

Potential Dates for Town Hall Meetings:

Purpose of Town Hall Meetings? To present information and answer questions concerning the future of Saint Stephen Church's affiliation with the... Progressive (liberal) UMC or the Orthodox (conservative) Global Methodist Church

TOWN HALL MEETING 1: July 27th @ 6pm

TOWN HALL MEETING 2: August 3rd @ 6pm

**Special Called Charge Conference to Vote: On or
sometime after Sunday, August 21st**

Excellent Series of Videos just released
by **Rev. Rob Renfroe** concerning the Split
of the United Methodist Church

<https://www.youtube.com/watch?v=5g48onYSqg0&list=PLIzstn-DSd9htx1StYKrB9UWOQqWbvo7d>

You will see videos such as...

1. The United Methodist Church is **Divided** and **Dividing** (11:52)
2. Our Differences Regarding the **Bible** (15:16)
3. Our Differences Regarding **Jesus** (16:26)
4. Our Differences Regarding **Sexuality** (16:01)
5. Why It's Time for **Traditionalists** to **Leave** (13:49)
6. Where Should We **Go?** (14:13)

Doctrines & Social Principles of...

The Global Methodist Church

<https://globalmethodist.org/wp-content/uploads/2022/06/Transitional-Discipline.2022041289-1.pdf>

Questions a Local Church Should Ponder Concerning Leaving or Staying in the UMC by **Mr. Daniel Dalton** of Dalton & Tomich, PLC:

“Look around and see where your church is going to be in the next three to five years.” -D. Dalton

- 1. Where is your **pastor** theologically?*
- 2. Is your pastor’s theology in line with the **congregation’s** theology?*

THE POST-SEPARATION UNITED METHODIST CHURCH

By Reverend Dr. Chris Howlett

I'm neither a prophet nor the son of a prophet, but would like to offer these thoughts concerning the future of what's been labeled the **Post-Separation United Methodist Church (psUMC)**. The psUMC will be the remnant of the United Methodist Church (UMC) following the passage of the Protocol of Reconciliation and Grace through Separation (Protocol) when a large number of pastors, churches, annual conferences, and central conferences band together to form the Global Methodist Church (GMC), a new traditional, orthodox denomination. Although the psUMC will inherit what is left of the UMC, primarily in the United States, it, like the GMC, will represent the formation of a new denomination.

The psUMC is not your father's or mother's UMC. Do you recall the catchphrase, "This is not your father's Oldsmobile"? Marketing gurus developed a memorable slogan trying to convince people the new generation of Olds were improved and hipper. We remember the slogan, but Oldsmobile is history. Much will remain the same: the logo, many of the institutions, and the polity framework. Still, changes are coming to the psUMC that many clergy and laity, alike, especially in Kentucky, may not welcome.

Many who consider themselves centrists today and are open to same-sex marriage and gay and lesbian clergy, may want to reflect on and imagine the other changes a new, progressive expression of Methodism will inevitably introduce.

A BROADER SEXUAL REVOLUTION

It's a given that the prohibition of same-sex marriage and the ordination of self-avowed, practicing homosexuals will immediately be excised from the *Discipline* in the psUMC. The revolution won't stop there. With the exit of the majority of the UMC that has maintained the traditional, orthodox stance on human sexuality, moderating forces will have been removed and progressive leaders of the psUMC will be free to alter the *Discipline* even further. The psUMC will most likely in the not-too-distant-future adopt many more of the sexual conventions and values of the wider Western culture. We're already witnessing in small pockets within the UMC what will likely become widespread in the psUMC.

Early in 2021, Isaac Simmins was certified as a candidate for ordained ministry in the Illinois Great Rivers Conference. Simmons is an openly gay man who also happens to be a drag queen who presents himself, even in ministry contexts, as the Rev. Penny Cost (a play off of Pentecost). He holds the distinction of being the first drag queen certified in the UMC. Will he be the last? It's doubtful. Can churches in the psUMC expect to receive a Rev. Penny Cost as their pastor? It seems probable.

In 2019, Bishop Sally Dyck, of the Northern Illinois Conference, ordained the first openly non-binary transgender person as a deacon in the UMC. Barclay, whose pronouns are they/them is currently the director of a parachurch organization. It seems likely that in the psUMC every letter in the LGBTQIA moniker will be represented among the ranks of clergy to be deployed.

