



# LAITY VOICE

Newsletter of *Methodist Laity Reform Movement*

June 2006

No. 6

## Mission Time at Annual Conference

The “business” of Annual Conference will take on a new dimension this year as laity and clergy work side by side in hands-on mission at Annual Conference.

The theme is “Opening Our Hearts, Minds, and Doors to Transform the World” and Phil Carver has written a wonderful theme song called “Open Up Our Hearts.” Mission time will take place on Saturday, June 10 beginning with worship. Activities include 16 workshops, prayer shawls, letter writing, boxing food, assembling school kits, and building tool sheds.



Norma Morrison

One of the major projects every Iowa United Methodist can support is the Habitat house we’re building for a single mom and her two children.

I encourage you to give generously toward the needed \$50,000 by giving through your local church, directly to the Conference, or through *MLRM*. Write Special Mission Project, 2006 Annual Conference in the memo line and make your check payable to Iowa Annual Conference or *MLRM*. Send checks to United Methodist Conference Center, 2301 Rittenhouse St, Des Moines, IA 50321 or *MLRM*, PO Box 763, Muscatine, IA 52761.

This is an incredibly big undertaking but God has provided enough encouragement along the way for me to know this is truly HIS vision for this time. (How surprised I was to learn that the Illinois Great Rivers Conference is also doing a similar thing this year... also for the first time. I believe God IS speaking and truly trying to work in the UMC!)

Through our connection as United Methodists in Iowa, each of us is part of this exciting effort! “In our Church, Lord, be glorified today!”

Thanks for your support!

Norma Morrison  
Conference Lay Leader

**Note:** For a printable copy of *Mission Time at Annual Conference*, go to [www.mreform.org](http://www.mreform.org) and click on *A Message from our Conference Lay Leader*.

**Don’t miss Rob Renfroe, outstanding speaker for Renewal Luncheon, Friday, June 9, sponsored by *MLRM* at Iowa Annual Conference. Register now! See page 2.**

## Important Events:

- Iowa Annual Conference: Thursday, June 8 to Sunday, June 11, Ames
- Friday, June 9, Noon: Renewal Luncheon with Rob Renfroe, Scheman Bldg., room 220, Ames
- Saturday, June 10: Mission Time at IAC, 8:00 AM to 12:15 PM
- July 9-14: Epworth Institute for young pastors, Syracuse, Indiana
- Saturday, Oct. 14: *MLRM* Board, Ames
- Sunday, Oct. 22: Laity Sunday
- Saturday, Nov. 4: Thanksgiving Ingathering
- Sunday, Nov. 12: International Day of Prayer for the Persecuted Church
- Saturday, May 5, 2007: *MLRM* Annual Meeting, Ames, 11:00 AM

## Annual Renewal Luncheon

Friday Noon, June 9, 2006

Scheman Building, Room 220, ISU, Ames  
during United Methodist Iowa Annual  
Conference

**All clergy and laity are welcome!**

*“If You’re Listening”*

## Robert Renfroe

Pastor of Adult Discipleship  
The Woodlands UMC, Texas

- † Experienced leader in evangelism and church growth
- † Established 20 small groups and 7 adult Sunday School classes
- † Created Quest, a weekly ministry for 400 men
- † Founded Destination Manhood, mentoring boys
- † Helped begin Financial Peace University Ministry
- † Guided \$17 million capital campaign
- † Serves the UMC nationally on
  - Board of the Confessing Movement
  - General Board of Church and Society
  - Renewal Ministries Board



*Sponsored by*

*Methodist Laity Reform Movement*

**Buffet lunch — free-will offering**

*Iowans who have heard this outstanding speaker say: Don't miss this chance to hear Pastor Rob Renfroe!*

**Register for reserved lunch & seat,  
preferably by Tuesday, June 6**

e-mail [info@mreform.org](mailto:info@mreform.org) OR  
call toll-free 866-218-4123, ext. 3593

**Give name, address, e-mail,  
and number for lunch.**

## Marriage Protection Amendment Vote: Contact Iowa's U.S. Senators

The U.S. Senate is scheduled to vote on the Marriage Protection Amendment to the U.S. Constitution in June, possibly as early as June 6.

This Constitutional amendment reads: “Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution, nor the constitution of any State, shall be construed to require that marriage or the legal incidents thereof be conferred upon any union other than the union of a man and a woman.”

