



The Circuit Rider



Salmon Creek

United Methodist Church



March 2026

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Dear friends and family of Salmon Creek United Methodist Church, grace and peace to you all.

March is upon us friends! March brings us daylight savings time, the first day of spring, and it ends with the beginning of holy week, leading to Easter on April 5th. So many seasons, so many opportunities for us to grow, worship and serve together!

Throughout this season of Lent, our worship will follow a series called, *Tell Me Something Good: Grounding Ourselves in the Good News this Lent*, created by a group called A Sanctified Art. Their worship resources include beautiful artwork (which is shared in this newsletter and our weekly newsletters) and liturgy inspired by scripture. When I received an email about the series a few weeks ago, it sounded like just what we all need right now, a little good news! I hope you will plan to join us each Sunday as we share together many of the messages of the good news of Jesus.

At our Ash Wednesday services, I introduced the series and shared about a printed devotional that is available for the series and offered to print one for anyone who would like one, as a resource for their own devotional time through this season of Lent. There is a sample of the devotional and a sign-up sheet at the welcome desk for anyone who would like to receive one.

Each week includes artwork inspired by the week's readings. These scripture-inspired pieces of art can enhance your Lenten devotional time as you can meditate on them when you read the scripture passages that inspired them.

The Way of the Cross Prayer Stations is something new coming for Holy Week this year! Similar to stations of the cross, *The Way of the Cross Prayer Stations* is a series of guided meditations and readings that follow Jesus in the days before and through his crucifixion and resurrection. These stations will be available for individuals to visit during office hours Wednesday April 1 – Friday April 3.

We sang one of my favorite hymns of this season at the close of our Ash Wednesday worship. I believe its words also provide a fitting meditation for this Lenten season, so I have included it here for those interested.

Jesus, Thine All-Victorious Love UMH 422

Jesus, thine all-victorious love shed in my heart abroad;
then shall my feet no longer rove, rooted and fixed in God.

O that in me the sacred fire might now begin to glow;
burn up the dross of base desire and make the mountains flow!

O that it now from heaven might fall and all my sins consume!
Come, Holy Ghost, for thee I call, Spirit of burning, come!

Refining fire, go through my heart, illuminate my soul;
scatter thy life through every part and sanctify the whole.

Peace and hope,
Kim Poer



TENTATIVE UPCOMING EVENTS

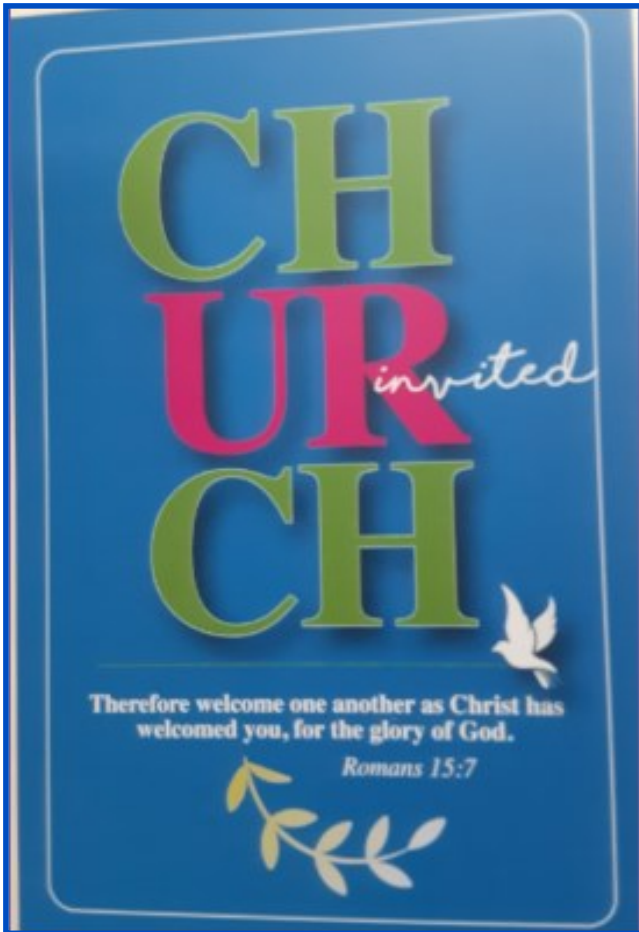
DATES TO REMEMBER

March

- 1 – GS cookie sale and UMCOR Sunday
- 3 – COM and Ad Board meetings
- 6—Creation Care meeting
- 8 – Daylight Savings Time starts
- 10 – Missions meeting
- 12 – Trustees and SPRC meetings
- 14 – Set-up for potluck
- 15 – PIF celebration Potluck
- 24 – Finance Meeting
- 29 – Palm Sunday

April

- 2 – Maundy Thursday service—7pm
- 3 – Good Friday service—7pm
- 5 – Easter Services 8:30 and 10
- 7 – Ad Board meeting
- 9 – Trustees and SPRC meetings
- 14 – Missions meeting
- 18 – Earth Day celebration and workday
- 19—Accessibility Task Force
- 25 – Set-up for breakfast
- 26 – Mission Breakfast for HFH, Family Promise here
- 28 – Finance meeting



INVITE SOMEONE TO CHURCH!

Let's all get in the inviting mood! Take time to invite someone to church. We have new invitations ready for you to hand out to your friends, neighbors, family, and anyone you encounter who may enjoy spending time in our worship experience, or may need a spiritual pick-me-up. An invitation was included in each worship bulletin on Sunday, February 15. During this Lenten season, use the invitation to welcome someone new to our church family. More invitations are available at the Welcome Desk. Take as many as you need! Let's fill the pews with new faces. Extend a welcome to everyone as we head into Easter and then beyond!

JOIN US FOR SUNDAY WORSHIP

10:00am
Pastor Kim Poer

SALMON CREEK UMC
12217 NE Hwy 99, Vancouver, WA 98686
Phone# 360-573-3111

Open Hearts. Open Minds. Open Doors.

