



BMC

Black Methodist Consultation

A formation within the Methodist Church of Southern Africa

39TH ANNUAL CONVOCATION

2014 BMC MINUTES 10-13 JULY HIGHVELD AND
SWAZILAND [Stable-Inn Conference Centre]

Mr. Xhanti T. Mhlubulwana & Ms Nokuzola Mbangula – BMC Secretariat



THE METHODIST CHURCH OF SOUTHERN AFRICA

a Christ-healed Africa for the healing of the nations

Table of Contents

1. Opening Devotions.....	2
2. Welcome to Highveld and Swaziland; Springs in Ekurhuleni.....	2
3. Present Districts.....	3
4. Apologies Noted.....	4
5. Acknowledging Church Leaders Present.....	4
6. Notices of Motion.....	6
7. Chairpersons Address.....	12
8. Secretary General Report.....	13
9. MCSA Leadership Engaged.....	15
10. Bible Studies 1 and 2.....	20 & 28
11. Guest Speaker.....	23
12. Lay President Nominations.....	31
13. Annual Public Lecture – Mr Robert Mangaliso Sobikhwe,.....	Annexed
14. Awards and EBF.....	33 & 34
15. ANNEXURES:	
a. ANNEXURE A – FINANCIAL STATEMENT AND BUDGET.....	A
b. ANNEXURE B – BURSARY POLICY	B
c. ANNEXURE C – DR BAM	C
d. ANNEXURE D – SCHOOLS REPORTS.....	D
e. ANNEXURE E – DR PHEKO.....	E
f. ANNEXURE F – LISTENING COMMITTEE RESOLUTION	F

OPENING DEVOTIONS: District Bishop – Rev. J. Anderson

District Bishop Rev J Anderson, assured the consultation that by God’s grace we can overcome everything, including the divisions amongst us. Bishop read and interpreted 1 Corinthians 1:10 *“I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought”*

Bishop Anderson further affirmed the BMC that in spite of the potential to fail and possible disappointments, we cannot be tested beyond what we are able to take, because of God’s power and grace. By God’s grace we are equipped. He encouraged the BMC to continue to be a special gift of God, calling to dignity and true liberation, nurture and advance God’s people.

The BMC was challenged that “it cannot be less than what God has called it to be ... BMC needs to be intentional in recognition of potential and identify formation, quality of BMC foundations, the blessing of its direction, vision for life that makes people of God wonderful instruments to the benefit of the entire Church”

The BMC must help the Church to realize its full potential for the sake of God’s glory, not that individuals ... BMC must continue to produce good quality leaders.

“May the MCSA be different because of the existence of the BMC ... let each convocation moves a step closer towards full realization”

WELCOMING TO HIGHVELD AND SWAZILAND (SPRINGS, EKURHULENI)

1. **Highveld and Swaziland BMC Chairperson** – Rev A Nyobole – welcomed all present to the 39th BMC convocation to the special place called ‘Springs’, place of healing and mission;
 - **Springs** – indicates the coming of the ‘new’ season of life, time for blossoming;
 - **May the BMC blossom**, by touching in this part of the connexion ‘**Springs**’

- Highveld and Swaziland is the place of ‘the best as a specialty’; will do best as the district in hosting this consultation, trying by all means to ensure comfort;
- Encouraged all to enjoy this assembly of the BMC.

2. Ekurhuleni Metropolitan Municipality (EMM), Member of Mayoral Committee

(MMC) – Hon Cllr Shongwe: Representing EMM Executive Council, led by the Executive Mayor – Cllr Mondli Gungubele; in her welcome expressed the following:

- She is used to those who sing for service delivery in protest for ‘lack of service delivery’; happy to be amongst those who sing for Go’s glory as opposed ‘to lacking service delivery’;
- Ekurhuleni is a place peace;
- To establish Ekurhuleni Metropolitan Municipality, Ten (10) Town Councils were amalgamated;
- Encouraged by the Churches spirit of forgiveness; democracy in RSA was helped by the former presidents Nelson Rolihlahla Mandela, ZR Mahabane, Dube and the likes in the reconciliation, healing of wounds; and the direction that led RSA to where we are as the country;
- Churches laid a foundation for the democratic dispensation that is enjoyed today in RSA;
- Churches bridged the divides and integrated communities ;
- Churches influence on Policy Making, as an important component of the society;
- Welcomed all present to Ekurhuleni.

DISTRICTS PRESENTS AND REGISTRATIONS

Name of the District	Number Registered 2014	Number Registered 2013	Number Registered 2012
• Highveld and Swaziland	48	38	18
• Limpopo	48	41	28
• Clarkebury	9	4	0
• Natal Coastal	76	77	46

Name of the District	Number Registered	Number Registered	Number Registered
	2014	2013	2012
• Natal West	19	12	7
• Queenstown	27	30	23
• Cape of Good Hope	14	12	11
• Central	14	16	1
• NFL	14	8	1
• Grahamstown	44	45	27
• KNB	30	41	37
TOTALS = 11 Districts Present	343	324	199

APOLOGIES RECORDED

- Rev Ziphozihle Siwa - Presiding Bishop MCSA
- Mrs Tlhakanye – GP WM
- Mr Matlhakane – KNB
- Ms Antony Mya – KNB
- Mrs Refilwe Mokgothu - LIMPOPO
- Dr Dali - GRAHAMSTOWN
- Bishop Losaba – GRAHAMSTOWN
- Mr Tsepho Makubire - CENTRAL
- Mrs Noloyiso Mhlubulwana - CENTRAL
- Mr Mandla Gwabe – LIMPOPO

ACKNOWLEDGEMENT OF CHURCH LEADERS PRESENT

- Rev Vuyani G. Nyobole – General Secretary MCSA
- Rev Charmaine Morgan - MCSA General Secretary Elect
- Rev Norman Raphahlele - EMMU Director
- Rev Luxolo Mantini - Connexional Youth Cordinator

- Rev Dr VC Mehana - Human Resources Unit Director
- Rev Motlalepula P. Leseba – GP YMG
- Rev Nhlapo - General Present Elect YMG
- Mrs Nobuntu Madwe - Ex-GP Womens Manyano
- Mr Zandile Jakavula - Ex-President LPA, First Lay President MCSA
- Mr Sibewu Ndlumbini - Lay Leaders Highveld and Swaziland
- Mr S Nofemele - Lay Leader Grahamstown

APPOINTMENT OF COMMITTEES

- **Resolutions Committee**
 - Mr S Ndlumbini (Convenor – C)
 - Rev Simphiwe Mthembu
 - Mr Mvubu
 - Ms Zanele
 - Rev S Mokgothu
- **Listening Committee**
 - Ms Nokuthula Mndaweni (C)
 - Ms Manqoba Ngubi
 - Rev Sethunya Motlhodi
 - Mr Xulu
 - Ms Ayanda Mjali
- **Precenters**
 - Mr X Msizi (C)
 - Ms Lumka Majozi
 - Ms Nolubabalo Ndaba
 - Ms Nomachina Wanga
 - Rev Dicki
- **Letters Writers**
 - Ms Nomsa Molai (C) & Ms T. Sekupa Ntontela

PROPOSED LETTERS TO BE WRITTEN

- Good wishes and prayers for newly duly elected or nominated Church Leaders:
 - Presiding Bishop, Rev Z Siwa – South African Council of Churches (SACC) Leadership
 - Incoming MCSA Executive Secretary of Conference (Rev C Morgan)
 - Incoming District Bishops (All)
 - Connexional Youth Coordinator
 - GP Women’s Manyano
 - GP ‘Elect’ Women’s Manyano
- Congratulatory Letter – Honorary Doctoral Degree as conferred by University of Fort Hare – Rev Dr TSN Gqubule
- Well wishes for retirement from 2015, Rev VG Nyobole

NOTICES OF MOTION

1. Managing Organisational Change

The Black Methodist Consultation is a formation within the Methodist Church of Southern Africa (MCSA). In the past three decades the MCSA has gone through rapid and unprecedented changes, some of those changes owing to the existence and success of the BMC; this is particularly more noticeable in the last two decades. This has been driven amongst other things by the changes in the leadership of the Church from being led by the Whites to being almost totally led by the Blacks as well as the impact of democratisation, civil, labour movements and socio-economic development in Southern Africa. These dynamics cannot be ignored by the BMC, that’s if it is to remain effective as an organization and or a formation that is a movement within the MCSA, and not be held hostage by past successes. By implication the nature of the said changes within the MCSA impacts the very nature of the BMC. This can be demonstrated amongst many signs by the increasing competition of Black against Black nominations for the leadership

positions within the MCSA and the consequences thereof. It follows therefore that the BMC must find its voice in the context of these dynamics.

We Move that:

- The BMC finds a space outside its normal business, to discern its voice and organisational design in the context of the described changes that have taken place;
- The BMC holds a two day Lekgotla before the end of 2014 calendar year solely undertaking this important task *'to discern its voice and organisational design in the context of the described changes'*;
- The BMC considers this important task as an investment in finding ways of responding appropriately and innovatively to change that has taken place; by subsidising accommodation, catering and related logistical hosting costs of the two day lekgotla, such that there is no registration per member required; meanwhile BMC members across the connexion in particular executives and ex-officio's at connexional and district levels are encouraged to explore means for funding own transport to this important assembly

Proposer

Mr. Xhanti T. Mhlubulwana

Seconded

Rev Mzwandile Molo

RESPONSE TO NOTICE OF MOTION 1

This resolution is well presented. We also wish to add that over the past 20 years the societal context has changed and if we are going to position the BMC for the next 40 years we need such Lekgotla. We propose that the principle of holding a Lekgotla before the end of 2014 be adopted. Regarding funding, we note that any repositioning of an organization is critical and worth funding. We therefore propose that the proposed funding model be adopted but caution against extravagance. We also propose that the hosting District should be responsible for logistics and the Connexional Executive sets the Agenda and content with powers to coopt.

