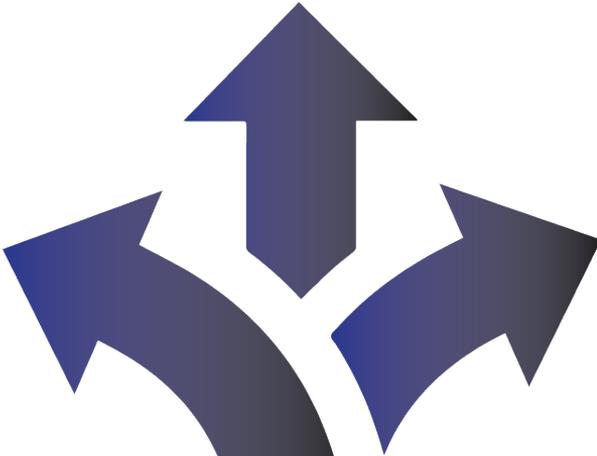


GLOBAL
METHODIST CHURCH



Here to There

A RENEWED EXPRESSION OF METHODISM

Resource and Conversation Guide

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INTRODUCTION

If you are reading this, you are or have become aware that The United Methodist Church has internally been wrestling with a number of troubling theological issues in the local and worldwide United Methodist witness. Over the past decade, several groups have been working towards resolving them and have decided after much prayer, discussion and thought it best for the church to multiply its witness in the world rather than continue in a disagreeable mindset.

The United Methodist Church will likely give birth to two new expressions on Methodism. One will be the Global Methodist Church and the other will be the (still unnamed) post separation United Methodist Church. The actual vote on the birthing of these two groups will happen at General Conference in 2022 when the legislation entitled “**Protocol for Reconciliation and Grace through Separation and Restructuring**” and others come before that body.

In 2019 leaders of the various caucuses in the church wrote the “Protocol” which if passed by the General Conference in September 2022, will allow every United Methodist Church the opportunity to choose between the new expressions of Methodism. In simple language, every congregation will be making a choice regarding the denomination with which to affiliate. Therefore, it is important for every United Methodist to become informed regarding the issues to pray, study, embrace and influence their congregation in choosing their

denominational affiliation.

This booklet is intended to assist conversations at the family, friendship, small group level in your life and church community. The articles within briefly represent some of the perspectives of the Wesleyan Covenant Association which advocates clinging to two thousand years of biblical teaching and Christian practice. The Wesleyan Covenant Association is positioned to become the “midwife” for birthing the Global Methodist Church.

Our prayer is that you will become informed regarding what is in front of us, pray for where God is leading you and participate in what might become a great moment of expansion in the Christian movement.

The Wesleyan Covenant Association (WCA) connects Spirit-filled, orthodox churches, clergy, and laity who hold to Wesleyan theology. It is an association of individuals and congregations who share a common understanding of our Wesleyan doctrine and a desire to become a vibrant, faithful, growing 21st century church.

In light of the widely endorsed Protocol for Reconciliation and Grace through Separation, we believe The United Methodist Church will be the first old mainline Protestant denomination to reach an amicable separation over matters that have divided the church for decades. Although we regret separation, we affirm it’s a necessity for the sake of the greater mission of the church universal.

The Wesleyan Covenant Association is a global connection of local churches, laity, clergy, and regional chapters that seeks to partner with like-minded orthodox Christians to build a new global Methodist church.

Upholding Scriptural Authority and the Lordship of Jesus Christ

The earliest Christian affirmation was “Jesus Christ is Lord” (Acts 2:36). This is the core belief that characterizes all Christians and defines discipleship. As followers of Jesus, we seek to live together in obedience to Christ’s teachings as found in Holy Scripture (Matthew 28:20). We know Christ authoritatively through the revelation of God’s Word. We believe “all Scripture is God-breathed and is useful ... so that [we] may be thoroughly equipped for every good work” (II Timothy 3:16).

Our understanding and application of Scripture is informed by 2,000 years of Christian tradition, along with our reason and experience. But God’s Word is “the true rule and guide for faith and practice” (Confession of Faith, Article IV). The Wesleyan Covenant Association aims to ground all of our beliefs and practices in the authority of Scripture and seeks to reestablish our church on this firm foundation. Living and serving under the Lordship of Jesus Christ and the authority of Scripture, we are moving forward with confidence for the future.

Preparing for a New Global Methodist Church

The Wesleyan Covenant Association

looks forward to partnering with like-minded orthodox Christians for a church that joyfully worships the Father, the Son, and the Holy Spirit; that diligently seeks to make disciples of Jesus Christ; and, that daily goes forth to be His faithful ambassadors in the world.

The Wesleyan Covenant Association has gladly joined with like-minded orthodox bishops, advocacy group leaders, and clergy and laity from around the world to create a Transitional Leadership Council that will guide us through a season of transition and into a new global Methodist church. Acting together gives us confidence for the future.

