

# *THE WATERCOURSE*

FLUME - Florida United Methodist Evangelicals in the Wesleyan Orthodox Tradition

2015 – Quarter 1 Edition



## **Dr. Wendy Deichmann to speak at FLUME Dinner June 10 near site of Florida Annual Conference**

Mark your calendars for **June 10, 2015 - Annual FLUME Dinner** – 5:30 pm – 6:45 pm - Covenant United Methodist Church 3701 S Clyde Morris Blvd, Port Orange, FL 32129 Guest speaker will be: Dr. Wendy Deichmann, President – United Theological Seminary – reservations required. Watch for instructions to reserve on-line with the Florida Annual Conference. Or email Mason Dorsey at [mason.dorsey@flumc.org](mailto:mason.dorsey@flumc.org)

Learn more about Dr. Deichmann at <http://united.edu/portfolio-item/wendy-deichmann>

<http://www.prweb.com/releases/2013/11/prweb11329395.htm>

## **FLUME Submits Resolutions to this year's Florida Annual Conference**

The Florida United Methodist Evangelicals submitted to the Florida Annual Conference four resolutions to be discussed and voted upon at the 2015 Florida Annual Conference. Two of these, if passed, makes it easier for clergy and churches to leave the United Methodist Church; one which, if passed, establishes a 10% limit compared to the previous year on apportionments from churches, thus reducing apportionments being contributed from one jurisdiction to unfairly support another jurisdiction. A fourth resolution, if passed, would urge the United Methodist Church, as a church, to withdraw from openly and effectively supporting the Religious Coalition for Reproductive Choice.

To read these resolutions, contact us at [info@flumeevangelicals.com](mailto:info@flumeevangelicals.com) or go to FLUME's website [www.flumeevangeliclas.com](http://www.flumeevangeliclas.com)

## Nominations for 2016 Delegates to be elected at 2015 Florida Annual Conference

Take a look at the candidates for consideration by the Florida Annual Conference for election to the General Conference in 2016 in Portland. These candidates submitted their self-nominations in by February 15. Other candidates who did not meet the February 15 posting you see here will be posted at the Conference in June in time for the election as they are submitted.

Laity candidates: <http://flumc2.org/nominations/print/2>

Clergy nominees: <http://flumc2.org/nominations/print/1>

FLUME is still looking for strong, enthusiastic, and passionate orthodox Methodists to run as candidates for the 2015 election of delegates for the General Conference and SE Jurisdictional Conference in 2016. Lay members who have been active participants in The United Methodist Church for at least 4 years preceding the election (since June 2011), and are members of a Florida Conference UM church as of February 15, 2015 are eligible. Clergy members are eligible, who are ordained ministers in full connection with the Annual Conference. Lay members who are enrolled in seminary and who have not yet been ordained are urged to avoid running for election as a lay delegate.

This comes from Ken Minton, Conference Secretary of the Florida Annual Conference (edits in brackets [ ] added by FLUME) - *Eligible members of the Annual Conference [not already listed at the links above] will have a **second opportunity to nominate** themselves for consideration as a delegate to the General and Jurisdictional Sessions. Representatives from the Elections Procedures Committee will be available from 8:00 a.m. until 11:00 a.m. at the locations established for the meetings of the Clergy Session and the Lay Session [at the Annual Conference]. Eligible members may complete the registration form at that time. Once verified, those names will be provided to the members of the Annual Conference for consideration of election during the balloting process. No additional names may be added after the 11:00 a.m. deadline. <http://flumc2.org/pages/detail/2536>*

*Who can be elected as a delegate of our Annual Conference?* *The Florida Annual Conference uses an online self-nomination process. Anyone who: (1) senses the leading of God to serve as a delegate, (2) who meets all of the Disciplinary eligibility requirements, (3) who successfully completes the self-nomination process before the February 15, 2015 deadline, or (4) who **successfully completes the self-nomination process during the Lay or Clergy Sessions on the first day of Annual Conference**, can have their name placed on the ballot for election at the 2015 Annual Conference Session in Daytona Beach, Florida.*

## A Wesleyan Evangelistic Perspective – Bill Clark

The following are excerpts from a commentary entitled Wesleyan Theology of Evangelism by F. Douglas Powe, Jr. - James C. Logan Professor of Evangelism.

Powe frames the conversation for a Wesleyan theology of evangelism around three terms: orthodoxy, orthopraxy, and orthopathy.

Orthodoxy is “right belief” - what we believe and how we understand ideas like salvation, Christology and so on. Orthopraxy is “right practice” - the need to practice what we believe; and orthopathy, the “right experience” - an experience of God mediated by our beliefs and practices, the way in which we experience God in an through scripture, prayer, worship, sacraments, and service to others.