CONSULTATION AGREED AND ADOPTED RECOMMENDED RESPONSE ON MOTION 1!

2. Redefining the role of BMC February Meeting

Noting the augustness of the BMC Connexional July Meetings ranging from +_ 400 to 600 members attending and the capacity to input, process and refine matters that are policy and strategy related as well as the observed lengthy time it takes to get to the desired outputs, given the scale and volume of the meeting.

We move that:

- The role of BMC February Meeting be redefined by – delegating all decisions and related powers pertaining to Policy and Strategy be moved from the Connexional July Meetings to the February Meetings;
- The scale and volume of the February Meeting that currently ranges at +_70 – 90 members attending could be increased to about 120 and would provide better opportunities to input, process and refine matters that are policy and strategy related, presumable taking much lesser time and with better focus;
- The duration of the February Meeting be increased from the current one (1) day to full two (2) days including Friday, such that justice could be done in adequately dealing with all Policy and Strategy related matters, while also giving organizational reports from the Districts due diligence with sharing of best practices.

Proposer

Mr. Xhanti T. Mhlubulwana

Secunder

Rev Mzwandile Molo

RESPONSE TO NOTICE OF MOTION 2

We propose that this resolution be adopted and wish to add that policy and strategy should refer to both MCSA and BMC.

We further propose that a report of the February Meeting should be tabled at the July consultation for ratification

There was an in-depth discussion on motion 2 above; particularly focusing on what was perceived as taking away the powers of the annual July conference for policy making; this was in spite of the fact that for over two July annual consultations in 2013 and 2014 a single Bursary Policy could not be processed and approved as tabled by the responsible committee. The discussion ended with the following substantive motion from the floor:

Substantive Motion from the floor – opposed to the recommended response on motion 2

- The BMC meeting in the Highveld and Swaziland District on 10-13 July 2014 mandates the new Connexional Executive to develop a concept note regarding a possible restructuring of both the February Meeting and the annual consultation, with a view that the said meetings work optimally and efficiently towards achieving its mandate.
- The concept note should after soliciting input from districts be presented in 2015 February Meeting for further input and refinement. A final version will be presented for debate and final adoption in the 2015 annual meeting

CONSULTATION AGREED AND ADOPTED THE SUBSTANTIVE MOTION

3. Building Unity and Collaboration

Noting the challenges faced by the BMC, with regards to influencing and effecting the agenda and direction of the MCSA. Also considering that ‘influence’ and ‘unity’ are some of the BMC values; it is here proposed:

That this BMC Consultation gives a principled mandate to the incoming executive, within twenty-four months post induction to convene a ‘General Committee Meeting Connexionally’ of all the Black Organizations (YWM, WM, YMG, LPA etc.);

Such a meeting would be in line with advancing BMC Vision and Mission, as a formation within the MCSA;

This would not be a completely new initiative, but rather strengthening and ensuring continuity in this area of collaboration, in particular given changing leadership in various organizations at connexional level, necessitating continuous engagement and communication.

Proposer

Secunder

Rev Mzwandile Molo

Mr. Xhanti T. Mhlubulwana

RESPONSE TO NOTICE OF MOTION 3

The notion of collaboration is not new, indeed. In the past we had Connexional Presidents of Black organizations amongst our members, e.g Mrs N Madwe, Mr Z Jakavula, Rev L. Mantini, etc.

We need to be cautious that this collaboration should not be seen as blacks clubbing against other races. We therefore suggest that the Conventional definition of “black” which includes Indians and Colored's be adopted. The overriding aim of collaboration should be to strengthen the MCSA.`

CONSULTATION AGREED AND ADOPTED RECOMMENDED RESPONSE!

4. BLACK METHODIST CONSULTATION CELEBRATES 40 YEARS IN EXISTANCE IN 2015

The 39th BMC consultation held in Highveld and Swaziland District, notes that 2015 is an important occasion in the life of the BMC as the formation within the MCSA. The BMC will be 40 years old in 2015.

As we look back with deep sense of gratitude to what God has done through the BMC movement in the life of the MCSA and society at large, we give glory to God.

We commit to make 2015 to be the year of celebration, re-commitment and rededication to what the BMC stands for, in its vision and mission.

We therefore hereby move that:

- That throughout 2015 calendar year time be set aside, to celebrate the life of the BMC by celebrating those who led us in these 40years;
- That celebrations would be centered around those who served the BMC as Chairpersons and their executives;
- That, the Districts where these chairpersons reside would be tasked to assist the Connexional EXCO and collaborate with Local Churches to organize: Public Lecture and Worship Services to celebrate their contributions as we give glory to God for the 40years of the information, formation and transformation ... 'the MCSA lefa labatswadi barona'
- That the Connexional Executive be tasked to set up a Connexional Committee on the 40years celebration in order to plan and execute this ' 40 Year Celebratory Program'

Proposer

Seconder

Rev Mzwandile Molo

Mr. Zandile Jakavula

RESPONSE TO NOTICE OF MOTION 4

The gesture of celebration is welcomed 40 years is biblical, spiritual significant

This should be celebration of the Movement and not the Chairpersons and where the Chairperson is mentioned his Executive Committee should be included

- Concerns on district who may not have capacity should be taken into account;
- Identifying guest speakers and they should submit papers;
- Distribution of past chairpersons names and committees across all districts, so that we can all participate

CONSULTATION AGREED AND ADOPTED RECOMMENDED RESPONSE!

TABLING OF PREVIOUS MINUTES – 38TH ANNUAL MEETING THAT WAS HELD IN LIMPOPO DISTRICT

- **Mover for acceptance:** Ms E Khoza
- **Seconded:** Rev Sidwell Mokgothu

CHAIRPERSONS ADDRESS – REV SOX LELEKI

The chairperson expressed gratitude on his behalf and the team for the chance given to lead the BMC for a six (6) year journey. He remarked that the 39th BMC Annual Convocation is the first since the passing of the former President Nelson Rolihlahla Mandela. That, there are increasing tensions between the employer and the employees, as marked by various industrial actions. While some die as initiates during the rights of passage, deaths that take place in the name of culture.

Economic challenges as marked by fuel increases; while the winds of change are blowing in the MCSA with the appointment of Rev Charmaine Morgan as the new Secretary of Conference.

The chairperson highlighted three (3) priorities for their administration:

- **Leadership Development** – this was advanced through the Training of Trainers (ToT) initiative as well as the succession planning as compiled in Umtata February Meeting. Education is key is leadership development, identification and nurturing of potential, belief and trust to be afforded to those identified as having potential. Process of discernment that led to the nomination and election of Rev C Morgan. Overall Chairperson remarked that succession planning did not produce the intended results and may need to be reviewed.
- **Transformation** – Grand Plan (GP) was meant to be groundbreaking in this regard; later BMC Activity Days were introduced around the 12th September, in memorial of the passing of Steve Bantu Biko on the same date in 1977, who is recognized as one of the founders of Black Consciousness. Use of Dimensions Publication to publicise the work and existence of the BMC. The introduction of R6.67 Mandela Day BMC Outreach

donation. However given transformation was meant to influence the decisions of the MCSA, huge challenges remain in this area ...

- **Unity and Conflict Handling Skills** – Research initiative by the BMC on the drivers of conflicts was made available. Use of diversity to promote unity and love. Disunity, tribalism and ethnicity in particular around elections remain challenging. Emphasis on being Zulu, Sotho, Xhosa, Tswana as opposed to leadership merits has increasingly occupied a center stage as a basis upon which lobbying for elections within the Church. A gap is further noted between the BMC and those serving in the MCSA Leadership Positions. These experiences point back to the discussion that took place in Corinth about which position is important. The chairperson appealed to all to exercise self-discipline as opposed to seeking instant gratifications.

The chairperson towards the conclusion remarked that in spite of pains sacrifice and dangers of speaking the truth, Bishop Emeritus Desmond Tutu continues to speak the truth to power. The truth comes with personal costs, like isolation as was seen in Rev Frank Chikane and many others.

Chairperson ended by saying “we have grown to be wiser due to exposure and experience”

SECRETARY GENERAL REPORT – MR JOE MAVUSO

Handing over into the 40th anniversary of the BMC, Rubi year “aluta continua”; opportunity to learn and serve the MCSA. The vision of the BMC is its ‘commitment to serve the Church’. SG revisited the BMC Objectives and promised to post on website.

The relationships were developed between the MCSA Executive and that of the BMC, offering support and at times assist though discernment. There was an open relationship developed with District Bishops.

