

# Monthly Update

January 2018

Dear Brothers and Sisters in Christ:

I thank you for your response to our appeal for support that helped us close the budget gap from coverage of information in the “Monthly Update” and submission of our input on the future of the United Methodist Church to the Commission on A Way Forward. Both your financial participation and your prayerful support of Concerned Methodists are very reassuring. The finances enable us to continue publishing our information to over 16,000 people, families, and congregations; maintaining our website; preparing studies; publishing books; and participating in conferences that are important to our mission. Your prayers are of crucial importance in helping us win the victories we have; hopefully, they will continue – especially in looking ahead to Years 2018 and 2019. Every success is through the Lord’s power. That is key – but we must do all that He has called us to.

This month on January 19<sup>th</sup> many of us will go from all over the nation to Washington, DC to be a visible voice for the unborn. Each year hundreds of thousands of us listen to speakers, march, and pray before the building of the Supreme Court as a testimony to the nation – and to God – to the tragedy of the Court’s actions in the infamous Roe versus Wade decision that ushered in the holocaust known as abortion.

I think back to the first time I came to know the truth about abortion. I had been at a party when the host wanted to present a video production that he had put together – a videotape of “Americana” with different scenes typifying our country. It was an audio-visual work of art; he wanted our opinion. It showed both the “good” and the “bad” in what he termed an “accurate portrayal of the United States.” Then a few seconds’ footage of the trash can behind an abortion clinic riveted my attention. I remembered thinking, “Those are little babies.” Until then I had not thought too seriously about abortion believing that it was a logical solution of a woman dealing with “human tissue.” Those few seconds of seeing the actuality impacted me in an unforgettable way.

We need to objectively look at the practice of abortion to evaluate the impact that the use of church funds has on stewardship – since we have a responsibility in the money we give into the church’s general budget. In addition staff personnel from then UM General Board of Global Ministries had testified as a “friend of the court” in favor of abortion.

When I was giving a talk at Christ United Methodist Church in Memphis, Tennessee an older man to the left rear of the audience kept repeating, “It’s a woman’s right to choose...” like a mantra. Finally, I stopped my talk, walked over to where he was sitting and showed him a picture of the product of a “D & C” abortion. I asked, “What is this?” Shocked, he replied, “That is a little baby.” I responded, “Yes, that is what we are talking about.” It seemed as if I were talking to a little boy who was clueless.

Please continue to pray for those of us in Concerned Methodists and to stand with us financially in this continuing battle. It is so important.

In His service,

Allen O. Morris  
Executive Director

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# January 2018 Update

## Bits and Pieces from across the United Methodist Church

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that one point.

– Martin Luther

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### The Good Stuff.

+ **Martin Luther and "the Reformation.** On October 31, 1517, an Augustinian monk named Martin Luther posted 95 debate questions or “theses” on the door of Wittenberg Church, which began the movement known as “the Reformation.” Luther’s initial objection was to the methods employed by Johann Tetzel to sell indulgences. He was then fiercely attacked by Johann Eck. In 1521, 34-year-old Martin Luther was summoned to stand trial before the most powerful man in the world, 21-year-old Holy Roman Emperor Charles V. Charles V of Spain had an empire spanned of nearly 2 million square miles across Europe, the Netherlands, the Far East, North and South America, and the Caribbean.

The Philippine Islands were named after his son, King Philip II of Spain. The sun never set on the Spanish Empire.

At a trial, called the Diet of Worms, Charles V initially dismissed Luther’s theses as “an argument between monks.”

Luther was ordered to recant without having had his theses addressed. [He requested the opportunity to think about it overnight, a request that was granted. He did so, agonizing and praying to God. The next morning he again faced the same august body of people.] He responded: “Here I stand; I can do no other. [“Hier stehe ich. Ich kann nicht anders.”] God help me. Amen.” Luther was declared outside the protection of law.

He was kidnapped [unknown to him, this was a “friendly” action in that it was to save Luther’s life.] and hid by Frederick III of Saxony in the Wartburg Castle, where he translated the New Testament into German.