In April of 2021, the Liberation Project, a new {United Methodist} UM caucus group, hosted an online event promoting the sexual ethics they advocate the UMC to accept. In addition to affirming same-sex marriage and a host of other LGBTQIA identities and activities, they promote pre-marital sexual relations. They champion the cause of removing sexual sin as a category from activities that would be proscribed by an enlightened Methodist expression like the psUMC.

An anonymous post on the Methodist Federation for Social Action (a liberal UM caucus group) might further foreshadow this future: "It strikes me as ridiculous that this is necessary, but being a person who is sexually active while single is against the rules." This person currently serves under appointment in the UMC. When the leaders of the psUMC are free from the restraints of their more conservative sisters and brothers, the various liberal and progressive caucuses and advocacy groups will move to radically liberalize the Discipline. Clergy will no longer be held to the scriptural boundaries for the gift of sex to be expressed and enjoyed within the union of marriage between one man and one woman. It seems that any and all expressions of human sexuality will be authorized. Churches will be available for any and all kinds of unions.

Since the Obergefell v. Hodges Supreme Court decision in 2015 legalizing same-sex marriage in the U.S. many, many United Methodists have grown more sympathetic to the predicament of same-sex couples. This watershed decision precipitated the rapid cultural shift witnessed in the U.S. However, the revolution to liberalize sexual

mores in the UMC and eventually the psUMC, will only expand to embrace the full spectrum of sexual expressions evident in the Western world today.

EVENTUAL INTOLERANCE OF CENTRISTS AND CONSERVATIVES

According to a recent clergy panel held at the Church of the Resurrection in Leawood, Kansas, clergy who oppose performing same-sex weddings will not be forced to do so in the new, progressive church. While I appreciate the sincerity of these and other centrists, both the track record of other liberal denominations and the philosophy of the progressive interests weigh heavily against any longterm tolerance of centrist or conservative praxis.

During this in-between time, as we await the passing of the Protocol, there was a tacit agreement between all sides for a kind of “truce.” Progressives agreed to abide by the *Discipline*, conservatives agreed to not pursue charges against progressives. Some progressives have not been willing to abide by the agreement. Licensed local pastors in Wisconsin, Iowa, and other conferences were recently discontinued by their respective district committees on ordained ministry. Their fault? They admitted they intend to join the GMC following the passage of the Protocol. Small churches have been shuttered and their clergy leadership reassigned because they were engaged in the process of disaffiliating from the UMC. Liberal pastors have been appointed to orthodox churches in order to keep the churches in the UMC or psUMC fold. The fact that progressive [liberal]; leaders are using their power to disenfranchise orthodox clergy and churches now, while still connected to a majority orthodox denomination, does not bode well for centrists or conservatives who wish to connect with the psUMC.

The case of Bethany Korean UMC in the Greater New Jersey Annual Conference is disheartening. The senior pastor, the Rev. James Lee, was removed from this, the largest church in the conference with a pre-COVID average worship attendance of 1,500, and appointed to a congregation with about 150 members. This move by Bishop John Schol is reportedly due to Bethany Korean UMC’s plans to join the GMC when the Protocol is in place.

As a cautionary tale, members, clergy, and bishops of the UMC may want to consider the case of the former Episcopal Bishop, William Love. When the Episcopal Church USA (ECUSA) liberalized their polity in favor of the ordination of gay and lesbian

clergy and same-sex marriage, orthodox churches, clergy, and bishops were assured they would be allowed to maintain their consciences and traditional teaching and practice as pertains to human sexuality.

Bishop Love was the head of the Diocese of Albany of the ECUSA. When the ECUSA liberalized their standards, a series of schisms occurred, eventually leading to the formation of the Anglican Church in North America (ACNA). Bishop Love, however, remained with the ECUSA, communicating that his diocese, under his authority, would maintain traditional Christian standards. He hoped to preserve a conservative presence within the “big tent” mainline denomination. For several years, Bishop Love was able to preserve the status quo in his diocese. The progressive tolerance for his beliefs and practice ended, however, and he was tried, convicted, and deposed for not conforming to ECUSA standards. Since these sad actions by the progressive leadership of the ECUSA, Bishop Love has been received into the ACNA.

When the “full-inclusion” of LBGTQIA persons and practice comes to be framed as a justice issue, as it has been by [liberals] progressives, then tolerance of “injustice” becomes untenable. I’m afraid the tolerance of centrist and orthodox beliefs and praxis will be short-lived in the psUMC.