*Methodist Laity Reform Movement* strongly supports the Marriage Protection Amendment. Only a U.S. Constitutional amendment can prevent activist judges from changing the traditional and Scriptural meaning of marriage, and forcing our nation to accept same-sex “marriage.”

*MLRM* supports the United Methodist Church's stand that “We support laws in civil society that define marriage as the union of one man and one woman” and “We affirm the importance of both fathers and mothers for all children.” (2004 *Book of Discipline*, page 99.)

*MLRM* is not a lobbying organization. Please tell Iowa's U.S. Senators your own opinion on the Marriage Protection Amendment, SJR 1. A phone call or fax is best. You may phone either the Washington office or any of the Senator's Iowa offices. An e-mail is also helpful.

### Senator Charles Grassley:

Washington, DC	202 224 3744
Cedar Rapids	319 363 6832
Council Bluffs	712 322 7103
Davenport	563 322 4331
Des Moines	515 288 1145
Sioux City	712 233 1860
Waterloo	319 232 9965

FAX: 202 224 6020

e-mail (*underscore after Chuck*):

[Chuck\\_grassley@grassley.senate.gov](mailto:Chuck_grassley@grassley.senate.gov)

### Senator Tom Harkin:

Washington, DC	202 224 3254
Cedar Rapids	319 365 4504
Davenport	563 322 1338
Des Moines	515 284 4574
Dubuque	563 582 2130
Sioux City	712 252 1550

FAX: 202 224 9369

e-mail: [alisonhart@harkin.senate.gov](mailto:alisonhart@harkin.senate.gov)

## Apportionments: A Better Way?

The Bishop's Task Force on Connectional Funding is recommending a **Tithes and Offerings** plan to replace the current Iowa system of apportionments on our Iowa Local Churches.

The Iowa Annual Conference (IAC) created this Task Force. Bishop Palmer appointed its members.

Please read the recommendations: go to [www.iaumc.org](http://www.iaumc.org). Click on Boards, Agencies, Task Groups; then click on Connectional Giving Task Force; then click on Funding System Recommendation. Read this together with the Task Force report at pages 202-204 of the Pre-Conference Manual – a package of 4 action items.

Each Local Church would pay a mandatory Tithe to the IAC – **10%** of the church's monthly income (general budget income, excluding benevolences and capital funds). This Tithe would have given the IAC \$8,002,000 in 2005 – 10% of the \$80,020,000 total income base for all Iowa Local Churches.

This **10%** would be **less** than current apportionments. The IAC's 2005 total apportionments (\$14,874,377) were **18.6%** of that same total income base for all Local Churches – but the IAC collected only **15.2%** (\$12,198,732).

Each Local Church would also be asked to **choose** additional IAC ministries to partner with, and to pledge **Offerings** for those ministries. Each Local Church would decide its total Offerings amount and the amount for each chosen ministry.

The Task Force recommends: phase in this new plan during four years, and appoint an Implementation Team to work out the details.

Your *Methodist Laity Reform Movement* Board of Directors believes this Tithes and Offerings plan would be a big improvement, although it does not go as far as we would like.

**MLRM believes the 2006 Iowa Annual Conference (June 8-11) should adopt the Task Force's recommendations, including the 4-years phase-in and the Implementation Team.**

**MLRM strongly opposes any attempt to delay this important vote, or to refer the Task Force recommendation to a new Task Force.**

The apportionments system is broken. Our Iowa church needs action now – not more "study" (slow death). The Task Force has listened well and has worked long, hard, and responsibly for 3 years.

More delay would cause deep disillusionment among the many Iowa United Methodists who participated in the 12 Listening Sessions – and the big majority who said we need a new system. Their voices should not be ignored!

---

## Tom Shinkle's Comments

By Pastor Tom C. Shinkle  
Chair of the Bishop's Task Force on Connectional Funding

Thank you for asking me to share some information about our work. This Task Force was given the charge to study our system of gathering funds to pay for the ministry, mission, and administration of our Iowa Annual Conference; most speak of this as our "apportionment system." We compared it to the systems used by other Annual Conferences around the nation – systems that seem to be effective in gathering nearly 100% of what was asked for and systems that allow for 100% payment of General Church Apportionments.

We created categories so that we could effectively compare different aspects of the systems: budgeting process, accountability, education, communication, etc.