Luther, who died in 1546.

[...And as we know, out of this grew the Protestant Reformation, the translation of the complete Bible, its widespread use all over the world, and the ethic that led to the founding of our country. This past October we celebrated the 500<sup>th</sup> anniversary of Luther’s courageous actions – and the founding of Protestantism. – AOM]

– William J. Federer, Historian.

+ **Tom Landry.** After flying thirty bombing missions during World War II, Tom Landry returned home to a career in professional football. In time, he became coach of the Dallas Cowboys. About that time a friend invited Landry to a Bible study breakfast. Though Landry attended church, he had little interest in the Bible; but he went because of his friend. The lesson was about the Sermon on the Mount, and Landry was intrigued by Matthew 6 and 7. He realized that despite his personal success, his heart was still restless. “I wondered if that was all there was to life,” he said.

Over time, Landry studied what God said in His Word about sin, death, salvation, and eternity. “I had always figured I was a pretty good person. Now here was the Bible saying I was as much a sinner as anyone in the world.” After months of pondering, Landry gave his life to Christ and, as he later said, his priorities changed from football, football, football, to God, family, football. His life came into focus.

Maybe you can invite someone like Landry to a Bible study. When people hear the Bible, they hear God loud and clear. Get out of the pocket and look for a receiver. And ask God to help you connect someone with His Word.

– Posted by Linda Vandenberg, September 23, 2017.

+ ***His final trip.*** My faith in this country was renewed today. I got to O’Hare to catch my flight home and when I got to my gate everyone was piled around the windows looking out. When I finally got close enough to see what the commotion was, it moved me to tears. I saw a huge American flag hanging from a crane, Navy officers lined up on one side and police officers lined up on the other. A fallen Navy sailor, 23 years old, was being transferred to my flight for his final trip home to his family. O’Hare pulled out all of the stops to honor this young man – note that O’Hare is extremely busy being a major hub and getting a large amount of unexpected traffic due to Hurricane Irma. We were late boarding (100% fine by all aboard) and as we taxied onto the runway, the Chicago Fire Department was positioned on both sides of our plane to give a final Water Salute. When we arrived in St. Louis, hearts broke as the sailor was given back to his awaiting family. Heartbreaking does not give true meaning to what we witnessed but I love the fact that not one person on my flight made the slightest complaint. We were in awe, in the saddest of ways, but we were also struck with a true respect of the rights and freedoms we have and the cost those rights carry. The fallen soldier’s escort remained still with his flag folded in his lap during our flight home. Brings true perspective friends... I hope this man’s family will know what O’Hare did to honor his sacrifice for us all as he made his final voyage home... We as a nation spend so much time arguing over rights, letting hatred fuel the fire, we lose site of those sacrificing precious life for us to even have rights to argue over in the first place... – Posted by Kris Parker Date: Sep 13, 2017.

+ **Regulation for honoring the national anthem.**

(a) Designation. –

The composition consisting of the words and music known as the Star-Spangled Banner is the national anthem.

(b) Conduct During Playing a rendition of the national anthem –

(1) when the flag is displayed

(A) individuals in uniform should give the military salute at the first note of the anthem and maintain that

position until the last note;

(B) members of the Armed Forces and veterans who are present but not in uniform may render the military

salute in the manner provided for individuals in uniform; and

(C) all other persons present should face the flag and stand at attention with their right hand over the heart, and

men not in uniform, if applicable, should remove their headdress with their right hand and hold it at the

left shoulder, the hand being over the heart; and

(2) when the flag is not displayed, all present should face toward the music and act in the same manner they would

if the flag were displayed.

(Pub. L. 105–225, Aug. 12, 1998, 112 Stat. 1263; Pub. L. 110–417, [div. A], title V, § 595, Oct. 14, 2008, 122

Stat. 4, 36 U.S. Code § 301 – National anthem, US Code)

– Allen Morris, September 24, 2017.

+ ***Barb Henry’s advice for preparation for hurricanes*** (late post).