ACCELERATED DECLINE OF LIBERAL DENOMINATIONS

The UMC is in decline in numbers, finances, and influence. We’ve been in decline since the birth of the denomination in 1968. One definition of insanity is trying the same things over and over, expecting different results. Something must change. Progressives believe part of this change is liberalizing our doctrine and praxis concerning human sexuality. Conservatives disagree. We can look to other denominations and learn from their actions.

The ECUSA, Presbyterian Church USA, Evangelical Lutheran Church in America, Christian Church (Disciples of Christ), and the United Church of Christ have all chosen to change their polity concerning human sexuality, to bring it closer into conformity with prevailing Western cultural norms. Often the motivation for doing so, beyond perceived justice issues, is the desire for more relevance to the culture, thus reversing, or at least slowing, losses in membership and finances. These are the reasons many progressives in the UMC offer today. The big problem is that it didn’t work then and it’s not likely to work now, or in the future.

In all these cases of mainline denominations liberalizing their policies concerning human sexuality, the decline in attendance, membership, and finances has not slowed. **Often the decline has accelerated.** According to **Dan Gligoff of U.S. News and World Report**, all mainline denominations in the U.S. are in decline, “but the churches most open to homosexuality are shrinking the fastest.” This particular article is over ten years old, but Gligoff’s assessment holds true.

Nothing indicates the psUMC will not continue the sharp decline the UMC currently experiences in the U.S. The loss of financial support associated with the exodus of orthodox churches foretells an accelerated decline in the psUMC.

GROWING THEOLOGICAL CONFUSION

As I write this paper, many in the UMC are mourning the death of the Rev. Dr. William (Billy) J. Abraham. Abraham was an ordained elder in the UMC and the recently retired Albert Cook Outler Professor of Wesley Studies at Perkins School of Theology at Southern Methodist University. He was known for his erudite scholarship and encouraging, positive personality. I was never privileged to meet him in person, but I have been mentored from afar, so to speak, by his writings. One in particular that struck me is **Waking from Doctrinal Amnesia: The Healing of Doctrine in the United Methodist Church.** Abraham argues against theological pluralism in favor of a theology grounded in Scripture and the historic creeds of the Church. **He was partial to the Nicene Creed.** Abraham made the case, back in 1995, that Methodism has lost its theological and missional identity amid the confusing, chaotic, and cacophonous voices of theological pluralism.

What was true in 1995 has produced what we are today: a confused conglomeration of clergy and churches who all point back to Wesley but have no idea what we’re supposed to be pointing toward, or at least no coherent consensus. **The orthodox leaders of traditional renewal movements coming together to create the GMC posit a creative and hopeful vision for the future of Methodism that is faithful to Scripture, Creed, and our original calling to spread scriptural holiness across the land.** The leaders of the psUMC want to continue the theological pluralist, big tent experiment that’s led to the current disunity with its attendant lack of meaningful theological boundaries. If you’re for everything, you’re really not for anything.

The Rev. Martin Thielen, a retired elder in the Tennessee Conference is a good example of the liberal “theological amnesia” that afflicts progressive Christianity. He recently wrote, **“I’ve also lost faith in the image of God as ‘the man upstairs.’ These days I think of God more as a mysterious life-force and love-force than as a humanlike deity.”** This god sounds like it belongs in the Star Wars universe rather than the God who created the universe and humans in his image. Another example is the **Rev. Dr. Mark Holland**, director of Mainstream UMC. In a recent Twitter exchange, Holland was asked, **“Do you believe in the bodily resurrection?” His response was, “Yes. Metaphorically.” Later, he said, “The truth of the Gospel does not hinge on whether you and I read this literally or spiritually. Let’s just dive into the mystery.”**

At the heart of the theological confusion among those who will make up the leadership of the psUMC is their conception of the authority and role of Scripture. A typical statement is found in the 2013 gathering of the Reconciling Ministries Network: **The Rev. Marcus Briggs-Cloud**, in a sermon to the gathering said, **“Let us not seek to redeem all scriptural text... perhaps just rip out and leave those biblical pages suggestive of oppression for the wind and the rain to disintegrate them, and then start listening to the wind and the rain.”** This is consistent with the biblical interpretation strategy of a leading United Methodist “centrist” leader, the **Rev. Adam Hamilton** of Church of the Resurrection. In his infamous “three-bucket” approach to the biblical interpretation, **Hamilton proposes we take much of the scripture he finds personally challenging and or offensive, such as passages related to the proscription of homosexual behavior and God’s judgement, can simply be placed in a bucket of Bible passages “that never fully expressed the heart, character or will of God.”** Hamilton’s three-bucket approach has been widely panned by **Biblical scholars. Yet, these confusing theological commitments will be at the forefront of the new psUMC.**