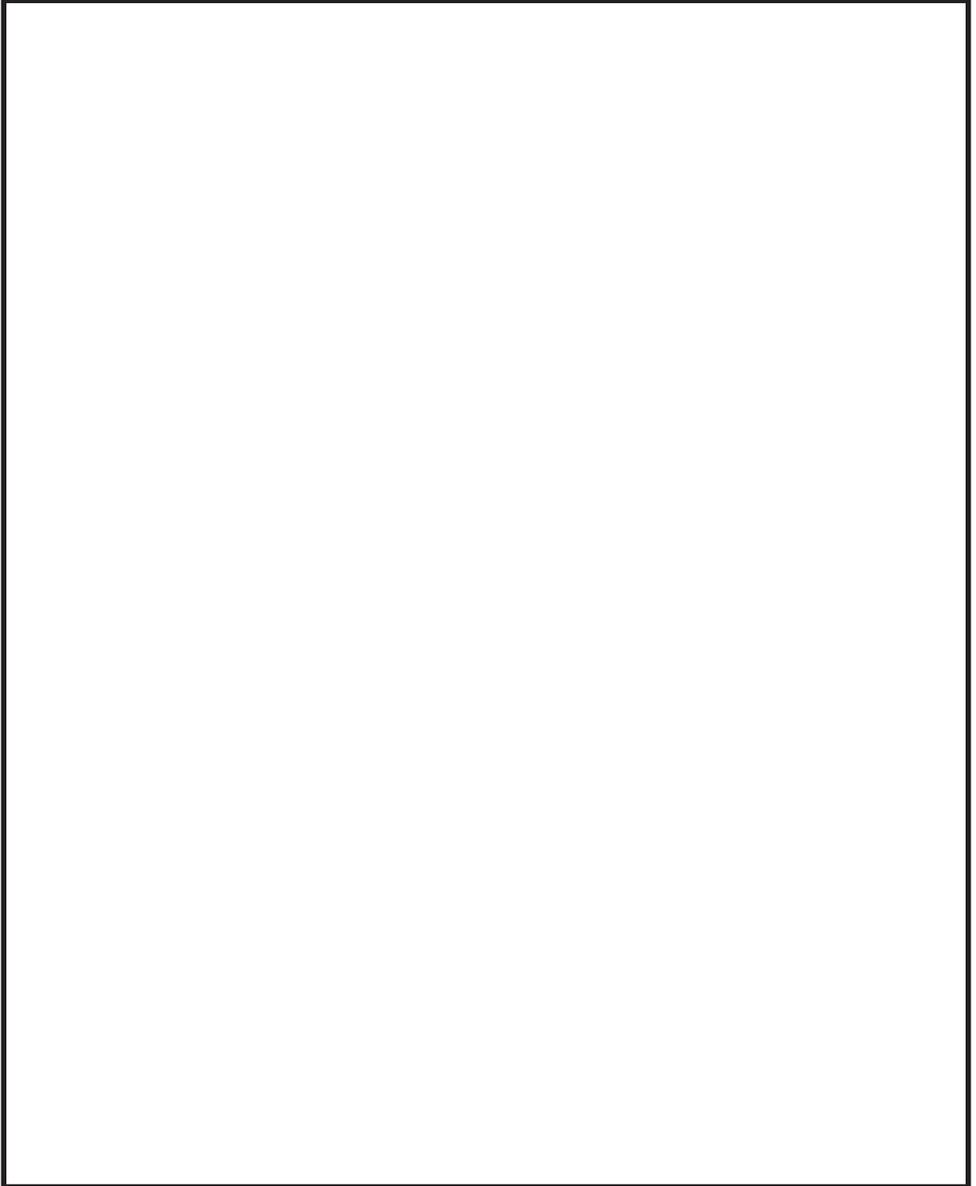
Preparing a Plan for the Future

We are convinced that after the 2022 General Conference a new global Methodist church will come to the fore. However, we cannot wait until 2022 to figure out how orthodox, evangelical United Methodists will move forward together. That is why the Wesleyan Covenant Association is committed to working on plans for a revitalized 21st century global church that can deliberatively and energetically move into the future with confidence. Our plans must uphold the integrity of our belief in the authority of Scripture under the Lordship of Jesus Christ, as well as seek the best framework for a vital, growing church that is sharing the Gospel of Jesus Christ around the world. This planning and preparation will give us confidence for the future.

My notes and questions about this chapter.

Reflect and respond.

1. What is in this chapter inspires you? Why?
2. What is in this chapter troubles you? Why?
3. As General Conference and the potential passing of the “Protocol” draws near what specific ideals do you and members of your congregation/class/group need to discuss? How should you lovingly go about facilitating the conversation?



THE GLOBAL METHODIST CHURCH BASICS

MISSION

Our Mission is to make disciples of Jesus Christ who worship passionately, love extravagantly, and witness boldly.

In our worship, we desire to surrender to and be fully devoted to one God—the Father, the Son, and the Holy Spirit. We are passionate about what is important to God.

Jesus calls those who follow Him to love God wholeheartedly and love their neighbors as themselves. We will demonstrate to the world the extravagant love of God in the person of Jesus Christ.

We have been entrusted with a lifesaving and transforming message that we must share with others. Our witness will be bold, compelling and fearless. Our mission advances when individuals become disciples of Jesus Christ and join God's mission to make more disciples.

VISION

Our Vision is to join God in a journey of bringing new life, reconciliation, and the presence of Christ to all people, and to helping each person reflect the character of Christ.

Through our ministries, we desire to share the whole counsel of God with all peoples and to advance the presence and fulfillment of the Kingdom of God in every part of the world and at all levels of societies and cultures. The Global Methodist Church is committed to the Lordship of Jesus Christ, the

inspiration and authority of the Scriptures, and the work of the Holy Spirit in conveying God's truth and grace to all people.

We will be a global church that recognizes and deploys the gifts and contributions of each part of the church, working as partners in the gospel with equal voice and leadership. Our witness to the world will be marked by mutual love, concern, sharing, and a focus on those who are most vulnerable. We will watch over one another in love and bear witness to the transforming power of the Good News as we humbly, but boldly, strive to serve others as ambassadors of Christ!

What is the Global Methodist Church?

It is a church committed to making disciples of Jesus Christ who worship passionately, love extravagantly, and witness boldly. We believe the Global Methodist Church will be filled with warm-hearted, Jesus loving, and Holy Spirit inspired people. They will be grounded in Scripture and the life-giving confessions of the Christian faith as found in the Apostles' Creed and the Nicene Creed.

Who is forming the GMC?

Officially, the Transitional Leadership Council is forming the Global Methodist Church. However, over a thousand people have had a role in giving shape to it. Clergy and lay people in Africa, Europe, Eurasia, the Philippines and the United States have sacrificially given of their time, talent, and resources to discern

God's will for the formation of the Global Methodist Church. Once the Global Methodist Church is formed and begins operations, it will be governed by a Transitional Book of Doctrines and Discipline. Ultimately, duly elected delegates to the Global Methodist Church's convening General Conference will prayerfully seek God's will for the church's future. The convening General Conference will adopt a Book of Doctrines and Discipline to replace the transitional document.

When will the GMC be officially formed?
After the "Protocol" is approved.

It is widely assumed that the delegates to The United Methodist Church's next General Conference (August 29-September 6, 2022) will approve a plan for the denomination's amicable separation. Once that plan of separation is approved, the Global Methodist Church's Transitional Leadership Council will officially launch the new denomination. Alternatively, if it becomes apparent that the leading bishops, centrists, and progressives who covenanted to support the Protocol no longer do so, then the council will consider bringing the new church into existence without delay. For approximately one year, the Global Methodist Church will be a church in transition as it prepares for its convening General Conference. Unfortunately, due to Covid-19 pandemic induced travel and meeting restrictions, it is not possible to provide an exact date for the official beginning of the Global Methodist Church. Our fervent prayer is that it will take shape

later that year.

What are the core beliefs of the GMC?

That the one God – the Father, the Son, and the Holy Spirit – has created all things; that Jesus Christ, through the power of his cross and Resurrection, is the Lord and Savior of all the world; and that the Holy Spirit empowers the people of his church to worship and praise God and to proclaim the Gospel throughout the world in word and deed. (For a full accounting of the church's core beliefs see its Transitional Book of Doctrines and Discipline, pages 4–19.)

Will the GMC be ethnically and racially diverse?

Yes! As a truly global church the denomination will be ethnically and racially diverse and will insist on the equal treatment of all the church's members.

Will the GMC have women Clergy?

Yes! Women, like men, will be called to serve in the Global Methodist Church and will be entitled to serve at all levels of the Global Methodist Church.

Will local churches that join the GMC own their own property?

According to the Global Methodist Church's Transitional Book of Doctrines and Discipline local churches will own all their property and assets. Since it is widely assumed that the local churches, and annual conferences and central conferences that are strongly inclined to join the Global Methodist Church do not want to be part of a denomination with a "trust clause" (i.e., where local church property is held in trust for a general

church), it is almost certain that the Global Methodist Church will never adopt one. Therefore, local churches in the Global Methodist Church will own all their property and assets in perpetuity.

Will the GMC be a Global Church?

Within two years of its official initiation date, we believe the Global Methodist Church will have local churches in countries all around the world. Most local churches will initially be in Africa, Europe, Eurasia, the Philippines, and the United States. However, the Church is fully committed to becoming a truly global church, and so having local churches in as many countries as possible.

Will the GMC have bishops? Will they serve for life?

According to the Global Methodist Church's Transitional Book of Doctrines and Discipline (see paragraph 516.2) bishops will only serve for defined term limits. Once they serve their terms they will either return to ministry in a local church or to some other area of service in the general church. It is widely assumed the delegates to the Global Methodist Church's convening General Conference will endorse term limits for bishops.

Will we keep our Pastor?

If you want to...If they want to stay. There will be an appointment process that is being defined in the transitional book of Doctrines and Discipline.

How will Clergy retirement accounts be dealt with?

