



Petition Supplement

English

Petitions 1472-1474 were accidentally omitted from the earlier editions; the petitions related to ¶610 needed adjusting as some petition information got included in the rationale section.

August 12, 2026

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This supplement stands alone: page numbers above refer only to this document, not to the GC2026 Pre-Conference Petitions Report v1.30.

PETITION 1472

¶302.7

Petition for Fuller Theology of Marriage

Petitioner: Daniel Rickman

Submitter Type: Individual

Organization: Blackwell (US: Heartland)

RATIONALE:

The current writing of Paragraph 302.7 does not make clear that marriage is a lifelong covenant, which might leave some with the mistaken impression that Global Methodists lack clarity about divorce. Moreover, we bear the joy of a gospel that imbues every aspect of our sexual ethic as Christians. The primary addition we offer to the paragraph recognizes the fully orbbed, biblical purpose and vision for marriage. Without a robust understanding of marriage, we cannot offer good news to those we call to repentance with respect to their sexuality.

TEXT:

THIS PETITION AMENDS ¶302.7

1 ¶ 302. OUR WITNESS TO THE WORLD.

2 7. We believe that human sexuality is a gift of God that is to be affirmed as it is exercised within the legal and
3 spiritual covenant of a lifelong, loving, and monogamous marriage between one man and one woman. God
4 unites them in the beauty of holiness for their sanctification, the procreation and faithful upbringing of
5 children, the flourishing of family, church, and society, and the signification of Christ's union with the church. (
6 Genesis 2:18-25, Exodus 20:14, Matthew 19:3-9, Romans 7:2-3, 1 Corinthians 7:38-39, Ephesians 5:22-33, 1 Tim
7 4:1-5, Hebrews 13:4).

Petition for Specificity Regarding Sexual Sins

Petitioner: Daniel Rickman

Submitter Type: Individual

Organization: Blackwell (US: Heartland)

RATIONALE:

As Paragraph 302.8 currently stands, it suffers from an embarrassing lack of specificity and concreteness regarding sexual sins that are prevalent in Western societies and many others. Sadly, our cultures' confusion around many sexual sins demands that we be explicit and detailed in order to avoid misunderstanding engendered by ambiguous language. By failing to mention adultery or divorce, specifically, we not only neglect two major concerns of Jesus which he named explicitly, but we also confirm the suspicions of progressive detractors that rightly accuse us of being selective in what we name as sexual sin.

TEXT:

THIS PETITION AMENDS ¶302.8

1 ¶ 302. OUR WITNESS TO THE WORLD.

2 8. We are saddened by all expressions of sexual behavior, including adultery, pornography, polygamy,
3 bestiality, incest, rape, pedophilia, prostitution, same-sex sexual acts, fornication (including cohabitation), and
4 broader-patterned promiscuity that Sexually immoral acts and relationships do not recognize the sacred worth
5 of each individual. We are saddened by all expressions of sexual immorality, including adultery, pornography,
6 polygamy, bestiality, incest, rape, pedophilia, prostitution, same-sex sexual acts, fornication (including
7 cohabitation), and broader-patterned promiscuity. Sexually immoral acts and relationships do not recognize
8 the sacred worth of each individual. or that They exploit, abuse, objectify, or degrade others, and they
9 represent less than God's intentional design for His children and a destructive distortion thereof. They exploit,
10 abuse, objectify, or degrade others, and they represent less than God's intentional design for His children and a
11 destructive distortion thereof. We are also saddened by sinful divorce. The practice of divorce, in general, is
12 incompatible with the Christian faith and violates God's will for marriage and family life. That is, although
13 Scripture permits divorce in select cases, even in such cases, reconciliation between spouses is the ideal. In this
14 way, families would find healing grace, and what God has joined would not be severed. While affirming a
15 scriptural view of marriage and sexuality, and gender, we welcome all to experience the redemptive grace of
16 Jesus available through repentance and faith and are committed to being a safe place of refuge, hospitality,
17 and healing for any who may have experienced or contributed to brokenness in their sexual lives. While
18 affirming a scriptural view of marriage and sexuality, we welcome all to experience the redemptive grace of
19 Jesus available through repentance and faith and are committed to being a safe place of refuge, hospitality,
20 and healing for any who may have experienced or contributed to brokenness in their sexual lives.

21 ~~(Genesis 1:27, Genesis 2:24, 1 Corinthians 6:9-20).~~

22 ~~(Genesis 1:27, Genesis 2:24, Exodus 20:14, Leviticus 18:6-18, 20, 22-23; Malachi 2:13-17, Matthew 5:27-32,~~
23 ~~Matthew 19:1-12, Mark 10:1-12, Luke 16:18, 1 Corinthians 6:9-20, 1 Corinthians 7:10-16, 1 Thessalonians 4:1-8).~~

Petition for Accountability Regarding Sexual Sin

Petitioner: Daniel Rickman

Submitter Type: Individual

Organization: Blackwell (US: Heartland)

RATIONALE:

Without this new paragraph, the preceding paragraphs lack any teeth. The vows of membership of the GMC explicitly call for repentance and a life of holiness and yet many local churches admit people to their membership without any effort at ensuring that those vows are honest. This paragraph sets a biblical standard of repentance as the prerequisite to baptism and initiation into the covenant community, as well as a standard for those desiring to maintain membership. This language also offers protection to churches and clergy who enforce this standard.

TEXT:

THIS PETITION AMENDS ¶302.9

1 ¶ 302. OUR WITNESS TO THE WORLD.

