

The en - Light - ner

Monthly Newsletter of
First United Methodist Church
Portales, New Mexico

November 2017

Mission Statement: To make disciples for Jesus Christ for the transformation of the world.

November Sermon Series: Experiencing Renewal in Christ

November 5: Luke 6:37-42 Remodeling Our Spirit, Mind and Emotions

November 12: Luke 6:43-49 Finding Strength Within Ourselves

November 19: Luke 7:11-17 Revived through the Power of Christ

November 26: Luke 7:18-23 Gratitude should be our Attitude

DON'T FORGET: This year's turkey dinner is coming up this Thursday, November 2nd! For more information or if you can help, please let Shelly (760-9604 or 763-7321,) Jo Beth (760-2288) or Donna (607-5969) know. Here is the work schedule:

Monday, October 30

5:00 pm - Carve 26 turkeys

Tuesday, October 31

5:00 pm - Carve turkeys, chop giblets, bring cornbread, biscuits, apples & celery (washed - not cut)

Wednesday, November 1

Bring pies, roasters and kitchen kettles

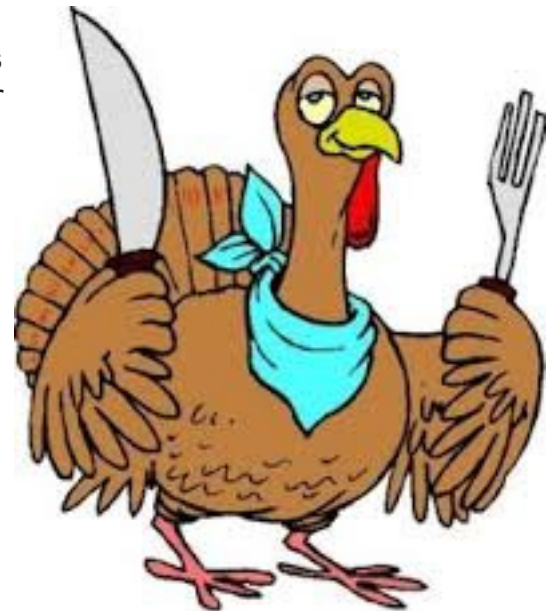
Bring bazaar items

1:00 pm - Fill cranberry sauce cups & wrap silverware

5:00 pm - Chop apples & celery

Thursday, November 2 - THE BIG DAY!

Show up - there will be plenty for everyone to do.



Last year, 2212 were served - can we beat that?



What is the money used for? While it is true that the Turkey Dinner is a United Methodist Women's fundraiser; the funds are used for many deserving missions in our community and church. UMW always tithes 10% of the monies earned to FUMC.

UMW provides church camp scholarships to every child attending camp. The money is also used for the meat for bereavement meals and for Wesley Foundation meals. We also support the Pastor's discretionary fund, Portales Police Department's Adopt-a-Cop program and numerous other charities in Portales. UMW recently bought the new carpet in the fellowship hall. In addition, UMW is responsible for purchasing the screens and projectors in the sanctuary and fellowship hall as well as the electronic sign on the corner and the ice machine in the kitchen.

The Worship Committee Calendar for November and December 2017 and January 2018

November



November 2nd	Turkey Dinner	3rd	Cam Ridenour - B
November 5th	All Saints Day (Members who have passed away during the year)	3rd	Tara Bonestroo - B
November 5th	TIME CHANGE - Fall back Communion	3rd	Linda Weems - B
November 23rd	Thanksgiving	4th	Sarah Durand - B
November 26th	Put up Christmas tree after Sunday Service - volunteers welcome to help	4th	Lane Faver - B
December 3rd	First Sunday of Advent Hanging of the Greens Communion	10th	Cam & Dawn Ridenour - A
December 10th	Second Sunday of Advent	10th	Sue Strickler - B
December 17th	Third Sunday of Advent	11th	Jane Henry - B
December 24th	Fourth Sunday of Advent Sunday Service at regular time Christmas Eve service & communion at 6:00 pm	12th	Ray Welker - B
January 7th	Communion - Epiphany Sunday	13th	Dougie & Beverly Idsinga - A
January 8th - 13th	Week after Epiphany Sunday - all Christmas decorations come down	14th	Sondra Myers - B
January 21st	UMW Sunday	14th	Natalia Banda - B
		17th	Ida Lou Witten - B
		19th	Drew Essary - B
		19th	Wanda Martinez - B
		20th	Jean White - B
		21st	Ben Rice - B
		21st	Gail Bond - B
		22nd	Josh & Dawn Kuchta - A
		26th	Bobby Borden - B
		27th	James & Theresa Bradley - A
		28th	Brad Mauldin - B
		30th	Rich Seddon - B

