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**Procedure for Nomination and Election of a Bishop at the Central Conference of Central and Southern Europe 2021**

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**Description of Position Bishop of the Central Conference of Central and Southern Europe**

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**Description of Position Superintendent of the Central Conference of Central and Southern Europe**

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**Decisions of General Conference 2019 concerning the Traditional Plan and its consequences**

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**Conference of European Churches Strategic Plan 2019 - 2023**

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**Report of the  
70<sup>th</sup> Meeting of the Executive Committee  
from March 6 - 10, 2019  
in Monospitovo, Macedonia**

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**The United Methodist Church**

Central Conference of Central and Southern Europe



**The United Methodist Church**

Central Conference of Central and Southern Europe

Report of the 70<sup>th</sup> Meeting of the Executive Committee  
from March 6 - 10, 2019 in Monospitovo, Macedonia

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# Facts of the Central Conference of Central and Southern Europe

## General Information

### Annual Conferences of the Central Conference

Provisional Annual Conference Bulgaria-Rumania  
Provisional Annual Conference Austria  
Annual Conference Poland  
Annual Conference Switzerland-France-North Africa  
Provisional Annual Conference Serbia-Macedonia  
Annual Conference Czech Republic-Slovakia  
Provisional Annual Conference Hungary

### Episcopal Supervision since May 1<sup>st</sup>, 2006

Bishop Dr. Patrick Streiff

#### **Bishop retired**

Bishop Heinrich Bolleter

### The agents of the Central Conference

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## **The »Geneva Area«**

The "Geneva Area" was founded in 1936 and assigned to the Southeastern Jurisdiction Conference in the United States. His first bishop, Dr. John Louis Nuelsen, chose Geneva as residence. Since it is customary in the United Methodist Church to name the parish according to the respective residence of the bishop, the new parish was given the name "Geneva Area". Until 1954, all bishops resided in Geneva. In these eighteen years, the "Geneva Area" became a household name. To preserve this connection, the Central Conference in Brussels decided in 1954 to "keep the name of the Genevan Area and let the bishop have a free hand, to choose his residence, where he considers him right according to the circumstances."

### **The bishops of the Geneva Area**

John Louis Nuelsen	1936 - 1940
William W. Peele	1940 - 1941
Arthur J. Moore	1941 - 1944 and 1952 - 1954
Paul N. Garber	1944 - 1952 and 1965 - 1966
Ferdinand Sigg	1954 - 1965
Ralph E. Dodge	1965 - 1966
Franz W. Schäfer	1966 - 1989
Heinrich Bolleter	1989 - 2006
Patrick Streiff	2006 -

## **The Central Conference of Central- and Southern Europe**

The "Central Conference of Central and Southern Europe" was founded in 1954. It was formed from those Annual Conferences, Provisional Annual Conferences, and Missions left over after the dissolution of the "Central Conference of Central Europe" and the "Central Conference of Southern Europe" and summed up in the "Geneva Area".

## The Meetings of the Central Conference

- 1<sup>st</sup> Meeting from October 14 to 17, 1954 in Brussels, Belgium
- 2<sup>nd</sup> Meeting from February 7 to 10, 1954 in Geneva, Switzerland
- 3<sup>rd</sup> Meeting from October 13 to 16, 1960 in Linz, Austria
- 4<sup>st</sup> Meeting extraordinary from September 22 to 27, 1964 in Strasbourg, France
- 5<sup>th</sup> Meeting from September 2 to 4, 1966 in Lausanne, Switzerland
- 6<sup>th</sup> Meeting from March 5 to 9, 1969 in Berne, Switzerland  
Theme: »Die Kirche lebt«
- 7<sup>th</sup> Meeting from March 21 to 25, 1973 in Schaffhausen, Switzerland  
Thema: »Es ist in keinem anderen Heil«
- 8<sup>th</sup> Meeting from March 15 to 20, 1977 in Zofingen, Switzerland  
Theme: »Seid dankbar in allen Dingen; denn es ist der Wille Gottes in Jesus Christus an euch.«
- 9<sup>th</sup> Meeting from March 18 to 22, 1981 in Niederuzwil, Switzerland  
Theme: »Dienet einander, ein jeder mit der Gabe, die er empfangen hat, als die guten Haushalter der vielfältigen Gnade Gottes.«
- 10<sup>th</sup> Meeting from March, 13 to 17, 1985 in Zurich-Zelthof, Switzerland  
Theme: »Gott dienen - ein Leben lang.«
- 11<sup>th</sup> Meeting from March 15 to 19, 1989 in Baden, Switzerland  
Theme: »Christus der Weinstock - wir die Reben.«
- 12<sup>th</sup> Meeting from March 10 to 14, 1993 in Berne-Bümpliz, Switzerland  
Theme: »Wo der Geist des Herrn ist, da ist Freiheit«
- 13<sup>th</sup> Meeting from March 12 to 16, 1997 in Aarau, Switzerland  
Theme: »Mit Grenzen leben - in Christus überwinden«
- 14<sup>th</sup> Meeting from March 14 to 18, 2001 in Bülach, Switzerland  
Theme: »Lasst uns aber Gutes tun und nicht müde werden« (Gal. 6,9)
- 15<sup>th</sup> Meeting from April 13 to 17, 2005 in Berne-Altstadt, Switzerland  
Theme: »Furcht ist nicht in der Liebe« (1. Joh. 4, 18)
- 16<sup>th</sup> Meeting from March 11 to 15, 2009 in Bülach, Switzerland  
Theme: »Seek God and Live - the Methodist Way
- 17<sup>th</sup> Meeting from March 13 to 17, 2013 in Winterthur, Switzerland  
Theme: »Faith, Hope and Love - these three«
- 18<sup>th</sup> Meeting from March 8 to 12, 2017 in Zurich-Zelthof, Switzerland  
Theme: »Jesus is Lord«

# Rules of Order of the Central Conference of Central and Southern Europe

## Paragraph 1 - Foundation

1. The United Methodist Church (Evangelisch-methodistische Kirche) in Central and Southern Europe is part of the United Methodist Church.
2. The United Methodist Church in Central and Southern Europe is issuing for its area a *Discipline* in accordance with *the Book of Discipline* of The United Methodist Church.
3. The United Methodist Church in Central and Southern Europe is made up of all annual and provisional annual conferences as laid out by the General Conference of The United Methodist Church.
4. The United Methodist Church in Central and Southern Europe is organized in accordance with the powers granted by the 1952 General Conference of the former Methodist Conference and in accordance with the *Book of Discipline* of The United Methodist Church as the "Central Conference of Central and Southern Europe". (See Constitutional Document from October 14, 1954 in the Minutes of the Central Conference 1954 in Brussels, pp. 39 - 40.)
5. The "Central Conference of Central and Southern Europe" has its office in Switzerland, Badenerstrasse 69, 8004 Zürich. In the following it will be referred to in short as "Central Conference".

## Paragraph 2 - The Central Conference

1. The Central Conference shall be composed of the Bishop, of voting delegates, delegates with advisory voice as well as guests, who have received an invitation from the conference chair or secretary. Guests may be restricted to public sessions.
2. Central Conference members with voting rights are the delegates of the annual and provisional annual conferences elected according to the provisions of the *Discipline* and the rules of order. Only regular members have voting rights.
3. Members with advisory voice are:
  - Retired Bishops;
  - Delegates of the associated Churches within the Central Conference borders;
  - The secretary, treasurer, chairperson of the judicial court, chairpersons of the working groups, if they are not already voting members.Advisory members may participate at all sessions of the Central Conference and submit motions to the Central Conference.
4. The delegates of the annual and the provisional annual conferences shall be elected according to the proportion determined by the executive committee. The provisions of the *Discipline* are to be observed.
5. The Central Conference shall convene once every four years within the twelve months following the General Conference. The Central Conference shall be convened by the Bishop in agreement with the executive committee. If the Bishop is prevented from doing this, the secretary may make notice of the conference session. If the Central Conference has not already decided otherwise, time and place of the upcoming session, the executive committee shall determine time and venue of the upcoming session. If necessary a special session of the Central Conference may be called.



6. The Bishop shall lead the meetings and is chairperson. If he or she is unable to lead the conference, the conference shall elect from the clergy members an interim chairperson.
7. A quorum shall be established when notice of the conference is extended at least one month prior to the conference and at least half of the members with voting rights are present. If there are too few members, the conference shall be postponed from day to day. If on the second day there are still too few members, on the third day without regard to the number of members in attendance the Central Conference shall have a quorum.
8. Without prejudice to specific provisions, the Central Conferences decides with a simple majority of the votes cast. Abstentions are to be ignored.
9. The official languages of the Central Conference shall be German and English. The Central Conference minutes shall be published in one of the two languages only.
10. The rights and responsibilities, which the Central Conference has received from the General Conference, are laid out in the *Discipline*. In the area of the Central Conference it shall have the sole legislative power.
11. Further tasks of the Central Conference shall be:
  - To promote the work which has been entrusted to the conference;
  - To establish all necessary rules and regulations for administration and supervision;
  - To install necessary organs and to elect their representatives;
  - To assign the tasks to the organs and to supervise their work;
  - To approve the budget for the quadrennium.
12. The Central Conference, where the laws of the land permit, can organize and incorporate itself and its institutions in order to acquire legal status and apply the appropriate legal provisions.

### **Paragraph 3 - Agents and Organs of the Central Conference**

1. The agents of the Central Conference are:
  - The Bishop;
  - The secretary;
  - The treasurer.Through nomination the Bishop can petition that a voting member of the executive committee be elected vice chair of the executive committee.
2. The Organs of the Central Conference are:
  - The Executive Committee;
  - The Office;
  - The Council on Finances and Administration;
  - The Judicial Court;
  - The Committee on Investigation;
  - The Committee on Appeals;
  - The Working Group on Episcopacy;
  - Other Working Groups.

## Paragraph 4 - The Bishop

1. The Bishop embodies the unity of the Central Conference with the entire United Methodist Church. He or she is supervisor (proctor) of the entire work within the Central Conference (geographical) boundaries. He or she shall represent the Central Conference outside of the conference and determines, if he or she is prevented and deems it to be prudent, a deputy. The Bishop may *ex officio* participate in all meetings of the Central Conference.
2. The Bishop shall be elected through secret ballot with a three-fifths majority of the voting delegates present. The Executive Committee may establish a preparatory process for the election of a bishop. All ordained elders in full connection, who belong to an annual or provisional annual conference of the Central Conference, may be elected.
3. The newly elected Bishop has a term of four years. When the Bishop's first term of office is closing, the executive committee shall determine whether a re-election for life or an election of a new Bishop shall take place and makes the appropriate motion to the Central Conference. For a re-election for life a three-fifth majority is required.
4. If the office of Bishop becomes vacant (due to death, retirement or resignation) the executive committee in accordance with the *Discipline* shall determine the necessary steps. The executive committee shall decide whether an extraordinary session of the Central Conference shall be announced and makes the motion to elect a new Bishop.
5. A retired Bishop shall be an advisory member of the Central Conference and the executive committee. He or she shall remain member as long as his or her residency is within the Central Conference borders. He or she is to be invited to all meetings of these organs.

## Paragraph 5 - The Secretary

1. Based upon the nomination of the executive committee the Central Conference shall elect a secretary for a four-year term. The candidate does not need to be a voting member of the Central Conference. Re-election is possible.
2. The term of office shall begin with the adjournment of the session during which the election occurred and continues until the closing of the next regular session of the Central Conference. The secretary shall *ex officio* be member and secretary of the executive committee and the office.
3. The secretary shall write the minutes of the Central Conference, the executive committee and the office and shall publish and mail these as required through their by-laws. In consultation with the Bishop, he or she shall manage as need dictates the correspondence for these organs and shall administer to the tasks which the *Discipline* places on him or her. The Central Conference, the executive committee, and the office may name additional tasks.
4. If the office of secretary becomes vacant during the quadrennium, an interim secretary may be appointed by the executive committee or by the Bishop.

## Paragraph 6 - The Treasurer

1. The Central Conference shall elect following nomination by the executive committee a treasurer for a four-year term. The candidate does not need to be a voting delegate of the Central Conference. Re-election is possible.
2. The term of office of the treasurer shall begin with the adjournment of the Central Conference session, during which the election took place, and continues until the conclusion of the next regular Central Conference session. He or she shall be *ex officio* a member of the executive committee.
3. The treasurer shall manage the finances following the framework of the approved budget. He or she shall annually prepare a fiscal report of all transactions, which is given to the executive committee for review. He or she shall submit motions regarding the budget of the current year as needed. He or she shall write and in consultation with the executive committee submit a budget proposal for the quadrennium to the Central Conference for approval.
4. If the office of treasurer becomes vacant during the quadrennium, an interim treasurer shall be appointed by the executive committee or by the Bishop.

## Paragraph 7 - The Executive Committee

1. The executive committee shall be composed of the following members with voting rights: the Bishop, the secretary and the treasurer, as well as one superintendent and one lay delegate from each annual and provisional annual conference, as well as the chairperson of the working group on episcopacy. Lay representatives must be elected members of the Central Conference.

Retired Bishops are members with advisory voice. If a conference consists of more than one country, then beyond the two voting delegates the superintendent of each additional country shall be a member of the executive committee with advisory voice.

Through invitation the Bishop may also invite the chairpersons of the working groups.

2. The representatives of the annual and the provisional annual conferences shall be nominated for election for the executive committee by the Bishop after consultation with the elected delegates of those annual and provisional annual conferences. Vacancies in the interim shall be filled by election of the executive committee upon nomination of the Bishop.
3. The term of office for the executive committee shall be four years. It shall begin with the adjournment of the Central Conference session, during which the election took place and continues until the conclusion of the next regular session of the Central Conference.
4. Chairperson of the executive committee shall *ex officio* be the Bishop.
5. The executive committee shall meet at least once a year. The meetings shall be announced by the Bishop, if he or she is prevented in doing this, by the vice-chairperson or the secretary. There is a quorum if half of the voting delegates are present. The executive committee shall decide through majority vote of the voting members present.
6. The executive committee shall manage the business of the Central Conference between sessions. Most particularly:
  - To attend to the completion of its resolutions and decisions and to do what is necessary to further the standing and development of the work;

- To receive the financial statement of the treasurer and to discharge him or her on the basis of the audit report;
  - To make the necessary adjustments and extensions to the Central Conference financial budget;
  - To attend to the preparation of the Central Conference sessions.
7. The executive committee elects through the nomination of the Office the persons who shall represent the Central Conference in the worldwide church bodies, as long as no other voting regulations exist.
8. The executive committee shall report to the Central Conference on its work and make the necessary motions.

### **Paragraph 8 - The Office**

1. The office shall be composed of the Bishop, the vice-chairperson, the secretary, and the treasurer. Chairperson shall be the Bishop.
2. The office can through a motion of the Bishop include a fifth person, who is elected by the executive committee from among its members.
3. The office shall have the following responsibilities:
- Preparation of the executive committee meetings and supervision or administration of its decisions;
  - The determination of the language, in which the minutes of the Central Conference shall be written;
  - Administration of all financial and personnel matters for the office of Bishop and the secretariat of the Bishop, which are not otherwise supervised;
  - Nomination of members to the Council on Finances and Administration passed on to the executive committee, which confirms the nominations;
4. In pressing situations, for which the Central Conference or the executive committee have not made any provisions, the office can act for the interim on behalf of the executive committee.

### **Paragraph 9 - The Council on Finance and Administration**

1. The Council on Finance and Administration shall be composed of three persons to be nominated by the office and confirmed by the executive committee.
2. The council shall annually examine the disbursement of funds of the Central Conference and shall submit the written report of the review to the executive committee.
3. The council shall resolve the budget issues of the Bishop and his or her office with the appropriate bodies of the General Conference. The accounting is done through the association "Hilfe im Sprengel". The council supports the Bishop and the Bishop's office in advisory capacity.
4. The members of the council are also members of the pension board of the Central Conference. The executive committee can elect further members to the pension board.

## **Paragraph 10 – The Committee on Investigation**

1. The Central Conference shall elect a committee on investigation in accordance with the disciplinary and arbitration regulation of the Central Conference, consisting of seven clergy members in full connection (if possible not more than one pastor per annual or provisional annual conference), two laity with advisory voice, and six substitutes (five clergy members in full connection and one layperson). The election takes place upon nomination by the Bishop.
2. The committee on investigation is responsible for any complaint against the Bishop.
3. The committee on investigation constitutes itself and gives itself rules of procedure and by-laws. Seven clergy members in full connection respectively their substitutes build the quorum. Members of the committee on investigation, who might be party to the dispute, are to be replaced by substitutes.

## **Paragraph 11 - The Committee on Appeals**

1. The Central Conference shall vote for a committee on appeals in accordance with the disciplinary and arbitration regulation of the Central Council, made up of five pastoral members (four in full connection and a full-time local pastor) as well as four laity, who have at least six continuous years as a professing member of the United Methodist Church, also as many substitutes. The election takes place after the recommendation of the Bishop.
2. The committee on appeals of the Central Conference is responsible for appeals in disciplinary proceedings against pastoral members.
3. The committee on appeals shall constitute itself and choose its rules of order and bylaws. Committee members, who might be party to a dispute or feel biased, shall be replaced by a substitute.

## **Paragraph 12 - The Judicial Court**

1. The judicial court shall be composed of five persons of which at least two must be clergy members in full connection. At the same time four substitutes shall be elected, two of which shall be clergy members in full connection and two lay members. The candidates shall be persons of integrity and qualified for this task. They must not for the same period of time be members of the Central Conference, the executive committee, the working groups or the organs of the disciplinary and arbitration regulation. Their election follows the nomination prepared by the executive committee.
2. The judicial court shall constitute itself and shall provide its own procedural and working rules. A quorum shall be established by the presence of three members. A tie decision shall be decided by the vote of the chairperson. A member shall be excluded from a judicial process if he or she is a member of a church body, which is party to the case.
3. The judicial court shall meet as necessity calls at a place, which the chairperson shall name. The chairperson or a substitute shall be invited to the meeting of the Central Conference.
4. The judicial court shall make all judicial decisions in accordance with the constitution, excluding the jurisdiction of the Judicial Council of the General Conference.
5. The Central Conference may charge the judicial court with additional tasks.

6. The decisions of the judicial court shall have immediate effect. The option to invoke the judicial council of the General Conference in accordance with the constitution is hereby not affected.
7. The decisions of the judicial court shall briefly outline the facts and points of controversy as well as the rationale for the decision. All parties shall receive this document as well as the secretary of the Central Conference. It shall be published in the minutes of the following Central Conference session.
8. Petitions to the judicial court may be made by:
  - The Bishop of the Central Conference;
  - At least one-third of the voting members of the executive committee;
  - At least one-fifth of the delegates with voting rights present at the Central Conference;
  - At least one-fifth of the voting members present at the annual or provisional annual conference; in provisional annual conferences, which have fewer than 25 members, half of the voting members present.

### **Paragraph 13 - The Working Group on Episcopacy**

1. The Central Conference shall elect a working group on episcopacy, which consists of one executive committee member from each annual and provisional annual conference. The nomination shall be suggested by the office. The Bishop shall choose one fifth of the members.
2. The working group meets at least once a year. It fulfills the tasks in accordance with the *Discipline* and reports directly to the Central Conference and the executive committee.

### **Paragraph 14 - Other Working Groups**

1. The Central Conference can elect further working groups and authorize them to undertake specific tasks. The members of the working groups need not be members of the Central Conference.
2. In general, the working groups shall be comprised of three members. Vacancies shall be filled by the executive committee.
3. The chairperson of the working group shall be determined by the Central Conference. Otherwise the working group shall constitute itself.
4. The chairperson shall report annually to the executive committee on the activities of the working group. The reporting has to take place in writing and in the official languages of the Central Conference.

### **Paragraph 15 - The Session of the Central Conference**

1. The session committee of the Central Committee consists of the chairperson, the secretary, the treasurer, the chairperson of the ushers (counters of votes), and the conference host. This committee shall make all decisions in all procedural or organizational questions, which are not disciplinary question or which are not otherwise regulated in these rules of order. All members of the Central Conference have the right to appeal a decision made by this committee.
2. The approved program prepared by the preparations committee of the Central Conference is the official program of the session.

3. At the beginning of the first meeting the executive committee shall place a motion for election of the following persons:
  - 6 ushers (vote counters) (3 clergy delegates and three lay delegates) and a chairperson;
  - Two auditors of the conference minutes;
  - The reporters;
4. The Office lays the to do list before the conference for acceptance.

### **Paragraph 16 - The business meetings**

1. No member of the Central Conference may be absent from the business meetings without permission, unless it is due to illness or other legitimate reason. In this case a written note indicating the reasons shall be given to the secretary in a timely manner.
2. The chairperson shall announce the presence of a quorum. The times of opening the meetings, recess, and conclusion of the day's deliberations shall be the decision of the chairperson. He or she shall preside over the deliberations.
3. The meetings of the Central Conference shall generally be public. Visitors shall sit in the area designated to them.
4. The chairperson may for selected business call for a closed meeting. He or she must announce a closed session when at least one-fifth of the members require it. Before the closed meeting begins all guests shall leave the conference room. The business of the closed meeting shall be confidential. The decisions of the closed session shall recorded in writing.

### **Paragraph 17 - Deliberations**

1. Business may reach the Central Conference:
  - By motion of the chairperson
  - Through the reports of the organs of the Central Conference named under paragraph 3;
  - By motion of the annual and provisional annual conferences;
  - By motion of members of the Central Conference.
2. For the business meetings the following rules shall apply:
  - All motions and amendments shall be submitted by a member of the Central Conference and be supported by another member;
  - All motions and amendments shall be written in one of the official languages of the Central Conference and given to the secretary;
  - When an amendment is proposed and has been supported, the chairperson may limit debate to the proposed amendment. The same shall apply to amendments to the amendment. The discussion shall follow the reverse order of the submitted amendments;
  - A motion for reconsideration after the concluding vote on a petition may be made by a member of the majority vote fraction only.
  - The following motions must be voted on immediately after consideration of the list of speakers: close of debate and motion to vote, motion to recess and postpone the meeting, point of order, matter regarding the agenda, commit to refer the matter for consideration to a Central Conference organ.

## **Paragraph 18 - Voting Procedure and Elections**

1. Unless otherwise designated, voting is public. Elections may be public or by ballot.
2. Prior to the vote the chairperson shall offer a brief review of the amendments, which are on the table. Amendments to the amendment shall be voted on prior to the vote on the amendment and the vote on the motion itself, which is voted on a last.
3. Voting shall generally be a showing of hands. Only the votes of the delegates present at the time of the vote shall be counted. Abstentions shall be ignored. When there is a tie vote the motion is defeated.
4. When elections are open, the candidates shall be voted on in the order of their nominations.
5. Ballots shall be used for secret elections. Empty and invalid ballots shall not be considered in determining the majority. The ushers shall see that each voting ballot has a different color, format or print. They shall also count the number of voting ballots passed out. If the number of voting ballots turned in to be counted is higher than the number passed out, the vote is invalid and must be repeated. The ushers shall record the result of the election as follows: number of voting members, number of invalid voting ballots, and number of empty voting ballots and distribution of valid ballots.
6. If the election is to take place without nominations, the first two votes shall be open. After the second vote no further candidates must be included. As of the third vote the Central Conference may, following a motion of a member, declare in an open vote that the candidate with the highest number of votes below the absolute majority is elected. For the election of a Bishop paragraph 4 applies.

## **Paragraph 19 - Thematic Events**

1. In regard to the tasks of the Central Conference as defined in the *Discipline* thematic events can be organized in connection with the meetings of the executive committee. The theme is selected by either the Central Conference or the executive committee.
2. Further persons who in their country work in this area or may offer further impulses to the annual and provisional annual conferences may be invited to the thematic events taking place in connection with the meeting of the executive committee. Generally not more than one person per country may be invited in addition to the executive committee members. The additional persons will be invited by the Bishop after consultation with the respective superintendent.
3. At the Central Conference the themes may be taken up again for consolidation and continuation or new themes can be initiated.

## **Paragraph 20 - The Conference Minutes**

1. All Central Conference accepted reports, petitions and decisions shall be integral parts of the conference minutes and shall be included in the minutes in full.
2. After the revision through both of the auditors of the minutes and through the chairperson the minutes are valid and will be published.



## **Paragraph 21 - Final Provisions**

1. Petitions to change these Rules of Order of the Central Conference require a two-thirds majority to pass.
2. These Rules of Order were adopted by the 2013 Central Conference and replace the previous Organizational Structure and Rules of Order from 2009. They shall take effect on March 16, 2013.
3. On March 10, 2017, the Central Conference amended the second sentence of Paragraph 4, point 2. The amendment takes effect immediately.

# Procedural and working rules of the Judicial Court

## ***General provisions***

### **Article 1: Jurisdiction of the Judicial Court**

The competences of the Judicial Court shall be those listed in Article 12 of the Rules Order of the CC CSE.

### **Article 2: Working mode in general**

1 Wherever possible, the Judicial Court shall do its work in writing, in particular with the help of electronic communication (e-mail).

2 If special circumstances require so, the Judicial Court shall hold a meeting. In such a case it shall be able to take decisions if at least three members are present. The president shall decide on the order of the day. In principle, meetings of the Judicial Court shall not be public.

### **Article 3: Procedure**

Without prejudice to the present rules, the Judicial Court shall proceed based on its free decision, provided that equality of treatment and fair hearing are guaranteed.

### **Article 4: Decision-making**

The Judicial Court shall decide with the simple majority of the votes cast. Abstentions shall not be taken into account for these purposes. In the case of equal votes, the president of the Judicial Court shall decide.

### **Article 5: Working languages and languages of procedure**

The working languages and the languages of procedure of the Judicial Court shall be German and English.

## ***Procedure for formal decisions of the Judicial Court***

### **Article 6: Standing**

Applications for a formal legal decision to be taken by the Judicial Court within the meaning of Article 12(4) of the Rules or Order of the CC CSE shall be brought by the persons and groups of persons listed in Article 12(8) of the same Rules of Order.

### **Article 7: Written submissions**

1 Applications for a formal procedure before the Judicial Court shall be made in writing. The written application is to be sent to the secretary of the CC CSE. An application by e-mail shall be deemed to have been received where the secretary has confirmed its receipt within 7 days after the application was sent.

2 The written application shall in any case contain the following information:

- a) Names of the parties
- b) Addresses, telephone numbers, fax numbers and (where applicable) e-mail addresses of the parties

- c) The application
- d) The grounds on which the application is founded.

3 The Judicial Court shall forthwith send to the defendant a copy of the written application. Within 30 days after the receipt of the application the defendant shall to the Judicial Court send a reasoned answer to the application in writing.

4 The Judicial Court shall forthwith send to the applicant a copy of the written submissions of the defendant.

#### **Article 8: Oral procedure and procedure in writing**

1 The formal procedure before the Judicial Court shall be conducted in writing. In special cases, the president shall be entitled to decide in favour of an oral procedure.

2 In the case of an oral procedure, the president shall decide on the place of the session and on the order of the day. At the beginning of the meeting, the Judicial Court shall appoint one of its members as secretary.

#### **Article 9: Communication with the parties**

1 Without prejudice to section 3 of the present article, the communication of the Judicial Court with the parties to the procedure shall, wherever possible, be carried out by e-mail.

2 Parties who receive e-mail messages shall immediately confirm their receipt. Absent such a receipt, the sending party shall repeat the sending of the message in an appropriate manner. Without prejudice to registered mail, the communication shall be deemed to have been received once its receipt has been confirmed.

3 The following documents shall be sent by registered mail as well, where applicable, by e-mail:

- a) The written submissions by the application (to be sent to the defendant)
- b) The written submissions by the defendant (to be sent to the applicant)
- c) The setting of any additional dates for action by the parties by the president of the Judicial Court
- d) The formal decision by the Judicial Court.

#### **Article 10: Participation of experts**

The president of the Judicial Court shall be entitled to appoint experts, in particular from among the members of the United Methodist Church who may be experts in the relevant field.

#### **Article 11: Decisions of the Judicial Court**

1 The decisions of the Judicial Court shall contain information about possibilities of appeal. They shall be sent in writing to the parties, the secretary of the CC CSE and to the Bishop of the CC CSE.

2 The decisions of the Judicial Court shall numbered consecutively and shall be published according to Article 12(7) of the Rules of Order of the CC CSE in the next protocol of the CC CSE.

### ***Further procedures***

#### **Article 12: Further tasks and informal requests**

1 Where the CC CSE assigns further tasks to the Judicial Court based on Article 12(5) of the Rules of Order of the CC CSE, the president of the Judicial Court shall decide on the procedure.

2 The president of the Judicial Court shall decide on informal requests put to it by the Bishop or by other leaders of the church.

## ***Entry into force***

### **Article 13**

The present procedural and working rules shall enter into force on 1 January 2009.

Done by the Judicial Court on 21 December 2008 and adapted on 30 March 2013 to the terminology of the Rules revised by the Central Conference 2013.

For the Judicial Court:

The president: Prof. Dr. Christa Tobler, LL.M.

# I. Minutes

of the 70<sup>th</sup> meeting of the Executive Committee  
of the Central Conference of Central and Southern Europe

Minutes Executive Committee from Wednesday, March 6, 2019

Mittwoch, 6. März 2019, 15.00 Uhr  
Plenarsitzung in der EMK Budapest

Der *Bischof* heisst alle Anwesenden herzlich willkommen und lädt ein, die Tagung mit einem Lied zu beginnen: «In Christ Alone». Gebet.

*Bischof Streiff*: Zuerst möchte ich meine Dankbarkeit gegenüber unseren Gastgeberinnen und Gastgebern in Mazedonien und speziell in Monospitovo ausdrücken. Wir freuen uns, dass wir hier zu Gast sein dürfen. Herzlichen Dank an alle, die das möglich gemacht haben: Wilfried und Jean Nausner, Marjan Dimov, Daniela Stoilkova, Nena Arsova und andere.

*Wilfried Nausner* heisst das Exekutivkomitee herzlich willkommen in Mazedonien. Die Kirche in Monospitovo ist die älteste Kirche in der Region (1927). Sie wurde mit einer Mädchen-Schule gebaut. Sie wurde auf diese Tagung hin neu renoviert. Die EMK hatte einen grossen Einfluss auf die Entwicklung in der ganzen Region.

*Daniela Stoilkova* gibt einige Informationen zur Tagung weiter.

*Bischof Streiff* gibt die Entschuldigungen weiter: Olgierd Benedyktowicz, Desislava Todorova, Freddy Nzambe, André Töngi und Bischof i.R. Heinrich Bolleter.

Folgende Personen sind anwesend:

Stimmberechtigte Mitglieder:

**Bischof**

Vorsitzender Bischof	Bischof	Patrick Streiff
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**Büro**

Stellvertretende Vorsitzende	Laie	Helene Bintl
Sekretär	Pfarrer	Markus Bach
Kassierin	Laie	Iris Bullinger

**Exekutivkomitee**

Bulgarien-Rumänien	Sup.	Daniel Topalski
	Laie	Desislava Todorova (entschuldigt)
Serbien-Makedonien	Sup.	Daniel Sjanta
	Laie	Daniela Stoilkova
Österreich	Sup.	Stefan Schröckenfuchs
	Laie	Helene Bintl (Büromitglied)
Polen	Sup.	Andrzej Malicki
	Laie	Olgierd Benedyktowicz (entschuldigt)
Schweiz-Frankreich-Nordafrika	Sup.	Claudia Haslebacher
	Laie	Lea Hafner

Tschechien-Slowakei	Sup.	Štefan Rendoš	
	Laie	David Chlupáček	
Ungarn	Sup.	László Khaled	
	Laie	Henrik Schauer mann	
<b>Vorsitz AG Bischofsamt</b>	Pfarrer	Jörg Niederer	
		Anzahl stimmberechtigte Mitglieder:	16

Beratende Mitglieder:

<b>Bischof im Ruhestand</b>		Bischof i.R. Heinrich Bolleter (entschuldigt)	
<b>Zusätzliche Superintendenten</b>			
Frankreich und Belgien	Sup.	Etienne Rudolph	
Algerien und Tunesien	Pfarrer	Freddy Nzambe (entschuldigt)	
Mazedonien und Albanien:	Sup.	Wilfried Nausner	
Tschechien	Sup.	Petr Procházka	
Rumänien	Pfarrer	Rares Calugar	
Mazedonien:	Pfarrer	Marjan Dimov	
<b>Vorsitzende der Arbeitsgruppen</b>			
AG Theologie u. Ord. Dienste	Sup.	Stefan Zürcher	
AG Liturgie	Pfarrer	Stefan Weller	
AG Kirchenordnung u. Rechtsfragen	Sup.	Daniel Topalski (Exekutivmitglied)	
AG Kinder und Jugend	Pfarrer	Boris Fazekas	
AG Frauendienst	Pfarrer/in	Monika Zuber	
Koordinatorin	Laie	Barbara Bün ger	
		Anzahl beratende Mitglieder:	10

**Als Gäste anwesend sind:**

aus der Schweiz	Sup.	Serge Frutiger	
aus Polen	Sup.	Józef Bartos	
	Sup.	Waldemar Eggert	
	Sup.	Slawomir Rodaszyński	
aus Serbien	Pfarrer/in	Ana Palik-Kunčak	
Assistent des Bischofs		Urs Schweizer	
Bischofsbüro		André Töngi (entschuldigt)	
GBGM-Europa-Sekretär		Üllas Tankler	
		Anzahl Gäste:	<u>7</u>
		<b>Total Anwesende:</b>	<b>33</b>

Das Büro der Zentralkonferenz stellt den Antrag an das Exekutivkomitee, dass ab der Tagung von 2019 folgende Personen zu den beratenden Mitgliedern gehören sollen:

- für Rumänien: Pfarrer Rares Calugar
- für Makedonien: Marjan Dimov, designierter Superintendent

**Das Exekutivkomitee beschliesst einstimmig, dass ab 2019 folgende Personen zu den beratenden Mitgliedern des Exekutivkomitees gehören: für Rumänien: Pfarrer Rares Calugar und für Mazedonien: Marjan Dimov, designierter Superintendent.**

Der *Bischof* weist auf den Zeitplan (Bericht 1.1.1) hin. Das Exekutivkomitee ist bereit, entsprechend zu arbeiten.

Im Zusammenhang mit den Entscheidungen der Generalkonferenz möchten wir uns bewusst werden, dass Christus unsere Mitte ist. Wir möchten dies mit «Ora et labora» (Beten und Arbeiten) tun. Claudia Haslebacher wird uns darin leiten.

## **Berichterstattung zur ausserordentlichen Generalkonferenz**

Bischof Patrick Streiff

### **Geistlicher Einstieg mit Claudia Haslebacher**

Siehe separate Liturgie im Anhang.

### **Information über die Beschlüsse durch den Bischof**

*Bischof Streiff:* Ihr habt alle den Hirtenbrief erhalten, den ich kurz nach der Generalkonferenz 2019 verschickt habe. Ich zitiere daraus: **«So viel steht fest: Bis zur nächsten Tagung der Zentralkonferenz von Mittel- und Südeuropa im März 2021 gilt im gesamten Bereich des Bischofsgebiets noch immer dieselbe Kirchenordnung wie bisher. Das Exekutivkomitee der Zentralkonferenz wird an seiner Sitzung nächste Woche darüber beraten, wie dieses zusätzliche Zeitfenster für unser Bischofsgebiet hilfreich genutzt werden kann. Werden wir Wege finden, um auch nach 2021 gemeinsam in die Zukunft zu gehen? Als Bischof bitte ich Methodistinnen und Methodisten, die mit den Entscheidungen der Generalkonferenz Mühe haben, jetzt nicht überstürzt die Kirche zu verlassen.»**

Darin sind die wichtigsten Dinge genannt: Wir haben bis im März 2021 Zeit zu überlegen, wie wir mit den Beschlüssen umgehen wollen. Für die Kirchen in den USA gilt die neue Kirchenordnung ab dem 1. Januar 2020. Wir haben noch eine Frist, die wir sinnvoll nutzen können und sollen. Die Reaktionen in unseren unterschiedlichen Ländern sind sehr unterschiedlich.

*Bischof Streiff* verteilt eine Übersicht über die Entscheidungen zum «Traditional Plan» (siehe Bericht 3.1). Er weist darauf hin, dass verschiedene Anträge noch nicht zur Abstimmung kamen (aber vermutlich an der Generalkonferenz 2020 in einem verfassungskonformen Wortlaut zur Abstimmung kommen werden), während andere Anträge, die angenommen wurden, noch vom Rechtsrat geprüft werden müssen, sodass unklar ist, welche Entscheidungen künftig wirklich Gültigkeit haben werden. Es ist wie ein Schweizer Käse, der mehr Löcher als Käse hat.

Im Weiteren erklärt Bischof Streiff die Petitionen des angenommenen «Traditional Plan». Die Details sind hier einsehbar: <http://www.umc.org/who-we-are/2019-general-conference-legislation-tracking>:

- |             |   |
|-------------|---|
| 90032       | Erweiterte Definition von «bekennende(r), praktizierende(r) Homosexuelle(r)» (angenommen) |
| 90033-90035 | Rechenschaftspflicht der Bischöfinnen und Bischöfe (als verfassungswidrig eingestuft)     |
| 90036       | Bischöfliche Verantwortlichkeiten (angenommen)  |
| 90037       | Zusammensetzung der Kommission für ordinierte Dienste (angenommen)                        |
| 90038       | Vollständige Prüfung von Bewerberinnen/Bewerbern (als verfassungswidrig eingestuft)       |
| 90039-90040 | Zusammensetzung der Kommission für ordinierte Dienste (als verfassungswidrig eingestuft)  |

- 90041 Umsetzungsprozess zur Einführung des Traditional Plans (als verfassungswidrig eingestuft)
- 90042 Minimalstrafe bei Vergehen (angenommen)
- 90043 Voraussetzungen für den ordinierten Dienst (angenommen)
- 90044 Vorgehen bei Klagen (angenommen)
- 90045 «Just Resolution» (angenommen)
- 90046 Just Resolution» (angenommen)
- 90047 Berufung (angenommen)
- 90048 Angeschlossene Kirchen (nicht darüber abgestimmt)
- 90078 Weltweites Komitee für das Bischofsamt (als verfassungswidrig eingestuft)
- 90066 Lokalkirchen, welche die Kirche verlassen wollen (verfassungsrechtliche Überprüfung)

*Hendrik Schauer mann:* Inwiefern gelten diese Entscheidungen für die ganze Kirche? Welche Möglichkeiten für eine Adaption hätten wir?

*Bischof Streiff:* Die Antragstexte, welche angenommen und als verfassungskonform beurteilt werden, gelten für die ganze Kirche. An der Generalkonferenz 2020 soll eine neue Kirchenordnung verabschiedet werden, welche klärt, was adaptierbar ist und was nicht. Es ist aber klar: Wenn die Mehrheit der Generalkonferenz so entschieden hat, werden diese angenommenen und als verfassungskonform bezeichneten Texte des Traditional Plan nicht adaptierbar sein.

*Wilfried Nausner:* Was passiert, wenn wir die entsprechenden Texte in unserem Sinn adaptieren?

*Bischof Streiff:* Dann wird es am Rechtsrat sein, uns darauf aufmerksam zu machen, dass unsere Kirchenordnung nicht korrekt ist. Ich möchte aber darauf hinweisen, dass es noch andere Passagen in unserer Kirchenordnung gibt, die nicht genau dem Book of Discipline entsprechen.

*Stefan Schröckenfuchs:* Die Generalkonferenz hat nach dem, was ich jetzt gehört haben, zwei Dinge getan: Einerseits hat sie, indem sie den «One Church Plan» und den «Simple Plan» abgelehnt hat, am bisherigen Wortlaut der Abschnitte im Hinblick auf die Homosexualität festgehalten und damit einen neuen Weg abgelehnt. Andererseits hat sie aber auch einen Kontrollmechanismus in unsere Kirche eingebracht, den wir so bisher nicht kannten. Stimmt das so?

*Bischof Streiff:* Grundsätzlich kann dem in etwa zugestimmt werden.

Pause

Mittwoch, 6. März 2019, 16.30 Uhr  
**Plenarsitzung in der EMK Monospitovo**

**Eins und verschieden im Glauben**  
 Superintendentin Claudia Haslebacher

**Gebet und Austausch mit Abendmahlsfeier**

Siehe separate Liturgie im Anhang.



Mittwoch, 6. März 2019, 18.00 Uhr

**Nachessen im Restaurant Happy in Monospitovo**

Mittwoch, 6. März 2019, 19.30 Uhr

**Plenarsitzung in der EMK Monospitovo**

## **Eins und verschieden in der Mission**

Bischof Patrick Streiff

### **Rolle der Zentralkonferenz**

Wir beginnen mit dem Lied «Faithful One».

Der Bischof macht auf die Konsequenzen der Entscheidungen der Generalkonferenz für die Zentralkonferenz von Mittel- und Südeuropa aufmerksam:

- Die Generalkonferenz 2019 hat sich mit 438 gegen 384 Stimmen (Differenz 54 Stimmen) für den traditionellen Plan entschieden. Bei der ersten Abstimmung im Legislativausschuss scheiterte der «One Church Plan» mit 386 gegen 436 Stimmen (Differenz von 50 Stimmen). Die Differenz zwischen den beiden Seiten der Delegierten ist also nicht sehr gross. Bei vielen anderen Abstimmungen gab es ähnliche Mehrheitsverhältnisse.
- Da der Umsetzungsplan noch nicht verabschiedet worden ist, besteht für 2019 noch kein Abstimmungsbedarf an den Tagungen der Jährlichen Konferenzen. Wenn dieser Plan jedoch zurückkommt und bei der Generalkonferenz 2020 eine Mehrheit findet, müssen alle Jährlichen Konferenzen innerhalb eines Jahres darüber abstimmen.
- Dasselbe Prinzip gilt für die Bestätigung von Bischöfen oder für Entscheidungen von Gemeinden, die der Entscheidung ihrer jeweiligen Jährlichen Konferenz nicht folgen wollen.
- Wenn die Petition 90066 über «Disaffiliation» als verfassungskonform beurteilt wird, wird sie den Gemeinden die Möglichkeit geben, sich unter bestimmten Umständen und bis zum 31. Dezember 2023 von der EMK zu lösen.

Das Entscheidende für uns besteht gar nicht so sehr darin, wie wir mit Homosexualität umgehen wollen, sondern um die Frage, welche Kirche wir sein wollen. Wir müssen uns Gedanken zu unserer Ekklesiologie machen: Welche Art von Kirche wollen wir sein?

Die EMK mag in ihrer ethischen Ausrichtung konservativ sein, aber der «Traditional Plan» geht in mehreren Punkten in eine falsche Richtung:

- Die Unterscheidung zwischen «Doctrine» und «Teaching» wird nicht ernst genommen (diese Unterscheidung funktioniert nur in englischer Sprache – auf Deutsch wird in beiden Fällen «Lehre» verwendet!): Auch wenn Homosexualität als mit der christlichen Lehre (Teaching) unvereinbar bezeichnet wird, heisst das nicht, dass sie mit der christlichen Lehre (Doctrine) unvereinbar ist (siehe Bischof McCleskey's Beitrag in «Freedom and Connectionalism – The Wesleyan Way» in *Uniting Methodists*, Feb. 13). In der «Doctrine» müssen wir vereint sein. In «Teaching» können wir denken und denken lassen. «Teaching» ist die Anwendung und Umsetzung von Grundlagen der Lehre «Doctrinal Standards» im Kontext von Zeit, Kultur, Gesellschaft usw. Die Antworten können unterschiedlich sein. Das ist das, was die «Doctrinal Standards» als «Unser theologischer Auftrag» bezeichnen (wie wir uns mit der Scheidungsfrage befassen, könnte eine hilfreiche Fallstudie aus historischer Perspektive sein!).

- Es wird ein Strafsystem geschaffen, um Personen mit unterschiedlichen Überzeugungen auszuschließen. → Dies gibt es nicht einmal in Bezug auf die Kindertaufe oder der Ordination von Frauen.
- Er basiert auf einem Konzept der Reinheit, nicht auf einem Konzept der Perfektionierung in der Liebe. → Lasst uns dazu David Fields Buch «Zu lieben sind wir da» studieren.
- Er hebt auf, was bisher - in methodistischer Art – in den Verantwortungsbereich der Jährlichen Konferenzen oder der Pfarrpersonen übergeben worden war: die Entscheidung über die Ordinationen (welche den geschlossenen Sitzungen der pastoralen Mitglieder übertragen worden war) und die Entscheidung über eine Trauung (welche der einzelnen Pfarrperson übertragen worden war).
- Er will Einheit schaffen, indem er Einheitlichkeit fordert, ohne dabei aber über die Notwendigkeit der Anpassung an unterschiedliche Kontexte nachzudenken oder theologisch zu erörtern, was Einheit in der Vielfalt bedeutet.

Generell kann für uns alle – unabhängig von unserer Haltung in dieser Frage – gesagt werden:

- Als Kirche haben wir es versäumt, eine kohärente Theologie der Ehe zu erarbeiten und zu präsentieren und auch darüber nachzudenken, welche Auswirkungen eine solche auf unsere Praxis hätte. Die altkatholische Kirche, die die Ehe zwischen einem Mann und einer Frau als Sakrament betrachtet, ist meines Wissens am weitesten fortgeschritten in diesem Thema.
- Als Kirche haben beide Seiten während fast 50 Jahren versagt. Wir haben unsere unterschiedlichen Überzeugungen auf eine kirchenspaltende Ebene gehoben (auf beiden Seiten!), indem wir jede und jeden dafür gewinnen (oder dazu drängen) wollten, unsere je eigenen Überzeugungen zu übernehmen (indem wir das Thema z.B. zu einer Frage der Menschenrechte, des Rassismus oder der Bibeltreue machten).
- Als Kirche haben wir es nicht geschafft, die Säkularisierung zu reflektieren und vom Evangelium her Antworten zu geben, die nicht aus Angst entstanden sind, Werte zu verlieren oder von schlechten Einflüssen überrollt zu werden, sondern die in einem von der Gnade erfüllten und von der Heiligung getriebenen Verständnis wurzeln, das die Brüder Wesley in der methodistischen Erweckung lebten.
- Als Kirche haben wir es nicht geschafft, unsere «Christliches Konferieren» auf eine neue Ebene zu heben und im Blick auf die multikulturellen und mehrsprachigen Herausforderungen weiter zu entwickeln. Stattdessen halten wir uns weiterhin an die «Robert's Rule of Order», anstatt eine stärker auf Beziehungen und Konsensorientierung bauende Form für ein «Christliches Konferieren» zu entwickeln.