Powe concludes his commentary by stating, “If our UMC mission is ‘to make disciples of Jesus Christ for the transformation of the world,’ then we need to be more intentional about how we are making disciples.

You can read Powe’s commentary here:

<http://ministrymatters.com/all/entry/5569/wesleyan-theology-of-evangelism>

## On the Use of Acts 10-15 to Reach the Unengaged Pastorally and Missionally – Rev. Mason Dorsey

At the Bishop's gathering of clergy this past November, Bishop Carter used the story of Cornelius and his household in Acts 11 as a basis to explore how the church can reach those who are unengaged with the church both missionally and pastorally. One of those unreached people groups Bishop Carter applied this story to is those who identify as homosexual. How does the church reach those some might consider unclean or profane?

In response, I would like to consider how the church responded to the Gentiles in both Acts 11 and 15. In both chapters, the early church did three things that are very helpful for the church today. The first two things, are open and obvious and may not need much explanation. Therefore, I will cover them quickly. The last item, takes some more understanding and thus will get the bulk of attention.

The first thing the church did when Cornelius and his household were seeking God was respond to the work and power of the Holy Spirit. In Acts 10, Cornelius was led by the Spirit to seek Peter. Peter, through the vision of the sheet was led by the Spirit, to go to the Gentiles rather than remaining separate and calling them unclean and profane. When Peter did so, and heard Cornelius' story of the vision that commanded him to call for Peter, and Peter related to Cornelius what happened to him, Peter saw the Holy Spirit fall all over Cornelius and his household. Peter knew that salvation had come to the Gentiles. After hearing Peter's story in Acts 11, the church (*Act 11:18 NAU*) *quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life."*

Acts 11 then tells of something else the early church did that the church today can do. On a subsequent mission by those scattered by the persecution, men came from Cyprus and Cyrene came to Antioch and began speaking to the Greeks, where the church had been speaking just to the Jews. A large number believed in the Lord and turned to Jesus. So the church sent Barnabas to investigate and Barnabas ended up rejoicing and glorifying the Lord because of this. This is the second point we can learn from the early church. So in addition to following the Spirit to the unreached people groups, we can repeat the same experiment and continue to glorify God for what happens.

Now to the third point. For this we forward to Acts 15. Some men came from Judea and began teaching the brethren that *(Act 15:1 NAU) "Unless you are circumcised according to the custom of Moses, you cannot be saved."* In response, Paul and Barnabas had great dissension and debate with those who came down from Judea. And thus it was decided that Paul, Barnabas and others would go to Jerusalem to talk about this.

At the discussion in Jerusalem, the Pharisees insisted that circumcision was necessary as well as observing the Law of Moses. To this insistence, Peter was the first to respond. Peter did so by recalling the events of Cornelius' experience of the Holy Spirit. Peter charged back with *(Act 15:8-9 NAU) <sup>8</sup> "And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; <sup>9</sup> and He made no distinction between us and them, cleansing their hearts by faith."* Peter continued further by clarifying the means by which we are saved *(Act 15:11 NAU) "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."*

What Peter argued was that it was not circumcision of the foreskin that was the basis for faith, but rather depending solely on the grace of the Lord Jesus for our salvation. It was the heart that mattered and the openness of one's heart to the worship of the Holy Spirit to cleanse us by faith. In essence, Peter was calling the church to live the words of *(Jer 4:4 NAU) "Circumcise yourselves to the LORD And remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, Or else My wrath will go forth like fire And burn with none to quench it, Because of the evil of your deeds."* Because of Christ Jesus and the work of the Holy Spirit we can live and practice real circumcision where our hearts are fully God's. This was what the covenant of circumcision was always meant to signify, not an external mark, but the internal direction of the heart. *(Deu 30:6 NAU) <sup>6</sup> "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live."*

However, the council of Jerusalem did not merely stop at the decision over whether to require circumcision of Gentiles or not. The Council went on to ask those who were formerly Gentiles to live out their faith in Christ in 3 specific ways. James stood and affirmed what Peter said and the works of the Holy Spirit that Paul and Barnabas related to the Council, and then suggested *(Act 15:20 NAU) <sup>20</sup> but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood.* Thus the circumcision of the heart had to be lived out daily.

One of the ways the church was called to live its faith was to abstain from fornication. This is the Greek word *porneia*, that gets translated as fornication or immorality. Searching in the original language for *porneia*, pulls up a whole host of verses that shed light on what it is. Starting with 1 Corinthians 7:2, Paul used *porneia* in stark contrast to a man having his own wife and a woman having her own husband. While Paul elevated celibacy as being above a "man touching a woman", Paul also knew the allure of immoralities and called for man and wife, woman and husband as a help to avoid these immoralities. Thus *porneia* would be sexual arrangements outside of monogamous marriage. As Paul agreed to the provisos suggested by

James which counseled the Gentiles to abstain from porneia and then used porneia as contrary to man and wife, woman and husband, it's a safe assumption that this is not an off-base conclusion.

