

# Monthly Update

June 2018

Dear Brothers and Sisters in Christ:

This “Monthly Update” is going to address several problems that are very important to both our country and to the world – and by extension – to our United Methodist Church, since we exist and function in this environment. Of continuing interest is the “A Way Forward” issue and the impact it will have on church’s future.

We have recently experienced the loss of two valued members of our Concerned Methodists’ family. Kermit Pierce recently lost his long battle with leukemia. Supported by his devoted wife Joyce, he put up a prolonged and valiant fight. In addition to their faithful monthly support of our ministry, they would let me stay with them when I would put together a book; in their “work area – conference room” I could spread out my reference materials and finalize the manuscript in privacy.

Both Art and Ruth Wetzstein served as members of our Advisory Board. Art was the first to leave us several years ago, followed by Ruth who departed on May 22<sup>nd</sup>. I still remember when we were in Cleveland for the 2000 General Conference, they were trying to contact me at a crucial time during the voting; when they finally did, Ruth told me, “Get a cell phone.” I did. Then a few years later when they were visiting me here in Fayetteville, Art came to my own Camp Ground United Methodist Church where I was up in one of the huge oak trees cutting limbs that endangered the people below; he did not say anything at the time, but later when he, Ruth, and I were talking at my home he said, “No more climbing trees. What would happen to Concerned Methodists if you fell?” Both times, I did what they said – and was much better off with their decisions. They have been of great assistance to Concerned Methodists. Assuredly, all three were very different – and provided invaluable help. They are going to be greatly missed.

The notes that we receive are a great encouragement. With his check a Michigan man wrote, “Thank you so much for your faithfulness and all you do to help the UMC Shipwreck. I greatly appreciate your informative and inspirational newsletters.” From another we have, “Information you provide I don’t get anywhere else!” And so it goes.

We are grateful for your help supporting what we do in, not only “contending for the faith” as the Lord has called us, but also in addressing the problems that plague our nation. This is a cultural and spiritual battle and we are fully focused on making a difference. Thank you again for your notes of encouragement, your financial support and your prayers. Please continue to stand with us.

In His service,

Allen O. Morris  
Executive Director

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## June 2018 Update

### **Bits and Pieces from across the United Methodist Church**

Doctrine divides, but doctrine also unites. It binds together the hearts of God's people  
who celebrate the truth of God together. ~ RC Sproul

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#### **The Good Stuff**

+ *Israel's Greatest Methodist*. [Note: Even though this could go under the section on Israel, we are putting it here – because this person's work is certainly a “praise report” in helping God's Chosen People. AOM]

For Israel's 70<sup>th</sup> anniversary the Israeli Embassy released a list of the 70 most important American friends of Israel, which surprisingly included a Methodist minister....Leonard Bernstein and Albert Einstein. Scoop Jackson and Hubert Humphrey. Bayard Rustin & James Angleton. Harry Truman & George Shultz. Jimmy Hoffa & Joe Lieberman. Frank Sinatra & Donald Trump. There are only three Christian clergy included, two of whom are well known, Protestant “Christian Realist” theologian Reinhold Niebuhr & Christians United for Israel Pastor John Hagee. (Surprisingly Martin Luther King Jr., who was a Zionist, is not included.) The third is largely forgotten: John Stanley Grauel.

Who's Grauel?? He was a Methodist minister from Massachusetts who was aboard the famous 1947 Palestine-bound European Jewish refugee ship the SS Exodus, helped ship guns to early Israel as a “Haganah” operative, and testified for the Jewish cause to the United Nations Special Committee on Palestine. Golda Meir credited his testimony as crucial, coming from a “priest, a perfectly worthy gentile, a priori, no Jewish witness was to be believed.”

Modern Methodism has not for decades been known as friendly to Israel. United Methodist agencies and prelates for at least four decades have routinely condemned Israel without similar negative attention to the human rights records of any other overseas governments. Sometimes the World Methodist Council has been similarly negative.