Highlight of BMC Interventions/Programmes:

- **Capacity Development Programmes** – Training of Trainers (ToT) – was attended by 29 representatives from across the connexion; the SG listed different subjects or the menu that was offered at ToT;

- **Website Development** – www.methodistbmc.yolasite.com ; this was an attempt to introduce use of technology in order to reduce use of paper. The platform seemed not to be fully used by the BMC Members as only one person or so ever posted something or commented since inception, the SG remarked.
- **67 Minutes of good will – Mandela Day** was dedicated as the time for the movement to do good for the community;
- **BMC Day on or about the 12th September** was dedicated for recruitment of members, planting BMC Trees, etc
- **Resolutions Tracking Task Team** – was meant to assist with Monitoring and Evaluation and giving guidance towards SMART Resolutions Approach
- **Black History Project** – meant to record and honour heroes and heroines who are Black Methodists, collect their memoirs and later compile into biographies for publication. Started with Rev ZR Mahabane (twice), then Mr Robert M Sobukhwe. SG remarked that this initiative should ideally continue until the Publication is fully brought to fruition.

The SG further:

- Listed the annual consultation themes 2009 until 2014;
- Listed Key Note Speakers 2009 – 2014;
- Presented statistical (numerical returns) from 2009 to 2013 on July Registrations, Annual Commitments, February Meetings and EBF Contributions;
- Emphasised the role of EBF contributions towards Post Graduate Studies and in funding research;
- Listed Bursary Fund recipients from 2009 – 2013
- BMC News Letter – Umrabulo was meant to be similar to dimensions, however derailed by naming controversy ‘Umrabulo’;
- R200,000.00 was donated to Seth Mokitimi Methodist Seminary as resolved by the 2008 Annual BMC July Consultation ;
- The hosting rotating roaster was presented 2013 – 2023

SG ended by stating ‘It was not easy but it was worth it’ THE END – SG REPORT

Financial Report and Budget was tabled, Ms Lindi Mjeza – was attached as Section C of 2014 Conference Pack [re-attached, with budget as ANNEXURE A]

Financial Statement and budget were adopted by the consultation.

ENGAGING THE MCSA – LEADERSHIP: FACILITATOR – MR Z JAKAVULA

Panelists/Present: Rev VG Nyobole, Rev Charmaine Morgan and Rev Dr VC Mehana

Introductions were led by Rev VG Nyobole, he stated that in his 38 years of Ministry, he probable missed three or four BMC Annual Convocations. Reminded everybody that we belong to God; further thanked God for the guidance all these years in ministry and the BMC for its support. Introduced the MCSA Executive Secretary of Conference ‘Elect’ – Rev C Morgan to the BMC.

Panel discussion took the shape of Q&A (Questions and Answers) Platform

Questions/Content	Panel Answers/Responds
What is the view of the GS Elect on the existence of the BMC, in particular given assertions in the book ‘are we yet alive’ where the BMC is referred to as ‘King Makers’?	The status quo is always the strongest force; the BMC has been a blessing in the MCSA in that it challenged and stood against the status quo. There must be however no alienation based on history or culture within the Church, there is richness in variety (diversity); let us foster a culture of cooperation as opposed to isolation.
To what extent is SMMS developing ministers of quality and has there been an impact assessment or some kind of evaluation since its inception?	There has been no formal evaluation of the output or outcomes at SMMS; however observations are that curricula or syllabus of the courses taught at SMMS the content is good and or meets the desired expectations.

Questions/Content	Panel Answers/Responds
	Examination Results of ordinants is also generally of good quality.
What is current position of MCSA on Homosexuality?	The MCSA has no final stance on Homosexuality always in conversation since year 2000. In 2007 (ref, pg 82 of 2008) the MCSA declared ‘to be a community of inclusiveness not exclusiveness’ thus materially meaning to learn how to be one. The MCSA resolved not to preside over same sex marriages. All ministers are called to encourage inclusivity within the Church
What is the view of the MCSA on the Ministers that are not getting stipends, the growing number of ministers at the foot of the stations; yet the Church also continues to increase intake at SMMS ?	The Circuits are responsible for the welfare of ministers, this is one of the fundamental roles of Circuit Stewards. The stipend augmentation project was meant to assist and address circuits that are not viable. While acknowledgements are made on the growing number of ministers at the foot of the stations, it is not possible to regulate calling as in numbers, that would be like dictating to God how people He should be calling.
Stationing within the MCSA post ordination, while some Black Ministers are stationed in the traditional ‘former White stations’; it is observed that White Ministers are not stationed in the Black Circuits	Cross cultural stationing is very important in the life of the Church, however the top-down approach has not worked in this regard, therefore bottom up approach could assist in terms of invitations cross-culturally and also consider gender issues in the same approach. Racism is a sin in the MCSA, 1958/9 resolution ‘MCSA one and undivided Church’; embedded historical fact that more often than

Questions/Content	Panel Answers/Responds
	<p>not, living out that resolution has been a challenge. Need to highly consider the role of growing middle class that integrated former white suburbs post 1994 with regards to driving bottom-up transformation.</p>
<p>The closeness of the MCSA to the ruling party in RSA and the voice of the MCSA in issues of Social Justice, e.g e-tolls in Gauteng</p>	<p>It should be noted that Apartheid Regime versus Democratically elected government, that is voted in by the people calls for different approaches. Prophetic approach and tactics between the said two different governments could not be the same. The MCSA does issues statements on social issues, including the very eTolls example that was given. It must be further noted that Church Agenda is set by Circuits and Synods through resolutions ... as it is Synod resolutions continue to produce maintenance issues only as opposed to issues of the day. Local Church is a prophetic platform, every minister of the MCSA in this regard is trained to be a prophet (higher calling)</p> <p>CHAPLAINCIES</p> <p>This is arguable one of the issues that fuel the perception of the MCSA closeness to power, as in governing party chaplain in the RSA; There is a broad assessment of the MCSA Chaplaincy stance in consideration are – deployment by the MCSA versus Voluntary ...</p> <p>There is a danger of selling the soul of the Church through some of the chaplaincies;</p>

Questions/Content	Panel Answers/ResponDs
	<p>however all these are being broadly assessed by the committee led by Rev Themba Mntambo (bishop of Limpopo).</p> <p>It must be noted that there are advantages for the Church as well through the chaplaincies, not only dangers exist – e.g. the Former State President Nelson R. Mandela’s funeral – having an MCSA Minister as a Chaplain of the ruling party meant ensured that the MCSA is given its rightful place to preside over that funeral against many opposing and competing forces ...</p>
<p>Other Churches using MCSA Hymn Books;</p> <p>Attempts to retain Methodist ethos in the ways of doing and being Church</p>	<p>MCSA busy considering branding and trade marking registration; however revenue is currently being generated through the Nguni Hymnals Printing. It’s a historic collection of hymns, would not be easy to control or regulate use, hymns have become communal.</p> <p>The Church is not static, it is influenced by change. Danger is uncritical consumption from other churches without critical analysis of underpinning theological reflections and impact thereof</p>
<p>Being BMC in the context of Black MCSA Leadership</p>	<p>BMC must isolate critical issues within the life of the Church, issues that would help to change the nature of the Church. Concentrate on what matters the most ... thus the agenda of the MCSA, BMC must transform the MCSA such that it is truly representative of what God is calling us to be at this time.</p>

Questions/Content	Panel Answers/Responds
Structures and boundaries of the MCSA, Black Section quietness on the matter	<p>Form follows function, the MCSA has defined function as being missionary, sent out to the world to disciple and save souls, solidarity with those who need us the most, thus the poorest of the poor;</p> <p>Structures are anchored in being missionary. Circuits and Districts Boundaries committees are to reflect “How can we best combine our resources, become missionary and maximize our impact”</p> <p>Options are:</p> <ul style="list-style-type: none"> • X6 bigger districts; • 24 smaller districts; • Retain current model

EPILOQUE – Rev Koekoe

John 17: 11-21 “unity not an option for Christ Disciples; unity beyond uniformity and conformity; ...”

- We are called to love, support, care, forgive, affirm and stand
- Unity in the divided church, divided by – tribalism, racism, sexism, hate, sexual orientation
- We are challenged to spread scriptural holiness throughout the land – in the economic divides; opportunity to repent
- Highly priestly prayer, chief priest who intercedes
- Unity, be one so that the world may believe
- Unity as a gospel witness

BIBLE STUDY 1 – REV L SONGCA ‘Reaching Out Intensively’

[Belanrwe (german) – intensive reach, reaching out to another very intensively (to God first), then to one another]

TEXT: Deuteronomy 6: 17 – 25 “Precepts, commandments, laws, conditions”

The key textual verses 20-21 (of Deuteronomy 6) “In the future when your son asks you, ‘what is the meaning of the stipulations, decrees and laws the Lord our God has commanded you? Tell him: were slaves of Pharaoh in Egypt, but the Lord brought us out ... with a mighty hand”

Celebrating settlement in the Promised Land, emphasis “sojourners, people on a journey – a people that are displaced, you are not settlers, you are resident aliens”

Redeemed/Promised – children had to be taught that “alien residents”; best way to belong one another is to remember our story

- Our identity ‘alien residents’
- We belong by the Grace of God
- Migratory people
- Understand how we became a community “redemption and the grace of God’, not merited

Problem statement: people who have individual stories, that begin at creation, that story of being a redeemed generation, people of love, created for love, to love ...