One of the most obvious aspects of our current system is that we fail to collect 100% of what is asked for. In fact, last year 78% of the dollars asked for were received toward our apportionment budget (82.5% when prior year apportionments are added). We asked, "Could a different system change the results?"

Some people mistakenly believe that this Task Force is driven by a desire to merely slash the apportionment budget. This is false thinking, not even close to the true passion that drives us. We came across this reality: many clergy and laity felt that the only fair formula was one in which the apportionment asking from their local churches was decreased. The Task Force confronted this reality and asked, "Is it possible that a different funding system can stimulate a deeper sense of connection and feelings of ownership toward our collective mission and ministry?"

*Continued on page 4*

*Continued from page 3*

This is the dream: that clergy and laity will be more knowledgeable about the work of the Conference, and thus more energized, excited, and willing to generously fund our work.

As a result of our work over the last three years we have recommended a new Tithes and Offerings funding plan; see [www.iaumc.org](http://www.iaumc.org). This is our Action Item 1. Action Items 2, 3, & 4 are in pages 202-204 of the Pre-Conference Manual. We believe these four recommendations will only help to improve our system.

There will be a question and answer session at 8:00 PM Wednesday, June 7 in the Scheman Building at Ames. The Task Force will report to Annual Conference Thursday, June 8, at 1:15 PM.

In March and April we conducted 12 Listening Sessions in every district of the Iowa Conference. Over 900 clergy and laity attended, and 680 of them gave written responses. Of these, 64% wanted a new funding system. Only 24% said keep the current system as is or with changes. These written responses show a strong desire for a new system that will allow local churches more choices in what to fund and that will require better communication from those utilizing apportionment dollars.

I had the privilege to lead nine of the Listening Sessions. The theme I heard repeatedly would best be summed up thus: "If we keep doing what we are doing, we will keep getting what we are getting. If we want different results, we need to change something." I know that change is scary. However, there are times when what is best for all of us right now, and for all of those who will come after us, is to prayerfully and faithfully step forward, identify what needs to be done differently, and make the changes. All in the name of and for the sake of making more and more mature Disciples of the Living Jesus!

To make these changes in our funding system will require a strong and committed laity working hand in hand with courageous clergy, trusting each other and together actively trusting in God's help, strength, and grace. Together, we will do what is best to empower us to better build the Kingdom of God in this world!

## **Inclusive, Tolerance, and Exclusive: What do they mean?**

**An article review by Noreen F. Miller**

In a recent meeting, I heard the words inclusive, tolerance, and exclusive used in many different ways, causing me to doubt my understanding of the words. Reading Dr. William Ryzek's article entitled "United Methodist Inclusiveness" (Good News Magazine, January-February, 2005) helped give me clarity of meaning to all three words. (Dr. Ryzek has been Senior Pastor of several churches and has taught classes on religion, ethics, and philosophy in various colleges and universities and conducts seminars on relevant theological topics in local churches.)

Dr. Ryzek says that The Book of Discipline describes inclusiveness as: "openness, acceptance, and support that enables all persons to participate in the life of the Church, the community and the world." In common usage the word means "to make someone or something part of a group," or "to have something as a constituent element." He points out that our theme of "Open Minds, Open Hearts, Open Doors" reflects these definitions and is appropriate insofar as the Gospel provides the context of its proper ecclesiastical use.



**Noreen Miller**

Many of his students and church leaders, when asked the meaning of "inclusive," confuse it with "pluralism." He said that the words denote very different concepts: "Pluralism is the belief that a multiplicity of views on a particular matter is possible and that each has equal validity. So, religious pluralism claims that all religions are equally valid expressions of humanity's quest for ultimacy. ... Moral pluralism claims that no single group within society, religious or otherwise, is justified in saying that its views are morally binding for all people. Therefore, if inclusiveness is

*Continued on page 5*

*Continued from page 4*

intended to suggest that 'openness and acceptance' mean the ideas and beliefs of all religions are essentially the same as Christianity or vice versa, that all claims to the truth are equal, or that morality is purely subjective, then it is in fact pluralism. Failing to see this distinction will soon turn 'open minds' into empty heads, 'open hearts' into another form of secular humanism and sentimentalism, and 'open doors' into closed ones because there will be nothing left of the Gospel found in the church."

