

IN THE NORTH KATANGA ANNUAL CONFERENCE:

NO DEBATE ON "HUMAN SEXUALITY": ONLY THE BISHOP'S DECISION IS BINDING ON ALL. WITHOUT DISCIPLINARY PROCEDURE, PASTORS AND LAITY ARE SUSPENDED, DISBARRED OR PUSHED TO THE EXIT DOOR OF THE CHURCH.

At the North Katanga Annual Conference, we were told, in a way, this:

"Don't think, I think for you... ". " I am the only authorized mouth to talk about the future of the North Katanga United Methodist Church", it was said, in a meeting held in Kamina, after passing through Dallas, of a group of our beloved. Without any mandate, they went to Dallas, on behalf of the African delegates to the Special General Conference of Saint Louis, to ask forgiveness to the Progressives, following the failure suffered by the latter, during the vote between the Plan proposed by the Liberals/Progressives/Centrists and the one proposed by the Conservatives.

- In his letter of January 7, 2020 to the Head of the Africa Initiative, and in anticipation of the General Conference of May 2020, the Bishop of the North Katanga Episcopal Region had decided that no delegate from North Katanga would take part in the Pre-Conference organized by Africa Initiative in collaboration with the Conservatives. This is to support and contribute to the action of the Progressives.

Previously, during the Special General Conference of Saint Louis, supporting the ONE CHURCH PLAN, by his letter of November 11, 2018 addressed to the Reverend Joseph Mulongo, head of the delegation of North-Katanga, the Bishop of North-Katanga, prohibited any participation of delegates from North-Katanga at the Pre-Conference organized by Africa Initiative and the Conservatives. The travel documents for the delegates were blocked and will only be given to them so as not to have time to participate in this Pre-Conference.

"In his letter to the Reverend Thomas Lambrecht, Vice-President of Good News, Bishop Mande Muyombo said: "...your actions in my Region or your communications with my members will be considered an act of interference and disturbance aimed at creating rebellious behaviour in my Episcopal Region..." Such a way of acting of Bishop Mande Muyombo Guy is a serious indicator of the dictatorial spirit, as well as of his firm decision to return the North Katanga, Tanganyika and Tanzania Episcopal Region to the hands of the Liberal-Progressive-Centrists.

The Bishops who led North Katanga had never displayed such an attitude. They had never prohibited delegates or members of the United Methodist Church from being in contact with the Traditionalist Conservatives. How can a Bishop allow himself to prohibit members of an entire Episcopal Region from being in contact or communicating with members of Good News?

The decisions and actions of Bishop Mande Muyombo Guy are the indisputable mark of an unacceptable dictatorship that has plunged the North Katanga, Tanganyika and Tanzania Episcopal Region into indescribable chaos. A scandal in the United Methodist Church, known for its legendary freedom of expression and opinion!

"Of all the Bishops who had to direct the North Katanga United Methodist Church, Bishop Mande Muyombo Guy is the one who did not truly understand the mission entrusted to the Ordained Council of Ministry, according to Paragraph 459 of the Book of Discipline of 1990." Because of his plan to use the Ordained Ministry Council to silence any dissenting voices as well

as for his personal interests, Bishop Mande Muyombo Guy has appointed to the Ordained Ministry Council, its relatives, even those who are not effective members of the North Katanga Annual Conference, as leaders of the Ordained Ministry Council of the North Katanga Annual Conference (President and Vice-President) in violation of the Book of Discipline. He uses this Council to intimidate and terrorize members of the clergy and laity. Bishop Mande Muyombo Guy, is suspending and disbanding Pastors and laity, without following the required disciplinary procedure. We would like to recall that as of February 08, 2020, Reverends Ilunga Banza Ben, Louis Bishimba Kasongo and Kasongo Kabah were suspended, even though we had never been tried; whereas we had never received a single indictment; when we do not even know who is accusing us and what he is accusing us of; when we had never presented our defences.