Danger – amnesia, we are people of memory (recite landline numbers to the mothers) being taught to confess own identity ... “you are alien who is a resident to be taught to the children and children’s - children

How one understands self as “a foreigner versus being a citizen” – citizen’s tendency to close, ownership this is my home, my land

God’s people are to live as a displaced person ...; exclusions – displacing other displaced people

Those who are abused, if not healed – also becomes an abuser;

The healing of memories, to know that “one is an alien...” – creating own reality, within a reality, rehearse it so much that you believe it

False rehearsals – learned, 8 bedroom house (illustration of a mental sick patient in hospital)

Selective Amnesia – we remember what suits us because we want to create our own reality,

A call to remember “that our being here is God’s initiative, a devine action taken for the sake of establish a relationship, people of memory, speak of salvation”

Our children do not know the story, stories we have been told by parents, stories behind names

- Pride
- Humility
- Grace to embrace, the story of redemption

CS Lewis “there are no personalities, anywhere else except in God”.. Sameness is to be found most in natural people, not amongst those who surrender to Christ, monotonous alike – tyrants, liars, oppressors, and how glorious different are the saints

Surrender to Christ, creatures but through redemption we gain humanity

Wanting compliance, is being governed by creature-ness

Be a community of memory that confesses own identity

Where do you want to go? if not knowing, might as well stay where you are ...

Through BMC a call is made to “join hands, it matters where we go as where we are is dark and gloomy; a place of formation, BMC formed for memory – give identity, tell people that they matter”

Where we have been, whose we are – what is that we see as God’s vision for us? Life of Holy Ground.

Belonging means you are a person who has been cleaned and owned by god, holy, ‘sacred versus profain’,

When displacing another person - Peter and the rocks, profain – insulting the very purpose of redemption

There is a table, when you do this ‘in remembrance as redeemed people – called to the table – you are a sojourn, an alien resident!

BURSARY COMMITTEE REPORT – Mr. Sbu Nxasana

- **No applications for 2014**
 - Only one (1) that was late then – registrations had already closed
- **2013 recipients:** One (X1) applicant finished honours – letter of gratitude received; while three (X3) are busy with research

Policy Draft on Bursary, nil inputs since the draft was sent out – Overview:

- Incorporates previous resolutions (*see attached draft*)
- 2006/2007 BMC Financial Policy Approved (still stands)

MCO Access to Persal’s and the role of EXCO versus [refunds if applicants are successful and the recoveries thereof

30th Sept closing date of applications, applicants to provide proof of registration

Semester Studies may need to be accommodated in the bursary application process

Discussions -

- Investment by the BMC, hope to re-invest knowledge in the life of MCSA; attempt to address a problem ...
- Opportunity for development, yet not taken – move to encourage

Refunds/Recoveries were discussed as early as year 2000 by the BMC...

RESOLUTION – Revise whole document proposal, All Districts to bring proposals to the FEB 2015 meeting

Bursary Policy Draft – Re-attached as ANNEXURE B

GUEST SPEAKER – DR BRIGALLIA BAM

Full-Text Presentation Attached as ANNEXURE C

Dr Bam was introduced by GS – MCSA, Rev VG Nyobole “a women of substance”

Theme “Elections as a tool to Enhance Democracy – The role of the Church and Civil Society in holding Elected Leaders Accountable”

- Inspired many in the journey of the Ecumenical Movement
- Roots in the MCSA
- Inheritance of the BMC from fore Fathers, adapt to the needs of the day
- Movement of the people of the MCSA, inclusive of the laity
- Missionary Churches, established BMC to affirm own identity as Black Spiritual Leaders
- Seth Mokitimi, 1952 – Sermon **BROWN BOMBER** “make no mistake God is not mocked, man reaps what he sows”
- Transformation continues as a journey, thus living in democracy
- Not all challenges that were there at the beginning of the BMC, some still remain
- Churches Tradition and Governance – Accountability [agreeing to everything Ministers said ...]
- Accountability – Protestors (many are members of the Church), therefore Accountability cuts across the board, same as corruption (stealing time from work, respect for others)
- Tradition – to sustain and keep ‘RSA part of the global community’;
- 20th century RSA became a theatre of peace, e.g. CODESA – only RSA has so many recipients of the Nobel Peace Prize
- Peace, Cultural Diversity, Class – social mobility – Inequality, growing middle class; projects to deal with Poverty, Solidarity with the People who are poor

- RSA has run the best elections in the World, Transparency on counting procedures
- RSA did not ignore community and stake holders (trusted systems, confidence,)
- 73.4% Voter Turn Out in RSA in 2014 – people taught they need (sense of belonging and human dignity) – affirmation of being; one common voters roll, national identity;
- Election is a foundation of democracy
- List System (Parliament and Council) – let the parties choose people they know
 - Poisoned PR system, all people wants to be on the list
 - Intraparty conflicts,
 - Accountability to the Political Party,
 - Tender System, Corruption “what is the Church doing to save us from ourselves”
 - Perceptions of corruption
- **Poverty Eradication:** What are projects that the Church is running, government of any country cannot reach every informal settlements and poor household
 - Solidarity with the poor –
 - No reconstruction without the Church and Women-
 - The Church must offer its services to Gov and apply for monies
 - Exchange models across the country
 - Cannot afford to just pray
 - Charity is good but we need to explore other ministries and development
- **Civic Education – for democracy** – humanity and humility (respect – performance and attitude in the public service, media crazy – twitter; Christian Citizenship, sharing of school fees; MCSA scholarship to help poor people; why can the MCSA not build a university as in Kenya; some of the social ills - stealing children’s food at schools; that indicates degenerating society
- **Cultural Diversity** – strengthen national identity ‘Africans’ – without ethnicity; RSA strong economic hub; nation together, thinking together, inferiority and superiority complex ... **TRC** – Rev Mgojo’s involvement and Madiba was shared

Dr Bam > Engagements and Comments – What is it that we can do “Action Focus”

Question/COMMENT – a phenomenon that has find its way to the Church, ‘the paralysis of representative democracy versus participatory democracy ‘ – electing 400 men and women, then fold arms and sit back then watch TV, for five (5) yrs

- a. How do we move from representation to participation?
- b. Service Delivery expectation versus active citizenry?

***Dr Bam RESPONSE/Comments** – there was a time when the Churches were not told by anybody what to do in spite of the dangers of the time; Swedish M&E office in Cape Town to track discussions and intervene through counselling; failed to take advantage of that; Assention Day, Abortion Law*

Monitoring of parliament, churches would visit the RSA President

Weakness of SACC, how do we as the Church re-organise ourselves (individualism growth as opposed to collectivism)

Changing of the electoral system in RSA to constituency based democracy

Accountability by individuals to Churches

Pray for parliamentarians

QUESTION/COMMENT - Poverty Alleviation in the Western Cape, targeting poorest of the poor – ‘budget transfer request disagreement between National and Prov’

- c. Church’s voice? How intervention

***Dr Bam Response/Comment:** Churches closer to the people – for us not to know ‘what to do’; *discretionary fund in Churches for the Poor (adopt poor families)**

Question/Comment: Social movement to spread values, Dr Bam – was never taken over by corruption

Response -Brazilian Social Movement – Ecumenical ; Churches intervention in Strikes, undermining own influence ‘too scared of everything’

Question/Comment - How the Church can intervene in the casualisation of labour, becoming more permanent since 1994? no pensions, no rights, Gov seem excited by the matter;

Response - Enter into dialogue, understand and exchange ideas with those who are casuals; Issue isolation and engage ... Innovation

Question/Comment - NGO's role, very close to the community, no shining shoes; NGO's not utilised to the full potential in RSA

- Overseas based NGO success and capacity
- RSA based NGO's are small, not capacitated

How can the scope of NGO be expanded ?

RESPONSE: NGO's – SACC tax money of overseas agents 1988, +800 personnel; re-directed into Government Trade; use tax in RSA, Gov pays a Chartered Accountant, then the Churches drive (need for decent salaries for NGO's; train the NGO's)

Women's Manyano can be the wealthiest e.g. R1 per member to create a fund (it's amazing how we find money for things that we want to do)

SCHOOLS: List of the schools and reports here attached as ANNEXURE D

MASIKHULUME – LET'S TALK

- **Accommodation/Logistics** – people from districts that are far to be accommodated by Wednesday and also catered for at any arrival time ...
- **Communication** – with regards to annual consultation to be sent to all members not just district EXCO's as there is no communication at times from the district EXCO's to the members
- **Sessions** – they are very long need to filter in tea breaks ...

In dealing with hosting accommodation issues a – Hosting Logistics Committee Investigation Committee was nominated as follows:

- Rev Sotu
- Rev N. Raphahlele
- Ms Zuzile ...
- Mr Mteteli Caba (*Convenor*)

- Ms Nozibele Mbangula
- Ms Nwabisa Mabandla
- Ms ... (Natal Coastal)

DEVOTIONS – Ms Nomonde Ndevu

Hymn : Hymn 175 – Xhosa

Scripture : John 16: 25 - 28

Text : vs 27 - “No, the Father himself loves you because you have loved me and have believed that I came from God”

Word of Assurance – no need for a middle man, we have direct contact with God. Jesus speaks to His disciple and say, “I will leave you and you will be sad, however the love of the Father will be with you”. We cannot belong to one another if we do not love one another. In context of hatred, abuse, kidnapping – due to the fact that there is no love, we were challenged to go back and love one another

Rev Zodwa Kutu thanked Ms Ndevu for the devotions

MEMORIAL SERVICE – REV MP LESEBA

List of those remembered:-

- Rev Mzwamadoda Jovuka – Cape of Good Hope
- Mr Mfana Phillip Kubhayi - Limpopo
- Mr Madoda Sinkankanka – Grahamstown
- Ms Ntombifuthi Shezi – Natal Coastal
- Rev Elija Mohlala – Limpopo
- Rev Dan Manamela – Limpopo
- Rev James Mazwi – Limpopo
- Rev Eshley Malebye – Limpopo

Opening Hymnal – 262 Sotho, Lord’s Prayer.