March 29 Palm Sunday 10 am

April 2 Maundy Thursday 7 pm

April 3 Good Friday 7 pm

April 5 Easter Sunday 8:30 and 10 am



The AGESpot Artistry.com
Designed and printed by AGESpot



We will have our girl scouts hosting a cookie sale after worship on March 1st.

girl scouts



Soon SCUMC will have a *WE COMPOST* cart where you and other community members can add kitchen scraps to be recycled into compost. **Stay tuned for updates.**

Say YES to:

Practicing stewardship of the environment through this Creation Care ministry.

Reducing landfill greenhouse gas emissions.

Reducing your garbage.

Joining the SCUMC Creation Care Task Force to promote creation care.

You ask ... What is *WE COMPOST*? Scan the QR code below for more information.

COMMUNITY HUB

Drop off your food scraps at a We Compost Community Hub near you

SCAN ME

ClarkWeCompost.org

JOIN YOUR NEIGHBORS, KEEP FOOD OUT OF THE LANDFILL!

ACCEPTED ITEMS			NOT ALLOWED	
<p>FRUITS AND VEGETABLES</p>	<p>MEAT AND DAIRY</p>	<p>BREADS AND GRAINS</p>	<p>PLASTIC PAPER YARD DEBRIS GLASS</p>	<p>PET WASTE GREASE ITEMS LABELED "COMPOSTABLE"</p>

Clark County solid waste planning and programs are a cooperative effort of Clark County, Battle Ground, Camas, La Center, Ridgefield, Vancouver, Washougal and Yacolt.

Contact us at solidwaste@clark.wa.gov to request translated materials, materials in other formats, interpretation and other accommodations.

For other formats, contact the Clark County ADA Office
Voice: 564.397.2322 / Relay 711 or 800.833.6388
Fax: 360.397.6165 Email: ADA@clark.wa.gov

Funded in part by a Local Solid Waste Financial Assistance grant from the Washington State Department of Ecology.

Ushers Needed



Sunday Servant

Calling all Smiling faces!

We need Ushers to welcome our congregants and visitors to our church, pass out bulletins, and help with seating. If you enjoy meeting people and are trying to find a place you can be of service to our church, we need you!

Please see Kathy Bachman (information in directory), or check the box and fill in your name on the Communication Card in your bulletin.

*Be a Sunday
Morning Usher*



January, 2026 Financial Update

Following is the financial report for the Church as of January 31, 2026.

	<u>Actual</u>	<u>Month Budget</u>	<u>Fav/(Unfav)</u>
Income	64,901	29,767	35,134
Expenses	37,028	38,542	1,514
Profit / (Loss)	<u>27,873</u>	<u>(8,775)</u>	<u>36,648</u>

Our pledge income was very strong in January with 55,000 in pledges versus our Budget of 28,000. However, some congregation members pay their full year pledges in January, so the pledge income in January is always a high figure for the Church. That being said, our January, 2025 pledge income was ~ 46,000 so our figure this year is much higher. Praise be to God! Our expenses were very close to Budget at 37,508 versus a budget of 38,542, which resulted in a favorable variance to the Budget of 1,514.

This resulted in a strong profit of 27,873 for the Church and ~ 36,000 favorable to our Budget. Due to the January traditional anomaly with pledge income, we will continue to closely monitor our income levels. In a repeat comment, your commitment to our Church and our Community remains steadfast and we appreciate everyone's generosity.

With respect to our Preschool program, we still continue to operate at a loss as we strive to add more students. Our January loss was (3,294), which was magnified by a "three payroll month", but was favorable to our Budget by ~ 700. We have had some new enrollees recently, but will only continue the Preschool program if we can continue to increase our enrollment figures.

Thank you to everyone for your contributions of time, talent and financial resources as we continue to worship together as disciples of Jesus Christ, united in missions, fellowship and service.

If you have any questions, please contact me or any member of the Finance Committee.

Respectfully Submitted.

Winston Asai Chair – Finance Committee



Sometimes the term “Social Justice” is seen as a political term. **In this context, it is not political.** The term is being used here as Zechariah and Jesus has described it, both a command and a goal of our Christian walk. If you would like to join with others in praying for this and perhaps participating in activities like prayer vigils and prayer walks, please send Maggie Mikalatos your email address and you will receive invitations to unite in this effort. Her email is: maggie.mikalatos@gmail.com.

Zechariah 7:8-10 says:

And the word of the Lord came again to Zechariah: “This is what the Lord Almighty said: ‘Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.’”

Matthew 25 quotes Jesus:

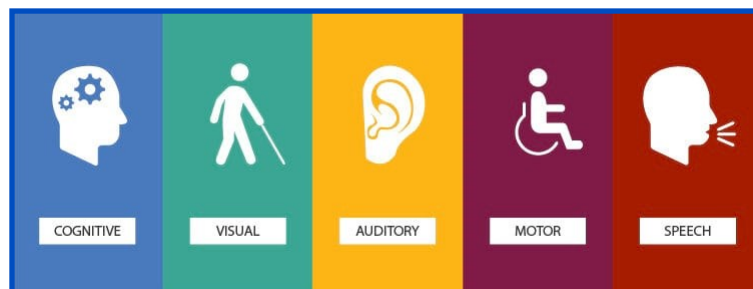
When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nationsThen the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.



**Next meeting Friday, March 6th at
9:00 am in the St. Paul Room**

***Is one of these important minis-
tries calling you? Talk with Lila
DeBolt or Pastor Kim
for more information!***

**Next meeting Sunday, April 19th in
the FMC Library at 11:30 am**



Spring Forward!

Don't Forget!





Sunday, March 15th, after worship

In the FMC Gym

Main dish and beverages provided

**Please sign up and please bring a side dish,
Salad or dessert.**


**PAY IT
FORWARD**

Mark your calendars now for a special celebration honoring our Pay It Forward Campaign. We will be having a potluck luncheon following the morning service on Sunday, March 15. We will gather in the FMC gym to share a time of fellowship, good food and celebration of the great success of PIF! The main course will be provided as well as drinks. Please bring your favorite dish to share with the congregation – salads, casseroles, desserts. You may bring your dish to the gym before the service where there will be helpers to assist in finding a place in the refrigerator, or a plug-in, or a prime spot on the buffet line. Everyone is invited to share in this festive time.