Ryzek goes on to say that there seems to be some confusion about the relationship between openness or acceptance and limitation or constraint in the church. "Belonging to a group, organization, church, or anything one can belong to requires it to have 'delineating parameters and definition.' "Otherwise, its identity is lost and belonging to it means nothing. For the Christian church to have anything to say about sin and holiness or exercise any discipline over its adherents, the meaning and practice of inclusiveness requires limitation and constraint in matters of theology, policy, and morality. Replacing these excluding distinctions in the name of some kind of generic peace and love, or openness and acceptance, will drive our churches toward a featureless homogeneity, tame their zeal for the things of God, and rob them of their power."

Dr. Ryzek points out that the use of church in the New Testament is applied specifically to a community, a fellowship of people called out of the world by God, wholly dedicated to God's purposes, and empowered by the Holy Spirit. "Membership in this community requires at the very least repentance and conversion from sin, faith in the person and work of Jesus Christ, and baptism as an outward testimony of that commitment. Although the possibility of membership in this community is open to all (inclusive), actual membership places a person into a unique and sacred fellowship of human beings (exclusive). Add to this the frequent injunctions found in the New Testament to avoid or exclude certain kinds of people and practices, and it becomes clear that limitations and constraints are a necessary part of the Christian experience."

Another explanation in the article helpful for clarification is that Christians are exclusivists because they believe that the holiness and

righteousness of God is the only acceptable standard of a truly moral life, not a matter of popular or personal opinion. They are exclusivists because of the conviction that the revelation of God through Christ and the Word written into words is the truth, not merely one religious view among many that are equally legitimate. "Therefore the fact is that Christianity is inherently exclusive because it is not Judaism, Buddhism, Islam, Hinduism, or Jainism; nor can it be combined or synthesized with them."

One sometimes confusing issue is the interplay between inclusiveness and tolerance found in some UM literature. Dr. Ryzek explains: "The logic goes something like this: since the UM Church is inclusive, it must be tolerant of all kinds of beliefs and behaviors. Being critical of a misguided belief or a behavior is to be intolerant and intolerance is antithetical to inclusiveness. So, if inclusiveness means tolerance, then we are bound to tolerate some of the beliefs and behaviors in our churches that we should in fact condemn. But, to condemn such beliefs or behaviors would make us intolerant. After all, we are the church of open minds, open hearts, and open doors. Hence, inclusiveness and such wholesale 'openness' cannot tolerate intolerance. I think the irony is clear."

Dr. Ryzek further clarifies the meaning of tolerance by pointing out different views of different issues. He states that what tolerance means in most contexts is the acceptance of other people who hold different views on an issue than we do and putting up with the sometimes irritating, unpleasant friction that follows. One issue could be deciding the kind of church pew a new church should have. This is not an issue of right and wrong, but a matter of taste. Decisions can be tolerated and some folks can bend a little. Ryzek says, "However, let's suppose the issue is whether Christ was equally God and man. Here the issue is central to the Christian faith and the answer given has far-reaching implications concerning the message and mission of Christ's church. Because the stakes are high, tolerance of any view that denies the full divinity and humanity of Christ is to entertain heresy. The upshot is that issues determine what is tolerable. Simple wholesale tolerance for the sake of inclusiveness or vice-versa is simply muddle-headed."

Concluding his article, Ryzek states that God tolerates our sin but he also condemns it; we can

*Continued on page 6*

*Continued from page 5*

tolerate saints and their foibles, as well as sinners and their sins in our churches, but only with the proviso that sinners become saints and saints become more saintly; we can tolerate different views about the meaning of the Christ event to humanity, but we cannot tolerate a denial of who or what He is as the Christ.

Further clarity of inclusive, exclusive, and tolerance is given in the article's last paragraph: "Inclusiveness and tolerance, then, really mean that we as a church create no barriers preventing a person from experiencing the love, grace, and salvation of God through Christ. It does not mean that we ignore sin or heresy and their innumerable manifestations. Luther said of the church that it was a hospital for sick souls and so it is. It is also a place of healing, restoration, and renewal. Any truly Christian church should accept all the sick, the alienated, and the downtrodden that seek it out, while at the same time, give them the truth that will set them free. It is an exclusive truth that happens to be inclusive of the whole world."

## Rueben Job Library Needs Help

Banyam Theological Seminary (BTS), Bambur, Nigeria, is one of the seven mission sites of the Nigerian United Methodist Church. The Rueben P. Job Library, the pride of BTS and the only well-stocked library in the area, is in need of current theological books. Bishop Gregory Palmer, when visiting the library, was dismayed to discover that many of the books were older than the books he read during his seminary days.