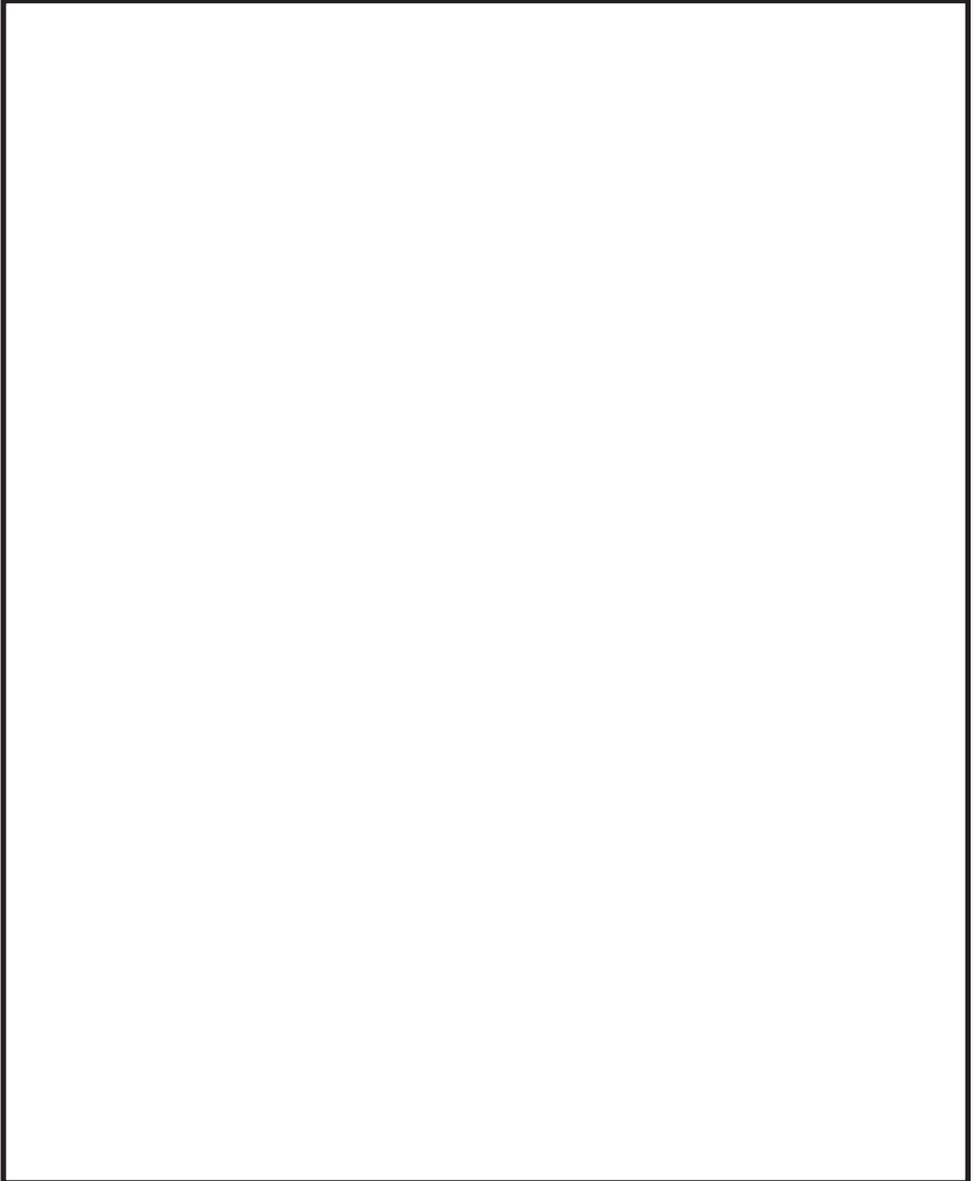
Wespath will still be available for pastor's pensions. They will be able to transition without problems.

<https://globalmethodist.org/what-we-believe/>

My notes and questions about this chapter.

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WHAT WILL LIKELY BE DIFFERENT FOR YOUR LOCAL CHURCHES IN THE GLOBAL METHODIST CHURCH?

Q: What happens to our building and assets?

A: Local churches who choose to leave the UMC and align with the GMC will leave with all of their buildings and assets. The “Trust Clause” (giving ownership to a conference headed by a bishop) will not be enforced. The GMC will not have a “Trust Clause” so local churches will retain full and free ownership and control of all of their buildings and assets.

Q: How do we get a new pastor when the time comes?

A: A local church can choose to conduct its own search for candidates, or the church can ask the bishop to offer a list of candidates. In either case, the list of candidates must include at least one clergywoman or ethnic minority clergy. When the bishop and the local church agree on an appointment, the appointment will be made by the bishop. Local churches will have far more input and control over the selection of their pastor in the GMC. Pastors will not have a guaranteed appointment in the GMC.

Q: What about pastors’ pensions?

A: Some Annual Conferences in the UMC face a potentially very large pension obligation into the future. This obligation is frequently the largest financial obstacle to local churches wishing to leave the UMC on their

own. Under the Protocol, the GMC will continue to participate in Wespath (paying pensions) along with the UMC. Local churches aligning with GMC would not have to pay unfunded pension liability as long as they remain with the GMC.

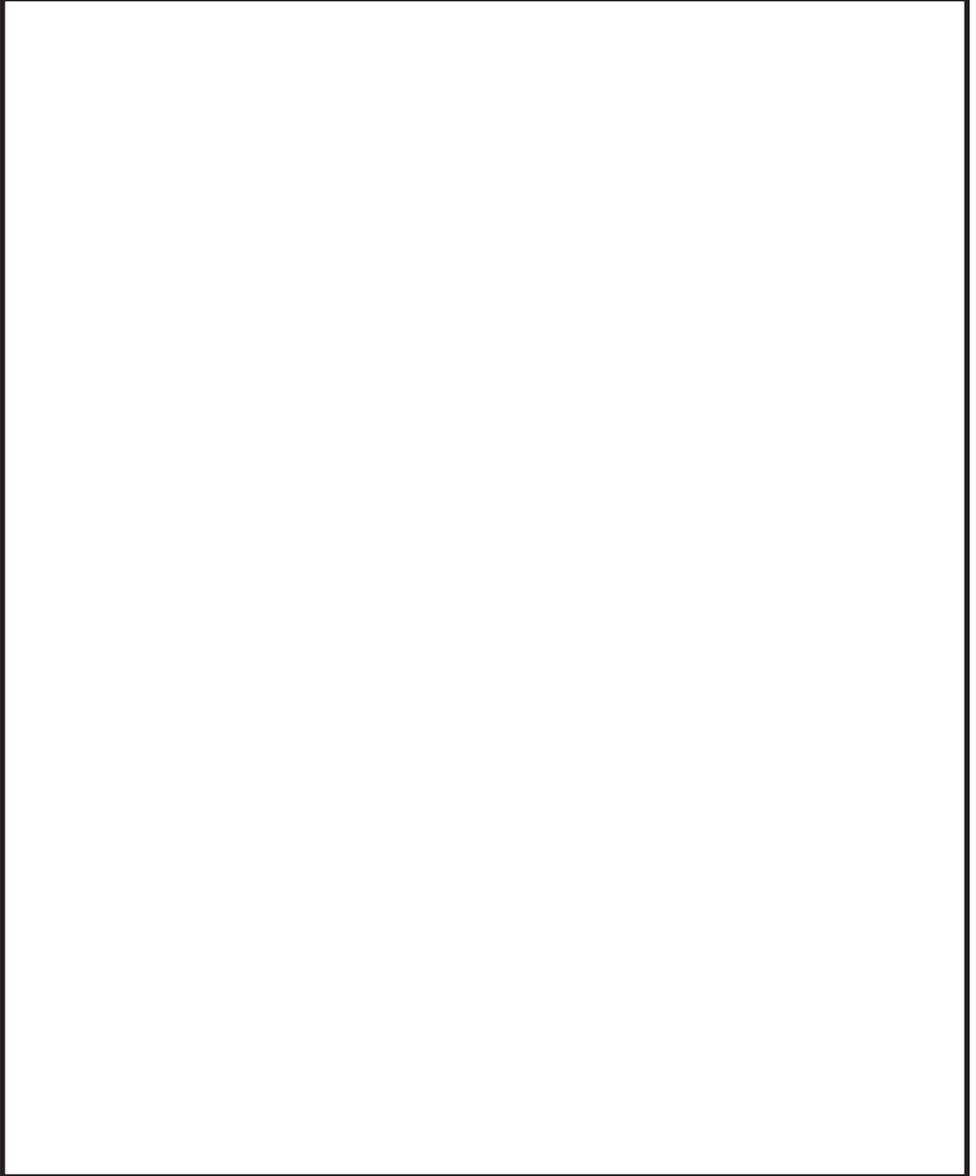
Q: What about Apportionments?