Bishop Karen Oliveto of the Mountain Sky Episcopal Area is the **first openly lesbian** bishop of the UMC. Oliveto stated in a message from August 2017, that many people **“want to box Jesus in, carve Him in stone, create an idol out of Him... If Jesus can change, if he can give up His bigotries and prejudices, if He can realize that He had made His life too small, and if, in this realization, He grew closer to others and closer to God, than so can we.”** She goes on to claim that Jesus’ encounter with the Syrophenician woman in Mathew 15 was a “conversion” for Jesus. This is a

particularly pernicious mode of theological confusion, one might say outright heresy. In her conception of Jesus, he is a sinner in need of saving. If Jesus needed conversion, he couldn't be the incarnate son of God. If he is not the incarnate son of God, he couldn't offer himself as a propitiation for our sins, he couldn't rise from the dead, and our faith is in vain (1 Cor. 15). **Many leaders of the psUMC hold Jesus to be a good person, a moral teacher, but not the resurrected Savior and Lord of all.**

What I discern in much of the writings and musings of leaders of the psUMC are what Christian Smith and Melinda Lundquist Denton identified in their 2009 book, *Soul Searching: The Religious Lives of American Teenagers*, as the prevailing religious views of American teenagers at the time. This theology is labeled **Moralistic Therapeutic Deism (MTD)**. The basic tenets of this melting-pot faith are that **(1) there is a god, (2) this god wants people to be good and nice to each other, (3) the goal of life is to be happy, (4) god isn't involved in one's life unless a crisis ensues, (5) good people go to heaven when they die.**

MTD is not the Christian faith. Sometimes it sounds like the Christian faith as it borrows Christian language and is spoken by many progressive clergy. It has grown past the confines of teenager world. According to some, MTD is the new American religion. I'm not aware of anyone in psUMC circles who claims the label of MTD, but it's evident that MTD, not orthodox, historic Christianity, guides much of their theology and polity preferences because it forms the unstated, and perhaps unconscious, basis of their theological reflection. I'm afraid the theological confusion will only grow once placed in the fertile soil of American Methodism expressed in the psUMC.

(IN)SECURITY OF APPOINTMENT

Security of appointment for Elders in Full Connection (often referred to as "guaranteed appointment") is most likely going the way of the Dodo Bird in both new expressions, the GMC and the psUMC. The GMC plans to move beyond security of appointment immediately. The psUMC hopes to retain it. However, many of its leaders have speculated that security of appointment is unsustainable for a variety of reasons. Chief among these is that following the passage of the Protocol a surplus of progressive clergy compared to the number of churches available will be in the psUMC. We know there are more progressive clergy than progressive churches. This is particularly true in Kentucky. If you're a clergy considering riding it out with the

psUMC because you hold security of appointment dear, the psUMC will not likely not be a safe haven.

FINAL THOUGHTS

Many of my centrist and progressive friends are likely to read this and complain that the examples listed above do not represent them. That's my point.

Progressives and centrists in Kentucky, where we've maintained fidelity to historic Christian practice are somewhat different from those of much of the remainder of the UMC in the U.S. When the psUMC forms, most conservatives will be gone, and the very few who remain will be unable to resist the liberal, leftist tendencies of a church that has lost its moorings. Few will remain who will stand up and say "Here I stand. I can do no other, so help me God." Most of the constraints on the abandonment of theological standards will be absent and many of the centrists and progressives of Kentucky Methodism will find themselves aliens and strangers in a foreign land. I hope you will prayerfully consider the future.

I realize much of the above is critical of the proponents of the psUMC. When differences arise between members of a denomination, the hope is that we can agree to disagree agreeably. It is possible for one to be in disagreement, to state the disagreement, and do so with a generous spirit. I hope I have done so.

United Methodists have for many years, in my estimation, especially in Kentucky, been ones to go along to get along. We don't want to make waves. We want to love people and remain collegial. We want to preserve the unity of the Spirit in the bond of peace (Ephesians 4:3). This is commendable and I pray that what I am offering here is consistent with that desire. There is a time, however, when we need to "contend for the faith that was once for all delivered to the saints" (Jude 3). This is such a time. We need honest, open, and compassionate conversations about our differences. We need to be honest about what kinds of effects these changes will have on our unity and witness. I hope this paper serves to further those aims.