Much of this Methodist critique has been rooted in a Liberation Theology perspective that portrays Israeli Jews as Western colonizers and Palestinians as Third World oppressed victims to whom the church owes solidarity. Of course, this simplistic narrative, like the rest of mostly discredited and forgotten Cold War-era Liberation Theology, offers a distorted Christian perspective on justice and solidarity.

United Methodist clerics and prelates were not always reflexively anti-Israel. Many in the 1940s and 1950s supported the Jewish right to a restored homeland. But I confess I had never before heard of Rev. Grauel until the Israel Embassy, whose celebration I attended, saluted him last week.

Examining Grauel's work for Israel is instructive. Born in 1917, he was from a Methodist family in Massachusetts. His trajectory towards Zionism originated with his devout mother, who taught him the Jews were a chosen people who would persevere through all persecutions. She was also a defender of the rights of black people in pre-WWII America. He attended Randolph Macon College, a Methodist school in Virginia, afterwards attending Bangor Theological Seminary in Maine, which was Congregationalist and, after becoming very liberal across decades, finally closed in 2013. While in seminary his wife died while birthing his only child, who also died, after which he never remarried, devoting himself instead to causes of conviction. Initially Grauel, who was active in Democratic Party politics and friendly with the Kennedys, pastored small churches in Massachusetts, until the plight of the Jews captured his attention:

“All during this time I was following the news from Germany and was very distressed by pictures on the papers of Nazi thugs standing over old Jews scrubbing the streets of Berlin. While suffering this abuse and other indignities, the Jews were wearing their Iron Crosses won in defense of Germany during World War I. ...Perhaps I was more sensitive to what was happening to the Jewish community because of my friendship with Judge Joseph Goldberg of Worcester. He was of Russian–Jewish background and vice

president of a national Zionist organization. In answer to my questions he gave me books to read on Zionism and awakened my interest in the search for a Jewish homeland.”

Motivated by stories of the Holocaust, Grauel left local church ministry in 1943 and joined the American Christian Palestine Committee, a Zionist group with support from many Mainline Protestants, including Reinhold Niebuhr and Methodist bishops. In his memoir he recalled:

“One day, somewhere late in 1944 or early ’45, I had the opportunity to attend my first Zionist conference, which was held in Princeton, N.J. The conference had a profound impact on me....A distinguished rabbi, Stephen Wise, reported that at least seven hundred thousand Jews had been murdered by Hitler. Had he reported that figure anywhere near six million, he would have been carted away as demented....for me the most electrifying portion of that conference was when David Ben Gurion spoke....later on I was introduced to Ben Gurion and sat around among others just listening to him. I caught an occasional reference to the Haganah, but it had no particular significance for me at the time....”

Becoming a U.S. agent of the Haganah, the Jewish paramilitary force fighting in Palestine, Grauel helped facilitate arms shipments for Jews in Palestine. As he recalled:

“...I discovered that with discretion I could continue to function as executive director of the American-Christian Palestine Committee in public, while in private I was moving around meeting people on Zionist business as discreetly as possible. I was helping to raise funds to buy guns, bullets and ships needed for the creation of a new state.”

Grauel’s most famous episode was as the only American non-Jew aboard the Exodus in 1947 with about 4,500 Jewish immigrants until the ship was intercepted and interned off the coast of Palestine by the British navy, which was blocking Jewish immigration. As he later recalled of the sea journey on Passover, April 5:

“Prayers were said, the traditional questions of the seder were asked and answered, and suddenly I found myself close to tears. The reader has recited the traditional words, ‘Next year in Jerusalem.’ Here I was a, country preacher, a Methodist seated aboard a rolling ship in the mid-Atlantic with a group of Jewish chaverim (friends) in celebration of the self-same festival Jesus celebrated so many years before. What made the moment even more moving for me was that we were on our way as instruments of deliverance in assisting those of the second Exodus to return to their land, Eretz Israel.”