Here's how you can help. Purchase a new theological book appropriate to Africa and Nigeria – perhaps by an African author – and bring it to Annual Conference. If you are a retiring pastor, cull your library and box up appropriate books to be taken to InGathering sites. Or, write a check and send it to INP #230 with "Job Library" designation.

## Why Cuba?

by Norma Morrison, Conference Lay Leader

Do you ever find yourself wondering why?

The incredible timing of the July 13, 2005 Upper Room devotional posed the questions... "Why did you come here to help us? In seeking to help others in need, what is (your) real motivation?" That became the pondering of why I found myself in Cuba for 2 weeks last summer as part of the VIM (Volunteers in Mission) team from Iowa.

The Cuban Methodist Church began through the efforts of missionaries from the Florida Conference in 1888. In spite of decline in the beginning years of Castro's regime, it is now a vibrant, growing church with 70% of its members under the age of 30. Their worship is lively and full of joy...as are its people.

One of the challenges for the Cuban Methodist Church (as for all of Cuba) is the lack of supplies and materials. In addition to our presence, the greatest help we offered was in our donations of medicines, office supplies, clothing, and \$5,000, much of which was used for needed supplies.

Most of our time was spent in the city of Las Tunas, a 13-hour drive east of Havana. Our work was in the parsonage of young Pastor Reinier and his family. For 10 YEARS they have been working to have a home for their pastor! We painted the entire interior, repaired the decaying steps in the front, assisted the tile installer in a bathroom, put "mud" on the walls of the garage area, and made a temporary tile patio area to reduce the amount of dirt being tracked in. (When we left they were still trying to find needed gravel to build a water tank on the roof so they could have indoor plumbing.) In the evenings we were part of the Bible School *beginning* at 8 pm!

On Saturday morning the VBS kids were treated to a trip to an amusement park with a few simple rides. As I spent the morning with 10-year-old twin girls, Sarai and Sarabel, I knew I had found my "why" of coming to Cuba. It was a time to treasure...Cuban rides, but mostly smiles and holding hands, bridging the gaps – of countries, of language, of age, of cultures.

And so my answer came...Why did I come to Cuba? I came to serve our awesome God with a love for the people whom God loves...to live out Galatians 2:2, 8-9...

*Continued on page 7*

*Continued from page 6*

“Bear one another’s burdens, and in this way you will fulfill the law of Christ... So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.”

So with my Methodist friends in Cuba, with their joyful countenances, there is a bond that will never be broken...our love for the Lord who brought us together... a pretty awesome “why,” I think.

---

## Losses and Gains — Why?

By Dr. Riley Case, Retired UM Pastor, Indiana

When Bishop Charlene Kammerer of Virginia submitted her petition for reconsideration of Judicial Council Decision 1032 (the Judicial Council had ruled that Pastor Ed Johnson did have the authority as pastor of the church to make the decision as to whether an unrepentant, practicing homosexual should be delayed for church membership), she argued that the Judicial Council had not considered the “bedrock foundation for the entire denomination” which is “inclusiveness” and that “inclusiveness” takes precedence over all other considerations in matters of membership.

That would have been news to John Wesley, who would have argued that the New Birth and Holy Living is the bedrock of Methodism. Is it possible that all kinds of other agenda has replaced the importance of the changed life in United Methodism, and that all this other agenda is related to the denomination’s continued decline?

The official church statistics for 2004 have been announced by the General Council on Finance and Administration and the news is not good. Membership in the U.S. declined .8% (now standing at 8,074,697) from 2003 to 2004. Since 1968 Methodism has lost over three million members. Worship attendance is down .9% in 2004. All the Jurisdictions except South Central and Southeastern reported significant membership decline. Since 1994 United Methodism has lost 4.9% of its churches. In the same period the number of clergy has declined 1.9%.

In addition, the number of young clergy is decreasing dramatically. In 1985 there were 3,210 clergy under 35. In 2005 there were only 850. In 1985 the average age of ordained elders was 46.9 years; in 2005 the average age was 51.5 years.

Is there any good news? Well, yes. Lay membership in the Central Conferences (overseas) stands at 1,883,772, a 68% increase since 1995. Maybe the American church can give the Macedonian call (“Come over and help us”) to our overseas brothers and sisters. It appears those churches still believe that the New Birth is the foundational bedrock for United Methodists.