[Note: We did not have the space to post this in previous issues of the “Update” but believe it is worthwhile. – AOM]

Date: Sep 14, 2017 8:03 AM

Yes, Allen, I’ve had my share of hurricanes. Harvey’s are known for their stubborn natures. (Note: her maiden name is “Harvey” – AOM) People always ask why you choose to stay instead of evacuating. That’s a serious and very hard to answer question. I understand the seriousness of needing to be rescued and how it puts first

responders at risk, but at the same time, when I choose to stay, I do not expect help from anyone but myself and God if I end up in bad trouble. Of course, Tornadoes that are associated with storms don't give you much of an option. But tornadoes usually form on the northeast side of the hurricane so if one is not in that zone you might escape that destruction. Knowing that the real problems of survival come AFTER the hurricane, with no running water and no electricity and possible rising water, I would not stay if I did not think I was prepared for the aftermath. [Hurricane] Harvey nearly took us by surprise by springing up so quickly, but I had plenty of good water saved, a generator and gas, a butane barbecue and plenty of food. We are not in the flood plane, so I felt prepared. Our being here helped prevent water damage, frozen food loss and the threat of looters after! We are armed and advertise it! We get our trees properly trimmed before the storm season and lost only leaves and small limbs while neighbors lost whole trees (doing damage to their and others roofs, fences, and downing power lines. Very inconsiderate!) My only real concern with this particular hurricane was that my 88 year old dad ended up sheltering in place with us because I didn't get him out in time. Being prepared and lots of serious prayer is my answer to why I stay. God bless.

Subject: Barb Henry's list of staying during a hurricane, number two

Date: Sep 15, 2017 11:33 AM

I might add that before September each year I make sure I have 6 - 5 gallon water jugs, 4 - 5 gallon gasoline cans, flashlights, batteries, battery operated radio, mosquito repellent, water purifying tablets and other emergency type supplies on hand and ready. We have boards ready cut to place over windows and doors to prevent flying projectiles from entering our home and assisting the hurricane in taking off our roof. The decision to shelter in place during a Hurricane should very much depend on this type of preparedness.

If you are not ready for the weeks of hardship after the hurricane, then there is no way that you should stay!

– As posted by Barb Harvey Henry

### **Of Interest.**

#### **+ *Pornography.***

[Note: We are including this because it has become a malignancy on the soul of our nation. It is widespread and more pervasive than we might want to admit. This is a problem that we must address to restore morality to our nation. – AOM]

We all know that the world has become pornified, that the internet has made available to all of us an entire universe of pornographic content. Yet many of the statistics we rely on and commonly quote have become outdated. As technology changes and as new generations grow up, the pornographic landscape inevitably changes. I [looked] for updated numbers and want to present some of them to you today. All of these are based on credible studies carried out in 2016 or 2017.

4.6 Billion. In 2016, people watched 4.6 billion hours of pornography at just one website (the biggest porn site in the world). That's 524,000 years of porn or, if you will, around 17,000 complete lifetimes. In that same time people watched 92 billion videos (or an average of 12.5 for every person on earth). Significance: So many people are using so much porn today that it is really impossible to tabulate. But understanding how much is consumed at just one site can at least help us see that this problem is nothing less than epidemic.

At age 11, the average child has already been exposed to explicit pornographic content through the internet. 93% of boys and 62% of girls are exposed to internet-based pornography during their adolescent years and 22% of the vast quantities of porn consumed by people aged under 18 is consumed by those aged less than 10. Significance: Parents are nothing short of negligent if they take no steps to protect their children from being exposed to pornography.

70% of teens and young adults define porn by its function, not its form. Pornography is not defined first as nudity or even presentations of sexuality, but as anything intended to bring about sexual arousal. Significance: Young adults do not consider things pornographic if they are not explicitly intended to cause arousal, so sex and

nudity in movies or television is not considered pornographic, especially if it is an integral element to a story. As Christians we need to teach a thorough theology of the body and of sexuality.

57% of young adults admit to seeking out porn at least once per month. 46% of men admit to the same. Meanwhile, 49% of young adults say that most or all of their friends use porn on a regular basis. Significance: Porn use is rampant across most age categories, but is particularly pronounced among young adults.