After the British attacked and detained the ship, Grauel was taken ashore to the Hotel Savoy in Tel Aviv, where he darted for a room full of U.S. reporters, including Clif Daniels of *The New York Times*, later President Truman’s son-in-law. Grauel knew many of them and, amid flashing light bulbs, told the story of the SS Exodus and its suffering passengers of Holocaust survivors, making international news....Grauel testified before the United Nations Special Committee on Palestine meeting in Tel Aviv, arguing for Jewish immigration to Palestine and for a Jewish state. As he recalled:

“I made one closing statement, ‘I have watched these people. I know what they are. And I tell you, the Jews in the European Displaced Persons camps insist on coming to Palestine, they will come to Palestine, and nothing short of open warfare and complete destruction will halt them.’ There was great gratification for me in knowing that my eyewitness report was now a matter of record. Inherent in the nature of the relationship between Christians and Jews was the fact that because I was a Christian, in this situation my testimony would be given greater credence than that of a Jewish crew member.”

Grauel’s appeals to the media and to the UN are considered crucial in shaping public opinion in favor of modern Israel’s creation in 1948. In later years Grauel continued his humanitarian work in support of the Civil Rights

Movement and for Americans Indians, plus advocating on behalf of Jews in Arab lands. He led tour groups to Israel and frequently spoke to groups in the U.S. about his role in helping to restore Israel, especially his voyage with the SS Exodus. He died in 1986 and is buried in Jerusalem, where he was interred with full Israeli Naval military honors.

So Grauel is well remembered by Israel, signified by his inclusion among Israel's 70 most important American friends. But he's forgotten in America as is almost entirely the once strong Mainline Protestant support for Zionism. That commitment to the Jewish people and their homeland was partly theological reverence for their biblical role but also Christian humanitarianism. Knowing the Jews were not safe elsewhere as a people, many Mainline Protestants saw the restoration and defense of Israel as a social justice imperative. Maybe someday they will again.

One Response to "Israel's Greatest Methodist"(May 24, 2018 at 5:43 pm):

Dan W says: "Thank you for sharing Reverend Grauel's story! I wonder why over the last 70 years this is never taught in our public schools? History lessons like this could come in handy considering the Middle East is in constant turmoil..."

– Mark Tooley, Juicy Ecumenism; May 24, 2018. Mark Tooley, The Institute on Religion & Democracy (IRD), Washington, DC

+ ***"Is there a doctor on board?"*** Surgeon General Jerome Adams issued this tweet last week: "On my Delta flight to Jackson, Mississippi (by way of Atlanta), and they asked if there was a Doctor on board to help with a medical emergency – why yes – yes there was. Patient doing well and like a good USPHS [U.S. Public Health Service] officer, I was glad to be able to assist!"

– The Presidential Prayer Team.

Week of 5/24/2018 - 5/30/2018

+ ***Church sewing ministry helps 10,000 girls.***

WHITNEY POINT, N.Y. – The Sew 'n Sews ministry at Whitney Point United Methodist Church has provided 10,000 dresses for little girls in impoverished communities.

– Shannon Hodson, as reported in United Methodist News Service (UMNS) Daily Digest; May 24, 2018.

+ ***Podcast: Inspiring women of faith.***

NASHVILLE, Tenn. (UMC.org) – Who are the women who have inspired you in your faith journey? Carolyn Johnson, a longtime United Methodist leader, shares vivid stories of women who modeled a life of prayer and caused her to see an ability as a gift rather than a burden. She talked with the Rev. Joe Iovino for the "Get Your Spirit in Shape" podcast.

– Carolyn Johnson by United Methodist Communications as reported in the UMNS Daily Digest; May 23, 2018.

### **Of Interest.**

+ ***Council of Bishops Asks Judicial Council for Key Ruling.*** The United Methodist Church's Council of Bishops (COB) has asked the denomination's Judicial Council (its "Supreme Court") for a ruling on what petitions can be submitted to the special, called General Conference scheduled to meet in St. Louis, Missouri, February 23-26, 2019. Some bishops have argued that the only proposal that can be presented in advance of the special, called General Conference is what the Council of Bishops as a whole supports. Others claim any proposal can be submitted as long as it is germane to the stated call or purpose of the special General Conference. Part of this information is from COB president Bishop Bruce R. Ough.

[Note: The Judicial Council's declaratory decision was that they could – a position that we strongly supported.

– AOM]

– As reported in the UMNS Daily Digest; Apr 13,

2018.

