



BMC

Black Methodist Consultation

A formation within the Methodist Church of Southern Africa

LEFA LABATSWADI BARONA - ILIFA LABAZALI BETHU!

UNIVERSITY OF KZN

EDGEWOOD CAMPUS

PINETOWN

NATAL COASTAL DISTRICT

***“Living Courageously:
Re-imagining Our
Future”***

Esther 4: 9-17

**41st BMC
CONVOCATION
14th - 17th JULY
2016**

THE MINUTES

Executive Office Term 2014/15 – 2016/17, 2016 Year 2 Annual Consultation

CHAIRPERSON: REV MZWANDILE W. MOLO

GENERAL SECRETARY: MR XHANTI T. MHLUBULWANA

RECORDING SECRETARY: MS NOKUZOLA MBANGULA

TREASURER: MS BUHLE A. SIGABI

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Please note that ANNEXURES above +_90% were circulated in hard copy at the Consultation including SCHOOLS. Therefore to reduce printing, save trees and save costs. **All annexures will be made available on request.**

WHAT IS THE BMC

The BMC exists for the Transformation of the MCSA into a truly African Church (in character, doctrine, ethos, identity and practice) by challenging and equipping Black Methodists to contribute meaningfully, actively and intelligently in the MCSA given the context of Africans.

KEY FOCUS AREAS OF THE BMC AS AT 2017

- STRATEGICALLY INFLUENCE TRANSFORMATION AGENDA OF THE MCSA;
- ORGANISATIONAL RENEWAL FOR EFFECTIVENESS;
- CUTTING EDGE CAPACITY BUILDING & EMPOWERMENT ;
- GENDER EQUITY &
- DEVELOP THEORETICAL HANDLES ABOUT BEING BLACK AND BLACKNESS IN THE 21st CENTURY

1. OPENING DEVOTIONS

Reverend Linda Mandindi, Vice Chair Natal Coastal District, *also Bishop-elect* led the 41st BMC Annual Convocation opening service with the ministry of word and sacrament of Holy Communion. Representing the bishop of the District Natal Coastal, Rev Mike Vorster who was to join the consultation from day two (2) of the proceedings.

The message for the opening service was based on the book of Prophet Isaiah 45: 22 (NIV) *“Turn to me and be saved, all you ends of the earth; for I am God, and there is no other”*. Rev Mandindi challenged the BMC to look up to God for there is no other; letting God be the center of the core business of the consultation and the BMC.

Reinforcing the message of looking up to and or turning to God, Rev Mandindi demonstrated, the Bronze Snake in Numbers 21: 8 – 9 (NIV) [*The Lord said to Moses, “Make a snake and put it up on a pole; anyone who is bitten can look at it and live.” So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived*].

BMC in its 41st Annual Convocation charged *‘to look up to God for healing of wounds, divisions, recover self-identity and who God is’* further illustrating using the conversations of Charles Spurgeon, a British Baptist preacher who turned to God. BMC must never be tempted to look away from God.

2. WELCOME TO NATAL COASTAL DISTRICT

Rev Selby Madwe, in his capacity as the BMC District Chairperson welcomed members present assuring them all of the hospitality of Natal Coastal during the hosting of the 41st Annual Convocation at the University of KwaZulu Natal, Edgewood College Campus in Pinetown.

3. ROLL CALL; APOLOGIES AND ACKNOWLEDGEMENTS

3.1. ROLL CALL

DISTRICTS	# REGISTERED	# COMMITMENTS	# REGISTERED	# COMMITMENTS	REG	COM
	2016	2016	2015	2015	2014	
Cape of Good Hope	8	10	19	13	14	20

DISTRICTS	# REGISTERED	# COMMITMENTS	# REGISTERED	# COMMITMENTS	REG	COM
	2016	2016	2015	2015	2014	
Grahamstown	42	41	33	26	44	13
Queenstown	23	23	34	34	27	27
Kimberley Namibia & Bloemfontein	24	27	35	36	30	0
Northern Free State & Lesotho	10	21	10	34	14	28
Natal Coastal	70	110	80	80	76	76
Natal West	29	29	46	48	19	19
Central	18	20	28	23	14	13
Highveld & Swaziland	14	18	44	46	48	52
Limpopo	41	41	65	65	48	19
Clarkebury	11	17	17	36	9	18
YWM ConneX	0	0	4	4	0	0
TOTALS	290	357	415	445	343	285

3.2. APOLOGIES RECEIVED AND NOTED

MCO, CHURCH LEADERSHIP, FOREBEARS	BMC OFFICIALS (EXECUTIVES)	BMC MEMBERS
<ul style="list-style-type: none"> MCSA Presiding Bishop, Rev Z Siwa; MCSA General Secretary, Rev C Morgan and entire MCO Office; <ul style="list-style-type: none"> MCSA Lay President Unit Directors; First Lay President MCSA, Mr. Z Jakavula 	<ul style="list-style-type: none"> Rev Mogomotsi D.M Diutlwileng – Convener Revisions Think Tank; Ms Noqobo Bongoza – Secretariat Queenstown; Rev Ayanda Nyobole – Chairperson Highveld & Swaziland (HISWA) Mrs Nombasa Hlathi – Treasurer HISWA 	<ul style="list-style-type: none"> Rev Simphiwe Mthembu Mr. Vuyo Hlathi Mrs Masetumo Hlanyane Ms Sibongile Ncokazi Ms Funeka Kolo

3.3. ACKNOWLEDGEMENTS OF LEADERS AND GUESTS PRESENT

- Bishop Natal Coastal District, **Rev Mike Vorster**
- Vice-Chair and Bishop ‘elect’ Natal Coastal District, **Rev Linda Mandindi**
- Ex- Lay President MCSA – **Mr. Fungile Dotwana**
- First Women Lay President MCSA – **Ms. Lindeni Madlala**
- SMMS Dean of Formation – **Rev Norman Raphahlela**
- Connexional Youth Coordinator – **Rev Luxolo Mantini**
- SMMS – Students +10, including – **Rev Thabiso Mcinga** (*led closing devotions 16th July 2016*)
- Black History Project honouring Rev Dr TSN Gqubule - **Rev Professor Lizo Jafta**
- Key Note Speaker “Courageous Leadership” – **Advocate Vusi Pikoli**
- Bible Studies – **Rev Laurel Matthews**
- **BMC Forebears (forerunners)** – former Connexional BMC Executives (Officials) – Chairpersons, Secretariats & Treasurers (*leading schools, task teams, committees and BMC Think Tanks*)