The Ordained Ministry Council thus took the place of the Inquiry Committee and the Tribunal to deal with judicial matters of the United Methodist Church in violation of Section 2703.2 of the 2016 United Methodist Church Act. The Council of Ordained Ministry even allowed itself to deal with the affairs of the laity and even suspended a layman! What a scandal! Is this not a proof of the intention to harm and intimidation that Bishop Mande Muyombo Guy animates?

When the Bishop sends people to ask the suspended to ask for Pardon to have their suspension lifted, is this not proof that the Council of the Ordained Ministry does not work in complete independence, but it is an instrument in the hands of Bishop Mande Muyombo Guy to suspend who he wants and lift the suspension measure for whom he wants?

The suspensions and radiations in the North Katanga United Methodist Church are multiple. We are thinking here of the cases, Reverend Kasongo Wakubatwa, Bishimba Kasongo, Kimba Evariste, Ben Ilunga Banza , Mwamba Kora Mujinga, Mbuyu Ngoy, Lubambu Mpiana, Mfum'wabana, Ngoy, Mrs Abedi Tulia and Kasongo Kabange Kabah. All these suspensions and radiations are made in violation of the provisions of the Book of Discipline of our Church. Yet, among the United Methodists, everyone is subject to the law of the United Methodist Church, including and especially the Bishops who are the guarantors of the law of the Church.

With such actions, how do you expect Bishop Mande Muyombo Guy to enforce the law of the United Methodist Church, if he himself is unable to respect it?

"Aware of the very visible chaos recorded in the Episcopal Region of North Katanga, Tanganyika and Tanzania during its first four-year term, the BALANCE SHEET being largely negative, and itself not even residing in the Episcopal Region," (Example: from September 2020 to May 2021, that is to say nearly 240 days, the Bishop, without being sick, without reasons related to Covid-19, stayed in his Episcopal Region only for 20 days), fearing the popular sanction if one day he can be subjected to a vote to have a second mandate, the Bishop rushed, to a year and only a few months of his election to Kamina, to be granted fraudulently, a lifetime mandate by an Executive Committee, in August 2018.

What a scandal!

With the complicity of Bishop Mande Muyombo Guy, a special Central Conference, illegally and irregularly convened will be held in Kolwezi. At this Conference, Bishop Mande Muyombo gave himself, once again, a life mandate by show of hands, because he himself co-chaired the session of this vote. This is why, in all his meetings, Bishop Mande Muyombo Guy never ceases

to repeat to anyone who wants to hear him, that the episcopal elections in the Central Conference of the Congo will no longer take place or will no longer concern him because he is already a Bishop for life.

"As if that were not enough, without following the obligatory disciplinary procedure for publishing and publishing a new Book of Discipline, Bishop Mande Muyombo surprised the Annual Conference of Nord-Katanga, during the 2019 Session," in Kamina, by presenting a new Book of Discipline of the Central Conference of the Congo, Book published and published in 2019, in violation of Paragraph 543.16 of the Book of Discipline of the United Methodist Church of 2016. In reading this newly edited Book of Discipline, it says: "The extraordinary session of the Central Conference held in Kolwezi, South Congo Episcopal Region and Zambia adopted amendments to certain provisions of this Book of Discipline and authorized the present edition."

* How, a Special Central Conference where persons not elected by their Annual Conferences as delegates have sat, can make amendments to the Book of Discipline of the United Methodist Church and authorize its edition and publication, without beforehand setting up a drafting committee and without approving the amendments by the Plenary?

* How can a Special Central Conference where the Episcopal Region of the East Congo was almost unrepresented allow the revision of the Book of Discipline?

* How can a new Discipline Book be published and implemented without being authorized by the General Conference and without being submitted to a preliminary audit by a Judicial Court or the Judicial Council? Have the provisions of Paragraphs 547.3 of the Book of Discipline of 2016 and 29.6 and 442 of the Book of Discipline of 1990 not been violated?

* How can an amendment to the Constitution on the mandate of Bishops be implemented before the next General Conference and the acceptance of these amendments by the Annual Conferences? Wasn't paragraph 61 of the Book of Discipline violated? "Some wonder why Bishop Mande Muyombo Guy fraudulently granted himself a life mandate and had a new Book of Discipline published by the Central Conference?" What is the real motivation that Bishop Mande Muyombo hides, by engaging in all these maneuvers?