The Pay It Forward Campaign was started in 2019 to manage the maintenance of our buildings, equipment and property. There have been many expensive repair or replace projects completed since this time. All monies collected have come from pledge donations from our extremely generous congregation. Contributions from 2019 thru 2024 amounted to over \$237,000!! Some of the completed projects include:

- 8 HVAC units replaced
- New carpet in the Sanctuary and Narthex
- Sanctuary was painted BY THE TRUSTEES
- New Handicap access ramp was installed
- Sanctuary lights were replaced with LEDs
- Reseal the parking lot with new striping
- Water damage fixed in FMC room 206 with new flooring installed
- Replaced fire alarm panel in FMC
- Children's wing and Fellowship Hall flooring replaced
- Parking lot lights replaced

The congregation should be very proud to have sponsored this campaign so successfully! Your dedication and generosity have once again proven that SCUMC is a great place to worship, fellowship, learn about and show God's love to everyone. We are **GREATER TOGETHER** when we work united in solving problems, maintaining our facilities and preparing our church for the future.

More projects await repair or replacement in the next few years:

- 4 HVAC units to be replaced

Flat roof replacement due to water damage
Main building fire alarm panel replaced with upgrades
New carpet needed in St. Paul room, hallways, FMC rooms and hallway
More parking lot repaving (those areas not done previously)
Gym lights replaced with LEDs
Upgrade outside marquee sign
Water fountains (2) revamped to be ADA accessible
Restructuring of the main building restrooms to be ADA accessible
Children's wing restrooms redesigned to be more accessible to all
Improved signage for restrooms

With the ongoing list of maintenance work to be done, it is imperative that we continue supporting the Pay It Forward Campaign. We have done so very well in the last few years – let's continue working hard to make the much-needed repairs so that our church will be a well-functioning, cozy, beautiful and enjoyable place for us and all those who come after us.

Round 2 of our campaign (2025-2027) is off to a very good start! To date, we have received pledges in the amount of \$117,000. Congratulations SCUMC! You are awesome!! This will help tremendously with the next set of repairs that are scheduled.

If you have made a pledge to the PIF Campaign, thank you very much! Your gifts are appreciated. We are so grateful for your commitment and dedication to our church. It is extremely humbling to have so many caring people taking part in this on-going endeavor. Your assistance is never taken for granted – we do value you! You have made this campaign very successful!!

If you have not made a pledge of financial support, you may do so at the potluck luncheon. Pledge cards will be available for you to complete. Please, prayerfully consider how you can contribute to this project so that our campus is functional for a very long time.

So, mark your calendar! – Sunday March 15 – Potluck luncheon after service.

Starting on March 1, there will be sign-up sheets at the Welcome Desk. You do not need a “ticket” for the luncheon, but we do need a head count to make sure we have enough food. So, please stop by the Desk and sign up to attend.

Come join in the fun and celebratory atmosphere. There is ALWAYS good food and lots of fun times.

Be there or be square!

For more information, please contact Lila DeBolt, Steve Enyeart, or Pastor Kim



Palm Sunday Worship

Sunday, March 29th
10:00 am—Sanctuary



Maundy THURSDAY

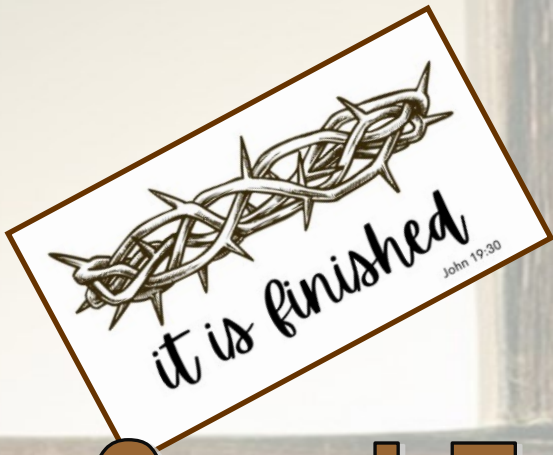
*For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until he comes.*

1 Corinthians 11:26



Maundy Thursday Service

**Thursday, April 2nd
7:00 pm—Sanctuary**



Good Friday Service

Friday, April 3rd
7:00 pm—Sanctuary





Easter Worship Services

Sunday, April 5th
8:30 am and 10:00 am
Sanctuary

Easter Sunrise service, together with
our local UMC conference churches.

Sunday, April 5th
Gazebo—Officer's Row
6:00 am





Tell me something good

Grounding ourselves in
the good news this Lent

This Lenten season, we are doing a new sermon series called, "Tell Me Something Good". The series features very special artwork, and each artist has included a statement about the artwork, discussing the symbolism and meanings, which we are featuring each week in the Currents newsletter, and we wanted to include them all in this issue of the Circuit Rider. We hope they serve to inspire you.

There Is Still Room

by Lauren Wright Pittman

Inspired by Luke 14:15-24

Digital drawing with collage

This image is meant to be viewed from the center, moving outward. The host sets a table,¹ with arms stretched wide in welcome. Surrounding this initial invitation, the first invitees form a ring of rejection around the host—arms crossed, closed off, and distracted by their material wealth and status. One surveys their vast vineyard, another counts their livestock, and the third navigates the economics of joining two households.

Trees, rooted in the central scene of the guestless table,² break through the ring of rejection.

The next layer includes four figures—with the host's same open-armed posture—extending welcome to people in neighborhoods, markets, and communal spaces. In the parable, the initial invitation is cast more broadly; everyone is welcome despite any status or condition that might typically isolate them from community. The invited reject, but the rejected are embraced. In the art, the welcoming branches of the tree bear good fruit.³ The invitation continues to grow and flourish despite all the worldly barriers that would keep us apart and isolated. In the final ring, a crowd is gathered around an even larger table, one that still has open seats.⁴

It can be easy to focus on what feels negative in this text, but in order for the invitation to truly be an invitation, it cannot be coercive. There must always be the option to decline the invitation, and even that is good news. Still, the deeper good news is this: the host never stops inviting, and when all is said and done, there is still room at the table. —Rev. Lauren Wright Pittman

Look

Look closely at all the people in the outermost ring of the image.

What do you notice about the empty seats?