Next Steps for Saint Stephen Church

Tonight, July 5, 2022

Welcome & Prayer Dean Sather

“What we experienced at Annual Conference” -Dean, Shane, Harley, Garland, Travis

Video- Jon Jon

Walk through the packet- Dean

NORTHWEST TEXAS LOCAL CHURCH DISAFFILIATION CHECKLIST -Dean

Questions???

Dates for town halls for church- Dean

Time of Prayer & Fasting for church leadership -Travis

Closing Prayer- Travis

Season of Prayer & Fasting

A Call to Prayer and Fasting The NWTX Conference is calling our pastors, leaders, and church members to a season of fasting and prayer to seek God's direction as we move through this transitional time in our denomination. In both the Old and New Testaments, God's people practiced prayer and fasting to deepen their walk with God, seek His wisdom, and to intercede for a particular need. In this critical time in the life of our churches, we are challenging everyone to band together to seek the heart of God.

What Is Fasting?

Most of us have read about people fasting in our Bibles, but few followers of Jesus currently practice fasting on a regular basis. So, what is the biblical concept of fasting? Spend a moment reflecting on these simple definitions:

- Fasting is voluntarily going without food — or any other regularly enjoyed, good gift from God — for the sake of some spiritual purpose. (David Mathis)
- Fasting is essentially giving up food (or something else) for a period of time in order to focus your thoughts on God. (Lauren Sanchez)
- The person choosing to fast is taking time away from the needs of the body in order to give intentional time and attention to God. (Tom Albin)

Notice the two key elements: voluntarily giving something up for a period of time and focusing on God. Our goal in this season of fasting is to practice self-denial to deepen our walk with Jesus and hear from Him in a new and fresh way.

Suggestions for Fasting

First, decide what you are going to deny yourself and for how long. The “what” of fasting could be specific meals, certain types of food, TV, texting, social media, car radio, etc. Then decide how long you will do this. You might give up food one day a week (John Wesley fasted every Friday) or give up coffee (seriously?!) for a week. BUT giving something up by itself is not biblical fasting. We then set aside specific time to spend with God beyond what we normally do. We want the pains of whatever we have sacrificed to remind us to turn our eyes on Jesus and listen.

Brittany Yesudasan describes this time well: *During your fast, set aside specific and significant time to worship and seek God in prayer. Plan ahead so your time can be unhurried and conducive to enjoying the Lord. Many people begin this time by repenting of any sins the Holy Spirit brings to mind and asking for God's forgiveness. This is essential to ensure that sin is not hindering your communication with God.*

Biblical Examples of Prayer & Fasting

2 Chronicles 20:1-4 - God's people fasting in a crisis seeking His direction. • Esther 4:15-16 - Esther asking people to fast and pray on her behalf for wisdom and protection. • 2 Samuel 1:11-12 - David and his army fasting in a season of loss and grief. • Joel 1:13-14 - A call to corporate fasting and prayer to repent and humble themselves before God • Luke 4:1-4 - Jesus fasting before beginning His public ministry. • Acts 13:1-3 - Church leaders fasting and receiving God's direction for future ministry

Transition Pathways

These are difficult and turbulent times in the United Methodist Church. We are a denomination entering a season of transition and division. Local churches and pastors are faced with major decisions on whether to remain in the United Methodist Church, join the newly formed Global Methodist Church, go independent, or join some other denomination. The options can be overwhelming!

Our passion in the NWTX Conference Office is to provide objective and accurate information for you. This is vitally important as we are finding some in the conference are confused because their information is based on the Protocol which has been our focus the last couple of years. Unfortunately, the Protocol does not currently apply because General Conference has not met to act on it. Others are confused by proposals that were originally offered by the Wesleyan Covenant Association (WCA) about the formation of the new conservative denomination. Some of these ideas differ significantly from what is actually proposed by the new Global Methodist Church in their *Transitional Book of Doctrines and Discipline*. (i.e. see supplementary handout) We are also finding that people on all sides of the denominational division are sometimes sharing misleading information about those they disagree with. Our hope is that the information on this website will help everyone discern where their future lies in Jesus' Church.

Local Church Pathways

Local churches will be faced with critical decisions about where your future lies in the coming months. What are your options? Where is God leading your church family? How can you cut through the chaos and hear God's voice? Be still. Pray. Study God's Word. Listen for the Holy Spirit. Talk to one another. Ask hard questions. Listen to wise counsel. Do your homework.