The answer is simple because it is obvious: The Bishop fears the popular sanction in the next election if ever it can be organized. Wanting to cling to the office of Bishop, he organized this putsch 'coup d'état', unworthy of a Bishop. (lifetime mandate granted by an Executive Committee, illegal organisation of a Special Central Conference in Kolwezi to give himself a lifetime mandate again, within four months of that of the Executive Committee in Kinshasa, edition and publication of the new Books of Discipline of the Central Conference in order to legitimize the mandate for life...).

All these facts described above prove to sufficiency, the dictatorial spirit and wanting to grant himself a mandate for life illegally, by Bishop Mande Muyombo Guy, because unable to convince by the quality of his Leadership. He wants to muzzle all those who have a voice contrary to his own or who criticize his bad way of working, based on terrorism and very unorthodox values. The Bishop has no regard for the laws and procedures of the United Methodist Church. That is why he is one of those who organized the rebellion to the law of the

United Methodist Church voted in Saint Louis in 2019. That explains his presence in Dallas asking for forgiveness from the Progressives/Centrists/Homosexuals.

As a Bishop, he has the ethical obligation to uphold, defend, respect and enforce the law of the United Methodist Church, like the one voted in Saint Louis. It is a scandal when Bishop Mande Muyombo Guy refuses to implement the measures taken by the General Conference of the United Methodist Church. It is a true disobedience to the measures taken by the first deliberative body of the United Methodist Church: the General Conference.

Today, Bishop Mande Muyombo Guy is fighting, to the point of abandoning even his Episcopal Region, to defend the illegitimate and illegitimate plans to the detriment of the Law of the United Methodist Church. Why can he not resign, so that he can stand out in order to create and support other plans, as he wishes? In his capacity as Bishop, an official of the United Methodist Church, he is in no position to refuse to support the United Methodist Church Law ("legal"). He could have left this task of rebellion to the law, to those who do not have official responsibilities in the United Methodist Church. The Bishop should be neutral in his position and should promote more dialogue and debate, instead of openly siding with those who challenge and rebel against the official law of the United Methodist Church. This is why, being on the side of those who defend the legalization of homosexuality in the United Methodist Church (the Centrists and Progressives), Bishop Mande Muyombo Guy mistreats all those who oppose this legalization:

- * He deprives delegates of all contact with the Conservatives.
- * He suspends and removes from the United Methodist Church all those who co-operate with the Conservatives.
- * He blocks any debate on the Problematic of homosexuality in the Methodist Church-United.
- * He imposes his choice on everyone.
- * He refuses to reside in his Episcopal Region and prefers to reside in the United States of America where he is involved in schemes with the Progressives/Centrists/Homosexuals, in order to look for ways to weaken the Conservatives.
- * He thus abandons and sacrifices his Episcopal Ministry in North Katanga, for in fact, his primary mission is to facilitate the establishment of Progressives in North Katanga and not to really take care of the United Methodist Church in North Katanga, like Pasteur.
- * He did not have the courage to say clearly to the Methodist members of North Katanga, that there is a high probability that the current United Methodist Church could break into three tendencies: the Conservatives, the Progressives and the Centrists.
- * He does not have the courage to tell the Methodist members that after the separation or exit of the Conservatives to form a new Church, the remaining United Methodist Church will be A UNITED METHODIST CHURCH ACQUIRED BY PROGRESSIVES, where laws prohibiting homosexuality will be removed.

* He does not have the courage to tell people that by supporting the Christmas Covenant or by creating a United Methodist-African Church, through Regionalization, it is a way to divide the United Methodist Church.

* He does not have the courage to tell people that the Methodist-United that would remain after the departure of the Traditionalist Conservatives, will be a United Methodist Church that will connect and work with homosexuals around the world.