96% of young adults are either encouraging, accepting, or neutral in their view toward pornography. (17% talk about porn in a positive way, 43% in an accepting way as if it's just a reality of life in this world, while 36% don't consider the morality of it at all.) That leaves only a tiny minority who consider it a negative thing. Only 1 in 20 young adults say their friends consider porn a bad thing. Significance: Early exposure to pornography and the negligence of parents to adequately address it leaves young adults believing pornography is normal and acceptable and its use unremarkable.

61% of pornography is watched on a mobile phone. In the United States that is as high as 70%. Significance: Parents used to believe that putting a computer in a well-trafficked place and installing Covenant Eyes on it would be sufficient to keep their children from accessing pornography. But today pornography is as mobile as our phones and people consume it in complete privacy. They can access it through the family's wifi connection, through their mobile data connection, or anywhere else they can get onto the internet.

Today, 33% of women aged 25 and under go searching for porn at least once per month. 56% of women in that age group have gone looking for it at least one time in the past (compared to 27% of those aged 25 or older). Significance: Pornography has typically been considered the domain of men, but its use is rising among women. We must be careful not to ostracize young women who may be struggling with porn by speaking about it as if it is an issue that pertains only to men. Our churches must be prepared to help young women who are locked in this struggle just as we've been willing to help young men.

62% of teens and young adults have received a sexually explicit image. Meanwhile, 41% have sent one, usually to their boyfriend or girlfriend. Women are more likely to both send and receive these nude images, presumably because it has become part of the dating ritual that women send nude or nearly-nude photos of themselves to boyfriends or potential boyfriends. Significance: Young people are using their digital devices to trade in self-porn; there is immense pressure on young women to send photos of themselves to young men (who, of course, can never be trusted with such photos). Parents must address this with their sons and daughters.

36% of young adults watch pornography to get tips or ideas that they can apply to their own sexual relationships. This increases to 38% in the next oldest demographic, then falls sharply. However, among older people, pornography is more commonly used to "set the mood" for sexual activity with a partner. The most common reasons people use pornography are personal arousal or boredom. Significance: Young people are learning about sex through pornography and then, inevitably, attempting to perform what they have seen on their sexual partners. Yet pornography teaches everything but the reality of sex as God intends it. They are learning from the very worst of teachers!

80% of porn users feel no sense of guilt when using porn. Significance: We know that any sin, when repeated over time, begins to deaden the conscience. Those who at first felt guilt about pornography soon come to find their conscience hardened, then seared. Porn is so available, so common, so celebrated, and so widely-used, that many people have lost even that inner sense that it is wrong.

Conclusion. These numbers prove statistically what we already known anecdotally – that pornography is a significant issue afflicting our society and our church. As Christians we can and must be prepared to help those who are struggling with it and to assure them that they can be forgiven and freed. As parents we can and must take action to protect and equip our children so we can help them overcome and avoid it.

[Note: One study that I read said that an estimated 23% of pastors have been involved in porn. 23%. – AOM]

– As posted by Tim Challies, blogger, author. The primary source for this data was Barna's study *The Porn Phenomenon*.

+ *Voter fraud.*

[Note: This goes to the heart of our Republic and the freedoms we enjoy – and reflects corruption. – AOM] Having reversed course, the Justice Department is now siding with Ohio in its legitimate efforts to clean up its voter rolls. The most blatant example of just how tainted voting rolls are nationwide came Aug. 11, when National Review tabulated Census Bureau and Election Assistance Commission figures compiled by the Election Integrity Project of Judicial Watch, a nonprofit legal watchdog. National Review calculated that there are at least 462 counties in the 38 states it examined “where the registration rate exceeded 100 percent” of the number of U.S. citizens of voting age living in those counties. More than 3.5 million of these so-called “ghost voters” are on the rolls, by its calculation.