Ash Wednesday

all are invited



Messianic Secret

by T. Denise Anderson

Inspired by John 2:1-11

14"x18" Acrylic on canvas

The Wedding at Cana is my favorite text because there is a lot of humor in it. There's humor in a mother approaching her son and telling him to do something without ever actually telling him to do it. There's his pouty resistance to his mother's non-demand while she completely ignores him and paints him in a corner. There is humor in a raucous wedding reception where the people are so "lit" that the wine has run out. And, for me, it's particularly humorous that there's this huge, beautiful secret of which only a few people are aware.

Those people include Jesus' mother and the select servants who help him pull off the miracle that inaugu-

rates his ministry. Servants are normally meant to be inconspicuous, so I wanted to focus on the servant who goes to the chief steward⁵ with a cup full of what, as far as he's concerned, is water. If Jesus—whose ministry has not started, so there haven't been any wonders associated with him yet—tells you to fill jars with water and draw from the jar to give to the chief steward, what is going through your mind at that moment? I invite the viewer to focus on this servant and all his curiosity and expectation, and think of a time when you were surprised by something God did. What actions preceded the miracle? Did it make sense? What did you know, and what was hidden from you? What "secrets" might God be keeping from you now as God works clandestinely on your behalf?

—Rev. T. Denise Anderson

Look

Imagine you are the servant in the image.

How do you feel as the chief steward tastes from the cup and realizes it is wine?

⁵ Depending on the translation of this text, the "chief steward" could alternatively be referred to as the "master of the feast,"

"headwaiter," or "person in charge of the banquet."

1st Sunday in Lent

so good, it catches
us by surprise



We Are Small, We Are Numerous, We Are Deep

by *Carmelle Beaugelin Caldwell*

Inspired by Matthew 13:31-32

11"x14" Acrylic, mustard seed on paper

Loose mustard seeds are nearly impossible to contain. They drift and scatter with the slightest breeze, asserting their own unruly will much like the mustard plants themselves. The mustard plant, dismissed as invasive weeds by some, is cultivated for healing and nourishment by others. Even now, after completing this piece, I am still finding stray seeds in my laundry, my car, my hair.

"They tried to bury us; they didn't know we were seeds," a line attributed to Greek poet Dinos Christianopoulos,⁶ has become a rallying cry for separated families along the Mexican-American border. More than a century earlier, Toussaint Louverture—the formerly enslaved commander of the self-emancipated army of Black cultivators in

Saint-Domingue (colonial Haiti)—voiced a similar belief upon his deportation and imprisonment in France: "You have done no more than cut down the trunk of the tree of Black liberty. . . It will spring back from the roots, for they are numerous and deep."

From the Corn Mother of Indigenous myth to African women braiding okra seeds into their hair as they were forced from their homelands, many of our ancestors understood the power of carrying life in its smallest form. Seed-carrying is an act of faith. These tiny, unassuming specks hold the audacious hope that wherever we go, we already have what we need to take root and flourish in strange and foreign soils. May our faith and our hopes be just as audacious, resilient, and uncontainable as the seeds which hold the fruits of our faith. —Carmelle Beaugelin Caldwell

Look

Pay attention to the textures in the artwork. Notice everywhere you see mustard seeds.

so good, it catches
us by surprise

1st Sunday in Lent

LL Cool J

by Nicolette Faison

Inspired by Luke 7:36-50

12"x24" Acrylic, marker, paper collage on canvas

Ladies love Cool Jesus. For real. Women absolutely loved Jesus, and the woman with the alabaster jar is a great example of that. Who else shows up to an event unannounced with expensive oils to not only anoint someone's feet but to then offer their tears and use their hair to wipe the feet clean? I don't think people comprehend the drama within that part of the story. This was an act of love, admiration, and prophecy. To me, this interpretation of the story gives the woman the attention she deserves.

When I thought about the theme, *Tell Me Something Good*, I realized I had spent much of my year guest preaching at classic church buildings with stained glass windows which told the parishioners the good news of Jesus. It felt most appropriate to bring the concept of stained glass into my art. Instead of the maximalist collage approach that I often use, I chose to let the paint tell the story. The color choice is both bright and vibrant yet softer than other pieces. I selected the yellow purposely to contrast the purple hair. In an attempt to clearly separate the blue sky glass from the rest of the piece, I layered patterns with a red/pink color scale to make the art pop, emphasizing the distinct glass shapes one could find on a church window.

Several aspects of the piece are deconstructed, such as the woman's head and the foot of Jesus, both detached from bodies. I intentionally emphasize these elements to not distract us from the core of the story. The woman was intimately entwined with the feet of Jesus, her hair entangled with his leg. She released tears that would nourish his toes as the rich oil replenished his skin. To be cared for, to be seen, to be loved, that is something good. —Rev. Nicolette Faison

Look

*In the artwork, notice how deconstructed details are entwined together.
What parts of the image draw your attention the most?*



2nd Sunday in Lent

See You

by T. Denise Anderson

Inspired by Matthew 25:35-40

14"x18" Acrylic on canvas

Throughout Matthew's Gospel, Jesus uses diminutive language to refer to people of importance⁷ and describes small, humble things (like sheep, lilies, and sparrows) as precious. He uses a mustard seed in a parable about faith,⁸ and tells his disciples to be like children.⁹ For Matthew's Jesus, little is a big deal! For that reason, we should pay attention to Jesus' use of the word "least" in this text. In a book where Jesus talks about little things being loved, the word "least" here takes on new meaning: most loved. Indeed, God loves everyone, but there are certainly those for whom God has a special affinity. As the Confession of Belhar states, "God is in a special way the God of the destitute, the poor, and the wronged."¹⁰

As I meditated on this scripture, the image of a doorway kept emerging, perhaps because the text wrestles with the notion of who is in and who is out. This piece shows an excerpt of the text and the word "least" is, ironically, the largest. Next to it is a door that is partially open, and there is some ambiguity intended in that. Is the door being opened or closed? For whom is the door opening or closing? From the viewer's perspective, on what "side" of the door do they find themselves? Are they being invited in or kept out? Are they doing the inviting or the excluding? In the same way Jesus asks the nations to consider where they will be in his eschatological vision, I invite the viewer to consider where they are relative to where God is. Where does the Savior see you? Where does your neighbor see you? —Rev. T. Denise Anderson



Look

Contemplate the paint drips in the artwork. What meaning or feelings do the words convey to you?