### **Möglicher Zeitplan**

- Anfang März 2019: Exekutivkomitee der Zentralkonferenz MSE
- **März 2019-2020: Prüfung der Durchführbarkeit und Notwendigkeit einer Schaffung einer affilierten autonomen methodistischen Kirche in Europa für diejenigen, die keine Möglichkeit sehen, innerhalb der EMK zu bleiben**
- Ende März bis Ende Juni 2019: Keine offiziellen Abstimmungen an Jährlichen Konferenzen, aber erstes Stimmungsbild, ob Pfarrpersonen und / oder Gemeinden ernsthaft erwägen, die Kirche zu verlassen;
- Anfang März 2020: Exekutivkomitee der Zentralkonferenz MSE

## **- Alle Jährliche Konferenzen im Jahr 2020 finden nach der Generalkonferenz 2020 statt**

- Mitte Mai bis Ende September 2020: Jährliche Konferenzen müssen möglicherweise abstimmen, wenn die Generalkonferenz 2020 einen Umsetzungsplan verabschiedet, der dem entspricht, was für die Generalkonferenz 2019 vorgesehen war.
- Die Jährlichen Konferenzen im Jahr 2020 haben auch den Auftrag, dass jedes Mitglied der JK bis zu drei Personen für die Wahl zum Bischof / zur Bischöfin nominiert.
- Zwischen Mai 2020 und (hoffentlich) Ende Dezember 2020 wird es eine Vorstellung darüber geben, wie viele Gemeinden und / oder Jährliche Konferenzen die EMK verlassen möchten.
- Anfang März 2021: Die Zentralkonferenz 2021 muss möglicherweise neu organisiert werden, je nachdem, welche Jährlichen Konferenzen in der EMK verbleiben und welche Jährlichen Konferenzen zu einer selbstverwalteten, autonomen affilierten Methodistischen Kirche werden wollen. Darüber hinaus wird die Zentralkonferenz 2021 einen neuen Bischof oder eine neue Bischöfin wählen.

Wir werden uns überlegen müssen, welche Botschaft wir aus unserer Tagung an unsere Gemeinden und Jährlichen Konferenzen weitergeben möchten.

## **Überlegungen für das Exekutivkomitee der Zentralkonferenz MSE:**

An der Tagung des Exekutivkomitees im März 2019:

- Überlegen, welche Konsultativabstimmung für die Jährlichen Konferenzen 2019 hilfreich sein könnten,
  - (1) um eine Ahnung zu vermitteln, wie vereint oder getrennt die ZK MSE nach einer endgültigen Abstimmung über diese Frage sein wird.
  - (2) und um eine Vorstellung davon zu bekommen, welche Art von «selbstverwalteter Methodistischer Kirche» in einer JK, die nicht in der EMK bleiben möchte, eine Mehrheit erhalten könnte.
- Einrichtung einer Arbeitsgruppe zur Prüfung der Durchführbarkeit und Notwendigkeit der Einrichtung einer affilierten autonomen methodistischen Kirche in Europa in Zusammenarbeit mit den anderen Zentralkonferenzen.

An der Tagung des Exekutivkomitees im März 2020:

- Auf der Grundlage der Konsultativabstimmung und der Durchführbarkeitsstudie wird eine klare Alternative für Jährliche Konferenzen und / oder Gemeinden ausgearbeitet, was es bedeutet, entweder in der EMK zu bleiben oder eine «selbstverwaltete Methodistische Kirche» zu werden (mit einer klaren Beziehung zwischen den beiden Kirchen).
- Offene Frage 1: Wann wäre eine Entscheidung zur Selbstverwaltung für eine Jährliche Konferenz wirksam? Wären ihre Mitglieder 2021 immer noch Delegierte an die ZK und würden an der Abstimmung für einen neuen Bischof / eine neue Bischöfin teilnehmen? Müsste ein solcher Prozess der aktuellen Fassung der Kirchenordnung folgen (langer Prozess über zwei Zentralkonferenzen und eine Generalkonferenz...) oder wird die Generalkonferenz 2020 einen schnelleren Vollzug einführen?
- Offene Frage 2: Wäre es möglich, dass der Bischof /die Bischöfin sowohl die Aufsicht über die Konferenzen hat, welche in der EMK bleiben und über jene Konferenzen, welche sich entschliessen, eine selbstverwaltete Methodistische Kirche zu werden? Ein solcher Bischof / eine solche Bischöfin müsste unterschreiben, dass er / sie die EMK-Kirchenordnung in den EMK-

Konferenzen vollständig umgesetzt. Er / sie wäre jedoch frei in der Umsetzung der Kirchenordnung in den Konferenzen der selbstverwalteten Methodistischen Kirche. So könnte der Bischof / die Bischöfin ein Band der Einheit schaffen, das sich jedoch auf zwei Einheiten bezieht: eine neuorganisierte EMK-Zentralkonferenz und die neue, selbstverwaltete Methodistische Kirche.

*Bischof Streiff:* Ich möchte euch nun einladen, an der Frage weiter zu arbeiten, welche Kirche wir sein möchten. Darf ich bitten, dass wir aus jeder Jährlichen Konferenz hören können, welches eure erste Reaktion zu diesen Gedanken ist? Anschliessend können wir in eine Diskussion eintreten. Wie habt ihr die Entscheidung der Generalkonferenz erlebt?

...

**→ Hinweis: Auf Beschluss des Exekutivkomitees der Zentralkonferenz von Mittel- und Südeuropa wird hier auf eine Veröffentlichung der persönlichen Beiträge zum Thema der Homosexualität verzichtet. Das ausführliche Protokoll liegt dem Bischof, der Studiengruppe und dem Büro der Zentralkonferenz vor.**

*Bischof Streiff:* Danke für das Teilen eurer Gedanken. Wir spüren dadurch etwas von der Verschiedenheit – und von der Schwierigkeit, die wir haben, um von der Position weiter zu gehen, an der wir jetzt sind.

Die Zeit ist fortgeschritten. An diesem Abend kommen wir nicht weiter. Ich schlage deshalb vor, dass wir morgen eine halbe Stunde früher beginnen, um genügend Zeit zum Gespräch zu haben. Claudia Haslebacher wird jetzt mit uns das Abendgebet halten.

### **Abendgebet**

Superintendentin Claudia Haslebacher

Siehe separate Liturgie im Anhang.

## Minutes Executive Committee from Thursday, March 7, 2019

Donnerstag, 7. März 2019, 8.30 Uhr

### Plenarsitzung in der EMK Monospitovo

#### Morgenandacht

Superintendent Štefan Rendoš

Die Morgenandacht wird geleitet von Superintendent Štefan Rendoš. Wir singen zu Beginn das Lied «Here I am to worship». Die Lesung kommt aus Psalm 121. Štefan Rendoš erzählt, dass er zum ersten Mal in Mazedonien ist und die Berge gesehen hat. Er erzählt von einem Erlebnis im letzten Jahr, als er auf den höchsten Berg in der Slowakei steigen wollte. Er erzählt: Das Wetter war sehr schlecht. Es hat geregnet und war neblig. Die Sicht war schlecht. Ich liebe das Bergwandern, aber ich habe Höhenangst. Die letzte Strecke war sehr herausfordernd. Als ich die letzte Steigung sah, bekam ich Angst. Es war mir nicht möglich, weiter zu gehen. Ich wollte aufgeben. Aber dann entdeckte mich ein Freund, der mir zuredete, nicht aufzugeben. So war es mir schliesslich möglich, weiter zu gehen und nicht aufzugeben. So ist es auch in unserem Leben. Manchmal haben wir schlechte Bedingungen, die uns verleiten könnten, aufzugeben. Dann ist es wichtig, dass wir jemanden an unserer Seite haben, der uns hilft, weiter zu kommen. Das gilt auch für uns als Pastoren oder Superintendenten. Als ich dann Schritt für Schritt vorwärts ging, hielt ich mich am Felsen fest. Wenn wir in schwierigen Situationen sind, müssen wir darauf achten, dass wir Halt haben. Diesen Halt bekommen wir bei Gott. Als ich dann weiterging, erfüllte mich ein Gefühl, das stärker war als meine Angst: ich spürte, dass ich von Gott gehalten wurde. Gott sagt: Hab keine Angst, ich bin mit dir! Das ist eines der grössten Versprechen von Gott in der Bibel. Gott ist nicht nur mit uns, wenn unser Dienst gut läuft, sondern gerade auch, wenn wir in Nöten und Schwierigkeiten sind. Dann können wir Schritt für Schritt vertrauen. Wir können füreinander beten, dass Gott uns in dieser Zeit leitet. Ich lade nun ein, dass wir füreinander beten. Diese Gebetszeit schliessen wir ab mit dem gemeinsamen «Unser Vater».

Zum Schluss singen wir das Lied: «How great Thou art»

#### Eins und verschieden in der Umsetzung

Bischof Patrick Streiff

*Bischof Streiff:* Wir werden mit unserer Diskussion von gestern weiterfahren. Es geht darum, dass wir uns überlegen, wie wir nun weitergehen und mit welcher Botschaft wir an unsere Jährlichen Konferenzen gelangen. Ich habe gestern die Frage aufgeworfen, welche Kirche wir sein wollen, und ob wir eine Möglichkeit schaffen wollen, um Menschen, welche austreten wollen, eine Möglichkeit zu geben, dass sie mit uns in Verbindung bleiben können. Es ist gut, wenn wir uns hier austauschen können.

*Claudia Haslebacher:* Lasst mich zunächst einige Punkte klarstellen: In der JK CH-FR-NA hatten wir in der Vergangenheit keine Segnungen von gleichgeschlechtlichen Partnerschaften oder Ordinationen von selbstbekennenden homosexuellen Personen, und wir haben als JK auch nicht versucht, diese Regeln zu ändern. Als JK hätten wir mit den Bestimmungen, wie sie vor

der Generalkonferenz 2019 waren, weiterleben können. Unter uns haben wir unterschiedliche Sichtweisen und Stimmen in Bezug auf die Fragen, die sich auf LGBTQ-Leute beziehen, sodass wir in diesen Fragen keine Einheit haben. Aber wir haben keine extremen Progressive wie in den USA, die versuchen, ihr Verständnis anderen aufzuzwingen. Wir leben eine Kultur, die es erlaubt, verschiedene Meinungen zu haben und eine Mission in verschiedenen Zusammenhängen zu leben. Wir können akzeptieren, dass die Sichtweisen sich unterscheiden. Wir möchten aber auch keine Regeln haben, die nicht in unserem Kontext passen, und die uns auferlegt wurden. Wir verstehen also einige der Gefühle, die ihr in Bezug auf den so genannten «One Church Plan» habt.

Was aber gerade jetzt passiert, ist, dass die Kirche, in der wir leben, grundlegend von Menschen verändert wird, die ihr eigenes Verständnis von Kirche durchsetzen wollen, was, unserer Meinung zufolge, kein methodistisches Verständnis von Kirche ist. Sie tun dies, ohne uns zu kennen. Wir sind deshalb verletzt von dem, was auf Generalkonferenz-Ebene geschieht. Und wenn wir hier Stimmen hören, die sagen: Wir haben Angst, dass Menschen aus anderen Ländern kommen und uns sagen, dass wir zu einer liberaleren Kirche werden sollten, verletzt es uns, wenn sie damit Leute aus der JK CH-F-NA meinen.

In dieser Situation spüren wir kein Vertrauen und empfinden es als unnötiges Misstrauen gegenüber unserer Jährlichen Konferenz und deren Menschen.

Auf die Frage des Bischofs, was uns helfen würde, möchte ich sagen:

1. Wir möchten innerhalb der EMK und dieser Zentralkonferenz bleiben. Derzeit sind wir uns jedoch nicht sicher, ob wir auf eine gemeinsame Zukunft in der ZK hinarbeiten sollen oder nicht. Wir fragen uns: Ist es die Liebe und die Energie wert, die wir für diese Aufgabe benötigen? Um für diese Aufgabe arbeiten zu können, müssen wir wissen, ob es in der ZK, bei euch persönlich und bei den anderen Distrikten und bei den JKs eine Solidarität mit uns gibt. Die erste Frage, auf die wir Antworten brauchen, lautet: Bleibt ihr in Verbindung mit uns, obwohl wir die Entscheidungen der GK 2019 aus einer anderen Perspektive betrachten?

2. Und wir müssen wissen, was diese Solidarität für euch bedeutet und wie weit sie gehen wird. Was bedeutet es, wenn an der GK 2020 Petitionen kommen, um «die Löcher im Käse aufzufüllen»? Werden eure Delegierten diesen zustimmen, auch wenn es bedeutet, dass die Kluft sogar noch grösser wird, dadurch dass die Kirche bestrafender und exklusiver wird? Oder werden sie in der Lage sein, unsere Zentralkonferenz im Auge zu behalten und zu berücksichtigen, was diese Petitionen gegenüber der ZK und den JKs innerhalb der ZK bedeuten würden? Werden sie ihre Delegierten ermutigen, gegen weitere Änderungen des Fundaments unserer Kirche zu stimmen oder nicht?

3. Wir möchten die EMK nicht verlassen. Wir möchten mit euch allen als Einzelne sowie mit den Distrikten und Konferenzen der ZK in enger Verbindung bleiben. Diesen Körper zu verlassen, würde uns schaden. Aber die Entscheidungen, die an der GK 2019 getroffen wurden, schaden unseren Mitarbeitenden und vielleicht auch unserer Mission. Und wir wissen noch nicht, ob sie unsere ökumenischen Verbindungen verletzen werden. Es wäre noch schlimmer, wenn die GK 2020 weitere Massnahmen in dieser Richtung ergreifen würde. Also: Wir würden gerne wissen, welche der Jährlichen Konferenzen der ZK bereit wären, die EMK mit uns zu verlassen oder nicht, wenn sie dazu gezwungen werden, weil die Regeln noch exklusiver werden und sich das Fundament unserer Kirche noch mehr ändert.

4. Für uns wäre es hilfreich, an einem Plan B zu arbeiten, falls die GK 2020 noch strengere Regeln verabschiedet. Wie dieser Plan B aussieht, müssen wir jetzt noch nicht wissen, aber es wäre hilfreich zu wissen, dass wir daran arbeiten. Dies würde vielen Menschen in unserer JK

helfen, in der methodistischen Bewegung zu bleiben und zu hoffen, dass sie eine Zukunft darin haben oder damit verbunden bleiben können.

*Bischof Streiff:* Es dürfte hilfreich sein, wenn wir von jeder Jährlichen Konferenz hören könnten, wie es für sie aussieht. Dann können wir anschließend darüber ins Gespräch kommen.

...

**→ Hinweis: Auf Beschluss des Exekutivkomitees der Zentralkonferenz von Mittel- und Südeuropa wird hier auf eine Veröffentlichung der persönlichen Beiträge zum Thema der Homosexualität verzichtet. Das ausführliche Protokoll liegt dem Bischof, der Studiengruppe und dem Büro der Zentralkonferenz vor.**

*Bischof Streiff:* Wir gehen nun in eine Pause und werden danach eine Abstimmung machen, ob wir an diesem Thema heute Vormittag weiterarbeiten wollen.

Pause

Donnerstag, 7. März 2019, 11.10 Uhr

**Plenarsitzung in der EMK Monospitovo**

Wir singen das Lied: «We Sing of Your Glory»

*Bischof Streiff:* Wir müssen nun darüber entscheiden, ob wir jetzt am Thema bleiben wollen, wie wir mit den Entscheidungen der Generalkonferenz umgehen wollen. Es können alle mitbestimmen.

Die Mehrheit entscheidet sich, die Diskussion zu einem späteren Zeitpunkt weiterzuführen.

#### **Bericht des Büros der Zentralkonferenz**

vertreten durch Markus Bach, Sekretär (Bericht 1.0; 1.1.2; 1.2; 1.3; 1.4)

*Bischof Streiff:* Der Bürobericht liegt schriftlich in Deutsch und Englisch vor. Wir werden ihn nicht vorlesen, aber Abschnitt für Abschnitt durchgehen. Meldet euch, wenn ihr Fragen dazu habt.

#### zu 1. Präsenz- und Verhandlungsberichte:

Bischof Streiff weist darauf hin, dass sich das Büro auch am Dienstagnachmittag in Monospitovo getroffen hat, um diesen Bericht vorzubereiten.

Zudem weist er nochmals auf die Bitte des Büros hin, dass Personen als Mitglied für die Arbeitsgruppe Kirche und Gesellschaft und als Vertretung im General Board of Church and Society vorgeschlagen werden sollen. Es wäre hilfreich, wenn wir sie noch an dieser Tagung wählen könnten.

**Das Exekutivkomitee bestätigt einstimmig Pfarrer Martin Obermeir-Siegrist und Pfarrer Novica Brankov als Vertreter der Zentralkonferenz in der Regionalgruppe Süd-Ost-Europa der GEKE.**

zu 3.8 Tagung des Exekutivkomitees 2020 in Österreich:

*Stefan Schröckenfuchs:* Wir werden uns vom 12. bis 15. März 2020 in Wien treffen. Die Tagung wird im 15. Distrikt stattfinden, wo wir unsere deutschsprachige und englischsprachige Gemeinde haben.

*Bischof Streiff:* Wir werden am Freitagmorgen noch darüber beraten, welches Thema wir an dieser Tagung des Exekutivkomitees anschauen wollen.

zu 3.9 Tagung des Exekutivkomitees und der Zentralkonferenz 2021:

*Stefan Weller:* Ich konnte diese Anfrage nicht mit der Arbeitsgruppe besprechen. Aber ich bin zuversichtlich, dass wir den Auftrag annehmen werden.

**Das Exekutivkomitee beauftragt die Arbeitsgruppe Liturgie, die gottesdienstlichen Feiern an der Zentralkonferenz 2021 in Rücksprache mit dem Bischof vorzubereiten und für die Durchführung verantwortlich zu sein.**

**Das Exekutivkomitee bittet den Bischofsrat, Bischof Guy Muyombo Mande als offizielle Vertretung des Bischofsrats an die Tagung der Zentralkonferenz von Mittel- und Südeuropa 2021 zu entsenden.**

zu 3.10 Verhältniszahl zur Anzahl Delegierter an die Zentralkonferenz 2021:

**Das Exekutivkomitee beschliesst einstimmig, dass die Verhältniszahl für die Wahl der Delegierten an die Zentralkonferenz 2021 bei 1:8 belassen wird.**

**Das Exekutivkomitee beschliesst einstimmig, dass die Wahlen der Delegierten an die Generalkonferenz 2020 und der zusätzlichen Delegierten bzw. Ersatzdelegierten an die Zentralkonferenz 2021 getrennt stattfinden sollen.**

zu 4. Finanzielles:

*Bischof Streiff:* Ich gebe zuerst der Kassierin, Iris Bullinger, die Möglichkeit, etwas zu sagen.

*Iris Bullinger:* Ich habe nur die Bitte, dass ihr mir die Reisespesen so rasch als möglich bezahlt gebt, damit ich diese ausbezahlen kann.

*Rares Calugar:* Können wir auch die Spesen für die Thementags-Delegierten dort angeben?

*Iris Bullinger* bejaht dies.

*Bischof Streiff:* Die Jahresrechnung findet ihr als Beilage 1.2 und den Revisorenbericht als Beilage 1.3.

**Das Exekutivkomitee nimmt die Rechnung 2018 aufgrund des Revisorenberichts einstimmig an, erteilt der Kassierin Entlastung und spricht ihr einen herzlichen Dank für die geleisteten Dienste aus.**

*Bischof Streiff* dankt Iris Bullinger für ihre grosse Arbeit mit der Rechnung.

**Das Exekutivkomitee ermächtigt den Bischof Patrick Streiff einstimmig, die Mehrkosten für zwei jährliche Upgrades in die Businessclass bei Transatlantik-Nachtflügen in die Schweiz der Zentralkonferenz zu verrechnen.**



zu 8. Tagungen und Delegationen:

Stefan Schröckenfuchs gibt einen Hinweis auf die Christlichen Begegnungstage in Graz. An dieser Tagung waren wir bisher nicht vertreten. Es ist ein Treffen evangelischer Kirchen aus ganz Mittel- und Osteuropa. Das Treffen wurde in den 1990er-Jahren gegründet. Es findet in regelmässigen Abständen statt. Das Hauptziel ist die Begegnung. Vom 3. bis 5. Juli 2020 wird es in Graz stattfinden, und wir erwarten mehrere tausend Gäste aus vielen Ländern. Viele Kirchen sind aus reformierter und lutherischer Tradition. Wir werden im Convention-Center tagen, aber auch an einem Tag in die Stadt gehen, um Präsenz zu markieren. Es gibt ein Konzert, aber auch einen Gottesdienst, der im TV übertragen wird.

Stefan Schröckenfuchs lädt herzlich ein, an diese Begegnungstage nach Graz zu kommen. Die EMK-Gemeinde wird sich bemühen, auch kostengünstige Übernachtungsplätze zur Verfügung zu stellen.

zu 10. Nachführung Reglemente:

**Das Exekutivkomitee beschliesst einstimmig, bei der Zusammensetzung der Ausschüsse an folgenden Stellen in der Disziplinar - und Schiedsgerichtsordnung den Begriff «pastorale Mitglieder» durch «pastorale Mitglieder in voller Verbindung» zu ersetzen: in Artikel 8 B; in Artikel 9, Artikel 10 und Artikel 17. Die revidierten Fassungen (deutsch und englisch) sind ab sofort gültig und werden auf der Webseite publiziert.**

**Das Exekutivkomitee stimmt einstimmig der Streichung der ungültigen Postfachadresse in Artikel 1.5 des Reglements der Zentralkonferenz zu.**

zu 11. Bischofsbüro:

Der Sekretär weist darauf hin, dass André Töngi nicht hier sein kann, dass wir ihm aber unseren Dank für seine Arbeit noch übermitteln werden.

Das Exekutivkomitee spendet dem Assistenten des Bischofs, Urs Schweizer, einen herzlichen und grossen Applaus für seinen sehr hilfreichen Dienst, den er tut. Auch Bischof Streiff weist darauf hin, dass er seine Aufgabe nicht tun könnte, wenn er nicht zwei so kompetente Mitarbeiter im Bischofsbüro hätte.

**Das Exekutivkomitee nimmt den Bericht des Büros der Zentralkonferenz mit Dank an.**

*Donnerstag, 7. März 2019, 12.30 Uhr*

***Mittagessen im Restaurant Happy in Monospitovo***

Donnerstag, 7. März 2019, 14.30 Uhr

## Plenarsitzung in der EMK Monospitovo

### Begegnung mit Gästen

Bischof Patrick Streiff heisst folgende Gäste willkommen:

- Monsignore Dr. Kiro Stojanov, Römisch-katholischer Bischof von Skopje und Eparchial-Bischof der Mazedonisch-katholischen Eparchie der Mazedonisch-Byzantinisch-katholischen Kirche
- Berta Romano Nikolic, Vorsitzende der Jüdischen Gemeinschaft in Mazedonien
- Jakov Milceviski, Bischof der mazedonisch-orthodoxen Kirche in Strumica
- Keli Ismaeli, Mufti von Skopje
- Mihail Cekov, pensionierter Pfarrer der EMK in Mazedonien, Mitglied der interreligiösen Religionskommission

Nach der Vorstellungsrunde singen wir gemeinsam die ersten beiden Strophen des methodistischen Liedes «Love Divine»

*Bischof Streiff* erklärt den Gästen, woher die verschiedenen Zentralkonferenz-Mitglieder kommen.

Als erster gibt *Bischof Kiro* seine Grüsse weiter. Er weist auf die guten Beziehungen zum Superintendenten und zur Kirche hin. Er gibt seiner Freude Ausdruck, dass das Exekutivkomitee in Monospitovo zusammengekommen ist. Er wünscht Gottes Segen.

*Berta Romana* schliesst sich den herzlichen Grüssen an. Sie dankt herzlich, dass sie anwesend sein kann. Sie ist beeindruckt, dass so viele junge Menschen anwesend sind. Die Jüdische Gemeinde ist die kleinste Gemeinde, weshalb sie bei offiziellen Anlässen oft als letzte spricht. Heute durfte sie als zweite Person sprechen.

*Bischof Jakov* gibt ebenfalls seiner Freude Ausdruck, dass er an der Tagung des Exekutivkomitee seine Grüsse überbringen kann.

*Mufti Keli Ismaeli* gibt uns ebenfalls seine Grüsse weiter. Er ist Mufti in Skopje, der grössten islamischen Gemeinde des Landes. Die Muslime haben unterschiedliche Herkunft und Kulturen. Er wünscht uns einen guten Aufenthalt in Mazedonien.

*Mihail Cekov* gibt seiner Freude darüber Ausdruck, dass die Exekutivtagung in Mazedonien stattfindet, und dass Bischof Streiff da ist. In Mazedonien leben die verschiedenen Religionen auf engem Raum zusammen und haben eine gute, freundschaftliche Zusammenarbeit. Er gibt einen Überblick über die Entwicklung des interreligiösen Dialogs in Mazedonien. Gerade an diesem Tag fand beispielsweise in Strumica ein sehr engagiertes Gespräch zur Frage der Abtreibung statt.

*Bischof Streiff* erzählt von seinem ersten Besuch in Mazedonien, als er feststellen konnte, wie intensiv die Gemeinschaft unter den verschiedenen Religionen ist, und wie hilfreich dies für Frieden und die Zusammenarbeit ist. 2005/06 gab es einige Länder in unserer Zentralkonferenz, in denen das in dieser Weise nicht möglich war; zum Beispiel auch in der Schweiz. Der Bischof konnte immer wieder auf dieses gute Beispiel hinweisen. Religion kann immer für Gutes oder Schlechtes verwendet werden. Als Leiter haben wir die Aufgabe, dass Gutes entsteht. Er wünscht allen Gottes Segen für den weiteren Weg.

Wir singen noch die weiteren zwei Strophen des angefangenen Liedes «Love Divine». Pause

Donnerstag, 7. März 2019, 15.45 Uhr

**Plenarsitzung in der EMK Monospitovo**

**Bericht der Arbeitsgruppe Theologie und Ordinierte Dienste**

vertreten durch Superintendent Stefan Zürcher (Bericht 2.1)

*Stefan Zürcher* weist darauf hin, dass Vladimir Zhelezov zum ersten Mal dabei war. Sie haben sich Gedanken zu den Texten der «Commission on a Way Forward» und zum Buch von David Field gemacht. Ein weiterer Schwerpunkt war das frühere Dokument «Wonder, Love and Praise» mit dem neuen Titel «United by Grace». Das Dokument hat sich erfreulich weiterentwickelt. Er weist auf die Begegnungen mit Helmut Nausner und Stefan Schröckenfuchs hin.

*Bischof Streiff*: Herzlichen Dank für eure Arbeit. Gibt es Fragen dazu? In dieser Arbeitsgruppe haben wir bewusst Mitglieder aus allen Jährlichen Konferenzen. Das ist uns wichtig. Es ist möglich, dass wir der Arbeitsgruppe Aufträge erteilen können, worüber sie arbeiten sollen. Möglicherweise kommt noch etwas aus der Nacharbeit der Generalkonferenzbeschlüsse auf euch zu.

**Das Exekutivkomitee nimmt den Bericht der Arbeitsgruppe Theologie und Ordinierte Dienste mit Dank an.**

**Bericht der Arbeitsgruppe Liturgie**

vertreten durch Stefan Weller (Bericht 2.2; 2.2.1)

*Stefan Weller*: Wir haben zunächst ein paar generelle Hinweise darauf gemacht, was mit Liturgie gemeint ist. Liturgie ist mehr als ein Gottesdienst-Ablauf. Er meint die gesamte Art und Weise, wie wir Gott anbeten, auf ihn hören, uns zusammenführen und uns senden lassen. Ich hoffe, dass inzwischen alle den Stiffilm gesehen haben. Die Beilage 2.2.1 ist nicht gedacht, um verteilt zu werden, sondern als Hilfe für Übersetzungen. Wir haben mit 5 Pilotgemeinden gestartet (4 aus der Schweiz, 1 aus Österreich). Wir möchten gerne wissen, was für euch hilfreich ist.

*Bischof Streiff*: Die Frage ist auch, ob die Fragen und Hinweise der AG Liturgie zu den Pilotgemeinden in anderen Sprachen und Konferenzen aufgenommen wurden. Wurden an irgendeinem Ort diese Anregungen für Pilotgemeinden aufgenommen?

Es bleibt still...

*Bischof Streiff*: Dann ist meine Frage, ob etwas in dieser Richtung geplant ist? In den meisten Ländern gibt es eine Liturgiekommission. Was ist geplant?

*Wilfried Nausner*: In Mazedonien hatten wir zwei Versammlungen mit den Pfarrpersonen, an denen wir über Liturgie gesprochen haben. Wir sind langsam auf dem Weg, dies umzusetzen.

*Andrzej Malicki*: Ich kann sagen, dass wir es in die Liturgiekommission gegeben haben. Aber ich habe keine Informationen darüber, wo sie jetzt stehen.

*Bischof Streiff*: Es ist wichtig, dass wir die Impulse aus der Zentralkonferenz aufnehmen und weitergeben. Ich möchte die Superintendenten auffordern, in ihren Konferenzen nachzufragen, was geschieht und was gebraucht wird. Es ist nicht einfach nur ein Text, den wir übernehmen können. Wir müssen damit arbeiten.

*Markus Bach:* Wäre es eine Hilfe, wenn die Zentralkonferenz die Kosten für die Übersetzung des Stifffilms übernimmt? Dann meldet euch doch. Das Geld lässt sich sicher finden. Oder kommt nächstes Jahr mit einer entsprechenden Anfrage.

*Bischof Streiff:* Am Schluss des Berichtes gibt es einige Fragen, welche uns die Arbeitsgruppe stellt. Gibt es Rückmeldungen dazu? Bitte nehmt diese Fragen mit in eure Liturgiekommissionen und diskutiert sie. Meldet eure Antworten an die AG Liturgie. Wir wollen ernst nehmen, woran sie arbeiten. Ich danke der Arbeitsgruppe für ihre grosse Arbeit.

### **Das Exekutivkomitee nimmt den Bericht der Arbeitsgruppe Liturgie mit Dank an.**

#### **Bericht der Arbeitsgruppe Kirchenordnung und Rechtsfragen**

vertreten durch Daniel Topalski (Bericht 2.3)

*Bischof Streiff* weist darauf hin, dass die Arbeitsgruppe entsprechend dem Bericht keine Aufträge hatte und deshalb keine Sitzung abgehalten hat. Er ergänzt: Bei dieser Gelegenheit will ich darauf hinweisen, dass der Ständige Ausschuss für Zentralkonferenz-Angelegenheiten daran arbeitet, das Book of Discipline in einen adaptierbaren und nicht adaptierbaren Teil aufzuteilen. In zwei Wochen wird die nächste Sitzung in Manila stattfinden. Wir beabsichtigen, dass wir an der Generalkonferenz 2020 einen 1. Entwurf unserer Arbeit vorlegen können. Damit wird auch erkennbar sein, was nicht adaptierbar ist. Das bedeutet, dass möglicherweise nach der Generalkonferenz 2020 eine grosse Arbeit auf die Arbeitsgruppe Kirchenordnung und Rechtsfragen zukommen wird.

*Wilfried Nausner:* Angesicht der Entscheidungen von 2019 frage ich mich, ob es weiterhin hilfreich ist, an dieser Aufteilung der Kirchenordnung weiterzuarbeiten angesichts all der Personen, die versuchen, uns zu reglementieren. Die ursprüngliche Absicht war, dass wir eine schlanke Kirchenordnung bekommen. Es scheint, dass dies gerade nicht der Fall sein wird.

*Bischof Streiff:* Der Ausschuss hat den Auftrag von der Generalkonferenz bekommen und muss deshalb auch daran arbeiten. Es ist wichtig, dass wir darum wissen.

### **Das Exekutivkomitee nimmt den Bericht der Arbeitsgruppe Kirchenordnung und Rechtsfragen mit Dank an.**

#### **Bericht der Arbeitsgruppe Kirche und Gesellschaft**

mündlich durch David Chlupáček

*David Chlupáček:* Kirche und Gesellschaft ist alles und nichts. Wir haben zurzeit keinen Auftrag, den wir erledigen sollen. Darum gibt es auch keinen Bericht.

*Helene Bindl:* Kannst du uns mitteilen, wer aktuell noch in der Arbeitsgruppe dabei ist.

*Bischof Streiff:* Marietje Odendaal aus der Schweiz gehört noch zur Arbeitsgruppe, und Kristof Hecker aus Ungarn wurde ebenfalls gewählt. Er konnte aber aus persönlichen Gründen diese Aufgabe nicht übernehmen, genauso wenig wie die Mitarbeit im GBCS. Im Bericht des Büros haben wir auf diese Vakanz hingewiesen und um Namensnennungen gebeten. Vielleicht kann uns Jörg Niederer mitteilen, wo die Arbeit mit den Sozialen Grundsätzen steht?

*Jörg Niederer:* Es gab einen Stopp in der Weiterarbeit aufgrund der Thematik der ausserordentlichen Generalkonferenz. Auf einer Homepage zu den neuen Sozialen Grundsätzen 2020 konnten aber Kommentare hinterlassen werden. Es gab über 500 Kommentare, welche zum GBCS gelangten.

*Bischof Streiff:* Die neuen Sozialen Grundsätze werden auch eine der grossen und wichtigen Anliegen sein, welche an die Generalkonferenz 2020 kommen werden.

*Jörg Niederer:* Bis jetzt wussten wir für die Weiterbearbeitung nicht, in welche Richtung das Thema menschliche Sexualität gehen wird. Nun wissen wir es.

### **Bericht der Arbeitsgruppe Kinder und Jugend**

vertreten durch Boris Fazekas (Bericht 2.5)

*Boris Fazekas:* Ich konnte im letzten Jahr nicht am EMYC teilnehmen. Aber Martin Obermeier-Siegrist war dort. Die Beschlüsse könnt ihr dem Bericht entnehmen.

*Bischof Streiff:* Daniela Stoilkova war ebenfalls dort. Hast du Ergänzungen oder Erfahrungen, die du mit uns teilen möchtest?

*Daniela Stoilkova:* Ich kann mich nicht an etwas erinnern, was nicht auch schon im Bericht steht. Von unserer ZK-Arbeitsgruppe hätten wir gerne die SWOP-Shops wiederbelebt, aber im EMYC wurde diese Idee dann wieder verworfen, weil sich nicht genügend Leute fanden, um einen solchen zu organisieren.

### **Das Exekutivkomitee nimmt den Bericht der Arbeitsgruppe Kinder und Jugend mit Dank an.**

### **Bericht des Rechtsrats der Zentralkonferenz von Mittel- und Südeuropa**

verfasst von Christa Tobler (Bericht 2.8)

*Bischof Streiff:* Hier handelt es sich um den Standard-Bericht des Rechtsrates.

### **Das Exekutivkomitee nimmt den Bericht des Rechtsrats der Zentralkonferenz von Mittel- und Südeuropa mit Dank an.**

### **Bericht Weltrat Methodistischer Kirchen**

verfasst durch Margarita Todorova und Jana Křížova (Bericht 3.2)

*Bischof Streiff:* Der Bericht wurde von Margarita Todorova und Jana Křížova verfasst. Wir haben aus finanziellen Gründen die Anzahl der teilnehmenden Personen gesenkt (wir hätten bis zu 5 Personen senden können). Beachtet bitte, dass die nächste World Methodist Conference in 2021 in Schweden stattfinden wird. Das ist nicht so weit. Es wird ein Anliegen sein, sie im Gegensatz zur letzten Tagung in den USA internationaler zu machen. Übrigens ist es interessant, dass gerade eine erst vor kurzem gegründete Vereinigte Kirche, die Equeniakyrkan, Gastgeberin sein wird. Nehmt diese Tagung bitte in eure Agenden auf.

### **Das Exekutivkomitee nimmt den Bericht zum Weltrat methodistischer Kirchen mit Dank zur Kenntnis.**

## **Bericht Europäischer Rat Methodistischer Kirchen**

verfasst von Emil Zaev (Bericht 3.3)

*Bischof Streiff:* Wir sind im Europäischen Rat Methodistischer Kirchen durch Andrzej Malicki, David Chlupáček, Margarita Todorova, Emil Zaev und den Bischof vertreten.

*David Chlupáček* weist darauf hin, dass er in eine Arbeitsgruppe für Mission gewählt wurde. Bisher kam es zu zwei Skype-Treffen.

### **Das Exekutivkomitee nimmt den Bericht zum Europäischen Rat Methodistischer Kirchen mit Dank zur Kenntnis.**

## **Bericht Connectional Table**

vertreten durch Superintendent Stefan Zürcher (Bericht 3.4)

*Stefan Zürcher* weist auf die gute Arbeit der Advisory Group hin. Der Connectional Table unterstützt dieses Vorgehen für eigene Zentralkonferenzen in den USA. Sorgen bereitet dem Connectional Table die Kürzung der Finanzen, welche sich negativ auf die Connexio der weltweiten Kirche auswirken wird. Eine Herausforderung bleibt die Zusammenarbeit der Generalkonferenzbehörden untereinander.

*Üllas Tankler:* In diesem Jahr passiert etwas vollkommen Neues: In Stuttgart wird ein Treffen stattfinden, an dem Menschen aus aller Welt miteinander lernen und teilen werden, was Kirchengemeinschaft in einer Gesellschaft bedeutet, die sich von einer monokulturellen zu einer multikulturellen Prägung wandelt. Im Blick auf dieses Treffen arbeiten gleich fünf Generalkonferenzbehörden zusammen. Ich bin stolz darauf, dass dies gerade in Europa möglich ist.

*Bischof Streiff:* Üllas Tankler leitet dieses Projekt. Herzlichen Dank für deine Initiative und dein Engagement dafür. Wenn ihr Fragen in diesem Zusammenhang habt, dann fragt ihn direkt.

### **Das Exekutivkomitee nimmt den Bericht zum Connectional Table mit Dank zur Kenntnis.**

Pause

*Donnerstag, 7. März 2019, 17.15 Uhr*

### ***Plenarsitzung in der EMK Monospitovo***

Wir beginnen mit einem Lied: «Christ be our Light»

## **Bericht Konferenz europäischer Kirchen (KEK)**

vertreten durch David Chlupáček (Berichte 3.10; 3.10.1)

*David Chlupáček* hebt die in seinem Bericht genannten personellen Veränderungen in der KEK hervor. Eindruck haben ihm auch die guten Lieder gemacht.

*Daniel Topalski* weist darauf hin, dass die KEK zurzeit einen sehr effektiven Sekretär hat.

*Bischof Streiff:* Für viele von uns ist die KEK sehr weit weg. Aber wir haben gerade im Zusammenhang mit dem neuen Religionsgesetz in Bulgarien gemerkt, wie hilfreich diese Zusammenarbeit war.

*Bischof Streiff:* Die KEK hat uns ihren Strategie-Plan zugestellt. Sie haben darin drei Zielgruppen formuliert:

Ziel 1: Friedensförderung, Gerechtigkeit und Versöhnung

Ziel 2: Vertiefte Kirchengemeinschaft und Ökumenische Gemeinschaft

Ziel 3: Die KEK macht die Stimme der Kirchen in Europa und gegenüber europäischen Institutionen hörbar

*Bischof Streiff:* Bitte teilt euch nun in drei Gruppen entsprechend den Zielen auf, diskutiert diese und gebt uns ein Feedback, das wir der KEK dann weitergeben können.

Rückmeldungen nach der Gruppenarbeit:

zu Ziel 1: Friedensförderung, Gerechtigkeit und Versöhnung:

- keine Resultate

zu Ziel 2: Vertiefte Kirchengemeinschaft und Ökumenische Gemeinschaft:

- Wir erleben den Austausch auf KEK-Ebene zwar als durchaus nett und interessant; er bleibt aber ohne konkrete Auswirkungen auf die Situation in den einzelnen Ländern.

- Auf europäischer Ebene gelingt es, einen guten Dialog mit europäischen Institutionen zu führen.

- Der innerökumenische Dialog zwischen den Kirchen ist mager.

zu Ziel 3: Die KEK macht die Stimme der Kirchen in Europa und gegenüber europäischen Institutionen hörbar

- Der zweite Punkt hat einen falschen Fokus; es soll nicht darum gehen, dass die KEK bei ihren Mitgliedskirchen als Fürsprecherin europäischer Institutionen auftritt, sondern dass sie sich umgekehrt bei den europäischen Institutionen für die Kirchen einsetzt.

**Das Exekutivkomitee nimmt den Bericht zur Konferenz europäischer Kirchen mit Dank zur Kenntnis.**

**Bericht Gemeinschaft Evangelischer Kirchen in Europa (GEKE)**

verfasst von David Turtle (Bericht 3.11)

**Das Exekutivkomitee nimmt den Bericht zur Gemeinschaft Evangelischer Kirchen in Europa mit Dank zur Kenntnis.**

**Bericht Süd-Osteuropa-Gruppe der Gemeinschaft Evangelischer Kirchen in Europa**

verfasst von Novica Brankov (Bericht 3.11.1)

**Das Exekutivkomitee nimmt den Bericht der Süd-Osteuropa-Gruppe der Gemeinschaft Evangelischer Kirchen in Europa mit Dank zur Kenntnis.**

Donnerstag, 7. März 2019, 18.30 Uhr

**Nachtessen im Restaurant Happy in Monospitovo**

Donnerstag, 7. März 2019, 19.30 Uhr

**Plenarsitzung in der EMK Monospitovo**

**Länderbericht Albanien**

präsentiert von Wilfried und Jean Nausner

Wilfried und Jean Nausner geben uns einen Einblick in die Gemeinden in Albanien. Es gibt Gemeinden in Pogradec, Tirana, Elbasan und Durrës. Eine weitere Gemeinde in Librazhd ist in Planung. Es gibt drei Pastoren, einer davon mit einer abgeschlossenen Grundausbildung, die anderen noch im Studium. Ein vierter Mann beginnt in diesen Tagen sein Studium. In der Gemeinde Pogradec gibt es inzwischen über 100 Mitglieder. Das dortige Kirchengebäude wird gerade neu renoviert. In Tirana ist die Gemeinde kleiner, aber auch (noch) jünger. Es gibt dort viele Studierende und Familien mit kleinen Kindern. In Elbasan wächst die Gemeinde weiterhin kontinuierlich an. Das Verständnis ist, dass in Albanien die Kirche für die Gesellschaft da sein muss, und damit wird Christus zu den Leuten gebracht. Die Gemeinde in Durrës ist noch klein. Im Sommer finden Sommer-Camps statt – Mehr-Generationen-Lager mit vielen Familien, Kindern und auch älteren Leuten. In Bibelstunden unterrichten wir anhand von biblischen Personen, welche nicht perfekt sind, aber doch in einer Beziehung mit Gott standen. Wir haben auch ein Diakonie-Zentrum in Pogradec, wo wir Angebote für ältere Menschen haben. Viele von euch kennen auch das Taschen-Projekt, wo Taschen hergestellt und in der ganzen Welt verkauft werden. Wir versuchen in Zusammenarbeit mit dem Diakoniezentrum Spattstrasse in Linz (Österreich) ein bereits bestehendes Frühförderungsprogramm für Kinder mit einer Behinderung so zu gestalten, dass es noch zukunftsfähiger wird.

In welcher Sprache spricht ihr mit den Leuten? → Wir verstehen ein bisschen Albanisch und Mazedonisch, andererseits sprechen viele junge Menschen – selbst kleine Kinder – relativ gut Englisch. Entscheidend ist, dass wir mit den Menschen zusammen sind, dann verstehen wir einander.

Wie sieht die Situation in Albanien im Blick auf Emigration aus? → Auch bei uns ist es sehr schwierig. Vor allem (aber nicht ausschliesslich) junge Menschen verlassen das Land. Wir haben den Eindruck, dass viele dieser Menschen gezielt von Deutschland, Österreich und der Schweiz abgeworben werden, damit sie dort in Altersheimen und Spitälern arbeiten. Meistens sind es gut ausgebildete Leute, die das Land verlassen. In Polen ist die Situation für die Emigration vielleicht ähnlich, aber diese Leute kommen irgendwann wieder dorthin zurück. In Albanien passiert das nicht, vor allem weil wir nicht zur EU gehören. Entscheidend ist, dass die Menschen Hoffnung für die Zukunft bekommen. Nur so werden sie bleiben.

Gibt es auch andere Kirchen in Albanien? → Die grossen Kirchen (orthodox und katholisch) gewinnen an Bedeutung. Sie sind sogar populär. Von den anderen grossen Kirchen in Europa gibt es aber kaum Kirchen in Albanien. Es gibt dafür insgesamt 150 Mitgliedskirchen und -organisationen der Evangelischen Allianz in Albanien. Die Mehrheit der Menschen sind aber Muslime. In Albanien ist es jedoch kein Problem, dass Menschen mit verschiedenen Religionen nebeneinander leben. Albaner sind fröhliche Menschen und feiern selbstverständlich Weihnachten und Ramadan. Sie sind stolz auf die gelebte religiöse Toleranz.



## Länderbericht Rumänien

präsentiert von Rares Calugar

Der für Rumänien verantwortliche Pfarrer Rares Calugar gibt uns einen Einblick in die die Arbeit der Kirche in Rumänien. Er erzählt von Cluj, wo sie mit Kindern arbeiten. In Rumänien ist die Hürde hoch, dass die Kirche staatlich anerkannt wird (es braucht 25'000 Mitglieder). Zurzeit erreicht die Kirche rund 300 Menschen.

Die Alfa Grup ist ein Projekt unserer Kirche in Cluj und hat schon zum zweiten Mal die höchste Auszeichnung der Stadt für ein Sozialprojekt erhalten. Es ist ein Projekt mit «Waisenkindern» (von denen viele zwar noch Eltern haben, die aber ihre Eltern kaum oder gar nie sehen). Die Verantwortlichen der Alfa Grup versuchen bewusst, die Kinder von Familien mit Waisenkindern zu mischen. Für dieses Projekt wird aber nicht der Name der Kirche verwendet. Die Kirche steht im Hintergrund dieser NGO. 90% der Mitarbeitenden kommen allerdings aus unserer Kirche. Ein anderes Projekt ist die Soul-Family, wo Erwachsene mit Waisen-Kindern zusammen sein können, ohne dass sie die Kinder adoptieren könnten. Es geht darum, dass sie etwas mit den Kindern unternehmen.

Rares Calugar erzählt im Weiteren von Samuel Goias Arbeit mit Roma in den Dörfern rund um Cluj, und er zeigt uns ihren Plan für ein neues Kirchenzentrum im Comsesti – das erste eigene Gebäude der EMK in Rumänien. Ihre Arbeit mit Kindern ist sehr wichtig.

Als sie in Sibiu die Arbeit beginnen wollten, taten sie es zunächst mit Gottesdiensten und Evangelisation. Das war aber nicht erfolgreich. Die Leute haben ihnen nicht vertraut. Aber seit sie sich ebenfalls um Kinder kümmern, wächst die Arbeit und wird von der Stadt akzeptiert.

Wichtig zu verstehen ist, dass Waisenkinder in Rumänien nicht nur Kinder ohne Eltern sind. Vielmehr haben 80% dieser Kinder ihre Eltern oder einen Elternteil noch, aber diese bringen sie in Waisenhäuser, damit sie dort (über-)leben können.