A: Apportionments in the GMC will likely be drastically lower than in the UMC. The GMC will have decreased bureaucracy and will concentrate on mission and ministry at the local church level.

My notes and questions about this chapter.

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WHAT ARE THE SIDES OF ALL THAT IS BEFORE UNITED METHODISM?

Post-separation UMC: The United Methodist Church that currently exists moving forward.

- Theology is pluralistic, flexible per “Our Theological Task,” with Articles of Confession” retained as historic markers.
- Trust clause: The local church property is held in “sacred trust” for the annual conference.
- There will be openly noncelibate, homosexual or transgender bishops and clergy.
- Clergy will be able to perform same-sex weddings.
- There will be female clergy at all levels of leadership.
- Ordained clergy will be guaranteed an appointment by the bishop, and the local church is guaranteed a pastor of the bishop’s choosing—with consultation.
- Bishops are elected for life (in the USA) by Jurisdictional/Central conferences and paid by the General Church.
- There will still be apportionments.
- Likely pro-choice stance on abortion.
- Will likely be global in nature with parts of the USA, Europe, Philippines, and Africa.

UMCNext <https://www.umcnext.com>

Global Methodist Church: The new conservative, evangelical church proposed by the WCA.

- Theology is classic, per the Methodist Articles of Faith and EUB Confession of Faith, but updated into a single document in today’s vernacular (this work is to be done by a blue-ribbon commission created at the first Convening Conference).
- Trust clause: Local church property will be fully owned by the local church.
- There will not be openly noncelibate homosexual or transgender bishops and clergy.
- Clergy will not be able to perform same-sex weddings.
- There will be female clergy at all levels of leadership.
- For clergy appointments there will be a collaborative appointment system in which church lay leaders have a bigger voice in the appointment. No guaranteed appointments for clergy which means effectiveness in ministry may be related to clergy employment. Bishop must sign off on the selection made. Minority candidates must be considered.
- Bishops will serve limited terms. Called by the annual conference from a list of candidates approved at General Conference. After serving as bishop, they will return to serve a local church or other ministry.
- General Church apportionments are expected to be about half (or less) of what is paid by a UMC

congregation currently. Conference apportionments are to be decided by the annual conference and encouraged to be lean.

- Pro-life position on abortion. Belief that life is created at conception and that life is a holy gift from God.
- Will likely be global in nature with parts of the U.S., Eastern Europe, Philippines, and Africa. Some Methodist conferences in Latin America and Asia have indicated an interest in joining, too.

Global Methodist Church <https://globalmethodist.org/>

Liberation Methodist Connexion:

Theologically progressive denomination proposed by UM Forward. It is likely this denomination will not be eligible as part of the Protocol if the Protocol passes as proposed.

- “LMX theology is not written in stone because our human understanding continues to evolve as we deepen our personal and collective understandings of God. We have been expanding our Methodist theological heritage with various expressions of Liberation theologies, theories, and praxis. God remains infinitely gracious, creative, merciful, and engaged with creation, healing and redeeming the world.”
- Unknown on trust clause at this time.
- There will be openly noncelibate, homosexual or transgender bishops and clergy.
- Clergy will be able to perform same-sex weddings.
- There will be female clergy at all levels of leadership.

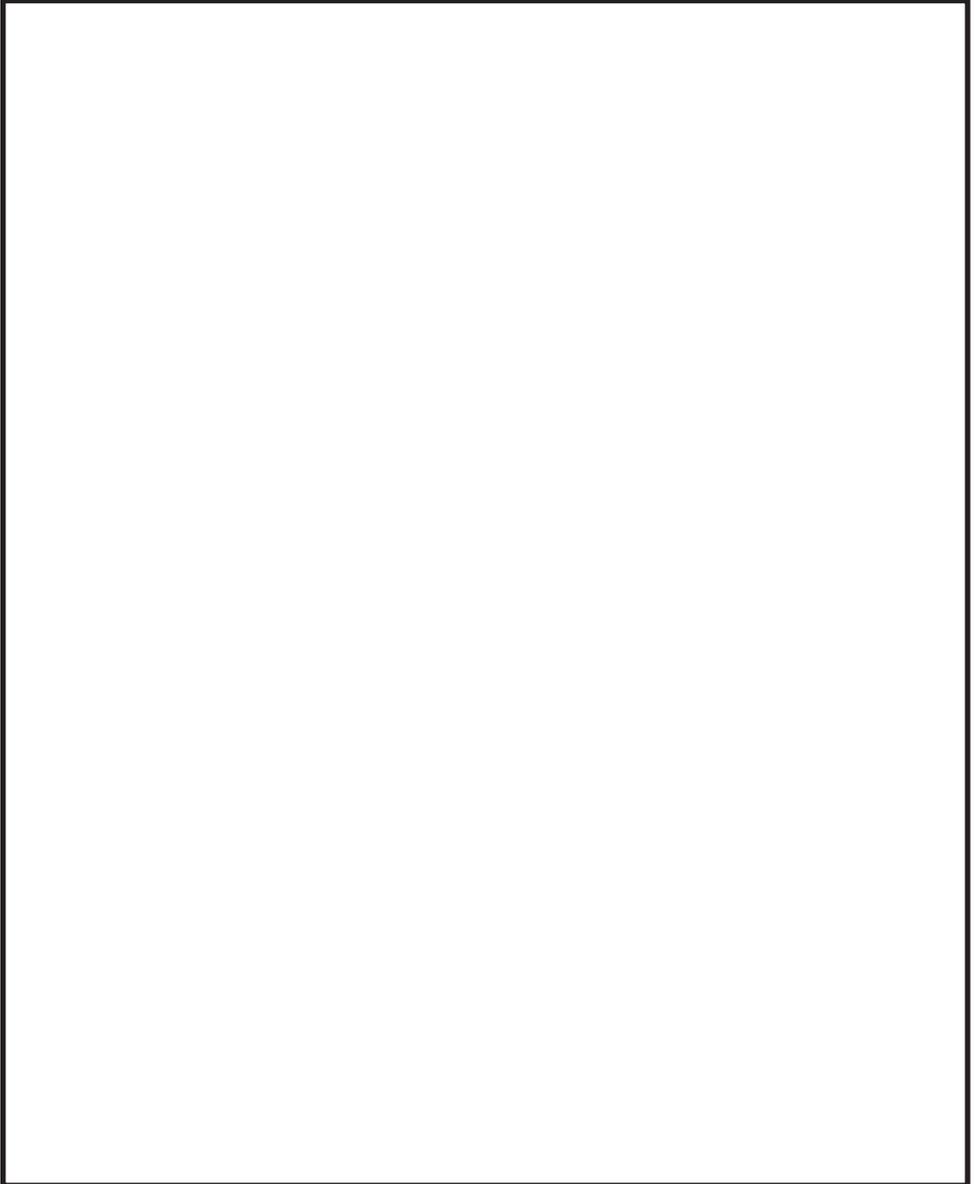
- For clergy deployment: “LMX strives to be a relevant, thriving, justice-oriented, affirming, liberationist connexion. We believe that practices creating this expression can best be found in leadership that is transformational, humble, and representative. We commit ourselves to continuously examine colonizing and institutionalizing tendencies. This will be multiplied in the ways that we address formal and informal theological education, credentialing, lay and clergy vocations, mutual support + accountability, and administration.”
- Unknown or N/A in regards to bishops at this time.
- Unknown on apportionments at this time.
- Likely pro-choice stance on abortion.