4. ADOPTION OF AGENDA

The following changes were made to the agenda:

- MCO timeslot *given the noted apologies* allocated to “Elevating Black Thought and African history, Initiatives/Projects”, that’s - i) Exploring an establishment of an academic chair **and or** ii) Academic Research Centre/Institute : - *dedicated to the research, study, and interpretation of Black Thought and African History* ;
- Rev. Dr Sox Leleki joined Ms Mamzola Moremi in welcoming ‘first timers’ into the BMC;
- BMC Connexional Executive Elections – Office Term 2017/18 – 2019/20, to be led by Natal Coastal District, Bishop Mike Vorster;
- Day 2, Friday 15th July – Epiloque to be led by Ms Zodwa Fanele and
- Day 3, Saturday 16th July – Closing Devotions – marking end of core business, to be led by Rev Thabiso Mcinga.

With all the above changes *received, noted and agreed* by the 41st Annual Convocation, full agenda for the 4 days conferencing, 14th to the 17th July 2016 was officially adopted by consensus without any objections.

5. NEW BMC MEMBERS/ATTENDEES – FIRST TIMERS, ORRIENTATED

MS MAMZOLA MOREMI ‘LAITY BMC VIEWPOINTS’	REV. DR SOX LELEKI – ‘CLERGY BMC VIEWPOINT’
The BMC exists for the Transformation of the MCSA	<ul style="list-style-type: none"> • BMC view of excellence in Black Leadership;

MS MAMZOLA MOREMI ‘LAITY BMC VIEWPOINTS’	REV. DR SOX LELEKI – ‘CLERGY BMC VIEWPOINT’
<p>into a truly African Church (in character, doctrine, ethos, identity and practice) by challenging and equipping Black Methodists to contribute meaningfully and actively in the MCSA given the context of Africans.</p> <ul style="list-style-type: none"> Capacity Building and Skilling of MCSA leaders in general and laity in particular. 	<p>(demonstrating that excellence)</p> <ul style="list-style-type: none"> Contrary to the view that all that is bad is black and negative (unlearning); BMC as salt to the MCSA; BMC not about events but living out BMC day in and out – continue to love God and to love the MCSA

6. APPOINTMENT OF COMMITTEES

RESOLUTIONS: <ul style="list-style-type: none"> Mr. Joe Mavuso (Convener) 	LISTENING: <ul style="list-style-type: none"> Ms Tselane Morolo (Convener) Mr. Tello Khodumo Mr. Akhona Masiza Sebolai 		CHAPLAINCY: <ul style="list-style-type: none"> Rev B Nhleko, Ms Ngcaka Mr. Mokete Mahabane
SCRUTINEERS: <ul style="list-style-type: none"> 	PRECENTORS <ul style="list-style-type: none"> Ms. Madipuo Malangani (Convener) Mr. Xolile Msizi Ms Thokozani Poswa 	<ul style="list-style-type: none"> Ms Nomajama Benya Mr. Akhona Masiza Ms Nombasa Malusi 	TIME KEEPER: <ul style="list-style-type: none"> Ms. Nompumelelo Tengela
LETTER WRITERS: <ul style="list-style-type: none"> Mr. Oratile Molokwane Ms Kholiswa Makhalima 	GUESTS HANDLING/PROTOCOL <ul style="list-style-type: none"> Ms N Madwe Ms N Mndaweni 		

7. NOTICES OF MOTION

Generally and predominantly, transformation refers to race where black replaces white in a position and we limit it to that. Noting this reality, the BMC meeting in Pinetown from the 14th to the 17th July 2016 resolves to:

- Engage in a process of thorough and deeper analysis of the concept of transformation with the aim of bringing into the mainstream of church processes all other applicable aspects of transformation

and not just race; such aspects could include gender, age, physical ability, class and any other relevant aspects to transformation MCSA and broader society;

- Design an effective Programme of transformation that will ensure that the church uses all the treasures of Spiritual gifts, natural talents, skills, graces and experiences of all God's people without any limitations imposed by prejudice of any kind;
- Such a Programme on transformation should include a practical and effective implementation strategy that will cascade down from Connexional Office to Classes in a local Society;
- A clear Monitoring and Evaluation plan to assess effectiveness and impact be included in the Programme; and
- That progress be reported in the February GEC meeting and the Annual BMC Consultation.

PROPOSED BY: ZUZILE ZUNGU

SECONDED BY: REV CABA

..... **Received and Referred to the resolutions committee**.....

RECOMMENDATION OF THE RESOLUTIONS COMMITTEE

The resolutions committee having received the notice of motion that current task teams of the BMC and entire work of the movement ranging from Gender Equity to Tribalism and Ethnicity recommended that the spirit, content and context of the notice of motion be absorbed in the BMC Programme of Action.

CONSULTATION AGREED BY CONSENSUS

8. CONFIRMATION OF PREVIOUS MINUTES 09th – 12th JULY 2015 CENTRAL DISTRICT AND MATTERS ARISING WITH ACTION PLANS DEVELOPED

The minutes of the 40th BMC Annual Convocation were accepted as read, disseminated on email and in hard copies for members without email access in late November 2015. The minutes were confirmed by consensus as a true reflection of the 40th Convocation that was held at the University of Johannesburg, Bunting Road Campus from the 09th – 12th July 2015 Central District.

Developed Action Plans as processed by the Extended General Executives Committees held from the 20th to the 21st November 2015 at St Peters Methodist, KNB District then later ratified by the General Executives Committees held from the 26th to the 28th February 2016, at Arthur Wellington Methodist, Port Elizabeth North Circuit, Grahamstown.

The status on implementation of each of the agreed resolutions was included to the conference packages integrated for ease of reference to the minutes and the programme.