Many members of the NWTX Conference have had life-long ties with the United Methodist Church and love our denomination. This is where your heart is, and you can't imagine your local church or yourself leaving the United Methodist Church. If this is you, there are some important things you need to be aware of as annual conference approaches in June of 2022.

Because of the theological turmoil in our denomination, much of the business of the June 16-17, 2022 Annual Conference will focus on denominational transition issues. Conference committees have been working for several months on policies outlining a process for Northwest Texas churches to walk through this season of transition. The conference Board of Trustees will present a *NWTX Conference Transition Process for Local Churches* that lays out a discernment process every local church will be asked to embark on following annual conference. You can [click here](#) to see the details.

As part of this discernment process, your Church Council (or equivalent) will decide whether they believe a church-wide vote at a called church conference is necessary to determine whether your church will remain in the UMC or exit the denomination. If they determine the vote is not necessary, then your church will continue as part of the NWTX Conference of the United Methodist Church with no further action needed. If your leaders determine a church conference vote is necessary, the motion for disaffiliation will be before the church. Two-thirds of the professing members who are present at the church conference must vote for disaffiliation for the church to exit the denomination. If the two-thirds threshold is not reached, then the church remains in the UMC.

Here are some things those choosing to remain with the United Methodist Church need to think about:

- **Many pastors in the NWTX conference are considering leaving the United Methodist Church so it is possible a local church that remains in the United Methodist Church could lose their current pastor in the transition.**
- **If the majority of churches leave the NWTX Conference, the remaining churches will likely be connected with another conference in the coming years.**
- **If a large number of conservative churches leave the United Methodist Church, how will that affect the future direction of the denomination?**

Comparison Chart of the GMC and the UMC

v. 1.5	Post-Separation UMC	Global Methodist Church
<i>General Conference, Annual Conference, District Structures?</i>	Yes. Annual conference and district boundaries likely will be adjusted in many locations following the separation.	Yes. Annual conference and district boundaries will be new in many places. General Conference will meet every two years while the church is organizing and every six years afterward.
<i>Boards and Agencies?</i>	Inherits the current 13 general boards and agencies.	New, leaner structure with a single connectional operations officer overall.
<i>Name?</i>	The United Methodist Church	The Global Methodist Church
<i>Trust Clause on Local Church Properties?</i>	Local church property held in trust for the annual conference.	Local church property owned by the local church.
<i>Global in Nature?</i>	Likely yes (U.S., Western Europe, parts of Philippines, and maybe Africa)	Likely yes (U.S., Eastern Europe, part of Philippines, and Africa). Some former UMC conferences in Latin America and Asia have indicated an interest in joining, too.
<i>Openly Non-celibate homosexual or Transgender Bishops and Pastors/Clergy?</i>	Yes	No
<i>Clergy Performing Same-Sex Weddings?</i>	Yes, if they so choose.	No
<i>Female Clergy at All Levels of Leadership?</i>	Yes	Yes
<i>Clergy Deployment</i>	Ordained clergy guaranteed an appointment by the bishop, and the local church guaranteed a pastor of the	Collaborative appointment system where church lay leaders have a bigger voice in the appointment. No guaranteed appointments for clergy. Bishop must sign off on the

	bishop's choosing- with consultation.	selection made. Minority candidates must be considered.
<i>Ordination</i>	Elders and Deacons are separate orders. Commissioning is a step toward ordination in both orders. Many/most clergy are non-ordained, licensed local pastors with limited sacramental authority. Deacons do not have full sacramental authority.	[Note: This is a work in progress.] In an effort to restore the connection between ordination and the sacraments, there may be a return to the pre-1992 understanding that elders are first ordained as deacons. Local pastors will first be ordained as deacons. When they have completed course of study they may pursue elder's orders. There will be permanent deacons and deacons on their way to becoming elders. Deacons have sacramental authority.
<i>Bishops</i>	Yes. Bishops for life (in the U.S). Selected by Jurisdictional/Central Conferences and paid by General Church.	Yes. Term-limited. Called by the annual conference from a list of candidates approved at General Conference.
<i>District Superintendents?</i>	Yes. Appointed by the bishop.	Presiding Elders (the historic term for DS's) may also serve a local church. They will be selected by the bishop from a nominated slate elected at a district conference. District size will be smaller.
<i>Clergy Appointment Length?</i>	One year at a time.	Open-ended. The bishop's consent is required to declare a pulpit open.
<i>Clergy Pensions?</i>	Administered by Wespath	Administered by Wespath
<i>Apportionments?</i>	Yes	Yes, General Church apportionments will be about half of what is paid by a UMC congregation currently. Conference apportionments are up to each annual conference but encouraged to be lean.
<i>Position on Abortion</i>	Likely Nuanced Pro-Choice	"We believe that life is a holy gift of God whose beginnings and endings are set by God, and that it is the particular duty of believers to protect those who are powerless to protect themselves, including the unborn.