For more articles by Dr. Riley Case and current information about the Confessing Movement Within The United Methodist Church, go to [www.confessingumc.org](http://www.confessingumc.org)

### Would you like to make [mreform.org](http://mreform.org) one of your favorite Websites?

This is easy to do. In Internet Explorer, simply go to [www.mreform.org](http://www.mreform.org), then right-click “on the home page and choose “Add to Favorites.” You can save the Website as a “Favorite” under the default name, or type in a new name. Next click “OK” or you can place it in a “Favorite sites” folder by selecting “Create In<<“, selecting the folder of your choice, and clicking “OK.”

### Would you like to create a shortcut to [mreform.org](http://mreform.org) on your computer desktop?

This also is easy to do. In Internet Explorer, go to [www.mreform.org](http://www.mreform.org), right-click somewhere on the home page (the border is usually a good place to click), and select “Create Shortcut.” A window will open with the words: “A shortcut to the current page will be placed on your desktop.” Click “OK” and it is done.

### Would you like to change the [mreform.org](http://mreform.org) shortcut icon?

Right-click on the [www.mreform.org](http://www.mreform.org) icon on your desktop, select “Properties,” select “Change

*Continued on page 8*

*Continued from page 7*

Icon,” select “Browse,” and choose a folder containing the icon you would like to use. Click on the icon of your choice, click on “Open,” Click on “OK,” then select “Apply” and it is done. If you would like to receive the *MLRM* icon, please place a request for “icon” at [www.mreform.org/contact\\_us](http://www.mreform.org/contact_us).

## You Can Help!

- **Visit our Website:** [www.mreform.org](http://www.mreform.org)
- **Complete our Opinion Survey 2006.** Send it to *MLRM* – so your opinions will be counted!
- **Send us names** and addresses of Iowa United Methodists, in the enclosed envelope. *LAITY VOICE* reaches more than 20,000. Help us reach the other 174,000 Iowa UMs!
- **Send a contribution to *MLRM*.** Each issue of *LAITY VOICE* costs **\$6,125** – and will cost **\$12,250** when we double the number we reach.

## Faye Short: Contend for the Faith

Faye Short, keynote speaker for the *Methodist Laity Reform Movement* Annual Meeting on May 20, challenged us to “contend for the faith that was once for all entrusted to the saints” (Jude 3).

Faye is President of RENEW Network, providing a voice for mainstream, evangelical women. RENEW works to reform the Women’s Division of The United Methodist Church and to revitalize United Methodist Women. She lives in Georgia and is a past District and Conference officer for United Methodist Women.

She said, “United Methodist Women have done immeasurable good through works of Christian love and service around the world – and still do.”

However, she said the Women’s Division is losing members and funding because of “serious theological deviation from historic Christian doctrine” and a “mission mandate that does not include a clear proclamation of the Gospel of Jesus Christ.”

Faye said the Women’s Division has also been

harmful by its pro-abortion position; endorsement of homosexual behavior; connection with the “Re-Imagining” movement and its pagan worship; politically left-leaning ideology (some top-level UMW meetings are like a political rally); lack of accountability; and failure to take seriously the honest concerns of many UMW members.



Faye Short

She reported that the Women’s Division still claims “nearly one million members” but the actual 2005 total was 727,680. Many UMW members have stopped making undesignated “mission giving” after finding out how that money is spent.

Faye encouraged us to pray and trust God; get informed and equipped; find the place where God wants us to serve; join and support the renewal movements within the UMC; and remember that the Gospel of Jesus Christ is the greatest power for the transformation of human hearts and lives.

For information on RENEW Network, the Call for Reform of the Women’s Division, and how you can help, go to [www.renewnetwork.org](http://www.renewnetwork.org).

## Nigerian Guests

Mr. Napoleon Adamu, Nigerian mission speaker, was a guest of the Waterloo District in May.

Rev. Simon Benjamin will visit the Cedar Rapids, Muscatine, and Ottumwa Districts in June. Watch for details in your district newsletters and plan to be a host or helper in some way.



**Methodist Laity Reform Movement**

PO Box 763

Muscatine IA 52761

Phone: 866-218-4123 or 563-264-8000

Fax: 563-264-3363

E-mail: [mreform@yahoo.com](mailto:mreform@yahoo.com)

Website: [www.mreform.org](http://www.mreform.org)