NOTE: If your birthday and/or anniversary dates are missing, it's because the editor didn't have this information. Please email me at sheryl.borden@enmu.edu or call my cell phone at 575-219-1893.



Welcome to new members

Our Faith Community Continues To Grow...

... with the addition of these new members: Janie Kizer, Roger Kemp and Larissa Aragon.

Janie Kizer comes to us as a transfer of membership from Granite, Oklahoma.

Roger Kemp is a music education major at ENMU. This is his first semester at ENMU. He plays the trombone.

Larissa Aragon is our most recent new member. She joined the church on Sunday, October 29. This is Larissa's first semester at college. She says singing is her passion! Larissa is studying voice here at ENMU. She says she loves what she does but still misses her home in Santa Fe.

We were also happy to witness the baptism of **Anneliese Alexandra Vander Dussen**, daughter of Tara and Randy Vander Dussen on October 1st.

Let's all do our part to make these new members feel a part of our Faith Community.

(Pictures were not available at publication time but will be featured in next month's enLightner.)

First United Methodist Church Staff

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Bishop - W. Earl Bledsoe		
District Superintendent - Jane Vaughan		

(You can click on any of the blue links in this newsletter, and they should open the link or website. If they do not open, you can cut and paste the URL into your browser.) The same is true with an email.

Spiritual Growth Through Utilizing James Fowler's Stages of Faith - Part 2

The Origin of our Faith

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. 1Corinthians 13:11(NRSV)

We are grateful to and for the family, caregivers and persons in authority who started us on our faith journey. They made certain we attended church, taught us in Sunday school and helped us to develop an understanding of God. We experienced a sense of comfort, protection and meaning as we continued to grow in our faith. Therefore, it was natural for us to gravitate to family members, groups and social institutions that reflected the same expressions of faith as we did. Many of us are currently in the same or similar denomination of our origin. When we continue in this path our concepts of God become deeply embedded within our mind and heart. These embedded concepts shape our perceptions of how others in the world should think and behave.

Below are statements from page 78 of James Fowler's book (Stages of Faith: The Psychology of Human Development and the Quest for Meaning. Harper Collins Publisher, New York, NY, 1981) that can serve as a guide to help us review the origin of our faith. Along with the influence and impact our origin of faith may have on our perceptions and connections today: "The attitude is not only one of conformity to personal expectations and social order but of loyalty to them. As professor Erickson might say, one's identity is founded in important ways by one's identification with family, groups and social-institutional order that protect them. Conventional moral reasoning, therefore, grows out of one's actively maintaining, supporting and justifying this order and identifying with the persons or groups involved in it."

Stage Three Faith

This excerpt from the book shows us how easy it is to get stuck in stage three faith. The faith that we have lived with for so long is protective, familiar and embedded in our rationale. All too often stage three persons reject new ideals and interpretation surrounding

God and consider people who accept and practice these different concepts as enemies of the faith. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen. 2Peter 3:18 (NRSV)



Pastor Keith Wilks

It is important and helpful to affirm what we believe. However, we must also intentionally engage new concepts and thoughts to help foster our spiritual growth. It is our responsibility to God to continue to grow in our faith through a systematic process of study, reflection and action (Praxis). Our Christian faith was built on Christ and the disciples helping people to expanding their concepts of God, self and others. In the next article we will explore enhancing our faith through using theological tools for spiritual growth and methods for deeper scriptural clarity.