In summary for continuity, note the following Table

SUBJECT OF AGREED RESOLUTIONS	DRIVERS/IMPLEMENTERS /TECHNICAL WORKING TEAMS	STATUS/PROGRESS
<p>RESEACH TEAM</p> <ul style="list-style-type: none"> ▪ Only Black Ministers are on the foot of the station; ▪ Many circuits in the black churches are closing stations 	<ul style="list-style-type: none"> ▪ Dr C Dali (Convener); ▪ Rev M Caba; ▪ Ms N Bongoza. 	<ul style="list-style-type: none"> ▪ Research Proposal done; Concept Paper was presented at the FEB 2016 Meeting; ▪ Progress Jul 2016 tabled
<p>EMPOWERMENT OF WOMEN</p> <ul style="list-style-type: none"> ▪ the failure of the MCSA and the BMC in acknowledging the gift of women and the failure to demonstrate our commitment to women leadership, ▪ a deliberate transformative action to promote gender equality by embarking on the following steps: Appoints a search committee that will find two or three women who would be presented as nominees for the position of the BMC Connexional Chairperson for election in 2019 July for the term of office starting 2020/7. 	<ul style="list-style-type: none"> ▪ Ms Lulama Luti (Convener) ▪ Mr. MK Caba; ▪ Ms N. Mhlubulwana; ▪ Ms Kholiswa Makalima; ▪ Mr. Bathembu Lugulwana <p><i>Given Powers to coopt... EXTENDED Mandate to the above search committee;</i></p> <ul style="list-style-type: none"> ▪ To serve as Gender Task Team (Not Desk) as moved by the Gender Equity School on 10 July 2015 	<ul style="list-style-type: none"> ▪ Terms of reference as well as full descriptive action plans with mandate for both Districts and Connexion was presented and accepted July 2016. ▪ The committee mandated to continue standing as a task team to drive deliverables per the action plan.
<p>QUEST AND SEARCH FOR BLACK UNITY</p> <ul style="list-style-type: none"> ▪ evident ethnic tensions within the black family of the church and its consequent impact in the transformation of the church; ▪ BMC makes Black Unity for the broader transformation of the Methodist Church of Southern Africa one of central programs 	<ul style="list-style-type: none"> ▪ Rev Sidwell R Mokgothu - (Convener – Nov 2015 until July 2016) <i>Rev Sydney Sotu nominated as convener (Aug 2016 onwards)</i> ▪ Mr. Takalani Ramabulana ▪ Ms Thuli Nkomonde 	<ul style="list-style-type: none"> ▪ Terms of Reference, Concept was presented by the Team at the FEB 2016 Meeting; 27th ▪ Facilitated open dialogue on Black Unity – Tribalism, was held on the 09th July 2016 at Calvary

SUBJECT OF AGREED RESOLUTIONS	DRIVERS/IMPLEMENTERS /TECHNICAL WORKING TEAMS	STATUS/PROGRESS
<p>going forward by,</p> <ul style="list-style-type: none"> ▪ Creating a platform for open debate in its ranks about this question, looking at the underlying triggers and fears, managing and embracing the diversity. These platforms to take the form of lectures, schools and plenary discussions on the subject 	<ul style="list-style-type: none"> ▪ Rev Ayanda Nyobole ▪ Ms. Lolly Maletle <p>Black Unity Desk becomes Black Unity Task Team (standing committee).</p> <p><u>Extended Mandate,</u></p> <ul style="list-style-type: none"> ▪ “Lobbying SMMS for the establishment of Academic Research Chair and naming thereof - dedicated to the research, study and interpretation of Black thought and African history” ▪ Lobbying SMMS to offer Black Theology as a Subject, <i>even if its optional</i> 	<p>Methodist Church invited were: Limpopo, Central, HISWA and NFSL districts;</p> <ul style="list-style-type: none"> ▪ A school on Black Unity that developed Action Plans and or programme of action in July 2016 <p>A proposal on extended mandate regarding SMMS was also presented in July 2016 for implementation.</p> <p>July 2016 Consultation agreed to SPLIT the establishment of Academic Research Chair – from the Black Unity Task;</p> <ul style="list-style-type: none"> ▪ Rev Sydney Sotu nominated as convener of the Black Unity Task Team (standing committee) ▪ Rev Sidwell R Mokgothu - (Convener) of the Black Thought and African History with mandate to coopt..
<p>An establishment of i) an academic chair and or ii) Academic Research Centre/Institute : -</p> <ul style="list-style-type: none"> ▪ dedicated to the research, study, and interpretation of Black Thought and African History 	<p>Rev Sidwell R Mokgothu - (Convener) of the Black Thought and African History with mandate to coopt...</p>	<p>Concrete Proposals presented in July 2016, that’s action plans to be delivered by the Task Team.</p>

9. CHAIRPERSONS ADDRESS TO THE 41st ANNUAL CONVOCATION – REV MW MOLO

BMC took a moment to congratulate the Rev. Ziphozihle Siwa on the recent election to continue as our Presiding Bishop for the period 2018-2022. The Methodist people chose amongst its ordained, one they believe God has made available to be its leader in times like these. We assure him of the accompaniment, support and continued critical engagement of the BMC, as we did in a letter written to his office after the election. We believe that God will give him the necessary wisdom to lead. I further want to congratulate the recently inducted bishops of our Church, Rev. G Rivas, Rev. T Fandaleki, Rev. K Nkhuomishe, and Rev. T Dlamini. It is our common prayer that the Spirit of God will inspire them on the journey. To those who have become bishop's elect we also congratulate you; Rev. J Freemantle and Rev. L Mandindi. May this period towards your induction be filled with God's guidance and inspiration.

WE STAND ON HALLOWED GROUND, We stand on hallowed ground because we know God entrusted to our forebears a beautiful vision of a totally transformed church and society where oppression, exploitation, exclusion, bigotry is uprooted through a sacrificial struggle. Furthermore, it is replaced by a community founded on the deep belief that all are created in the image of God; to live in dignity and fellowship based on mutual respect and celebration of diversity, free of want and deprivation.

