on the north side of Friendship Hall. Until now, Open Door's campus had only one accessible restroom, in the Wesley II building, next to the kindergarten room. This seriously limited access for those who use wheelchairs or who cannot safely walk such a long distance.

This spring the board of trustees voted to proceed with a refurbishing project that would make our restrooms more accessible, without any major construction or work on exterior walls. The result has been an expanded restroom off the sanctuary, which still allows space for the rocking chair in the "Cry Room." Complementing this project is a reconfiguration of the "Sacristy" - the room to the right of the pulpit. The large file cabinets will be downsized and relocated to the office. This room will return to its intended purpose as storage for liturgical supplies, and a place of preparation for worship. The counters will also have access to the Sacristy for their needs.

The work downstairs reconfigured the former nursery to double the size of that restroom and to create a more functional storage space. These projects are a step toward making our campus accessible and welcoming for all.

-Your Board of Trustees.



Listening Through the Cracks

by Deb McCaffrey

Being a chemist,
I'm presented

with challenges all the time, but they are challenges that I've been taught how to handle. It's the same with music. They are both very much in my comfort zone. I like remaining in my comfort zone most of the time, but every once in a while, I like to go outside it. I like having the opportunity to have a fresh challenge, something completely different. That's why I don't mind things like writing this column (when I remember, sorry Janet!) or trying my hand at preaching. I'm just glad I don't have to preach every week.

One of the things I read while researching was an essay by John Wesley called "A Plain Account of Christian Perfection." It was something he wrote later in his career as an attempt to clarify his previous writings on what Christian perfection is. Because of that, most of the essay was actually quotations from these previous writings. What I found interesting was that a good number of the quotations came from books of hymns. Hymns were as important faith tools to him as sermons. I knew they were important—that's what I've been trying to convince you of—but I didn't realize they were on par with sermons. I knew I had to choose music for my service carefully after that.

If you don't know what my sermon was about, the text is also in Threshold this week; go read it and come back. The hymnals are designed to help you find your every hymn need. They are grouped in large topics, like the life of Jesus Christ, and each hymn has some keywords to go

with it. Each of the genres—prevenient, justifying, and sanctifying(perfecting)—has its own section, although justifying and sanctifying sometimes get lumped together. That's a reminder of the place grace holds in Methodism. So I had plenty of songs to choose from. The trick was finding enough catchy songs that had substantive lyrics, since hymns basically serve as mini-sermons.

I though *Standing on the Promises* was a nice one to start with because it has a nice gallop to it to get you going and because it drills home that God has made us a promise of grace. Put your faith in him and you will not fail or fall. Building on that, I chose *There's Within my Heart a Melody* for the next song. This might be my Midwest roots showing, but I enjoy that pokey, Western feel. It makes me feel at home. Plus, the musical metaphors tickle my fancy. I also love how the melody line jumps all over the place. For communion, I chose *The Old Rugged Cross* because it's a slower, more contemplative piece, perfect for a still moment like communion. Plus, what else is better to sing about during communion than the cross? For the closing song, I chose *Shine, Jesus, Shine*. I find this one particularly hopeful because of the metaphor it chooses. There is a reason I looked at California for grad school; I hate winter and experience seasonal affective disorder. My mood noticeably darkens during periods where the sun doesn't shine, so the words "shine on me" have a personal meaning to me.

In short, planning a service is tough. I'd like everyone to keep that in mind more often.

Grace...



July sermon text by Deb McCaffrey

It was January of 2012. My grueling first semester at Berkeley was over and my music-starved soul was crying out for sustenance. (This is not hyperbole, by the way.) I needed a music fix, and fast! Where's the easiest place to find a casual music group? A church. Now, there's no way you can do "just music" at a church; you get everything else that comes with a church, too. So I knew I couldn't just go to any old church. Growing up, I never imagined denomination would matter to me beyond being Protestant, but in January of 2012, I gave it a great deal of thought. I realized that I would only be happy in a United Methodist church. So, I went to umc.org, found the closest church with a bell choir, and that was that. Obviously, the emphasis on music is an important part of being a Methodist, but other denominations have great music, too. No, it was something else that set Methodists apart, something I knew was there, but didn't have the word for it. I wasn't able to put my finger on it until I took the new members class here, with Mariah. Grace. What sets Methodists apart is their emphasis on God's grace. So, naturally, after Brian begged me to preach something, I set about gathering references on my chosen topic. This is a summary of my research and my logical responses to it. I'm such a good Methodist.