James Fowler's Stages of Faith

Pre-Stage: Undifferentiated Faith Generally children from birth through about 2 years of age have the potential for faith but lack the ability to act on that potential. Through loving care from parents and other adults in their lives, young children start to build a lived experience of trust, courage, and hope. At this stage, children experience faith as a connection between themselves and their caregiver.

Stage 1: Intuitive-Projective Faith Generally preschool aged children. The cognitive development of children of this age is such that they are unable to think abstractly and are generally unable to see the world from anyone else's perspective. As Robert Keeley writes: "These children cannot think like a scientist, consider logical arguments, or think through complex ideas." Faith is not a thought-out set of ideas, but instead a set of impressions that are largely gained from their parents or other significant adults in their lives. In this way children become involved with the rituals of their religious community by experiencing them and learning from those around them.

Continued on page 5

James Fowler's Stages of Faith (*Continued*)

Stage 2: Mythic-literal Faith Generally ages 6 to 12. Children at this age can start to work out the difference between verified facts and things that might be more fan-tasy or speculation. At this age children's source of religious authority starts to expand past parents and trusted adults to others in their community like teachers and friends. Like the previous stage, faith is something to be experienced. At this stage, children think in concrete and literal ways. Faith becomes the stories told and the rituals practiced. Later in this stage children begin to have the capacity to understand that others might have different beliefs than them.

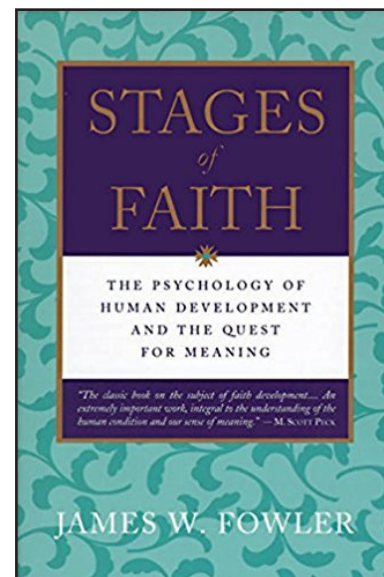
Stage 3: Synthetic-conventional Faith Generally starts about the age of 13 and goes until around 18. However, some people stay at this stage for their entire life. Unlike previous stages, people at this stage can think abstractly. What were once simple unrelated stories and rituals can now be a more cohesive narrative about values and morals. With abstract thinking comes the ability to see layers of meaning in the stories, rituals and symbols of their faith. At this stage people start to have the ability to see things from someone else's perspective. This means that they can also imagine what others think about them and their faith. People at this stage claim their faith as their own instead of just being what their family does. However, the faith that is claimed is usually still the faith of their family. Issues of religious authority are important to people at this stage. For younger adolescents, that authority still resides mostly with their parents and important adults. For older adolescents and adults in this stage, authority resides with friends and religious community. For all people in this stage, religious authority resides mostly outside of them personally.

Stage 4: Individuate - Reflective Faith This stage usually starts in late adolescence (18 to 22 years old). However, Robert Keeley points out that "people of many generations experience the kind of dissonance that comes with the real questions of faith that one begins to address at this stage of development." People in this stage start to question their own assumptions around the faith tradition. Along with questioning their own assumptions about their faith, people at this stage start to question the authority structures of their faith. This is often the time that someone will leave their religious community if the answers to the questions they are asking are not to their liking. Greater maturity is gained by rejecting some parts of their faith while affirming other parts. In the end, the person starts to take greater ownership of their own faith journey.