We stand on hallowed ground because through these dark nights of the struggle there were stars that lit up the night, illuminating the path to tomorrow. It is Seth Mokitimi who gave light and hope in a dark night and as the night seemed to settle in again JC Mvusi and Abel Hendricks emerged, Andrew Losaba, Simon Gqubule, Khoza Mgojo and Stanley Mogoba not only kept their light but made sure there is a fire that cannot be extinguished. In their struggle and moments of victory, they knew that racism is a cancer that needs to be destroyed and that tribalism is an immune deficiency syndrome amongst their own people. They committed themselves in not only finding ARV's for it but to uproot it at its foundation. Indeed we stand on hallowed ground!

- **INSPIRED BY THE STRUGGLE AND VICTORIES OF WOMEN IN MINISTRY;**
- **LIVING COURAGEOUSLY: RE-IMAGINING OUR FUTURE**
 - We are gathering here in Durban under the theme: Living Courageously: Re-imagining Our Future. The text we derive our theme from is Esther 4:7-19. The choice of the text is heavily influenced by the reality that we are celebrating the 40 years of the ordination of women. We listen to the voice of women in our common narrative of faith. In their voice we find courage, imagination and hope.
 - We must learn to speak and act courageously because the cause of life demands that of us. This courageous living is generated in the crucifixion and its enduring power is confirmed in the resurrection and not the other way round. It is the courage of the crucifixion that challenges us to live with courage in the midst of death.
- **THE PARADOX OF OUR TIME;**
- **LIFE OF THE BMC**

- We must face the reality that our district structures are very weak in the main and in some cases we have structures that are called a district yet a District general meeting is formed by no more than 5 people- this create a very weak movement at the most crucial point of impact.
- We have a Connexional movement that is not effective in holding its members accountable to the decisions the movement take. There is a culture of disregard to the decisions with impunity.
- Linked to the above is a lack of commitment and adherence of members to the decisions of the movement. It is clear to my mind that there are members in our movement who Cherie pick what suites them and their commitment is dictated by them getting what they want. When they do not get what they want they have no qualms, not only disregarding it for themselves but deliberately go out and discredit the BMC position, sometimes in lower BMC structures or even use BMC platforms to discredit the very same decisions. My dear friends this is not a new phenomenon. We however thought we engaged with it effectively when we gathered under the Chairpersonship of Rev. L. Mandindi.
- Part of the issues of loyalty is sometimes the cold if not hostile relationship this movement has with members and leaders who have left this movement. We are not even sure what gives rise to this situation.
- The other truth about our movement is sadly the fact that we ourselves as a movement are not immune to tribalism. The cancer that our forebears sought to destroy is on the come back and is dangerously threatening our common life as a movement and the values we stand for.
- Underneath this is a realization, I think we must acknowledge, that we as a movement with the task of forming and conscientization of our people, have failed. The truth we are not forming people nor are we conscientizing them. I believe we have been dazzled by the number of those attending our gathering especially at the Consultation level and some past election victories into thinking we have a living movement of highly aware people. Unfortunately truth is that is not true. We still have work hard in creating a membership that is highly in tune to the challenges of blackness and the strategies and plans needed to effect that experience.
- **STEPS TO TAKE OUR WORK FORWARD**, urgency to the work we are doing around strengthening our Districts. Building capacity and effectiveness at district level; The work on Gender transformation needs a special attention; the challenge of conscientization of our people. We might have to look at reviving the notion of uMrabulo that the leadership of Dr Leleki gave to us as a gift; find a way to engage on creative activities that lend themselves to formation moments e.g Heritage day, Reconciliation day, Africa Day etc.; need for the BMC to also champion the ecumenical life of the MCSA by keeping track of Ecumenical trends and programs so as to make sure the MCSA is encouraged to give its voice to that work; As we seek to converse about the work of the Mission congress of the MCSA how can the BMC sharpen its contribution so that the mission Congress

emerges with a mission direction for our church that is life giving, truth telling, that can re-imagine a different future and inspire the Methodist people to acts of courage and transformation.

10. ORGANISATIONAL SECRETARIAT REPORT

In the organisational report 2015/16, General Secretary – **Mr. Xhanti T. Mhlubulwana** articulated that, BMC leadership gains courage despite all darkness that surrounds, threatening to engulf, from an American author Marianne Williamson from her book ‘**A Return to Love**’ (1992): *Reflections on the Principles of a Course in Miracles*. She wrote:

“...Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God ...”

Living courageously means redefining and *living out* our Core Values as the BMC. The fundamental life principles we hold most dearly that give meaning and direction to our life as BMC Collective like truth, justice and integrity. Every BMC member, disciple, leader has a responsibility to contribute meaningfully for the BMC to be organisationally effective through visibility in:- i) Deepening BMC Programmes **Content** (Subject Matter Experts) ; ii) Learning to Master and understand our own **Context** per district; iii) Unquestionable **Commitment** to the cause (sharing of values and goals) ; iv) **Capacity** building and empowerment as well as v) Naturing partnerships that work through **Coalitions**, joint ventures and collaborative interventions.

The report engaged in details organisational effectiveness of the BMC, identified the criteria for assessing and measuring organisational effectiveness and analysis thereof, growth of the BMC movement as reflected in numbers, knowledge management and institutional memory for the BMC. Reported on continuity and status of previous year resolutions made, processed and implemented; including BMC Structure moving forward that included Think Tanks on, EMMU, DEWCOM, TRUST & Properties, STRUCTURES, REVISION etc., standing task teams and ended with the following recommendations:-

ORGANISATIONAL REPORT RECOMMENDATIONS	
<ul style="list-style-type: none"> ▪ That the executive organisational report for the period July 2015 until June 2016 (year-2) BE NOTED; ▪ That District BMC’s and BMC Circuits BMC Member need to Live and lead courageously, to be living branches through 	<ul style="list-style-type: none"> ▪ That BMC Bursary Allocations needs to evolve, thus catalysing BMC investments for Transformative Growth – Bursary Recipients must be mandated to answer a question from the BMC through their research studies and present a paper in a school e.g. Liturgy