⁷ For example: Matthew 11:11, 11:25

⁸ Matthew 13:31-32

⁹ Matthew 18:1-14

¹⁰ The Belhar Confession is a statement of faith originally professed by the Dutch Reformed Mission Church in South Africa in

1986 during the struggle against apartheid. It has since been adopted by several churches and denominations globally. Read the

confession here: pcusa.org/resource/belhar-confession

2nd Sunday in Lent

Scarce Abundance

by Hannah Garrity

Inspired by Mark 6:32-44

18"x18" Paper lace with watercolor

In this account from Mark, Jesus had compassion.¹¹

This word, *splagchnizomai* in Greek, comes from the root *splagchnon* (meaning "bowels") which has a sense of a visceral, gut-level form of compassion. It intrigues me that this deep, embodied compassion prompted Jesus to teach. Leading up to this moment, Jesus is trying to get away, to rest. His disciples row him toward the people; however, he is compelled by compassion to teach. As he is teaching, I imagine the crowd turning to one another—*What did he say?*—repeating his words, passing them along.

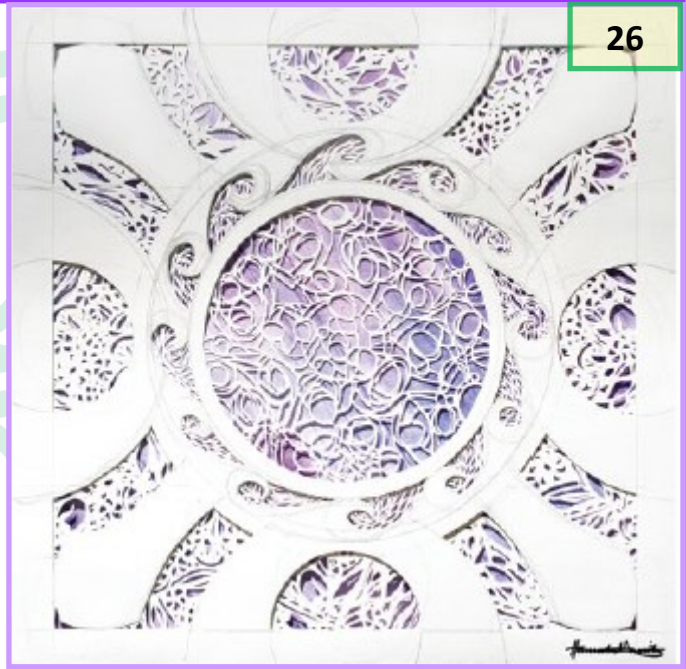
In this artwork, the elements of the story are framed in a stained glass window design. Centered, the people gather in circles, passing the scarcely abundant food to one another. Waves encircle the crowd, representing the twelve disciples. The outer architectural elements portray the twelve baskets full of pieces of bread and fish—a representation of abundance from scarcity, powered by collective belief.

Jesus did not have a microphone. It was the people in the front who passed the still, small voice of God back to those behind them. It was the people in the front who passed more than enough food back to those who were hungry. In our propaganda-filled global information system, we must remember: God is not holding the mic. God is present in the still, small voice and in the smallest offerings, multiplying one by one. The message, the compassion, the corners of bread, and the pieces of fish all return in abundance. —Hannah Garrity

Look

In the artwork, waves represent the twelve disciples.

Why do you think the artist rendered the disciples this way?



together, the impossible
is possible

Far More Abundantly

by Lauren Wright Pittman

Inspired by Ephesians 3:20-21

11"x14" Hand-carved block printed with oil-based ink on paper, with gold leaf detail

I read this Ephesians text alongside the feeding of the five thousand. I placed Jesus at the center of the image,¹² but he did not feed the crowds alone. He asked his disciples to offer what they had. They responded with meager resources, yet those small gifts were enough.

Through the lens of Ephesians, if Jesus were to ask us today what we have to give, our answer would be:

We have the power you have given us to do the impossible. The same power that turned five loaves and two fish into a feast for thousands—*with leftovers*—empowers us “to accomplish far more abundantly than all we can ask or imagine.”

Do we allow this truth to settle into our bones and animate our actions?

I’ll admit, I tried to avoid this passage because it felt overly optimistic in light of today’s world. People still go hungry. Wars rage. The earth groans under our misuse. Yet if we reimagine the systems we created, studies show it is possible for every human being to have what they need.¹³ That would require massive restructuring, international cooperation, and the reallocation of resources—but not more than we already possess. We don’t need a miracle of multiplication. We simply need to use what we’ve been given.

In a world convinced of scarcity, this is astonishingly good news. We already have enough. And as my mentor used to say, “*Enough is abundance.*” What will we do with this abundance? Is it too lofty to dream of a world that sustains all of life? Perhaps. Yet I believe it is God’s own desire that all may have life, and have it abundantly.¹⁴ This is the work before us, accomplished through the power at work within us, through Jesus Christ. Amen. —Rev. Lauren Wright Pittman

Look

Consider the archway and what it could symbolize. Do you see a table, a tablet, a boat, a door, a tomb—or all of these things or something else?

¹² In the center of the image, Jesus raises his arms and breaks bread. Above Jesus’ hands is a mustard seed. Surrounding the baskets are thin line carvings of mustard flowers. Like the seed, we may be small, but we hold so much potential inside of us. Surrounding the archway are twelve baskets of seven loaves or fish which take on the shape of flowers. The number twelve represents community, and seven represents wholeness. When everyone has what they need, the community is whole.

¹³ globalcommonsalliance.org/news/new-research-reveals-path-to-prosperity-for-planet-and-people-if-earths-critical-resources-are-better-shared/

¹⁴ John 10:9-11



Let the Little Children Come

by Carmelle Beaugelin Caldwell

Inspired by Matthew 19:13-15

11"x14" Acrylic, gold leaf, pen on paper

For my little niece, Angelina, whose art rests at the heart of this composition, and in whose joy we glimpse the Kingdom of God—alongside her sisters, Angelika and Ariana.