Liberation Methodist Connexion (LMX)<https://www.thelmx.org>

My notes and questions about this chapter.

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HUMAN SEXUALITY, A SYMPTOM OF A LARGER THEOLOGICAL ISSUE

“I am not a runner,” was a phrase that I used many times throughout my life. My problem was that I would get winded quickly by a flight of stairs, an incline while walking, and even a small jog. I thought that I had a mild form of asthma, but my breathing was a symptom of a larger problem... I was out of shape.

I believe we have all experienced symptoms of a larger problem. Maybe you had an overdraft or hit your credit limit; these can be symptoms of a larger financial issue. Perhaps you are constantly late; could your real problem be time management? Does God feel distant? Could it be that you are the one far away? We all experience symptoms of larger problems, but it is typically easier to deal with the symptom than tackle the larger issue. We all have a choice to make: live with our symptoms, ignore them, or make a change.

The United Methodist Church is experiencing a symptom of a larger problem. The symptom is our disagreement concerning Biblical human sexuality, and many churches are choosing to deal with it by ignoring the issue. Likewise, clergy who ignore the topic of human sexuality are committing malfeasance by not preparing the church for the coming division. The simple truth is that

human sexuality is just the tip of an iceberg; human sexuality is a symptom of a deeper theological divide.

Each lay person, clergy, and church will have to decide where they stand. No matter what side, this task will be difficult, yet I find comfort in Jesus’ parable of the house built on a firm foundation. In Matthew 7:24-27, Jesus states, “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.” Our firm foundation is the Word of God. To build on anything but the Word revealed in scripture, as the foundation for faith and practice, is to build your house upon the shifting sands of the culture.

If the Separation Protocol agreement passes in September 2022, each one of us will be forced to stand upon something. Will you stand on a progressive theology that shifts, evolves, and changes to fit the culture? Will you choose not to make a stand at all by burying your head in the sand? To stand for nothing is a lukewarm and cowardly faith. Or will you choose to place your feet upon the solid rock of God’s Word?

What will you stand upon? We all have a choice to make: live with our symptoms, ignore them, or make a change.

I would like you to imagine what church could be like after General Conference 2022 for those churches who ignore the protocol. Those who choose to stay with the United Methodist Church will experience an even more militant progressive agenda that is only loosely tied to the Word in Scripture. Without traditionalists in the tent, progressives will have the opportunity to push the bounds of human sexuality within the church to include open marriages, polyamorous relationships, and LGBTIA+ clergy. To many, this is a very exciting possibility.

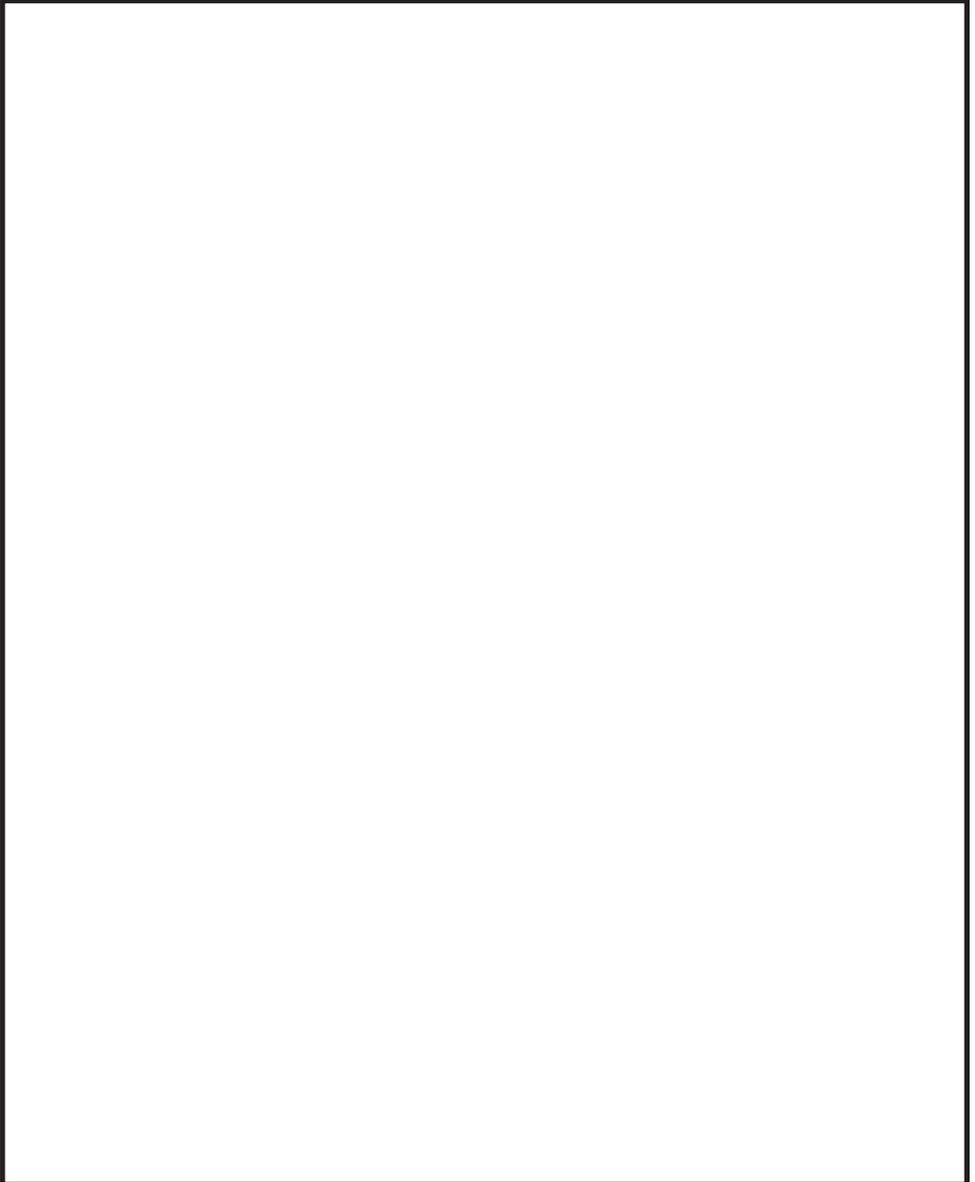
Those who choose to align with the traditional Methodists will join a newly formed Global Methodist Church. These Methodists will proclaim that Jesus is Lord. They will faithfully engage the scriptures and seek to be transformed through the power of the Holy Spirit. Human sexuality will not define this church, instead human sexuality, like every other aspect of faith and practice, will be subservient to the unchanging Word of God. Global Methodists will find their unity as sons and daughters of God through repentance, belief, and submission to Jesus.