## Länderbericht Serbien

präsentiert von Daniel Sjanta

Ich möchte über zwei Projekte informieren, die wir neu in Serbien haben, und mit denen wir auch neue Menschen erreichen können. In Serbien glaubten wir, dass wir keine Öffentlichkeitsarbeit machen können. Als vor einigen Jahren viele Migranten durch Serbien zogen, gab es eine Missionsgesellschaft aus Deutschland, welche solche Migranten besuchte und in Aufangslagern eine Arbeit aufbaute. Die Verantwortlichen sprachen aber nur Deutsch. Unser Pfarrer Vladimir Fazekas in Sid spricht sehr gut Deutsch, weshalb es über diese Missionsgesellschaft zu einem Kontakt mit den Migranten kam. Kurz vor Weihnachten erfolgte die Anfrage, ob es möglich wäre, einen Weihnachts-Gottesdienst in unserer Kirche durchzuführen. Es kamen ca. 80 Personen. Wir waren sehr überrascht. Wir konnten so helfen, wie wir es nicht erwartet hätten.

Ein anderes Projekt ist über eine Partnerschaft mit der Evangelisch-Lutherischen Kirche in Bayern entstanden. Diese unterstützt anlässlich einer Fastenwoche immer ein Projekt – und wir sind sehr dankbar, dass die Suppenküche/Wärmestube in Vrbas ausgewählt worden ist. Während der Woche verteilt das Rote Kreuz in Vrbas bedürftigen Menschen von Montag bis Freitag Essen. An den Wochenenden hingegen gibt es nichts. So haben einige Mitglieder und

Freunde der Kirche angefangen, jeweils während des Winters an den Wochenenden warme Mahlzeigen abzugeben. Um dieses sicherzustellen, musste die Suppenküche/Wärmestube neu gebaut werden, was über die genannte Fastenwoche unterstützt werden konnte. Wir sind sehr glücklich, dass wir in unseren eigenen Gemeinden solche Projekte realisieren können.

Wie sieht die Situation im Blick auf die Emigration aus? → Es ist sehr schwierig! Grundsätzlich haben die Menschen in Serbien grosse Probleme, eine Arbeit zu finden. Deshalb hoffen viele, in anderen Ländern etwas Besseres zu finden. In den letzten 10 Jahren haben offiziell 700'000 Personen Serbien verlassen. Dies entspricht ca. 10% der Bevölkerung. Die effektive Zahl ist aber sicher viel höher, denn viele gehen für 3 Monate in andere Länder, kommen danach für 3 Monate zurück, um dann wieder zu gehen. Diese sind beispielsweise in dieser Statistik nicht erfasst.

### **Abendgebet**

gehalten von Monika Zuber

siehe separate Liturgie

## Minutes Executive Committee from Friday, March 8, 2019

Freitag, 8. März 2019, 08.30 Uhr

**Plenarsitzung in der EMK Monospitovo**

### **Morgenandacht**

gehalten von Barbara Büniger und Lea Hafner

*Barbara Büniger* begrüsst uns zu einem neuen und wunderschönen Tag. Sie lädt ein, das Lied «Holy, holy, holy» zu singen. *Lea Hafner* spricht ein Gebet. Beide geben ein paar Gedanken zur «Sehnsucht» weiter und stellen diese in eine Verbindung zu biblischen Erzählungen und Liedern zur Sehnsucht.

Die Morgenandacht ist im Anhang zu finden.

*Bischof Streiff* dankt Barbara Büniger und Lea Hafner für die Gestaltung der Morgenandacht.

### **Bericht Arbeitsgruppe Frauendienst**

vertreten durch Monika Zuber und Barbara Büniger (Bericht 2.6)

*Monika Zuber* möchte wissen, ob es Fragen zum Bericht gibt.

*Bischof Streiff* ist interessiert, ob es das Seminar «Verantwortliche Leiterschaft in einem Team» auch für Männer oder für gemischte Gruppen geben könnte.

*Barbara Büniger*: Ich habe unseren Bericht nach unserer gestrigen Diskussion nochmals gelesen. Und es war nicht einfach, mit dem Gedanken fertig zu werden, dass wir möglicherweise keine gemeinsame Zukunft haben könnten. Es gibt viele Themen, über die wir in unseren Seminaren und Gesprächen miteinander im Gespräch sind. Aber die menschliche Sexualität war nie ein Thema, und nun soll plötzlich dieses Thema uns voneinander trennen? Ich erlebe immer wieder, dass man davon ausgeht, dass die eigenen Probleme und Überlegungen für einen sehr wichtig sind. In der Begegnung mit anderen Menschen wird dann aber immer wieder deutlich, dass die eigenen Probleme gar nicht so zentral und wichtig sind. Wir brauchen einander. Meine Hoffnung ist, dass wir zusammenbleiben können.

*Ana Palik-Kunčák*: Ich kann mir unsere Kirche nicht anders vorstellen, als dass wir zusammen sind. Mir tut es sehr leid, dass wir jetzt in dieser Situation sind. Es gäbe viele andere Fragen, die wir angehen müssten. Schade, dass wir in diese Situation gedrängt wurden. Wir haben alle damit verloren. Wir sind dankbar für alle Frauenseminare und -tagungen. Dort konnten wir miteinander wachsen. Wir möchten nichts anderes. Herzlichen Dank an Barbara für ihre grosse Arbeit. Ich habe auch hier in Mazedonien gesehen, wie wertvoll sie ist.

*Jörg Niederer*: Mir gefällt die Idee der ungarischen Frauen, den 20. Januar zum Pfarrfrauentag zu machen und den Frauen damit zu danken. Das kann wirklich nachgeahmt werden.

*Bischof Streiff*: Die Arbeit der Arbeitsgruppe und der Koordinatorin sind ganz wichtige Bausteine unserer Kirche. Ich bin sehr dankbar für das, was ihr tut. Vielen Dank!

**Das Exekutivkomitee nimmt den Bericht Frauendienst mit Dank an.**

## **Bericht Arbeit mit Roma**

verfasst von Corinna Bütikofer Nkhoma (Bericht 1.1.3)

*Bischof Streiff:* Wir haben einen Bericht der letzten Roma-Konsultation von Corinna Bütikofer erhalten. Ich bin sehr dankbar, dass Connexio die Verantwortung für diese Tagungen übernommen hat und Corinna Bütikofer sich hier engagiert. Ich habe aber noch keinen Hinweis darauf erhalten, wann die nächste Tagung stattfinden wird.

*Üllas Tankler:* Es ist sehr wichtig, dass wir an diesen Tagungen mehr **mit** statt **über** Roma sprechen.

### **Das Exekutivkomitee nimmt den Bericht zur Arbeit mit Roma mit Dank zur Kenntnis.**

## **Bericht In Mission Together**

vertreten durch Urs Schweizer (Bericht 3.5)

*Urs Schweizer:* Der Bericht gibt uns einige Informationen zu dieser Arbeit. Ich werde demnächst mit Matt Elliott über den nächsten IMT Mission Summit in Kentucky sprechen, aber möchte vorgängig bei euch nachfragen, ob es angesichts der gegenwärtigen Lage in der weltweiten Kirche Sinn macht, diesen Summit durchzuführen. Eine solche Veranstaltung bedeutet immer eine beträchtliche Investition von Zeit und Geld. Werden genügend Menschen aus den USA teilnehmen, dass sich diese Investition auch lohnt? Andererseits könnten wir durch ein Festhalten an dieser Veranstaltung auch ein klares Zeichen setzen.

*Rares Calugar:* Wir machen bereits Pläne, um an diesem Summit teilnehmen zu können. Wir haben eine freiwillige Mitarbeiterin aus den USA, die bis zu diesem Summit bei uns sein wird und dann mit uns in die USA reisen wird. Auch unsere Partner rechnen fest mit dieser Tagung. Wir müssen alles auf die Seite legen, was war, und weiter zusammenarbeiten. Ich bin dafür, dass wir hier weiter machen.

*László Khaled:* Ich stimme Rares zu. Wir dürfen jetzt nicht polarisieren. Die Mission geht weiter. Das nehme ich auch aus dem Frauentdienstbericht wahr. Es ist ein wichtiges Treffen und wir haben eine gute Gemeinschaft mit diesen Brüdern und Schwestern. Wir sind gerne mit dabei.

*Üllas Tankler:* Urs hat erwähnt, dass es eine Investition darstellt. Ich will aber betonen, dass sich solche Investitionen lohnen. Hier kommt etwas zurück, auch wenn es manchmal etwas dauert. Es lohnt sich deshalb, Geld und Zeit in solche Begegnungen zu investieren. Wir sollten andererseits jetzt nicht fragen, ob eine Gemeinschaft möglich ist, sondern sollten sie einfach leben auch auf der persönlichen Ebene.

### **Das Exekutivkomitee nimmt den Bericht In Mission Together mit Dank zur Kenntnis.**

## **Bericht General Board of Global Ministry**

verfasst durch Andreas Stämpfli (Bericht 3.7)

*Üllas Tankler* gibt einen Einblick in seine Arbeit als GBGM-Europa-Sekretär. Seine Vorgesetzte fragt ihn immer wieder nach Visionen und Strategien. Das ist immer ein wenig schwierig. Denn etwas vom wichtigsten, in das er investieren möchte, ist die Zeit für Begegnungen. Es

ist aber trotzdem wichtig, dass wir in jeder Konferenz Ziele und Visionen formulieren, die wir gemeinsam verfolgen können. Es geht nicht einfach darum, dass Geld nach Europa fließt, sondern dass die Mission gelebt wird.

*Bischof Streif:* Sag bitte noch etwas zu den «Global Mission Fellows».

*Üllas Tankler:* Dies ist ein Programm für junge Menschen im Alter von 20 bis 30 Jahren, welche während zwei Jahren irgendwo auf der Welt Mission leben wollen. Es geht um einen Einsatz von 2 Jahren irgendwo auf der Welt. Aus Europa hatten wir bisher kaum solche jungen Menschen, welche einen Einsatz gemacht haben. Ich möchte euch deshalb einladen, junge Menschen zu ermutigen, daran teilzunehmen. Habt keine Angst, sie kommen zurück und ihr Horizont wird sich erweitert haben. Andererseits haben wir europäische Gemeinden, welche davon profitieren können: Wir haben zum Beispiel eine Person, welche in Warschau Englisch unterrichtet. Wichtig ist einfach, dass die jungen Menschen wirklich eine Arbeit im Bereich von Mission und sozialer Gerechtigkeit leisten und nicht einfach nur Kaffee kochen oder die Kirche reinigen. Kommt auf mich zu, wenn ihr Fragen habt.

*Andrzej Malicki:* Wir profitieren von diesem Programm. Die junge Frau, die in Warschau Sprachunterricht gibt, tut einen hilfreichen Dienst. Aber ihr Einsatz dauert zwei Jahre. Wäre es da möglich, dass sie zwischendurch einmal einen Unterbruch von beispielsweise zwei Wochen machen könnte, um nach Hause reisen zu können. Ist so etwas vorgesehen? Und wer bezahlt die damit verbundene Kosten?

*Üllas Tankler:* Ja, es gibt diese Möglichkeit. «Global Mission Fellows» haben auch Ferien zugute.

### **Das Exekutivkomitee nimmt den Bericht General Board of Global Ministry mit Dank zur Kenntnis.**

#### **Bericht General Board of Church and Society**

ohne Bericht

Wilfried Nausner: Wir haben der Arbeitsgruppe Kirche und Gesellschaft keinen Auftrag erteilt. Ich fände es hilfreich, wenn wir sie beauftragen könnten, darüber nachzudenken, wie in der heutigen Gesellschaft kommuniziert wird, und welche Auswirkungen das auf unsere Kirche hat. Viele Firmen investieren viel in die Kommunikation, da sollten wir wenigstens wissen, was in diesem Bereich geschieht. Wir haben verpasst darüber nachzudenken, wie wir kommunizieren. Wir müssen darüber nachdenken, welche Auswirkungen die globale Kommunikation auf die Kirche hat.

*Bischof Streif:* Es gibt einige Themen, die wir unserer Arbeitsgruppe zu gesellschaftlichen Themen geben könnten. So zum Beispiel auch das Thema vom Samstag – Arm und Reich. Wie sieht diese Thematik zum Beispiel in unseren Jährlichen Konferenzen aus? Wie steht es um Menschenrechte, um Rassismus, Schöpfungstheologie usw.? Das Problem besteht auch darin, dass wir zunächst noch eine Person in diese Arbeitsgruppe wählen müssen.

*David Chlupáček:* Früher gab es einmal eine Europäische Behörde für Anliegen im Bereich der Suchtprävention und Suchtkrankenhilfe. Vielleicht müssten wir uns überlegen, wie wir wieder eine solche Plattform aufbauen könnten.

*Bischof Streiff:* Überlegt euch, ob wir nicht Menschen in unsere Gemeinden haben, welche ein solches Anliegen auf ihrem Herzen tragen. Bitte teilt uns diese Namen mit.

## **Bericht General Council on Finance and Administration**

verfasst durch Per-Endre Bjørnevik, (Bericht 3.8)

*Markus Bach* fragt aufgrund des Hinweises im Bericht auf die «General Data Protection Regulation» nach, wie es in unseren Jährlichen Konferenzen mit dem Datenschutz aussieht.

*Stefan Schröckenfuchs*: Aufgrund der Datenschutz-Grundverordnung der EU sind wir verpflichtet, die Personaldaten zu schützen. Wir dürfen keine Daten weitergeben und religiöse Daten sind sehr sensitiv.

*Andrzej Malicki*: Wir haben in Polen die gleiche Situation. Eine Person kümmert sich um dieses Anliegen und sorgt für die sichere Speicherung persönlicher Daten. Es funktioniert gut, aber wir müssen unsere Leute auch schulen. Wenn wir keinen Datenschutzbeauftragten hätten, würde der Staat einschreiten.

### **Das Exekutivkomitee nimmt den Bericht General Council on Finance and Administration mit Dank zur Kenntnis.**

## **Bericht Kommission für Theologische Ausbildung in den Zentralkonferenzen**

vertreten durch Bischof Patrick Streiff (Bericht 3.9)

*Bischof Streiff* erläutert, wie die Gelder für den CCTEF zusammenkommen und verteilt werden. Für das nächste quadriennium wird der Vorschlag an die Generalkonferenz nicht mehr 10 Mio. betragen, sondern 7 Mio. Es muss also für die Zukunft mit rückläufigen Beiträgen gerechnet werden.

### **Das Exekutivkomitee nimmt den Bericht Kommission für Theologische Ausbildung in den Zentralkonferenzen mit Dank zur Kenntnis.**

In der Pause wird ein Foto des Exekutivkomitee gemacht.

*Freitag, 8. März 2019, 10.45 Uhr*

### **Plenarsitzung in der EMK Monospitovo**

Wir singen das Lied «Lord, you have come to the lakeshore»

## **Bericht Arbeitsgruppe Bischofsamt**

vertreten durch Jörg Niederer (Berichte 2.7; 2.7.1; 2.7.2; 2.7.3; 2.7.4; 2.7.5)

*Jörg Niederer*: Ich danke allen Mitgliedern der Arbeitsgruppe Bischofsamt herzlich. Ich danke auch all jenen, welche bei der Ausarbeitung der Dokumente mitgearbeitet haben. Ich beginne aber zuerst mit dem 2. Punkt des Berichts, dem Dank an den Bischof. Dieser wird von Helene Bindl ausgerichtet:

*Helene Bindl*: Lieber Bischof, wir möchten dir ganz herzlich danken für deinen grosse Arbeits-einsatz, für deine Geduld, deine Liebe und dein Verständnis für uns alle. Wir sind sehr dankbar, dass du mit uns bist, gerade auch in den Niederungen der schwierigen Geschäfte. Wir la-

den dich und deine Frau Heidi deshalb auf einen Berg mit weiter, klarer Sicht ein. Dafür überreichen wir dir einen Gutschein für eine Fahrt aufs Schilthorn. Dort sollst du einen schönen Tag und wertvolle Augenblicke mit deiner Frau geniessen können, bevor du dann wieder ins Tal zurückkehren musst. Bitte gib unseren Dank auch deiner Frau weiter.

Das Exekutivkomitee erhebt sich und spendet Bischof Patrick Streiff einen kräftigen Applaus.

*Bischof Streiff:* Herzlichen Dank. Ich werde gerne mit meiner Frau diesen Ausflug auf den Berg machen.

*Jörg Niederer:* Ihr habt fünf verschiedene Dokumente erhalten, welche wir nun beraten und verabschieden wollen.

#### Zum Nominations- und Wahlverfahren eines Bischofs/einer Bischöfin an der ZK 2021:

*Jörg Niederer:* Ihr seht im Dokument rot markiert, welche Veränderungen wir seit der letzten Tagung gemacht haben. Diese dienen nur der Klarheit des Dokuments. Es ging aber nicht darum, dass wir inhaltlich etwas verändert haben.

#### **Das Exekutivkomitee stimmt den Änderungen im Dokument Nominations- und Wahlverfahren einstimmig zu.**

#### Zur Stellenbeschreibung Bischof/Bischöfin:

*Markus Bach:* Bei der letzten Wahl des Bischofs lag uns auch eine Stellenbeschreibung für das Bischofsamt vor. Was hat sich im Vergleich dazu verändert?

*Bischof Streiff:* Eine der Änderungen betrifft natürlich die Wahl auf Lebenszeit nach vier Jahren. Ein anderer Punkt ist die Arbeit mit «Hilfe im Sprengel», welche erst seit der letzten Wahl so organisiert wurde. Einige Formulierungen wurden also ganz einfach den heutigen Gegebenheiten angepasst.

*Claudia Haslebacher:* Die Stellenbeschreibung zeigt wirklich auf, was der Bischof macht. Ich weiss aber nicht, ob wir für diese Stellenbeschreibung überhaupt jemanden finden können.

*Bischof Streiff:* Ich will darauf hinweisen, dass ich vor meiner Wahl auch gesagt habe, dass das für mich zu leisten nicht möglich ist. Ich bin aber davon überzeugt, dass eine von der Zentralkonferenz gewählte Person auch die Kraft bekommt, diese Rolle in ihrer Art und Weise auszufüllen.

*Stefan Schröckenfuchs:* Was passiert, wenn niemand die Wahl annimmt? Gibt es die Möglichkeit, dass ein anderer bereits gewählter Bischof oder eine andere bereits gewählte Bischöfin ausserhalb unseres Sprengels diese Aufgabe übernimmt?

*Bischof Streiff:* Seit dem 2. Weltkrieg hatten wir immer Bischöfe aus unserer Zentralkonferenz.

*Claudia Haslebacher:* Ich bin dankbar für diese Frage. Wir werden sie heute Nachmittag aufnehmen müssen, wenn wir über die Konsequenzen der Generalkonferenz-Entscheidungen nachdenken.

*Jörg Niederer:* Ich glaube, dass es Kandidatinnen und Kandidaten geben wird, welche sich für eine Wahl zur Verfügung stellen werden.

*Bischof Streiff:* Es ist wichtig, dass wir den Prozess offenhalten. Es ist anders als in Deutschland bei der vorletzten Wahl, als niemand eine Wahl annehmen wollte. Für unsere Wahl wird wichtig sein, dass wir im Gespräch miteinander sind, dass wir konferieren.

**Das Exekutivkomitee stimmt der Stellenbeschreibung Bischof/Bischöfin einstimmig zu.**

Zur Stellenbeschreibung Superintendent/Superintendentin:

*Bischof Streiff:* Diese Stellenbeschreibung ist auch seit der letzten Wahl überarbeitet worden. Die Überarbeitung geschah hauptsächlich, um die aktuellen Situationen der Jährlichen Konferenzen zu bedenken. Wir haben überlegt, ob die Dienstzeit der Superintendentinnen und Superintendenden generell auf 10 Jahre verlängert werden soll, es aber dann bei der Kirchenordnungs-Version belassen. Das gibt uns mehr Flexibilität. In Provisorischen Jährlichen Konferenzen kann der Bischof die Dauer der Situation der Kirche anpassen. In Tschechien und Frankreich habe ich nach Konsultation der Distrikts-/Kirchenvorstände entsprechend entschieden und einer Dienstverlängerung zugestimmt. Auch der Bischof muss sich an die Kirchenordnung halten. In den meisten Ländern ist der Superintendent oder die Superintendentin der offizielle Vertreter oder die offizielle Vertreterin der Kirche in diesem Land.

**Das Exekutivkomitee stimmt der Stellenbeschreibung Superintendent/Superintendentin einstimmig zu.**

Zur Ablaufplanung der Amtsübergabe im Bischofsamt:

*Bischof Streiff:* An anderen Orten unserer Kirche (d.h. vor allem in den USA) geschieht der Wechsel sehr schnell nach der Wahl, also zum Beispiel innerhalb von zwei Wochen. Ich glaube nicht, dass das hilfreich ist. Andererseits ist es auch nicht nötig, dass ein ganzes Jahr als Übergangszeit geplant wird.

*Stefan Zürcher:* Ich möchte gerne einen weiteren Abschnitt beim Grundsätzlichen zum Wechsel einfügen: «Es wird eine angemessene Zeit vorgesehen für die Klärung und Regelung von persönlichen und familiären Fragen (Umgang usw.) sowie für den Abschluss der bisherigen Dienstzuweisung (Übergabe der Arbeit und Abschied).» Ich glaube, dass es wichtig ist, auch Zeit und Raum für Persönliches, die Familie und Abschied in der Lokalgemeinde einzuplanen. Ich bin einverstanden, dass in dieser Übergangsphase alle Jährlichen Konferenzen besucht werden und die Amtsübergabe dort stattfindet. Die anderen Dinge können meines Erachtens auch zurückgestellt werden (Council of Bishops, WMC).

*Bischof Streiff:* Die Einführung in den Bischofsrat ist wichtig. Ich erhielt keine und hatte den Eindruck, dass mir etwas gefehlt hat. Den WMC habe ich erwähnt, weil ich sicher nicht gehen werde. Seid ihr einverstanden, dass wir die Ergänzung von Stefan Zürcher beim Grundsätzlichen aufnehmen?

Das Exekutivkomitee stimmt der Ergänzung zu.

*Bischof Streiff:* Wir haben bewusst darauf verzichtet, dass der neugewählte Bischof in dieser Zeit auch seine Wohn-Situation klären muss.

Wenn wir dieses Dokument annehmen, nehmen wir auch den im Bericht enthaltenen Antrag an:



**Das Exekutivkomitee beschliesst, ein gemeinsam vom aktiven Bischof und dem Vorsitzenden der Arbeitsgruppe Bischofsamt unterzeichnetes Schreiben an den Weltweiten Rat für Finanzen und Administration (GCFA) zu verfassen und damit diese Behörde über den vorgeschlagenen Zeitplan zu informieren und um Zusage für die 2021 zu budgetierenden Mittel zu ersuchen.**

**Das Exekutivkomitee stimmt der Ablaufplanung der Amtsübergabe März-Juli 2021 einstimmig zu.**

Zur Vorlage der Liste der wählbaren Pfarrpersonen (2.7.2):

*Jörg Niederer:* Wir werden die leere Liste an die Sekretärinnen und Sekretäre der Jährlichen Konferenzen senden, damit sie von diesen mit Stichtag 31.12.2019 ausgefüllt und dem Vorsitzenden der AG Bischofsamt zurückgesandt werden können. Dieser wird zuhanden der Tagungen der Jährlichen Konferenzen 2020 eine vollständige Liste aller wählbaren aktiven ordinierten Pfarrpersonen in voller Verbindung zusammenstellen. Die Sortierung erfolgt 1. nach den Jährlichen Konferenzen und 2. alphabetisch nach Nachnamen.

*Bischof Streiff:* Die letzten beiden Spalten sind nicht so einfach vom Sekretär oder von der Sekretärin der Jährlichen Konferenz auszufüllen. Dafür wird es vermutlich die Hilfe von uns und dem Bischofsbüro brauchen. Diese Angaben betreffen auch nicht nur den Stand zum Zeitpunkt der Erstellung der Liste. Es soll um die generelle Frage der Erfahrungen in der Zentralkonferenz und der weltweiten Kirche gehen.

**Das Exekutivkomitee stimmt der Vorlage der Liste wählbarer Pfarrpersonen einstimmig zu.**

*Bischof Streiff* dankt der Arbeitsgruppe Bischofsamt für ihre umfangreiche Arbeit.

**Das Exekutivkomitee nimmt den Bericht der Arbeitsgruppe Bischofsamt mit Dank an.**

#### **Thementag anlässlich der Tagung des Exekutivkomitees 2020**

Festlegung des Themas (siehe Bericht des Büros Pt. 3.8)

*Bischof Streiff* weist auf den Abschnitt 3.8 im Bericht des Büros hin: «An der Exekutivtagung in Winterthur wurden die Themen 'Jüngerschaft' und 'Die Rolle der Frauen in der Kirche bzw. der Männer' mit den nächsthöchsten Punktzahlen versehen.» Aus aktuellem Anlass könnte sich das Büro auch das Thema «Methodistische Identität: Welche Kirche möchten wir sein?» vorstellen.

*Andrzej Malicki:* Ich möchte mich für das Thema «Jüngerschaft» aussprechen. Das ist wichtig für unsere Gemeinden und unser Jährliche Konferenz.

*Stefan Schröckenfuchs:* Ich würde gerne an der Frage von John Wesley arbeiten, was mit Konferieren gemeint ist: Was sollen wir lehren? Wie sollen wir lehren? Was sollen wir tun?

*Helene Bindl:* Ich möchte den Vorschlag von Stefan unterstützen. Gerade nach den Erfahrungen der Generalkonferenz wäre es mir wichtig, grundsätzlich darüber nachzudenken, wie wir miteinander im Gespräch sein können, wie wir konferieren.

*Daniel Topalski:* Auch ich unterstütze den Vorschlag.

In einer Konsultativabstimmung bekommt der Vorschlag des christlichen Konferierens (Was sollen wir lehren? Wie sollen wir lehren? Was sollen wir tun?) die Mehrheit der Stimmen.

*Bischof Streiff:* Damit ist das Thema für den Thementag 2020 festgelegt. An der nächsten Generalkonferenz wird auch das Papier zu unserer Ekklesiologie vorliegen.

*Rares Calugar:* Vielleicht kann man auch die beiden Themen «Konferieren» und «Jüngerschaft» miteinander verbinden.

*Bischof Streiff:* Eine andere Frage ist, wer bereit wäre, in einer Vorbereitungsgruppe dabei zu sein.

*Üllas Tankler:* Verstehen wir tatsächlich alle das Gleiche, wenn wir von «Christian Conferencing» sprechen? Wir haben alle eine unterschiedliche Muttersprache.

Stefan Schröckenfuchs und Stefan Zürcher sind bereit, mitzuarbeiten. Auf Nachfrage des Bischofs ist auch Petr Procházka bereit. Stefan Zürcher ist bereit, den Lead zu übernehmen.

*Claudia Haslebacher* schlägt auch noch Jana Daněčková vor. Petr Procházka wird sie anfragen.

*Bischof Streiff:* Damit haben wir die Vorbereitungsgruppe zusammen. Herzlichen Dank! Falls jemand Hinweise oder Ideen dazu hat, könnt ihr sie an Stefan Zürcher senden.

*Freitag, 8. März 2019, 12.30 Uhr*

**Mittagessen im Restaurant Happy in Monospitovo**

*Freitag, 8. März 2019, 15.00 Uhr*

**Plenarsitzung in der EMK Monospitovo**

Wir beginnen die Sitzung mit Lied: «Here I am»

### **Eins und verschieden in Umsetzung**

Fortsetzung des Gesprächs zu den Entscheidungen der Generalkonferenz

*Bischof Streiff* stellt das Vorgehen für die weitere Beratung vor.

*Bischof Streiff:* Wir bilden nun in einem ersten Schritt gemischte Kleingruppen, bestehend aus einer Person aus der Schweiz und 2-3 aus Südosteuropa. In diesen Gruppen sprechen wir darüber, was uns das Zusammenleben miteinander schwer macht. Sprecht darüber, warum ihr dem anderen Plan nicht zustimmen könnt, bzw. was es für euch erschwert, mit Menschen zusammen zu sein, für welche der jeweils andere Plan wichtig ist.

Ich habe Gespräche mit Menschen aus Ost und West geführt, mit Menschen, die in dieser Frage unterschiedlicher Meinung sind. Ich habe von einer Seite gehört, dass es nur möglich ist, zusammenzubleiben, wenn wir den «One Church Plan» umsetzen. Von der anderen Seite habe ich gehört, dass der «One Church Plan» dazu führen würde, dass Menschen und Gemeinden die Kirche verlassen werden. Nun hat die Generalkonferenz entschieden, den «Traditional Plan» anzunehmen und zwar in einer Art und Weise, dass jene, die ihm nicht zustimmen können, die Kirche zu verlassen haben.

Es geht darum, herauszufinden, warum die Situation, in der wir uns befinden, so ausgrenzend ist. Warum entscheiden sich Menschen, die Kirche zu verlassen? Es geht darum zu verstehen, warum ein Zusammenbleiben so schwierig ist.

Nach dem Gespräch bittet Bischof Patrick Streiff darum, etwas von dem weiterzugeben, was uns im Hören auf ein Gegenüber bewusst oder wichtig geworden ist, das eine andere Meinung als wir vertritt.

*Claudia Haslebacher:* Ich habe von Wilfried Nausner gehört, wie wichtig die Familien in Albanien sind. Familien sind die Stützen der Gesellschaft. Es ist daher für die Menschen sehr wichtig, ein Teil einer Familie zu sein und auch dazu beizutragen, solche Familien aufzubauen. Ob jemand homosexuell ist, ist nicht so entscheidend. Wenn es einem Teil in der Familie schlecht geht, so leidet die ganze Familie mit. Das gilt dann auch für die Familie, die wir als Evangelisch-methodistische Kirche sind.

*Rares Calugar:* Ich habe gehört, dass es in der Schweiz keine homosexuellen Pastorinnen und Pastoren gibt und dass auch keine Trauungen von homosexuellen Paaren stattfinden.

*Lea Hafner:* Ich habe den tiefen Wunsch gehört, dass wir unsere Zentralkonferenz nicht teilen.

*Ana Palik-Kunčák:* Ich habe von Ungarn die Überzeugung gehört, dass Trauungen von Homosexuellen nicht möglich sind, aber auch, dass es sehr wenige Homosexuelle in der Zentralkonferenz gibt. Der «One Church Plan» würde es dem Bischof schwer machen, zu wissen, was er in welcher Konferenz machen bzw. zulassen darf.

*Iris Bullinger:* Ich habe gehört, dass die Vertrauensebene mit dem «One Church Plan» nicht mehr vorhanden wäre.

*Andrzej Malicki:* Ich habe gehört, dass die Gefahr besteht, dass Mauern zwischen Ost und West entstehen.

*David Chlupáček:* Ich habe gehört, dass Menschen in der Schweiz, welche für den «Traditional Plan» sind, Schwierigkeiten damit haben, wenn er gesetzlich und ausschliessend durchgezogen wird.

*Daniela Stoilkova:* Ich habe gehört, dass wir uns an den Beziehungen orientieren sollen und nicht an den Vorschriften.

*Stefan Weller:* Ich habe gehört, dass selbst dann, wenn wir eine Lösung zum Umgang mit der Homosexualität finden, diese in den Gemeinden nicht akzeptiert wird. Die osteuropäischen Länder stimmen mit dem «Traditional Plan» überein.

*Henrik Schauermann:* Ich habe gehört, dass Homosexualität nicht eine Frage von Sünde ist, sondern von Seelsorge.

*Bischof Streiff:* Danke! Beim Beobachten der Gruppen ist mir aufgefallen, wie intensiv ihr miteinander gesprochen habt. Dies sind wichtige Momente, wenn wir einander unsere Situation schildern und wir aufeinander hören, auch wenn die Meinungen unterschiedlich sind. Wir haben damit immer noch keine Lösung. Aber es hilft uns, einander wahrzunehmen. Indem wir den anderen verstehen, können wir etwas davon lernen, wie es für den anderen ist. Das ist wichtig.

Gleichzeitig sind wir in der Situation, dass wir nicht alles in unseren Händen haben. Wir sind in eine Organisation eingebunden. Eine der Fragen, die wir haben, ist, zu klären, ob wir eine Studiengruppe gründen wollen, wie ich sie schon erwähnt habe.

Nach der Pause möchte ich mit euch an der Frage arbeiten, ob wir eine Studiengruppe einsetzen wollen, und welche Botschaft wir von der Tagung des Exekutivkomitee aussenden können.

Pause

Freitag, 8. März 2019, 16.30 Uhr

**Plenarsitzung in der EMK Monospitovo**

*Bischof Streiff:* Wenn wir eine Studiengruppe einsetzen, so ist es mir wichtig zu betonen, dass damit noch keine Entscheidungen verbunden sind. Es geht mir mehr darum, dass wir wissen, wie wir in verschiedenen Situationen weiter machen können. Ich habe einen Vorschlag für den Auftrag an eine solche Studiengruppe erarbeitet, den wir nun diskutieren können. In der Abstimmung am Schluss entscheiden wir dann auch, ob wir überhaupt eine solche Studiengruppe einsetzen wollen.

...

**→ Hinweis: Auf Beschluss des Exekutivkomitees der Zentralkonferenz von Mittel- und Südeuropa wird hier auf eine Veröffentlichung der persönlichen Beiträge zum Thema der Homosexualität verzichtet. Das ausführliche Protokoll liegt dem Bischof, der Studiengruppe und dem Büro der Zentralkonferenz vor.**

*Bischof Streiff:* Vielen Dank für die vielen guten Hinweise. Ich schlage vor, dass wir jetzt darüber abstimmen, ob wir diese Studiengruppe einsetzen und ihr den erwähnten Auftrag erteilen möchten.

**Das Exekutivkomitee setzt mit 9 Ja- zu 2 Nein-Stimmen eine Studiengruppe mit folgendem Auftrag ein:**

**Auf dem Hintergrund der Gespräche an der Tagung des Exekutivkomitees der ZK MSE in Monospitovo (2019) soll die Studiengruppe:**

- ein Szenario / Szenarien erarbeiten und prüfen, wie wir im Falle eines strikt umgesetzten «Traditional Plan» nach der Generalkonferenz 2020 so eng als möglich vereinigt und / oder verbunden bleiben können;
- an die nächste Tagung des Exekutivkomitees der ZK MSE im März 2020 berichten.

*Bischof Streiff:* Nun müssen wir noch über die Zusammensetzung dieser Studiengruppe befinden. Ich habe einen Vorschlag erstellt, wie diese aussehen könnte. Wichtig ist mir dabei, dass es entweder ein Superintendent bzw. eine Superintendentin oder ein Laienmitglied des Kirchenvorstandes ist. Wir legen hier nur die Struktur der Zusammensetzung fest; welche Personen schliesslich aus den Konferenzen in die Gruppe entsandt werden, ist deren Entscheidung.

**Das Exekutivkomitee bestimmt einstimmig die Zusammensetzung der Studiengruppe wie folgt:**

**Bischof (als Einberufer)**

**3 aus JK Schweiz-Frankreich-Nordafrika (1 Pfarrperson CH, 1 Laie CH, 1 FR)**

**2 aus JK Österreich (1 Pfarrperson, 1 Laie)**

**1 aus JK Bulgarien-Rumänien**

**1 aus JK Tschechien-Slowakei**

**1 aus JK Ungarn**

## 1 aus JK Polen

### 1 aus JK Serbien-Mazedonien (+Albanien)

*Bischof Streiff:* Wir haben auch darüber gesprochen, dass wir Konsultativ-Abstimmungen machen könnten. Die Konferenzen sind sehr unterschiedlich. Ich schlage vor, dass ich den Superintendenten ein paar Möglichkeiten zukommen lasse, was im Blick auf solche Konsultativ-Abstimmungen hilfreich sein könnte. Die Kabinette entscheiden dann je für ihre Konferenzen, wie sie vorgehen wollen.

*Bischof Streiff:* Eine weitere Frage ist: Welche Botschaft möchten wir von unserem Treffen aussenden? Ich fände es hilfreich, wenn wir am Hirtenbrief anknüpfen könnten. Ich habe einen Text vorbereitet und bitte euch, mir zu sagen, ob er in eine hilfreiche Richtung geht.

Der *Bischof* stellt einen 1. Entwurf eines Briefes an die Mitglieder aller Jährlichen Konferenzen der ZK MSE vor. Der Entwurf wird projiziert und vom Bischof vorgelesen.

*Stefan Schröckenfuchs:* Mir fällt auf, dass die im Brief erwähnten Aufträge an die Studiengruppe nicht identisch sind mit dem, was wir soeben verabschiedet hat. Ich nehme an, das würde noch entsprechend korrigiert. Und ich habe die Frage, wer der Absender des Briefes sein wird? Sind das wir alle, oder ist es der Bischof?

*Bischof Streiff:* Äussert euch, was ihr für sinnvoll und hilfreich haltet.

*Jörg Niederer:* Es ist im Brief vom «Traditional Plan» die Rede. Für uns ist klar, was damit gemeint ist. Aber ich bin unsicher, ob das alle Mitglieder unserer Jährlichen Konferenzen auch verstehen. Zudem scheint mir die Thematik sehr spät im Brief zu kommen.

*Daniel Sjanta:* Ich denke, dass der Brief so klar ist. Zudem haben die Mitglieder zuvor ja auch den Hirtenbrief des Bischofs erhalten, wo darauf hingewiesen wird.

*Markus Bach:* Unsere Zeit ist schon sehr fortgeschritten. Wenn wir den Brief gemeinsam redaktionell und inhaltlich bearbeiten wollen, so dass alle von uns sagen können, dass wir ihn wirklich gemeinsam verfasst haben, dann brauchen wir noch viel Zeit. Mir scheint es sinnvoller zu sein, wenn der Bischof das Schreiben als Vorsitzender des Exekutivkomitees verfasst. Wir können ihm unsere Rückmeldungen geben, aber letztendlich ist es seine Formulierung. Ich bezweifle nicht, dass er es sorgfältig machen wird.

*László Khaled:* Ich wäre froh, wenn noch deutlicher geschrieben werden könnte, dass das Ziel all unserer Aktionen die grösstmögliche Verbundenheit untereinander ist.

*Claudia Haslebacher:* Wir wären damit einverstanden, wenn der Brief vom Bischof als Vorsitzendem des Exekutivkomitees käme. Es machte deutlich, dass der Brief von uns ist, aber vom Bischof verfasst.

*Daniel Topalski:* Ich glaube nicht, dass es hilfreich ist, wenn wir eine solche Botschaft nach aussen geben.

*Etienne Rudolph:* Ich befürchte ebenfalls, dass der Brief auch Probleme schaffen könnte. Vor allem, wenn daraus gelesen werden kann, dass wir «bedauern», dass der «Traditional Plan» angenommen wurde.

*Jörg Niederer:* Ich bin nicht glücklich, wenn wir den Brief nur vom Vorsitzenden aus versenden. Ich wünschte, dass besser sichtbar wäre, dass es das ganze Exekutivkomitee ist, das dahintersteht.

*Henrik Schauermann:* Ist stimme Markus zu, dass es sehr schwierig ist, wenn wir alle an diesem Brief arbeiten. Mir scheint wichtig zu sein, dass wir eine positive Botschaft nach aussen senden. Im Brief sollten deshalb alle Hinweise darauf, dass etwas nicht gut ist, herausgenommen werden.

*David Chlupáček:* Ich habe nicht den Eindruck, dass wir jetzt einen Brief schicken sollten. Ich glaube, wir sollten eher ein Gedicht schreiben, ein Lied singen, etwas trinken, einfach etwas anderes tun.

*Claudia Haslebacher:* Ich möchte da dezidiert widersprechen. Als Paulus von den Spannungen in Korinth erfuhr, schrieb er auch einen Brief! Ich erachte es als hilfreich, wenn der Bischof als Vorsitzender des Exekutivkomitees schreibt. Er weist ja nicht auf seine eigenen Beschlüsse hin, sondern auf das, was wir beschlossen haben.

*Bischof Streiff:* Herzlichen Dank für die Rückmeldungen, die ich bei der Überarbeitung des Schreibens aufnehmen werde. Ich werde den Brief als Vorsitzender des Exekutivkomitees und als Bischof verfassen. Der Versand wird wieder so gemacht wie beim letzten Hirtenbrief. Herzlichen Dank für alles Mitdenken. Lasst uns einen Moment der Stille für uns selbst haben, um nach all den Fragen und Gedanken über uns selbst wieder zu unserer Mitte zu finden, zu Christus, der uns miteinander verbindet. Anschliessend beten wir gemeinsam das Unser-Vater und schliessen damit die Beratungen dieser Tagung des Exekutivkomitees ab.

*Freitag, 8. März 2019, 18.30 Uhr*

***Nachtessen im Restaurant Happy Monospitovo***

*Freitag, 8. März 2019, 20.00 Uhr*

***Öffentlicher Abend in der EMK Monospitovo***

Nach einem Musikstück zu Beginn, werden wir von *Marjan Dimov* begrüsst. Die Gemeinde singt kräftig mit den Exekutivkomitee-Mitgliedern das Lied «How great Thou Art».

Der Assistent des Bischofs, *Urs Schweizer*, gibt einen Überblick über die Vielfältigkeit der Zentralkonferenz von Mittel- und Südeuropa. Anhand von 1. Korinther 8, 6-7 weist er darauf hin, was unsere Aufgabe ist: den Menschen Jesus Christus nahezubringen. Wie das geschieht, wird anhand von Beispielen aus sechs Ländern der Zentralkonferenz aufgezeigt: aus Bulgarien durch Daniel Topalski, aus Tschechien durch David Chlupáček, aus Polen durch Monika Zuber gefolgt von einem Lied von der polnischen Delegation. Es folgen Beispiele aus Ungarn durch László Khaled, aus der Schweiz durch Claudia Haslebacher und aus Algerien durch Etienne Rudolph.

Der Öffentliche Abend schliesst mit einem Gebet und dem Lied «Segne uns, o Herr» und dem Segen durch Bischof Patrick Streiff.

## Minutes of Theme-Day from Saturday, March 9, 2019

Samstag, 9. März 2019, 9.00 Uhr

### **Thementag in der EMK Monospitovo**

*Bischof Streiff* begrüsst alle Anwesenden zum Thementag und gibt Grüsse aus dem Zentral-konferenz-Kabinett Deutschland weiter.

*Wilfried Nausner* stellt das Thema und den Ablauf des Thementages vor. Wir beginnen mit zwei Bibelarbeiten und einer anschliessenden Diskussion an den Tischen.

Wir singen das Lied «We sing of Your Glory» und beten anschliessend.

*Wilfried Nausner* begrüsst Heather Henshaw, die Leiterin der Anglikanischen Kirche in Mazedonien. Ihr Ehemann wird am Nachmittag ein Referat halten.

### **Bibelarbeit zu Markus 10, 17-31**

gehalten von Superintendent Stefan Zürcher

#### **Nachfolge und Reichtum (Markus 10, 17-31)**

<sup>17</sup> Und als er sich auf den Weg machte, kam einer gelaufen und warf sich vor ihm auf die Knie und fragte ihn: Guter Meister, was muss ich tun, um ewiges Leben zu erben? <sup>18</sup> Jesus sagte zu ihm: Was nennst du mich gut? Niemand ist gut ausser Gott. <sup>19</sup> Du kennst die Gebote: Du sollst nicht töten, du sollst nicht ehebrechen, du sollst nicht stehlen, du sollst nicht falsches Zeugnis ablegen, du sollst niemanden berauben, ehre deinen Vater und deine Mutter. <sup>20</sup> Er sagte zu ihm: Meister, das alles habe ich befolgt von Jugend an. <sup>21</sup> Jesus blickte ihn an, gewann ihn lieb und sagte zu ihm: Eines fehlt dir. Geh, verkaufe, was du hast, und gib es den Armen, so wirst du einen Schatz im Himmel haben, und komm und folge mir!

<sup>22</sup> Der aber war entsetzt über dieses Wort und ging traurig fort; denn er hatte viele Güter.

<sup>23</sup> Da blickt Jesus um sich und sagt zu seinen Jüngern: Wie schwer kommen doch die Begüterten ins Reich Gottes! <sup>24</sup> Die Jünger aber erschrecken über seine Worte. Jesus aber sagte noch einmal zu ihnen: Kinder, wie schwer ist es, in das Reich Gottes zu kommen. <sup>25</sup> Eher geht ein Kamel durch ein Nadelöhr als ein Reicher in das Reich Gottes. <sup>26</sup> Sie aber waren bestürzt und sagten zueinander: Ja, wer kann dann gerettet werden? <sup>27</sup> Jesus blickt sie an und spricht: Bei Menschen ist es unmöglich, nicht aber bei Gott. Denn alles ist möglich bei Gott.

<sup>28</sup> Da ergriff Petrus das Wort und sagte zu ihm: Wir hier haben alles verlassen und sind dir gefolgt. <sup>29</sup> Jesus aber sprach: Amen, ich sage euch: Da ist keiner, der um meinetwillen und um des Evangeliums willen Haus, Brüder, Schwestern, Mutter, Vater, Kinder oder Äcker verlässt <sup>30</sup> und der nicht hundertfach empfängt, jetzt in dieser Zeit Häuser, Brüder und Schwestern, Mütter und Kinder und Äcker inmitten von Verfolgungen, und in der kommenden Welt ewiges Leben. <sup>31</sup> Viele Erste aber werden Letzte sein und Letzte Erste.

#### **Zum Kontext**

Die Segnung der Kinder: Kleine Kinder strecken freudig und dankbar ihre Hände aus, um fast schon unverschämt zu nehmen, was man ihnen schenkt. Das geht aber nur mit leeren Händen.

## Auslegung

- 17 So fragten im Judentum damals viele ernsthafte Menschen und wurden auf Gottes Gebote hingewiesen.
- 18 Jesus verweist auf das *Sch<sup>e</sup>ma* Israel (Dtn 6,4). Gott allein ist der Massstab für das, was gut ist. Vgl. Amos 5,6.14.24; Micha 6,8.
- 19 Jesus weist auf die Gebote der Tora und zitiert aus der zweiten Tafel der Zehn Gebote (Ex 20,13-16; Dtn 5,17-20). Die Gebote sind die Wegweiser, die helfen, mit Gott auf dem Weg zum Leben zu gehen.
- 20 Jesus anerkennt den Eifer, Gottes Willen zu tun.
- 21 „Das *Eine* ist im Grunde alles, also das, was dem *Einen*, der allein gut ist, entspricht.“ (Walter Klaiber). Es ist der Schritt, durch den der Mann sein Leben Gott ganz anvertraut.  
Der Schatz veranschaulicht das, woran das Herz eines Menschen hängt. Der himmlische Schatz und irdische Schätze – nicht nur Besitz und Reichtum – schliessen sich gegenseitig aus.  
Seinen Besitz zu verkaufen und ihn den Armen zu geben, wäre seine Weise gewesen, sich Gott völlig anzuvertrauen und zugleich notleidenden Mitmenschen zum Nächsten zu werden.  
Jesus verlangte nicht von allen, alles zu verlassen oder den ganzen Besitz zu verkaufen.
- 22 Die Hände des Mannes sind voll. Aber er kann nicht loslassen. Deshalb kann er sich auch nicht beschenken lassen.
- 23 Je mehr man hat, desto schwieriger ist es, loszulassen und allein bei Gott Grund und Sicherheit zu suchen.
- 24 Die Wiederholung dehnt die Aussage auf alle aus. Nicht nur den Reichen gilt sie, sondern allen Menschen, auch den Armen.
- 25 Das ist nicht nur schwierig, das ist unmöglich.
- 26 Die Jünger spüren: ‚Hier geht es um alle, auch um uns.‘ Der Reiche ist ein Beispiel.
- 27 Dass Menschen gerettet werden, ist immer ein Wunder.
- 28 Die Jünger haben zurückgelassen, was der reiche Mann nicht verlassen wollte.
- 29/30 Die christliche Gemeinde wird als die neue Familie gesehen. Dort wird der mitgebrachte Besitz geteilt (Apg 4,32). Loslassen führt nicht in die Armseligkeit, sondern in die Fülle.
- 31 Gott ist denen nahe, die nichts gelten, und die sich um Jesu willen von ihrem Reichtum lösen.