There is only one grace, but it comes in three parts. (I see what they did there.) There's prevenient or preparatory grace, which is God's gift to everyone; justifying grace, which saves us from the guilt of sin through the Son; and perfecting or sanctifying grace, which saves us from the power and root of sin through the

Spirit, in that order. A house is often used as a metaphor for this. You start with prevenient grace, which is like being on a porch ready to knock on the door. This is the grace that is present in everyone from the beginning of their existence. You don't have to do anything to get it. It is an actually free gift from God out of love. All you have to do is accept it. "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved." God believes *every* human soul is precious and he *wants* everyone to be saved, so he has given us all a little bit of grace to help us do it. Prevenient grace nudges us towards repentance, the first step of progressing through the graces. It whispers to our hearts about what is right and wrong, making us regret when we choose wrong. Just call it Jiminy Cricket, because it's your conscience. There's actually a field of philosophy, called metaethics, that deals specifically with the origin of moral codes. They acknowledge that there are a subset of morals recognized by all cultures. John Wesley even acknowledges this. This is what I think prevenient grace is. What I think this means is that everyone is inherently good; the atheist, the conservative who hates LGBT people, the jerk in your office who torments you all the time. I have a friend back in Ohio who ... let me put it this way. He posts things on his Facebook wall that say things like "Born, raised, and protected by God, guns, guts, and glory." Lately, he's been sharing opinions on Bruce Jenner. Always Bruce, never Caitlyn. But, he's the one who always seeks me out at Christmas to give me a hug and tries to visit me here whenever his work brings him out this way. I call that good. We've also prayed for Barbara's friend Joy who passed away a couple of months ago. It's easy to tell that Joy held a special place in Barbara's heart. From what

Barbara has told me, Joy was a knitter, so she's already got that going for her. She was also kind, ethical, and principled. That sounds good to me, does it sound good to you? Joy also didn't believe in God. One of the books I read, "Major Methodist Beliefs" from the 50s, says atheism "has never made a positive contribution to the world." It also says Communists are evil, but the comment on atheism is in line with Wesley. He says that good works cannot happen without faith. I say they are wrong. They agree that grace is a "God-given goodness" in everyone. If that is so, then that means everyone is inherently good and capable of good.

But we can't stay on the porch forever, now can we? We have to make it through the door. That leads us to our second grace, justifying grace. This is when you repent of your sins and put your faith in God. Conversion experiences fall under justifying grace, but it's not limited to that. Grace can be instantaneous or gradual. It can happen multiple times, too. You are free to leave the house whenever you want. But I think this is the easiest one to understand because it's the one that shows up in all religions. It's that moment when you know God in your heart, not just your head; the moment when you're born again. Mine is one of the ones that isn't instantaneous. It happened throughout my undergraduate education. There are a lot of branches of science I had to take classes on and each one of them had their own set of constants. Boltzman's constant, the gas constant, Plank's constant, Faraday's constant, Hubble's constant, the cosmological constant. You get the idea. If any of them were different, life as we know it would not exist. In biology, cellular metabolisms are multistep processes that require each step to be near perfect to get a decent efficiency at the end. And they are.

The universe requires such precision that it could not have come about from random chance; it has a maker. To me, science is God's greatness on display, and the more I learn, the more awesome God seems.