Furthermore, Paul connected porneia to a couple of other words in two different verses. The words are *aselgeia* (sensuality) and *akatharsia* (impurity) and both words are used with *porneia* in 2 Corinthians 12:21 and Galatians 5:19. Furthermore *porneia* and *akatharsia* appear together in Ephesians 5:3 and Colosians 3:5. In doing so, Paul used them to refer to sexual practices that are not to be found in the church just as there are other practices not to be found in the church like greed, idolatry, sorcery, enmities, strife, jealousy, disputes, dissensions, factions, envying, drunkenness, carousing, lustful passion, transgressing and defrauding a brother.

The word *akatharsia* is even explicitly tied to homosexual behavior in Romans 1:24-27 as it is tied to many other impurities that should not be in the church. At this point, we can go back to that pause button we hit earlier with the word unclean from Peter in Acts 10. In Acts 10, Peter was told the animals on the sheet had been cleansed and he could eat them. They were no longer *akathartos*. But when it comes to sexual behaviors that have been declared *akatharsia*, these have not had the intervention of God in the life of the church to take this designation away from them. Thus applying Acts 10's vision to these behaviors would be a mistake.

*Asegleia* is used heavily by Peter in his two letters to call people away from the Gentile living they once knew and Peter uses it with the sexual connotation the word carries in Paul's writings.

Why are these three words important? *Asegleia* and *akatharsia* help us understand the sexual connotation of the word *porneia*. And by understanding the word *porneia* better we understand what the church called the Gentiles who came to Christ to abstain from in order to live the circumcision that was upon their hearts by the grace of Jesus which had saved them and the Holy Spirit which had been given to them.

What is the church to do here? One possible conclusion is that in reaching people who have not been reached by the church, we call them to live as Jesus would have them live. The church set an easy to remember standard for the Gentiles who came to faith. They did not need to be circumcised. But they did need to refrain from things contaminated by idols, from what is strangled, and from sexual immorality. Their lives had to look like Christ and this was a starting point.

This would be the third thing for today's church to do. We guide people into the life Jesus calls those who follow Him to live. And granted there are more things to which people are called as evidenced by the early church and by today's church. But we make no bones about what it means to follow Jesus. We also make it simple and applicable to people's daily lives, while remaining true to how the Bible portrays Jesus' call for His followers to live.

Thank you for taking the time to consider these thoughts and for caring for people pastorally and missionally to draw them into a saving relationship with God through Jesus Christ.

## Bishop's statement on same-gender weddings

*By Conference Staff | January 6, 2015*

*LAKELAND - Same-sex marriage became officially legal statewide in Florida after midnight Tuesday, Jan. 6, though Miami-Dade County began issuing licenses Monday afternoon. Florida became the 36th state in which same-sex marriages are legal on a statewide basis.*

*Observing that there are times when civil law is in conflict with church law, Bishop Carter issued a statement today with guidance for clergy and lay leadership for navigating through this time of change.*

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*A Statement from Bishop Kenneth H. Carter, Jr., resident bishop of the Florida Conference of The United Methodist Church*

*January 6, 2015*

*"The recent rulings of civil law in the state of Florida have opened the way for the recognition of same-gender weddings. I offer a brief word of guidance that seeks to be pastoral, missional and consistent with the Book of Discipline I have promised to uphold.*

*There are times when civil law is in conflict with church law. Members of our churches across the political spectrum find themselves supportive of the passage of some civil laws and not others: immigration, Medicaid expansion, the normalization of relations with Cuba and "Stand Your Ground" are four recent examples.*

*We find ourselves in the present context where Florida civil law and the 2012 Book of Discipline are not in agreement. Our Book of Discipline does not allow same-gender wedding services in our churches, and these services cannot be officiated by our clergy. Yet our clergy may be asked by members of our churches to conduct a service.*

*I have taught publicly about my hope that our congregations will be more open and welcoming to our friends in the LGBT community. [Click here](#) to access that teaching presentation. I have also taught our clergy about discerning a way to be in mission with LGBT persons in their own congregations, based upon the model of Acts 15, in our Gathering in Leesburg in November 2014.*

*If invited, and if your conscience leads you, you may provide pastoral counseling, read scripture, offer a prayer, or give the homily at a same-gender service held in an alternative setting. Whether to do so, or not, is an act of conscience. You can be pastorally present to your people in these ways, and, in my interpretation, these ways of proclaiming the gospel do not compromise the promises made in your ordination.*

*I further request that clergy be in conversation with your district superintendent about the particulars of any service in which you offer leadership prior to the act of ministry."*