## Fazit

1. Die Geschichte betont radikal die grosse Gefahr des Besitzes! Diese wird nicht abgeschwächt, auch dann nicht, wenn der reiche Mann als Beispiel dargestellt wird für alle Menschen. Es ist ein Appell an alle, auf diesem Weg soweit wie möglich zu gehen, weil die Weggabe des Besitzes ein ‚Brennpunkt‘ der Liebe und des Glaubens ist.
2. Jesu NachfolgerInnen ist mit der Gemeinde eine neue Familie und Teilhabe am gemeinsamen Besitz verheissen. Diese Verheissung ist gleichzeitig Verpflichtung für die Gemeinde, diese Gemeinschaft zu verwirklichen und miteinander zu leben.
3. Wir sollen weder arm noch reich sein; wir sollen *genug* haben. Vgl. Spr 30,7-9; Ex 16,17f. Daraus folgt die Idee des Teilens.
4. Die Aufforderung, Gottes Willen zu tun – Schalom zu suchen –, heisst, das, was wir haben, gerecht zu verteilen.



Die Grundbedeutung der Wortwurzel *šlm* ist ‚genug haben‘. «Schalom» meint Wohlergehen, Gedeihen, Glück, eben weil man genug hat. «Schalom» ist da, wo hier und jetzt alle genug zum Leben haben. «Schalom» ist da, wo die Welt „in Ordnung“ ist, so wie Gott sie gewollt und geordnet hat.

*Hinweis:* Die komplette Bibelarbeit findet sich im Anhang.

In den anschliessenden Tischgesprächen geht es nun darum, dass die Gesprächsgruppen eine gemeinsame Antwort auf eine der gestellten Fragen finden. Es geht nicht darum, die eigene Auslegung des Textes zu betonen.

### **Gesprächsanregungen für die Gespräche am Tisch:**

- Was bedeutet es, dass der junge Mann traurig davon ging?
- Wo im eigenen Leben und im Leben unserer Kirche erfahren wir, dass der ‚Schatz im Himmel‘ im Widerspruch steht zu ‚irdischen Schätzen‘?
- Wie lässt sich der Anspruch für Verteilungsgerechtigkeit, der über Mildtätigkeit hinausreicht, biblisch begründen?
- Was heisst «genug» in den konkreten Situationen in unserer Zentralkonferenz?
- Was macht unser Leben reich?

Pause

Samstag, 9. März 2019, 11.00 Uhr

**Thementag in der EMK Monospitovo**

### **Bibelarbeit zu Lukas 16, 19-31**

gehalten von Superintendent Wilfried Nausner

#### **Vom reichen Mann und armen Lazarus (Lukas 16, 19-31)**

<sup>19</sup> Es war aber ein reicher Mann, der kleidete sich in Purpur und kostbares Leinen und lebte alle Tage herrlich und in Freuden. <sup>20</sup> Ein Armer aber mit Namen Lazarus lag vor seiner Tür, der war voll von Geschwüren <sup>21</sup> und begehrte sich zu sättigen von dem, was von des Reichen Tisch fiel, doch kamen die Hunde und leckten an seinen Geschwüren.

<sup>22</sup> Es begab sich aber, dass der Arme starb, und er wurde von den Engeln getragen in Abrahams Schoß. Der Reiche aber starb auch und wurde begraben. <sup>23</sup> Als er nun in der Hölle war, hob er seine Augen auf in seiner Qual und sah Abraham von ferne und Lazarus in seinem Schoß. <sup>24</sup> Und er rief und sprach: Vater Abraham, erbarme dich meiner und sende Lazarus, damit er die Spitze seines Fingers ins Wasser tauche und kühle meine Zunge; denn ich leide Pein in dieser Flamme. <sup>25</sup> Abraham aber sprach: Gedenke, Kind, dass du dein Gutes empfangen hast in deinem Leben, Lazarus dagegen hat Böses empfangen; nun wird er hier getröstet, du aber leidest Pein. <sup>26</sup> Und in all dem besteht zwischen uns und euch eine große Kluft, dass niemand, der von hier zu euch hinüberwill, dorthin kommen kann und auch niemand von dort zu uns herüber.

<sup>27</sup> Da sprach er: So bitte ich dich, Vater, dass du ihn sendest in meines Vaters Haus; <sup>28</sup> denn ich habe noch fünf Brüder, die soll er warnen, damit sie nicht auch kommen an diesen Ort der Qual. <sup>29</sup> Abraham aber sprach: Sie haben Mose und die Propheten; die sollen sie hören. <sup>30</sup> Er aber sprach: Nein, Vater Abraham, sondern wenn einer von den Toten zu ihnen ginge, so würden sie Buße tun. <sup>31</sup> Er sprach zu ihm: Hören sie Mose und die Propheten nicht, so werden sie sich auch nicht überzeugen lassen, wenn jemand von den Toten auferstünde.

Dieser Bibeltext darf nicht wörtlich als Beschreibung von Himmel und Hölle verstanden werden. Er muss anhand seiner eigenen Botschaft interpretiert werden.

- Es handelt sich nicht um ein Gleichnis, weil der Text nicht die Struktur eines Gleichnisses aufweist.
- Er ist eine Warnung vor der Gefahr des Reichtums, weil Gott sich auf die Seite der Armen stellt.

### **Die Gefahr des Reichtums**

Es ist wichtig, dass wir sehen, dass der reiche (und übrigens namenlose!) Mann kein böser Mann ist. Er ist aber reich und meint, dass er etwas Besonderes ist. Als er stirbt, hat er gemerkt, dass sich die Situation verändert hat, aber er hat sich nicht verändert. Das zeigt sich darin, dass er immer noch gewohnt ist, als reicher Mann zu befehlen: Sende Lazarus! Reiche sind sich gewohnt zu befehlen, weil sie reich sind. Abraham weist darauf hin, dass eine unüberbrückbare Kluft zwischen ihm und dem Armen besteht. Es ist eine Kluft, welche die Reichen selbst errichtet haben, weil sie sich nicht an die Seite der Armen gestellt haben.

Die Geschichte lehrt uns, schon heute Reichtum zu teilen, andere zu trösten, mitfühlend und aktiv zu sein, damit die Kluft zwischen Arm und Reich abgebaut werden kann. Wir tragen eine Verantwortung für Gottes gesamtes Haus (oikos). Dies beginnt vor unserer Türschwelle.

Wesley sagt: «Einer der Gründe warum Reiche im Allgemeinen wenig Mitgefühl mit den Armen haben, besteht darin, dass sie sie so selten besuchen.» Das ist ein Hinweis auf die Mauer, welche gebaut wird.

*Hinweis: Die komplette Bibelarbeit findet sich im Anhang.*

In den anschliessenden Tischgesprächen werden folgende Fragen diskutiert:

- Wer ist reich (wohlhabend)? – Versucht eine Definition von «wohlhabend» zu finden.
- Diskutiert mögliche Gefahren des Reichtums im Blick auf Einzelpersonen, die Gesellschaft und die Kirche.
- Tragt zusammen und diskutiert, was ein hilfreicher und positiver Umgang mit Reichtum sein könnte.

Nach einer kurzen Pause werden die Ergebnisse der Gesprächsgruppen im Plenum präsentiert.

*Hinweis: Die Ergebnisse der Gesprächsgruppen finden sich als Flipchart-Protokolle im Anhang.*

*Samstag, 9. März 2019, 12.30 Uhr*

***Mittagessen im Restaurant Happy Monospitovo***

*Samstag, 9. März 2019, 15.00 Uhr*

***Thementag in der EMK Monospitovo***

### **Reich und Arm im Balkan - Nord-Mazedonien als Fallstudie**

Chris Henshaw, Resident Senior Director, National Democratic Institute in Mazedonien

*Wilfried Nausner:* Ich freue mich, dass wir nun heute Nachmittag einen gemeinsamen Arbeitsnachmittag mit Chris Henshaw erleben werden. Herzlich willkommen! Wir haben uns in acht Gruppen aufgeteilt und werden in diesen Tischgruppen auch noch arbeiten. Zunächst darf ich aber an Chris Henshaw übergeben.

*Chris Henshaw* stellt sich vor. Er ist Resident Senior Director im National Democratic Institute in Mazedonien. Diese NGO berät die Mazedonische Regierung und das Parlament, führt Volksbefragungen durch und schult bzw. berät v.a. Politiker. In einem ersten Teil gibt er einen kurzen Überblick über die Entwicklung in Mazedonien in den letzten Jahren. Wir erfahren in witzigen und hilfreichen Schritten, wie hilfreich es ist, genau hinzuhören, genau hinzusehen und genau wahrzunehmen. In den Tischgruppen machen wir dazu Übungen.

Pause

Nach der Pause befassen wir uns mit der Armut in Mazedonien im Vergleich zu anderen Ländern der Zentralkonferenz und besprechen die damit verbundenen Erkenntnisse und Folgen. Anschliessend besprechen wir Fragen im Zusammenhang mit Projekten, welche zu unserer Kirche in Mazedonien gehören, und wir tauschen uns über unsere Erfahrungen dazu aus.

*Wilfried Nausner* spricht *Chris Henshaw* unseren herzlichen Dank aus.

*Samstag, 9. März 2019, 19.00 Uhr*

***Mazedonischer Abend in der EMK Monospitovo***

Daniela Stoilkova begrüsst die Anwesenden mit Worten aus Psalm 133: «Siehe, wie fein und lieblich ist's, wenn Brüder einträchtig beieinander wohnen». Nach einem Gebet singen wir in Englisch und Mazedonisch «Amazing Grace!»

Die Gruppe, welche die nächsten beiden Lieder vorträgt, wurde im vergangenen Dezember gegründet. Das jüngste Mitglied ist sechseinhalb Jahre alt, der Älteste über 60 Jahre. Alle möchten Gott mit ihren Begabungen loben. Es folgt ein Video über Monospitovo, welches den Ort, die Gegend, die Arbeit und den Alltag in Monospitovo zeigt. Anschliessend werden Lieder gesungen, die von Menschen in Mazedonien geschrieben wurden.

Christina Cekov erzählt nun etwas über die Geschichte der EMK in Mazedonien, welche 1849 in Salonika begann.

Marjan Dimov dankt allen für die Beiträge des heutigen Abends und überreicht *Chris Henshaw*, *Urs Schweizer* und *Bischof Patrick Streiff* ein Geschenk – für die Gestaltung des Nachmittags und für den Dienst für die Zentralkonferenz das ganze Jahr hindurch. Der Sekretär der Zentralkonferenz dankt anschliessend der ganzen Gemeinde in Monospitovo für die wunderbare und grosszügige Gastfreundschaft und überreicht als Dankeschön *Schweizer Schokolade* in Form von Wolken.

Der mazedonische Abend schliesst mit dem Singen des Liedes «Give thanks».

*Samstag, 9. März 2019, 20.30 Uhr*

***Mazedonisches Festmahl in der EMK Monospitovo***

Die Gemeinde von Monospitovo lädt zu einem grossen Festmahl mit mazedonischen Essens-Köstlichkeiten ein.

## Minutes Executive Committee from Sunday, March 10, 2019

Sonntag, 10. März 2019, 09.00 / 10.00 Uhr

**Gottesdienst in der Region von Monospitovo und Strumica**

Es finden vier Gottesdienste mit Beteiligung von Mitgliedern und Gästen des Exekutivkomitees der Zentralkonferenz statt:

EMK Koleshino	Predigt: Daniel Sjanta (makedonisch)
EMK Murtino	Predigt: Davide Carbonaro (englisch)
EMK Monospitovo	Predigt: Rares Calugar (englisch)
EMK Strumica	Predigt: Serge Frutiger (deutsch)

*Der Sekretär:*

*Markus Bach*

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Das vorliegende Protokoll der 70. Tagung des Exekutivkomitees der Zentralkonferenz von Mittel- und Südeuropa vom 6. bis 10. März 2019 in Monospitovo (Mazedonien) wurde geprüft und als korrekt erklärt.

*Die Prüferin und der Prüfer des Protokolls:*

*Helene Bindl und Jörg Niederer*

## **II. Directory of decisions**

### **of the 70<sup>th</sup> meeting of the Executive Committee of the Central Conference of Central and Southern Europe**

#### **Elections**

1. The Executive Committee unanimously decides that the following persons shall be members of the Executive Committee from 2019 onwards: for Romania: Rev. Rares Calugar, and for Macedonia: Marjan Dimov, designated Superintendent.
2. The Executive Committee unanimously confirms Pastor Martin Obermeir-Siegrist and Pastor Novica Brankov as representatives of the Central Conference in the CPCE Regional Group South-East Europe.

#### **Decisions concerning the Executive Committee / Central Conference**

3. The Executive Committee asks the Council of Bishops to delegate Bishop Guy Muyombo Mande as its official representative to the meeting of the Central Conference of Central and Southern Europe in 2021.
4. The Executive Committee unanimously decides that the ratio for the election of delegates to the 2021 Central Conference shall be 1:8.
5. The Executive Committee unanimously decides that the elections of the delegates to General Conference 2020 and of the additional delegates or alternate delegates to Central Conference 2021 shall take place separately.
6. Based on the auditor's report, the Executive Committee unanimously approves the annual financial statement 2018, discharges the treasurer and expresses its heartfelt thankfulness to her for her committed service.
7. The Executive Committee unanimously authorizes Bishop Patrick Streiff to charge the additional cost of two annual Business Class upgrades for transatlantic night flights to Switzerland to the Central Conference.
8. The Executive Committee unanimously decides to replace the term "pastoral members" in the composition of the committees in the following instances in the Disciplinary and Arbitration Rules by "pastoral members in full connection": in Article 8 B; in Article 9, Article 10 and Article 17. The revised versions (German and English) are now valid and will be published on the website.
9. The Executive Committee unanimously agrees to delete the invalid mailbox address in Article 1.5 of the Rules of Order of the Central Conference.
10. The Executive Committee appoints, with 9 Yes and 2 No votes, a study group with the following mandate:

In the light of the discussions at the meeting of the 2019 Executive Committee of the Central Conference CSE in Monospitovo, the study group shall:

- develop a scenario / several scenarios and explore how we, in the event of a strictly implemented "Traditional Plan", can be as united and/or connected as possible after General Conference 2020;
- report to the next meeting of the Executive Committee of the CC CSE in March 2020.

11. The Executive Committee unanimously agrees the following composition of the study group:

Bishop (as convener)

3 from AC Switzerland-France-North Africa (1 pastor CH, 1 lay CH, 1 FR)

2 from AC Austria (1 pastor, 1 lay)

1 from AC Bulgaria-Romania

1 from AC Czech Republic-Slovakia

1 from AC Hungary

1 from AC Poland

1 from AC Serbia-Macedonia (+ Albania)

## **Decisions concerning the Working Groups / Office of the Central Conference**

### **Working Group Liturgy**

12. The Executive Committee commissions the Working Group Liturgy to prepare the worship services and liturgical celebrations at the Central Conference 2021 in consultation with the Bishop and to be responsible for the implementation of their preparations.

### **Working Group Episcopacy**

13. The Executive Committee unanimously approves the changes in the document Nomination and Election Procedure of a Bishop at the CC CSE 2021.
14. The Executive Committee unanimously approves the job description of a Bishop.
15. The Executive Committee unanimously approves the job description of a Superintendent.
16. The Executive Committee decides to send a letter, jointly signed by the active Bishop and the Chair of the Working Group Episcopacy, to the General Council on Finance and Administration (GCFA), informing them about the suggested schedule and requesting their approval of the expenses to be budgeted for 2021.
17. The Executive Committee unanimously approves the schedule for the handing-over of office from March to July 2021.
18. The Executive Committee unanimously approves the suggested template for the lists of eligible ordained elders in full connection for the episcopacy.

The secretary: Markus Bach

# III. Report of the Office

## 1. Presence and Minutes

### 1.1 Meetings of the CC Office

Since the meeting of the Executive Committee of the Central Conference in 2018, the CC Office met once, on October 26, 2018, via Internet.

### 1.2 Minutes of the 69<sup>th</sup> meeting of the Executive Committee 2018 in Hungary

The minutes of the 69<sup>th</sup> meeting of the Executive Committee, written by Markus Bach, Secretary of the Central Conference, were made available on the website of the Central Conference (<https://www.umc-cse.org/de/downloads--links/documents-studies-and-lectures/minutes-cse.html>). There are two versions available: an original version in German and a version in English.

The Office gives thanks to the Secretary Markus Bach for his excellent work. The bilingualism of the documents did not only make his work more valuable but also more comprehensive.

### 1.3 By-Elections

If an Annual Conference consists of more than one country, the countries whose leaders are not Executive Committee members with voting rights are entitled to send their superintendent or leading pastor to participate in the meetings with advisory voice. These were so far:

- for France and Belgium: Superintendent Etienne Rudolph
- for North Africa: Pastor Freddy Nzambe, Tunisia
- for Macedonia and Albania: Superintendent Wilfried Nausner
- for Czechia: Superintendent Petr Prochazka

#### **Motion to the Executive Committee**

***Additional members with advisory voice shall be:***

***As of the meeting 2019 for Romania: Pastor Rares Calugar  
and for Macedonia: Marjan Dimov, designated superintendent***

At last year's meeting of the Executive Committee, the CC Office had been authorized to by-elect a member of the Working Group Church and Society and to nominate a member of the General Board of Church and Society. Both the election and the nomination have then been delayed, which is why the CC Office cannot present a new solution. It would not be beyond imagination to find candidates in Switzerland. However, it would be more helpful if we could commission people from other countries than from Switzerland. Therefore the Office asks the Executive Committee to provide suggestions for a new member in the Working Group Church and Society and in the General Board of Church and Society.

After its General Assembly in 2018, the Community of Protestant Churches in Europe (CPCE) requested the nomination of two delegates of CC CSE to the Regional Group South-East-Europe. After consultation with the current representatives (Pastor Martin Obermeir-Siegrist and Pastor Novica Brankov) and their superintendents, the Bishop informed CPCE that both pastors would continue representing our Central Conference in this Regional Group. However, he announced

already now that over the course of the next years (e.g. at Central Conference 2021) at least one of these two representatives might be replaced.

### **Motion to the Executive Committee**

***The Executive Committee approves that pastors Martin Obermeir-Siegrist and Novica Brankov continue representing the Central Conference in the CPCE Regional Group South-East-Europe.***

#### **1.4 List of the deceased (March 2018 to March 2019)**

**Wilhelm Nausner** (AT), † 30.4.2018, Delegate to CC 1964, 1966, 1969, 1973, 1977, 1981, 1985, 1989, 1997; Executive Committee 1964-1993, 1997-2001, Secretary of the CC 1973-1997, WG Children + Youth 1957-1969, WG Mission + Evangelism 1969-1981 (chairman 1969-1977)

**Martin Rüd** (CH), † 22.5.2018, Delegate to CC 1973, 1981, 1985, 1989; Member of WG Liturgy from 1977-1981 and 1985-1993

**Lydie Schmidt** (FR), † 26.12.2018, Delegate to CC 1997

February 26, 2019 was the 15<sup>th</sup> anniversary of the late President **Boris Trajkovski**. During a two-day event with several activities, the Boris-Trajkovski-Foundation and the Macedonian Government have commemorated the positive marks that Boris Trajkovski had left. On the part of the UMC, retired Bishop Heinrich Bolleter and Heiner Studer, a long-time friend, had been invited to attend this event. Neither the UMC in Macedonia nor the Bishop's Office in Zurich had received an official invitation.

## **2. Central Conference Pension Plan**

In last year's report, it was mentioned that the pensions for current retirees and widows would be increased retroactively per January 1, 2018, and that the new calculation base would of course also be used for the calculation of the pensions of future retirees and widows. However, the required new calculations and disbursements were delayed because of the fact that they could not be generated automatically by the system but had to be verified individually and manually. We are grateful that this increase became possible, and the CC Office is particularly grateful to Pension Officer André Töngi for his extensive additional work.

## **3. Planning of the Meeting of the Executive Committee and the Central Conference**

### **3.1 Adjustment of the program**

The program for the 70<sup>th</sup> meeting of the Executive Committee has been made available to all members and guests via Dropbox. The CC Office has approved the current version of this program. A final directory of reports has also been prepared (report 1.0).

The agenda and a detailed schedule of the meeting of the Executive Committee are also available (see attachment 1.1.1). They have been approved by the Office and will be made available in a printed version at the meeting.

The host team in Monospitovo has prepared a «Local Info Letter» including the most important logistic details and some useful information where further help is available. This document will be distributed to all members of the Executive Committee. On Wednesday afternoon, some further information will be shared orally at the opening of the meeting.



On Thursday at 14.30 in the afternoon, there will be some ecumenical guests among us:

- His Beatitude Stephan – Archbishop of Ohrid and Macedonia- Metropolitan of Skopje and spiritual leader of the Macedonian Orthodox church
- Efendi Sulejman Rexhepi, Reis-ul-ulema, leader of the Islamic Religious Community in Macedonia
- Monsignor Dr. Kiro Stojanov, Roman Catholic Bishop of Skopje and the Eparchial Bishop of the Macedonian Catholic Eparchy of the Macedonian Byzantine Catholic Church.
- Berta Romano Nikolic (Nikolitsch), head of the Association of Jewish Communities in Macedonia

### **3.2 Work on the theme «Rich and Poor in the Central Conference»**

The CC Office heartily thanks the preparation group from Macedonia under the leadership of Superintendent Wilfried Nausner for the preparation of the Theme Day and for the opportunity to gain a very practical insight into the lives of people in the host country.

In the morning we will start with two short Bible Studies on «Rich and Poor», prepared by Stefan Zürcher and Wilfried Nausner. Both Bible studies will be followed by conversations on three questions each. In the afternoon, Chris Henshaw will be present. He helps countries such as Macedonia to democratically develop. He will show what «Rich and Poor» means in Macedonia – and what the difficulties are that are related to it. It will be important to make sure that the groups among the table will be mixed/diverse.

### **3.3 Country reports at the meeting of the Executive Committee**

The Office asks the following people to offer a country report during the Executive Committee meeting:

- Wilfried Nausner from Albania
- Rares Calugar from Romania
- Daniel Sjanta from Serbia

The country reports are scheduled for Thursday evening.

### **3.4 Public Evening on Friday, March 8, 2019**

The Public Evening shall be about an introduction of the Central Conference – on the one hand with a short information, on the other hand with specific examples how – referring to the Episcopal Address 2017 – people are «offered Christ». We expect the mayors of Strumica and Bosilovo. The leader of the Committee on Religion will also be present. Maybe there will even be a short visit of the Prime Minister. The evening will take place at Monospitovo UMC. Urs Schweizer is commissioned to discuss the program details with the local host team.

### **3.5 Macedonian Evening on Saturday, March 9, 2019**

During the Macedonian Evening, the hosts will share in various ways what makes up their home country. The evening will start at 18.30 in the church building of Macedonia UMC. Dinner will be afterwards in the courtyard.

### **3.6 Worship services on Sunday, March 10, 2019**

On Sunday, March 10, 2019, the members and guests of the Executive Committee will split up and attend various worship services in the region. Some details to these worship services:

Koleshino UMC	10.00	Sermon: Daniel Sjanta (Macedonian)
Murtino UMC	10.00	Sermon: Davide Carbonaro (English)

Monospitovo UMC	10.00	Sermon: Rares Calugar (English)
Strumica UMC	10.00	Sermon: Serge Frutiger (German)

### **3.7 Responsibilities during the meeting**

The CC Office commissions the following people:

As helper to the Secretary:	Urs Schweizer
As auditor of the minutes:	Helene Bindi + Jörg Niederer
As treasurer during the meeting:	Iris Bullinger
As reporter for the church media:	Urs Schweizer

### **3.8 Meeting of the Executive Committee 2020 in Austria**

On Friday, the Executive Committee will have a conversation on the preparation of the Theme Day 2020 and to elect a preparatory team. At the meeting of the Executive Committee in Winterthur, the themes «Discipleship» and “The role of women in the Church – and the role of men” were the ones with the next highest priority. In the light of current events, the CC Office could also imagine the theme “Methodist Identity: What Church do we want to be?” The 71<sup>st</sup> meeting of the Executive Committee will take place from March 12 to 15, 2020, in Austria.

### **3.9 Meeting of the Executive Committee and the Central Conference 2021**

On Wednesday morning, March 10, 2021, there will be a short meeting of the Executive Committee prior to the Central Conference meeting. The 19<sup>th</sup> meeting of the Central Conference will take place from Wednesday afternoon, March 10, 2021, to Sunday, March 14, 2021, and it will include the election and consecration of a bishop. Currently, a meeting venue in Basel (Switzerland) is subject of conversations. The theme of the Central Conference will have to be agreed upon by the Executive Committee in 2020.

#### **Motion to the Executive Committee**

**The Working Group Liturgy is commissioned to prepare all worship services/devotions/prayers during Central Conference 2021 (in consultation with the bishop) and to also lead them.**

In the past, the Council of Bishops has always sent an official representative to our Central Conference meetings. These have mostly been bishops from the USA. Bishop Patrick Streiff suggests to ask the Council of Bishops to choose Bishop Guy Muyombo Mande, DR Congo, as official representative. He is currently Secretary of the Council of Bishops. Bishop Mande would also lead the election of the new bishop.

Additionally, the European bishops will try, as in previous years, to also participate in the other European Central Conference meetings.

#### **Motion to the Executive Committee**

**The Council of Bishops is requested to send Bishop Guy Muyombo Mande as its official representative to the meeting of the Central Conference of Central and Southern Europe in 2021.**

### **3.10 Ratio for the number of delegates to Central Conference 2021**

In 2019, all Annual Conferences will elect the delegates to General Conference 2020 and to Central Conference 2021. Attachment 1.1.2 states the rules for these elections and the number of people to be elected.

### **Motion to the Executive Committee**

**1. The elections for the delegates to the General Conference and for the additional delegates and/or reserve delegates to the Central Conference shall take place separately.**

**2. The ratio for the election of the delegates to Central Conference 2021 shall not be changed but shall remain 1:8.**

## **4. Financial issues**

### **4.1 Statement 2018 of the Central Conference and Auditor's report**

Iris Bullinger presents the financial statement 2018 of the Central Conference (see report 1.2). This statement shows a surplus revenue of CHF 1,687.38. The line "übrige Kosten" (other expenses) includes extraordinary amounts: an upgrade for a flight of the Bishop (which was booked in 2018 already) as well as the full expenses for the "Stiftfilm" of the WG Liturgy amounting to CHF 7,307.65. The contribution of the Central Conference in Germany towards these expenses – EUR 2,500 – will be sent in 2019 only.

Adrian Wenziker's auditor's report on the financial statement 2018 is available in writing (see report 1.3).

### **Motion to the Executive Committee**

***Based on the positive audit report, the Executive Committee approves the annual financial statement 2018 and discharges the treasurer. The Executive Committee expresses its thankfulness to the treasurer for her committed service.***

### **4.2 Travel Expenses of the Bishop**

Since the last meeting of the Executive Committee, Bishop Patrick Streiff purchased one Business Class upgrade for an overnight transatlantic flight to Switzerland – this means that he did not regularly benefit from this possibility but only did it in an extreme situation where the next meetings and gatherings were scheduled immediately after his arrival in Switzerland. The additional expenses (compared to an Economy ticket), which were charged to the Central Conference, amounted to CHF 1,100.

### **Motion to the Executive Committee**

***Bishop Patrick Streiff is authorized to charge the additional expenses for two Business Class upgrades per year for overnight transatlantic flights to Switzerland to the Central Conference.***

### **4.3 Apportionments from the Annual Conferences of the CC CSE to the worldwide UMC**

At General Conference 2016, it was agreed that all Annual Conferences around the globe would contribute towards two apportionments of the worldwide church:

- *Episcopal Fund*, which covers the salaries of the bishops, their travel expenses, the expenditures of the Council of Bishops, and part of the expenses of the episcopal offices
- *General Administration Fund*, which covers basic worldwide expenses such as the General Conference, the Judicial Council, and the Standing Committee on Central Conference Matters

Prior to General Conference 2016, the Executive Committee had decided (see 66<sup>th</sup> gathering of the Executive Committee 2015, Directory of Decisions, page 66): «The Executive Committee confirms its intention to maintain the total amount of the current contributions to the Episcopal Fund as a total amount of all future contributions to both the Episcopal Fund and the General

Administration Fund in the new quadrennium 2017-2020 and therefore to contribute additional, voluntary funds beyond the new scale of contributions. The Annual Conferences, which so far have not made any contributions themselves, are called to cover at least the amounts according to the new, lower scale of contributions themselves».

In the meantime, this new rule has been in effect for two full years (2017 and 2018). Globally, the Annual Conferences in 8 of 20 Episcopal Areas outside of the USA cover 100% of the apportionments (even in the USA not all Annual Conferences cover 100%, but over the course of the past years a historically high percentage of slightly above 90% has been reached). Since all European Central Conferences had decided not to reduce their apportionments compared to the past, all European Episcopal Areas cover far more than 100%.

In the CC CSE each Annual Conference at least covers 100% of the amount according to the new scale of contributions. The countries AT, CH, CZ, and FR additionally pay the full amount according to the previous calculation. The respective difference of the other countries/Annual Conferences is currently covered by a Connexio grant for structural expenses. The total amounts for the whole CC CSE in 2018 were as follows:

- *Episcopal Fund*: official scale = USD 33,556 / actual contribution = USD 185,145 resp. 551.7%
- *General Administration Fund*: official scale = USD 13,455 / actual contribution = USD 14,121 resp. 104.9% (because of currency fluctuations not exactly 100%).

Against the background of a relatively high number of Bishops in Europe (in comparison to the small membership figures), the CC Office considers it of importance that we continue to voluntarily pay the high amount to the Episcopal Fund. Given the fact that there are so many countries and long distances, we rely on this number of Bishops. Our contribution makes up slightly less than 50% of the effective expenses of the Bishop's Office.

#### **4.4 Internal Audit executed by GBGM and GCFA**

Some time ago, GBGM ceased to employ Area Financial Executives that had been responsible for the accounting in the Episcopal resp. country offices. The idea was to rather ensure the reliability and security of the financial administration (processes, money transfers, accounting) by internal audits. Such an audit had taken place in October 2016 when there was the staff change from Thomas Rodemeyer to André Töngi, and another audit was scheduled for October 2018. It was Bishop Patrick Streiff's concern to ensure that the selection of the final date took into consideration his days of presence in Zurich. Additionally, he emphasized that at least one person of the audit firm (Moore Stephens LLP) needed to be fluent in German. The accounting for GBGM is part of the bookkeeping of the association «Hilfe im Sprengel» (i.e. it is one of several separate cost centers). The bishop made clear that the internal audit could only focus on the cost centers GBGM and GCFA and that only these parts of the books would be opened and made available for examination.

By means of these internal audits, GBGM aims to review, among others, the following:

- All funds are forwarded according to their designation – and this should happen within one month.
- 100% of the funds that are donated through the Advance program have to be forwarded to the end beneficiary. No administration fees must be deducted.
- Recipients of project or salary funds are visited on a sample basis.

Since the Bishop's Office is a «transit place» only, and since there are no projects in Switzerland that could be visited, GBGM has already announced to visit individual country offices. In 2019, they would like to visit Albania and Bulgaria. The bishop has no influence on the choice of the

countries, and he has already made clear that – contrary to the expectations of GBGM – he would not plan to include additional travels for such internal audits of GBGM in his calendar.

The bishop asks the superintendents to inform their employees in the country offices on the possibility of such visits. Additionally, the following procedures should be implemented in regard to financial transactions between the Bishop's Office and the country offices:

1. After each money transfer from the Bishop's Office, the country offices return a message confirming the receipt of the funds and also confirming that the funds will be used resp. forwarded according to the designation. The remark on the money transfer information form is as follows: **«Please send a confirmation of receipt of these funds back to our office. Such confirmation of receipt includes that you will respect their designation and forward the funds to the end beneficiary».**
2. If this confirmation is not returned to the Bishop's Office, no further money transfers will be arranged.
3. The country offices ensure that 100% of the Advance funds (i.e. without deduction of bank or administration fees) are forwarded according to the designation to the end beneficiary. For IMT funds, there are specific regulations → 50% of the regular annual amount of USD 3,600 are considered to be "shared money" and do not have to be forwarded to the respective partner church but can be used for the needs of the whole country, e.g. for pastors' salaries.
4. The country offices maintain a list of NIM-/NMA recipients and Advance projects that have been approved by the superintendent of the respective country. Having been taken into consideration when approving the annual salary support of Connexio and the Fund for Mission in Europe, the NIM and NMA grants – just as the Advance funds – are forwarded at 100% to the country offices, and they are explicitly mentioned on the money transfer information form (exception: Albania).

If some countries see a need for education of their administration/bookkeeping, the CC Office asks that a respective information is sent to the Bishop's Office.

## **5. Statistical information within the Central Conference**

### **5.1 Summary**

The Bishop's Office submits a compilation of statistical data to the Executive Committee (see report 1.4). This compilation is based on the reports to the 2018 meetings of the Annual Conferences, i.e. on the statistical data as per December 31, 2017. In almost all countries, this information is collected on a comparable base. This means that the summary provides a helpful overview even though it is not yet complete.

### **5.2 Forwarding of statistical information and Annual Conference journals to GCFA**

The CC Office requests all Annual Conference Secretaries to continue sending the Annual Conference journals including the statistical information **directly** to the General Council on Finance and Administration. These journals do not need to be printed brochures but can also be electronic files. GCFA then makes available the journals to all General Boards and Agencies needing a copy.

The Bishop's Office should also be provided with **two** copies of the journals.

## **6. Coordination of the Ministry with Roma**

From May 24 to 27, 2018, another Roma Consultation took place in Alsószolca (Hungary). The CC Office is grateful to Connexio, the Network for Mission and Diaconia of Switzerland-France-

North Africa AC, for taking over responsibility for this ministry in the Central Conference of Central and Southern Europe. A short report can be found enclosed (see attachment 1.1.3).

## 7. New European Partnership Coordinator of the Methodist Church in Britain

Barry Sloan has been employed by the Methodist Church in Britain as new European Partnership Coordinator. This is a 50% employment – the other 50% of his work will still be devoted to the Tent Mission in Germany. In his new responsibility, he succeeds Roy Crowder. Originally, he had planned to attend the Executive Committee meeting in Monospitovo; however, he finally was not able to do so. He sends his apologies.

## 8. Meetings and Delegations

Various important gatherings and events, to which we will be invited to send delegates/participants, will take place between 2019 and 2021. Below are only some important pan-European or worldwide events:

Dec 2-6, 19:	Superintendents' Meeting (2-5: Europe; 5-6: CC CSE) in Braunfels (DE).
Jan 31-Feb 2, 20:	Meeting of the European Delegates to General Conference 2020 in Braunfels (DE)
May 5-15, 20:	General Conference in Minneapolis (USA)
Jul 3-5,20:	«Christliche Begegnungstage» in Graz (AT) Meeting of Protestant Churches from Central and Eastern Europe
Nov 18-21, 20:	Central Conference in Germany (meeting venue in East Germany AC)
Mar 3-7, 21:	Central Conference of Northern Europe and Eurasia with election of a bishop

## 9. General Commission on Archives and History

One of the ministries of the General Commission on Archives and History (GCAH) is to identify Historic Sites in annual conferences so that people in the area and across the global connection might be aware of and inspired by historic persons, places and events in the United Methodist History. The *Book of Discipline 2016* (Par. 1712) offers two categories of United Methodist Historical Recognition: Historic Sites and Heritage Landmarks.

A **United Methodist Historic Site** is associated with buildings, locations and structures related to a significant event, development or personality in the history of an annual conference. The application process is a simple: follow the guidelines for nomination, including an official Annual Conference resolution, and a \$75 registration fee. GCAH will send you a numbered plaque, register, record and promote the site on its website and social media outlets.

A **United Methodist Heritage Landmark** can only be applied for after a site has been approved as a United Methodist Historic Site. A Heritage Landmark is an approved Historic Site which has relevance and importance beyond the annual conference to the wider United Methodist Church. If the annual conference thinks that the Historic Site has significance to the worldwide United Methodist Church, it may complete the application for consideration by the Heritage Landmarks Committee of the General Commission on Archives and History. Approved Heritage Landmarks are listed in the *Book of Discipline* and eligible for Heritage Commission Heritage Landmark grants.

The CC Office asks countries that would like to register specific sites to contact the Bishop's Office.

## 10. Update of regulations

### 10.1 Disciplinary and Arbitration Code

Following the preparation of an English version of the Disciplinary and Arbitration Code, we realized that according to the provisions of the *Book of Discipline* regarding the composition of the respective committees (Article 8 B), the term «clergy members» needs to be replaced by «clergy members in full connection» (i.e. ordained elders and deacons in full connection). This applies to the Committee on Investigation (Article 9), the Committee on Trials (Article 10), and the Clemency Committee (Article 17). This correction needs to be made in both the German and the English version of the code. The cabinets are requested to make sure that the elected persons of their respective Annual Conferences meet these criteria.

#### Motion to the Executive Committee

**The Executive Committee confirms these changes. The revised versions (German and English) are valid with immediate effect and shall be published on the Central Conference website.**

### 10.2 Rules of Order of the Central Conference

The Rules of Order of the Central Conference do not only include the physical address of the Central Conference office but also a postal address (par. 1.5). However, this postal address has changed – and it is actually irrelevant for the Rules of Order. Therefore, the Rules of Order shall be changed as follows:

*The «Central Conference of Central and Southern Europe» has its office in Switzerland, Badenerstrasse 69, 8004 Zürich. ~~Postal address: Postfach 2239, CH-8026 Zürich.~~ In the following it will be referred to in short as «Central Conference».*

The CC Office considers this an editorial change only; therefore, it requests the Executive Committee for approval (basically, changes of the Rules of Order would have to be approved by the Central Conference).

#### Motion to the Executive Committee

**The Executive Committee approves the deletion of the invalid postal address.**

## 11. Bishop's Office

### 11.1 Library and archives

The Methodist Library in Zurich and the archives of the Central Conference of Central and Southern Europe have been operated since 2014 by Ueli Frei. He announced that he would like to hand over this responsibility to a new person in summer 2019. As far as the library is concerned, we were able to find a successor (Ms Monika Hofer). As far as the archives are concerned, the conversations are still going on.

### 11.2 Looking for possibilities of relief

The overload of both employees in the Bishop's Office has been continuing for quite a while. Some smaller individual measures did not have the hoped-for effect or have been compensated by other new developments. Therefore, the Bishop's Office has done some more serious steps last year to clear itself of some tasks. It seemed to be the most reasonable solution to outsource the responsibility related to the Fund for Mission in Europe and Otto Per Mille. But on a European level, no solutions in this regard could be found. Connexio, the network for Mission and Diakonia of the UMC Switzerland-France, showed a general interest in taking over this responsibility. However, because of other tasks and staff changes in 2018, Connexio will not be able to decide before summer 2019 whether taking over this responsibility by the end of the year will be

possible. In the Bishop's Office, we hope that such a solution can be realized. Otherwise, we will try to employ an additional person for this area of work. However, such a part-time employment will not be easy because the tasks are not evenly spread over the whole year.

### **11.3 Thanks**

In the past year, the Bishop's Office has faced demanding challenges. This report cannot mention all things that were accomplished. But we can see the dedication and love for the Church and its people, which becomes visible in the commitment of the workers in the Bishop's Office. We are most grateful to Bishop Patrick Streiff for his tireless commitment, his leadership, his conversations, and his many travels in favor of the Central Conference. However, this would not be possible if he could not rely on his trusted team in Zurich. As his assistant, Urs Schweizer relieves the bishop from many tasks, and he is a pleasant and very capable counterpart for many Central Conference related matters. André Töngi manages the various aspects of finances and administration in the Bishop's Office (including the pensions for retirees) with accuracy and special care. To all of you a heart-felt thanks.

*Markus Bach, Secretary*



## Delegates to General Conference 2020 and Central Conference 2021

**In 2019, all annual conferences shall elect the delegates and reserve delegates for General Conference 2020 and Central Conference 2021.**

According to the Constitution, art. 35, the following persons have the **right to elect delegates and reserve delegates**:

- Lay: All lay members of the annual conference with right to vote in the annual conference;
- Clergy: Those clergy members (elders and deacons) with right to vote in the annual conference who are members in full connection or in associate membership, and those probationary/provisional members who have completed all of their educational requirements, and those local pastors who have completed the course of study and have served a minimum of two consecutive years (24 full months) under appointment immediately preceding the election.

According to the Constitution, art. 35 and 36, the following persons have the **right to be elected as delegates and reserve delegates**:

- Lay: All professing members of the UMC for at least 2 years preceding their election, and having been active participants in the UMC for at least 4 years preceding their election, and are members of the UMC within the annual conference electing them at the time of holding the General or Central Conference;
- Clergy: Among the clergy members: all clergy members (elders and deacons) in full connection at the time of the election (at the exception of those on a leave of absence)

According to the Book of Discipline of General Conference, there is a combined vote for electing delegates to General Conference and Central Conference, with those with the highest votes being elected in the order of votes as delegates or reserve delegates for General Conference. However, for General Conference a good active and passive knowledge of English is required (no documents in German) whereas for Central Conference English and German are the official languages. For members of annual conferences speaking no English, there is only an equal chance to be elected if there is a separate election for the additional delegates and/or reserve delegates to the central conference (Delegates and reserve delegates to General Conference are ex officio elected for the central conference). Therefore, the executive committee of the Central Conference requests that a **separate vote** be taken.

**For General Conference:** The minimum number of delegates and reserve delegates to be elected from each annual conference is:

- Delegates: 1 clergy and 1 lay; Reserve delegates: 2 clergy and 2 lay

**For Central Conference:** The minimum number of delegates and reserve delegates to be elected from each annual conference is according to the table below. The ratio is fixed by the Executive Committee of the Central Conference. It has been a ratio of 1:8 for the last two central conferences. The executive committee of the Central Conference maintains the ratio of 1:8 for the Central Conference 2021.

The number of reserve delegates to be elected shall be equal to the number of delegates (for the AC CH-FR-NA ten reserve delegates):

	AC 2014 Clergy members	CC 2017 - Ratio 1:8	AC 2018 Clergy members	CC 2021 Ratio 1:8
Prov. AC AT	11	2+2	9	2+2
Prov. AC BG-RO	24	3+3	24	3+3
AC CH-FR-NA	177	22+22	157	20+20
AC CZ-SK	29	4+4	33	4+4
Prov. AC HU	20	2+2	18	2+2
AC PL	25	3+3	29	4+4
Prov. AC RS-MK +AL	21	3+3	20	3+3
<b>Total delegates CC</b>		<b>78</b>		<b>76</b>

## Report on working with Roma

### **Roma Consultation 2018 in Alsózsolca, Hungary**

In May 2018, 20 people from nine countries (Bulgaria, Hungary, Macedonia, Romania, Sweden, Switzerland, Serbia, Ukraine, and USA) met in Alsózsolca. Most of them were/are leaders of the Roma work in their respective countries and have come together to share their experiences, learn from one another and inspire each other. Connexio, the network for mission and diaconia of the UMC Switzerland-France-North Africa, wants to strengthen the exchange and learning across borders in order for the Roma work to develop continuously.

During the first day, the participants introduced their work and the whole group prayed for each country. On the second day, two topics were discussed in two groups: how to strengthen Roma leadership and how to work with Roma migrants in Western Europe. Then, each person had to think about what he or she had learned so far from each other and pick one idea which they want to pursue once they are back. In the afternoon, the whole group took a walk through the Roma neighbourhood, talked to the people, sang and played with the children. The consultation closed with a worship service on Sunday morning.

In many Eastern European countries, UMC pastors have seen the dire circumstances in which many Roma live and have started to work with them. In Hungary, for instance, this work started more than 60 years ago, while in Macedonia some work just started very recently. Many leaders work with children: after-school activities, camps, help with school work, music lessons, etc. However, pastoral activities are similarly important to accompany the Roma families in their everyday lives. Often, these pastors are the only people who try to live with them at eye level and show them that every person is precious.

The participants have kept in touch after the consultation, and the wish has been expressed that this kind of cooperation will continue.

*Corinna Bütikofer Nkhoma*

## IV. Reports of the Working Groups

### 1

#### Working Group Theology and Ordained Ministry

1. The working group met September 28<sup>th</sup> through October 1<sup>st</sup> in Vienna/Austria. Jana Daněčková, Michael Nausner, Edward Puślecki, Daniel Sjanta, Vladimir Zhelezov, Christof Voigt (Liaison from the Germany Central Conference) and Stefan Zürcher (Chair) participated. Vladimir Zhelezov succeeded Vladimir Todorov. Zoltán Kovács asked to be excused.
2. The working group did not receive concrete tasks from the Central Conference. Bishop Streiff, however, encouraged the group to deal with the report of the *Commission on a Way Forward* to the General Conference which convenes in February of 2019 and the book of David Field, *Our Purpose is Love*.
3. With the help of the "Report of the Commission on a Way Forward to the General Conference" we informed ourselves about the current process. Different positions and perspectives emerged among the group members regarding the models proposed in the report. Not only personal opinions and experiences play a role but also the varying societal and ecumenical contexts of the Annual Conferences. The UMCs unity in mission is related to specific contexts and accordingly valued and interpreted differently.
4. *Field, David N.: Our Purpose is Love*: We dealt with David Field's book in engaged discussions. In what follows some personal thoughts of the working group members and other contributions to the discussion are presented:
  - An important insight for us is to see walking and working together in spite of different opinions as a means of grace (Holy Conferencing).
  - The nine marks with which Field describes how the church embodies God's love are very helpful.
  - To listen to each other actively, to realize that one cannot be right in all questions are important impulses of love. How can you be convinced of an opinion and at the same time think that you could be wrong?
  - Transformation by God's Spirit leads to the transformation of people's mind and not only to works of mercy toward the marginalized. Here some concrete examples would have been good.
  - The church universal according to Field is supposed to be formed by people who are transformed by the Spirit of God. But this ideal and reality are quite far apart.
  - Field mentions the issue of human sexuality already in chapter 1 which, given the current situation of the church, risks a too strong focus on this particular question.