ORGANISATIONAL REPORT RECOMMENDATIONS

<p>'BMC IMPLEMENTATION PLAN & MATRIX 2015 ONWARDS' <u>BE NOTED</u>;</p> <ul style="list-style-type: none"> ▪ That the disseminated 'BMC IMPLEMENTATION PLAN & MATRIX 2015 ONWARDS' <u>BE RATIFIED</u> for immediate implementation as was ADOPTED by February General Committees 2016; ▪ That the Digitalisation of the 40years BMC available information underway aiming to archive the information digitally at Seth Mokitimi Methodist Seminary and Rhodes Univ, then analogues hardcopy scripts to be kept at Rhodes University, <u>BE APPROVED</u>; ▪ That the need to move and budget for BMC Website hosting: www.methodistbmc.yolasite.com – <u>dependence on favours for updates renders it dysfunction</u>. All districts should be able to post own content into the website, <u>BE APPROVED</u> ▪ That the districts are encouraged to delegate media and communications portfolio to capable young BMC Cadre; Volunteers are welcomed to assist the connexion in the administration of the Social Media Platforms; <u>BE NOTED</u> 	<p>& Worship ... <u>BE APPROVED</u></p> <ul style="list-style-type: none"> ▪ That the executive as mandated by the February General Committee to coopt a Connexional Treasurer following sudden and abrupt departure of Ms Mandy Motaung to Vienna, capital of Austria; <i>Executive here presents Ms Buhle Sigabi</i> to be the Treasurer until July 2017 when current term ends; <u>BE APPROVED</u> ▪ That the suggested <u>BMC THINK TANKS</u> and <u>nominated conveners</u> with powers to coopt full committees to a maximum 4/5 <u>BE APPROVED:-</u> <ul style="list-style-type: none"> ○ Doctrine, Ethics and Worship – Rev Nomsa Nomqolo ○ Revisions in the MCSA & MCSA Conference 2016 Resolutions - Rev Mogomotsi D.M Diutlwileng ○ Structures of the MCSA – Rev Mbathu Bosman ○ Trust and Property in the MCSA – Mr. Ricky Ngwenya ○ Ministerial Formation/EMMU – Rev Sva Waqu
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11. ANNUAL FINANCIAL STATEMENT

Presented by the new treasurer **Ms Buhle A. Sigabi**, audited Annual Financial Statements for the period 1 June 2015 to 31 May 2016 year end. Presented financial statements were part of the conference package; every member received a hard copy. *Statement adopted by the 41st Annual Convocation.*

- Total funds and liabilities R687, 322 compared to R572, 326 in the previous year;
- Total revenue of R534, 208 compared to R375, 117 previous year;

- Donations (as part of revenue) received amounted to R160, 000 compared to R42, 750 previous year; these are for the *Executive Discretionary Fund* earmarked for Leadership Development and Investments as well as resourcing research development with publications as agreed in 2015, 40th convocation.
- Surplus for the year end R118, 156 compared to R69, 333 previous year.

12. ELEVATING BLACK THOUGHT AND AFRICAN HISTORY - ACADEMIC RESEARCH CENTRE OR INSTITUTE - REV SIDWELL R MOKGOTHU

Detailed paper per subject matter presented and well received and adopted by the consultaion. Attached as Annexure to these minutes. Recommendations were that:-

- Task Team presents the proposal to the 2016 July Consultation for further refining and mandating;
- The refined mandate be taken to the SMMS for engagement;
- Depending on the outcome of the engagement with the Joint The Task Team starts the process of implementation;
- The Joint Task Team to report regularly to the BMC and SMMS structures; and
- The BMC provides ongoing support.

13. BURSARY COMMITTEE – MS NOMSA MOLAI & MR SIBUSISO NXASANA

- **Rev Simphiwe S Mthembu** - completed, Master of Commerce in Leadership Studies. Research topic was "*Facilitating Learning Organisation Discipline in the MCSA for Vision Implementation*";
 - Extract 'thank you note' of **Rev Mthembu** "*graciously sponsored by Black Methodist Consultation. I am indebted to your generosity*"
- Progress on **Rev Ntshuntshe** was also noted;
- **2016 Year End Recipients were:-**

○ Applicant	:	Rev Luxolo Mantini
Course	:	<i>Masters in Philosophy in Applied Ethics</i>
Institution	:	<i>St Augustine College</i>
Amount required	:	<i>R26, 840</i>
<u>Recommended - Received</u>	:	<u>R15, 511</u>

○ Applicant	:	Rev Merika Nkwana
Course	:	<i>B Th. Hons (Dogmatics & Christian Ethics)</i>
Institution	:	<i>University of Pretoria</i>
Amount Required	:	<i>R25, 290</i>

Recommended - Received : R14, 612

- **Applicant** : **Rev Lubabalo Quluba**
- Course : *Post Graduate diploma in Theology*
- Institution : *University of Stellenbosch*
- Amount Required : *R33, 863 [(R24, 009 Study fees only)]*

Recommended - Received : R13, 875

- An application from **Mr. Bheki Buthelezi (Benoni Circuit)** - was rejected as he is not a minister in the MCSA.

After some discussions **on the principles of:-**

- Who qualifies as a member of the BMC (criteria), stature and value add to the movement;
- What is the return on investments, in terms of ploughing back to the movement, the Church at large and entire community; especially given
 - recipients who disappear post being funded and or actively work against BMC proposals at own Circuits and Districts as well as
 - never and ever make contributions to Ernest Baartman Fund and or commit to the movement - thus lacking returns on investments of the BMC;
- Use of approved budget to proportionate allocations per bursary applicant, as opposed to Full funding as required by the applicants;
- Implementation of the previously proposed resolution **of EBF year on year SPLIT of 30% Bursary; 40% Administration and 30% Investments;**
- The movement also awakened to the fact that since the above EBF year on year SPLIT of 30% Bursary; 40% Administration and 30% Investments was made it has not been consistently implemented since about 2007/8; such that in years where there are no applicants 30% Bursary is cumulative, earmarked and sacred purely for bursary use earning interests for the future use.
 - **Budget is approved year on year completely ignoring and or PARALLEL to the previously proposed resolution of EBF year on year SPLIT of 30% Bursary; 40% Administration and 30% Investments**

RECCOMENDATIONS

- That the finance policy be revised and be tabled at the February 2016 General Committees;
- That a principle of separating bursary allocations into a separate bank account, cumulative year on year be revisited;
- That the need to elect new bursary committee and or renew mandate