– From *The Daily Signal*, Aug 28, 2017 9:55 PM

**A Way Forward.** *Commission on a Way Forward Working on Interim Report to Bishops.* The Commission on a Way Forward, which is working to find unity for The United Methodist Church regarding human sexuality, began its sixth meeting on October 30, 2017, with a devotion that challenged the members to be as one in the body of Christ and to see each person as a reflection of God. The Rev. Dr. Tom Salsgiver, of the Susquehanna Annual Conference in the U.S., sharing on Romans 12 and 1 Corinthians 12, told his fellow Commission members: “I must be the reflection of the one who created me. These passages say we are part of the body but we are not the head. ... We sure would like to be the one that calls the shots but we are not in the driver’s seat,” Rev. Salsgiver said, noting that “it is about God leading us.”

The 32 members of the Commission were appointed by the Council of Bishops to assist the bishops in their charge from the 2016 General Conference to lead the church forward amid the present impasse related to human sexuality and resulting questions about the unity of the church. The Commission [was] holding [a] three-day meeting at the United Methodist Publishing House headquarters in Nashville, Tennessee, a week before the Council of Bishops are meeting in Lake Junaluska, North Carolina, to receive the interim report. The moderators, Bishop David Yemba, Bishop Sandra Steiner Ball and Bishop Ken Carter are leading the members of the Commission to delve deeper into LGBTQ identity, guided by the values of multiplying Wesleyan witness, fruitfulness, a heart at peace, de-centralization and simplicity.

Using a clip from *The Lion King* movie when Simba is reminded that he had forgotten about his father and consequently forgotten who he was, Rev. Salsgiver challenged the members to look in the mirror and reflect on who each one of them is as part of God’s family. “In the next two days as we pray and listen, I have to remember whose I am. Who do I reflect? I am just a small part of the body, as each of us are a small part. We are certainly individuals, in that body, corporately, we are part of it. We need to reflect the one who created the body,” Salsgiver said. He pointed out that 1 Corinthians 12 and the third verse of the Roman’s passage make it clear what is a better or more excellent way to do the work. “Don’t misinterpret yourselves as people who are bringing this goodness to God. No, God brings it to you.” The members were reminded that God’s grace is for everyone. “My love is not only for those I like or those who believe like I do. I am part of the body not because of my gifts but because God’s arms are open wide and accepted me. God expects and demands I do the same for all of God’s children.”

Members then spent the day discussing models to share with the bishops, expressing the need for the unity of the UMC, yet recognizing the different theological understandings and expressions on human sexuality. The commission plans to issue an interim report to the bishops at their November 2017 meeting for feedback and direction before the final report is released in 2018. The bishops will present their report to the 2019 Special Session of the General Conference.

[Note: It would seem that they might examine this from the perspective of the Bible and what it calls “sin” – something that has not changed. Secondly, when this report offered that its study was “leading the members of the Commission to delve deeper into LGBTQ identity” – it is important to understand that desires do not define who we are. We are all sinners who must control our desires so as to conform our conduct in accordance with what the Bible teaches. – AOM]

– Commission on a Way Forward, Rev. Dr. Maidstone Mulenga, Council of Bishops, November 1, 2017.

**(UM) Judicial Council. Latest from UMC Judicial Council – Lots of Punting, Church Law Maintained.**

Last week, the United Methodist Judicial Council, the denomination's supreme court, completed its Fall 2017 session. As usual, the most closely watched cases related to sexual morality. On quite a number of matters, the Judicial Council

“punted” by avoiding making substantive rulings on key matters appealed to it. And one little-noticed part of its latest round of rulings effectively require current Iowa Bishop Laurie Haller to file a new complaint against lesbian activist minister Anna Blaedel. Here's what happened: The most substantive ruling on sexuality matters in this session was Decision #1352, which affirmed a ruling by Bishop LaTrelle Easterling. In this decision, the Judicial Council re-affirmed previously established church law by declaring, in the context of discussions about the UMC Discipline's forbidding the ordination of “self-avowed practicing homosexuals,” “It is the duty of the Board of Ordained Ministry to conduct a careful and thorough examination and investigation of a candidate, not only in terms of depth but also breadth of scope to ensure that disciplinary standards are met,” and that the full clergy session of an annual conference has no right to vote to ordain someone in violation of our denomination's standards.