At the center of this work is a drawing made by my five-year-old niece, Angelina. I watched her joyfully scribble it in under three minutes, churning out drawing after drawing and handing each one to me with an eager smile. In this piece, she first drew a self-portrait (her wearing a crown), then graciously decided to include me (taking some creative liberties in giving me a third arm!).

I imagine the scene in Matthew 19: toddlers wailing, little ones slipping from their parents' arms, parents offering apologetic glances toward

the frowning disciples as the scene around Jesus grows increasingly disorderly and loud. Those of us who've participated in group infant baptisms and baby dedications (when one cries, the chain reaction begins!), have led children's sermon moments with restless kids squirming about, or had the joy of watching our little ones participate in a kids' choir performance that goes delightfully rogue, can easily relate.

The disciples, feeling the weight of being seen as serious leaders alongside their rabbi, Jesus, may have tried to preserve a sense of reverence by shooing away the parents bringing their children to him. Yet here, Jesus reorients his disciples (and us) away from the illusion of control and reminds us that it is the joyful, unruly, sincere presence of a child to whom the kingdom truly belongs. Just a chapter earlier, in Matthew 18, Jesus tells his followers that unless they become like little children, they will not even enter the kingdom. Surely the disciples thought Jesus couldn't mean that literally—right?

While I've been busy making art, Angelina has been busy *being* an artist. I surely could learn a thing or two from her about inheriting the kingdom. —Carmelle Beaugelin Caldwell

Look

Contemplate the gold shapes in the image. What do they represent to you?

4th Sunday in Lent

protection & care for
the vulnerable



Fuera ICE¹⁵**by Nicolette Faison****Inspired by Deuteronomy 24:17-22****16"x20" Acrylic, marker, paper on canvas**

They keep taking my neighbors. Chicago and other cities associated with the Democratic party are going through a humanitarian crisis under a fascist regime. Cars are being left vacant on random blocks and parking lots. People are being disappeared while their children are being ziptied at 3 a.m. We clergy and religious leaders have been shot with pepper spray and rubber bullets while demanding the freedom of our neighbors. No one deserves to live like this. This piece does not truly capture the pain I hold every day, between keeping track of what is happening in Gaza, resisting fascism, and dealing with yet another economic collapse under capitalism. But let me



tell you something good. . . I still believe in humanity. When I watched people in Gaza prepare basic meals to break their fast during Ramadan during a genocide, I saw something good. When local neighbors saw our public vigil for disappeared people and chose to join us for a time of lament, I saw something good. When Colin Kaepernick paid for the independent autopsy of one of the Black men recently lynched,¹⁶ I saw something good. The good is people still choosing to be empathetic and compassionate in times of crisis. That is what Christ calls us to be.

The stranger who enters foreign land is often forced to flee their own home. It is rare for people to risk their entire livelihood and their family for anything other than necessity. For that reason, each portrait has a halo deeming them holy, sacred, and divine. I used sparkling gold paper to break up each distinct image. Look deeply at these portraits. The top left is inspired by the Maasai people, a nomadic group that dwells across borders. The top right image is an indigenous woman and her child, a nod to Mary and Jesus. She has a red palm across her mouth which is a tribute to Missing and Murdered Indigenous Women and "Two-Spirit" people. The bottom left is a slightly aging man from Mesoamerica. The bottom right is a woman in hijab, which is commonly targeted in Islamophobic spaces. Look at the people some consider to be a threat. Look at our neighbors. Migrants are sacred.

Fuera ICE.¹⁷ —Rev. Nicolette Faison

Look

Look deeply at each portrait. What do you feel as you study each face?

¹⁵ The artist originally titled this piece, "F**k ICE," conveying the pain and emotions behind this work of art.

¹⁶ [usatoday.com/story/sports/nfl/2025/09/19/colin-kaepernick-independent-autopsy-trey-reed/86244594007](https://www.usatoday.com/story/sports/nfl/2025/09/19/colin-kaepernick-independent-autopsy-trey-reed/86244594007)

¹⁷ "Fuera" can be translated to "out" or "away." ICE is an acronym for the US Immigration and Customs Enforcement agency, which began enacting raids in US cities at the time these resources were created (2025).

4th Sunday in Lent

Epilogue

by T. Denise Anderson

Inspired by John 8:2-11

14"x18" Acrylic on canvas

I often wonder about the backstory of the woman from John 8:2-11. What were her circumstances? How did they “catch” her in act of adultery? *In flagrante delicto*?¹⁸ Was less graphic than that? Was she allowed to plain herself? Did she protest? If she was about to be stoned, what happened to the son with whom she was accused? Was this loving relationship? Was it even consensual? Whatever her story, the Pharisees bring to Jesus expecting him to uphold the law’s punitive prescription. Jesus knows it’s a trap. If he concurs with the law, he initiates and must bear witness to an act of extreme brutality that would traumatize anyone who had to watch. If he counters the law, he’s a heretic and should probably be stoned himself. But he outsmarts them and turns their selfrighteousness and rage back onto them.

In what should have been the end of her life’s story, this woman now finds herself standing. Whole. Alive. Freed to a new future. And through it all, Jesus is just drawing on the ground—like you do! I wanted to show this woman standing in her wholeness, right after the crowds have dispersed and right before Jesus rises to meet her as an equal. She’s backlit in a way that suggests the sun has set, indicating the end of a saga. What will she do at the end of a nightmare with a new life ahead of her?

What decisions do we face at the dawn of a second chance? —Rev. T. Denise Anderson

Look

Contemplate the woman in the image. What do you imagine is her backstory? What do you dream for her future?



30

circumstances?
the act of adultery?
it less graphic than that?
ex-allowed to plain herself?
per-a Did she protest?
al? If she was about to be stoned,
her what happened to the son with whom she was accused?
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Whatever her story, the Pharisees bring to Jesus expecting him to uphold the law’s punitive prescription. Jesus knows it’s a trap.