14. MEMORIAL SERVICE – REV O.T. DLAMINI

- TEXT 2ND COR 5 : 1-10

Rev O.T. Dlamini in leading memorial service reassured all members that home for Gods people is where God dwells; no more hunger and no more pain. Reminded members that nothing can separate us from the love of God not pain, not suffering and not even death. To be with God at home is the destiny of all Christian believers. Earthly bodies are like temporal tents and all those who believe are groaning looking forward to be at home where God dwells *then no more pain nor hunger.*

Hebrews 11: 13 “All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth”. **The names of those who died while living in faith:-**

NORTHERN FREE STATE AND LESOTHO	NATAL COASTAL	LIMPOPO	GRAHAMSTOWN
<ul style="list-style-type: none"> ▪ Rev Peter Leseba; ▪ Rev Karabo Mogale; 	<ul style="list-style-type: none"> ▪ Mr. Sandile Dongo; ▪ Ms Thuli Tsinoli; ▪ Rev Vakele Dandala 	<ul style="list-style-type: none"> ▪ Rev Izman Puleni; 	<ul style="list-style-type: none"> ▪ Rev Dr Simon Gqubule

DAY 2, FRIDAY 15th JULY 2016

15. BIBLE STUDIES – REV LAUREL MATTHEWS

Rev. Lauren Matthew led inspirational Bible Studies on both the mornings of the 15th and 16th July 2016.

15 JULY 2016	16 JULY 2016
<p>Key Focus: The courage to sing Reading: Luke 1: 46 – 45</p> <ul style="list-style-type: none"> - From an African Feminist Perspective - Everything we deal is a construct that can be deconstructed and reconstructed - The text is disintegrated, the temple is muted and Mary is a luminal person 	<p>Key Focus: The courage to speak Reading : Esther 4: 9 - 17</p> <ul style="list-style-type: none"> - Complicated, funny but deep challenging story - Carnival story (humour, tragic) - Esther is hidden, comes to the story wearing a mask - Diaspora novella - How do you maintain culture when you are dominated by a majority culture? - Pervasive patriarchy - Culture and racial oppression

16. BMC CONNEXIONAL EXECUTIVE ELECTIONS FOR THE TERM OF OFFICE JULY 2017 UNTIL JUNE 2020, THUS 2017/18, 2018/19 ENDING 2019/20 [3 YEARS]

Bishop Mike Vorster of the Natal Coastal District chaired the elections of the committee. The committee was elected as follows:

Chairperson	-	Rev Mzwandile Molo
Secretary General	-	Mr. Xhanti Mhlubulwana
Recording Secretary	-	Ms Nokuzola Mbangula
Treasurer	-	Ms Buhle A. Sigabi .

17. REFLECTIONS & CONVERSATIONS, SYNODS 2016 & DISCERNMENT JOURNEY REPORT

The report was tabled at the floor and disseminated. Presented with the full comprehension that Methodist people were aware of the outcome of the 2016 PB elections, however, those who were enjoined with a specific task, in the context of promoting the spirit of accountability, had a distinct responsibility to account as mandated by February 2016 General Committee in Port Elizabeth; further reported to establish a clear picture and understanding of what led to a successful or not successful (as in this case) execution of the assigned task.

Reporting and reflections was further deemed important so that the future can be approached with lessons learnt from historical and present experiences towards yielding better progressive outcomes.

18. 40TH PUBLIC LECTURES – FINAL REPORT

Rev S Motlhodi (Convener) – on behalf of the full committee comprising of Ms L Luti; Ms Z Fanele; Rev Simphiwe Mthembu; Mr. Kekeletso Tjelomane; Ms Nwabisa Mabandla and Mrs Noloyiso Mhlubulwana – presented the final concluding report of 40th Anniversary Public Lectures that began **27th April 2015 until 07th May 2016**.

- **Eleven (11) 40th Anniversary Public Lectures were successfully held** for Chairpersons and their collective leadership teams;
- The committee launched 40th Anniversary Edition – pictorial magazine of all the lectures. Allocated per district;
- The committee following up on all the lectures hard or soft copy of the actual lecture towards publication of the 40th history of the BMC; editorial team presented for adoption;

- Progress report on publication to be expected February 2017 General Committee Meeting to be held in Cape Town.

The 41st Black Methodist Consultation Convocation expressed its heartfelt, sincere gratitude for the sterling leadership, sacrifices made by the 40th Anniversary Public Lectures “We can only be said to be alive in those moments when our hearts are conscious of our treasures; ... Saying thank you is more than good manners. It is good spirituality”

19. BLACK HISTORY PROJECT - PUBLIC LECTURE – HONOUR OF REV DR TSN GQUBULE – REV PROF. LIZO JAFTA

Attached as ANNEXURE A - PUBLIC LECTURE – HONOUR OF REV DR TSN GQUBULE – REV PROF. LIZO JAFTA

20. SCHOOLS – SCHOOLS

SUBJECTS-MODULES	FACILITATORS
<ul style="list-style-type: none"> ▪ Black Unity – Threat and reality of Tribalism; ▪ Conflict Management; ▪ The craft to resolutions, influencing the direction through resolutions ▪ Doctrine, Ethics and Worship ▪ Structures of the MCSA ▪ Trust and Property in the MCSA ▪ Ministerial Formation/EMMU ▪ The Life of the BMC as at 2016/17 	<ul style="list-style-type: none"> ▪ Rev Sidwell R Mokgothu & Co.. ▪ Mr. ‘Mdu’ Selby Dlamini ▪ Mr. Mteteli Caba ▪ Rev Nomsa Nomqolo ▪ Rev Mbathu Bosman ▪ Mr. Ricky Ngwenya ▪ Rev Siviwe Waqu ▪ Rev Luxolo Mantini

21. EPILOQUE

Ms Zodwa Fanele - led the devotions that revived the Consultation; read John 13:34 – 34 key message “Love one another by this the world will know that you are my disciples”.