Although we were of different opinions with David Field and also with each other in the group, we are grateful for the book. It is readable, formulated in an understandable language, and it initiates reflection, even if it does not simply answer the questions raised. So, it leads us into the struggle with central themes of the Methodist way to be the church and to participate in mission. Altogether a study book that can be recommended.

5. UMC-text *United by Grace* (draft; former title: *Wonder, Love and Praise*): We had the possibility again to discuss the revised ecclesiology document of the United Methodist Committee of Faith and Order in which Michael Nausner participates. We can conclude that many of our previous comments have been included in the revised document:
  - New title with clear connection to the content
  - Clear content and coherent structure according to the four marks of the church: apostolicity (empowering a missional community), catholicity (for all people), holiness (transformative), and one (creating community).
  - Clarification of the relation between mission dei and mission of the church, between mission and church, and between mission and kingdom of God

The length of the document (63 pages) was commented critically, the question of the target group was raised, and it was asked what kind of subject is "the love of God". Finally, it was reflected upon whether or not it is necessary in a paper on ecclesiology to discuss theology so broadly and to write little about the practical reality of the church on the ground. The Committee on Faith and Order is now finalizing the writing process and will present it to General Conference 2020.

6. Inspired by the ecclesiology document of the Committee on Faith and Order, we decided in 2017 to deal more thoroughly with the question "What is our vision for the UMC worldwide and in Europe?". All members formulated a short text on this topic based on their own ecclesial context. Our time, however, only allowed a first general discussion. The topic will be taken up again at our next meeting.
7. Helmut Nausner, Vienna, chair of the working group for many years until 2005, lectured about the topic: "Is Reconciliation between Christianity and Judaism possible after Centuries of Contempt and many Pogromes?" He gave many examples of Christian hostility towards Jews throughout the centuries and until 1945. In connection with the commemoration of 500 years of Reformation he also highlighted the role of Martin Luther in promoting antisemitism, which had lasting consequences until the 20<sup>th</sup> century. In a second part Helmut Nausner highlighted the steps with which the church distanced itself from antisemitism, for example pronouncements of the WCC in 1948, but also the text *Nostra Aetate* from the Second Vatican Council. Finally, he talked about the road toward reconciliation between Christianity and Judaism. He mentioned statements and initiatives by Jewish-Christian working groups, by Jewish scholars, but also by Christian theologians who made important contributions to reconciliation. He ended by stating: "After almost 2.000 years of preached, taught, and lived hostility towards Jews Christian souls are still poisoned and burdened. To instill love for the chosen people in these souls will certainly take some generations. But the effort needs to be made. To fight antisemitism together in all its forms and shapes remains our task." Unfortunately, antisemitism does not belong the past. It is the more important for us as church to deal with this topic carefully and thoroughly. Helmut Nausner's lecture was a contribution toward that goal.

8. Stefan Schröckenfuchs, minister and superintendent in Vienna, and our host, gave a presentation about the history of the work of the UMC in Austria. It was interesting to learn that immigrants from the east founded some congregations after the Second World War. For these congregations, migration was always an important issue. It is no surprise therefore that Austrian Methodist congregations during the last few years were strongly engaged in the work for immigrants who had walked into Austria via the Balkans. Stefan Schröckenfuchs finally voiced his disappointment regarding the recent political development in Austria.
9. The General Assembly of the CPCE in September of 2018 discussed and adopted the document *Training for Ordained Ministry*. We discussed this document briefly as well and recommend all affected Committees in various Annual Conferences to engage this document. It provides basic considerations on the issue and offers impulses for practical application.
10. In the 2019 meeting we plan to deal with the following topics among others:
  - What is our vision for the UMC worldwide and in Europe?
  - We assume that the decision of the General Conference will engage us also.In addition to these topics, the executive committee has the opportunity to give us tasks or impulses.
11. The next meeting is planned to take place in Reutlingen, Germany between September 27<sup>th</sup> and 30<sup>th</sup> 2019. We plan at this occasion to meet the Commission on Theology and Ordained Ministry of the Central Conference of Germany.

*Stefan Zürcher*

## 2

# Working Group Liturgy

### 1. General remarks

What is characteristic for the Christian Church – the essential ways in which its vocation is expressed in action – is outlined in four theological concepts derived from ancient Greek words:

- **maturia** – testimony as witnesses: proclaiming and spreading the gospel;
- **leitourgia** – liturgy: worshipping God, joining together in prayer, celebrating Holy Communion;
- **diakonia** – service in solidarity with others: alleviating hardship and poverty in the world;
- **koinonia** – fellowship: forming the Christian community by sharing, participating, integrating.

The first three of these concepts can be traced back to the Early Church and are integral to common Christian tradition. Fellowship was added as a distinctive feature in the 20th century and taken on board by all denominations.

Contrary to a widespread notion, liturgy is therefore not a rigid routine which we are slavishly bound to follow point by point in traditional worship. Liturgy encompasses all of what we do as the church when we celebrate, worship God, assure ourselves of his presence and deepen our faith. As such it requires sustainable rituals which incorporate a diversity of expression including music, song, psalms, rites, symbols, art, and the mobilization of our physical sense etc.

Nowadays, the United Methodist Church is fond of outlining its mission with the aid of the so-called NOW ministries. Here, the characters N, O, and W stand for the following ministries:

- Nurture (cultivating faith and fostering fellowship);
- Outreach (engaging with social needs);
- Witness (bearing testimony to Christ, affirming the faith).

Parallels can easily be drawn with the characteristic features of church life outlined above. It cannot, however, go unnoticed that liturgy – that is, no less than the celebration of worship – has been overlooked. Can it be that this has ceased to be a major priority for us? Are the contours of our worship too vague? Are we losing our competence as regards liturgical praxis? Is this why our patterns of worship are diverging in various directions? Is the 'reform' of worship with which we have begun going to be a journey of rediscovery? Can worship perhaps unite a church that is drifting apart? Can it reemerge as a wellspring of spirituality at which people of all backgrounds and generations eagerly and regularly quench their thirst?

### 2. Activities in the year under review

The Liturgy Work Group has met twice since the last meeting of the Executive Committee in Budapest: 28<sup>th</sup>/29<sup>th</sup> June 2018 in Basel and 31<sup>st</sup> January – 1<sup>st</sup> February 2019 in Prague. On the second occasion we were joined by the Germany CC's specialist group on worship and liturgy. Stefan Weller also took part in an earlier meeting of that specialist group on 25<sup>th</sup>/26<sup>th</sup> October 2018 in Fulda. Members of both groups contributed to the vocational training programme for Swiss pastors at their gathering 5<sup>th</sup> – 8<sup>th</sup> November 2018 in Adelboden: Esther Handschin, Sylvia Minder, Peter Caley, Stefan Weller, Annette Gruschwitz and Thomas Roscher.

The focus of our work has been to implement the resolutions passed at the 2018 meeting of the Executive Committee: to set up pilot projects and produce the whiteboard animation film.

### 3. Pilot Projects

The invitation to engage in pilot projects was sent by our secretary Markus Bach to CC superintendents in the spring of 2018 together with guidelines, a registration form, and the request to seek out local churches as potential participants. This was followed up by a reminder in November 2018.

Up to now five congregations have registered with us: Kleinbasel, Basel-Ost, Romanshorn, the "3x3" circuit Hunzenschwil (all in Switzerland), as well as Vienna-Florisdorf (Austria). In Germany six congregations have enrolled. They, too, are following the guidelines we prepared.

#### **4. Whiteboard animation**

The whiteboard animation film 'Incredibly diverse, intimately connected – Methodist Worship Service' was completed in September 2018. It's available in German and English editions. Both can be accessed and downloaded from the website [www.emk-gottesdienst.org](http://www.emk-gottesdienst.org). This same storyboard with accompanying text file serves as the basis for translations into additional language.

#### **5. Collaboration with the Specialist Group on Worship and Liturgy for the CC Germany**

The coordination of our work with the German Specialist Group continues. We understand 're-forming the worship service' as a joint project. It finds clearest expression in the joint website [www.emk-gottesdienst.org](http://www.emk-gottesdienst.org). Here, documents and material to work with can be accessed. The centerpiece is the 'interactive order of worship'. At our meeting in Prague it was resolved to produce an English version of the website. This will be helpful to Migrant congregations – among others – in both Central Conferences.

Articles for the church magazines in German-speaking areas were also coordinated.

We also began work on finding the right shape for an 'International Worship Forum' in 2022.

#### **6. Translations from the *Book of Worship***

The UMC in the Czech Republic has translated the whole of the UMC's *Book of Worship* into the Czech language and is now using it.

Eucharistic Prayers for the celebration of Holy Communion in changing seasons of the church year have been translated into German and will soon be uploaded to the website. These are meant to be used, especially, in conjunction with the first order of Holy Communion in the German language hymnbook.

#### **7. Future composition of our Liturgy Work Group**

Peter Caley will be leaving the work group in 2021 when he retires from active ministerial service. Sylvia Minder will also terminate her participation at the same time, as she is planning further vocational training.

It would be good if the future composition of the work group can achieve a better representation of the diversity across our CC with its many countries. Our work is already – consistently – bilingual, in German and English.

#### **8. Questions to the Executive Committee at this Meeting**

- How have the resolutions of the CC 2017 been received in your Annual Conferences?
- How have your people experienced a new alignment with the four basic elements of Methodist worship and the promotion of Holy Communion?
- Are any additional congregations developing their worship (more or less) along the lines of our pilot projects?
- What reactions have there been to the whiteboard animation video?
- What further help would be appreciated towards reforming worship and enriching the liturgy?

*On behalf of the Working Group Liturgy,  
in Basel, February 5<sup>th</sup>, 2019  
Stefan Weller*



### 3

## **Working Group Church Discipline and Legal Affairs**

The Working group did not receive any specific tasks to work on from the Executive Committee. That is why the Working Group did not hold any meetings so far.

The Working Group consists of following members:

Petr Procházka (CZ)

Serge Frutiger (CH)

Wilfried Nausner (AT – MK/AL)

Daniel Topalski (BG) – Chair

*Daniel Topalski*

*January 2019*

### 4

## **Working Group Church and Society**

There is no report from the Working Group in this year.

## 5

# Working Group Children and Youth

### 1. General

The working group for Children and Youth met September 27<sup>th</sup>, 2018 during the 51<sup>st</sup> EMYC Council Meeting in Prague (Czech Republic). Present were: Martin Obermeir-Siegrist (Austria), Barbara Morf Meneghin (Switzerland), Dušan Tordaj (Serbia), Caroline Berger (France), Lucie Rudolph (France, Youth Delegate), Daniela Stoilkova (Macedonia), Miriam Vojtova (Czech Republic), Irena Stefanova (Bulgaria). Not able to attend were: Pavol Absolon (Slovakia), Miklós Pásztor (Hungary, Youth Delegate), Donát Gyurkó (Hungary). From Poland we had a written report from Anna and Damian Szczepańczyk.

### 2. Meeting of the CC Working Group

We focused on getting to know each other better and exchange resources. We also shared experiences from our countries.

### 3. EMYC Council Meeting

Bishop Eduard Khegay took up his work as president of the council. Frøydis Grinna (Norway) resigned from her duty as secretary one year early. Emma Johnson (England) follows her. The council renews its constitution but wants to also have main topics for the next council meeting.

### 4. Various

The following international events will be supported by EMYC:

Wesley Week in Taizé

Sun, 30.06. to Sun, 07.07.2019

Age: 14-30 years

Aim: Experience one week in the Taizé Community and get to know Methodists from all over Europe. <https://www.youthspirit.co.uk/wesley-week-taize>

Youth Sports Gathering in Northeast-England

03.-11.08.2019

Age: 16-25 years

Aim: Youth leader training with focus on Christian youth work involving sports.

*February 2019*

*Martin Obermeir-Siegrist*

## 6

# Working Group Women's Work

## Review

### 1. Working Group Women's Work

Although we did not meet as working group last year, we are in the middle of preparations for our CC women seminar, which will be combined with the consultation (see below).

### 2. Leadership development

Funded events or activities were held in the same countries as last year: Macedonia, Serbia, Bulgaria, Romania, Poland, Hungary and France. This continuity of women's seminars in these countries is very gratifying.

In the Czech Republic, Hungary and Serbia there was a change of national women's work leaders. Thanks a lot to the women who have done this task with great dedication over a longer or shorter period of time. And I am grateful that new women can be found, who make themselves available as leaders. In Serbia the change occurred as a result of the serious illness of Liljana Sjanta. We support her in prayer. Other leaders also write about health problems and other burdens. But they also write about the joy that the work with and for women grows or becomes more stable, that young women grow into the work (especially the preparation of the national seminars) and take on responsibility. I would like to mention in particular a project of the Hungarian Women's Work: In consultation with their Annual Conference, they have chosen January 20 (Susanna Wesley's birthday) as Pastor's-wife-Day. On this day, all the wives of the Hungarian UMC pastors are thanked for everything they participate in the church. An idea to imitate?

### 4. Language Courses

Women always take the time to learn German or English. A woman from Hungary attended an intensive German course in Graz for three weeks. Women from Bulgaria, Macedonia and Serbia are still attending individual or group lessons in local language schools. The endurance is impressive and their skills valuable to our CC.

### 5. 10<sup>th</sup> Joint European Area Seminar from 7<sup>th</sup> - 11<sup>th</sup> June 2018 in Belfast

In June 2018 in Belfast took place a Seminar of World Federation of Methodist & Uniting Church Women (WFM&UCW). Our topic was: "Chosen People: Called to Proclaim". That was a special time where Methodist women from 20 countries across Europe could pray, celebrate and worship together. On that meetings women find that national boundaries can never divide them when they are united in Christ. There was a number of social action workshops centered around Poverty, Peace & Justice, Quality Education, Gender Equality and Reduced Inequalities. That was a powerful time for Women from also our Central Conference. Some women took the opportunity to join the procession through Belfast celebrating 100 years women's suffrage in the UK, that took place in the same time like our Seminar. It was not only a British celebration, but also women from all over Europe, because Methodist women have their great contribution to the fight for women's rights in many European countries up to today.

## **Outlook**

### **1. CC women seminar and Consultation 3<sup>th</sup> - 7<sup>th</sup> October 2019 in Budapest**

Wendy Johnson from Ireland, a professional storyteller, will guide us through the topic „stand by – recharge – restart“ . About 50 women from our CC will be able to cultivate and hopefully enjoy the fellowship among themselves and with God during these days.

We will also hold our business meeting and confirm the composition of our Task group women’s work.

### **2. Leadership development**

The topic of „responsible cooperation in a team“ is a matter of concern to us. It seems important to us that we perform a leadership task together as a real team.

## **Thanks**

We would like to thank you for the spiritual and financial support of the Women's Committee at the Central Conference. Our women are strong, courageous and talented. They build social life in our communities and Churches. However, they need help, support and inspiration to grow and move on. Our Methodist communities are tiny, which is why this support is extremely important, building a Methodist identity and feeling of being in touch/connect with other Methodists Women. We are trying to build a specific space where women can share and learn from each other to build their communities in different countries of origin.

Thank you for solidarizing with us in our mission to support the Methodists Women and the communities they come from.

*Monika Zuber*

*Barbara Büniger*

## Working Group Episcopacy

The following members of the Executive Committee are part of the Working Group Episcopacy:

Helene Bindl (AT)

Desislava Todorova (BG-RO)

Jörg Niederer, chair (CH-FR-NA)

Stefan Rendos (CZ-SK)

Henrik Schaueremann (HU)

Andrzej Malicki (PL)

Daniel Sjanta (RS-MK)

The Working Group Episcopacy met on March 6 from 08.30 to 11.30 at Monospitovo UMC for its annual gathering. Desislava Todorova (BG-RO) and Andrzej Malicki (PL) were not able to attend and sent their apologies. Bishop Patrick Streiff joined the meeting during the last hour.

### 1. Preparation of the election of a bishop at Central Conference 2021

The revised document regarding the **Procedure for Nomination and Election (Report 2.7.1 – Original German)** including the changes made by the Executive Committee are submitted to CC CSE for approval.

**Motion: Approval of the changes in the document “Procedure for Nomination and Election”**

The **Description of Position Bishop of the Central Conference (Report 2.7.3 – Original German)** is submitted to the Executive Committee of CC CSE without any changes.

**Motion: Approval of Description of Position Bishop of the Central Conference**

The **Description of Position Superintendent (Report 2.7.4 – Original German)** is submitted to the Executive Committee of CC CSE without any changes.

**Motion: Approval of Description of Position Superintendent**

The **Timeline for Change of Active Bishop in 2021 (Report 2.7.5 – Original English)** is submitted to the Executive Committee of CC CSE without any changes.

**Motion: Approval of Timeline for Change of Active Bishop in 2021**

The **document focusing on the list of eligible clergy members (Report 2.7.2)** is discussed and submitted to the Executive Committee of CC CSE for approval.

The list of eligible clergy members with effective date December 31, 2019 shall be completed by the Annual Conference secretaries and sent to the chairperson of the WG Episcopacy. He will make available a list of all eligible active ordained clergy members in full connection to all Annual Conference meetings in 2020. There will be both a sorting according to the Annual Conferences and an alphabetic sorting based on the family names.

**Motion: Approval of the document List of Eligible Clergy Members**

## 2. Conversation with the bishop

The conversation with the bishop is marked by a high confidence in his person and his ministry. The way how he cooperates with the leaders is particularly appreciated. This is becoming, for instance, very clearly visible in the newly established Cabinet South. In this cabinet, new superintendents have, on a monthly base, real and online meetings with the bishop in order to share about their work experiences.

The process toward the Special Called Session of General Conference 2019 was challenging, and while the result is different from what many people had hoped for, other people, especially in our Central Conference, are pleased with the Traditional Plan. The bishop will most probably be faced with challenging conversations in Switzerland and Austria. A special focus will, also in this regard, be on accompanying the leadership teams in the various countries. Patrick Streiff: "In our Central Conference we are facing both the good and difficult aspects of being a worldwide Church."

Patrick Streiff succeeds in responding to the questions and challenges of his ministry because he regularly plans and lives short moments of recreation and distance.

The study leave in 2018 fell victim to the work on the new Global Book of Disciple. This should be different in 2019. The bishop plans some historical research that could also be continued beyond his retirement.

Bishop's Office: On the occasion of the GBGM audit, André Töngi has drawn praise for his diligent and good work. He still has extraordinarily many overtime hours. Currently, possibilities to reduce extra hours, also as far as Urs Schweizer is concerned, are explored.

Family: Heidi Streiff is looking forward to the retirement of Patrick. They have 4 grandchildren, 2 each in Switzerland and in Israel. Heidi visits the grandchildren in Israel once or twice a year. Once a year, they also come to Switzerland. In 2019, Patrick will not spend any time in Tel Aviv because he and Heidi have already other vacation plans for autumn.

At the end of the gathering, all working group members pray for the bishop. There is a deep gratitude for his service. The Executive Committee members are asked to carry the bishop and his spouse Heidi in prayer, particularly in these challenging times.

*Jörg Niederer*  
*March 2019*

# Procedure for Nomination and Election of a Bishop at the Central Conference of Central and Southern Europe 2021

## Preliminary Remarks

- A) The election of the delegates to the 2021 Central Conference will take place at the Annual Conference meetings in 2019 (also in the AC Switzerland-France-North Africa).
- B) It is crucial that the process for the election of a bishop should remain open as long as possible. No person should be particularly mentioned prior to the Central Conference meeting and the first ballot. Therefore, the forms containing the personal details of the nominees will be submitted only after the first ballot. This relates to both those that are already available and those that still need to be created.
- C) Eligible clergy members can withdraw from the election after each ballot. However, there will be no corresponding request from the presiding bishop; the initiative for the withdrawal must come from the eligible clergy member.
- D) To relieve the pressure on the nominees, the time between the information of the nominees by the Working Group Episcopacy and the meeting of the Central Conference will be deliberately kept short (see 5. below).

## Nomination Procedure

1. The voting members of the 2020 Annual Conferences will nominate the candidates for the position as bishop.
2. At the meetings of the 2020 Annual Conferences of the Central Conference of Central and Southern Europe, all voting members will receive an up-to-date list of all eligible clergy members (ordained elders in full connection) of the Central Conference with the additional information on Annual Conference affiliation, age, admission into full connection, current appointment, Central Conference experience, experience on the level of the worldwide Church. In addition, they will receive the bishop's task profile.
3. From this list, each voting member (lay and clergy members) can suggest in writing and without discussion up to three persons for nomination for the election to the episcopacy.
4. The nomination forms will be folded, collected and – unopened, without comments, vote count or provision of information to the delegates of the Annual Conference – put into an envelope that will be sealed. This sealed envelope will be handed over to the Working Group on the Episcopacy of the Central Conference.
5. The Episcopacy Working Group will open the envelopes at the beginning of January 2021 and will collate the results.
6. Eligible clergy members will be considered nominated if at least 10% of the voting members of their own Annual Conference or at least three voting members from other Annual Conferences have mentioned their names.

7. The nominees will be informed about the nomination and the number of people that suggested their names. At this stage already, they will receive the personal information form (see below), on which they can provide biographical details for the attention of the Central Conference.
8. 14 days prior to the gathering, delegates to the 2021 Central Conference will receive an up-to-date list of all eligible clergy members, indicating whether they have been nominated by their own Annual Conference (yes / no), whether they have been nominated by other Annual Conferences, and whether the persons have been informed by the Episcopacy Working Group about the nomination.

## **Election Procedure**

9. The first ballot will take place on the first or second day of the Central Conference meeting. Nomination is not a condition for election. All persons who have, at the time of the election, the status of an ordained elder in full connection, are eligible. Each voting person (lay and clergy members) can give his or her vote to one person. A person is considered elected if the number of votes in his/her favor has reached a 3/5 majority of the voting members present.
10. The result will be communicated to the Central Conference on the same day. ~~For~~ If a second ballot is needed, only those persons who have received two or more votes will remain eligible. These persons will then submit the personal information form with the biographical details to the secretary of the Central Conference within two hours. On the same evening, these forms will be handed out to the delegates.
11. If further ballots are necessary, these will take place successively on the day following the day of the first ballot. This provides for enough time to read the personal information forms. The ballots will continue until a person has been elected. A person is considered elected if the number of votes in his/her favor has reached a 3/5 majority of the voting members present. After each ballot, the person with the lowest number of votes will drop out.
12. Any eligible person may withdraw from the election after each ballot. However, this person is not allowed to recommend another person for election.

*This proposal for the procedure for nomination and election of a bishop at the 2021 Central Conference of Central and Southern Europe was approved on March 8, 2019, by the Executive Committee of the Central Conference of Central and Southern Europe.*



**Ordinierte Älteste in voller Verbindung 2020 in der Zentralkonferenz von Mittel- und Südeuropa  
Ordained Elders in Full Connection 2020 in the Central Conference of Central and Southern Europe**

Name	Vorname/ First Name	Jährliche Konferenz/ Annual Conference	Geburtsjahr/ Year of Birth	Aufnahme in volle Verbindung / Admission to Full Connection	aktuelle Dienstzuweisung/ Current Appointment	Erfahrungen in der ... / Experience in the ...	
						Zentralkonferenz/ Central Conference	weitweiten Kirche/ Global Church
Niederer	Jörg	Schweiz- Frankreich- Nordafrika	1959	1989	St. Gallen-Teufen/ Koreaner-Gemeinde	<input type="checkbox"/> Ja/Yes	<input type="checkbox"/> Ja/Yes
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**United Methodist Church (UMC)**  
**Description of Position**  
**Bishop of the Central Conference**  
**of Central and Southern Europe (CC-CSE)<sup>1</sup>**

## **1) Election and Position**

### Election:

The bishop is elected by the respective central conference according to the process of election and term of election as determined by the respective central conference. (KO 46 + 50.2 / 406, 412).

Bishops are ordained elders in full connection who are mandated with a ministry of general superintendence and leadership (KO 404.1)

The Rules of Order of the Central Conference of Central and Southern Europe state in article 4, points 2 and 3:

2. The Bishop shall be elected through secret ballot with a three-fifths majority of the voting delegates present. The Executive Committee can define a preparatory process for the election of a bishop. All ordained elders in full connection, who belong to an annual or provisional annual conference of the Central Conference, may be elected

3. The newly elected Bishop has a term of four years. When the Bishop's first term of office is closing, the executive committee shall determine whether a re-election for life or an election of a new Bishop shall take place and makes the appropriate motion to the Central Conference. For a re-election for life a three-fifth majority is required.

### Official title:

Bishop

### Employment:

The Bishop is employed according to the regulations of the general church on the *Episcopal Fund* (in principle from the date of consecration). For the central conference of central and southern Europe, the legal regulations of employment are handled within the association "Verein Hilfe im Sprengel" (as for the persons employed in the episcopal office). The budget for the episcopal office is prepared by the Council on Finance and Administration of the central conference and submitted for approbation to the General Council on Finance and Administration of The UMC.

## **2) Place of employment and substitution\***

### Place of employment:

The Rules of Order of the CC-CSE state in article 1, point 5:

5. The „Central Conference of Central and Southern Europe“ has its office in Switzerland, Badenerstrasse 69, 8004 Zürich. [...]

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<sup>1</sup> References in brackets „KO“ refer to the Discipline of the Central Conference.

### Active and passive substitution

The Council of Bishops may decide that the Bishop of CC-CSE is assigned to another central or jurisdictional conference for presidential or temporary service, or that another Bishop is assigned in CC-CSE in the case of an emergency (see for jurisdictional conferences KO 49)

Every year, the Bishop may plan a study leave according to the regulations of the *General Council on Finance and Administration*.

Within a quadrennium the Bishop can plan up to three months for renewal leave for purposes of reflection, study, and self-renewal according to the regulations of the *General Council on Finance and Administration*. (KO 411)

Such renewal leaves should be planned in a way that no tasks lie within its time that would need being substituted by another Bishop (e.g. no presiding at annual conferences or decisions on appointments).

## **3) Basic function and purpose**

### Basic function

The Bishop has the responsibility to lead and oversee the spiritual and temporal (including administrative and financial) life of the church and to lead the Church in its mission of witness and service in the world. (KO 414.1)

He / She does it with the aim in mind:

- To make disciples of Jesus Christ for the transformation of the world;
- To enable the gathered Church to worship and to evangelize faithfully. (KO 401)

He / She acknowledges the ways and the insights of the world critically and with understanding while remaining cognizant of and faithful to the mandate of the Church. (KO 401).

### Cabinet:

The task of superintending in The United Methodist Church resides in the office of bishop and extends to the district superintendent, with each possessing distinct and collegial responsibilities (KO 401). Together, they form the cabinet. The cabinet is charged with the oversight of the spiritual and temporal affairs of a conference. Those who superintend carry primary responsibility for ordering the life of the Church. It is also their task to facilitate the initiation of structures and strategies for the equipping of Christian people for service in the Church and in the world. (KO 53 / 401, 404.2, 426, 429).

According to the country and legal status of the Church, the oversight of the temporal and administrative functions is in the hands of councils of the church in which the superintendents are members or may be the chairperson.

In the CC-CSE there is often only one single superintendent in a country. Therefore, the bishop may also constitute cabinets beyond one annual conference for creating larger teams in which mutual support in leadership can be practiced.

### Legal representation of the Church:

In the CC-CSE it is in general not the Bishop who is the legal representative of the Church (also not in Switzerland if he / she is a Swiss citizen). In most countries, the leading superintendent as a citizen of the country is the legal representative of the Church according to civil law. Therefore, the Bishop of CC-CSE does not have a legal counsel in the staff as it is the case in almost all episcopal areas.

As part of the role of presiding in central and annual conferences, the Bishop decides all questions of law that are submitted to him / her during the session. He / She sends a written report on all decisions of law to the Judicial Court of the CC-CSE. (KO 49.1, 51 / 404.1)

#### **4) Tasks**

The specific responsibilities of Bishops are written in detail in the *Discipline* (see appendix). There are three main areas of duties:

- Spiritual and temporal leadership (KO 414, see appendix)
- Presidential Duties (KO 415, see appendix)
- Working with Ordained, Licensed, Consecrated, and Commissioned Personnel (KO 416, see appendix)

#### **5) Work in agencies and units**

The Bishop is a member of the following agencies and units or may ex officio be present in their sessions:

##### Central Conference of CSE:

- Member and chairperson of the college of bishops in the central conference (according to KO 48, each jurisdictional or central conference creates its own college), with active vote, and with retired bishops with voice but no vote.
- Chairperson of the CC-CSE (KO 52)
- Member and chairperson of the officers meeting and of the executive committee of the CC-CSE (see Rules of Order of the CC-CSE art. 7.4, 8.1)
- Member and chairperson of the council and of the plenary assembly of the association "Hilfe im Sprengel" and of the Board of Pension of the CC-CSE (see Rules of Order of the association)
- Member and chairperson of the cabinets (for all of the CC, for regional cabinets, for annual conference cabinets). He / She may designate a leading superintendent (Dean of the cabinet) who leads the cabinet in the absence of the Bishop (KO 429).
- Ex officio, he / she may participate in all meetings of units of the CC-CSE (see Rules of Order of the CC-CSE art. 4.1, 8.1).

##### Worldwide UMC:

- Member of the Council of Bishops (KO 47 / 427)
- Member in units and study committees of the Council of Bishops, according to election by the Council of Bishops.
- Member of the Standing Committee on Central Conference Matters
- He / She may be elected by the Council of Bishops or the General Conference as a member of general agencies, for a quadrennium.

##### Europe:

- Member of the European Methodist Council (EMC) and the Fund Mission in Europe (see Constitution of EMC)
- Member of the college of European Bishops (as the European central conferences only have one or two bishops each, the college of active bishops usually meets on a European level).
- He / She may be elected into other European Methodist units as a member or as chairperson (e.g. Executive committee of EMC, European Commission on Mission, European Methodist Youth and Children Council).

### Annual Conferences of the CC-CSE:

- Presiding at annual conferences (KO 52)
- Founder and chairperson of the foundation „Diakonia Metodiste“, Albania (Statute of the foundation).
- Ex officio, he / she may assist at all district conferences.
- Ex officio, he / she may assist at all meetings of units of the annual conferences.
- He / She may be elected as a voting member to units of the annual conferences.
- Due to the official residence in Zurich, in the territory of the annual conference Switzerland-France-North Africa, he / she is in general a member and / or the chairperson of the following units:  
Presiding at the district conference of the UMC in Switzerland (all of Switzerland forming a district conference),  
Presiding at the platform for Northern Africa (exercises the right of a district conference for the UMC in Algeria and Tunisia),  
Co-chair of the church council of the annual conference,  
Co-chair of the Board of Connexio,  
Chairperson of the commission on theological and ecclesial questions,  
Chairperson of the officers meeting of the annual conference.

## **6) Competences and powers**

The Bishop has essentially the following competences and powers (see basic functions of his ministry):

- To lead and oversee the spiritual and temporal affairs of the Church.
- To speak to the Church and from the Church to the world (in the Council of Bishops on worldwide level or in the CC-CSE).
- To guard the faith, order, liturgy, doctrine, and discipline of the Church (KO 403)
- To appoint clergy (KO 54 / 430-434)
- To consecrate, commission and ordain persons duly elected by the respective bodies.
- To decide on all questions of law which are submitted during the role of presiding (KO 49.1, 51 / 404.1)

## **7) Accountability**

The Bishop is accountable towards the committee on episcopacy of the CC-CSE. The chairperson of the committee (working group) meets at least once in an individual setting with the Bishop, in addition to the regular meeting with the committee (working group) during the session of the executive committee of the CC-CSE. (see also for Jurisdictional conferences KO 50.3).

## **8) Documents**

- Book of Discipline of the UMC (General Conference) respectively Discipline of CC-CSE (KO)
- Rules of Order of the CC-CSE

## **Requirement profile Bishop of CC-CSE**

The requirement profile is similar to the profile for superintendents, but adapted to the role of a Bishop where needed:

### **1) Spiritual requirements (KO 402):**

- Rooted in the faith in Christ
  - living an authentic personal spirituality and mode of living;
  - style of leadership which grows out of a spiritual foundation and a holy life;
  - mature, balanced personality.
- Theological competences
  - capacity to discern the signs of the time, out of a spiritual foundation, and to express and implement the consequences for the life of the Church;
  - theological judgment in order to make good use of the core of Methodist identity for the mission of the Church.
- Relational competences
  - capacity to build up community in the Church which is effective in the society
  - capacity to listen to others, learn from them, and take decisions.

### **2) Professional requirements:**

- Study of theology and ordained elder in full connection in one of the annual conferences in CC-CSE
- Knowledge of the ministry in the general Church and good knowledge of the Discipline (*Book of Discipline* of the General Conference, and Discipline of CC-CSE)
- Basic knowledge in accounting
- Good knowledge of the big lines and developments in the history of Europe and in the CC-CSE
- Knowledge of the German and English languages for communication in the CC-CSE; at least for one of the two languages with good oral and written mastery.
- Knowledge of one further language within CC-CSE (whether as mother language or foreign language).

### **3) Leadership requirements:**

- Leadership experience in the pastoral ministry
- Experience in handling conflict situations
- High capacity of self-organizing
- Encouraging and promoting co-workers through a cooperative style of leadership.

### **4) Personal requirements – self and social competence**

- Self competence
  - capacity to create support in order to receive help and discern solutions;
  - capacity to take reasonable time for reflection, continuing education, friendship and renewal;
  - resilient for irregular working hours and a high measure of travel and absences from home;
  - resilient in situations of conflict and willingness to actively deal with them;

- capacity to learn from mistakes and pro-actively shape the future;
- willingness to listen to feed-back, check it and learn from it.
- Social competence
  - See and develop potential in other people;
  - willingness to actively contact leaders in the ecumenical, political and social context.

Rev 3- 24.1.2019

## Appendix:

### Book of Discipline of the UMC (General Conference, art. 414-416)

#### Section IV. Specific Responsibilities of Bishops

¶ 414. *Leadership-Spiritual and Temporal*-1. To lead and oversee the spiritual and temporal affairs of The United Methodist Church which confesses Jesus Christ as Lord and Savior, and particularly to lead the Church in its mission of witness and service in the world.

2. To strengthen the local church, giving spiritual leadership to both laity and clergy; and to build relationships with people of local congregations of the area.

3. To guard, transmit, teach, and proclaim, corporately and individually, the apostolic faith as it is expressed in Scripture and tradition, and, as they are led and endowed by the Spirit, to interpret that faith evangelically and prophetically.

4. To travel through the connection at large as the Council of Bishops (¶ 422) to implement strategy for the concerns of the Church.

5. To teach and uphold the theological traditions of The United Methodist Church.

6. To provide liaison and leadership in the quest for Christian unity in ministry, mission, and structure and in the search for strengthened relationships with other living faith communities.

7. To organize such missions as shall have been authorized by the General Conference.

8. To promote and support the evangelistic witness of the whole Church.

9. To discharge such other duties as the *Discipline* may direct.

10. To convene the Order of Deacons and the Order of Elders and work with the elected chairperson of each order.

11. To promote, support, and model generous Christian giving, with special attention to teaching the biblical principles of giving.

¶ 415. *Presidential Duties*-1. To preside in the General, jurisdictional, central, and annual conferences.

2. To provide general oversight for the fiscal and program operations of the annual conference(s). This may include special inquiry into the work of agencies to ensure that the annual conference and general church policies and procedures are followed.

3. To ensure fair process for clergy and laity as set forth in ¶ 2701 in all involuntary administrative and judicial proceedings through monitoring the performance of annual conference officials, boards, and committees charged with implementing such procedures.

4. To form the districts after consultation with the district superintendents and after the number of the same has been determined by vote of the annual conference.

5. To appoint the district superintendents annually (¶¶ 417-418).

6. To consecrate bishops; to ordain elders and deacons; to commission deaconesses, home missionaries and missionaries; and to see that the names of the persons commissioned and

consecrated are entered on the journals of the conference and that proper credentials are furnished to these persons. As these services are acts of the whole Church, text and rubrics shall be used in the form approved by the General Conference.

7. To fix the appointments of deaconesses, home missionaries, and missionaries and to see that the names and appointments are printed in the journals of the conference.

¶ 416. *Working with Ordained, Licensed, Consecrated, and Commissioned Personnel-1*. To make and fix the appointments in the annual conferences, provisional annual conferences, and missions as the *Discipline* may direct (¶¶ 425-429).

2. To divide or to unite a circuit(s), station(s), or mission(s) as judged necessary for missional strategy and then to make appropriate appointments.

3. To announce the appointments of deaconesses, diaconal ministers, home missionaries, and laypersons in service under the General Board of Global Ministries.

4. To fix the charge conference membership of all ordained ministers appointed to ministries other than the local church in keeping with ¶ 344.

5. To transfer, upon the request of the receiving bishop, clergy member(s) of one annual conference to another, provided said member(s) agrees to said transfer; and to send immediately to the secretaries of both conferences involved, to the conference boards of ordained ministry, and to the clearing house of the General Board of Pension and Health Benefits, written notices of the transfer of members and of their standing in the Course of Study if they are undergraduates.

6. To appoint associate members, provisional members, or full members to attend any school, college, or theological seminary listed by the University Senate, or to participate in a program of clinical pastoral education in a setting accredited by the Association for Clinical Pastoral Education or another accrediting agency approved by the General Board of Higher Education and Ministry. Such appointments are not to be considered as extension ministry appointments.

7. To keep and maintain appropriate supervisory records on all district superintendents and other records on ministerial personnel as determined by the bishop or required by the *Discipline* or action of the annual conference. When a district superintendent is no longer appointed to the cabinet, the bishop shall give that person's supervisory file to the superintendent of record. Supervisory records shall be kept under guidelines approved by the General Council on Finance and Administration. The supervisory records maintained by the bishop are not the personnel records of the annual conference.



## Description of Position Superintendent Central Conference of Central and Southern Europe<sup>2</sup>

### 1) Title

Superintendent

Where there are several districts in a country: District Superintendent

### 2) Responsibility

#### Cabinet

The task of superintending in The United Methodist Church resides in the office of bishop and extends to the district superintendent, with each possessing distinct and collegial responsibilities (BOD 401). Together, they form the cabinet.

If there are several superintendents in a country, the Bishop may nominate one as the leading superintendent / dean of cabinet who leads the cabinet in the absence of the Bishop.

#### Nomination

The superintendent is nominated by the Bishop, after consultation with the cabinet, from among the ordained elders in full connection.<sup>3</sup> (KO 417)

#### Term

The term may be up to eight years. In special situations and after consultation with the cabinet, the Bishop may prolong it up to ten years. A renewed nomination can be made after four years.<sup>4</sup> (KO 418)

During or at the end of the term, a superintendent may plan a renewal leave of up to three months for reflection, study, and self-renewal before entering the new appointment. (KO 425)

#### Place of employment

The Bishop appoints the superintendent to a district in the annual conference.<sup>5</sup>

#### Active and passive substitution

The superintendent acts on behalf of his / her colleagues in their absence, within the Annual Conference.<sup>6</sup>

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<sup>2</sup> References in brackets „KO“ refer to the Discipline of the central conference. BOD refers to the Book of Discipline of General Conference.

<sup>3</sup> In the annual conference Poland, a civil law (Ustawa) regulates the relationship with the State. The Ustawa refers to the “Internal Law” of the UMC. The Internal Law (version 2017) regulates a special process of election for the leading superintendent in Poland.

<sup>4</sup> In provisional annual conferences the discipline says: “A provisional annual conference shall be organized in the same manner and have the same powers and functions as an annual conference, subject to the approval of the presiding bishop [...]” (BOD / KO 582). This allows the Bishop to adapt the disciplinary regulations if needed by the local situation.

<sup>5</sup> The number of districts is established by the annual conference, the border of districts by the Bishop after consultation with the cabinet.

<sup>6</sup> If there is only one superintendent within an annual conference, the Bishop decides on the person of substitution.

### Legal representation of the Church

Depending on civil law and relationship between State and Church, a superintendent may become the legal representative of The UMC.

### **3) Functions and aim**

The task of superintending in The UMC resides in the office of bishop and extends to the district superintendent. Together they have primary responsibility to lead and oversee the spiritual and temporal (including financial) matters of the Church (KO 53 / 404.2). They practice their ministry with the aim to strengthen the mission of the Church and promote and implement it in units and circuits in the annual conference. (KO 401).

Depending on the country and legal situation, the supervising role in administrative and financial matters is done in conjunction with church councils in which the superintendent(s) are members and may be the chairperson.

In their respective district, superintendents have a supervisory role towards the clergy and the circuits (circuit conferences).

### **4) Tasks (KO 419-424)**

The tasks of superintendents are outlined in the Discipline (KO 419-424; see appendix). The primary areas are:

- To cooperate in a consulting role with the Bishop in the process of appointment making in the annual conference, including the preparatory consultation with clergy and with pastor-parish relations committees in the respective district;
- To support the Bishop in the oversight of the spiritual and temporal affairs of the annual conference and to be an active member in the church councils of the annual and/or district conferences and other units;
- To promote the mission of the Church in the respective district in regular contact with the church councils of the circuit and in regional cooperation among circuits (being the "chief missional strategist of the district", see BOD 419.1);
- To supervise the clergy members in the respective district, as their direct superior, and to administer their personal files;
- To preside at charge conferences (or extended as church conference) and watch over the upholding of the Discipline;
- To act as administrator of any pastoral charge in which a pastoral vacancy may develop, or where no pastor is appointed;
- To report to the annual conference on the state of the ministry and the perspectives for the future, related to the respective district;
- To take responsibilities on the level of the central conference or the world-wide church as it serves to strengthen the Methodist connection and mission.

### **5) Membership in units**

The superintendent is ex officio

- Member of the cabinet in his / her annual conference;
- Member of units (boards, agencies) within the annual conference according to the respective regulations;
- Participates in the meetings of superintendents of the central conference and in the executive committee of the central conference (as elected member or as a member with voice, but no vote).

## **6) Competences and powers**

The superintendent has essentially the following competences and powers:

- Together with the Bishop and the cabinet to oversee the life of the Church (KO 53 / 401, 417);
- Together with the Bishop and the cabinet to prepare the appointment of the clergy (KO 422.4; 430-434);
- To be the direct superior of the clergy in the district;
- To make provision for the supervision of probationary members and local pastors (KO 421.4);
- To administer a pastoral charge where no pastor is appointed (KO 423.5);
- To decide all questions of church law and discipline raised by the local churches (KO 420.2, 423.6);

## **7) Accountability**

The superintendent is accountable to the Bishop (and the cabinet) for the exercise of his / her duties.

As all ordained elders, he / she remains accountable to the closed session of the clergy for his / her life and ministry.

## **8) Documents**

- Book of Discipline of the United Methodist Church (General Conference) and Discipline of the CC-CSE ("KO")
- Rules and regulations of the respective annual conference

rev. 30.1.2019

# **Requirement profile**

## **Superintendent**

### **Central Conference of Central and Southern Europe**

#### **1) Spiritual requirements (KO 402)**

- Rooted in the faith in Christ
  - living an authentic personal spirituality and mode of living
  - style of leadership which grows out of a spiritual foundation and a holy life
  - mature, balanced personality
- Theological competences
  - capacity to discern the signs of the time, out of a spiritual foundation, and to express and implement the consequences for the life of the Church
  - theological judgment in order to make good use of the core of Methodist identity for the mission of the Church
- Relational competences
  - capacity to build up community in the Church which is effective in the society
  - capacity to listen to others, learn from them, and take decisions

#### **2) Professional requirements**

- Study of theology and ordained elder in full connection in the annual conference
- Knowledge of the ministry in the Church and of the Discipline (Discipline of CC-CSE)
- Basic knowledge in accounting and of the legal regulations for The UMC in the country
- Good oral and written mastery of the main language in the country
- Knowledge of the German or English language for communication in the CC-CSE

#### **3) Leadership requirements**

- Leadership experience in the pastoral ministry
- Experience in handling conflict situations
- High capacity of self-organizing
- Encouraging and promoting co-workers through a cooperative style of leadership.

#### **4) Personal requirements – self and social competence**

- Self competence
  - capacity to create support in order to receive help and discern solutions
  - capacity to take reasonable time for reflection, continuing education, friendship and renewal
  - resilient for irregular working hours and a lot of travel
  - resilient in situations of conflict and willingness to actively deal with them
  - capacity to learn from mistakes and pro-actively shape the future
  - willingness to listen to feed-back, check it and learn from it

- Social competence
  - See and develop potential in other people
  - willingness to actively contact leaders in the ecumenical, political and social context

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## **Appendix:**

### **Discipline of the CC-CSE (KO 419-425)**

#### KO 419

The superintendent oversees the total ministry of the clergy and of the churches in his / her district according to the following regulations.

#### KO 420

The spiritual and pastoral leadership tasks include

1. to give pastoral support and care to the clergy and their families;
2. to travel through the district, and to preach, visit and maintain the connectional order of the Discipline;
3. to encourage the building of covenantal community among the clergy.

#### KO 421

The task of supervision includes

1. to work with clergy and charge conferences in formulating statements of purpose and to clarify the priorities for the ministry of clergy with committees on pastor-parish relations;
2. to establish a clearly understood process of supervision for clergy of the district, including evaluation and feedback to the clergy and possibilities for continuing education.
3. to consult with committees on pastor-parish relations to update the profiles for appointment;
4. to make provision for the supervision of probationary members and local pastors and other laity assigned within the district.

#### KO 422

The task of personnel includes

1. to work with clergy and committees on pastor-parish relations in identifying and enlisting candidates for ordained ministry;
2. to enable a meaningful and appropriate examination and guidance of candidates for ordained ministry, with charge conferences and the board of ordained ministry;
3. to issue and renew licenses to preach;
4. to work with the bishop and cabinet in the process of appointment of clergy;
5. to cooperate with the board of ordained ministry in the support of clergy and in guidance at times of changing conference relationships or termination.

#### KO 423

The task of administration includes

1. to schedule and preside the charge conferences – or authorize an elder to preside;

2. to keep and maintain the personal files of clergy. In the case of superintendents, the Bishop keeps and maintains their personal files.
3. to cooperate with the respective boards and the Annual Conference in all decisions of sales, transfers, and mortgages of property; and to ensure that all charters, deeds and other legal documents conform to the Discipline and to the laws of the country;
4. to recommend to the bishop for approval, after consultation with the churches involved, any realignment of pastoral charges and report to the annual conference;
5. to serve as acting administrator of any pastoral charge where no pastor has been appointed;
6. to see that the provisions of the Discipline are observed and to interpret and decide all questions of church law and Discipline raised by the churches, subject to affirmation, modification, or reversal by the Bishop.

#### KO 424

The task linked to the programs of the church include

1. to oversee the programs of the church in cooperation with pastors and congregations;
2. to work cooperatively with the conference council on finance and administration or alternative structure (e.g. district council) in all concerns of the Church;
3. to give leadership in the quest for Christian unity and interreligious relationships;
4. to establish long-range planning and to initiate new and vital forms of ministry;
5. to submit a report to the annual conference (together with the other superintendents) reflecting the state of the conference, with recommendations for greater effectiveness.