+ ***Bishop joins in opposing gun bill.*** [Note: Opposition to the 2<sup>nd</sup> Amendment is the norm with UM officials. – AOM]

COLUMBIA, Mo. – Missouri Area Bishop Robert Farr is opposing state legislation that would allow concealed weapons in houses of worship. Farr said he acknowledges Second Amendment rights of gun owners, but could not support any bill that would negatively affect the safety of churches and the right of churches to self-govern. Farr joined other faith leaders at an April 11 news conference opposing the legislation. – As reported in the UMNS Daily Digest; Apr 13, 2018.

+ ***United Methodists pray, donate for arrested workers.***

[Note: With the above post, this reflects political activism in support of illegal aliens reflective of UM priorities. – AOM]

ALCOA, Tenn. – United Methodists joined a community outcry against the arrests of workers at a Grainger County slaughterhouse after an Immigration and Customs Enforcement raid there. Members of Holston Conference churches prayed, donated and volunteered to help families whose relatives were missing or facing deportation. This took place in the Holston Conference. – Annette Spence. As reported in the UMNS Daily Digest; Apr 13, 2018.

+ ***Another Mississippi church discusses leaving.***

JACKSON, Miss. – Bellwether United Methodist Church recently expressed a desire to leave The United Methodist Church, Mississippi Area Bishop James E. Swanson Sr. said. Swanson said the church is still United Methodist, but is discerning its future with the denomination. In a membership affirmation during a church conference, 64 people decided to withdraw their membership in The United Methodist Church and one decided to remain a member. Of 42 people not present who submitted written declarations, 41 decided to withdraw their membership and one decided to remain in the denomination.

– As reported in the UMNS Daily Digest; Apr 13, 2018.

### **(UM) General Board of Church and Society.**

#### ***UMC Lobby Office Continues Liberal Myopia, Raises Financial Accountability Concerns***

By John Lomperis

[Note: This has implications for, not only the GBCS, but also for continued funding, our connectivity, accountability, and for our entire denominational structure. These are serious issues that need to be addressed. – AOM]

The last two meetings of the board of directors of the United Methodist Church's most controversial agency, the General Board of Church and Society (GBCS), showcased this group's continued focus on the agendas of a small group of left-wing, white-collar Americans, while also highlighting some issues related to the GBCS's funding that should concern any United Methodist who would like our church agencies to operate in ways that are more transparent, accountable, and representative of our church and its values. Both of these last meetings differed from normal GBCS board meetings, which typically include the full board of directors and take place near the GBCS's D.C. headquarters. The fall 2017 board meeting was convened in Chicago as an abridged meeting of only the executive committee, acting on behalf of the entire board of directors. The spring 2018 board meeting was in Berlin, Germany, and official notes from that meeting have only recently become publicly available. Between these two meetings, there was talk of the GBCS defending the Affordable Care Act (aka "Obamacare") and the board adopted, with one dissenting vote, a statement supporting the recent, somewhat controversial "March for Our Lives" calling for some gun-control measures. But as in other board meetings in this 2016-2020 period, there was little done to focus attention on supporting persecuted Christians. Some had hoped that the GBCS might redirect at least some of its attention to such a common-ground cause, particularly with the selection of the Rev. Susan Henry-Crowe as the GBCS's new General Secretary a few years ago, and with the 2016 General Conference having overwhelmingly voted to amend the UMC's governing Book of

Discipline to instruct the GBCS to include a new priority in its work: “The board shall promote education, prayer, and advocacy on behalf of our brothers and sisters in Christ around the world who suffer persecution for their faith.”

However, under the leadership of Northern Illinois Bishop Sally Dyck (president of the GBCS’s board of directors) and Henry-Crowe, we have not observed much substantial change in the GBCS’s zeal for using the name and apportionments of our denomination to support more divisive, even partisan causes. Defending persecuted Christians was conspicuously absent from Henry-Crowe’s list of priorities for 2018, shared at the GBCS’s spring 2018 board meeting. In the fall meeting, staffer John Hill briefly noted the GBCS’s work in recruiting bishops around the denomination to write op-eds and speak at press conferences to bring political pressure to help the GBCS’s favored positions on various political controversies of the day. But the issues and positions that are prioritized in the GBCS’s work are not really determined by the UMC, but rather by the GBCS’s own monolithically left-leaning programmatic staff.