We all have a choice to make: live with our symptoms, ignore them, or make a change.

My notes and questions about this chapter.

Reflect and respond.

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A BIBLICAL APPROACH TO HOLY SEXUALITY

(SEXUAL SIN? - WHY DOES IT MATTER?)

The title of this article, A Biblical Approach to Holy Sexuality, is a reminder that anything declared, “Holy” must also be Biblical.

Humanity discovers holiness through the scripture. Scripture is a witness to our daily lives that informs and guides in a direction that is pleasing to God – a life that strives for holiness. Scripture cannot be a secondary filter or a suggestion on how to live a God-pleasing life that one casually applies to their life when convenient. The Bible calls us to hold the scriptures in a position of authority – to yield our will and life to the inspired Word of God. *All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work.* (2 Timothy 3:16–17, NLT)

Jesus invites us into a life of true joy and lasting peace. To live that life, He invites us to deny ourselves, pick up our cross and follow him (Matthew. 16:24) That is a high calling in a world that bids us to follow it. Scripture and culture collide which forces us to make a decision on which direction to pursue. The world says that we can have it our way – that we can be the masters of our own domain, but the scriptures remind us that the path the world offers may seem right at the time, but it eventually ends in death (Proverbs 14:12). John Wesley,

founder of Methodism, chose to follow the scriptures for his life’s direction and purpose. He wrote that the Bible was, “the only standard of truth, and the only model of pure religion.” He resolved to follow the Bible, “in all things, both great and small.”

The current debate within The United Methodist Church tends to center around the inclusion of gay and lesbians as clergy and for United Methodist churches to be able to perform gay and lesbian weddings. At the center of the debate is the approach to Scripture. Is Scripture fluid, in the sense that it becomes more enlightened over time as culture changes, or are the truths of scripture static – calling for culture to change? For Wesley, who often preached sermons leading the listener to repent and live for God, said that everyone needed to, “either cast off the Bible, or your sins.”

There are passages in both the Old and New Testaments that speak about the practice of homosexuality as a lifestyle that is not God-honoring: Genesis 19 (see also Jude 7); Leviticus 18:22 & 20:13; Romans 1:18-32; 1Corinthians 6:9-11; 1Timothy 1:8-10. The existence of these verses shows that God was aware that humans, after the fall, may act on sexual desires that would not be God honoring. In other words, what we feel as natural does not necessarily mean that it is scripturally based. The Bible has much to say about both sexuality and Holiness. On the

surface we may look at the words sex and holiness and think of them as opposites, but in the Bible we discover that God has given us a number of guardrails (verses of scripture) to guide us into holy sexuality – a sexuality that brings God glory and honor.

Holy Sexuality is a perfect and beautiful gift of God's love and grace. We were created by God male and female (Genesis 1:27), and God said that it was very good. God created woman for man, and the two became one flesh (Genesis 2:23-24). Both bodies joining together of one man and one woman is a perfect and beautiful gift that God has given us. God's gift of procreation, the result of sexual intimacy, is God's creation. Sex is holy and special as God intended within the confines of marriage between one man and one woman (Genesis 1:28, Matthew 19:4-6). Sexuality is holy as we connect with who we were created to be, by God's design, male and female. Sexuality is also holy when a person remains single, and celibate. (1 Corinthians. 7:8-9)

In the Bible we see examples of both Holy and broken sexuality. God calls us to serve and submit ourselves to our spouses: wife to husband, and husband to wife (Colossians 3:18-19, Ephesians 5:21-33,) we read that our bodies are joined to Jesus Christ himself, and therefore are holy (1 Corinthians 6:15) so we are not to defile them by participating in practices contrary to scripture.

We are offered a perfect gift. But, will we worship our creator? Or will we worship the created being (Romans 1:25)? We are in a time where our

culture says that we ought to consider the person's present feelings, and that has, for many, become our new god – a god that we shape and create.

As a culture, people no longer trust that the body they are born into is the right body. As a society, people no longer trust that the right unity is only between one man and one woman. Men are experiencing longings to be with other men, and women the same. Pornography and the objectification of bodies has become a massive problem in our world, both for heterosexuals and homosexuals. People in marriages are no longer content with one partner, but are experimenting with open marriages, or having affairs. Divorce is so common that people are seeking to look for a better life before engaging in counseling. There is now a great deal of confusion being taught at a very young age about who we are in regard to gender identity and sexual preference. Love is a choice; it's a sacrifice, a service, and an incredible blessing. It cannot be reduced to simply a feeling.

Longings and feelings should be acknowledged, prayed through, and processed. Jesus Christ came and taught us how to live in holiness. He then took on all of our sin, shame and pain and died on a cross, so that we could find healing, freedom, and everlasting abundant life. Instead of condemning, we ought to join in prayer, and community with those struggling, so that the shame can dissipate, and each can find healing and wholeness in Jesus. We must confess our sin, and flee from it (1 Corinthians 6:18). When it comes to our actions,

one should trust who the Lord has designed them to be. Having an image of Holy Sexuality gives us another reason to gather together in deep community to care for one another, and pray for one another. It is in this deep community that healing, wholeness and holiness is found. The Christian community, with love and compassion, should hold up the scriptures in a cultural climate that desperately needs to hear the scriptures so that they, too, might find joy, love and peace.

My notes and questions about this chapter.

Reflect and respond.

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THE (AND EVERY) UNITED METHODIST CHURCH NEEDS A REBOOT

The United Methodist Church formally became a denomination in 1968 after 4 years of plotting and planning. This joining of the Methodist Church and the Evangelical United Brethren was to be a great experiment in theological plurality. The leaders of the day felt that United Methodism could function as a “big tent” church where a diversity of understanding of the gospel, historic church teachings and doctrines were not just permitted but encouraged.

The thinking of the day was that pluralism in theological thinking and doctrine would be more welcoming to those seeking a relationship with God and the church. Theological seminaries became, in the classic definition of the term, more liberal in their approach to teaching biblical interpretation and theology, and unsurprisingly, the leaders of local churches left to determine their own boundaries and the witness of the church began to slowly unravel. Local congregations began to be redefined from pastoral appointment to pastoral appointment rather than clinging to the long-standing and effective understandings of Biblical interpretation, morality, evangelism, and mission that had grown the local church in faithful and fruitful witness.

Lacking a solid theological, biblical and moral foundation to stand on coupled with the reality that people seeking the help of God and the church needed boundaries in their lives the witness of
22 the church began to decline. In fact,