We believe human life begins at conception and abortion ends a human life.”

Theology

Pluralistic, flexible per “Our Theological Task,” with articles and confession retained as historic markers.

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).

COMMONLY ASKED QUESTIONS.

1. Is the Global Methodist Church (GMC) liberal or conservative?

Answer: The GMC is the conservative (i.e. orthodox/ Classic Christianity) form of Methodism. The UMC will become even more liberal by 2024.

2. If a local church leaves the UMC, will they have to give up their church’s property? What if we join another denomination that is Wesleyan?

Answer: Local churches who join the Global Methodist Church will be empowered to change affiliation without losing their properties or incurring significant exit costs. If a church chooses to join denominations like the Free Methodist Church, Nazarene Church, or the Wesleyan Church then they will not own their property. These denominations have similar property clauses to the UMC.

3. How much will it cost a local church to leave the UMC?

Answer: In the NWTX Conference, it will cost that year’s church apportionments and any pension liabilities.

4. Where did the Global Methodist Church (GMC) come from?

Answer: Planning for the Global Methodist Church has been the work of the Wesleyan Covenant Association (WCA) and a wider Transitional Leadership Council that includes some United Methodist bishops.

5. What is the Global Methodist Church (GMC)?

Answer: It is a church committed to making disciples of Jesus Christ who worship passionately, love extravagantly, and witness boldly. The Global Methodist Church is filled with warm-hearted, Jesus loving, and Holy Spirit inspired people. They are grounded in

Scripture and the life giving confessions of the Christian faith found in the Apostles' and the Nicene Creeds.

6. Will the Global Methodist Church (GMC) be as bureaucratic as the UMC?

Answer: The vision for the GMC supports more local control, less denominational bureaucracy, and classic Christian doctrine/ethics.

7. How many churches plan to leave the UMC and join the GMC?

Answer: Walter Fenton of the Wesleyan Covenant Association estimates 3,000-5,000 congregations in the U.S. will join the GMC initially, with perhaps another 1,000 joining a bit later. There will likely be significant numbers of United Methodists overseas joining the new connection, but this is impossible to calculate. It is fair to say the new denomination will be distinctly global.

8. What will happen to the United Methodist Church?

Answer: So far, there are two competing visions for the future of the post-separation UMC. The first is an effort on the part of Progressives to shape the remaining institution around the concepts of intersectional justice. The post-separation United Methodist Church will go through an undetermined period of adjustment following separation. We can anticipate a decided shift in the Progressive direction. This will show up initially in terms of theological emphasis, marriage and sexuality standards, and advocacy for abortion rights. A proposed [re-write of UM Social Principles \(i.e. www.umc.justice.org\)](http://www.umc.justice.org) provides a preview. District, annual conference, and jurisdictional maps eventually will need to be adjusted in light of the new demographic realities. There will also likely need to be further attempts to right-size the general agencies in light of separation and decline.

9. If an Orthodox (i.e. Classic Christianity, conservative/ traditional) congregation decides to remain in the UMC will it have to allow same-sex weddings in their church's building?

Answer: Not 100% sure...but it will be possible that within the next few years that all churches in the UMC will be required to host same-sex unions.

10. I have been a United Methodist all my life... why leave now? Surely crazy things in liberal churches, conferences, and other places, won't happen here.

- Answer: SO, many [orthodox/conservative] pastors in the NWTX conference are considering leaving the United Methodist Church so it is possible a local church that remains in the United Methodist Church could lose their current pastor in the transition. What's more, that church could have no choice but to receive a liberal pastor that is willing to compromise on a wide range of topics like human sexuality, marriage, gender-identity, pro- CRT, the authority of the Bible, the literal resurrection of Christ, the

atonement, sin, Jesus as the only way of salvation, universalism, abortion etc.) Also, many [orthodox/conservative] Methodist congregations are leaving the UMC. With them gone, it will be hard to find support and common vision for ministry.

For example...