The GBCS and its supporters often claim that the agency is simply promoting the UMC’s own official Social Principles. But this is highly misleading. First of all, for several recent hotly debated proposals in the U.S. Congress and various state legislatures, there were clearly certain positions that would have been more in line with such parts of the UMC’s official Social Principles as how “We support laws in civil society that define marriage as the union of one man and one woman” (§161C), “We also support efforts by governments to reform divorce laws and other aspects of family law in order to address negative trends such as high divorce rates” (§161D), “we unconditionally reject [abortion] as a means of gender selection or eugenics” and we are more generally committed to “the diminishment of high abortion rates” (§161K), and “The Church opposes assisted suicide” (§161O).

But can anyone point to any instance in recent years of the GBCS lifting a finger to support proposed traditional-marriage-definition laws, reforms of family law designed to lower divorce rates, or even mild abortion regulations that would restrict abortions targeting babies for sexist or eugenic reasons, or otherwise work to reduce abortion rates? What about expressing any concern about abortion being used for the eugenic purpose of killing most Down Syndrome babies in some European nations in which the UMC has a presence? Or has the GBCS done anything to directly oppose, or to encourage bishops to speak out against, recent U.S. state laws to advance physician-assisted suicide?

Seriously, if I missed anything, please let me know...But I won’t hold my breath.

So when the GBCS demonstrably ignores key parts of UMC Social Principles – and in other instances...actively opposes official UMC values – then the GBCS’s stances and agendas are not really set by the church but rather by the GBCS’s own monolithically left-wing, minimally accountable programmatic staff.

Secondly, while the GBCS can selectively cite some parts of the UMC’s official Social Principles and resolutions to support some of its lefty political lobbying, it is intellectually dishonest to ignore how much of this content is actually written by the GBCS itself and quickly rubber-stamped at General Conferences, in a deeply flawed process.

At the fall board meeting, two of the GBCS’s own executive committee members openly admitted that the GBCS submitted such a large volume of lengthy petitions to the last General Conference that they did not have time to read them all (outside of the ones from their respective sub-committees). While this is no excuse, it can help explain such embarrassments as an earlier GBCS board meeting adopting a series of resolutions calling for divestment from democratic Israel, investment in totalitarian North Korea, and the legalization of prostitution.

And while others have made contributions to writing and amending the Social Principles over the years, the GBCS is now moving aggressively to wipe out all of these contributions from others, by completely replacing the entirety of the UMC Social Principles with a new set of Social Principles more in line with the GBCS’s biases. At this point, the GBCS’s proposal for rewriting the Social Principles includes deleting ALL of the more “conservative” language quoted above. All of this raises troubling questions about the stewardship of forcing congregations around the United States to support this agency’s work, no matter how little its political activism reflects the values or the people of the church it claims to represent. Meanwhile, a major point of discussion at its last two directors meetings was the GBCS’s moving into active fundraising. While on some level, I would prefer the GBCS to be funded by the voluntary contributions of people who actually agree with them, rather

than forcing all United Methodists to support their work through apportionments, the GBCS's fundraising raises its own concerns.

First of all, the GBCS still insists on taking its millions from offering-plate apportionments, so adding fundraising on top of that does not diminish that stewardship concern. Secondly, the GBCS's work to actively seek individual and foundation donors has the risk of making the GBCS more responsive to supporters who may be driven by values and priorities very different from, or even contrary to, those of the UMC.

There is nothing inherently wrong with non-profit fundraising – that's how all nonprofits, including IRD, stay in business. But as long as the GBCS officially remains an agency of the United Methodist Church and all United Methodists, then it needs to especially take care that its funding from outside normal church routes does not in any way compromise its keeping its positions on various issues and the work it prioritizes within the boundaries and expectation of the denomination who remains the GBCS's main sponsor. The GBCS has already received significant grant funding from the United Nations Foundation, which has in turn been founded and largely been funded by famously irreligious billionaire Ted Turner. That grant money was for some of the GBCS's work on health-care and "family planning" issues, which has been related to the GBCS's opposition to more pro-life parts of our UMC Social Principles on abortion.