#### KO 425

During or at the end of the term of ministry, a superintendent may take up to three months leave for study, reflection and self-renewal. The Bishop and the cabinet coordinate the details of such leave.

## Timeline for change of active bishop in 2021

### Book of Discipline and Regulations of the General Council on Finance and Administration

The date of consecration is considered the valid date of becoming an active bishop in the UMC. The overlap between the retiring Bishop and the newly elected Bishop can usually be up to three months (exact regulations for overlapping time need to be checked).

The *Book of Discipline 2016* art. 818.1 states:

1. The Episcopal Fund, raised in accordance with ¶ 818.3, shall provide for the salary and expenses of effective bishops from the date of their consecration and for the support of retired bishops and surviving spouses and minor children of deceased bishops. [...]

### Information on the last change in 2005/2006

For the last change in active bishop in 2005/2006, the executive committee had fixed the following plan:

- The retirement of the active bishop shall coincide with the legal retirement age in Switzerland (age 65) and be effective for end April 2006;
- There shall not be a special session of the central conference in 2006 for the election of the new bishop within the three months limit of retirement;
- The regular session of the central conference shall be held in April 2005 with the election of a new bishop, within the disciplinary twelve months rule after the regular session of General Conference;
- The newly elected bishop is consecrated at the regular session of the central conference, but remains an active pastor appointed to a circuit up to the beginning of active service in May 2006;
- The committee on episcopacy informs the General Council on Finance and Administration and asks for approval of these plans.

### Context

The CC-CSE is a central conference with only one episcopal area and one active bishop. However, it is the most diverse episcopal area in The United Methodist Church. It not only consists of seven annual conferences, but spreads over sixteen countries. Each of these countries has its own history, religious situation, civil law for churches, and context of ministry.

For the forthcoming change in 2021, the situation is different from 2005:

- At the central conference in 2021, the active bishop will be beyond the legal retirement age in Switzerland;
- The pension regulations for bishops in The United Methodist Church (including pension payments) anyway give more flexibility than having to respect the legal retirement age;



- All annual conferences are now held between end March and end June, leaving room for pastors meetings and visit in local churches in the second half of the year;
- An overlap of one year between the active bishop and the newly elected bishop, as at the last change in 2005/2006, is too long even in the particularly complex and diverse situation of the CC-CSE.

## Proposal

### Principles:

- The best possible conditions for the newly elected and consecrated bishop have priority over the needs of the annual conference from which he/she originates; (may create short term difficulties in appointment setting where newly elected bishop comes from);
- There shall be adequate time for clarifying and deciding personal and family issues (moving etc.), as well as the ending of the actual appointment (handover and farewell).
- The retiring and the newly elected bishop are together at each annual conference in 2021;
- There is adequate time for the introduction of the newly elected bishop in the episcopal office;

### Consequences for a provisional timeline in 2021:

- March 10-14, 2021 Central Conference of Central and Southern Europe with the election and consecration of the new bishop;
- End March to end April: Prov. AC BG-RO; Prov. AC RS-MK (and ALB); Prov. AC HU (or only in May?)
- Easter: West April 4; East May 2
- End April: Council of Bishop (25-30 April, Baltimore, Maryland?) with approx. 2-3 days introduction for newly elected CC bishops (23-24?)
- Pentecost: West May 23; East June 20
- May: Prov. AC HU (delayed to May?); Prov. AC AT;
- May/June: AC CZ-SK
- June: AC CH-FR-NA; AC PL
- July: Office and wrap-up till mid-July; second half of July for remaining vacation days of retiring bishop
- August 19-22: World Methodist Conference, Sweden (new bishop)

### Further idea:

- At the end of each annual conference, the newly elected bishop takes over as the active bishop in that respective annual conference;
- it might be good that the newly elected bishop has one additional day at the end of each annual conference to be with the superintendent of the respective annual conference;
- however, visits in local churches in other countries will not be possible within that time-line; such visits and/or pastors meetings would need to be planned for the fall 2021.

**Motion:**

A letter, signed jointly by the active Bishop and the chairperson of the committee on episcopacy, has to be written to the General Council on Finance and Administration, informing them about the timeline proposed and requesting their approval for the budgeting process 2021.

## 8 Judicial Court

### Composition

According to Para. 12(1) of the "Rules of Order of the Central Conference of Central and Southern Europe - CC CSE", the Judicial Court is composed of five members and four reserve persons. At present there is one vacancy for a reserve member.

### Activities

According to the "Rules of Order of the Central Conference of Central and Southern Europe - CC CSE", the Judicial Court has the following tasks:

- a) According to Para. 12(4), the Judicial Court „shall make all judicial decisions in accordance with the constitution, excluding the jurisdiction of the Judicial Court of the General Conference.“ This concerns legal questions that arise in the application of the rules and by-laws as well as in the application changes made thereto by the Central Conference.

In the reporting period, the Judicial Court has not been applied to.

- b) According to Para. 12(5), the Central Conference shall be entitled to assign further tasks to the Judicial Court. It did not do so at its last meeting.

In the reporting period, no such tasks have been assigned to the Judicial Court.

- c) As in other years, the president at times gave informal advice to the Bishop and his office.

*Zurich, January, 22 2019*

*Prof. Dr. Christa Tobler, LL.M.*

*(President of the Judicial Court of the Central Conference of Central and Southern Europe)*

# V. Weitere Berichte

## Decisions of General Conference 2019 concerning the Traditional Plan and its consequences

### 1. Overview of petitions in the Traditional Plan

#### 90032 – TP1 – par. 304.3 footnote:

*“Self-avowed practicing homosexual”* is understood to mean that a person openly acknowledges to a bishop, district superintendent, district committee of ordained ministry, Board of Ordained Ministry, or clergy session that the person is a practicing homosexual; or is living in a same-sex marriage, domestic partnership or civil union, or is a person who publicly states she or he is a practicing homosexual.

See Judicial Council Decisions 702, 708, 722, 725, 764, 844, 984, 1020, 1341.

→ adopted

#### 90033 – TP2 – par. 408.3 Episcopal Accountability

→ ruled unconstitutional

#### 90034 – TP3 – par. 410 Episcopal Accountability

→ ruled unconstitutional

#### 90035 – TP4 – par. 422 Episcopal Accountability

→ ruled unconstitutional

#### 90036 – TP5 – par. 415.6 Episcopal responsibilities:

To consecrate bishops; to ordain elders and deacons; to commission deaconesses, home missionaries, and missionaries; and to see that the names of the persons commissioned and consecrated are entered on the journals of the conference and that proper credentials are furnished to these persons. Bishops are prohibited from consecrating bishops who are self-avowed homosexuals, even if they have been duly elected by the jurisdictional or central conference. Bishops are prohibited from commissioning those on the deacon or elder track if the Board of Ministry has determined the individual is a self-avowed homosexual or has failed to certify it carried out the disciplinarily mandated examination, even if the individual has been recommended by the Board of Ordained Ministry and approved by the clergy session of the annual conference. Bishops are prohibited from ordaining deacons or elders if the Board of Ministry has determined the individual is a self-avowed homosexual or has failed to certify it carried out the disciplinarily mandated examination, even if the individual has been recommended by the Board of Ordained Ministry and approved by the clergy session of the annual conference.

→ adopted

#### 90037 – TP6 – par. 635.1.a Composition of Board of Ordained Ministry as amended

Members shall be nominated by the presiding bishop after consultation with the chairperson of the board, the executive committee, or a committee elected by the board of the previous quadrennium, and with the cabinet. Prior to being nominated for membership on

the Board of Ministry by the bishop, any individual must certify to the bishop that he or she will uphold, enforce and maintain the *Book of Discipline* in its entirety, including but not limited to all the qualifications for ordination (par. 304, 330, 335, 336). Additionally the bishops must certify to the annual conference secretary that he or she only has nominated individuals who will uphold, enforce, and maintain *The Book of Discipline* in its entirety, including but not limited to the qualifications for ordination (par. 304, 330, 335 and 336). To ensure adequate board membership ...

→ adopted

**90038 – TP7 – par. 536.2.h Full examination of Candidates**

→ ruled unconstitutional

**90039 – TP8 - par. 806.9 Composition of Board of Ordained Ministry**

→ ruled unconstitutional

**90040 – TP9 – par. 613.19 Composition of Board of Ordained Ministry**

→ ruled unconstitutional

**90041 – TP10 – new par. 2801 Traditional Plan Implementation Process -**

→ previously ruled unconstitutional – not supported in committee (StC-CCM)

(90079 – Modified Traditional Plan: not supported in committee, StC-CCM)

**90042 – TP11 – par. 2711.3 Minimum penalty**

3. *Penalties – If the Trial Results in Conviction.* ...The trial court shall determine the penalty ... or to fix a lesser penalty. Except, where the conviction is for conducting ceremonies which celebrate homosexual unions, or performing same-sex wedding ceremonies under par. 2702.1(b) or (d), the trial court does not have the power to and may not fix a penalty less than the following:

a) First (1<sup>st</sup>) offense – One (1) year's suspension without pay.

b) Second (2<sup>nd</sup>) offense – Not less than termination of conference membership and revocation of credentials of licensing, ordination, or consecration.

The penalty fixed by the trial court shall take effect immediately unless otherwise indicated by the trial court.

→ adopted

**90043 – TP12 – par. 304.5 Qualifications for Ministry**

5. In all votes regarding license, ordination, or conference membership, the requirements set forth herein are minimum requirements. Each person voting is expected to vote prayerfully based on personal judgment of the applicant's gifts, evidence of God's grace, and promise of future usefulness for the mission of the Church. The District Committee on Ordained Ministry and the Board of Ordained Ministry shall not approve or recommend any person for candidacy, licensing, commissioning, or ordination who does not meet the qualifications of par. 304.1-3, based on the full examination and thorough inquiry into the person's fitness by the committee and board (see Judicial Council Decisions 1343 and 1344). The bishop presiding in the clergy session shall rule any such unqualified candidate out of order and not eligible to be acted upon.

→ adopted

**90044 – TP13 – par. 362.1e Complaint Process**

e) *Referral or Dismissal of Complaint* - ...

(1) Dismiss the complaint as having no basis in law or fact, with the consent of the cabinet, giving the reasons therefore in writing, copies of which shall be placed in the clergy person's file and shared with the complainant; or (2) ....

Idem in par. 413.3d (i).

→ adopted

**90045 – TP14 – par. 2701.5 Just Resolution (one unconstitutional sentence deleted)**

amend Just Resolution in par. 362.1, 413.3c, 2701.5, 2706.5.c.3 as follows:

... A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right insofar as possible and bringing healing to all the parties. Just resolutions shall state all identified harms and how they shall be addressed by the Church and other parties to the complaint. In appropriate situations, ...

→ adopted

**90046 – TP15 – par. 2701.5 Just Resolution**

Amend par. 362.1c), 413.3c), 2701.5, and 2706.5.c.3 by adding the same sentence:

No matter where in the process a just resolution is achieved, the complainant(s) shall be a party to the resolution process and every effort shall be made to have the complainant(s) agree to the resolution before it may take effect.

→ adopted

**90047 – TP16 –par 2715.10 Church Appeal**

10. The Church shall have no right of appeal from findings of fact of the trial court. The Church shall have a right of appeal to the committee on appeals and then to the Judicial Council from findings of the trial court based on egregious errors of Church law or administration that could reasonably have affected the findings of the trial court. When the committee on appeals or the Judicial Council shall find egregious errors of Church law or administration under this part, it may remand the case for a new trial, along with a statement of the grounds of its action. This is not to be double jeopardy. In regard to .... may be appealed to the jurisdictional or central conference committee on appeals and then to the Judicial Council by counsel for the Church. ... When the committee on appeals or the Judicial Council shall find egregious errors of Church law or administration under this part, it may remand the cases for a new hearing, ...

→ adopted

**90048 – TP17 – par. 570 Concordat Churches**

→ not supported in committee (StC-CCM).

**90078 – Modified Traditional Plan – par. 512 Global Episcopacy Committee**

→ ruled unconstitutional

**90066 – Disaffiliation – new par. 2553 as amended**

→ presently under review whether constitutional

The petition on implementation of the Traditional Plan (90041, respectively 90078) did not make it to the floor of plenary. But this and other petitions ruled unconstitutional may well be submitted in a corrected form to the 2020 General Conference.

**2. Consequences of GC 2019 for implementation in Central Conference CSE**

- Decision of GC 2019: The Traditional Plan was finally voted with 438 for and 384 against (difference of 54 votes); in the first vote in the legislative committee, the One Church Plan failed with 386 for and 436 against (difference of 50 votes). The margins remain very small between the two sides of delegates. Many other votes related to key issues on homosexuality or disaffiliation plans had similar margins.
- As the implementation plan has not been adopted, there is at present no need for votes in annual conferences in 2019. However, if such plan comes back and finds a majority at the 2020 General Conference, all annual conferences will need to vote on it within a year.
- The same principle would apply for certification by bishops or for votes of local churches which do not want to follow the decision of their respective annual conference.
- If the petition 90066 on Disaffiliation is ruled constitutional, it will give churches a possibility to disaffiliate from the UMC under certain circumstances and under a time limit till December 31, 2023.

### 3. What kind of church do we want to be?

#### We need to work on our ecclesiology (what kind of church do we want to be)?

United Methodist may be conservative in their ethical standards, but the Traditional Plan is continuing in a wrong direction on several points:

- It does not take serious the distinction between doctrine and teaching (this exists only in English language!): even if it calls practiced homosexuality incompatible with Christian **teaching**, it does not say incompatible with Christian **doctrine** (see Bishop McCleskey's contribution on "Freedom and Connectionalism – The Wesleyan Way" in Uniting Methodists, Feb. 13). In doctrine, we need to be united. In teaching we may think and let think. Teaching is application and implementation of doctrinal standards to the context of time, culture, society, etc. and answers may differ. It is what the doctrinal standards call "Our Theological Task" (how we dealt with the question of divorce might be a helpful case study in historic perspective!).
- It creates a punitive system in order to exclude those who have different convictions. → even not concerning infant baptism or women's ordination.
- It is based on a concept of purity, not on a concept of perfecting in love. → let us study David Field's book "Our Purpose Is Love"!
- It continues two tendencies in changing Methodist polity: to overrule on one issue what is – in Methodist polity – given to the annual conference or to the clergy: the decision on ordination (given to the clergy session of the annual conference) and the decision on marriage (given to the individual clergy person).
- It wants to create unity through imposed uniformity and does neither reflect on the need to adapt to different contexts nor to think theologically about unity in diversity.

And on a general level for people on both sides of the issue:

- As a Church, we have failed to study and present a coherent theology of marriage and what implications it has on our practice (the Old Catholic church that considers marriage between a man and a woman as a sacrament, is in my knowledge most advanced on this).

- As a Church, we have failed on both sides of this issue over almost 50 years. We have elevated our differing convictions on the level of church separating issues (on both sides!), considering that we have to win (or press) everyone into our respective convictions (e.g. making it an issue of human rights as racism or an issue of biblical faithfulness).
- As a Church, we have failed to study secularization and to give Gospel answers which are not led by fear of losing values or being overrun by bad influences, but are rooted in the grace-filled and holiness-driven understanding that the Wesley brothers lived in the Methodist revival.
- As a Church, we have failed to develop our connectional conferencing to the level of multi-cultural and multi-lingual challenges on a world-wide level and continue to stick to Robert's Rule of Order instead of developing a more relational-based and consensus-oriented way of Christian conferencing.

#### 4. Possible time-line

- Early March 2019: Executive committee of the CC-CSE
- **March 2019-2020: study the feasibility and necessity to create an affiliated autonomous Methodist Church in Europe from among those who do not see a possibility to continue within the UMC;**
- End March to end June 2019: Annual conferences, without official vote but first indication on whether clergy and/or local churches seriously consider to leave the denomination;
- Early March 2020: Executive committee of the CC-CSE
- **Annual conference session in 2020 all placed after the 2020 General Conference**
- Mid-May to end September 2020: Annual conferences may have to vote if the 2020 General Conference adopts an Implementation Plan similar to what was intended at the 2019 General Conference;
- Annual conferences in 2020 also have the obligation that each member of the AC nominates up to three persons for election as bishop.
- Between May 2020 and (hopefully) end December 2020, there will be an idea on how many local churches and / or annual conferences want to leave the UMC.
- Early March 2021: The Central Conference 2021 may have to reorganize according to what annual conferences remain in The UMC and what annual conferences want to become a self-governing, autonomous affiliated Methodist church; furthermore, CC 2021 will elect a new bishop.

#### 5. Thoughts for Executive Committee of central conference

##### Executive Committee March 2019:

- Prepare what kind of "straw-vote" should be taken by ACs in 2019, helping to give (1) an idea how united or separated the CC-CSE will be after a final vote on the question, and (2) help to get an idea what kind of "self-governing Methodist church" might gain a majority in an AC that does not want to stay within The UMC.



- Constitute a working group for studying the feasibility and necessity to create an affiliated autonomous Methodist Church in Europe, in cooperation with the other central conferences;

Executive Committee March 2020:

- On the basis of the straw-votes and the feasibility study: present a clear alternative for annual conferences and/or local churches on either remaining in the UMC or becoming a "self-governing Methodist church" (with a clarity on relationship between the two churches).
- Open question 1: when would a vote of becoming self-governing be effective for an AC? Would its members be delegates to a CC in 2021 and be part of the vote for a new bishop? Would such a process need to follow the present options in the Discipline (long process over two central conferences and one General Conference....) or will the 2020 General Conference put in place a fast implementation process?
- Open question 2: Could it be possible to have the same bishop who oversees those ACs who will decide to remain in The UMC and those ACs who will decide to become self-governing Methodist churches? Such a bishop would need to sign that he/she fully implements the UMC Discipline in the UMC-ACs, but would be free to fully implementing the Discipline of the self-governing Methodist Church in such ACs... Thus the bishop would remain the band of unity, but relating to two entities: the UMC central conference, reorganized, and the new self-governing Methodist church, newly organized...

*March 1, 2019 – Bishop Patrick Streiff*



Evangelisch-methodistische Kirche Gebiet von Mittel- und Südeuropa  
Eglise Méthodiste Unie Région de l'Europe du Centre et du Sud  
United Methodist Church Area of Central and Southern Europe

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Zurich, February 27, 2019

## Pastoral Letter to the members and friends of the UMC in Central and Southern Europe

*„TURN AWAY FROM EVIL! DO GOOD! SEEK PEACE AND GO AFTER IT!“ (PSALM 34:15)*

Dear United Methodists in Central and Southern Europe,

I heartily greet you with the biblical motto for this year 2019 from St. Louis, Missouri where the called session of General Conference just closed. Over modern social media, news spread rapidly everywhere. I have at heart to inform you in a more traditional, but timely way about the decisions of the General Conference and the next steps in our Episcopal area of Central and Southern Europe. But at first, from the bottom of my heart, I want to thank all those who have accompanied with their prayers the delegates and all the Church on this long journey to the conference in St. Louis. We will need this journeying in prayer also as we continue on the way which is ahead of us.

In a brief summary, General Conference has decided the following ...

The first decision in the plenary on February 26, 2019, affects the central conferences outside the US. It allows them time up to the regular sessions of the respective Episcopal area for deciding on adaptations of the Discipline. This gives us in the Episcopal area of Central and Southern Europe an additional time window up to March 2021 that we need to use wisely.

The delegates have voted in majority for the so called "Traditional Plan" (438 in favour – 384 opposed). This means that the present rules are confirmed. Practiced homosexuality is considered as non-compatible with Christian teaching. Ordination of persons who live in same-sex partnerships, or blessings of such partnerships continue to be prohibited. Furthermore, additional paragraphs are added which shall safeguard a stricter application of these rules. On many details of such stricter applications, the petitions could not be finalized in a way that they are or will not be ruled unconstitutional. It is to be expected that General Conference 2020 will again have to deal with such stricter applications.

I am aware that this decision will be received among you in very different ways. Some will receive it with gratitude, others with general incomprehension. Already in preparation to the General Conference it became evident how different opinions were in the Episcopal area concerning Christians who live in same-sex partnerships. In all these times, it has been important for me personally and for all those who participate in leadership functions in the Church, as far as possible to prevent divisions or splits in the Episcopal area and to continue our journey into the future together. The exclusivity with which the "Traditional Plan" condemns other convictions, presents for many an image of Church which they consider non-compatible with Biblical and Methodist foundations.

What will all of this mean for us in the future?

**This is certain: Up to the next session of the central conference of Central and Southern Europe, the same church discipline is still valid in all our Episcopal area (central conference) of Central and Southern Europe. The Executive Committee of the Central Conference will discern next week, how this additional time window may be used in a helpful way in our Episcopal area. Will we find ways to continue into the future after 2021 together? As your bishop I plead with Methodist sisters and brothers who feel pain with the decisions of General Conference, not to leave the Church precipitated.**

On the level of the Episcopal area of Central and Southern Europe, the Executive committee will meet next week, from March 6-10, in Macedonia. In this group of leaders with representatives from each country, we will consult on how the decisions of General Conference can be implemented in the context of the Episcopal area (central conference) and what ways we can find for keeping the community among us alive. Further deliberations will follow in the annual conference and/or district councils of each country and in the annual conferences in this spring and early summer. Votes which may be needed in annual conferences should only occur after General Conference in May 2020 in order to decide on the future journey of us together in the Episcopal area at the central conference in March 2021.

The decisions of General Conference will lead to discussions in many places in our Church. That's a good thing. The following counsel may be helpful for such discussions:

- Share your conviction in a personal way in using "I"-sentences. For example: "I understand the Bible in the following way..." "I have experienced ..." "I am convinced that our Church should..." Such "I"-messages leave space for other persons to share their own, perhaps different or opposite convictions.
- If you get a chance, talk with Methodists who have a different personal conviction from your own or live in other contexts. Particularly social media have a tendency to connect us with those who already think as we do. For sharing with persons who think differently, we need two ears and only one mouth, as the primary role is to listen to the other.
- Among us as Methodists, we may dare in such sharing to ask the other person: What is important for you in your faith in Jesus Christ? How do you want to live the mission of the Church, namely to make disciples of Jesus Christ for the transformation of the world? – In such sharing, we dig deeper into those experiences that may connect us in our faith! This may hopefully help us to fill the prayer of Jesus for the unity among his disciples with life and a common mission.

The biblical motto for 2019 takes up two of the three rules in the *General Rules* for Methodists: to turn away from evil and to do good. If we add the third rule, to use the means of grace, we will stretch out personally (e.g. in prayer and fasting) and communally (e.g. attending the worship service in our congregation and holy communion) to be nourished by God's grace. This will strengthen us for seeking peace in the connection of our Church and in the witness to the world.

In looking up to Jesus Christ, our Lord and Savior who is also the head of the Church, I greet you all,

Yours



Bishop Patrick Streiff



Evangelisch-methodistische Kirche Gebiet von Mittel- und Südeuropa  
Eglise Méthodiste Unie Région de l'Europe du Centre et du Sud  
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Zürich/Monosпитovo, March 10, 2019

## Message after the meeting of the Executive Committee of the central conference of Central and Southern Europe to the United Methodists in the Episcopal area

*„TURN AWAY FROM EVIL! DO GOOD! SEEK PEACE AND GO AFTER IT!” (PSALM 34:15)*

Dear United Methodists in Central and Southern Europe,

I greet you with the same biblical motto as in the pastoral letter which I sent out after the called session of General Conference.

A week later, the executive committee of the central conference met for its regular, yearly meeting, March 6-10, in Monospitovo, Macedonia. The executive committee became aware that the decisions of General Conference in favor of the "Traditional Plan" have been received among us in very different or opposite ways, by some with gratefulness, by others with great incomprehension. According to what we know from discussions before General Conference, the acceptance of the "One Church Plan" would have led also to opposite results among us, but with reversed signs.

There are very diverse convictions among us on a Christian and biblical perspective on faithfully lived partnerships between two persons of same sex and restrictions on ministry by such persons. As Executive Committee, we have come to realize that this single question tears us apart in ways which even the opposition of communist and capitalist East-West split up to 1989/1990 was not able to accomplish among the countries of the episcopal area.

The petitions of the "Traditional Plan" which were accepted by a majority of 53% at General Conference are only a part of all the petitions belonging to that plan. The supporters of the plan have already announced that they want to bring the missing parts before General Conference 2020. In its entirety, the "Traditional Plan" will not only be a continuation of the traditional opinion in the UMC concerning marriage and homosexuality, but also elevate this one issue to a church dividing doctrine in our worldwide church. The adopted plan will not allow us to continue our ministry with the present Book of Discipline of the central conference beyond March 2021.

On all conference levels of the church, the full implementation of the "Traditional Plan" will request an unconditional application, signed in writing. Persons who are in leadership positions (Bishops, annual conferences, Boards of Ordained Ministry, clergy, and local churches) and who do not give such unconditional acceptance, shall, according to the "Traditional Plan", have to leave the United Methodist Church.

In a comment after General Conference, I said that I regret the fact that the Traditional Plan raises the question of a faithfully lived same-sex partnership and ministry by such people to the level of a church-splitting issue as a foundational doctrine. In the meeting of the executive committee, I raised the deeper issue and question: **What kind of Church do we want to be, based on Scripture and formed by the heritage of the Wesley brothers?** Do we remain a Church rooted in God's grace and centered in holiness of heart and life in love to God and neighbor? Or do we become a Church which seeks purity and excludes what she sees as impure, as sin? Would there not be other possibilities for upholding traditional convictions and still living the church community lovingly with other persons who follow Jesus Christ and have different convictions concerning faithfully lived same-sex partnerships?

In several local churches in countries in Western Europe, we already live together as church members of different convictions. In these countries, we have Professing Members and friends (mostly of heterosexual orientation) who do not recognize the present development in the United Methodist Church any more as their beloved church and wonder whether they have to leave. As Bishop, I understand my role as a spiritual leader for all United Methodists, **on both sides of the issue**. The words of Jesus came to my mind: *"I have other sheep that don't belong to this sheep pen. I must lead them too. They will listen to my voice and there will be one flock, with one shepherd."* (John 10:16) As episcopal leader in central and southern Europe, I want to keep community with all those who confess that they listen to the voice of our great Shepherd, Jesus Christ, on both sides. Will there be another form of a spiritual home in the Methodist tradition for those who feel excluded?

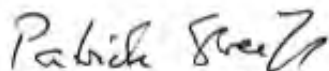
Therefore, the Executive Committee of the central conference has created a **study group** for studying and evaluating scenario(s) for staying as closely united and / or connected as possible under circumstances that divide us. The study group will remain in dialogue with the other episcopal areas in Europe. It will give its report to the executive committee in March 2020. Furthermore, the Executive Committee has also decided that:

- The annual conferences in 2019 do not need to make any votes on any plans or petitions of General Conference 2019, but of course may have discussions and "straw-votes" on tendencies of opinions among members of the annual conference;
- The annual conferences in 2020 will all be held after General Conference in May 5-15, 2020, in order to know its decisions.

As I already pointed out in the pastoral letter, the present discipline for central and southern Europe will remain valid till the central conference will meet in March 2021. **We need to use this time wisely. As executive committee, we have the urgent and important desire that United Methodist members and friends do not leave the church now. They should find a spiritual home and possibilities to use their gifts in a Methodist church, also for the future.** The study group will be a help for working proactively towards creative solutions. We need to continue the discussions mentioned in my pastoral letter. Even more, we need to continue to pray for wisdom and guidance, in the months ahead. Let me close this letter with the same words as the pastoral letter:

*The biblical motto for 2019 takes up two of the three rules in the General Rules for Methodists: to turn away from evil and to do good. If we add the third rule, to use the means of grace, we will stretch out personally (e.g. in prayer and fasting) and communally (e.g. attending the worship services in our congregation and Holy Communion) to be nourished by God's grace. This will strengthen us for seeking peace in the connection of our Church and in the witness to the world.*

*In looking up to Jesus Christ, our Lord and Savior who is also the head of the Church, the Executive Committee of the central conference greets you all,*



Bishop Patrick Streiff,  
Chairperson of the executive committee of the central conference

# World Methodist Council (WMC)

The World Methodist Council meeting was held 12-15 July in Seoul, Korea hosted by Kwanglim Methodist Church. The entire meeting was coloured by the recent peace talks between North and South Korea.

## 1. Workshop

The Steering Committee is thinking of introducing the Consensus – Based Discernment method as a future decision-make process in the work of the Council. Therefore, there was a workshop to introduce this method and to train the delegates in using it. It was held by Julia Kuhn Wallace from the General Board of Discipleship and Terence Corkin from the Uniting Church of Australia (see document INF 05 from the Council Meeting Book). There are 4 key elements in this method:

- 1) Placing information before the group
- 2) Listening to all points of view
  - Participants share what they think is important
  - Relevant facts and feelings are shared
- 3) Proposal is developed
- 4) Decision is made

This process helps to listen to all voices, including the voices of the marginalized, to express care and consideration to one another and to sustain. Fellowship with each other.

It is carried in 4 stages:

- 1) Gathering the community
- 2) Information – providing more than a rationale; giving interpretation; cultural awareness how people receive information.
- 3) Deliberation – listening to all voices, bringing up what has not been taken in consideration yet
- 4) Decision

## 2. Reports

The reports were introduced very briefly. Here are some more essential highlights:

The Financial report – an appeal was made for every member church to pay its due. 6 offices within the Reynolds building have been leased to counsellors and a large church fund raising department thus establishing for the first time money flow apart from membership dues. It was stressed again the 50 cents per professing members pledge for the Achieving the Vision Endowment, agreed in Durban. A concern was raised about the ethics of investment. The delegates were assured that there is a screening out of stocks from a list to make sure that investments are made avoiding drugs, guns, gambling, etc.

The Ecumenical Relationships report – they will probably work on translations so that the reports will be able to reach the membership churches not only in English.

Theological Education report – the Oxford Institute will be meeting this year.

## 3. Proposed revision of By-Laws report

There was a quorum so the proposed revision of By-Laws report was accepted just as it is formulated in document GEN 08A. **It was proposed to create additional 52 positions in the World Methodist Council for youth and young adults so that each member church could apply to send a young person to the Council meetings. Most probably the costs for this**

**extra delegate is to be covered by the member church. This proposal came out of the Resolution accepted in Houston and found in document GEN 02, page 12.**

#### **4. Proposed Constitutional Revision report**

Since there wasn't enough quorum for the proposed constitutional revision document GEN 08 B was not discussed and voted.

#### **5. Resolutions**

Three resolutions were accepted:

- Resolution on the Roundtable for Korean Peace (document GEN 09) – only change was to add the words “and support”: “Calls on our member churches to affirm **and support** and earnestly pray for the forthcoming Roundtable....”
- Proposed Resolution for Renewed Guidelines for the Mission and Ministry of Member Churches of the World Methodist Council Working in the Same Area. The following formulation was voted:  
“Therefore, be it resolved that a sub-group of the WMC Steering Committee will find partners who will host a consultation in 2019 through which representatives of already existing churches and of diaspora churches, along with representatives of mission agencies, will engage with one another in conversation about this phenomenon. Their aim will be to share stories, experiences, opportunities to begin to define cooperation and best practices with justice, courtesy and love. Also, draft a “Code of \_\_\_\_\_” Statement that contains guidelines for starting new faith communities, as well as suggestions on how to monitor their creation. This draft statement will be presented to WMC Steering Committee at their 2019 meeting for consideration.”
- Resolution on the situation of UMC Bulgaria – Margarita Todorova was given the opportunity to share information about the situation of UMC in Bulgaria due to the proposed changes to the Law on Religion. The Resolution she proposed was accepted. The World Officers are working at present on the finalized wording. Before the resolution is printed on an official paper and signed it will be sent to Margarita Todorova for approval. The General Secretary has asked for a month in order to finalize the document. Once it is prito an official letter it will be sent to Margarita Todorova for translation and will be handed in the Bulgarian Parliament.

#### **6. 22<sup>nd</sup> World Methodist Conference and Council meetings in 2021**

The theme of the 22<sup>nd</sup> World Methodist Conference is “On the Move”. It will be held 19-22 August 2021 in Gothenburg, Sweden. The Pre-Conference Council meeting will be held 17-18 August 2021 and the Post-Council meeting will be held 22-23 August 2021.

The 14th World Assembly of the World Federation of Methodist and Uniting Church Women will be held at the same location 10-15 August 2021.

#### **7. Committee meetings attended by Margarita Todorova and Jana Křížová**

##### Education Committee meeting attended by Margarita Todorova

The overall theme of the Education Committee meeting was “Methodist Educators as Peacemakers”. The meeting of this Committee was also coloured by the fact that we were meeting in Soul and the recent peace talks between North and South Korea. We were introduced to Methodist education in Korea from a historical perspective. Rev. Eui Joong Kim, Pastor of Jakjun Methodist Church talked on “Envisioning Partnership in the Korean Peninsula”. Rev. Kim has been involved

in social and education mission in China since 1991 and in North Korea since 2003. He was personally invited by the North Korean Ambassador to China to go to North Korea and help with the schools there. He has been given a special pass by the Ministry of Reunification with which he can enter North Korea by car and go anywhere he wants. He has helped with the building and renovation of many schools, the building of new kindergartens and orphanages. Because of his successful mission he has been awarded the Medal of Honour by the President of South Korea – the only non-government person awarded such a medal. He has also been appointed as a Chairman of the Government Committee on the Relationship between North and South Korea. There is a need in North Korea of teachers teaching English and other foreign languages as well as of construction and repair of school buildings. There are also plenty of social needs since the North Koreans are very poor. There is also a shortage of hospitals and medical supplies. The way in which the Methodist Church can get involved in mission is by starting with welfare and moving to education and then to church mission.

#### Worship and Liturgy Committee meeting attended by Jana Křížová

The committee met twice before the council meeting began and then also during the official program. We briefly discussed the report, finished orders of three worship services (Opening Service, "Peace" Service and Closing Service with the Holy Communion) and talked of future tasks. Most of the work was done ahead by our chairperson Rev. Amelia Koh-Butler, however there were problems with preparing the services. It was not clear who is in charge: the committee or the local church. We concluded a better communication will be needed when preparing services for the World Methodist Conference in Sweden. Rev. Amelia did her best and we as committee members assisted her. She did an amazing job and showed much patience when time schedules were changing, and she had to improvise during the service she lead.

There were about half of committee members present in Seoul, mostly from Australia, Pacific Islands and Southeast Asia. One member participated via Skype from the USA. Worship services of the world Methodist church should reflect various culture backgrounds of member churches, but at the same time should hold together. This is quite difficult to achieve. The committee members suggest to go back to basics, define more clearly what is the core of worship common for all and continue from that point. Three of the committee members are teachers of liturgy. They are going to prepare materials for further discussion and for use when working on the worship services in Sweden.

*Margarita Todorova and Jana Křížová*

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## **European Methodist Council (EMC)**

The annual meeting of the European Methodist Council (EMC) for 2018 take place in Haslev, Copenhagen, Denmark from 7<sup>th</sup> till 12<sup>th</sup> of September. All member churches of the Council had sent representation to this meeting.

The new Support Officer of the EMC, Kathryn Harte, will be employed with delay, after the EMC meeting in Copenhagen, when the personal situation of the Kathryn will be better. The payment for her will be done through the Irish Methodist Church.



The Council noted the re-election of Emma Johnson to the governing body of CEC, and that rev. Daniel Topalski was elected as proxy.

The council decided that in future rather than having task forces or committees will form working groups. Working groups would be a voluntary activity for Council members. The working groups and their output would be monitored through an annual report to the Executive which would then be reported back to the Council. Three workgroups were formed: workgroups for Migration, Ecumenical Relations and Missional Thinking and Development in Europe. The work of the development of the Council would be a task for the Executive.

Methodist Festival – Staunen was discussed on the basis of the report from the three members from EMC on the planning group for the Festival. In the conclusion it was mentioned that for those who had attended it was a good and inspiring experience and it felt like a European meeting bringing people together from across Europe. Questions were raised around: timing, costs (53'000 Euro for the organization of the festival and 22'000 Euro for supporting participants), issues in the planning, websites, accessibility. Discussion about the next Festival is ongoing. A suggestion was made about seeing the next such event more in 'mission initiative' rather than seeing it as only as 'festival'.

Financial report of the EMC for 2017 and Auditors report had been received and there were no concerns. The Budget for 2018 was adjusted for the 12'000 Euros unspent on the Support Officer given the later start date. The budget of the EMC for 2019 was approved.

Information and reports of the World Methodist Council, World Federation of Methodist and Uniting Church Women, The European Methodist Youth & Children's Council, Country Report: The Uniting Church in Sweden, Association of Methodist Theological Schools in Europe and Methodist office in Rome were given.

Bishop Ruckert presented a report on the work of the Fund for Mission in Europe. Donations had come in from more countries which meant spending had increased the number of countries. Another agreement for 2018-2020 has been signed with 'Otto per Mille' which means an income of 50'000 Euros. The group were thanked for their work.

The situation in Bulgaria after the new law was presented and the Council agreed a statement on the situation in Bulgaria and committed to share this with their national legislative bodies and other contacts. Any responses would be reported back to the Executive.

Joint meeting with ECOM was evaluated and the Council agreed to work on another joint meeting with ECOM in 2020.

Information and reports about Ecumenical relations were shared (CEC, CPCE, ECOM, The Methodist-Baptist Dialogue).

Some elections took place. Bishop Alsted was elected as Co-Chair for 2018-2019, since Bishop Ruckert wished to delay his taking on the Co-Chair until 2019. The new treasurer was elected (Rev Uwe Onnen from Germany) and Rev. David Turtle was elected as the new member of the Executive. Kathryn Harte was elected as the Secretary. The Council offered thanks to the outgoing Treasurer Rev. Stephan Ringeis and Secretary Elaine Robinson for all their work.

Next EMC meeting will take place in Italy from 14-17 September 2019.

*Skopje, 15.2.2019*  
*Emil Zaev*

## Connectional Table

The Connectional Table met in April 2018 in Chicago and in November 2018 in Atlanta. Additionally, there were two online meetings in August 2018 and in February 2019.

In 2008, four Areas of Focus for mission and service of the worldwide UMC were decided on. In addition, one Lead Agency each was commissioned with the coordination of the activities related to the respective Areas: Developing Principled Christian Leaders (General Board of Higher Education and Ministry), Creating New and Renewed Congregations (Discipleship Ministries), Engaging in Ministry with the Poor (General Board of Church and Society), and Improving Global Health (General Board of Global Ministries). In the past two years, the work of these four Boards and the work of the other eight General Boards and Agencies was evaluated by the Agency Evaluation Advisory Group, a committee of the Connectional Table. The report of this Advisory Group was submitted to the November gathering of the Connectional Table. It included five specific recommendations for the further development of the Boards and Agencies, e.g. increasing cooperation of the various Boards and Agencies, evaluation of the allocation of resources where different Areas of Focus touch each other, or clarification of the core mission in order to avoid overlap and parallel structures. Taken as a whole, the Advisory Group acknowledged a good work of these Boards and Agencies, characterized by creativity and diligence. The group also highlighted the willingness to cooperate in this evaluation process.

During the November gathering, we also dealt with the following themes:

- The budget of the Boards and Agencies in the quadrennium 2020-2024 will likely have to be shortened by 25%. This is justified with the aim to provide the Annual Conferences and local churches in the USA with more financial space for their mission. In a letter, the Connectional Table expressed its concern that such a substantial cutback might have a negative impact on the connection of our worldwide Church. It would only minimally increase the financial space of the individual local churches but would, at the same time, considerably limit the work of the Boards and Agencies.
- Again and again the question is raised whether the connection and cooperation of the General Boards and Agencies and the Central Conferences should be strengthened – and how this could happen if it was desirable. Most of the General Boards and Agencies have a strong focus on the work of the UMC in the USA while, at the same time, claiming to speak for the worldwide church and shape the work in the Central Conferences, as well – a claim that is at least partially unrealistic. It is therefore necessary to remain in conversation, to raise awareness of the various contexts and realities again and again, and to arouse understanding for one another. Particularly for us Europeans it will be important to increase the trustful cooperation of our own institutions (Connexio, women's ministry in our Central Conference, etc.), which are very effective in spite of their small size, and the General Boards and Agencies. This is, at least in part, well on the way already now. I expect that over the course of a new structuring of the UMC in the USA it will be possible to do some further steps in this regard, as well.
- The Worldwide Nature Advisory Group has presented a possible plan for a new structuring of the UMC in the USA. According to this plan, a committee shall be established for an interim period of four years (2020-2024). This committee would be commissioned to foster the creation of a US Central Conference including all current Jurisdictional Conferences. This US Central Conference shall be operative as of 2024. From a structural point of view, this would mean that there were Central Conferences in all parts of the world, which would strengthen

the trustful cooperation of these areas. On the other hand, General Conference would be relieved from items that only relate to the situation in the USA. This would enable slimming down the highest legislative body of our Church. Right now, the General Conference gatherings are the only opportunity for the UMC in the USA to discuss its national questions. The Connectional Table has unanimously approved this procedure.

Besides the plenary meetings, we daily made time for worship services and Holy Communion. I was particularly impressed by the opening service. Led by Rev. Chebon Kernell, an indigenous pastor from Atlanta (which is the homeland of the Muscogee people), we prayed:

*Leader: Your church gathers, Creator*

*People: in the Philippines and in the Congo, in the homelands of the Maori people, in the homelands of the Darug people, and right here in the lands of the Muscogee people, to the ends of the world.*

*Leader: Your church gathers, Creator*

*People: in city and country, in suburbs and slums,*

*Leader: in sanctuaries and buildings,*

*People: under trees and by streams of water.*

*Leader: Your people gather to praise you, Creator*

*People: in English and French, in German, Muscogee and Sami, with voices of young and old.*

*Leader: Your people praise you, Creator*

*People: for hope in the midst of despair,*

*Leader: for strength in times of weakness,*

*People: for justice in situations of oppression,*

*Leader: for courage in the face of fear,*

*People: for life in the midst of death.*

*Leader: We are the people who call you Creator*

*People: Let everything that breathes, praise you God!*

The next meeting of the Connectional Table will take place from April 2-4, 2019, in Nashville. The decisions of the Special Session of the General Conference will certainly impact this meeting, as well. The members of the Connectional Table are shaped by the confidence in God's unifying power and filled with a strong hope that we will accomplish our common mission as an unseparated Church in the future, as well.

*Stefan Zürcher*

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## In Mission Together

### General development

- The IMT program continues to be a wonderful opportunity for mutual sharing and learning.
- The facebook page <https://www.facebook.com/groups/imteeb/> continues to be a good platform to share prayer concerns, news stories and other information. Currently, there are about 950 members.
- A number of visits, regular contacts by skype/e-mails/letters, mutual prayers, generous donations, and joint activities were and are expressions of vibrant partnerships.
- On the other hand, there were no new partnership agreements in 2018, and some partnerships are either sustained by small groups only or they have somehow completely fell asleep due to leadership changes, shifted priorities, or other reasons.

## People

- 2018 was Matt Elliott's first full year as Partnership Coordinator for Eastern Europe and the Balkans. We are grateful for the way he relates to the churches and the people in this part of the world. His aim is to empathically listen and to respond to the real needs instead of implementing his own agenda, and he really has a good sense of the situation in our Central Conference. We are very grateful for him.
- There have been two changes in regard to the Mission Coordinators in Eastern Europe and the Balkans: Liljana Sjanta (Serbia) has been provisionally replaced by Mária Ďurovká Petraš, Daniela Stoilkova (Macedonia) has been replaced by Jennifer Moore.
- In Hungary, an IMT team has been established, which means that the workload is not only on the shoulders of one person but that things can be jointly developed.
- The ministry of the Advocates, who have been designated to promote the IMT program in their respective Annual Conferences in the USA, is of varying intensity. This has to do with changing life situations, different opportunities to act on Annual Conference level, new Annual Conference priorities, etc. However, some Advocates are very active even though this did not result in new partnerships.

## Events

- From September 28-30, 2018, the Mission Coordinators, Matt Elliott and I met in Bratislava – these were some valuable moments of sharing, learning, praying, laughing, singing, planning, etc.
- From October 24-26, 2019, there will be the next IMT Mission Summit. It will take place in the Annual Conference Center in Louisville, KY, and will hopefully attract many new people who would like to take advantage of the presence of United Methodists from many different countries in Europe.

## Some thoughts and questions

The Mission Coordinators raised some thoughts and questions worth to be further reflected upon:

- Before we ask Americans to partner with us and particularly with our diaconal ministries, **we** need to partner with our diaconal ministries ourselves.
- We must not create projects for American teams but ask them to help us doing what, according to our insight and vision, needs to be done.
- Would it be desirable and possible to organize joint mission trips to a third country – maybe even within our own Central Conference?
- Partnerships must not primarily be a «fundraising instrument». If we want to have a partnership, we need to answer the question: Why do we want to have it – and how do we intend to live it?
- Do we want money or relationships, mutuality or dependency?
- Our churches sometimes struggle with the questions: What makes us desirable? What can we offer? – I do hope that these questions will not lead to disillusion but to hope because they are a starting point for discovering how God has worked in and through us – and how he will continue to do so.

*Urs Schweizer,*

*European Member of the IMT Coordinating Committee*

# General Board of Global Ministries (GBGM)

## About Global Ministries

Global Ministries is the mission and humanitarian assistance agency for The United Methodist Church, facilitating mission in more than 130 countries and leading the church's work in global health. Global Ministries includes the United Methodist Committee on Relief, or UMCOR, providing non-sectarian disaster response and sustainable development worldwide.

## Strategy

To guide its work, Global Ministries has put in place a **Strategic Plan for the period 2018-2021**. Recognizing that the context for mission is always changing, the Strategic Plan includes six Strategic Directions, which seek to respond adaptively to the times we live in.

- Engaging more broadly with annual conferences and congregations and exploring with them new ways to serve and support their work in mission
- Building relationships and capacities among global mission partners to help enable how they establish, lead, and grow the church in their regions
- Emphasizing the importance of global missionaries, young adult and other missionaries, and the laity who are called to serve as volunteers by increasing recruitment and places of assignment
- Promoting abundant health for all, especially children, and establishing and expanding life-saving and health-promoting measures, with special attention to the economically vulnerable
- Increasing humanitarian assistance by more fully and regularly integrating immediate disaster response with long-range sustainable development
- Strengthening internal operations and finance to ensure that programs function cost-effectively and deliver the greatest possible value to the church and its constituents

Global Ministries refined these Strategic Directions to harmonize with its historical, longstanding mission goals and vision, and to demonstrate accountability and responsiveness to the current Four Areas of Focus of The United Methodist Church, the United Methodist Book of Discipline, and the Book of Resolutions, as adopted and prescribed by the United Methodist General Conference.

Global Ministries has put in place structures and tools to monitor and evaluate its progress, and to report results regularly to the United Methodist Connectional Table, in its role reviewing and evaluating the effectiveness of general agencies, and to other constituencies, including donors.