This case was a sort of epilogue to the failed attempt by openly “married” lesbian activist T.C. Morrow to be ordained in the UMC's liberal-leaning Baltimore-Washington Conference. We have reported earlier on how this prompted a prominent liberal retired clergyman to surrender his own ordination in protest. This latest decision alluded to this history by recalling, “Decisions 1341, 1343 and 1344 prevent a Board of Ordained Ministry from ignoring statements of self-disclosure about any action that violates any portion of church law as is the case of the candidate who acknowledged that she is a lesbian and married to another woman.”

But the most interesting case came out of the Iowa Conference. The Judicial Council was asked to rule on several questions of law arising from how Anna Blaedel, an ordained campus minister at the University of Iowa, publicly declared, “I am a self-avowed, practicing homosexual” before everyone gathered at the 2016 Iowa Annual Conference session, a complaint was properly filed against her, the complaint was later bizarrely dismissed, and Blaedel was kept in good standing (for now), despite the clear violation of our aforementioned ordination standards.

I remain disappointed with how the Judicial Council mostly dodged the relevant questions and accountability concerns brought before it in this case. But one key detail of Decision #1351 was the declaration that if Anna Blaedel were to make another statement of “self-avowing” her status as a practicing homosexual, at any point after September 1, 2016, then “Clearly ... the current bishop would have a duty to initiate proceedings [against Blaedel] under Discipline ¶362 in accordance with JCD 920 and 1341.” Anna Blaedel almost immediately issued another public statement declaring “I proudly remain a ‘self-avowed, practicing homosexual,’” and Iowa Bishop Laurie Haller has been made aware of this. This triggers the mandate for a new complaint against Ms. Blaedel mandated by Decision #1351.

The liberal-leaning, numerically tiny Denmark Annual Conference got some attention by voting to request that the Judicial Council judicially invalidate our denomination's official disapproval of homosexuality, on the specious grounds that this somehow established a brand new standard contrary to our denomination's core Doctrinal Standards – the Methodist Articles of Religion, EUB Confession of Faith, Standard Sermons of John Wesley, and Wesley's Explanatory Notes Upon the New Testament. Three of these documents were set in stone in our church law way back in 1808.

Those making, cheering, and supporting this petition seemed oblivious about the fact that the Judicial Council had already been asked to rule on this essential question, multiple times, and consistently determined that there was no conflict between our Doctrinal Standards and the General Conference adopting binding standards disapproving of homosexual practice. I reminded the Council of this history in my “friend of the court” brief. (Fellow church-law nerds, you can check out Decisions #845, 1027, and 1185). Other briefs were submitted on both sides.

As for the core question of if anti-homosexuality teaching is contrary to our Doctrinal Standards, on the one hand, the Judicial Council had my brief which among other things outlined numerous ways in which

disapproval of homosexual practice is already inextricably embedded within these Doctrinal Standards we have in place for over 200 years. You can...keep this in mind the next time you hear someone ignorantly claim that our church had no official teaching related to homosexuality before 1972. And on the other hand, supporters of the Denmark request... well they really had no argument I could discern for identifying any part of the UMC Doctrinal Standards to which our marriage and ordination standards were somehow “contrary.” And they were unable to refute or explain away the numerous places and ways in which I outlined how our marriage and ordination standards reflect the clear teaching within the Doctrinal Standards. In the unanimous Memorandum #1347, the Judicial Council basically punted by avoiding a direct answer to Denmark’s request, citing technicalities about how it was submitted. This means that all current church law related to homosexuality, as well as the Council’s aforementioned precedents affirming these provision’s compatibility with our Doctrinal Standards, remain in place. From the California-Pacific Conference came a similar request to the one from Denmark. But officials in that annual conference did not even to bother to record whether or not the motion to petition the General Conference on this matter received the required majority vote. Apparently, the leadership of that conference for some reason thought that when the Discipline allowed annual conferences to submit request for declaratory decisions to the Judicial Council, this meant that any motion to submit such a request only needed the support of 20 percent of voting annual conference members to be valid. But the Judicial Council rightly countered that “In the absence of any specified vote [in the Discipline], it is assumed that a simple majority vote is the requirement for a declaratory decision by an annual conference.” The lack of competence on the part of the well-paid leadership of the California-Pacific Conference is rather striking here. But in any case, the Judicial Council correctly determined that the California-Pacific request was not properly submitted, and so they declined to rule on it.