During part of the Chicago meeting, the GBCS executive committee was joined by phone by Nadine Gabai-Botero of Focus Fundraising. Gabai-Botero explained that she had been hired by the United Nations Foundation to help the fundraising efforts of some of the foundation's grantees, including the GBCS. Among other things, she mentioned helping the GBCS find "new prospects" in terms of "individuals and foundations" willing to fund the UMC agency as well as "some corporate potential." After Bishop Dyck asked her a couple of times if she had ever done such professional consulting with a church or religious group, Gabai-Botero admitted that she had not, shared that she was Jewish, and said she had been "more involved in the advocacy side." The consultant specifically mentioned her connection with the United Nations Foundation's "Universal Access Project," which she said "funds various projects working with reproductive rights and women's health." This Project of the U.N. Foundation has Planned Parenthood Foundation of America – America's largest abortion provider recently plagued by numerous scandals – on its short list of formal "Partners" and also has a political agenda that includes strongly opposing U.S. policies that help reduce abortion rates (an explicit goal of the UMC Social Principles) by redirecting U.S. taxpayer dollars away from organizations that perform or encourage abortions.

So to recap: The GBCS only exists because the UMC has established this agency to promote the values of the UMC Social Principles, and the denomination has now charged the GBCS with making a priority of defending persecuted Christians. But under the leadership of a relatively small, minimally accountable, and very unrepresentative group of people, the GBCS is being redirected to a different set of agendas, which sometimes overlap and other times conflict with the mission to which the church has directed the agency. And in this redirection of the GBCS away from the church's values and priorities, this small group is being majorly aided and abetted by a powerful, politically left-leaning, secular foundation that openly opposes some of the Social Principles. Although the church has charged the GBCS with promoting ALL of the UMC Social Principles, the GBCS staff has refused to promote some of the Social Principles which its U.N. Foundation funders oppose. Now this same secular Foundation is working to help the GBCS raise new non-church funders, who may further redirect the GBCS away from being responsive to and representative of the United Methodist Church.

And it's not like the GBCS does not already have plenty of money. It receives well over \$2.5 million a year in annual funding from UMC apportionments, on top of "Human Relations Day" and "Peace with Justice Sunday" special offerings. An endowment related to its building gives hundreds of thousands of additional dollars each year. It brought in another nearly \$2.5 million last year from renting out parts of its building. That's plenty of money, without seeking to become dependent on non-Christian foundations and billionaires who the GBCS may seek to please by ignoring or opposing certain UMC values.

At the Berlin meeting, it was reported that 2017 was "an excellent year financially" for the GBCS, and its 2018 budget of \$6.9 million represents a 4 percent increase from 2017.

And if the GBCS tried taking on even a slightly narrower range of issues so that it could do less advocacy, better, would that be such a terrible thing?

When it is already rushing through more petitions and resolutions than its own executive committee has time to read, is that really a sign of them needing to take on more?

– By John Lomperis, UMAAction; May 11, 2018. As posted on <https://juicyecumenism.com/>

**Homosexuality. Southern Baptists Cut DC Convention Ties over Lesbian Co-Pastors.**

[Note: How the Southern Baptist Convention handled this is of interest. Their meeting is this month in Dallas. – AOM]

Disagreement over the hiring of two married lesbian co-pastors by a Washington, D.C. congregation has led to the severing of the relationship between the Southern Baptist Convention (SBC) and the District of Columbia Baptist Convention (DCBC). The historic Calvary Baptist Church announced a unanimous vote calling Sally Sarratt and Maria Swearingen as co-pastors in January of 2017. A theologically “progressive and activist” congregation, Calvary officially severed its connection to the SBC in 2012, claiming that foundational distinctives of the larger body had been lost. But Calvary, which affiliates with multiple regional and national Baptist organizations, remained connected to the local DCBC, which by extension was connected to the wider SBC. That led the SBC Executive Committee (EC) to give the DCBC 90 days to dismiss from its fellowship churches that affirm homosexual behavior.