*The Peace of the Lord,*

*+Ken Carter  
Resident Bishop, Florida Conference  
The United Methodist Church*

- See more at:

<http://floridaconferenceconnection.info/news/detail/5067#sthash.6RMnfhOI.VzXDYUdC.dpuf>

*"...or give a homily..."? What does this mean?*

**Homily** - FLUME researched this word and came up with these definitions — *plural*  
hom i lies

*Merriam-Webster dictionary* - <http://www.merriam-webster.com/dictionary/homily>

- 1 : a usually short sermon
- 2 : a lecture or discourse on or of a moral theme
- 3 : an inspirational catchphrase

*Oxford dictionary* - <http://www.oxforddictionaries.com/definition/english/homily>

1A religious [discourse](#) which is [intended primarily](#) for [spiritual edification](#) rather than [doctrinal instruction](#).

*Cambridge dictionary* - <http://dictionary.cambridge.org/dictionary/british/homily>

"A piece of spoken or written advice about how a person should behave"

**Methodists at the Crossroads** — On January 22, about 75 people, presumably all Methodists, including clergy and laity, attended a gathering held at the Carillon University Church in Oviedo, Florida. They all came to hear Rob Refroe from Good News Magazine tell about the 40-year struggle the UMC has been having over the matter of Biblical authority, Biblical truth, and Biblical relevancy. In the presence of orthodox evangelicals and progressives alike, he linked the declining memberships and closings of churches in hard-hit conferences to the lack of faith in Biblical authority, a rash of media attention being given to disobedience to almost two centuries of Methodist Disciplines and two millennia of scriptural teaching and a lack of willingness to repent. He quoted Tom Oden's *"Turning around the Machine"* — "Mainline churches stand today not merely in a crisis of numbers. But in a deeper crisis in faith....a crisis of biblical authority and theological integrity."

Mr. Renfroe presented 9 options toward which the UMC is headed, some toward a possible accountability of the church's leadership, others a possible separation, amicable or otherwise, of people and churches who don't agree where the church is headed, or the adoption of "agree to disagree" or "A Way Forward" platforms which many believe are untenable options. Because of the complexities of the issues and the structure of the church, many there felt that the only option that will prevail will be "keep doing what we are doing" and watching memberships and apportionments decline until one day one side or the other does something to resolve the paralysis. To learn more about the options discussed and the sentiments that were aired, you can go to the Good News link below or contact any member of FLUME listed below.

*"FLUME, as an orthodox evangelical network, can serve as a watercourse with the help of the Holy Spirit to funnel the transforming waters of the evangelical heritage and Wesleyan traditions of The United Methodist Church throughout the churches and congregations of the Florida Conference."*

**Welcome to the Florida United Methodist Evangelicals!**

Please check out our website at [www.flumeevangelicals.com](http://www.flumeevangelicals.com).

We are a group of faithful United Methodists who deeply love our churches and our Florida Annual Conference. What can we do to better prepare for the future? How as evangelical Christians can we become more and more Christ-like in our behavior and in our mission, as well as bringing new souls to Christ? Many people of different political, philosophical and theological traditions also care greatly about our church. How can we best respond in holiness to the various questions, issues and controversies facing our church today? What would you like to see in our newsletters and on our website? Share your thoughts with us by emailing us at [info@flumeevangelicals.com](mailto:info@flumeevangelicals.com). We would like to plan events to get together, fellowship, and listen to each other and exciting speakers on the issues facing our church today. What type of format would you like to see in such an event? When and where would be a good time for us to meet? Share your ideas with us.

**FLUME Steering Committee**

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**Other Resources for evangelical Methodists**

Confessing Movement – <http://www.confessingumc.org/>

Good News Magazine – <http://goodnewsmag.org/>

Institute on Religion & Democracy -  
<http://www.theird.org/page.aspx?pid=220>

Lifewatch – [lifewatch@charter.net](mailto:lifewatch@charter.net)

RENEW Network – Liz Kittle - <http://www.renewnetwork.org/>

United Methodist Men Florida Conference -  
<http://www.ummflconf.org>

Wesleyan Covenant Network -  
<http://www.wesleyancovenantnetwork.org/>

**UPCOMING EVENTS**

**March 6-7-8, 2015 *Springtime by the Lake*** - Spiritual Retreat weekend for Couples and Singles, Men and Women – hosted by the FL Conf UMM; March 7 – Conference Committee of FL UMM meets

**June 10, 2015 - FLUME Dinner** – 5:30 pm – 6:45 pm - Covenant United Methodist Church 3701 S Clyde Morris Blvd, Port Orange, FL 32129 Guest speaker: Dr. Wendy Deichmann, President – United Theological Seminary – reservations required.

For more information about these events, contact us at [info@flumeevangelicals.com](mailto:info@flumeevangelicals.com)