Text: Hebrews 4: 6-10

Pre-sermon hymn – Tswana 349

Message: space left by those who departed, some made a difference in their circuits and the life of the Church -

- Unity in the BMC as we remember those who departed, bridging ethnic divides and tribal differences
- Text 4:9-10 – **Rest is available, then remains Gods nation**
 - Christ defeated death through his resurrection and made us heirs,
 - Death has no power over those who believe
 - We shall all rest into eternally, if we believe in Christ
 - God has prepared a special place once those who believe enter into eternal rest, those who have worked,
 - For six days God worked, 6th day created human beings in His own image
 - On the 07th day God rested
 - We shall all rest from what we do
 - Gone home to rest, and this rest comes after having done some work

Closing Prayer – Rev Nomsa Nomqolo

Closing Hymnal – 258 Nguni

DAY 3 – 12 JULY 2014

BIBLE STUDY 2 - REV L SONGCA “Invitation to the Table”

Recapped – Previous Session – Bible Study 1

- Identity is the key to belonging
- Our stories individually and collectively – make up who we are, in terms of identity

- ‘Alien residents’ as Christians ‘Deuteronomy 6:20-25’
- People of stores throughout the bible, must be told to children as well
- False perceptions – as permanent residents then there is a problem
- Illustration of mental sick men, who believed he had an eight (8) bedroomed house on discharge...
- How to deal with someone who has a false reality – approach
- Re-union of the weak, people who have many challenges, tell and retell the story
- People who have been ‘elevated’- elevated to where, yet placed on earth, even God descended in the Son and further sent the Holy Spirit
- Honour and shame amongst the people

POSTURE – on the table, different posture that does not allow fighting exists on the table; inability to shout when sitting down ‘posture of stillness, feet on the ground, place of healthy conversations, gloves off; issues are resolved at the table “**when you do this do it in remembrance of me**””; long term conversations; we are fed to be strong for the journey; labour to build and re-build.

TEXT – Esther 1:1-19;

Addresses issues of honour and shame as well as rules of the table;

Certain times when the queen would live the table, while there is a party men would be alone at the table with concubines..

The King burnt the rules to boast, selective memory loss – calls Vashti to a space that is not safe, knows her rights, and knows who she is; ‘The Party/Movie’;

- Keeping a stiff upper lip, even when irritated
- Who do you think, in India we do not think who we are ‘we know who we are’
- People of grace, that enables us to sit at the table
- At the table people who are supposed to uphold the rules (like the king as a leader, be beyond reproach)
- 1Cor 10-17 – issues of the table, divisions; never baptized in the name of Apolos ...
- Following leaders that meet our agenda’

- Using the table as place of show off ..
- Changing the laws for our own ego's, self-interest and self-assertions ... disgrace to men at the table
- 'Some-one more worthy, worth as determined by the King, use not as per 'ascribed worth'
- Being brought on the table to serve the King's agenda
- On issues of the table, where does the Church stand
- The host at the table is Jesus; significance of administering holy communion first to minister, Jesus is the host, then you have the server
- ACQUIRED HONOUR – contest, competition 'never to accept mediocrity', acquired honour
- Keep feet on the ground, keep the posture of the enabling grace 'There is no holiness but Social Holiness'
- Table – is place of Grace, love, reconciliation, place of healing
- Post Resurrection 'Tell Peter, we shall meet in Galilee – restoration'
'Our call, talking above heads, keep – displacing and destroying'
- Most ministers children and spouses often grow not to like the Church given the observed maltreatment ...
- Stewards who's agenda you serve at the table, table is a place of formation 'not what I want to hear but what I need – to be formed'
- Listening at the table, when I break the rules remind me of our story ...
- Church is not a place of similarity (but a place to learn and be built – example of discipleship call)
- Share at the table to be built – made a fisher, like the disciples
- Doing things and faith without understanding is dangerous
- Created people with free-will
- Choice, once a choice is made – have forfeited other choices ...
- Once a choice is made to be a community of believers, forfeited exclusions
- 'Tent and swimming pool'
- Worthy by the grace of God, take the posture of grace, posture of justice

- BMC has an opportunity – to go back to our identity, roots, resident aliens, - “sakhutshwa eYiputa – meaning, we were in bondage and were freed from Egypt”
- We shall sing songs of joy and sadness at the table, and the table includes Peter
- Composer of ‘tyilo, tyilo – running away from being arrested and isolated to Robben Island; lived and moved in trains, slept with newspapers as his blankets ...could not hear the birds, from the sound of the wind passing in the window of the train...’
- People of hope, pick up the scroll and re-read again
- Build a legacy as the BMC, do not withdraw because of sadness ‘come back and rebuild the church as a community’ give the hope ‘that Christ

Closing Prayer for the Bible Study – **Rev M Makhumsha**

LAY PRESIDENT NOMINATIONS – MCSA Conference Elects in 2014

All the nominees from the Synods of the various districts were tabled, as follows:

- Prof. M Malema (F) – Limpopo
- Mr Patient Ndlumini (M) – H & Swaziland
- Mr Tello khodumo (M) – KNB
- Mr Sanele Mbhele (F) – Natal Coastal
- Mr James Nkosi (M) – Natal West
- Mr Bennet Mthwisha (M) – CoGH
- Mr S Nofemele (M) – Grahamstown
- Dr Leburu (M) – Central
- Mr Chutha (M) – NFSL
- Mr Mcebisi Godlo (M) - Queenstown

Discussion on Process – to make one nominee

- Principle of discernment
- Choose the lesser of two evils (take names as is to conference and or all DC to apply some process given experience)
- Lay President – to Lay Representatives; Mr. Dotwana vacating the office; suggest one of the current Lay Leaders to ensure continuity

- BMC must take a stand on the matter

Proposals –

- Same Discernment Committee must deal with the issue today
- Proposal Seconded
- Forcing those who accepted the nomination to withdraw,
- Caution that the manner in which the LP office was not taking seriously, apology, humility,
- **Consider Profiles Done at** – Jabavu, Uitenhage and Umtata
- Integrity of the processes that allowed more influence, consistency of vision, variance of arguments – being Black does not make one transformational, being Female does not automatically make one transformational on women issues ...

Discernment Committee met to consider the work and presented feedback:

Members of the Discernment Committee

- Rev Anele G Bangushe
- Mr Xhanti T Mhlubulwana (Governor)
- Mrs Nobuntu Mandwe
- Rev Mninikhaya Makhumsha

MCSA Profile and the caliber of a leader (profile) that could be a Lay President was also tabled;

Limitation of Time was highlighted as key constraint given multiple nominees as listed above; therefore the committee suggested that BMC learns from previous experiences; given there are nominees at hand, all attempts should be made to avoid more people getting hurt and possible disgruntlements as an output of a process that was rushed due to time factors, possible not capable to be fair and just ... Emphasis was put on the fact that BMC does not have capacity to guarantee any success at the conference where the elections would take place, BMC totally relies on the credibility and integrity of its own discernment processes that further give fuel to the BMC to become unstoppable fire of influence that burns everyone irrespective of association, bias or social standing, creed or race thereby increasing BMC capacity at decision making levels, where it matters the most.

Forcing matters to recommend one name out of ten (10) already nominated would only achieve divisions, hurts and disgruntlements amongst members of one body; given time constraints to the conference 2014 – let this be avoided.

As the BMC collective we have failed to prepare for these Lay President Election, well in advance as per previous resolutions; let us therefore not seek short-cuts and or instant solutions to a complex situation.

Engaging and upholding principles with nominees (persons) at hand would not be advised as more often than not people take positions based on loyalties to one nominee or the other then emotions take precedence and cloud judgements.

Therefore Discernment Committee – based on all the above recommended that “Let the 39th BMC Convocation allow all the names as nominated go to the conference 2014 and encourage all Methodists to vote with their conscience; based on the MCSA profile and caliber (profile) of a leader needed for this time”.

The recommendation as stated above was accepted by the consultation.