Stage 5: Conjunctive Faith People do not usually get to this stage until their early thirties. This stage is when the struggles and questioning of stage four give way to a more comfortable place. Some answers have been found and the person at this stage is comfortable knowing that all the answers might not be easily found. In this stage, the strong need for individual self-reflection gives way to a sense of the importance of community in faith development. People at this stage are also much more open to other people's faith perspectives. This is not because they are moving away from their faith but because they have a realization that other people's faiths might inform and deepen their own.

Stage 6: Universalizing Faith It is a rare person who reaches this stage of faith. James Fowler describes people at this stage as having "a special grace that makes them seem more lucid, simpler, and yet somehow more fully human than the rest of us." People at this stage can become important religious teachers because they can relate to anyone at any stage and from any faith. They can relate without condescension but at the same time are able to challenge the assumptions that those of other stages might have. People at this stage cherish life but also do not hold on to life too tightly. They put their faith in action, challenging the status quo and working to create justice in the world. Robert Keeley points to people like Gandhi and Mother Teresa as examples of people who have reached this stage.

<http://www.uua.org/re/tapestry/youth/wholeness/workshop2/167602.shtml> Accessed 9/13/17



Project Sunrise

Purpose: Project Sunrise was created to save young lives, focusing on children and adolescents, specifically on youth suicide awareness and prevention. It opens the dialogue. First, to recognize the very real issue of youth suicide. Then, to explore what we can do about it.

Sobering Facts: Worldwide

The World Health Organization says that 800,000 people die by suicide each year. This is a suicide death every 40 seconds. It is the third leading cause of death for teens and young adults. Some countries have statistics even more alarming than this.

Sobering Facts: United States

According to the Centers for Disease Control and Prevention, suicide is the second leading cause of death for ages 10 to 18. The Parent Resource Program of the Jason Foundation points out that more teens die from suicide than from cancer, heart disease, AIDS, birth defects, stroke, pneumonia, influenza, and chronic lung disease – combined. Each day, there is an average of 5,400 suicide attempts in grades seven through twelve. According to TeenHelp.com, in 2014 1,668 young Americans (ages 13-18) actually killed themselves. The Youth Suicide Prevention Program says that Native Americans and Alaska Natives have the highest youth suicide death rates.

Sobering Facts: New Mexico

The New Mexico Youth Risk and Resiliency Survey, completed by the state Health and Education Department, stated that 11.4% of New Mexico high school students tried to kill themselves in 2013 (the most recent year for which numbers are available). The National Center for Health Statistics has pointed out that suicide is the second leading cause of death for young people (ages 10-24) in this state.

- Girls are more likely than boys to attempt suicide.
- Boys are more likely to die from the attempt.

The New Mexico Department of Health and Public Education released statistics regarding suicide attempts of high school students. In the eastern part of the state, these percentages are:

- Roosevelt County, 9.9%; and
- Curry County, 10.5%.

In addition to statistics about suicide attempts, the state Department of Health and Public Education has released even more urgent numbers about youth suicide deaths.

- From 1999 to 2013, the suicide death rates of New Mexicans in the age group of 10 to 24 stayed at over twice the national rate.
- The highest suicide death rate is in the rural counties: Per 100,000 young people the rate is 14.9 overall and 15.7

in the rural counties.

Responsible adults cannot ignore this heartbreaking epidemic that is taking our young people. But where do the responsible adults start? This is what Project Sunrise is all about: a growing group of dedicated people determined to do something about youth suicide awareness and prevention.

Project Sunrise has a project intended to do something to prevent this needless waste of young lives. It is a play, ***Saying Hello to Good-bye***, about 40 minutes long.

Saying Hello to Good-bye was written by Jim Lee, a professional playwright, retired broadcaster, and retired adjunct professor of communication. His work has been performed all over the English-speaking world.

Saying Hello to Good-bye

The performance will be Friday, November 3rd and Saturday, November 4th at 7:00 p.m. in the Portales Memorial Building, 200 E. 7th St. **FREE ADMISSION.**

This is a community service project for Teen Suicide Awareness and Prevention by the Kiwanis Clubs of Portales and Clovis.

For more information, contact Jim Lee at 575-562-9699