## Four Areas of Focus

Adopted by the General Conference of 2008 and readopted in the two succeeding General Conferences of 2012 and 2016, the Four Areas of Focus of The United Methodist Church stand as guideposts in the quadrennium for all Methodists as they seek to live lovingly and justly as servants of Christ.

In addition to developing the Strategic Plan in harmony with its mission goals and vision, Global Ministries shaped the Strategic Plan, including its Strategic Directions, in direct support of this quadrennium's Four Areas of Focus. Global Ministries regularly measures the performance and progress of its programs in accord with the Four Areas of Focus, as directed by the Connectional Table.

- Focus Area 1: Developing Christian leaders for the church and the world
- Focus Area 2: Creating new places for new people and revitalizing existing congregations
- Focus Area 3: Engaging in ministry with the poor
- Focus Area 4: Improving global health so that there is abundant health for all

For more details, please refer to: [www.umcmmission.org/Learn-About-Us/About-Global-Ministries](http://www.umcmmission.org/Learn-About-Us/About-Global-Ministries)

## Missionary Service Statistical Report (Fall 2018)

<b>Total Number of Missionaries</b>	<b>336</b>
• <b>Total Number of Young Adult Missionaries</b>	<b>124</b>
Global Mission Fellow-International	101
Global Mission Fellow- US2	20
Mission Advocate	3
• <b>Total Number of Missionaries in International Placements<sup>1</sup></b>	<b>168</b>
Global Missionaries	167
Special Assignments in Mission	1
• <b>Total Number of Missionaries in U.S. Placements</b>	<b>44</b>
Church and Community Workers	23
Mission Advocate/Missionary in Residence	8
Racial Ethnic Ministries	12
Special Assignments in Mission	1
<b>Total Number of Nationals in Mission<sup>2</sup></b>	<b>297</b>

<sup>1</sup> Includes 8 United Methodist Women funded Regional Missionaries

<sup>2</sup> Selected, and deployed by partner organizations/churches to whom Global Ministries provides direct funding

### Activities in CC CSE

- Global Ministries continues to be very involved in the Central Conference Episcopal area. The agency supports two Nationals in Mission in the Czech Republic: Pastor for English-speaking UMC in Prague, and now a Pastor for Russian-speaking UMC in Prague.
- While there are no Global Mission Fellows in the Conference as such, there are a Fellow and two missionaries in Geneva, Switzerland serving at the World Council of Churches.
- Global Ministries continues serving the conference by the missionary Matthew Laferty who serves in Vienna, Austria and has supported the ESUMC project in Vienna which has served the migrants (so-called „Wärmestube“).
- In May of 2018, Global Ministries supported in collaboration with Connexio the Roma-Roundtable in Hungary for people who work with Roma in the UMC, mainly in the Central Conference of Central and Southern Europe, as well as for key people in Western Europe and the US who raise awareness of the situation of the Roma in their countries. The event happened over two days, during which several topics of discussion were highlighted: education, helping Roma to help themselves and work with potential leaders. There was also an opportunity for the participants to visit a local Roma church, so they could learn firsthand about the situation there.

## Contact persons for CC CSE

- **Ullas Tankler** (Estonia), Regional Representative - Europe, Eurasia, North Africa & Middle East
- **Andreas Staempfli** (Switzerland), Member of the Board of Directors, Chairperson Mission Programs Committee
- **Thomas Kemper** (Atlanta, USA), General Secretary

For more information: [www.umcmision.org](http://www.umcmision.org)

*February 12, 2019*

*Andreas Staempfli*

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## Commission on theological education in Central Conferences

The report of last year gave a short insight into the first meeting in the new quadrennium (2016-20) and took place in end 2017. The second meeting gathered from November 28 to December 1, 2018, in Nashville. A high contribution rate to the apportionments in the US was expected and led to the hope to distribute again USD two million for projects in 2019. The final amount available can only be known early in 2019 and the funds are only sent to GBHEM for disbursement towards February or March. Therefore, the disbursement and the final amount can only be determined at that later date. For the CC-CSE projects for a total of USD 50'000 can be supported.

The commission proposed to all regional screening groups to set aside 10% of the total for the budget of the Endowment Fund for Theological Education in Central Conferences. The Endowment Fund aims at collecting USD 25 mio. In order to use the income from the fund as support for theological education on an annual and long-term basis. Thus, project support becomes less dependent on apportionment giving which has to be voted at each General Conference. In the European central conferences, the contribution to the endowment was even a little higher as there was a lower amount of project requests sent in, particularly from the CC-CSE region. We may expect that the following projects will receive support in 2019 (subject of approval of the final amount that can be paid out):

Bulgaria	3'200
Macedonia & Albania	6'700
Poland	9'500
Hungary	19'000
<b>Total</b>	<b>38'400</b>

Again, a remark to all superintendents: Request for project support for theological education can only be sent to the CCTEF. There will no more be project monies from Connexio or the Fund Mission in Europe for these purposes. In the near future, we will see how the apportionment giving at the level of General Conference will develop after the called session of General Conference 2019. Projects for support in 2020 can be submitted in the fall of 2019 through the official website of GBHEM. The next meeting of the commission will only be held in March 2020. This will allow to make final decisions on project grants closer to the effective disbursement of the moneys.

*Bischof Dr. Patrick Streiff*

# Conference of European Churches (CEC)

Report on General Assembly 2018 of the Conference of European Churches in Novi Sad, Serbia, 31 May – 6 June 2018, Delegate: David Chlupáček, UMC-CSE

## Executive Summary

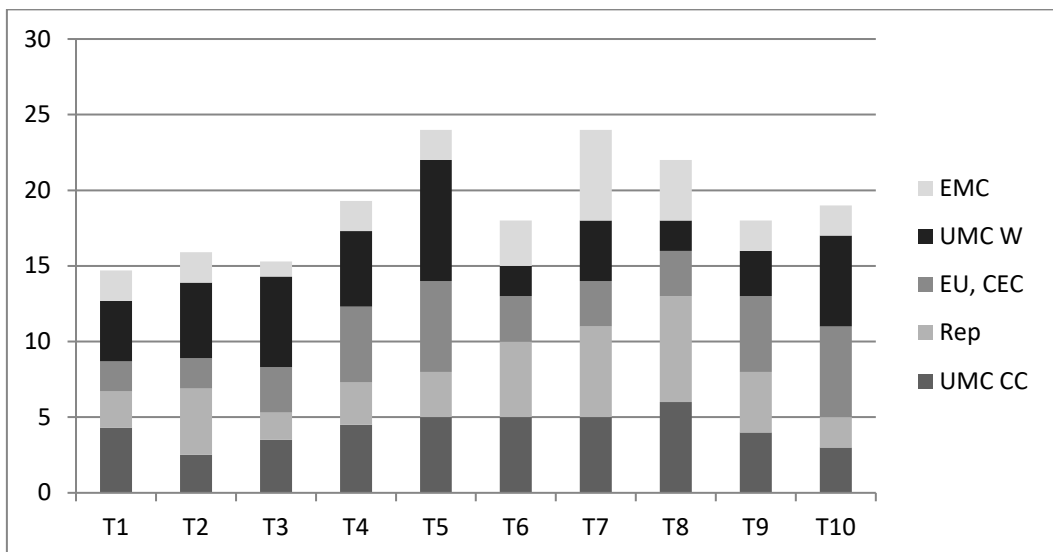
- Amended constitution was voted and approved.
- Rev. Christian Krieger was elected president. Elected as Vice-Presidents were Metropolitan Cleopas Strongylis and the Rt Rev. Dr Gulnar Francis-Dehqani.
- New governing board was elected. From Methodist or geographical (CC CSE) point of view, among its twenty members there are Emma Johnson (Methodist Church in Britain), Petr Kratochvil (Evangelical Church of Czech Brethren), and Aleksandra Pistalo (Serbian Orthodox Church).
- Among the alternate members, there are Supt. Daniel Topalski (United Methodist Church in Bulgaria), Petr Jan Vins (Old-Catholic Church in the Czech Republic), Rev. Gregory Pelushi (Orthodox Autocephalous Church of Albania), Vilmos Fischl (Evangelical Lutheran Church in Hungary), Katarzyna Charkiewicz (Polish Autocephalous Orthodox Church).
- GA voted for a new system of member fees to be applied. Financial or budget specialists have for many years solved how to set fees fairly and justly in terms of economics, mathematics and solidarity. It was declared that every variant has pros and cons, and that it is almost impossible to achieve. The accepted model will not bring about change for small member churches such as the UMC in Czechia; the greatest discrepancy can maybe seen between Denmark and Finland, being somehow unfair to Finland.
- The motto of the General Assembly (further GA-CEC) was «You shall be my witnesses», being inspired by Acts 1:8 NT.
- Main topics were Witness, Justice, Hospitality, and, last but not least, Hope. These topics worked as headlines for each of the days.
- Much of the topical potential was linked and applied to migration and human crisis, to which several of the participants (from Greece, Syria, Italy or other Balkan places) added firsthand testimony.
- An emphasize was also put on the opposite direction of migration with importance that people return home and strengthen local communities and church.
- Some content of what was spoken also showed that the situation in the Balkan region had still been burning and unsolved as to ownership as a result of displacement.
- Plenty of workshops were offered, a variety of liturgy or worship traditions, excellent praise songs and inspiring Bible studies were taking place during the GA.
- Several messages were delivered on current topics and are available on the internet as well as good quality photos or videos. This might be useful as a presentation or press material if some stuff on ecumenism is needed. Access - <https://assembly2018.ceceurope.org>
  - Section – delegate, password = novisadinourhearts
  - Section – participant, password = ontheroadtonovisad



## Notes, Remarks, Commentary

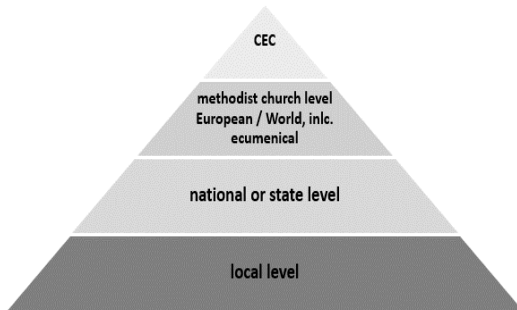
- After the new constitution was adopted at previous GA, this GA had to change and approve constitution again due to application of Belgium law. CEC as well as constitution are subject to Belgium legal system after moving from Switzerland.
- Member organizations had to grant power of attorney to CEC rep in order to record the constitution according to the Belgium protocol at Belgium notary.
- During the GA some critical voices sounded out addressing the work of CEC from various aspects. E.g. late release of strategic material, decision-making process, and the influence of members upon the CEC versus self-governing tendency of CEC.
- Perhaps for the first time the election of president was a choice between two candidates, so a certain competition was present. The second candidate was Anders Gadegaard of Danish National Church.
- Peculiar discussion was taking place upon the proposal of Greek Orthodox Church, which dealt with the notion of CHURCH in the text of the constitution. The meaning was singular or plural of the word. The vote was held in consensual mode.
- Although the CEC agenda deals with current affairs and is huge, from the perspective of a local church as a local actor, it has some flaws: some agenda is too high or too far or too vague, impact is questionable or far from reality, there are other networks or other church levels or bodies that also may have competencies, so it is little confusing, which theme is relevant to whom, and who is competent to deal with the theme on real-life basis.

Question> Portion of agenda or topics > Various levels, bodies and conferences or councils.



## CEC Topics

1. Ecclesiology, eccumenis, dialogue
2. Peace, reconciliation
3. Human rights
4. Economical justice
5. Climate justice
6. Employment, society
7. Bioethics
8. Democracy
9. Migration
10. EU, politics



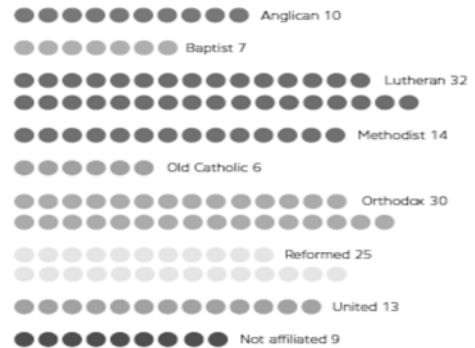
UMC CC    Central Conference UMC  
Rep        level of Republic, national level,  
              which contains local church itself  
              but also relations, ecumenical  
              platforms or bodies at this level.

UMC W    World level  
EMC        European level

*David Chlupáček*

It is not clear if Methodist church is perceived as denomination of confession within CEC. It is rather linked to Protestant/evangelical church family.

## Confession of delegates



Orthodox / Protestant / Anglican / Old Catholic



Conference of European Churches  
Conférence des Églises européennes  
Konferenz Europäischer Kirchen  
Конференция Европейских Церквей

GENSEC-2019-007

To  
Member Churches  
Organisations in Partnership  
National Councils of Churches

Brussels, 18 January 2019

Respected church leaders,  
Sisters and brothers in Christ,

At the beginning of the new year and the Week of Prayer for Christian Unity, we send you our cordial greetings from the CEC offices in Brussels and Strasbourg. We turn to the CEC constituency with an important question regarding our strategic plan for the new mandate period that started with the 2018 Novi Sad General Assembly.

The Novi Sad General Assembly approved the new CEC constitution in its final form, adapted to Belgian legislation, thus marking the conclusion of a long period of renewal in our organisation leading to the new CEC. We now have the opportunity to turn to strategic planning and concrete work according to the needs of the churches, the challenges of the broader European context, and the vision of the Ecumenical Movement. The decisions of the General Assembly, in particular the reports on Strategy and Policy as well as Public Issues, offered the basis for a Strategic Plan, which the Governing Board developed in its November 2018 meeting.

The strategic plan is organised according to the theme for the five-year period leading to the next General Assembly – *Together in Hope and Witness* – and has three main aims:

**AIM 1: CEC promotes peace, justice, and reconciliation in Europe**

**AIM 2: CEC deepens church communion and ecumenical fellowship**

**AIM 3: CEC raises the Churches voice in Europe and toward the European Institutions**

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Conference of European Churches  
Conférence des Églises européennes  
Konferenz Europäischer Kirchen  
Конференция Европейских Церквей

We present here this plan to our Member Churches, Organisations in Partnership, and National Councils of Churches for consultation, feedback, and possible proposals. **We will be grateful to receive your contributions by 31 March 2019 to [cec@cec-kek.be](mailto:cec@cec-kek.be).**

Conscious of the major challenges that Europe is facing in these demanding times, this Strategic Plan is purposefully ambitious. Its full implementation will require additional human resources – we are developing some promising initiatives – and clear prioritising by the Governing Board.

The Strategic Plan is complemented by the creation of a working group with the task to develop a communication plan for CEC by the end of 2019. This is why communication is not prominently mentioned in the document.

In general, the Governing Board is determined to follow one of the main aspects of the General Assembly—the enhanced presence of young people in the working groups and practices of CEC. The aim is 20% of persons of the age 18 to 30 in all our thematic groups, task forces, and events. The same principle of balanced participation needs to be strengthened also in terms of gender, disability and other varied experiences in the life of the churches.

Looking forward to Your response,

We remain

Yours in Christ

Rev Christian Krieger  
President

Fr Heikki Theodoros Huttunen  
General Secretary

Enclosure: Draft CEC Strategic Plan 2019-2023

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**AIM 1: CEC promotes peace, justice and reconciliation in Europe**

Building peace and reconciliation in Europe	Contributing to the future of Europe	Supporting interreligious dialogue	Educating on diversity and plurality
<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ work on current issues related to peace, security, and reconciliation in Europe (e.g., organise a peace conference in 2019)</li> <li>✓ follow European political developments regarding peace, security, and military solutions</li> <li>✓ strengthen churches' competence in the field of reconciliation</li> <li>✓ provide broader theologically grounded understanding on how to deal with polarising discussions</li> <li>✓ share the best practices of Member Churches in the field of reconciliation</li> <li>✓ work on Christian approaches to fear dissatisfaction, and insecurity</li> <li>✓ promote solidarity and mutual justice</li> <li>✓ discuss nationalism in relation to ecclesiology</li> <li>✓ reflect on the sense of non-participation and marginalisation in relation to democracy</li> <li>✓ provide and exchange best practices for Member Churches on how to strengthen democracy, human rights and rule of law, to respond to xenophobia, populism and nationalism within the church framework</li> </ul>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ work on a new narrative for Europe (e.g., organise a conference on a new narrative for Europe)</li> <li>✓ discuss the future of Europe under the motto "unity in diversity"</li> <li>✓ strengthen a theological understanding of social and ecological justice in Europe</li> <li>✓ reflect on the issue of EU internal migration</li> <li>✓ follow broader political developments in the European Continent (e.g. Brexit, entry of Balkan states to the EU))</li> </ul>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ apply the commitments of <i>Charta Œcumenica</i> and strengthen dialogue with Islam, Judaism, and other religions</li> <li>✓ contribute to the shaping of a Theology of Religions</li> <li>✓ address anti-religious prejudice, including Antisemitism, Christianophobia and Islamophobia in Europe</li> <li>✓ share best practices, create a network of church representatives involved in interreligious matters</li> </ul> <p>* Staff needed</p>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ empower its Member Churches in the discussion about diversity and pluralism in our societies</li> <li>✓ monitor and contribute to current developments in intercultural education and dialogue policies (e.g., <i>Competences for Democratic Culture</i> program of the Council of Europe)</li> <li>✓ develop intercultural learning on the basis of an ecumenical project to enable Member Churches to become bridge builders</li> <li>✓ discuss the issue of education on religions in school</li> </ul>

ZNG82018\_Doc17 Draft Strategic Plan 2019-2023:review

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**AIM 2: CEC deepens church communion and ecumenical fellowship**

Seeking growth as an ecumenical church fellowship	Continuing the theological dialogue	Being Church together with migrant and minority churches	Acting with ecumenical partners in Europe
<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ provide space for dialogue and encounter (e.g., by organising regional church meetings on ecumenical, ecclesiological and ethical issues, and by organising a kind of "Erasmus program" of a different length, exploring the possibility of European funding)</li> <li>✓ commit itself to strengthen Member Churches' participation in CEC</li> <li>✓ develop a communications strategy enhancing the churches' fellowship, especially in creating a network of communicators</li> <li>✓ raise participation in at least one CEC program in 2019-2023 to at least 100 Member Churches</li> <li>✓ increase cooperation with Member Churches (e.g., organise an annual meeting of ecumenical officers; enhance cooperation with National Councils of Churches by organising an annual meeting)</li> <li>✓ offer training to church leaders and ecumenical officers on ecumenism with elements on specificities on European context, specific ecumenical agreements, and so on</li> <li>✓ organise regular meetings with Organisations in Partnership</li> </ul>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ reflect on our different ecclesiologies and understanding of "communion"</li> <li>✓ reflect on our different cultural contexts and church relations with nation and state</li> <li>✓ carry out an inventory of the theological dialogue between and among Member Churches and identify priorities and key questions of concern, working theologically on common relevant topics</li> <li>✓ encourage further reflection on Christian witness and evangelisation in a secularised society</li> <li>✓ deepen the theological foundation of CEC programs</li> </ul>	<p>CEC and CCME will</p> <ul style="list-style-type: none"> <li>✓ organise conversations and cooperation between European churches on migration and displacement</li> <li>✓ intensify and enhance ecumenical cooperation and fellowship at national and European levels with migrant and minority ethnic churches</li> <li>✓ discuss ecclesiologies of churches with historical longevity in Europe in dialogue with ecclesiologies of "migrant" churches</li> <li>✓ reflect on the impact of the changing religious landscape (new Churches, other religions) on the self-understanding of churches</li> </ul>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ build further on existing work with CCCE, particularly on <i>Charta Œcumenica</i> and populism</li> <li>✓ strengthen cooperation with COMECE, especially to improve the functioning of the dialogue in the framework of TFEU Art 17.</li> <li>✓ strengthen cooperation with and give expression to our relationship with inter-confessional partners in Europe (e.g., engaging young theologians with their work and common history, annual training, Global Christian Forum, especially in the regional level)</li> <li>✓ clarify and strengthen the relations with WCC, contribute to the Pilgrimage of Justice and Peace and cooperate in preparing their assembly in Karlsruhe</li> </ul>

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AIM 3: CEC raises the Churches voice in Europe and toward the European Institutions

Continuing and strengthening the dialogue with the European Institutions (European Union, Council of Europe)	Promoting human rights and freedom of religion or belief as essential for justice and human societies	Advancing economic and ecological justice	Analysing and reflecting on the issue of digitalisation, artificial intelligence, and human dignity	Monitoring and engaging with science, bioethics and technology	Defending the rights of migrants, refugees and asylum seeker with CCME, according to our agreement
<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ contribute to high level meetings in the European institutions, work for a better effectiveness of the dialogue (Art 17) and develop dialogue seminars in cooperation with COMECE</li> <li>✓ monitor the work of the European Institutions and engage in advocacy on CEC's strategic priorities</li> <li>✓ contribute proactively to faith networks and networks of NGOs</li> <li>✓ meet with the EU presidency in cooperation with local Member Churches.</li> </ul>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ help to broaden its Member Churches' understanding of human rights and advance their implementation</li> <li>✓ support its members in cases of human rights, conflicts or violations, especially concerning freedom of religion or belief</li> <li>✓ provide expertise on human rights issues, in particular freedom of religion or belief, by institutional and political actors (European Union, Council of Europe, OSCE and UN)</li> </ul>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ work to increase engagement of Member Churches in care of creation and global sustainable development and sustain the ECEN network</li> <li>✓ advocate at the European level for an alternative and sustainable economy</li> <li>✓ work together in effective cooperation with other ecumenical actors (WCC, organisations in partnership from civil society)</li> <li>✓ monitor and contribute to the development, the discussion and the European political decision making on the changes (or future) of work in Europe</li> </ul>	<p>CEC, in cooperation with CPCE, will</p> <ul style="list-style-type: none"> <li>✓ provide an inventory of the questions linked to this issue</li> <li>✓ organise a conference on the subject</li> <li>✓ collect the churches' views on this issue</li> <li>✓ produce a theological reflection document and orientation guide</li> </ul> <p>* Staff needed</p>	<p>CEC will</p> <ul style="list-style-type: none"> <li>✓ create a network to enable Member Churches to participate in the ethical, social and theological debate relating to science, bioethics, and technology</li> <li>✓ monitor and respond to policy developments in the European institutions (in particular the Council of Europe) in these areas</li> </ul>	<p>CEC and CCME will</p> <ul style="list-style-type: none"> <li>✓ advocate and network to enable safe and legal access to Europe for those in need of protection</li> <li>✓ defend international refugee protection in Europe and EU member states</li> <li>✓ advocate for a clear, transparent and accessible system of migration to Europe based on fundamental rights of migrants</li> <li>✓ address the protection of those groups discriminated against in the context of ethnic, social, racial, religious and gender-based exclusion</li> <li>✓ provide a space for dialogue where there are divergent views among Member Churches on the</li> </ul>

3

					consequences of migration to Europe and within Europe
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\* There is no specific field of work on youth. The involvement of young people will be ensured through an effective presence in all working groups and conferences and regular meetings with representatives.

\* There will be a work on a global communication strategy.

Acronyms

CCEE	Council of European Bishops' Conferences	CPCE	Community of Protestant Churches in Europe
COMECE	Commission of Bishop's Conferences in the European Union	WCC	World Council of Churches
CALL	Church Action on Labour and Life	OSCE	Organization for Security and Co-operation in Europe
ICCS	Intereuropean Commission on Church and School	ECEN	European Christian Environmental Network
CCME	Churches' Commission on Migrants in Europe		

## **Report on the Community of Protestant Churches in Europe 8<sup>th</sup> General Assembly, 13<sup>th</sup>-18<sup>th</sup> Sept. 2018 in Basel**

The Community of Protestant Churches in Europe (CPCE) is a communion of protestant churches made possible through an understanding of "unity in reconciled diversity". The founding churches were Lutheran, Reformed and United churches in central Europe who signed the Leuenberg Concordia in 1973. Following official discussion between European Methodist Council (EMC) & CPCE, the Methodist Churches which make up EMC declared their agreement with the understanding of church communion as expressed in the Concorde of Leuenberg and were received as members. The number of member churches have grown steadily over the years and the Latvian Evangelical Lutheran Church Abroad was welcomed at the General Assembly as the latest signatory, making a total of 98 signatories since 1973. As a result of several mergers, disbanding and territorial division, there are at present 94 churches out of 105 member churches.

A General Assembly of CPCE is held every 6 years and the programme of work is established at that stage. A representative 13 members council is elected at each General Assembly, who are then responsible for oversight of the implementation of that work. The council is assisted by the General Secretary of CPCE (which for the first time is now a full-time role) and a small administrative staff team at the head office in Vienna.

"Liberated – connected – committed" was the theme for the 8<sup>th</sup> General Assembly of the CPCE. It was co-hosted by the Federation of Swiss Protestant Churches and the Evangelical Reformed Church of the City of Basel. There were 96 delegates representing the member churches, accompanied by another 52 advisors and guests. Methodists were well represented, with Patrick Streiff, Harald Rückert, Mirella Manocchio, Jørgen Thaarup, Richard Clutterbuck and David Turtle present as delegates, and Holger Eschmann as an advisor.

A strategy document entitled "Being church together" outlined the key considerations in setting the aims for the period until the next General Assembly. In a comprehensive report, outgoing General Secretary Michael Bünker contextualised the CPCE and its activities within the social and political situation in Europe. He emphasised the Churches' duty to foster reconciliation and social cohesion, reiterating the CPCE's task of raising the common voice of Protestantism in Europe.

The General Assembly were privileged to receive a talk entitled "Responsibility for the future of Europe". Andrea Riccardi, the founder of the Community of Sant'Egidio in Rome, spoke about fear as the new European malaise. Christians have the chance to be liberated from this and thus to turn their backs on the grey horizon by refocusing on their neighbour, the "sacrament of the poor".

Rosangela Jarjour, General Secretary of the Fellowship of Middle East Evangelical Churches, brought an impassioned message which highlighted the ongoing difficulties being experienced by Christians in the Middle East. Referring to Peter and John's encounter with the lame man at the beautiful gate (Acts 3:1-8) she spoke of the need for true connectedness between the Church and those in the midst of humanitarian crisis. Following this, the General Assembly was moved to adopt a resolution on the situation in Syria and Iraq calling on member churches and church aid agencies to intensify their partnership and relief programmes in the Middle East. Churches were urged to provide assistance for the victims and to enable the population, and those with leadership responsibility in the region, to take serious note of this Christian witness. Member churches were also called to pray for the victims of the war and to use the opportunities available to them

to press their governments to work actively for an end to the war and to stand up for the protection of human rights, particularly religious freedom, as well as the protection of minorities in the region.

Another significant statement was crafted and issued by the General Assembly entitled "Together for Europe: The centenary of the end of the First World War – remembering together for the sake of the future." It was acknowledged that the experiences and stances of the Protestant Churches of Europe are as different as the countries in which they reside. This made it all the more remarkable that the CPCE was able to find a common voice to address the issue of guilt, the task of reconciliation, the subject of migration, and the challenge to democracy and civil society. It was an expression of unity in reconciled diversity on the part of the CPCE.

The General Assembly received the "Report on Church and Church Communion" which was compiled by a CPCE delegation and a delegation from the Pontifical Council for Promoting Christian Unity. This report identified lines of difference and convergence with Protestant and Roman Catholic standpoints. The General Assembly regarded the report as a source of encouragement for opening official dialogue and authorised the president of CPCE to sign a Declaration of Intent to commence this dialogue with the president of the Pontifical Council for Promoting Christian Unity. The Declaration of Intent was signed on Sunday 16<sup>th</sup> Sept. by Gottfried Locher and Cardinal Kurt Koch as part of a special service celebrating Swiss Day. The Council of the CPCE was mandated to shape an appropriate form of dialogue with the Pontifical Council for Promoting Christian Unity.

A further significant report on the nature of Church Communion between member churches of CPCE was also received, as were reports on Plurality of Religions, Continuing Theological Education, Theology of Diaspora, "Education for the Future", Migration and Church Communion and the Ethics of Reproductive Medicine.

These are all available for download in English or German here: <https://cpce-assembly.eu/dokumente/>

The Final Report of the General Assembly which outlines the resolutions for forthcoming work and study from 2019 onwards is also available in the same location. Drawn from the "Being Church Together" strategy document, these include topics falling under headings of theological work, social ethics, education, witness and service, migration and ecumenical relations.

The final evening of the Basel General Assembly allowed space for a celebration of the contribution of the outgoing council and the General Secretary of CPCE, Bishop Dr Michael Bünker who retired from his role. The new General Secretary, Rev Dr Mario Fischer, was appointed during the course of the General Assembly.

The CPCE has an important role to play in promoting fellowship between churches and in commissioning academic study which provides vital theological underpinning for a Christian response to many current social and ethical issues.

*David Turtle*

*CPCE Council Member 2018-24*



## **Community of Protestant Churches in Europe - South East Europe Group**

Zum letzten Mal traf sich die GEKE Südosteuropa Gruppe vom 12. - 15.3.2018 in Gallneukirchen (Österreich). Über 30 Vertreter haben aus verschiedenen evangelischen Kirchen im Südosteuropa teilgenommen. Wir haben über die Bedeutung der Konfirmandenarbeit als Bestandteil der kirchlichen Bildungsarbeit im Sinne der Glaubensbildung gesprochen. Dies war auch unser Schwerpunktthema.

### **Schwerpunktthema „Konfirmandenarbeit in Europa“**

Die Beschäftigung mit dem Konfirmandenunterricht (KU) ist die Antwort auf die Nachfrage des Rates nach Vertiefung der Bildungsstudie in diesem Themenbereich. Die Leitfragen für die SOE-Gruppe lauteten dabei: Welches Potential steckt in der KU-Arbeit? Gibt es Verbindendes in der Arbeit unserer Kirchen? Gibt es Schlussfolgerungen daraus für die Arbeit in unseren Kirchen?

Eine umfassende empirische Studie zum KU in Europa zeigt in diesem Zusammenhang, dass er ein wesentliches und kirchenprofilbildendes über die Jahre konstant in der Teilnehmerzahl gebliebenes Thema ist, aber es sich auch enorme Veränderungen der Inhalte und Formen ergeben haben: KU wurde konzeptionell abgelöst durch „Konfirmandenarbeit“. Freizeiten und Erlebnispädagogik werden wichtiger, Jugendarbeit wird intensiviert, Praktika in der Gemeinde geleistet (Kontakt zur Gemeinde nicht mehr nur im Gottesdienst) und Konfteams ins Leben gerufen. Statt der Frage: „Was wollen wir als Kirche vermitteln“ wird heute gefragt „Welche Fragen haben Jugendliche? Wie können wir sie begleiten?“

Verschiedene Beiträge und Einblicke aus der Praxis zeigten uns ein differenziertes Bild des KU in Europa.

### **Die Weiterarbeit der Regionalgruppe in der Zukunft.**

#### **Ideensammlung für Themen der nächsten SOE-Gruppe: Was wollen wir tun?**

In einem mehrstufigen Prozess wurden zunächst sämtliche Themen gesammelt, die sich zukünftig für die Regionalgruppe zur Beschäftigung anbieten würden. Diese lauten in Reihenfolge der Nennung:

*Weiterarbeit am Thema Konfirmation, Arbeit mit jungen Menschen, Arbeit mit Kleinkindern, Kirche und Demokratie, traditionelle Kirchen der Reformation und neue Kirchen, Freiheit, Gebet, Schutz des Lebens (Euthanasie, Abtreibung...), Aufbrüche in unseren Kirchen, Kirche von morgen, Dienst am nächsten (diakonische Projekte), Kirche und Zeitgeist, Hermeneutik, authentisches Zeugnis in unserer Zeit, mit Verschiedenheit und Pluralität leben, sozialer Zusammenhalt, gemeinsame Werte in Europa, politische Verantwortung in Vergangenheit und Zukunft, Grenzerfahrungen in den Kirchen - kann der Glaube sie überwinden?, Kirche auf der Schwelle, Rolle von Kirche in Gesellschaft (Demokratie, Werte, Sozialer Zusammenhalt), Kirchenmitgliedschaft neu denken (auf Zeit?), Umgang mit Traditionsabbruch, Menschen am Rand der Gesellschaft („Mission from the margins“), Ost-West-Situation zum Thema Bildung (Analyse), Lieder und Kirchenmusik in unseren Kirchen, Medien.*

In weiteren Schritten stellt sich ein Konsens ein, das Thema „Kirche und Demokratie“ als Themenwunsch in den Mittelpunkt zu stellen. Dieser Themenbereich könnte in der Arbeit der Regionalgruppe in folgenden möglichen Richtungen thematisch entfaltet werden:

*Umgang mit Mehrheits- und Minderheitsmeinungen, Vergötzung der Demokratie oder Aushöhlung der demokratischen Strukturen, Fragen der Mitbestimmung, Modelle des Widerstands, Zukunft Europas, biblisch-theologische Grundlagen des Demokratieverständnisses, definitorische Kraft der Aufklärung (Vernunft als Weltgestaltungskraft) heute, Freiheit im biblischen Sinne (in der Bibel steht mehr über Freiheit, als über Demokratie, aber vieles in der Demokratie hat ihren Grund in der Freiheit), wie organisieren sich Entscheidungen und Macht, Einfluss der Medien auf Entscheidungsprozesse, neue Hierarchien in der Gesellschaft, „Learning community“ als zur Veränderung bereite Gemeinschaft.*

### **Nächste Tagung der GEKE SOE-Gruppe**

Die nächste Tagung der GEKE SOE-Gruppe findet vom 20.-23.5.2019 im Johannes-Schlössl der Pallotiner, Salzburg statt (<https://johannes-schloessl.at>).

Die Gruppe entscheidet, in den folgenden Jahren ihre Tagungen in verschiedenen Ländern Südosteuropas abzuhalten. Genauer wird 2019 in Salzburg entschieden.

*Novica Brankov*

## «Ora et Labora» of March 6, 2019

### Part I: Prayer - opening

I will bless the Lord at all times; his praise shall continually be in my mouth.  
My soul makes its boast in the Lord; let the humble hear and (E)be glad.  
Oh, magnify the Lord with me, and let us exalt his name together!  
Turn away from evil and do good; seek peace and pursue it. (Ps 34,1-3. 14)

*Song: O for a thousand tongues to sing*

Scripture: Matthew 5, 13-16

Silence

Prayer

Everlasting God,

because of your tender mercy toward all people, you sent your Son, our Savior Jesus Christ,  
to take upon himself our flesh, and to suffer death upon the cross, that all should follow the  
example of his great humility.

Mercifully grant that we may follow the example of his patience

and also be made partakers of his resurrection;

through the same Jesus Christ our Lord.

Amen.

*Song: My Jesus, my Saviour*

Lord, stay in our midst

and we praise your name

Lord, have mercy upon us

and save the faithful who trust in you

Lord, create in us a pure heart

and may your Spirit guide us. Amen.

### Part II: Worship, Sharing and Communion

The grace of the Lord Jesus Christ be with you.

And also with you.

The risen Christ is with us.

Praise the Lord!

I sought the Lord, and he answered me  
and delivered me from all my fears.

Those who look to him are radiant,  
and their faces shall never be ashamed.

This poor man cried, and the Lord heard him  
and saved him out of all his troubles.  
The angel of the Lord encamps  
around those who fear him, and delivers them.  
Turn away from evil and do good; seek peace and pursue it.  
(Ps 34,14-7.14)

*Song: Amazing Grace*

*Song: You are my hiding place*

#### *The Church's one foundation*

1. The Church's one foundation is Jesus Christ her Lord;  
she is His new creation by water and the word.  
From heav'n He came and sought her to be His holy bride;  
with His own blood He bought her, and for her life He died.
2. Elect from ev'ry nation, yet one o'er all the earth;  
her charter of salvation, one Lord, one faith, one birth;  
one holy Name she blesses, partakes one holy food,  
and to one hope she presses, with every grace endued.
5. Mid toil and tribulation, and tumult of her war,  
she waits the consummation of peace for evermore;  
till with the vision glorious her longing eyes are blest,  
and the great church victorious shall be the church at rest.
6. Yet she on earth has union with God the Three in One,  
and mystic sweet communion with those whose rest is won,  
with all her sons and daughters who, by the Master's hand,  
led through the deathly waters, repose in Eden land.
7. O happy ones and holy! Lord, give us grace that we  
like them, the meek and lowly, on high may dwell with Thee.  
There, past the border mountains, where in sweet vales the bride  
with Thee by living fountains forever shall abide!

Scripture Reading: Ephesians 3, 14-21

UMC in Central and Southern Europe

- Open hearts. Open doors. Open minds.

- We share one mission: To make disciples of Jesus Christ for the transformation of the world.

How will we live this our mission in future - together?

## **Sharing**

Time of Prayer

*Song: In Christ there is no East or West*

## **Confession**

Let us confess our sin against God and our neighbors.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Personal prayers of confession in silence

Almighty God have mercy on us forgive all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

The Lord's Prayer - each in his or her own language

## **Prayer and Communion**

Merciful are you for coming among us and for offering yourself to us in this holy meal to fill our hungry and erring souls, and to empower us to break free from all ties that bind us and follow where you lead, loving God and neighbor fully as ourselves.

With your first disciples, on the night of your betrayal into death, you took bread, blessed it, broke it, and gave it, saying: Take and eat this, my body given for you.

Then you took a cup, gave thanks, and gave it, saying: Drink this, my blood of the new covenant for you. Even so, here and now, come, Holy Spirit. Come, Holy Spirit. Come upon these gifts and upon us. Make them be for us Christ's body and blood, that we who receive them may be for all the body of Christ enlivened by his blood. Come, Holy Spirit. Make us one.

Come, Holy Spirit. Unite us with you. Come, Holy Spirit. Revive us!

To you, All-Merciful Creator, through Christ, and in the power of the Holy Spirit we raise our thanks: All praise, and honor, and glory are yours, blessed Triune God, now and forever. Amen.

## **Communion**

Prayer

Jesus, thank you! You have offered us yourself. In bread we have broken and wine we have poured we see how we continue to break and wound your world. In receiving it as your body and blood we are restored and strengthened to be agents of hope and healing. By the power of the Holy Spirit, continue your work in and through us, that in and through us all may see you and live. Amen.

*Song: Thy Word is a lamp unto my feet*

## **Blessing**

Let us bless the Lord.

We give thanks to our God.

May the peace and love of God our Father and the Lord Jesus Christ be with us. Amen.

### **Part III: Prayer - Closing**

Lord, stay in our midst and we praise your name  
Lord, have mercy upon us and save your faithful who trust in you  
Lord, create in us a pure heart and may your Spirit lead us.  
Amen.

#### **Silence**

Praying for each other

#### **Prayer**

Everlasting God, because of your tender mercy toward all people, you sent your Son, our Savior Jesus Christ, to take upon himself our flesh, and to suffer death upon the cross, that all should follow the example of his great humility.

Mercifully grant that we may follow the example of his patience and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

#### **Blessing**

Let us bless the Lord.

We give thanks to our God.

May the peace and love of God our Father and the Lord Jesus Christ be with us. Amen.

## Morning Prayer of March 8, 2019

### Welcome (Barbara Bünger)

Good Morning sisters and brothers. Lea and I will lead you in this morning prayer. Did you sleep well? I hope you are fine. I am pleased that we can start this new day together. It's a beautiful new day. A day that God has made – also for us. It's a day which God will lead us, on which he will bless us.

Lord, you are here. We can start this day in your presence. We are taking this day trustingly from your hands, because we know that you love us. Thank you. You are holy, great and almighty God.

Let us sing in his honor. Please stand up for the song and the prayer. Song: Holy, holy, holy

### Praying Psalm 63 (Lea Hafner)

O God, you are my God.  
Earnestly I seek you.  
My soul thirsts for you.  
My whole body longs for you,  
In this dry and weary land where there is no water.

Reveal yourself to me Lord.  
I am so in need of your presence.  
I long to experience your power and to be filled with your glory.

Your steadfast love is better than life; How I praise you!  
I will praise you as long as I live, lifting up my hands to you in prayer.

Those who seek to destroy my soul shall not succeed.  
You will protect me.  
You will come to my aid in times of trouble.  
You are faithful Lord.

I will rejoice in you Lord.  
I will exult in the God of my salvation.  
You are worthy to be praised and trusted.

Praise you Lord Jesus Christ!  
Amen

### „Longing“ (Barbara Bünger)

My whole body longs for you. I am so in need of your presence. I long to experience your power.

Words from David about his desire, hopes, dreams, about longing:

A longing is not a superficial want that might be satisfied by a simple act of kindness. A longing is not even a genuine need for which we can demand satisfaction. Longing goes deeper than that. It is something like ebb and flow, always there and always in motion. Longing is as far as the sea. Longing is as powerful and sometimes as destructive as a storm on the open sea.

Longing is born out of ache. Ache over situations in my life, in my congregation, in my church, in society, in the world. A longing is an ache of the heart

Song: There is a longing Str. 1-4

It's not only in the Psalms that we find words about longing. The Bible is full of longing stories. There is a song in which such stories can be discovered.

Let us remember two of them and let us sing this song. Unfortunately, I couldn't find an English translation for this song. I decided to sing it nevertheless, in German, but only the first verse and the chorus. In the PP can you read my attempt of a translation.

### **The bleeding woman (Mark 5, 25 - 34) (Lea Hafner)**

Can you see the woman there? There - kneeling in the dust?  
She kneels there - sick for twelve years - longing for health.  
She kneels there – unclean, untouchable for twelve years - longing to be touched.  
She kneels there - excluded from social and religious life – longing for closeness to people and to god.  
She kneels there - poor, weak, hopeless, worthless - invisible for twelve years – longing to be noticed.  
She kneels there - behind the man she heard from.  
She kneels there – behind Jesus: If I can just touch the hem of his robe for a moment and then...  
and then ...

*1. Verse and Chorus: Nur den Saum Deines Gewandes*

### **Zacchaeus (Luke 19, 1 – 10) (Lea Hafner)**

Can you see the man there? There - in the tree?  
Climbed up because he's small.  
Climbed up because the crowd denied him sight.  
Climbed up because he's unpopular thanks to his own behavior.  
Climbed up because - maybe - he feels that there is something missing in his life?  
Climbed up because – maybe – he longs for something that has nothing to do with wealth and prosperity?  
Climbed up just to see the man he heard from.  
Climbed up - longing for one look out of Jesus's eyes, maybe then ... then ...

*1. Verse and Chorus: Nur den Saum Deines Gewandes*

Jesus turned around in the crowd and asked: Who touched my robe?  
Jesus turned and looked up at the man and called him by name. „Zacchaeus“ he said. „Quick, come down! I must be a guest in your home today“

Can you see the woman there?  
Ready to kneel in front of Jesus. Ready to face him.  
Ready to meet his gaze, to hear his word, to accept his invitation.

And can you see the man there?  
Ready to let go the branch holding him.  
Ready to descend from the tree.  
Ready to meet Jesus's gaze, to hear his word, to accept his invitation.



*Chorus and Bridge: in deiner Gegenwart*

Jesus says:

I touch you.

I pick you up.

I open the door for you.

I take your hand and

I lead you into my presence.

It's Jesus's invitation to us:

Come, come to me with your desires, hopes and longing.

Longing cannot be reasoned with, negated or dismissed. If not attended to, it will overtake us.

One way or another, whether legitimately or illegitimately, a human longing will be filled.

It must be.

In this sense longing becomes a part of the motive for our thinking and doing.

Let us talk about our longing with God. Do you know your longing?

### **Silence**

I believe the deepest longing of human beings is the longing for God. And only he can satisfy them with his love.

Let us sing and please stand up for the song and the blessing.

*Song: Lord divine*

We go through this day in the love of God. Knowing that he knows all our desires.

I wish us God's blessing for our relationships, tasks, discussions and decisions today.

May God bless us.

Amen

## **„Rich and poor“ – Bible Study on Mark 10:17-31**

Theme day Executive Committee, March 9, 2019 in Monospitovo, Macedonia

### **The Rich and the Kingdom of God**

17 As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?” 18 “Why do you call me good?” Jesus answered. “No one is good—except God alone. 19 You know the commandments: ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.’” 20 “Teacher,” he declared, “all these I have kept since I was a boy.” 21 Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” 22 At this the man’s face fell. He went away sad, because he had great wealth.

23 Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!” 24 The disciples were amazed at his words. But Jesus said again, “Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” 26 The disciples were even more amazed, and said to each other, “Who then can be saved?” 27 Jesus looked at them and said, “With man this is impossible, but not with God; all things are possible with God.”

28 Then Peter spoke up, “We have left everything to follow you!” 29 “Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel 30 will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life. 31 But many who are first will be last, and the last first.”

### **I) Context**

The second part of the gospel of Mark (8:27-10.52) is dominated by the predictions of Jesus’ suffering and death. Three predictions divide this section. The disciples are also shown what it means to follow Jesus in this direction. Therefore, Jesus’ words and conversations on the essence of discipleship follow the predictions of suffering and death. The underlying consideration is how to get into God’s realm.

The blessing of children comes just before the text of this bible study. „Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it,” Jesus says. He points out something that grown-ups have often forgotten. Small children stretch out their hands joyfully and gratefully to receive – almost shamelessly – what is offered. That can only happen with empty hands. So the theme of the following story about the rich man is introduced. For he cannot let go and empty his hands. Therefore, he goes away grieving.

### **II) Interpretation**

17 As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?”

This was how Jewish people would sincerely inquire in those days, for example in the temple. The priest would then refer to the Torah, just as Jesus did.<sup>1</sup> At stake in this question was, to whom

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<sup>1</sup> See Schweizer, Eduard: Das Evangelium nach Markus, NTD 1, Göttingen und Zürich 1989, 113.

the promise of God's realm applied. How could one become part of it? The question of eternal life was a serious matter, a matter of life and death, now and beyond the boundary of death. A person asking such a question understood clearly, "I cannot earn this inheritance with my deeds."

18 *"Why do you call me good?" Jesus answered. "No one is good—except God alone."*

Calling someone "good Teacher" is unusual and Jesus rebukes the man quite sharply. It seems to me that the man (notably in Mark not a "young man") wants to express his admiration of Jesus, maybe somewhat exaggeratedly, but honestly.

Jesus refers to the *shema yisrael* (Dt 6:4): *"Hear, O Israel: The Lord our God, the Lord is one"*. God alone is the measure of what is good. Therefore, hope in eternal life is based on a life oriented towards God. That is the source of right action.

Jesus takes up an important tenet of Old Testament proclamation. "It emphasises the connection between a search for true life, an orientation towards God and the goodness that results. *'Seek the Lord and live,'* Am 5:6 says. Amos continues in verse 14, *'Seek good, not evil, that you may live'*. More concretely, the demand follows, *'But let justice roll on like a river, righteousness like a neverfailing stream!'* (5:24)."<sup>2</sup>

Saying yes or no to Jesus implies a yes or a no to God. Therefore, Jesus points away from himself to the "only good". No answer can bypass God and God's will, nor go any further.