22. ERNEST BAARTMAN FUND [EBF] - MS NOMBASA SONDELELA – MALUSI & MR KEKELETSO TJELOMANE

DISTRICT	2016 R	2015 R	2014 R
Umkhumezelo	1,977.00	1,567.00	1,610.00
CENTRAL	53,200.00	51,460.00	5,526.60

DISTRICT	2016 R	2015 R	2014 R
GRAHAMSTOWN	24,777.30	27,609.50	18,014.30
CLARKEBURY	20,975.00	25,005.00	14,823.80
LIMPOPO	18,796.00	30,129.00	10,018.20
QUEENSTOWN	14,130.00	19,726.00	12,152.00
NATAL COASTAL	12,703.40	14,755.00	12,872.00
KNB	12,020.50	12,850.00	20,600.00
NFSL	8,556.00	7,834.00	6,000.00
CAPE OF GOOD HOPE	8,210.00	4,796.00	2,739.00
HIGHVELD & SWAZILAND	7,571.00	22,740.00	21,940.00
NATAL WEST	6,445.00	5,778.50	2,622.00
TOTALS	189,361.20	224,293.00	128,875.80

DAY 3, SATURDAY 16th JULY 2016

23. **BIBLE STUDY SESSION 2** [see summary day 2 – ITEM 15]

24. **RESOLUTIONS** [see minute ITEM 7 under the notices of motion]

25. KEY NOTE SPEAKER “COURAGEOUS LEADERSHIP” - ADVOCATE VUSI PIKOLI

Courageous leadership does not mean the absence of fear but it means being able to manage and control that fear. This translates into values that guide the life of courageous leaders. Values that are intrinsic assists in making choices that exhibit courage or cowardice (the opposite or deficit of courageous)

The churches had always been on the forefront of struggles that produced courageous leaders whom others formed political movements.

Courageous leadership is ethical leadership informed by integrity, ‘believing and doing what is right’ irrespective of sanctions. Courageous leadership has direction; those who are chosen to lead cannot be the frozen people ... but must live out and be guided by the moral compass of values like:-

- Integrity,
- Compassion,
- Responsibility (owning up) and accountability
- Forgiveness. etc

26. RESEARCH PROGRESS: ‘ONLY BLACK MINISTERS ARE ON THE FOOT OF THE STATION; MANY CIRCUITS IN THE BLACK CHURCHES ARE CLOSING STATIONS’

Dr Dali tabled the report on behalf of the committee. After some debate, suggestions and recommendations the report was received. Committee given a go ahead to implement the research.

27. IN QUEST AND SEARCH FOR BLACK UNITY

WHAT CAN THE METHODIST CHURCH OF SOUTHERN AFRICA DO?	WHAT CAN THE BLACK METHODIST CONSULTATION DO?
Lobby the Leadership of the Church to champion a campaign against tribalism; Convene an Indaba on transformation generally and tribalism in particular; Lobby the Seth Mokitimi Seminary to include transformation in their curriculum to produce transformative ministers and leaders; Establish a Transformation Desk - With clear Terms of Reference; To be cross-tutting with other issues <ul style="list-style-type: none"> ▪ Materials to be developed and undertake awareness and education events against tribalism; ▪ Church structures such as units, organisations and congregations to be to 	Be aware, intentional and sensitive when the BMC meets; Work hard in building trust and relationships amongst members to influence the broader church; BMC members who are in positions of leadership to propose the topic of tribalism for engagement; Organise a Training of Trainers for identified District BMC Champions <ul style="list-style-type: none"> ▪ The BMC Transformation to revisit the narrative of Black Methodism; ▪ Influence the champions and empower them; ▪ Develop a discussion on tribalism and be cascaded to members of the BMC to spread the “gospel” to others

<p>advance transformation and confront tribalism;</p> <ul style="list-style-type: none"> ▪ Stationing of Ministers to be evaluated. <p>Ministers must move away from comfort zones</p>	<ul style="list-style-type: none"> ▪ Preachers must also include tribalism in their work (this to be advocated at the conventions); ▪ Develop education materials on tribalism and use websites to spread the learnings
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28. IN ANTICIPATION – THE NEXT MCSA MISSION CONGRESS “WHAT’S CRITICAL FOR THE BMC – INPUT/INFLUENCE AGENDA”

The committee met and did some work at Port Elizabeth Feb 2016 Meeting gave some preliminary inputs into the subject; however the committee did not meet thereafter to follow through on the task and recommendations per Feb 2016. Given the time frames, the consultation agreed that the committee be dissolved.

29. SHARING THE JOURNEY AND EXPERIENCE – 40 YEARS ORDINATION ANNIVERSARY MCSA WOMEN IN MINISTRY

Dr L Sigaba led the session as the BMC took a moment to listen to the journey of one of the pioneers of women ministry in the MCSA. She shared the challenges and experiences of being a woman minister.

30. BMC IN CONVERSATION ON ITS WORK “PROGRAMME IMPLEMENTATION; THE MATRIX; MEASUREMENTS; REPORTING & ACCOUNTABILITY”

Secretariat orientated the consultation on the measurements and accountability linked to the Implementation Matrix 2015 Onwards.

31. LIFE OF THE BMC - SCHOOL

NARRATIVE	RECOMMENDATIONS
<p>The Committee led by Rev. Luxolo Mantini tabled a report and reflected on the following points</p> <ul style="list-style-type: none"> - Who we are - Resurfacing of ethnic divisions 	<p>State of the BMC life - be a plenary item in the 2017 Consultation Program:-</p> <ul style="list-style-type: none"> ▪ to include profiling the top five positions of responsibility;

NARRATIVE	RECOMMENDATIONS
<p>The Committee further proposed that the BMC when looking at the State of the Movement need to reflect on the following issues</p> <ul style="list-style-type: none"> - Membership - Leadership – Previous Leaders and District’s Leadership - Capacitation Workshops/Seminars - Relational Issues > Ethnicity; Camps/Cliques 	<ul style="list-style-type: none"> ▪ have a family network – consultation to be attended by husbands and wives; ▪ attract influential people <p><i>A five member Team was then nominated to look at the work as proposed above</i></p> <ol style="list-style-type: none"> I. Rev. Luxolo Mantini; II. Nontshinga; III. Mpumi Solwazi IV. Phindile Mkhwanazi V. Nozibele Mbangula

32. CLOSING DEVOTIONS - REV T MCINGA

Reading: Mark 10: 43 “Jesus does not criticise the ambitions of the disciples but redirects the ambition to the right cause”; The sermon highlighted how we all want to be great to a point of moving other people from the centre to the periphery; The BMC was challenged that in its quest to be great it must not move people away from the centre that is God.