5th Sunday in Lent

rooted in justice, mercy,
& faithfulness

There Is Good

by Hannah Garrity

Inspired by Matthew 23:23

18"x18" Hand-dyed and collaged newspaper with paper lace overlay

In this series of scriptures, gathered crowds drew my attention.¹⁹ Jesus always drew a crowd, but so did the voices of hate in his time. In our current historic moment, this dichotomy of crowds for justice and crowds for injustice confounds me. Are all crowds worthy of joining? In the background of this piece, I dyed and collaged together torn newspaper, representing the fabric of the world, to portray the cacophony of crowds gathering. What is drawing them in? Is everything that compels us to gather right and good? No. The clarity comes in this scripture: "For you tithe mint, dill, and cumin and have neglected the weightier matters of the law: justice and mercy and faith" (Matthew 23:23). Most especially, in the context of Jesus denouncing the scribes and Pharisees, the crucial point is that gathering to enact justice *is* good and gathering to enact injustice *is not*. The crowd depicted in this artwork is inspired by the 100,000 who gathered strong in Budapest, Hungary, in June, 2025. The Hungarian parliament had outlawed Pride as part of a larger systemic effort to take away the rights of the LGBTQIA+ community in Hungary, and a "wider effort to curb democratic freedoms ahead of a hotly contested national election next year."²⁰ In the four corners of the artwork, symbols of justice, mercy, and faithfulness echo the clarity of Jesus.



rooted in justice, mercy,
& faithfulness

5th Sunday in Lent

Palm Sunday Was a Protest

by Nicolette Faison

Inspired by Mark 11:1-11

12"x24" Acrylic, marker, paper collage on canvas

Palm Sunday Was a Protest is a sister piece to *LL Cool J* in that the inspiration was also stained glass. Unlike *LL Cool J*, *Palm Sunday Was a Protest* contains a bit more detail emphasizing the hectic energy that is found in movements. Each segment is meant to capture the eye but the central subjects are in black and white, contrasting the brilliant color palette.

The order of colors is intentionally a rainbow as a nod to the Queer community. The piece contains a sunrise behind the iconic Palm Sunday donkey, which is an ode to the Sunrise Movement.²¹

Accompanying the donkey are crowds of people with fists raised in the air, a common sight at any protest. The phrase, "No Justice, No Peace" sits around a "power to the people fist" symbolizing resistance. This symbol was first utilized by labor and liberation movements in the early 1900s. I personally associate the fist with the Black Power movement of the 1960s. Along the bottom of the piece, the grassroots of the image, are palms, a nod to the biblical story.

Palm Sunday Was a Protest is an ode to modern movements. This piece visually aligns how Palm Sunday is talked about with the active work happening today. Resist fascism. Resist occupation. Do justice. —Rev. Nicolette Faison

Look

As you scan the image, notice the contrast between vibrant colors and black and white.

What does this contrast convey to you?

²¹ The Sunrise Movement received increased attention at the end of the 2010s into the 2020s as a movement for young people committed to stopping climate change. sunrisemovement.org



Flow

by Carmelle Beaugelin Caldwell

Inspired by John 13:1-35

11"x14" Acrylic on paper

The last time I washed another person's feet was ten years ago while interning at First United Methodist Church of Miami. For more than thirty years, First Church has hosted the Breakfast Club—a ministry of shared meals, fellowship, and worship with the unhoused community in downtown Miami. One of its most meaningful traditions is the Breakfast Club's annual foot washing event, a practice that has become a radical act of faith and service. It has drawn local attention, not for its novelty but for its reciprocity—modeling a kind of fellowship that resists the tendency to “other” those who express need.

Knowing what would come next, I often wondered what it must have been like for the disciples to watch Jesus wash Judas's feet. None of us is too great or too small to receive grace. Even the water—swirling with dust and surrender—becomes a witness to transformation. To wash one another's feet—even those whom society deems “untouchable”—is an act of profound grace. There is deep vulnerability and intimacy in holding someone's feet in your hands, and in allowing another to hold yours. The practice of foot washing remains, for me, one of the most meaningful expressions of Christian faith I have ever participated in. —Carmelle Beaugelin Caldwell

Look

What do the red lines in the image represent to you? How do you feel seeing the water flow over them?



Revealed through

Nonviolence

by Lauren Wright Pittman

Inspired by Luke 22:47-53; Luke 23:33-38, 44-46

11"x14" Gouache & colored pencils on paper

Creating this image²² was overwhelming. I sought to capture Jesus' nonviolent response to relent-violence. As I considered each moment of his journey to the cross, I felt despondent. I know how hard it is to resist the reactive urge that courses through me even experiencing mild forms of violence.

How

much more difficult then for Jesus to endure such dehumanizing acts? Was he stripped so complete- of his humanity that only divinity remained—and even that restrained from retribution?

Begin at the center with Judas's kiss—intimate, subversively violent. Follow the sword behind

Judas²³ to the top left: a disciple fiercely defends Jesus, while to his right, the high priest's slave screams after his ear is cut. Jesus reproves the violence and heals the servant.

Moving clockwise, a man—representing the chief priests and temple police—points an accusatory finger, wielding the authority to kill an innocent man. To his right, a man crafts Jesus' cross, quietly sustaining the violence of the status quo. Below him, an opportunist casts lots for Jesus' clothes, while a leader laughs at the impossibility that the Messiah will save himself. Finally, in the bottom left, a man offers Jesus sour wine in a moment of deep thirst—physical and spiritual. At the heart of it all is Jesus, tearful, looking at us. His halo shines, revealing the many faces of violence around him. From the foundation of his steady posture grows an olive tree. Its branches extend beyond his clothing, reaching out to embrace those around him.

Through his nonviolent stance, the truth of a violent world is revealed. And in that truth, the good news of peace finds soil in which to take root, to grow, and to flourish. —Rev. Lauren Wright

Pittman

Look

Allow your eyes to follow the olive tree as it weaves through the composition and touches each figure.

What meaning do you glean from the olive tree?

²² This composition is inspired by *Vivir en Comunion* ("Living in Communion") by Maximino Cerezo Barredo (1932-), a mural in La Paz, Granada, Spain. View the art here: [instagram.com/p/DLFqUWgxx-i/](https://www.instagram.com/p/DLFqUWgxx-i/)

²³ The sword references Judas's backstabbing act of betrayal.