Now we've made it through the door. God doesn't like quick visits, so God invites us into the living room. This is perfecting grace, and it's the tough one. Now that you have put your faith in God, you want to change your very being so that God's love governs your every thought and action. This is what John Wesley calls Christian perfection and describes as "...loving God with all our heart, mind, soul, and strength..." so that "...no wrong temper, none contrary to love, remains in the soul; and all the thoughts, words, and actions, are governed by pure love." Perfect? Psht! Nobody's perfect. In grade school, I remember reading a book called "Be A Perfect Person in Just Three Days." In the end, the main character was instructed to spend the rest of his life in his bedroom drinking only weak tea. The only way to have this static, absolute perfection is to do nothing so that failure is not possible. That's not what Wesley is talking about. It's *perfecting* grace, not *perfected*. It's a dynamic process, one that allows for mistakes. Attaining Christian perfection doesn't mean that you'll never sin again; it just means you don't willingly sin, you are free from the root of sin. We all make mistakes; it's a part of human nature and free will. That's why the church gives you this nifty atoning ceremony on a regular basis, so you can keep repenting after messing up. That whole method thing, again. So that covers what perfecting grace isn't. Then what is it? I think it can be summed up as loving your neighbor. I read an article recently called "3 Reasons I Quit Loving the Sinner and Hating the Sin." It dissects in length the story of Jesus stopping a crowd

from stoning an adulteress to death. There's the obvious don't judge unless you're sinless bit. But Jesus also tells the woman to sin no more. He doesn't tell the crowd to point out her sins and tell her to sin no more. He sends the crowd away, because it's not their job to police the woman. The love of Jesus is what saved this woman, not the judgment of the crowd. "God didn't go to all the trouble of sending his Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again." Jesus spent a good deal of time among sinners, but never once did he say 'love the sinner.' It is always 'love your neighbor.' "The command we have from Christ is blunt: Loving God includes loving people. You've got to love both."

Wesley is clear; you have to get into the living room to be saved. But, here's the thing. I know plenty of people who don't believe in God and have nailed this loving people thing. I also know plenty of people who do believe and really need to work on loving people, specifically of the LGBT and Islamic variety. Does the Christian really have a leg up over the atheist in this case? I truly believe that people like the members of Westboro Baptist Church believe and have faith in God; it's just inspired by fear, which distorts it. Are they more likely to be saved than a person who does everything Christian perfection requires except believe in God? These are questions that I desperately want answers to, so I did some more research (good Methodist). It turns out that among Christian denominations, there are 6 major and 16 minor theories on what hell actually is. There's the familiar eternal torment in fire, but then there's also annihilationism where unrepentant souls are destroyed, there's one that says sinners become something subhuman, some say it's permanent, some say it's not. The

Latter Day Saints version is particularly complicated. Everyone waits in purgatory until the Final Judgment when they get sorted among three different kingdoms of heaven or get booted to outer darkness to hang with Cain and Lucifer. Of these theories, anything with fire and torment we can throw out right away; that's just not compatible with a loving God. Wesley described hell as "distance from God," which makes sense to me. It's like any other relationship; if you push people away, you end up in a lonely place. So people who don't get saved spend some time alone. Now, since God wants to save everyone (that's why he gave us grace in the first place) and he is the all powerful maker of the universe, I think he has the will and the way to save people from hell, too. This leads me to universal reconciliation. Universal reconciliation says that everyone will be saved eventually. This also appeals to me because it covers the iffy situations like people unable to understand what religion is, people who never hear the Gospel, or all the people that came before Jesus. There's also a further variation of it that appeals to me called the hopeful variety. It says it's likely that everyone will be saved, but not definite. As the source puts it, "It respects human freedom too much to go there." Grace does not supersede freedom; that's how we can still make mistakes in perfection and even backslide out the door. Personally, I think the most important thing is doing all the good you can. "Whatever you do to the least of these, you do unto me," right? If believing in God helps you do that, great. If the church has scarred you so much that you have to cut ties with religion to be a better person, that's fine too. Faith without works is dead and most likely makes you a jerk. Works without faith might not get you into heaven, but at least you're making the world a better place.

What Do the Trustees Do??