19 *You know the commandments: 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.'*"

Jesus simply reminds him of the well-known requirements of the Torah. He cites from the so-called second tablet of the Ten Commandments (Ex 20:13-16; Dt 4:17-20). The list is expanded with *"You shall not defraud."* This reminds one of Jesus Sirach 4.1, *"My child, do not cheat the poor of their living."* It criticises wage robbery. The wage of a day labourer may not be held back. (See also Dt 24:14.) This expansion really emphasises the social obligation of wealth.<sup>3</sup>

There is a way to true life. The right signposts for this way are the well-known commandments. They help people "to walk with God" (Mi 6:8). To keep them, while trusting in God, are the steps on the way to life (cf. Dt 30:15ff<sup>4</sup>). Nothing more is needed, but this is difficult enough.

20 *"Teacher," he declared, "all these I have kept since I was a boy."*

Paul could say similar things about himself.<sup>5</sup> Jesus accepts the answer without questioning the fact or the honesty of the man. On the contrary, Jesus is full of recognition and affection for him and his zeal to do God's will.

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<sup>2</sup> Klaiber, Walter: *Das Matthäusevangelium, Die Botschaft des Neuen Testaments, Part 2, Neukirchen-Vluyn 2015, 66.* Also, "Unnecessary questions about what is good are halted in Mi 6:8: *'He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.'*"

<sup>3</sup> See Klaiber, Walter: *Das Markusevangelium, Die Botschaft des Neuen Testaments, Neukirchen-Vluyn 2010, 192.* In Lk 10:25-28 Jesus answers the same question, *"Master, what shall I do to inherit eternal life?"* by referring to the dual commandment of love. It expresses the conviction, that the second tablet of the ten commandments is summed up in the commandment of neighbourly love (compare Rm 13:9). The commandments also reveal what practical neighbourly love entails. Matthew expands the commandment of neighbourly love (Mt 19:19).

<sup>4</sup> "See, I set before you today life and prosperity, death and destruction. For I command you today to love the Lord your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live."

<sup>5</sup> Cf. Phil 3:6: *"as to righteousness under the law, blameless"*.

21 Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

What does the man lack? Is this one thing another good work, something more? Jesus intensifies what it is really all about. Walter Klaiber writes: "The *one thing* is basically everything, that is, all that corresponds to the *One* who alone is good."<sup>6</sup> It is the step by which this man would wholly entrust his life to God. "Doing more isn't the door to eternal life, but totally counting on God," trusting God completely. Therefore, let go of all possessions and empty your hands to receive the treasure of heaven like a child.

The treasure makes visible to what a person's heart is attached. „*For where your treasure is, there your heart will be also*“, Jesus says elsewhere (Mt 6:21). And, „*No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money*“. The heavenly treasure and earthly treasures – not only possessions and wealth – exclude one another.

The man's question about eternal life expresses his search for a life founded in God. This life founded in God is the heavenly treasure. Total commitment to God and one's neighbour is the way to fellowship with God and to eternal life. By speaking to the man about his possessions, Jesus touches a nerve. Selling his possessions and giving them to the poor would have been his way to entrust completely to God and at the same time to become a neighbour to needy fellow human beings. Jesus invites him to do this when he says, „*come, follow me*“.

Does Jesus' radical summons to follow him, sell everything and leave the family behind (1:18, 10; 2:14) apply to all, who seek eternal life? Jesus clearly did not demand this from everybody, but responded in different ways.<sup>7</sup> Jesus did not expect everyone to leave everything or to sell all their possessions.

Yet the answer to this man shows by example that discipleship and the way to life basically means committing oneself whole-heartedly to Jesus and his interpretation of God's will.<sup>8</sup> The subsequent instruction of the disciples will draw further conclusions which affect everyone.

22 At this the man's face fell. He went away sad, because he had great wealth.

The man finds this too difficult. He knows how important eternal life is, but his hands are filled and he cannot let go. Therefore, he cannot receive either. The longing which has led him to Jesus remains unfulfilled.

Only now do we learn that he was rich. For him eternal life depends on his attitude to possessions.

23 Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!"

Jesus draws a basic conclusion. Wealth makes it difficult for people to enter God's realm. Jesus will further discuss this problem with the disciples. The more one has, the harder it is to let go and seek safety and security from God alone. This has nothing to do with malice or character weakness, but is a 'structural' problem of wealth. There is a great danger that we no longer control it, but our wealth controls us.

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<sup>6</sup> Klaiber, Markusevangelium, 193.

<sup>7</sup> Sometimes Jesus referred to the commandments, like here (Lk 10:25-28), at other times to faith (Joh 3:14-16,36, see also Acts 16:31). One of the criminals at the crucifixion only asks Jesus to think of him (Lk 23:43). In Mt 25 the matter of eternal life is decided in serving the poor and the sick. It is also clear, that those who follow Jesus leave behind different things, a fishing boat, a customs table, parents, another prophet or even a prejudice (Joh 1:35-37,46).

<sup>8</sup> Schweizer, 114: The call to discipleship "is always holistic ..., asking whether a person will accept the gift of future life already here and now, in its entirety and as a whole" .

*24 The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!*

The disciples flinch at these hard words, even though they are not wealthy. At the latest now, the readers, the community to whom Mark speaks – we – are addressed directly.

The repetition extends the statement to everyone. It does not apply only to the wealthy, but includes all people, also poor people, even those, who left behind fishing boat, customs table and parents to join Jesus. This brings into view a fundamental human problem.

*25 It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."*

This is not just difficult. It is impossible. Again and again people attempt to soften this radical image. Yet it remains impossible.

*26 The disciples were even more amazed, and said to each other, "Who then can be saved?"*

The disciples understand Jesus very well and react with great irritation. They sense that this applies to everybody, even to them. The rich man is an example. The urge to secure his life and to hold on to everything that seems to protect it is irresistible. How can a life that falls under God's judgement be restored to a life-giving fellowship under these circumstances?

*27 Jesus looked at them and said, "With man this is impossible, but not with God; all things are possible with God."*

It always remains a miracle that people can be saved. God alone can graciously give eternal life and release people from a vicious circle. God enables them to let go. Everything depends on God.

*28 Then Peter spoke up, "We have left everything to follow you!"*

God worked the impossible in the disciples. They left behind, what the rich man wouldn't let go.<sup>9</sup> For many people, even today, professing belief in Christ means being expelled from the family. Jesus answers with a promise:

*29 "Truly I tell you," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel*

*30 will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life.*

,'Home' here means family, 'fields' a share in the family property, a livelihood, which is lost. 'Gospel' points to a post-resurrection reality.

They will receive – here and now – a hundredfold, all that they had given up. The christian community forms the new family. Their possessions are shared (Acts 4:32). Letting go does not lead to poverty, but to wealth. Not because Jesus' disciples have earned it, but because they expect everything from God. This life is always challenged. Only in the coming world will life be without trouble. Discipleship is not about waiting for, but is a sign of the coming world.

The following rule makes this clear.

*31 But many who are first will be last, and the last first."*

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<sup>9</sup> The obvious question would be, "What do we get out of it?" In the Matthew version Peter puts that question.

A common perception is overturned, namely that those who are favoured in life are blessed by God and near to God. God, much rather, is close to those who don't count, who let go their wealth for Jesus' sake. It is a warning to all who are first and who are so sure of a good spot in heaven.

### III) Conclusion

1. Wealth and earthly possessions stand in opposition to God's realm. Yet this story does not call for a general renunciation of all property. Most likely, very few members of Mark's community would have been without any property. This story does radically emphasise the danger of property! This is not questioned in any way, not even if one sees the rich man as an example for all people. Do we have reason to be shocked?

According to Ulrich Luz's understanding of Mark, the demand to renounce all possessions is "an appeal to all, to go as far as possible along this way, since the giving away of all possessions is a 'focal point' of love" and faith.<sup>10</sup> Nothing harmless about that. It is not enough, to not bind one's heart to wealth (1 Cor 7:30ff) and to let fall a few crumbs out of one's abundance. For the treasure in heaven opposes the treasure on earth.

2. Jesus' disciples, who have left behind everything or at least many things, are promised a new family and new participation in common property in the congregation. This promise then implies congregation's duty to realise such a community and to share with one another. I believe that we in the Central Conference bear this responsibility for one another.

3. Dominik Roser (the son of Pastor Lienhard Roser) offers thoughts worth our consideration. Under the title "Enough is enough!" he says, "Many Christians ask themselves, whether it is better to be rich or poor." His answer to this question is that we should be neither poor nor rich. We should have enough. The book of Proverbs has this to say:

*Two things I ask of you, Lord; do not refuse me before I die: Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonor the name of my God (Prov 30:7-9).*

Roser then recalls the manna in the wilderness<sup>11</sup> and continues: "This manna lifestyle is mirrored in the material request of the Lord's Prayer, 'give us our daily bread.'" Further,

If we are convinced by the idea of enough, we very soon arrive at the next important idea, that of sharing. A model for such thinking could be, for example, 2 Cor 8:14: *'Your plenty will supply what they need'*. Although the word 'enough' is not used, it becomes clear that some measure applies, because the words used are need/plenty and not poverty/wealth. That measure is 'enough.'<sup>12</sup>

Is this our measure, too? What does enough mean in the real situations of our central conference?

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<sup>10</sup> Luz, 126.

<sup>11</sup> „The motto of „enough“ is also expressed in the story about manna in the wilderness. When the Israelites collect more manna than they need for one day, the rest goes bad. And we hear: *The Israelites did as they were told; some gathered much, some little. And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Everyone had gathered just as much as they needed (Ex 16:17f).*“

<sup>12</sup> Roser, Dominik: Genug ist genug! Gedanken zum christlichen Umgang mit Besitz, in: Cherpilod, Irène, et al.: Die Schweiz, Gott & das Geld, St. Prex 2013, 179f.

4. The challenge is, therefore, to share what we have fairly, so that everyone has enough. Jesus' appeal to the rich man, to sell everything and give the money to the poor, seems to me not a substantial enough support for demanding distributive justice. Biblical appeals to be merciful and generous (Is 58:7ff) do not suffice either. The basic demand to keep the commandments and do God's will is, however, clear.

*„Glory to God and peace on earth“* (Lk 2:14; see also Ps 34,15) must be the shortest summary of God's will. Peace, shalom, is a comprehensive term. One could do a whole Bible study just on this word. But this much I will say: the root *šlm* basically means “to have enough.” So shalom means well-being, prosperity, happiness – exactly because one has enough. Shalom has spiritual and individual aspects, but also ecological and social aspects, which include society, politics and economics. Like eternal life from Mark 10, shalom is not limited to the afterlife, but is intended for here and now. Shalom is where everyone has enough to live on, here and now. Shalom is where the world order allows a dignified life. Shalom is where the world is in order, as God meant it to be. That is God's will. As disciples we are called to live according to this will. Remember, doing God's will is the way to walk with God and to join in God's life.

*Stefan Zürcher*

#### **IV) Questions for discussion**

- What does it mean, that the man left sad or grieving?
- Where in our church life do we experience that ‘the treasure of heaven’ opposes ‘earthly treasures’?
- What biblical support is there for distributive justice that is more than charity?
- What does enough look like in real situations in our central conference?
- What enriches our life?

# Bible Study Luke 16, 19-31

by Superintendent Wilfried Nausner, Macedonia

*Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs come and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.*

## **Why the text cannot be taken literally but has to be interpreted by its very own message:**

Hades - Death - Hell

*It is not a parable because its structure is not the one of a parable*

So what does it stand for:

*It is a warning about the danger of riches as God takes the side of the poor.*

## **God taking the side of the poor:**

### **About the danger of riches:**

**The way that the narrative suggests us to go is the way of sharing riches and comforting others today, being empathic and active. We need to care for the whole house (oikos) of God. Those at the doorstep belong to this house.**

The rich need to learn to be like the poor. To do this you need to give up security in sharing and caring for others. There is a duty that comes with riches -to do good with all your gifts.

John Wesley:

»One great reason why the rich in general, have too little sympathy for the poor, is, because they so seldom visit them.«

»It nearly concerns us to understand how the case stands with us at present. If fear, wherever riches have increased (exceeding few are the exception) the essence of religion, the mind that was in Christ, has decreased the same proportion«.

»What way can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. I those who >gain all they can<, >and save all they can<, will likewise >give all the can<; then the more they gain, the more they will grow in grace, and the more treasure they will lay in heaven«.

## **For discussion in groups:**

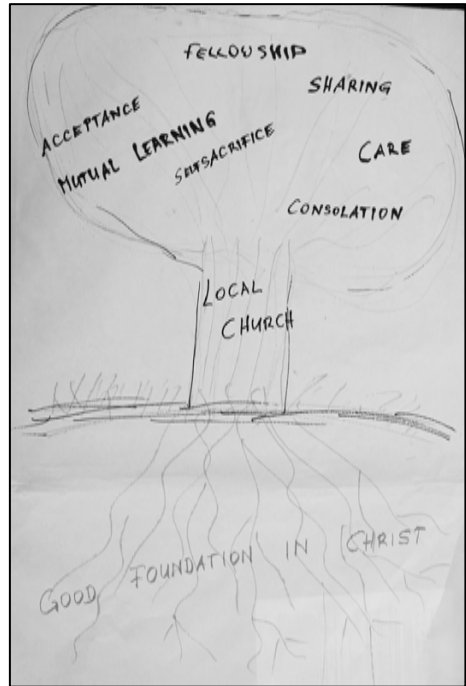
1. Who is rich (wealthy) - try to make a definition of wealth
2. List and discuss the dangers of riches - concerning the individual, society and the church
3. List and discuss a the correct and positive use of riches (wealth)



# Ergebnisse der Gruppengespräche als Flipchart-Protokolle

③ Use the properties, money richness as a tool to build the kingdom of God. (And not keep it as a treasure for us)

① The man was sad, because he realized that he was loved. And he wasn't free to go with the "unbound" Jesus.



① He deeply recognised moral actions vs attitude of heart "is caught" <math>\hookrightarrow</math> deeply moved / kindness

Dangers of riches

power      dependency

clarity or fair distribution      different levels

loss of connection  
"Don't read my neighbours..."

2,4

2. CHURCH LIFE  $\rightarrow$  CHURCH  $\neq$  BUSINESS COMPANY  
 $\hookrightarrow$  PROFIT AS ULTIMATE GOAL

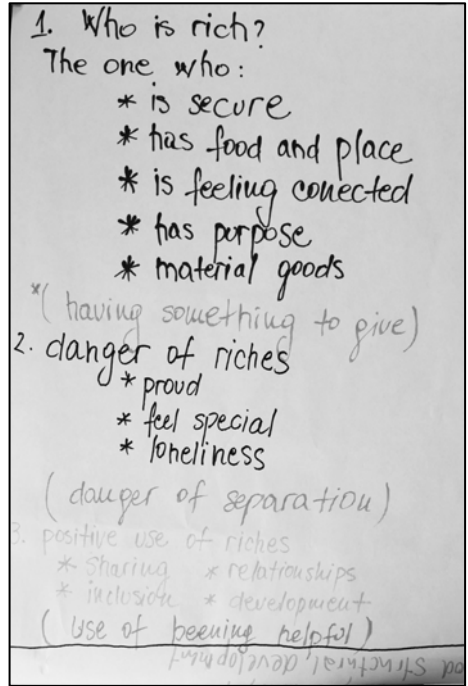
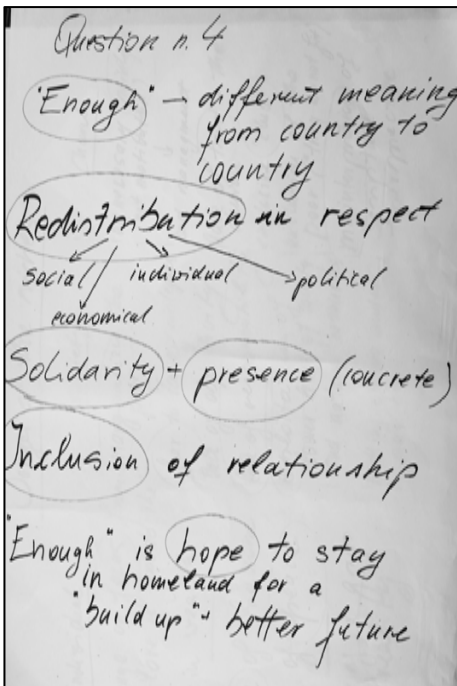
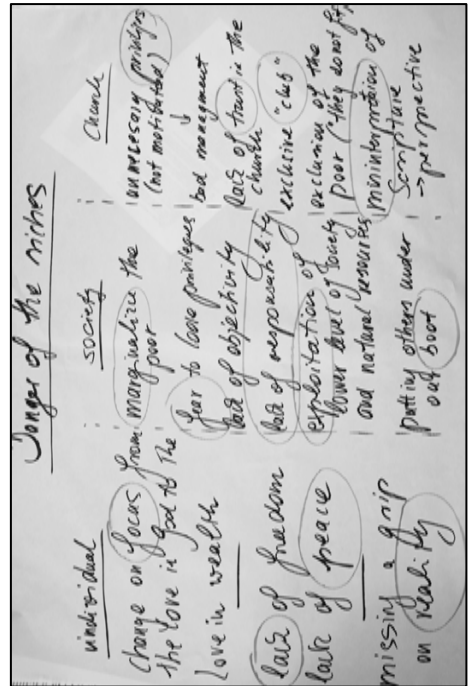
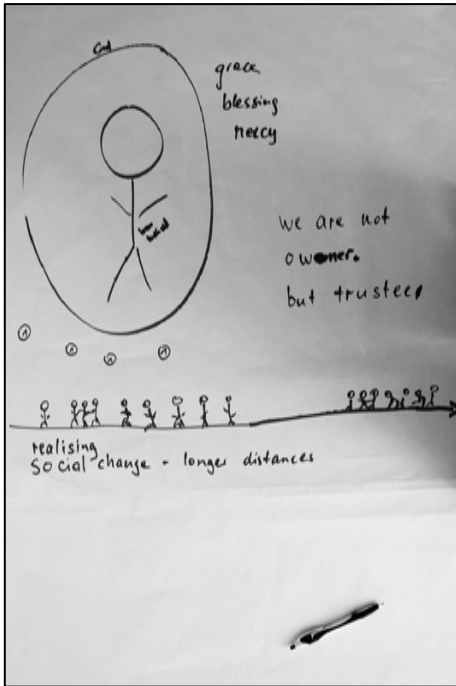
EXPERIENCE: CONFLICT AREA: MONEY - NOT ONLY!  
 $\rightarrow$  TIME, FREETIME, HOME, WELFARE, SHARING,  
 [ANOTHER QUALITIES]  
 LIFESTYLE, REL, BELIEFS, IDENTIFICATION,

4. ENOUGH

ACCESS TO RESOURCES [TOTAL AMOUNT]  
 URBANITY - CATTLE  
 CITY/RURAL  
 WELLBEING  
 TO BE DEPENDENT  $\rightarrow$  INCOME  $\leftrightarrow$  EXPENSES

1. TO BE CONTENT WITH WHAT YOU HAVE (NOT WORRY ...)

	AT-RISK POVERTY RATE
23%	38% DG
8%	12% C2
	2.6% <del>URB</del>
	25% HU
	10% AT
	19% PL
	35% RO
	17% SK
	16% SL
	49% FR
	36% RJ
	17% CH



- ①
- Focus on point 2
  - Individual and organisational Challenge
  - Money we have and money we don't have but try to get can both control us by buying/renting property
  - Can be diverted by time consuming activities
  - Consider investment/sharing to build community
  - Consider effort: how to avoid dependency, how to identify realistic sustainability
- ②
- To be rich is to have more than others more than enough/what's enough/what's - riches includes money, time, skills, love etc with it comes responsibility
  - riches
    - more than others, more than enough/what's enough/what's - riches includes money, time, skills, love etc with it comes responsibility
    - this comes with responsibility
    - dangers
      - greed (wanting and accumulating more and more)
      - few studies about riches (more about poverty) but ~~studies~~ studies which show that mental health, suicide, which means that wealth does not = the message of the key is behaviour - the message is for all rich opened wrong behaviour after we: first opened with greed blessing of taking wealth with greed blessing we mis-use that's leading to justify our dependency.
- ③
- Correct and Positive use of riches:
- We need to let go of what we give
  - We need projects/activities which are
  - in partnership:
    - trust in god
    - mutual trust
    - great relationships
  - which are practical + possible
  - which give, cause joy in each other

② Use the properties, money richer as a tool to build the kingdom of God. (And not keep it as a treasure for us)  
 Material ~~is~~ with the heart of a house keeper. (Be aware of the danger of power)

① The man was sad, because he realized that he was loved. And he wasn't free to go with the <sup>unhindered</sup> Jesus.

- ① 3<sup>rd</sup> question: What biblical support for "distributive justice" is
- Proverbs 20, 1-3
  - Amos / Prophets
  - Parable: Matthew 20, 1ff
- ② a) Definition of Rich:
- Goal = be content with myself  
 If I want more / have more → dangerous wealth. So: give away
- b) Dangers \* What I have - I earned  
 → What poor do not have - their fault  
 \* Competition; keep up with others; beta best; most powerful
- c) Correct use: encourage to be responsible for all - if we have much or have not much  
 every

# VI. Statistics

## based on the Annual Conferences 2018

<b>Bezirke</b> <b>Gemeinden</b> <b>Glieder</b> <b>Gottesdienste</b>										
	Bezirke	Gemeinden	Bekennende Glieder	Getaufte Glieder	Freunde	Total Pers.	Gottesdienstbesuch Erwachsene	Gottesdienstbesuch Kinder	Bekennende Glieder pro Bezirk	Bekennende Glieder pro Gemeinde
<b>nach Ländern</b>										
Albanien	3	4	166	2	50	218	220	70	55.3	41.5
Algerien	3	5	150	0	32	182	135	20	50.0	30.0
Belgien	1	1	45		15	60	25	15	45.0	45.0
Bulgarien	9	31	1166	59	694	1919	866	306	129.6	37.6
Frankreich	20	20	1118	6	482	1606	908	190	55.9	55.9
Kroatien	0	0	0	0	0	0	0	0		
Makedonien	7	12			2000	2000			0	0.0
Österreich	7	8	733	470	335	1538	289	56	104.7	91.6
Polen	20	37	2076	277	251	2604	?		103.8	56.1
Rumänien	1	3	30	1	61	92	58	14	30.0	10.0
Schweiz	69	108	5135	430	3172	8737	4079	820	74.4	47.5
Serbien	9	14	440	128	274	842	386	66	48.9	31.4
Slowakische Republik	8	14	271	173	204	648	283		33.9	19.4
Tschechische Republik	13	20	856	198	457	1511	614		65.8	42.8
Tunesien		1				0				
Ungarn	12	32	459	540	1003	2002	1168	345	38.3	14.3
<b>Total</b>	<b>182</b>	<b>310</b>	<b>12'645</b>	<b>2'284</b>	<b>9'030</b>	<b>23'959</b>	<b>9'031</b>	<b>1'902</b>	<b>69.5</b>	<b>40.8</b>
<i>Vorjahr 2017</i>	<i>177</i>	<i>309</i>	<i>12'825</i>	<i>2'191</i>	<i>7'207</i>	<i>24'223</i>	<i>9'505</i>	<i>1'976</i>	<i>72.5</i>	<i>41.5</i>
<i>Differenz +/-</i>	<i>+5</i>	<i>+1</i>	<i>-180</i>	<i>+93</i>	<i>+1'823</i>	<i>-264</i>	<i>-474</i>	<i>-74</i>	<i>-3.0</i>	<i>-0.7</i>
<b>nach Konferenzen</b>										
Prov. JK Österreich	7	8	742	470	335	1547	289	56	106.0	92.8
Prov. JK Bulgarien-Rumänien	10	34	1220	60	755	2035	924	320	122.0	35.9
JK Schweiz-Frankreich-Nordafrika	92	135	6605	436	3701	10742	5147	1045	225.3	178.4
JK Tschechien-Slowakei	21	34	1160	371	661	2192	897	0	55.2	34.1
Prov. JK Ungarn	12	32	477	540	1003	2020	1168	345	39.8	14.9
JK Polen	20	37	2105	277	251	2633	?		105.3	56.9
Prov. JK Serbien-Makedonien	16	26	457	128	2274	2859	386	66	28.6	17.6
Albanien und Kroatien	3	4	169	2	50	221	220	70	56.3	42.3

<b>Pfarrpersonen Mitarbeitende</b>								<b>Beginn der Arbeit</b>
	<b>Personen in voller Verb. zur JK aktiv</b>	<b>Mitglieder auf Probe + a.o. Mitglieder aktiv</b>	<b>Lokalpastoren aktiv</b>	<b>Laienmitarbeiter aktiv</b>	<b>Volle Verbindung + a.o. Mitgl. i. Ruhestand</b>	<b>Clergy aktiv</b>	<b>Clergy total</b>	
<b>nach Ländern</b>								
Albanien	0	1	2	0	0	3	3	1922/1990
Algerien	1	0	1	1	2	2	4	1886
Belgien	0	0	0	0	0	0	0	1920/2008
Bulgarien	7	3	9	2	2	19	21	1857/1989
Frankreich	10	1	2	2	11	13	24	1791/1868/1907
Kroatien	0	0	0	0	0	0	0	1923/1995
Makedonien	1	0	2	3	2	3	5	1873/1921
Österreich	5	0	2	1	2	7	9	1870
Polen	20	5	0	1	4	25	29	1895/1920
Rumänien	1	1	1	0	0	3	3	2011
Schweiz	55	5	17	0	51	77	128	1840/1856/1866
Serbien	8	0	3	1	1	11	12	1898
Slowakische Republik	5	2	4	17	1	11	12	1924
Tschechische Republik	10	2	5	1	4	17	21	1920
Tunesien	1	0	0	0	0	1	1	
Ungarn	10	2	1	2	5	13	18	1898/1905
<b>Total</b>	<b>134</b>	<b>22</b>	<b>49</b>	<b>31</b>	<b>85</b>	<b>205</b>	<b>290</b>	
<i>Vorjahr 2017</i>	<i>134</i>	<i>17</i>	<i>54</i>	<i>35</i>	<i>86</i>	<i>205</i>	<i>291</i>	
<i>Differenz +/-</i>	<i>0</i>	<i>+5</i>	<i>-5</i>	<i>-4</i>	<i>-1</i>	<i>0</i>	<i>-1</i>	

<b>Bekennende Glieder:</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>	<b>Differenz</b>
Prov. JK Österreich	746	746	748	738	732	742	+10
Prov. JK Bulgarien	1'257	1'306	1'297	1'290	1'277	1220	-57
JK Schweiz-Frankreich	7'652	7'345	7'107	6'932	6'812	6605	-207
JK Tschechien-Slowakei	1'087	1'137	1'147	1'157	1'125	1160	+35
Prov. JK Ungarn	437	452	456	467	479	477	-2
JK Polen	2'161	2'158	2'248	2'146	2'083	2105	+22
Prov. JK Serbien-Maked.	512	502	497	489	467	457	-10
Albanien und Kroatien	103	132	132	142	142	169	+27
<b>Total</b>	<b>13'955</b>	<b>13'778</b>	<b>13'632</b>	<b>13'361</b>	<b>13'117</b>	<b>12'935</b>	<b>-182</b>
+ Bulgarien							
+ Makedonien	1'500	1'500	1'000	1'000	1'000	1'200	+200
<b>Total Gesamt</b>	<b>15'455</b>	<b>15'278</b>	<b>14'632</b>	<b>14361</b>	<b>14117</b>	<b>14'135</b>	<b>+18</b>
<i>Änderung in %</i>	<i>+3.15</i>	<i>-1.15</i>	<i>-4.23</i>	<i>-1.85</i>	<i>-1.7</i>	<i>+0.13</i>	

# VII. Financial reports

## Statement 2017 - 2020

Treasurer: Iris Bullinger

<b>Einnahmen</b>	<b>Budget 2017 - 2020</b>		<b>Rechnung 2017</b>	
Beiträge Jährliche Konferenzen				
Schweiz	180'000.00		45'000.00	
Übrige Länder	61'000.00	241'000.00	15'207.48	60'207.48
Diverse Einnahmen		2'000.00		9'322.00
<b>Total Einnahmen</b>		<b>243'000.00</b>		<b>69'529.48</b>
<b>Ausgaben</b>				
Zentralkonferenz inkl. Protokoll	60'000.00		45'784.76	
Sitzungen Büro/Exek. inkl. Prot.	55'000.00	115'000.00	0.00	45'784.76
AG Theologie u. Ord. Dienste	8'000.00		1'927.75	
AG Kirche und Gesellschaft	3'000.00		0.00	
AG Kinder und Jugend	3'000.00		0.00	
AG Liturgie	3'000.00		785.60	
AG Kirchenordnung	3'000.00		0.00	
AG Frauendienst *	0.00		0.00	
AG Bischofsamt	1'000.00		0.00	
Reserve für a.o. Aufträge	2'000.00	23'000.00	0.00	2'713.35
Superintendententreffen	30'000.00		2'836.83	
Seminare	0.00	30'000.00	0.00	2'836.83
Beiträge der Zentralkonferenz an:				
Weltrat	15'000.00		2'921.40	
Europäischer Rat	29'000.00		6'149.73	
Jugendrat (EMYC)	20'000.00	64'000.00	4'386.80	13'457.93
Verschiedenes				
Druckkosten	2'000.00		0.00	
Bibliothek / Archiv	30'000.00		7'500.00	
Übrige Kosten	2'000.00	34'000.00	1'739.30	9'239.30
<b>Total Ausgaben</b>		<b>266'000.00</b>		<b>74'032.17</b>
<b>Einnahmen</b>		<b>243'000.00</b>		<b>69'529.48</b>
<b>Ausgaben</b>		<b>266'000.00</b>		<b>74'032.17</b>
<b>Einnahmen-Überschuss</b>				
<b>Ausgaben-Überschuss</b>		<b>-23'000.00</b>		<b>-4'502.69</b>

\* Die Kosten der AG Frauendienst werden vom FrauenNetzwerk der EMK Schweiz getragen.

<b>Einnahmen</b>	<b>Rechnung 2018</b>		<b>Rechnung 2019</b>	
Beiträge Jährliche Konferenzen				
Schweiz	45'000.00		0.00	
Übrige Länder	15'250.00	60'250.00	0.00	0.00
Diverse Einnahmen		370.85		0.00
<b>Total Einnahmen</b>		<b>60'620.85</b>		<b>0.00</b>
<b>Ausgaben</b>				
Zentralkonferenz inkl. Protokoll	0.00		0.00	
Sitzungen Büro/Exek. inkl. Prot.	16'181.36	16'181.36	0.00	0.00
AG Theologie u. Ord. Dienste	3'216.40		0.00	
AG Kirche und Gesellschaft	0.00		0.00	
AG Kinder und Jugend	0.00		0.00	
AG Liturgie	2'638.40		0.00	
AG Kirchenordnung	0.00		0.00	
AG Frauendienst *	0.00		0.00	
AG Bischofsamt	0.00		0.00	
Reserve für a.o. Aufträge	0.00	5'854.80	0.00	0.00
Superintendententreffen	5'293.70		0.00	
Seminare	0.00	5'293.70	0.00	0.00
Beiträge der Zentralkonferenz an:				
Weltrat	2'999.99		0.00	
Europäischer Rat	6'652.47		0.00	
Jugendrat (EMYC)	4'755.60	14'408.06	0.00	0.00
Verschiedenes				
Druckkosten	527.90		0.00	
Bibliothek Archiv	7'627.50		0.00	
Übrige Kosten	9'040.15	17'195.55	0.00	0.00
<b>Total Ausgaben</b>		<b>58'933.47</b>		<b>0.00</b>
<b>Einnahmen</b>		<b>60'620.85</b>		<b>0.00</b>
<b>Ausgaben</b>		<b>58'933.47</b>		<b>0.00</b>
<b>Einnahmen-Überschuss</b>		<b>1'687.38</b>		<b>0.00</b>
<b>Ausgaben-Überschuss</b>				<b>0.00</b>

\* Die Kosten der AG Frauendienst werden vom FrauenNetzwerk der EMK Schweiz getragen.

<b>Einnahmen</b>	<b>Rechnung 2020</b>		<b>Konsolidiert 2017-2020</b>	
Beiträge Jährliche Konferenzen				
Schweiz	0.00		90'000.00	
Übrige Länder	0.00	0.00	30'457.48	120'457.48
Diverse Einnahmen				9'692.85
<b>Total Einnahmen</b>		<b>0.00</b>		<b>132'965.64</b>
<b>Ausgaben</b>				
Zentralkonferenz inkl. Protokoll	0.00		45'784.76	
Sitzungen Büro/Exek. inkl. Prot.	0.00	0.00	16'181.36	61'966.12
AG Theologie u. Ord. Dienste	0.00		5'144.15	
AG Kirche und Gesellschaft	0.00		0.00	
ag Kinder und Jugend	0.00		0.00	
AG Liturgie	0.00		3'424.00	
AG Kirchenordnung	0.00		0.00	
AG Frauendienst *	0.00		0.00	
AG Bischofsamt	0.00		0.00	
Reserve für a.o. Aufträge	0.00	0.00	0.00	8'568.15
Superintendententreffen	0.00		8'130.53	
Seminare	0.00	0.00	0.00	8'130.53
Beiträge der Zentralkonferenz an:				
Weltrat	0.00		5'921.39	
Europäischer Rat	0.00		12'802.20	
Jugendrat (EMYC)	0.00	0.00	9'142.40	27'865.99
Verschiedenes				
Druckkosten	0.00		527.90	
Bibliothek / Archiv	0.00		15'127.50	
Übrige Kosten	0.00	0.00	10'779.45	26'434.85
<b>Total Ausgaben</b>		<b>0.00</b>		<b>132'965.64</b>
<b>Einnahmen</b>		<b>0.00</b>		<b>132'965.64</b>
<b>Ausgaben</b>		<b>0.00</b>		<b>132'965.64</b>
<b>Einnahmen-Überschuss</b>		<b>0.00</b>		
<b>Ausgaben-Überschuss</b>				<b>-2'815.31</b>

\* Die Kosten der AG Frauendienst werden vom FrauenNetzwerk der EMK Schweiz getragen.



## Balance sheet of December 31, 2018

	Fr.	Fr.
<b>Aktiven</b>		
Zahlstelle EMK	171'963.97	
Guthaben	1'050.35	
<b>Passiven</b>		
Kreditoren / Trans. Passiven		9'323.49
Rückstellungen		0.00
Eigenkapital		162'003.45
Ergebnis		+ 1'687.38
<b>Total</b>	<b>173'014.32</b>	<b>173'014.32</b>

*Plan-les-Ouates, 22. Januar 2019, Iris Bullinger*

### Auditors Report

On behalf of the Central Conference of Central and Southern Europe, I have revised the financial statements for the second year since the last Central Conference (the budget is drawn up for the entire four-year period between two Central Conferences).

The accounts for 2018 close with a benefit of CHF 1'687.38. The stated equity as at 31 December 2018 amounts to CHF 163'690.83.

I have audited the opening and closing balance sheet, checked the annual accounts for the profit and loss accounts on a random basis and ascertained that the accounts have been kept clean and correct.

The undersigned certifies the accuracy of the 2018 financial statements and balance sheet as at 31 December 2018 and requests that the Treasurer, Iris Bullinger, discharge should be granted and thanked for her clean and diligent work.

Zurich, February 21, 2019

The auditor:  
Adrian Wenziker

# VIII. Institutions of Central Conference

## elected for 2017 - 2021

<b>Büro</b>	Pastor/-innen:	Laien:
Bischof, Vorsitz	Patrick Streiff	
Stv. Vorsitzende		Helene Bindl (AT)
Sekretär	Markus Bach (CH)	
Kassierin		Iris Bullinger (CH)

### Exekutivkomitee

#### ***Stimmberechtigte Mitglieder:***

Bischof, Vorsitz	Patrick Streiff	
Stv. Vorsitzende		Helene Bindl
Sekretär	Markus Bach	
Kassierin		Iris Bullinger
JK Österreich	Sup. Stefan Schröckenfuchs	Helene Bindl
JK Bulgarien-Rumänien	Sup. Daniel Topalski	Dessislava Todorova
JK Schweiz-Frankreich-Nordafrika	Sup. Claudia Haslebacher	Lea Hafner
JK Tschechien-Slowakei	Sup. Štefan Rendoš	David Chlupáček
JK Ungarn	Sup. László Khaled	Henrik Schauer mann
JK Polen	Sup. Andrzej Malicki	Olgierd Benedyktowicz
JK Serbien-Makedonien	Sup. Daniel Sjanta	Daniela Stoilkova
Vorsitz AG Bischofsamt	Sup. Jörg Niederer	

#### ***Mit beratender Stimme:***

Bischof im Ruhestand	Bischof Heinrich Bolleter	
Frankreich und Belgien	Sup. Etienne Rudolph	
Algerien und Tunesien	Freddy Nzambe	
Tschechien-Slowakei	Sup. Petr Procházka	
Makedonien und Albanien	Sup. Wilfried Nausner	
Rat für Finanzen und Administration		Adrian Wenziker (CH)
Rechtsrat		Christa Tobler (CH)
AG Theologie u. Ordinierte Dienste	Stefan Zürcher (CH)	
AG Kinder und Jugend	Martin Obermeir-Siegrist (AT)	Boris Fazekas (RS)
AG Kirche und Gesellschaft	David Chlupáček (CZ)	
AG Frauendienst		Monika Zuber (PL)
Kordinatorin des Frauendienstes		Barbara Bünger (CH)
AG Liturgie	Stefan Weller (CH)	
AG Kirchenordnung u. Rechtsfragen	Daniel Topalski (BG)	

## Rat für Finanzen und Administration

---

Vorsitz

Adrian Wenziker (CH)  
Stefan Hafner (CH)  
Daniel Burkhalter (CH)

## Pensionsbehörde

---

Bischof Patrick Streiff

Adrian Wenziker (CH)  
Stefan Hafner (CH)  
Daniel Burkhalter (CH)  
Marcel Rügger (CH)  
André Töngi (CH)

Zusätzliche Fachperson:  
Pension Benefits Officer:

## Untersuchungsausschuss

---

JK Österreich

Stefan Schröckenfuchs

Roland Siegrist

JK Bulgarien-Rumänien

Mihail Stefanov

JK Schweiz-Frankreich-Nordafrika

Hanna Wilhelm (Einberuferin)

JK Tschechien-Slowakei

Petr Procházka

JK Ungarn

László Khaled

Grethe Jenei

JK Polen

Sławomir Rodaszyński

JK Serbien-Makedonien

Ana Palik-Kunčak

### Ersatzmitglieder:

JK Österreich

Martin Siegrist

JK Bulgarien-Rumänien

Margarita Todorova

JK Schweiz-Frankreich-Nordafrika

Gunnar Wichers

JK Tschechien-Slowakei

Pavel Procházka

JK Ungarn

Zoltán Kovács

JK Polen

Olgierd Benedyktowicz

JK Serbien-Makedonien

Marjan Dimov

## Berufungsausschuss

---

JK Österreich

Wilfried Nausner (Einberufer) Gerhard Weissenbrunner

JK Bulgarien-Rumänien

Mariela Mihaylova

JK Schweiz-Frankreich-Nordafrika

Etienne Rudolph

JK Tschechien-Slowakei

Pavel Hradský

JK Ungarn

Henrik Schaueremann

JK Polen

Józef Bartos

JK Serbien-Makedonien

Marija Parnicki

Lokalpfarrer - Local Pastor

Ruedi Stähli (CH)

**Ersatzmitglieder:**

JK Österreich		Hayford Boateng
JK Bulgarien-Rumänien	Margarita Todorova	
JK Schweiz-Frankreich-Nordafrika	Theo Rickenbacher	Marc Berger
JK Tschechien-Slowakei		Josef Thal (CZ)
JK Ungarn	Márton Hecker	
JK Polen		Bozena Daszuta
JK Serbien-Makedonien	Lila Balovski (RS)	
Lokalpfarrer	Ľuboš Tagaj (SK)	

**Rechtsrat**


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Vorsitzende	Martin Streit (CH)	Christa Tobler (CH)
	Lothar Pöll (AT)	Philipp Hadorn (CH)
	István Csernák (HU)	

**Ersatzmitglieder:**

Jean-Philippe Waechter (FR)	Bernhard Pöll (AT)
	Regula Dannecker (CH)

**Anwalt**


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Anwalt	Daniel Topalski (BG)
Ersatz	Markus Bach (CH)
	Petr Procházka (CZ)
	Gábor Szuhánszky (HU)
	Etienne Rudolph (FR)

**Arbeitsgruppe Bischofsamt**


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JK Österreich		Helene Bindl
JK Bulgarien-Rumänien		Dessislava Todorova
JK Schweiz-Frankreich-Nordafrika	Jörg Niederer (Vorsitz)	
JK Tschechien-Slowakei	Štefan Rendoš	
JK Ungarn		Henrik Schaueremann
JK Polen	Andrzej Malicki	
JK Serbien-Makedonien	Daniel Sjanta	

**Arbeitsgruppe Theologie und Ordinierte Dienste**


---

Stefan Zürcher (CH - Vorsitzender)  
Michael Nausner (AT - bis Exekutive 2018)  
Zoltán Kovács (HU)  
Daniel Sjanta (RS)  
Edward Puślecki (PL)  
Jana Daněčková (CZ)  
Vladimir Todorov (BG)  
(und 1 Vertretung aus der Zentralkonferenz Deutschland)

## **Arbeitsgruppe Kirche und Gesellschaft**

---

Marietjie Odendaal (CH)  
David Chlupáček (CZ - Vorsitzender)  
1 Person vakant

## **Arbeitsgruppe Kinder und Jugend**

---

Martin Obermeir-Siegrist (AT - Co-Vorsitzender)  
Boris Fazekas (RS - Co-Vorsitzender)  
und die Delegierten der Länder an das EMYC

## **Arbeitsgruppe Frauendienst**

---

Monika Zuber (PL - Vorsitzende)  
Maria Đurovka-Petraš (RS)  
Gabriella Kopas (SK)  
Murielle Rietschi Wilhelm (CH)  
Zentralkonferenz-Koordinatorin: Barbara Büniger (CH)

## **Arbeitsgruppe Liturgie**

---

Stefan Weller (CH - Vorsitzender)  
Esther Handschin (AT)  
Sylvia Minder (CH)  
Peter Caley (CH)  
Jana Křížová (CZ)  
Erika Stalcup (CH)

## **Arbeitsgruppe Kirchenordnung und Rechtsfragen**

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Daniel Topalski (BG - Vorsitzender)  
Petr Procházka (CZ)  
Serge Frutiger (CH)  
Wilfried Nausner (AT – MK/AL)

# Delegations of the Central Conference CSE in worldwide Commissions and Working Groups

## European Level:

### European Methodist Council (EMC) and Joint Commission of UMC in Europe

Bischof	Patrick Streiff	
	Margarita Todorova, (BG)	David Chlupáček (CZ)
	Andrzej Malicki (PL)	Emil Zaev (MK)

### European Commission on Mission (ECOM)

Connexio Co-Vorsitzender		Daniel Hänni (CH)
Connexio Geschäftsführer		Ulrich Bachmann (CH)

### European Board of Drug and Alcohol Concerns (EBDAC)

	Vladimir Todorov (BG)	David Chlupáček (CZ)
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### Fund for Mission in Europe (FMIE)

Bischof	Patrick Streiff	Ulrich Bachmann (CH)
		David Chlupáček (CZ)
Geschäftsführer, beratend		Urs Schweizer (CH)

### Europäisches Laienseminar

		Bettina Weller (CH)
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### Methodist e-Academy (Governing Board)

Bischof	Patrick Streiff, Vorsitz	
	Ivana Procházková (CZ)	
	Daniel Topalski (BG)	
Koordinator, beratend		David Field (CH)

### Gemeinschaft Evangelischer Kirchen in Europa - GEKE (Süd-Ost-Europa)

	Martin Siegrist (AT)	
	Novica Brankov (RS)	

### Konferenz Europäischer Kirchen (KEK)

Ständiges Ersatzmitglied des Verwaltungsrates		vakant
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### Ecumenical Youth Council in Europe (EYCE)

Mitglied Exekutivkomitee		Boris Fazekas (RS)
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## **Worldwide Level:**

### **Standing Committee on Central Conference Matters**

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Bischof	Patrick Streiff Petr Procházka (CZ)	Christine Schneider-Oesch (CH)
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### **Connectional Table**

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Stefan Zürcher (CH)

### **General Board of Global Ministries (GBGM)**

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Andreas Stämpfli (CH)

### **In Mission Together (IMT)**

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JK Bulgarien-Rumänien	Rares Calugar (RO) Tsvetan Iliev (BG)	
JK Tschechien-Slowakei	Jana Křížová (CZ)	Lenka Procházková (SK)
JK Ungarn		Kristóf Sztupkai
JK Polen	Monika Zuber	
JK Serbien-Makedonien		Daniela Stoilkova (MK) Liljana Sjanta (RS)
Koordinator		Urs Schweizer

### **General Board of Church and Society (GBCS)**

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*vakant*

### **Division on Ministries with Young People (DMYP)**

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Junge Erwachsene	Maria Sonnleithner (AT)
Jugend	Stanislava Bako (RS)
Jugendmitarbeitende	Donát Gyurko (HU)

### **General Commission on Archives and History (GCAH)**

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Judit Lakatos (HU)

## **World Methodist Council:**

### **World Methodist Historical Society – European Section**

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Vize-Vorsitzende	Judit Lakatos (HU)
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### **World Federation of Methodist and Uniting Church Women (WFMUCW)**

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Vize-Vorsitzende Kontinentaleuropa	Lilla Lakatos (HU)
Herausgeberin «Tree of Life»	Ligia Istrate (RO)

### **World Evangelism**

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Regional Secretary Central and Southern Europe	Lenka Procházková (SK)
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# IX. Adresses

Last update: March 2019

## Bishops:

**Streiff Dr. Patrick** Badenerstrasse 69, Postfach 2111, CH-8021 Zürich 1  
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## People of the Central Conference:

**Absolon Pavol** Ul. Ludvika van Beethovenova 14, SK-917 08 Trnava  
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**Binder Peter** Binzhofstrasse 97, CH-8404 Winterthur  
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waldemar.eggert@umc-cse.org

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**Furrer Susanne** Langfurrenstrasse 36a, CH-8623 Wetzikon  
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**Fux Thomas** Prechtlerstrasse 25, AT-4030 Linz,  
0043-732-65 71 37, thomas.fux@emk.at

**Goia Samuel** Str. Horea Nr. 55, Ap. 7, Floresti, Cluj-Napoca / Romania  
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**Gyurko Donát** Munkácsy u. 1, HU-7100 Szekszárd  
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**Hadorn Philipp** Florastrasse 17, CH-4563 Gerlafingen  
0041-79-600 96 70, philipp.hadorn@umc-cse.org

**Hafner Lea** Schulgässli 17, CH-3812 Wilderswil;  
0041-33-822 06 14, lea.hafner@umc-cse.org

**Hafner Stefan** Pilatusstrasse 10, CH-8203 Schaffhausen  
0041-52-672 74 01, stefan.hafner@umc-cse.org

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