Today, with false statements such as there are Conservative and Traditionalist Conservatives, We fear that another distraction may emerge and be added to other distractions that have already engulfed the United Methodist members of North Katanga. Only the Traditionalist Conservatives retain the orthodoxy of Christianity and Wesleyan Methodism, in accordance with the authority of the Holy Scriptures. To say that there are Traditionalist Conservatives who will remain in a post-separation Methodist-United Church is a deception because, no Traditionalist Conservative can admit that homosexuality is compatible with the Holy Scriptures and that the Methodist-United according to John Wesley, can work in connection with the churches that legalize homosexual practices within them. Whether the United Methodist Church is in Africa or elsewhere in the name of Regionalization or not, it should in no way admit or work in connection with other Churches that legalize homosexuality.

The United Methodist Church today is a Church according to the Traditional Plan. Homosexuality and the ordination of homosexual persons (LGBTQ) are prohibited. In the event that the United Methodist Church, through Protocol or some other mechanism, manages to "divide", the Methodist members of North Katanga, will have to be careful. They should not be drawn simply by the name of the United Methodist Church and the Logo. The post-separation United Methodist Church will be a United Methodist Church acquired for the cause of homosexuals.

Such a truth will never be revealed by those who fought for the ONE CHURCH PLAN, the Christmas Alliance, the Africa Voice of Unity, the UMNNext, the Reconciling Ministries Network or the United Methodist Queen Clergy Caucus. That's why they never wanted to work with Good News, WCA, Africa Initiative, UMAction, Confessing Movement. Methodist members of North Katanga, should know that where there will not be Good News, WCA, Africa Initiative, UMAction, Confessing Movement, there are wolves in lambskin.

In the event that the Protocol could be adopted, we fear and will never accept that the same who are torpedoing the North Katanga United Methodist Church today, their well-known tendencies, may claim to organize and direct the votes or the process of separation, at the level of parishes, Annual Conferences or the Central Conference. They will, without a doubt, rig, corrupt, intimidate...so that their dream of the Progressives in North Katanga, comes true!

Finally, we reaffirm that in the Annual North Katanga Conference there is no debate on human sexuality, as is happening elsewhere in the United Methodist Church. The members are subject to the Dictation of Bishop Mande Muyombo Guy who rebukes, in violation of the laws of the United Methodist Church, all those who do not want to adhere to his choice (Support and defend the Liberals/ Progressives/ Centrists/ Homosexuals). Bishop Mande Muyombo uses all

means and strategies (ruse, intimidation, purchase of consciences, suspensions, radiation, distortion of the truth...), to impose his choice.

We ask ourselves the question:

* Why does the hierarchy of the United Methodist Church allow such behaviour not worthy of a Methodist bishop to take place. What happened to the much-praised freedom of expression and opinion in our Church?

* Why can the hierarchy of the United Methodist Church allow a Bishop to reside, to live calmly in the United States while he is a Resident Bishop in Kamina, the seat of the Episcopal Region of North Katanga, Tanganyika and Tanzania where he comes only as a tourist, leaving an entire Episcopal Region without a Bishop for almost a year, and preferring to direct it, sometimes, by telephone?

* Why can the hierarchy of the United Methodist Church allow the Central Conference of the Congo to publish, illegally and irregularly, Books of Discipline of the Central Conference (2019 and 2020) that are already implemented? Is it not a dilemma placed before the Methodist members of the Central Conference of the Congo, to know which of the Book of Discipline of 1990, 2019 or 2020 is legal tender?

We pray to God and ask the hierarchy of the United Methodist Church to speak with Bishop Mande Muyombo Guy of the North Katanga Episcopal Region, Tanganyika and Tanzania, for what is happening there is far from honouring and respecting the United Methodist Church. For his personal interests and to give advantage to his choice to work with the Progressives, the Bishop refused to open the debate on human sexuality in the United Methodist Church. He prefers to impose his choice. He suspends and disgraces the Servants of God and thus interrupted the exercise of the Pastoral Ministry of many Pastors in North Katanga. The College of Bishops of the Congo and the Council of Bishops have an interest in feeling challenged by this bad behaviour and this bad leadership of one of the Bishops of the United Methodist Church.

May the Lord bless you and the United Methodist Church in general and North Katanga in particular.

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