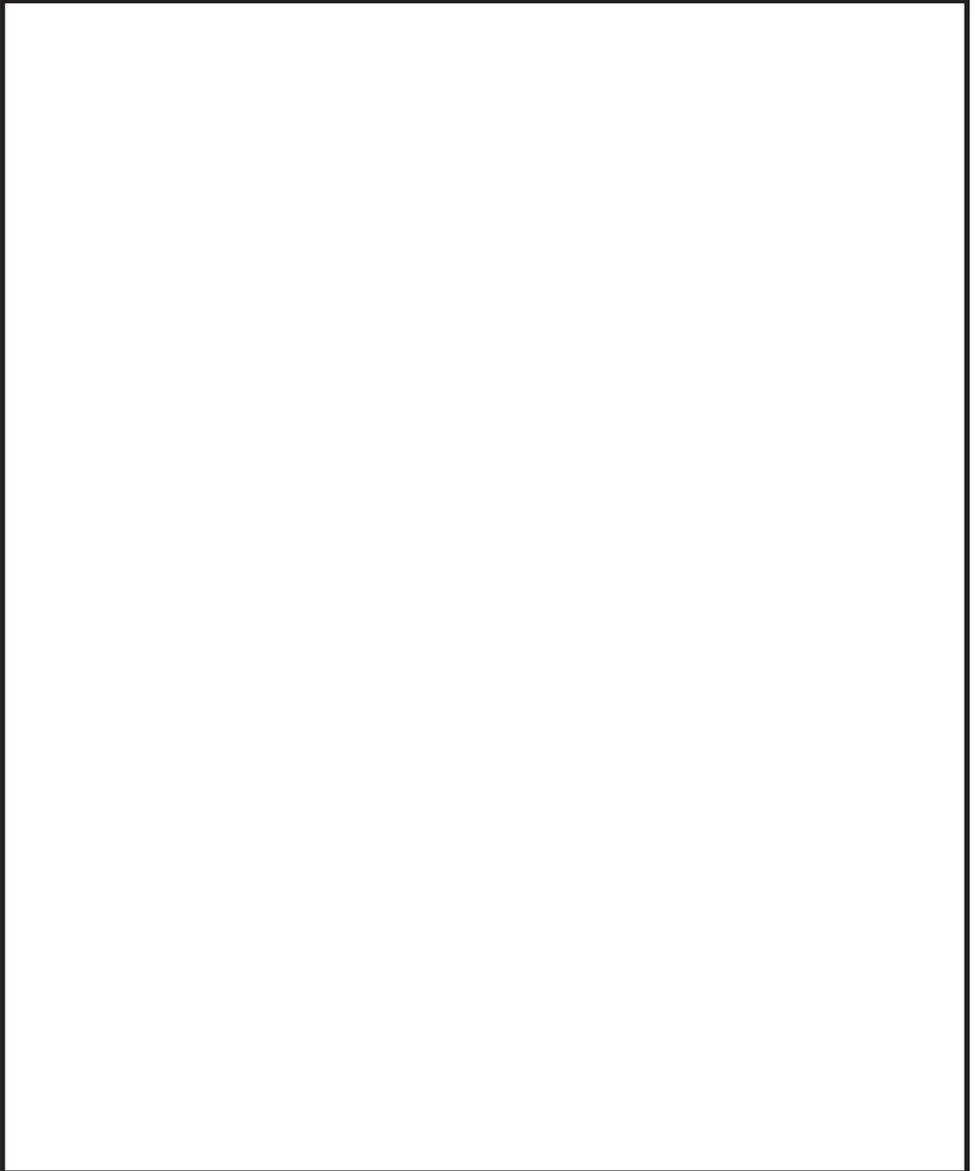
the movement that traces its roots back to John and Charles Wesley, whose ministry was fundamental in launching the great revival in England and the Great Awakening in the American colonies began shortly after the final prayer of Conference that coupled the Methodist Church and Evangelical United Brethren to fade in its witness to Christ.

For each of our more than 50 years as a denomination The United Methodist Church has declined in membership. Without the wonderful evangelistic efforts of our missionaries outside the United States our denomination would be shrinking faster than we could maintain the statistical reports. This being true, opportunity stands before us. Our faith still burns hot, our local church (though many have) has not closed, so right now we have the opportunity with God’s hands to start a new day, denominationally and in the ways our congregation gives witness to the living Lord in our community.

My notes and questions about this chapter.

Reflect and respond.

1. What is in this chapter inspires you? Why?
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WOMEN'S AND MEN'S MINISTRY IN THE GLOBAL METHODIST CHURCH

The Global Methodist Church (GMC) has been clear that women will be integral in all areas of ministry. Women, like men, will be called to serve in the Global Methodist Church and will be entitled to serve at all levels of the Global Methodist Church.

Ministry with Women will be empowering and adaptive to each setting

The Lord announces the word, and the women who proclaim it are a mighty throng.

Psalm 68:11 (NIV)

For many Methodists, Women's Ministry is the backbone of mission and action for justice in their local churches. Women have been gathering for over 150 years to learn, pray, give, and advocate in support of local, national, and global needs. Our history highlights a proud tradition from the Ladies Aid Societies to WSCS (Methodist) or WSWs (Brethren) to UMW. Countless women have gained leadership skills and friendships along the way.

As we approach changes in our denomination, there is no doubt that Women's Ministry will still be making a difference in our communities and in the world. Whether your local church chooses to join the Post-Separation United Methodist Church or the Global Methodist Church, all women can still associate with the United Methodist Women organization if they choose.

In 2016, new alternative ministries for women were approved by the General Conference. Since then, fresh resources for Bible study and mission opportunities have blossomed. New women have found a welcome space and are getting involved. We are now able to tailor our ministries to our local interests and needs.

Joining the Global Methodist Church will only increase choices and options to be in mission. The laity will be part of the priesthood of all believers. Led by the Holy Spirit and grounded in Scripture, the possibilities for Women's Ministry in the GMC are limitless. Some local groups may choose to continue to support many worthy missions like Iowa's Shesler Hall, Bidwell Riverside Center, and Hawthorn Hill as well as UMW projects around the world. Some groups will embrace the challenge to refocus missions in their own neighborhoods and communities. Other groups will find a way to do both. It should be pointed out that programming from national UMW has increasingly been focused through the lens of social justice. The new GMC will hold a traditional orthodox view of marriage, sexuality, and life, leaning into the power of Christ's work on the cross to bring real transformation.

As the model for missions continues to evolve, we are now in a world where cultural humility, mutuality and shared ministries are preferred to past models of sending missionaries from the U.S.

to foreign lands. How exciting is this vision: to work with United Methodist sisters from around the globe as partners in the gospel with equal voice and leadership!

Women's Ministry in the United Methodist Church has seen many changes over the decades. The upcoming changes should be met with enthusiasm and hope. God has blessed our mission in the past and we boldly pray that God will continue to bless us as we bring our passion and unique gifts for serving in God's mission today and into the future.

Learn more:

<http://renewnetwork.org/>

<https://www.unitedmethodistwomen.org/>

Men's Ministry in the future Global Methodist Church

Proverbs 27:17 "As iron sharpens iron, so one man sharpens another." Or as John Wesley would put this, "brothers and sisters, we are called to watch over one another in love, accountability and service with compassion and the Word."

True accountability among men and women, not just lip service and breakfast, is a rare commodity these days awaiting revival. This renewal is on the doorstep of each of our homes and of every United Methodist Church...the question becomes will we act on this and bring Christian accountability to His Church?

At General Conference 2022 our

United Methodist Church will consider a "Paul and Barnabas" moment in time...legislation known to many as the Protocol. General Conference voting may result in two different denominations or more, birthing from the United Methodist Church. Yes we are at a crossroads.

As a United Methodist, no matter which road you choose, the opportunity is there to watch over one another in love.

As United Methodist men we have a long track record of being in mission, Heifer Project, Red Bird Mission, local fundraisers to help people in need, repairing the church roof, and yes a presence in the pew on Sunday morning. Yet when answering the call to true discipleship and accountability men can and often are AWOL. myself included.

For over 20 years, my commitment, maybe contentment is a more accurate word, to United Methodist Men never matured past bacon and eggs once a month; that is until our men's group took that first faith step.

Actually, several faith steps.

Our faith steps included a surrender of heart, Promise Keepers, Iron Men Conferences, Walk to Emmaus, Bible studies such as 40 Days In the Word, and yes, weekly, Men's group meetings where we could and did move past bacon and eggs to true accountability. Some would say we went back to the basics...reading, receiving and living out the authority of God's Word. It is in the reading, understanding and living out the authority of God's

Word that I and others have felt so out of step, yes even a stranger to the United Methodist Church I grew up in.