2 9. Global Methodist clergy shall not welcome into local church membership anyone who persists in sexual
3 immorality. If it is found that a local church member is persisting in sexual immorality, the local church shall
4 engage in loving accountability and discipline as described in ¶422.3 Global Methodist clergy and other
5 leadership generally should not advocate divorce, and they should approach with extreme caution remarrying
6 someone whose former spouse is still alive. Clergy and leadership are expected to preach and model our
7 sexual ethics in terms of the positive call to holiness as well as our prohibitive stance toward sexual immorality,
8 adultery, and divorce.

PETITION 1336

1604.8

Election of Bishops

Petitioner: General Conference Delegation
Organization: US: MidTexas

Submitter Type: Group
Legislative Committee: Superintendency

RATIONALE:

No longer necessary.

TEXT:

THIS PETITION AMENDS 1604.8

1 8. A bishop may serve a maximum of two six-year terms, except that Bishops Scott J. Jones and Mark J. Webb
2 shall be permitted to stand for election at the 2026 General Conference. No person elected as bishop at the
3 convening General Conference, with the exception of Bishops Jones and Webb, shall be permitted to stand for
4 election to the episcopacy at the 2026 General Conference unless such person receives a three-fourths vote of
5 the delegates present and casting ballots at the 2026 General Conference. No more than one-half of the newly
6 elected bishops may be reelected to one six-year term. Bishops Webb and Jones will not be included in the
7 new half number. In a circumstance where more than half of the bishops elected in 2024, excluding Bishops
8 Webb and Jones, reach the three-quarter threshold necessary for inclusion on the ballot, the nominees eligible
9 to stand for election shall be determined by the highest number of votes received until the one-half threshold
10 is reached.

PETITION 1335

¶610.5

Accountability for Open Itinerary

Petitioner: General Conference Delegation

Submitter Type: Group

Organization: US: MidTexas

Legislative Committee: Superintendency

RATIONALE:

Impractical. Conference superintendents make appointments. Bishops approve appointments. They are directly accountable to the Global Episcopacy Committee for this work. Conference Superintendency Committees do not report this information to the Global Episcopacy Committee.

TEXT:

THIS PETITION AMENDS ¶610.5.b & ¶610.5.c

- 1 ~~610.5.b&c. Annually, the bishop and/or the conference superintendent of each annual conference shall deliver~~
- 2 ~~a report to the annual conference superintendency committee addressing the specific steps taken to ensure~~
- 3 ~~diverse persons were considered for appointments. Such a report shall enumerate the cross-racial and~~
- 4 ~~cross-cultural appointments that were made and the extent to which cross-racial and cross-cultural~~
- 5 ~~appointments were considered. c. The annual conference superintendency committee shall annually report to~~
- 6 ~~the Global Episcopacy Committee the progress of the annual conference in fulfilling the commitment to open~~
- 7 ~~itinerary, and the Global Episcopacy Committee shall annually provide direction to the annual conference~~
- 8 ~~committees on superintendency to enhance fulfillment of open itinerary in each annual conference. 5.b&c. The~~
- 9 ~~bishop and/or conference superintendent of each annual conference shall annually report to the Global~~
- 10 ~~Episcopacy Committee the progress of the annual conference in fulfilling the commitment to open itinerary,~~
- 11 ~~and the Global Episcopacy Committee shall annually provide direction to the bishop and/or conference~~
- 12 ~~superintendent to enhance fulfillment of open itinerary in each annual conference.~~

PETITION 1247

¶610.7

Consultation Appointment Process

Petitioner: General Conference Delegation

Submitter Type: Group

Organization: US: MidTexas

Legislative Committee: Superintendency

RATIONALE:

Current language articulates a “congregational call” rather than a “consultation” appointment process.

TEXT:

THIS PETITION AMENDS ¶610.7

1 7. The process of appointment-making is to be thoroughly consultative. Consultation is the process by which
2 the conference superintendent and/or the presiding elder confers with the pastor and the Pastor-Parish
3 Relations Committee to understand (a) the needs, characteristics, and opportunities for the mission of the
4 congregation; (b) the gifts, evidence of God’s grace, professional experience, and expectations of the pastor
5 and any spouse and family; and (c) the missional setting. Consultation is both a continuing process and a more
6 intense involvement during the period of a change in appointment. Whenever possible, churches may be given
7 two or three pastoral candidates to choose from for potential pastoral interviews. Churches and pastors have
8 the right to decline a proposed appointment without malice—understanding there are factors like available
9 personnel and available appointments that may extend the time when churches are served by pulpit supply.
10 While most churches will rely upon the cabinet to resource their pastoral appointments, a church may choose
11 to lead their own search process for pastoral leadership upon the approval of the presiding elder and
12 conference superintendent, and final interviews shall not be scheduled without the following: the approval of
13 the pastor(s) being considered by the board of ministry, the presiding elder, and the conference
14 superintendent. The presiding elder or their cabinet designee must be present for final interviews with the
15 local church to give support and guidance in the appointment process. The Assembly of Bishops shall hold its
16 members accountable for the implementation of the consultative process in their respective areas.

PETITION 1334

¶610.9

Interim Ministers

Petitioner: General Conference Delegation
Organization: US: MidTexas

Submitter Type: Group
Legislative Committee: Superintendency

RATIONALE:

Unnecessary

TEXT:

THIS PETITION AMENDS ¶610.9

1 610.9. Interim Ministers. ~~To be faithful to the Great Commission and the power of the Holy Spirit (Matt.~~
2 ~~28:18–20; Acts 1:8) and~~ To enable a church to move through a period of transition of pastoral appointment,
3 there may be times that an interim minister is necessary. ~~Churches may experience times of discontinuity. In~~
4 ~~these situations, a trained lay or clergy interim minister can foster healing and provide pastoral leadership.~~
5 Bishops, conference superintendents, and cabinets may want to provide Holy Spirit-led lay or clergy interim
6 minsters to such congregations.