ANNOUNCEMENTS –

Invitation to MOKETE to take place on the 2nd AUGUST 2014 (VARIOUS SUBJECT MATTERS was presented) - SEDIBENG EXPERIENCE - all were invited (Calvary Methodist)

PUBLIC LECTURE BY - Dr Phoko – “ROBERT MANGALISO SOBUKHWE - WALKED POLITICAL TALK TO THE FINISH”

- Leadership is responsibility

[Full LECTURE Attached as ANNEXURE E]

AWARDS

- **EBF Trophy** - Grahamstown District
- **Highest Attendance** - Natal Coastal (76)
- **Significant Growth** - Northern Free State and Lesotho (14)
- **Seth Mokitimi** - Rev Nomathamsanqa Rweqana - Cape of Good Hope

EARNEST BAARTMAN FUND

DISTRICTS	POSITION 2014	ACTUAL 2014	ACTUAL 2013
		R	R
Connexional Executives		1,410.00	0
Counters		450.00	0
Groups		850.00	0
Umkhumezelo		353.00	1,567.90
Central	10.	8,791.50	5,526.60
NFL	9.	10,000.00	6,000.00
Natal West	11.	2,670.10	2,622.00
Cape of Good Hope	8.	11,000.00	2,739.00
Highveld and Swaziland	6.	13,612.20	21,940.00
Clarkebury	5.	15,582.00	14,823.80
KNB	2.	19,081.50	20,600.00
Limpopo	7.	12,269.40	10,018.20
Natal Coastal	4.	17,478.65	12,872.00
Grahamstown	1.	21,469.00	18,014.30
Queenstown	3.	17,828.30	12, 152.00
GRAND TOTALS		152, 845.65	128,875.80

DAY 4 – 13 JULY 2014

Divine service as well as the induction of the new BMC Connexional Executive, took place at St Mathews Methodist Church, Kwa-Thema.

Rev Vuyani Nyobole, gave the final sermon and charged those inducted:

Texts: Jeremiah 1:1-10; 6:16; Luke 4:14 – 20

- **Rev V Nyobole**, expressed that the BMC as the 39th Convocation ends, must intentionally pause to reflect on its meaning and purpose for existence
- He suggested as per text in Jeremiah 1:10 that the BMC exists “To uproot, tear down, destroy, then build and plant”
 - Jeremiah called to reflect on the life of the Nation as well as that of the religious community
 - Reluctant Jeremiah is here called to be a prophet, he emanates from a priestly family, prepared for priestly roles and duties, that is the repetition of religious rituals; however the demands of being a prophet were much higher, coming at a cost, with his own life at risk
 - Jeremiah felt inadequate to the calling of being a prophet
 - God was disturbing the agenda, comfort and the programme of Jeremiah, calling him to unknown territories
 - Many people refuse to be redirected by God, even plead with God ‘I will follow you Lord, but please do not disturb my agenda, my comfort and plans, do not redirect me ...’
- There was a decline economically and in religious institutions, the values and the moral-fibre were degrading as experienced by the Nation, during the time when Jeremiah was called as prophet – to a large extent no different to what is experienced today;
 - People have forsaken God, says Jeremiah and explored own unsustainable solutions
 - But God has a plan for the Nations, not just for individuals
 - There is increased corruption cross-cutting all sectors, during the time as Jeremiah is called, even the Churches have forsaken God making own idols
 - The Church has ignored that Jesus is the head of the Church
 - The Church had become a social club, a place to distress, be happy and be entertained; hence even on televisions preaching is an entertainment (growing competing voices), instead of being converted through preaching and repent, people make a loud applause, as if in theatre stage ... People go in and out of the Church without ‘a total sacrifice and total commitment to Jesus’ – wanting to do the Church own way and not God’s ways
 - There are increased followers of Jesus, without commitment to Jesus

- Fans of Christ, not committed followers ... flocking into places where blessings and healing is promised ... yet no personal commitment to Christ, discipleship and the demands of the cross
- God gives assurance to Jeremiah, 'I will put my words in your mouth' – in reference to the new BMC Executive, the preacher said 'God will put his words in your mouths – for he is God who does not call the qualified but qualifies the called; tell the people what God has said ...'
- Fear Not, said God to Jeremiah – cowards cannot lead for they are 'habitual people pleasers, populists ...'
- BMC and the Congregation – God does not live alone, those he has called ...
- There were times of difficulty even for Jeremiah and he would have preferred to be quiet, but the fire that burned in him, could not let him be quiet; the call to be a prophet is a higher and a demanding call ... can't afford to keep quiet, the fire of prophesy burns pushing you to say and do something ...
- God stretched his hand to touch Jeremiah ...God's hand has touched, those whom God called; He has put his words in your mouth
- There is so much eloquence even for sin in the Church as opposed to confession and repentance; that is the time that God has called this BMC executive to lead, where people see no wrongness, there is justification for every wrong ...

Conclusion - Prophecy brings hope, BMC must bring hope, uproot all that is evil, tear down, build and plant newness in word and deeds; stand in the gap

The Induction – the following who were duly elected in the 2013 38th Convocation that was held in Limpopo were inducted into office for the term JULY 2014 – JULY 2017 [3 Year Term]:

- Rev Mzwandile Molo – Chairperson
- Mr Xhanti T Mhlubulwana – Secretary General
- Ms Nokuzola Mbangula – Recording Secretary
- Ms Mandy Motaung – Treasurer

The Listening Committee Statement was tabled and approved to the Consultation [See attached as ANNEXURE F]

The New Chairperson – Rev M Molo, in his reply made the following remarks:

- The MCSA structure starts with individuals to the classes
- All of us should be class members first and foremost and be part of local churches
- God is love
- 1975 foundations of the BMC, pain of unequal stipends, the movement led to the genesis of wisdom, evolved to include laity
- Apartheid is now the past, future belongs to us ...
 - “It is never easy to tell/ confront Faro who is in the same house as you are...”
- As the BMC let us redefine our future, surely God is serious about us; as the BMC we can be able to remain quiet Yet uncomfortable in our own Church,
- As the BMC we love the MCSA;
- We must learn more about God that we believe in, celebrate our heroes and heroines
- We stand here as the new executive committee as servants, not masters – given a sacred task and mandate ... yet we are all members of one body, we must continue to work together ;
- Hold us as the new executive accountable, when we mess-up do not keep quiet ...
- Expect excellence and nothing else, if not getting it – do not keep quiet
- Raise your voices
- When we do good, praise God.

ANNEXURE D - SCHOOLS REPORT BACKS



Strategic approach
on impacting MCSA de



EDUCATION
SCHOOL.pptx



Goup 3 Justice &
Economic Empowerme



THE DEVELOPMENT
OF EMERGING LEADE

ANNEXURE E – DR PHEKO

A LEADER WHO WALKED THE POLITICAL TALK TO THE FINISH

MANGALISO ROBERT SOBUKWE MEMORIAL LECTURE BY DR. MOTSOLO PHEKO AT THE METHODIST CHURCH SPRINGS GAUTENG SOUTH AFRICA 12TH JULY 2014

Prof. Mangaliso Robert Sobukwe is a leader who walked the political talk to the finish. In the Biblical language, he ran the race and kept the faith. He went through a glorious contest with distinction. This is a man that the apartheid colonialist regime so silenced that even his closing speech in Court Case Number 173/60 was expunged from the Court record.

Researchers and film makers thirsty to find his voice in radio stations have searched in vain. The enemy destroyed anything he ever said audibly. He was a banned person to his grave.

As a young man Mangaliso Robert Sobukwe was an omnivorous reader. At school, right up to the University of Fort Hare, he was an outstandingly brilliant student and great thinker.

He grew to be a person endowed with profound intellect, revolutionary vigour and deep spirituality. He had exceptionally disarming humility towards everybody, friend and foe alike. Unashamed of his humble

beginnings from which he came, he declared, “I am the son of Sobukwe born in Graaf-Reinet that land of goats....”

Leadership is responsibility and duty to serve the people. Leaders who are servants of the people defend the poor and the powerless and work in their interests. They are not afraid to stand against the mighty. They reject the false philosophy that “might is right.” Might has been found wrong many times.

In the politics of South Africa Sobukwe introduced a new style of leadership. Leaders were to be in front. Indeed, he himself showed the way and many followed him, especially to Robben Island.

Of leadership, he declared, “True leadership demands complete subjugation of self, absolute honesty, integrity and uprightness of character, courage and fearlessness, above all a consuming love for one’s people.” He never called a spade a big spoon. He refused to compromise the birth right of his people – land repossession.

Let me give you a few thoughts of those who observed Sobukwe’s life on the impact of the politics of this country, Africa and internationally. After the Sharpeville Uprising exploded like a huge bomb on apartheid South Africa; Lewis Nkosi, a highly respected journalist described Sobukwe as

“...a tall, distinguished African prisoner, a university lecturer and political leader who at the age of 36 has a rare distinction of having scared the South African government out of its wits....”

Lewis Nkosi elaborated, “Sobukwe helped to orchestrate a crisis that panicked the South African regime and nearly brought about the kind of political situation which too often makes the transfer of power overnight.”

A.P. Mda who was the President of the 1912 ANC Youth League after the death of Antony Muziwakhe Lembede and was then a prominent lawyer said, “ I found that Sobukwe believed that a leader must have total commitment to the struggle of the African people for national emancipation, no matter what hardships maybe or what the obstacles maybe.”

When the University of Ahmadu Bello in Nigeria conferred an honorary degree of Doctor of Laws on Sobukwe posthumously, the Dean of this University chanted, “Honourable Chancellor, I present to you this courageous African revolutionary, this strong believer in the principles of Pan Africanism, this great fighter for the liberation and unity of all African peoples, this symbol of the struggle against apartheid and colonialism; for the posthumous conferment of the honorary degree of Doctor of Laws....”

Sobukwe Understood That The Struggle In South Africa was fundamentally an anti-colonial struggle, not a mere civil rights struggle against apartheid. Apartheid was the symptom of the disease brought about by the Berlin Act of 26 February 1885 which enabled Europe to partition Africa into its colonies, robbed African people of their countries and used the riches of Africa to develop Europe and under-develop Africa.