34

less
ney

ly

GOOD FRIDAY

revealed through
nonviolence

Meet Me in Galilee

by Hannah Garrity

Inspired by Matthew 28:1-10

18x18" Hand-dyed and collaged newspaper with paper lace overlay The good news is alive in the world. Do not be afraid. Go back to Galilee. Go back to Galilee where it all started. Go back to Galilee and celebrate like we did at the beginning when we were not afraid, when these words of liberation had not yet drawn the trappings of imperial

execution.

Here in this artwork, the crowd is celebrating. Figures are dancing and dancing and dancing. Doves fly among the dancers, breaking borders, Holy Spirit. This throng is in the vacant space of the empty cross. The cross here is mirroring the traditional, four-petaled, stained-glass window design element, which has long represented the cross in European architecture. The crowd dancing within the cross celebrates the resurrection of Jesus, fearlessly awaiting his arrival in Galilee. The Roman weapon of oppression, the cross, inflicts but a pause in the steadfast and abiding ministry of revolutionary love offered by Jesus in his public ministry. It is fitting then that we should go back to the place it began, when fear was not such a lethal factor. God has overcome death. Hallelujah!

Around the dancing figures in Galilee, patterns of doves disperse outward. The good news, the *euaggelion*, is alive in the world. Do you remember? The cross is empty, yet full. Overcome. Go and you will find Jesus, free in the world in the faces of strangers and neighbors. —Hannah Garrity

Look

Study the figures in the crowd. What postures and expressions do you see? What emotions do you feel?

EASTER

alive in the world

EARTH DAY MARKET

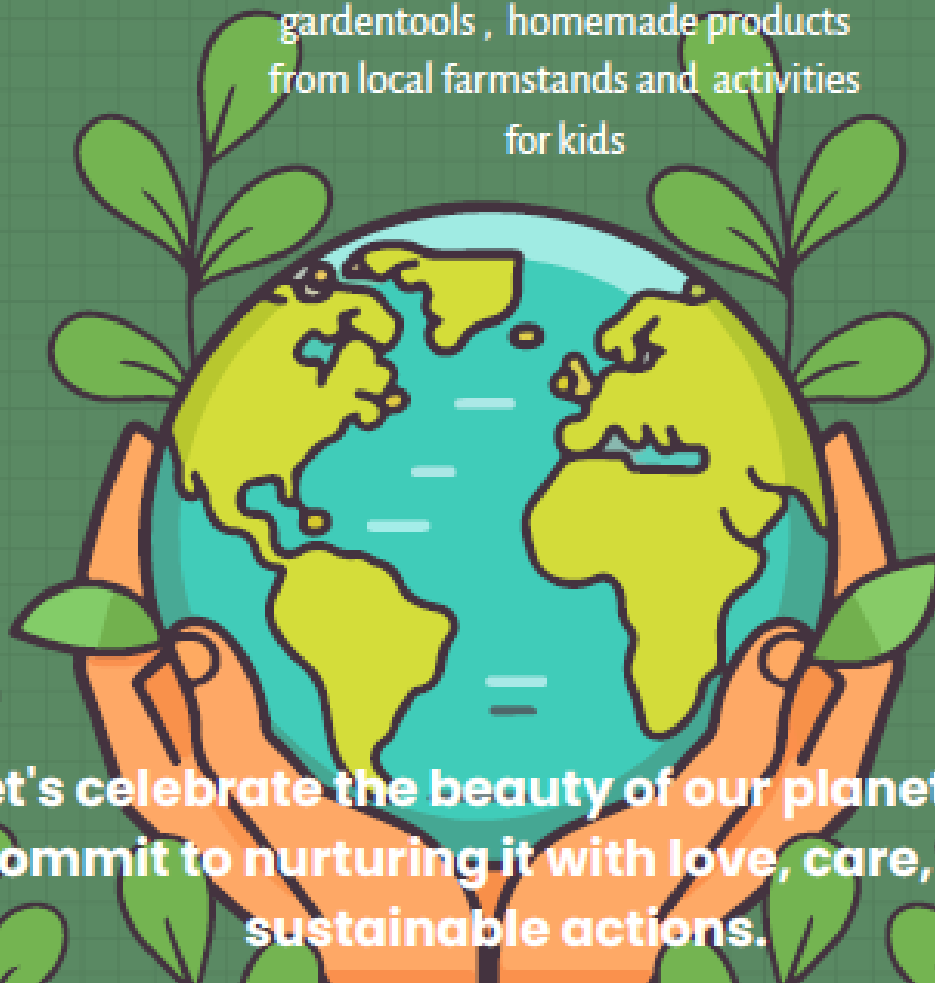
APRIL 18, 2026

10-3PM

FERN PRAIRIE UNITED METHODIST
CHURCH

26112 NE BRUNNER RD, CAMAS
98607

plants, vegetable starts, yard art,
gardentools , homemade products
from local farmstands and activities
for kids



Let's celebrate the beauty of our planet and
commit to nurturing it with love, care, and
sustainable actions.



Sunday, April 26th
Before and after worship
Benefits *Habitat*
for Humanity





Thank you to all who served during our 1/25 to 2/1 hosting week!

Next 2026 HOSTING:

April 26—May 6th

August 9—16th

December 6—13th



We have been in touch with Kathy Bryson, who is the ERT Coordinator for the PNW Conference of the UMC. She will contact us when local training is available. If you are interested in joining the team, please let us know.



Our Youth had their annual Fat Tuesday pancake dinner on Tuesday, February 17th—a good time was had by all!!



Baptism

On Sunday, February 15, 2026, Alison Sheldon and her two children, Aiyana and Deni Flores were baptized.



Valentine's Day Cookie Decorating in February



February 14, 2026





Jane Clark—March 6

Jim Selby—March 13

Karen West—March 15

Lance Bachman—March 19

Katie Albrici—March 23

Don't see your birthday?

**Let us know when it is
and we'll
update records!**



Hosanna!

*We are a welcoming United Methodist
Church congregation
that worships together as disciples of Jesus Christ,
uniting in fellowship, missions and service.*

Thank you for reading the Circuit Rider! If you have questions or concerns, please feel free to contact us.

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Submissions for the Circuit Rider can be sent to admin@salmoncreek.church Deadline for each month for submission is the 15th of the prior month.

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