A couple of decisions out of the Greater New Jersey Conference has publicized exposed how Bishop John Schol has been pursuing a complaint against a prominent clergywoman in his conference and has been inflicting severe punishments on her without any due process from the complaint actually proving that she has done anything wrong.

In the 2017 South Carolina Annual Conference session, quite a bit of attention surrounded a resolution submitted by a pastor that would have moved that annual conference towards disaffiliating from the denomination. However, the bishop ruled the resolution “out of order” before it could be discussed and voted on. The bishop’s ruling was basically challenged by two requests for rulings of law, which ultimately were considered by the Judicial Council at this last session. However, in Memorandum #1356, the Council declined to rule on the substance of the questions on the grounds that it is not the Council’s job to review “parliamentary” decisions by bishops. As that decision put it: “After the bishop ruled the resolution out of order, the proper recourse for the proponent of the resolution was to appeal that ruling. No request to appeal the ruling was made.”

Moral of the story: if you want to push a resolution at your annual conference, your bishop rules it out of order, and you believe that this was unfair, then the thing to do is to as soon as possible go to the microphone to “appeal the ruling of the chair,” that is, call for a vote of the annual conference and allow discussion and voting on the resolution even if the bishop does not want this.

Somewhat similar was Memorandum #1357, in which the Judicial Council ruled that it was not the proper body for an appeal of that conference bishop’s ruling two proposed resolutions out of order. However the record for that case indicates that Bishop Cynthia Moore-Koikoi ruled the resolutions out of order in an unusual way, which I could see easily causing confusion for if or how these rulings of hers could be appealed. The Judicial Council did conclude this decision with a subtle, for-future-reference chiding of Bishop Moore-Koikoi: “However, the better way to make a record of a parliamentary decision would be to do so on the record and orally on the floor during a regular session of the Annual Conference.” Both of these resolutions would have directly rebuked the disobedience movement. One of these proposed Resolutions, “307: A Limitation on Conference and District Boards of Ordained Ministry Policies” would have put the whole annual conference on record as “express[ing] our deep and heartfelt disappointment” with a handful of annual conferences who have



adopted vows to ignore the sexuality-morality provisions in our denomination's ordination standards.

– John Lomperis, The Institute on religion and democracy, November 4, 2017.

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My relationship with Christ gives me a source of power I would not have otherwise.... power, and love and self-control.

– Tom Landry

## Global Outlook

Success is like anything worthwhile. It has a price.

You have to pay the price to win and you have to pay the price to get to the point where success is possible.

Most important, you must pay the price to stay there.

– Vince Lombardi

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**Haiti. Rehoboth Ministries.** Beautiful children. Eager minds. Ready to learn. Exploding with energy! Thanks to your generosity, this describes the precious children in our three schools. Because the majority of our kids do not eat breakfast at home, lunch is served at 10:30 a.m. in order for them to be able to concentrate in class each day. Unfortunately, many of them will only find empty plates when they return home after school. The nutritious, vitamin-packed meal they receive five days a week in school is what literally gets the majority of them through the day.

Thanks to Orphans Promise, the food we receive is assembled, packed, and shipped to Haiti which requires a lot of administration and a huge investment from their generous donors. We wouldn't have a feeding program without their help. On our end, it is costing around \$3,100 (US) monthly to provide for gas tanks, cooks' salaries, and extras such as cleaning products and sending our driver back and forth to the market. Without the combined effort of Orphans Promise and Rehoboth's regular monthly supporters, children would go hungry, be unable to learn as well, and many would get sick.

– Rehoboth

Ministries, Facebook post; Date: Oct 24, 2017

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Your word is a lamp to my feet and a light to my path. – Psalm 119:105