Sobukwe knew how land dispossession of the African people came about in South Africa and that a doctor who treats the symptoms of a disease and not the disease itself is bound to fail. He recognised all African kings who fought against the colonial land dispossession of the African people in South Africa.

Some of these are “Uphaqa njelanga, Inyathi yasenhlakanhlakeni, Unokuzila ukudla kwamagwala. Amagwala adlu bubende.” That is King Cetshwayo – the architect of the Battle of Isandlwana – where African spears triumphed over the guns of a well-armed British army.

In today’s Eastern Cape, King Hintsa fell in the Sixth War of national resistance against British colonialism in 1834. The colonial soldiers were commanded by Harry Smith. He still has a town in “New South Africa” named after him and another one called Ladysmith after his wife.

In July 1959, Sobukwe paid tribute to all African Kings. They were the first freedom fighters in this country against colonialism. Among other things Mangaliso Sobukwe said:

“Sons and Daughters of Afrika, we are going down the corridor of time renewing our acquaintance with the heroes of Africa’s past – those men and women who nourished the tree of African freedom and independence with their blood, those great Sons and Daughters of Afrika who died in order that we may be free in the land of our birth.

We meet here today, to rededicate ourselves to the cause of Afrika, to establish contact beyond the grave, with the great African heroes and assure them that their struggle was not in vain. We are met here Sons and Daughters of the beloved land to drink from the fountain of African achievement, to remember the men and women who begot us, to remind ourselves of where we come from and restate our goals. We are here to draw inspiration from the heroes of Thababosiu, Isandlwana, Sandile’s Kop and numerous other battlefields where our forefathers fell before the bullets of the foreign invader....”

A generation that is ignorant of its past has no past and no future. A generation that does not know its past does not know even its present. It therefore, cannot understand its present and plan its future intelligently. The past has determined how the present must be handled.

Sobukwe Got His Politics And His History Correct.

He did not forget that if a realistic and just society is to be created in South Africa, the facts of the political history of this country must not be swept under the carpet. Have you ever read the Union Of South Africa Act 1909 and the Native Land Act 1913?

These are two pieces of legislation that created South Africa. The Native Land Act 1913 legalised the unjust distribution of land and its riches. It created massive poverty and alarming economic inequalities affecting the African people today.

This same law is today hidden in Section 25 (7) of the South African Constitution under a new name – “property clause” while the country’s majority people is property less. Millions live in filthy shacks not fit even for pigs. These shacks often catch fire or flood killing many people.

The rulers dangle before the dispossessed of this country “land claims” from the crumbs of 13% allocated to the African people in 1913 and 1936. They are now offered to buy back the property of their ancestors through a dismally failed policy of “willing seller and willing buyer.” But even this, is merely their land which was further seized from 13% through the Group Areas Act of 1950.

Indeed, the country Sobukwe fought for is like the one which Prophet Isaiah described in Chapter 1 verse 7 of this book, when he wrote, “Your land is desolate...Your land, strangers devour in your presence.” – “Izwe lakini liyihlane...umhlaba wenu udliwa ngabafokazi phambi kwenu.”

Sobukwe knew that this would happen if some liberation struggle leaders in this country would confuse the symptoms – apartheid; for the disease colonialism itself.

The apartheid colonialist regime feared Sobukwe. Johannes Balthazar Vorster, the regime’s Minister of Justice called Sobukwe a “Heavy Weight Boxer” when compared to his political opponents in South Africa. Sobukwe understood the essence of the African liberation struggle too clearly to be misled or compromised. He is the only political leader in the history of this country who was imprisoned on Robben Island without even a mock trial. After serving a three-year prison sentence at Stofberg Prison for leading the Sharpeville Uprising, he was imprisoned on Robben Island in solitary confinement. He was guarded by five prison warders with two fierce Alsatian dogs.

In the entire history of the world no parliament ever made a law to govern one man. But in South Africa, the “Sobukwe Clause” was legislated hurriedly by the apartheid colonial Parliament to do precisely that.

Commenting on the “Sobukwe Clause,” the apartheid regime’s Minister of Justice, Johannes Balthazar Vorster said:

“Then we come to the Sobukwe Clause....I appreciate that the principle of this clause is drastic....It is imprisonment that is concerned with the security of the state. It does not relate to any other crime....I have respect for the attitude of Member for Houghton [Helen Suzman]....But I want to say to her...if her amendment were to succeed and Robert Sobukwe were released we would have a fine to do in this country.”

Some Members of the apartheid parliament visited Sobukwe on Robben Island after some years. They voted that Sobukwe must be kept in Robben Island Prison because he had not changed. A member of parliament who was in the group that visited Sobukwe said:

“I asked Sobukwe, have you considered changing your ideology?” He replied: ‘Not until the day of the resurrection.’

Sobukwe Was A Pan Africanist visionary.

He preached Africanism and Pan Africanism in South Africa when these concepts were frowned upon by his political opponents as “anti-white.” But of course, today there is the Pan African Parliament. There has been the Organisation of African Unity. It has been succeeded by the African Union.

It is very clear that if Africa does not unite, she will not defeat the onslaughts of a new form of colonialism threatening Africa’s people. Situations such as Libya, Central African Republic, Somalia, Mali, South Sudan, Boko Haram in Nigeria show that no African state can go it alone.

Sobukwe was an ideological brother and comrade of Pan Africanist luminaries such as Kwame Nkrumah, Julius Nyerere, Modibo Keita, Ahmed Sekou Toure, Patrice Lumumba etc.

He was a strong advocate of a United States of Africa. He declared, “Besides the sense of a common historical fate that we share with other [African] countries, it is imperative for purely practical reasons that the whole of Africa unite into a single unit....Only in that way can be solved the immense problems that face the Continent.”

Sobukwe died on 27 February 1978. He had envisaged that “By the end of 20th century, the standard of living of the masses of the African people would undoubtedly have arisen dramatically....”

He pointed out that “The potential wealth of Africa in minerals, oil, hydro-electric power and so on, is immense. By cutting out waste through systematic planning a central government can bring the most rapid development.”

There is An Unfounded Criticism Against Sobukwe By His Opponents. For instance, the author of Long Walk To Freedom has written: “I was keen to discuss policy issues with Sobukwe, and one of the matters I took up with him was the PAC slogan ‘Freedom in 1963.’ It was already 1963 and freedom was nowhere to be seen.”

It is not clear whether this was just the usual slanting of facts. The official slogans of the PAC have always been “Izwe Lethu!” or “Africa for Africans, Africans for humanity and humanity for God!” Anyway, this is what Sobukwe wrote in the Drum Magazine March 1959:

“Nobody disputes our contention that Africa will be free from foreign rule. What is disputed by many, particularly the ruling white minorities is that she will be free ‘within our life time or by 1963 or even by 1973 or 1984. However, the African nationalist movements which met in Accra in 1958 put 1963 as the target for freedom for all of Africa.”

There were only 8 African States when Sobukwe said this. But by 1963, there were 32 African States and the formation of the Organisation of African Unity on 25 May 1963. By 1984 only South Africa remained an apartheid colony.

Sobukwe was never naive about the liberation struggle he led. Long before the Sharpeville Uprising, Robben Island Prison, Armed Struggle that was initiated by him and his colleague; Sobukwe had warned:

“There is plenty of suffering ahead. The oppressor will not take this lying down. But we are ready, come what may.”

Without Sobukwe’s leadership, the United Nations would never have been seized with the Problem of South Africa for over 30 years. As Frantz Fanon the author of *The Wretched of The Earth* writes, it was through the Sharpeville Uprising led by Sobukwe which made the vile system of apartheid known internationally.

Without this Uprising, there would never have been a United Nations Special Committee Against Apartheid. This world body would never have declared apartheid a crime against humanity. As a result of Sobukwe’s leadership the United Nations in honour of the martyrs of Sharpeville Uprising, declared

March 21 International Day For The Elimination Of Racial Discrimination. Without Sobukwe's actions and that of his colleagues, there would never have been Robben Island Prison. Robben Island was primarily meant for Sobukwe and PAC members. That is why they were the first to be imprisoned on Robben Island from 12 October 1962.

Was Sobukwe a "racist"? In a court of law in which he and his 23 colleagues were convicted of leading the Sharpeville Uprising, he stated that he believed in one race only. Asked, "Do you imply that the Africans,... and the whites of this country belong to this race?" He replied, "Correct."

It is Sobukwe's organisation that coined the phrase "non-racial" in South Africa. The others were multi-racialists. Sobukwe said there was enough racism in South Africa to multiply it. The experts of English language those days said, there was no such word in English.

Today the constitution of this country talks of non-racial society. Unfortunately no English experts ever afterwards thanked Sobukwe and his movement for giving the English language a new word - non-racialism. They just quietly put it in their dictionaries.

Sobukwe was a pace setter in the politics of South Africa. When he formed a military wing of his Party, others did the same. When he went to Robben Island they followed him there.

Let me give one example. When he appeared in court on 4th April 1960, he reminded the Magistrate:

"Your Worship, it will be remembered that when this court began we refused to plead because we felt no moral obligation whatsoever to obey laws which are made exclusively by a white minority....But I would like to quote what was said by someone before, that an unjust law cannot be justly applied....We stand for equal rights for all individuals....We are not afraid of the consequences for our actions and it is not our intention to plead for mercy. Thank you, Your Worship."