Brothers and sisters there is no denying we are at a Crossroads... you may embrace the church you grew up in, a church where you feel comfortable, a church that willingly conforms to the whims of culture, and often professes the Bible is out of touch with today's culture. It is this church, somewhere on this wide path of doctrine, of i.e. bacon and eggs, I found myself out of touch with United Methodist Men.

Are we not complicit to the following quote...?

"A church that doesn't provoke any crisis, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed—what gospel is that?" - Archbishop Oscar Romero

Church is it not time, in fact long overdue, that we would revisit the basics...reading, receiving, and living out the authority of God's living Word?

Back to the basics brothers and sisters. This is the Global Methodist Church as proposed by the Wesleyan Covenant Association. Rather than the top-down doctrine / gospel sharing we United Methodists have experienced since 1968, the Wesleyan Covenant Association proposes a Global Methodist Church where laity – men and women and pastors are empowered to go and make disciples.

isn't it?? All eyes on Jesus!! No need to write a thesis...Men and women we can do this!!

His Church awaits a revival and that revival starts with us.

Starts with you...starts with me...starts with men and women watching over one another in love.

Could this be God at work in the Global Methodist Church?

Oh yes, God is at work!!

Isaiah 43:18-19 *"Forget the former things, do not dwell on the past. See, I am doing a new thing, Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland.*

Men, there are several links below for you to explore:

Wesleyan Covenant Association who we are: <https://wesleyancovenant.org/>

Iowa Wesleyan Covenant Association: <https://www.iowawca.org>

The Magazine of United Methodist Men: https://www.gcumm.org/files/uploads/UMMen_Fall21_2.pdf

Promise Keepers: <https://promisekeepers.org/promise-keepers/about-us-2/>

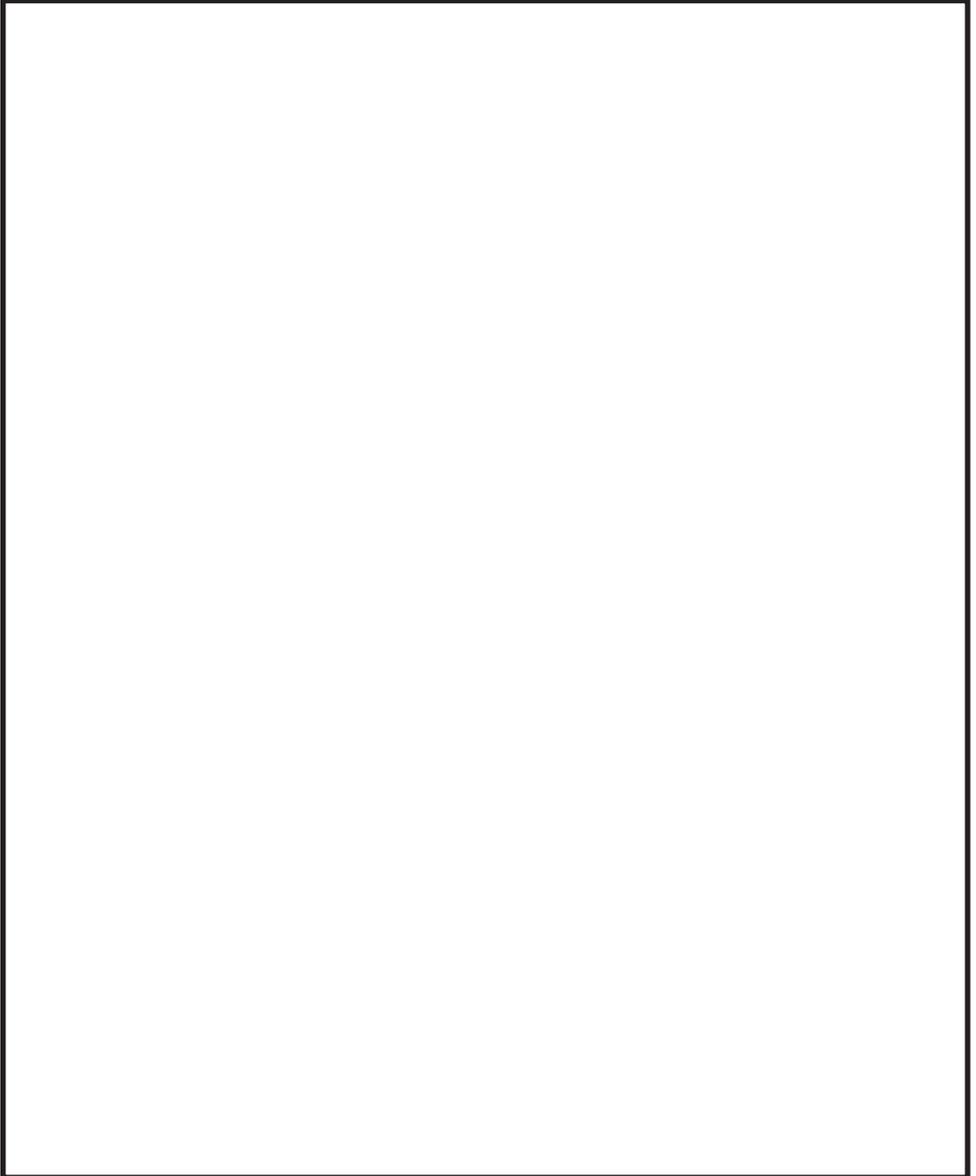
Walk to Emmaus weekends: <http://emmaus.upperroom.org/>

Iron Men Conferences: <https://ironsharpeniron.net>

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GENERAL RESOURCES

There are many resources that state the Global Methodist Church and the Wesleyan Covenant Association's "case." This guide makes no effort to be exhaustive in providing resources because thousands of pages have been written about the issues and most can be found through one of the following links.

Here to There A Renewed Expression of Methodism event talks will be posted by 11/21/21 at: <https://www.iowawca.org/>

Wesleyan Covenant Association <https://wesleyan covenant.org/>

Global Methodist Church <https://globalmethodist.org/>

Iowa Chapter Wesleyan Covenant Association <https://www.iowawca.org/>

People Need Jesus <https://www.peopleneedjesus.net>

Good News Magazine <https://www.goodnewsmag.org>

Firebrand Magazine <https://firebrandmag.org>

Protocol for Reconciliation and Grace through Separation and Restructuring
<http://www.gracethroughseparation.com>

The Book of Discipline, The United Methodist Church (2016) free digital edition at <http://www.cokesbury.com>

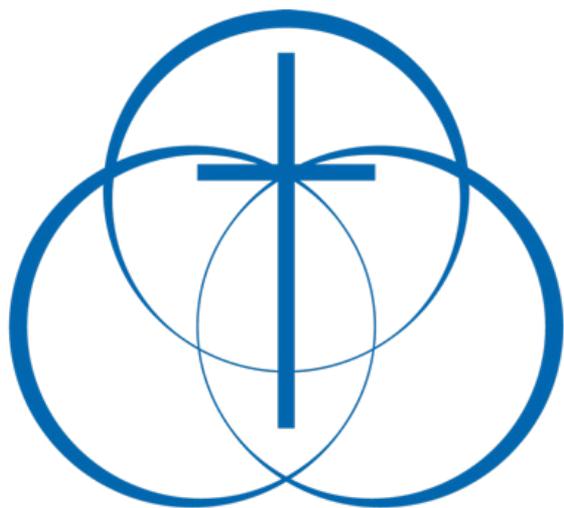
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GLOBAL
METHODIST CHURCH



Have questions we have not answered here?
Please ask. Go to www.iowawca.org click
“More” and us the “Contact us” screen.