- Did you know that in Oklahoma (i.e. a very conservative state politically and theologically) 50% of current UMC pastors are liberal/progressive? (i.e. <https://www.oklahoman.com/story/news/2021/04/12/>) It is also speculated that many of the conservative UM clergy, in Oklahoma, will leave the denomination.
- Did you know that a “drag queen” named “Penny Cost” is a celebrated candidate for ordained ministry in the UMC? (i.e. <https://www.mspennycost.com/>) Penny Cost likes to cuss God & orthodox Christian religion, and he denounces the bible (i.e. <https://juicyecumenism.com/2022/05/27/methodist-drag-queen/>)
- Did you know that all 13 United Methodist seminaries are pro-LGBTQ affirming? This means that someday, your pastor could be a self-avowed practicing LGBTQ member. (i.e. <https://www.umnews.org/en/news/seminary-leaders-stress-inclusiveness-after-gc2019>)
- Did you know that Iliff Theological Seminary (a United Methodist Seminary) embraces paganism? ...and that their theological student body & faculty includes members who practice Wiccan magic, while other faculty, staff and students alike profess to be Unitarian Universalist, Buddhist, Agnostic, and Atheist? (i.e. <https://juicyecumenism.com/2022/02/14/united-methodist-iliff-paganism/> *“Iliff School of Theology: where commitment to the LGBTQIA+ cause is a core value, but following Jesus Christ is not.” -Matt Jameson*)
- Did you know that earlier this year, Duke Divinity School (a United Methodist Seminary) conducted a LGBTQ Pride Worship Service where God was introduced as, *“The Great Queer One?”* That same worship service preached the idea that Genesis 32:22-31 is about Jacob wrestling with an angel is likened to transgender identity. (i.e. <https://juicyecumenism.com/2022/04/05/queer-god-duke-divinity/>) and (<https://web.archive.org/web/20220412080007/https://www.youtube.com/watch?v=WDktgNcUY3k>)
- Did you know that in Iowa (i.e. a mid-western moral high ground state) that there is a pastor who lives with his wife and his male lover?
- Did you know that Bishop Karen Oliveto (a practicing Lesbian) called the Lord Jesus a “bigot” and that He was “morally flawed?” (i.e. <https://www.umnews.org/en/news/seminary->

[leaders-stress-inclusiveness-after-gc2019](#)) and (<https://stream.org/dont-make-idol-jesus-says-lesbian-methodist-bishop/>)

- Did you know that Bishop Joe Sprague denies the literal resurrection of Jesus Christ? He also denies that Jesus is the only way of salvation. This Bishop is an example of many liberal leaders and churches in the UMC. (i.e. <https://juicyecumenism.com/2017/05/19/methodist-bishops-false-doctrine/>) and (<https://www.christianpost.com/news/complaint-against-bishop-c-joseph-sprague-for-his-views-on-christological-doctrines.html>)

From <https://truediscipleship.com/the-united-methodist-church/> “...the Methodist Church has continued on a downward spiral of liberalism and unbelief.” Do we see now the vast amount of unbelief and apostasy in both Methodist clergy as well as laity? We have seen that many Methodists or United Methodists:

- Deny that Jesus is both divine and human
- Deny that Jesus was virgin-born
- Deny the resurrection of Christ
- Deny the second coming of Christ
- Deny the existence of Satan
- Deny life after death
- Deny heaven
- Deny that the Bible is totally accurate
- Deny that Christ was sinless
- Deny the account of creation
- Deny the existence of Adam and Eve
- Deny eternal punishment
- Deny demons
- Deny hell

This is just a sample of the crazy liberal/progressive agenda that is the UMC!

What Does the GMC Believe About...

Article I — God

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of humanity, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

Article II — Jesus Christ

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

Article III — The Holy Spirit

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

Article IV — The Holy Bible

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. **Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.**

Article V — The Church

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church

exists for the maintenance of worship, the edification of believers and the redemption of the world.

Article VI — The Sacraments

We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper.

We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism.

We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

Article VII — Sin and Free Will

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

Article VIII — Reconciliation Through Christ

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

Article IX — Justification and Regeneration

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.

We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

Article X — Good Works

We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Article XI — Sanctification and Christian Perfection

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil

are put under his feet. Thus he rules over these enemies with watchfulness through the power of the Holy Spirit.

Article XII — The Judgment and the Future State

We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

Article XIII — Public Worship

We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth.

We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

Article XIV — The Lord's Day

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

Article XV — The Christian and Property

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

Article XVI — Civil Government

We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we

reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.