Baptist churches operate with a congregational polity and cannot be directly compelled into compliance by a denomination hierarchy, but their relational fellowship with other churches can be jeopardized.

David Roach at *Baptist Press* had more: At its Feb. 19-20 meeting in Nashville, the EC adopted a recommendation granting the DCBC 90 days to “secure” the “removal of any churches from its fellowship that have demonstrated a faith or practice affirming, approving or endorsing homosexual behavior.” If such churches remained in friendly cooperation with the DCBC after May 20, the EC stated, the DCBC would lose its authorization “to receive and disburse Cooperative Program and other SBC contributions.”

Calvary Baptist Church has a relatively small congregation, claiming fewer than 300 active members. The church has hosted liberal events for some time, especially regarding sexuality. In addition to hosting the Human Rights Campaign’s Clergy Call gathering – which brings LGBT-affirming clergy to the nation’s capital to lobby lawmakers – Calvary made news by naming transgender pastor Allyson Robinson as an interim leader following the departure of Senior Pastor Amy Butler to lead Riverside Church in New York City. Differences between Calvary and the SBC go beyond human sexuality: Sarratt previously served as a part-time associate minister at a Unitarian Universalist congregation in Greenville, South Carolina. The church has also hosted organizations uniquely critical of Israel.

– By Jeffrey Walton, The Institute on Religion & Democracy, 1023 15th Street NW, Suite 601, Washington, DC 20005.

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We lock the doors to our house at night because we love the people inside.

That does not mean that we hate the people who are outside.

~ Officer Art Delgado, of the Border Patrol Council

**Global Outlook**

“Illegal” is not a race of people. ~ Art Delgado on Fred Jackson’s moderation of the “Sandy Rios in the Morning show”

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**Democratic Republic of Congo.**

GOMA, Democratic Republic of Congo (UMNS) – Mother Adolphine Olela Okako, a United Methodist and a widow, felt called to help orphaned children living on the streets after wars of rebellion in 1996. She started the Goma Orphanage, welcoming children into her own home and caring for them with support from The United



Methodist Church. reports.  
Digest; Apr 13, 2018.

– Philippe Kituka Lolonga. As reported in the UMNS Daily

**Israel. *Israel BDS.*** The conventional wisdom about BDS seems to be shifting. In prior years, worried observers warned that BDS was a vast tidal wave about to overwhelm us. Now some downplay the threat as no more than a ripple receding behind us. Some of the smartest anti-Israel leaders are shifting to new and potentially more effective tactics. They seem particularly interested in hijacking the “resistance” for their own narrow, Israel-bashing ends. In recent months BDS resolutions were introduced on multiple campuses, including Northeastern, the University of Southern Florida, the University of Maryland, Ohio State University, and all three University of Michigan campuses. In addition, campus-wide BDS referenda were held at the University of Illinois at Urbana-Champaign and the University of Minnesota.

This flurry of activity demonstrates that BDS remains the Israel basher's tactic of choice. It will likely remain so in the short term. So while we must be vigilant to prepare for tomorrow's tactics, we must also continue to confront BDS today. The Maccabee Task Force was directly involved in a number of victories. But one point is already crystal clear: sharing the truth about Israel -- especially through trips to Israel -- continues to be a transformational tool. The truth is on our side. [Note: “BDS” stands for “Boycott, Divest, Sanctions” – an aggressively anti-Israel group. – AOM]

– David Brog, Maccabee Task Force, Las Vegas, Nevada; Apr 17, 2018.

**Zimbabwe. *Zimbabwe women embrace orphans.***

HARARE, Zimbabwe (UMNS) – The Fairfield Children’s Home at The UMC’s Mutare Mission got a shot in the arm with a donation of goods worth more than \$5,000 from United Methodist Women in the Harare East District. The women also serve as role models to the orphans. – Kudzai Chingwe. As reported in the UMNS Daily Digest; Apr 13, 2018.

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I do not believe in excuses. I believe in hard work as the prime solvent [solution] of life’s problems.

~ J. C. Penney, founder of the retail chain enunciating one of his principles

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