Two years seven months, after Sobukwe had addressed a court in this mood, a rival political leader on 9th November 1962 followed on the hot pace that Sobukwe had set.

He said, "I challenge the right of this court to hear my case, Firstly I fear that I will not be given a fair trial. Secondly, I consider myself neither legally nor morally bound to obey laws made by a parliament in which I have no representation."

Sobukwe Was Far Ahead Of His Political Opponents.

His revolution began with the destruction of the enslaving pass laws – the Dom Pass which had conditioned the African people to regard their colonial masters as demigods. They suffered the terrible disease of inferiority complex. For Sobukwe the Dom Pass symbolised men who could never become owners of products and masters of their destiny. They were mentally damaged by the system of apartheid and colonialism and had helplessly accepted their inferior status in the land of their ancestors.

Today, when you look at the mineral complex of our country, both these issues directly contest white minority ownership of land and mineral resources. Sobukwe worked on distinct fronts as thought leader. These were:

1. Africans must be owners of the means of production
2. Africans must be owners of land and minerals
3. Africans must declare their freedom from mental slavery by thinking, working and behaving like free men and women without the continuing mental chains of the Dom Pass that Sobukwe and his colleagues paid high price to destroy through the Sharpeville Uprising.

These are still the biggest challenges faced by our country. Without attainment of these three objectives, there will be worse Marikanas. At some stage the slave conditions of employment, especially in mines and farms and unjust distribution of land and its resources according to population numbers, will create more uprisings.

Sobukwe became the main target for the racist colonial regime because of these objectives. They knew just how the economic consequences would be for their colonial paradise that economically excluded the indigenous African population.

Sobukwe Was A Man With Deep Spirituality.

He was an inspiration not only as a political leader, but also as a spiritual man. He found fortification, solace and courage in his Christian faith. He defied the demigods of white supremacy who wanted to destroy the image of God in Black people. He refused to bow to the forces of tyranny. In turn they destroyed him physically.

But they could not destroy him spiritually. While people were sending him messages of sympathy for his suffering in Robben Island for no sins of his, he in turn was encouraging them.

There is this letter he wrote to one of his Party members. It read: "I came across some beautiful sentiments, the other day, and I intend to pass them on to you because I know you will appreciate them as I did. This man Gilbert is commenting on 1 Samuel 12:24."

He says, "The Christian fears God, but for that reason he does not fear men. The Christian believes in God, but for that very reason he will not have men tell him what he may believe or not believe. The Christian is dependent on God and that is why he is independent of men. The Christian is humbled before God as his Maker and Lord, and that is why he cannot bow to human masters." 'I say Amen to every word,' Sobukwe concluded.

The deep spirituality of Dr. Mangaliso Robert Sobukwe is manifested also in his favourite English poem.

"To every man upon this earth

Death comes soon or late

And how can man die better

Than facing fearful odds

For the ashes of his fathers

And for the temples of his Gods?

Prof. Ivan Sertima, a Pan Africanist scholar in the Diaspora was correct when he wrote: "When a star dies, it does not vanish from the firmament. Its light keeps streaming across the fields of time and space, so that centuries later we may be touched by a vision of the fire and brilliance of its former life. The lives of truly great men are just like that."

Dr. Mangaliso Robert Sobukwe is that kind of star. Freedom is not free. Its price is sacrifice. Sobukwe walked the political talk against fearful odds, with extra-ordinary patriotism and consuming love for Africa. God Bless Africa, her Sons and Daughters.

ANNEXURE F – LISTENING COMMITTEE STATEMENT

Resolution on the work of God

The 39th Black Methodist Consultation descended and gathered from the 10- 13 July 2014 in the Highveld & Swaziland District under theme Belonging to one Another. The BMC spent four days in the

presence of God wrestling together on what it means to belong together? How do we belong together? Fundamental and pertinent questions were asked about togetherness, profound and meaningful conversations took place formally and informally to reflect both as a collective and individually our togetherness.

Like the disciples of Jesus Christ gathered in the Upper Room on an instruction to remain in Jerusalem and wait for the Holy Spirit, we remained together in one place in anticipation. The tone of the Consultation was set by the District Bishop Rev J Anderson, who reassured the consultation that by God's grace we can overcome everything, including the divisions amongst us. The BMC was then reminding that gathering Springs should symbolical and give hope and new life by the hosting Chairperson. The BMC was further welcomed in the Ekurhuleni Metro by Mrs Shongwe who urged the church to continue praying for government and be in partnership with them.

The Commander of the Legion, Rev Sox Leleki made his sixth and last address as the National Chairperson. The national Chairperson reminded the BMC whereas we are a collective, we can't all lead, we have a duty to identify among us potential leaders, nurture them so that together we can transform church and society. He further reminded the BMC that we exist for unity, that our diversity should not be a weakness but our strength, our diversity must unite us more than it divide us, indeed we are a mixed bag, and in this bag, are different gifts that must be nurtured. The chairperson cautioned the BMC that one of the threats of the BMC today is tribalism and ethnicity; leadership must be based on merit, skills and competence not on tribe.

True to the tradition of accountability and responsibility, the BMC received executive report and financial reports. While there many success stories in the last six years, training the Training the Trainers, the Grand Plan, Succession planning, we have noted with sadness how we have failed to implement many of our resolutions. The failure to follow up and implement decisions have shown gaps between structure and processing and further exposed us to the reality that most of us are tourists who do not take serious the transformation agenda.

The BMC paused to remember the fallen soldiers, through the memorial service- we celebrated the life of those who were with us and In remembering our fellow brothers and sisters who left the church militant to the church triumphant and assured us Phomolo eteng, mme batla bona Sabata.

Through devotions, vibrant worship, and two set of powerful bible studies the spirituality of the BMC was tested. Throughout the Logistical problems, the challenges of accommodation, the BMC remained

focused on the core business, that the centre of our existence and gathering is primarily to make God the centre and be reminded always that as we gather together, we are different, that acceptance does not mean sameness. In our togetherness, we must never seek to change people and make them the same, for that will take away mystery of God. The BMC was further reminded that while we are uniquely individual, we belong together, we gather around the table of Grace together; it is around this table of Grace where healthy conversations take place. God, through the Bible study leader, Rev Songca, cautioned the BMC, Leaders and would be leaders that when given an opportunity to lead, we cannot take selfish decisions, we must always be aware that all people belong to God, a Posture of Grace is the Posture of Justice

The BMC was given an opportunity to participate in what Dr Brigalia Bam, in her address to the BMC called Privileged moments of History, a phenomenon by historian who reflect and write on revolutionary changes in society that takes place within a generation. She descended on us like a ton of bricks and pricked our conscience on social and justice issues. What are you doing with the homeless, unemployed, poverty and landlessness she asked? Whilst the BMC was still digesting and seeking answers to the Questions, Dr Motsoko Pheko came to our rescue through a Lecture on Robert Mangaliso Sobukwe “Leadership is responsibility and duty to serve the people. Leaders who are servants of the people defend the poor and the powerless and work in their interests. They are not afraid to stand against the mighty. They reject the false philosophy that “might is right.” Might has been found wrong many times”. Indeed, belonging together means we have a duty to fulfil in our communities. Like the Mordecai of Esther’s time, these leaders ask reminded us, do not think that because you are in the palace, you are safe, if you keep quite at a time such as these, help will come from somewhere.

The BMC through her process of resolutions made policy changes as intention to redefine herself as a movement, like a Ghanaian Akan will define her as Sankofa, looking back, thinking ahead, the BMC called for an Indaba to further redefine her agenda, purpose and reason for existence. The BMC will be celebrating 40 years of existence in 2015, the BMC therefore will stop like the Israelites having journeyed through the Wilderness and reflect, rejoice her successes and joys, leadership and achievements because we are belonging to one another.

As a tradition, the BMC took time to generously give towards development, empowerment and growth. Ernest Baartman Fund was a joyous time of praising and giving whilst entertained by the hosting District through life music and comedy session. The BMC raised total amount R152836, 50 with Grahamstown District taking position one from the Highveld and Swaziland District.

The BMC closed on a high note with a vibrant worship in the Divine Service which also witnessed the Induction of the new National leadership collective of Rev Mzwandile Molo, Xhanti Mhlubulwana, Nokuzola Mbangula and Mandy Motaung. Delivering the Charge to all of us, Executive Secretary Rev Nyobole reminded us that the centre of the Church is Christ; God has put his words in our mouths. We were reminded that we are to speak not what we want but what God put as words in our mouth, for its not about us but he who has called us. We were charged, that silence is not an option in the midst of social and economic injustice, the fire of revolution must continue to burn in the bones of the BMC.

Indeed the future of this nation is in the word of God, without the Church, there is no future for this nation. We were reminded that prophecy is standing in the Gap of poverty, abuse, disparity and dismantle and uproot old traditions and practices that undermine the kingdom agenda. A call to the BMC is to begin to start identifying and uprooting those things within us, as a collective and individuals that destroy the Kingdom Agenda. Rev Nyobole Reminded us that our calling as disciples is a costly calling, as if quoting Dietrich Bonhoffer a German revolutionary, scholar and theologian “Cheap grace is the grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, cheap grace is grace without discipleship, grace without the cross, and grace without Jesus Christ living and incarnate.

To follow a Crucified God is accept Crucifixion and the results thereof.

National Chairperson, on behalf of the listening Committee, I present this as the resolution on the work of God and move for adoption