Here are just a few of the Trustees recent accomplishments:

- Negotiated Crestmont contract and established a communication structure
- Created Pastor's office, painted, carpeted, new lights
- Bought, unloaded, unpacked, and set up the Friendship Hall tables
- Bought bench, pots, flowers at entrance to the Sanctuary
- Unloaded and set up the new Sanctuary chairs . Bye bye pews!
- Built storage shelves in lower Westley II
- Improvements at McBryde, including new retaining wall, foundation leak, garage door opener, dishwasher, garbage disposal, ceiling light fixture, repaired broken floor joist
- Sopped towels, emptied dehumidifiers over & over, fixed foundation leak in Friendship Hall
- Cleaned up sewage from bathroom backup
- Remodel of sanctuary and Friendship Hall bathrooms for ADA compliance
- Cleaned up illegal dumping in lower lot and put up posts with chairs
- Re-keyed most of the property and installed emergency exit door in Sanctuary
- Sealed foundation leak at Cabrillo parsonage
- Located and fixed interior wall leak at Cabrillo and installed water saving faucets
- Carpet cleaning in office and Friendship Hall

Who are these amazing people we call the Trustees? Oscar Romo, Margo Bennett, Barbara Glendenning, and Tak Nagamoto!



Giving Made Easy

If you are like us, you want to support the life and ministry of Open Door UMC, but your checkbook is tucked away at the bottom of a desk drawer. Don't worry; we offer auto-giving through our website!

Click on www.opendoorumc.org and, in only a few easy steps, you can set up a one-time or automatic recurring donation from your bank account or credit card for your regular tithe or offering, as well as your capital campaign contribution. By creating a profile with a unique login, you can also change or stop recurring transactions at anytime and view your complete transaction history. Your consistent support allows Open Door to continue to grow even when you are unable to join us in worship.

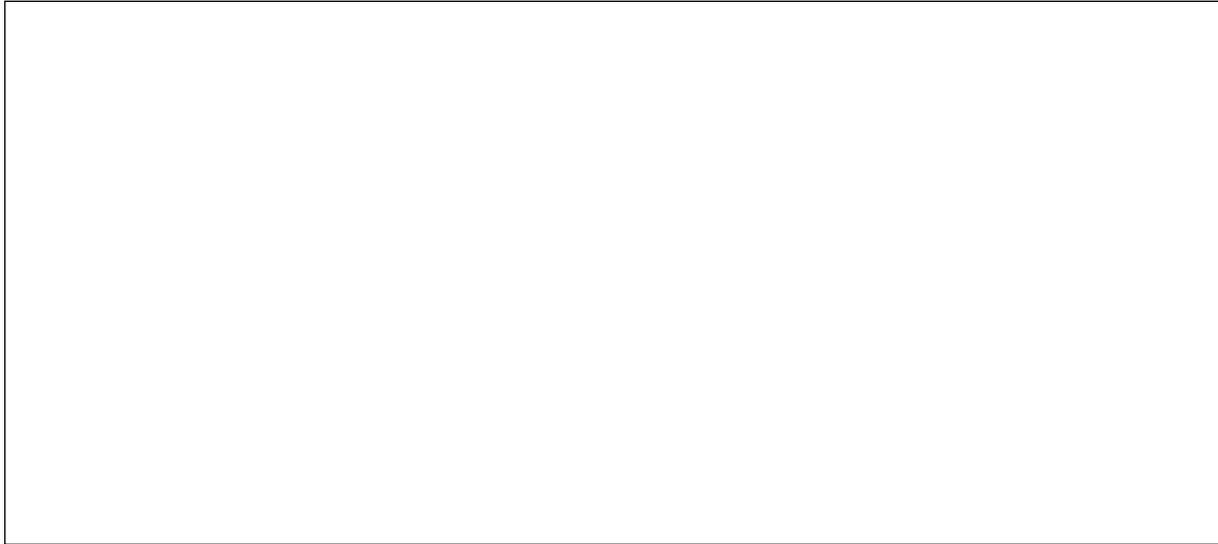
THANKS to our mailing team:

Marge Elliot

THRESHOLD

Open Door United Methodist Church
6226 Arlington Blvd.
Richmond, CA

Dated Material: August 1, 2015



Sunday Schedule:
Worship: 10 am

Contact us! www.opendoorumc.org Office (510) 525-3500

Ministers	Everyone
Pastor	Rev. Brian Adkins
Director of Choir & Bell Choir	Ray Capiral
Church Administrator	Barbara Arriaga
Threshold Editor	Janet Sowers
Threshold Publisher	Marge Elliot
District Superintendent	Schuyler Rhodes
Bishop	Warner H. Brown, Jr.



Open hearts. Open minds. Open doors.

The people of The United Methodist Church®