33. NATAL COASTAL HOSTED A GALA DINNER (AWARD CEREMONY)

• **SETH MOKITIMI AWARD -**

Methodist and Non-Methodists for outstanding service and loyalty to society in general and the black church in particular.

a. Dr Nomthunzi Mali (uMangconde) – Grahamstown nominee

b. Mr. Xola Mareka – KNB nominee

• **DAPHNE TASHE MEMORIAL AWARD –**

To districts that has shown commitment, dedication and drive towards the eradication of the social ills prevalent in our daily life.

c.

• **AMOS GADI MEMORIAL AWARD –**

To Districts with more recruitment, committed and sustained membership

d. Natal Coastal District – 110 committee members in 2016

• **EARNEST BAARTMAN FUND CHAMPIONS AWARD –**

[To District that has outperforming previous standards and all other districts in the EBF efforts]

e. Central District [per EBF figures and performance ITEM 22 Day 2]

DAY 4, SUNDAY 17th JULY 2016

34. DIVINE SERVICE – CLAREMONT METHODIST – REV M.W. MOLO “Living Courageously: Re-imagining Our Future” - Esther 4: 9-17; Our dignity comes from God our creator who created us as part his best design;

- Encounter with Bible that makes those who are called uncomfortable;
- Truth confronts power, Esther 4 – unaccountable power behind the King that controlled the King; from obedience to execution;
- Kings-gifts and inherent expectations; Pity is not courage ‘move from pity to courage’;
- Coming closer to the cross could have dangers ... it’s a choice; in the journey death awaits said Esther; “FORWARD EVER SAID JESUS towards the his own Cross’

35. LISTENING COMMITTEE REPORT WAS PRESENTED AND ACCEPTED – ANNEXURE B

ANNEXURE A

LECTURE IN HONOUR OF DR SIMON GQUBULE

PROF L D JAFTA

Dr Simon Theocritus Ndziweni Gqubule will be remembered by posterity as an educationist, manager and politician. Some of us may think of other areas of expertise where he demonstrated his agility, his prodigy and his intrepid gift in the execution of his work, be it educational, managerial or political. Those who were present in his funeral service at Uitenhage heard all those things repeatedly said. I am a living witness of what I heard on that day

DR Gqubule was an example of a person who can rise from very humble beginnings to the highest level of society. His death was somewhat premature for me because his biography which should have been published last year was delayed by the interviewers who felt that more should have been said about Gqubule on his contribution to education. That biography is still on the way.

Dr Gqubule emerged at a time when there were very few Methodist black ministers with university degrees. Some of those who had university degrees were men like Price Mbethe, Gabriel Setiloane, Makepeace Nomvethé and others but they were like a drop in an ocean. Those who had them were usually placed in strategic appointments like missionary institutions as chaplains but rarely as governors of those institutions. It was a privilege of a white minister to be a governor of a missionary institution.

When Simon Gqubule left Healdtown Institution where he did his matric and Higher Primary Teacher's certificate and ready to assume duties at the end of 1947, he got a teaching post in the Grahamstown district where Rev AL Mncube was the superintendent minister of the Grahamstown Methodist circuit and also the manager of schools. Simon Gqubule was offered the teaching post at the lowest level that is, the sub standards. An inspector of schools, who nicodemusly observed Simon teaching, remarked that he had the potential of an excellent teacher. The lesson for us here is that we must never despise those days of small beginnings. There is a drop of water before there is a river or an ocean. Days of small beginnings are very significant. We begin small like a mole and we grow into a mountain. When he was teaching sub standards, Gqubule had no idea that he would later become an outstanding theological teacher.

Simon's parentage was humble. His father was a small farmer who was earning not more than two pounds and five shillings a month --- considered to be an adequate wage for blacks those days. How do you send a boy like Simon to a prestigious school like Healdtown when you earn such a pittance? But Simon managed to do his secondary and senior certificates at Healdtown under those financial constraints. Thanks to the generosity of the Rev AA Wellington who was the governor of Healdtown institution at that time. Wellington noticed the aptitude of this young boy and allowed him to continue at Healdtown. Fees, of course, had to be popped up from somewhere. It is not surprising that Simon often defended missionaries like Wellington when they were attacked of Europeanism. Having said that I must add that Simon vehemently fought against naked racism which often masqueraded in social and church programmes. While he praised Wellington, he noted the racist attitudes in some of the missionaries. The Rev Edward Grant, for instance, did not appreciate outspoken and militant students like Robert Sobukhwe who was at Healdtown the same time with Simon Gqubule. Robert Sobukhwe alerted students at Healdtown of the hegemony and oppression of the white governments of South Africa. But Grant was well respected by the Methodist Church of South Africa. Not only was he the governor of Healdtown; he also became the President of that church in 1948. During the recent celebrations of the centenary of the university of Fort Hare, Mr. Mangosuthu Buthelezi who gave a speech is reported as saying:

Not surprisingly we soon established a branch of the ANC Youth League at Fort Hare. Mr. Pitje, our social anthropology lecturer was branch chairman when I joined. He later became an advocate. He was followed by Robert Mangaliso Sobukhwe, a dynamic young politician. I can still see him drawing a map of Africa in the air with his hands declaring: "when we say we claim our land, we mean every inch of this continent – Sunday Times February7, 2016) - This is the Sobukhwe Edward Grant would not tolerate."

The Rev John W Hunt, who was the governor of Indaleni Institution when Simon was a chaplain there, was overheard by Simon saying that he would not approve of his daughter marrying a black man. This was the subtle racism which Simon could not tolerate and which he often shared with his colleagues and students.

The legacy Dr Gqubule left behind for us is that we should not put a blanket and describe groups as either racists or tribalists or fascists but we should individualize people and take their socio – political and religious

backgrounds seriously. In my first year at the FEDERAL THEOLOGICAL SEMINARY (1964) there used to be what was known as the principal's hour but actually that hour was used by all the Methodist tutors to deal with any theological subject. Simon Gqubule lectured on South African Methodist mission stations outlining the chain of stations established by William Shaw. In each station Gqubule explained the aspirations, anxieties and problems encountered. One could see a missionary in Gqubule himself

Perhaps one of Dr Gqubule's gifts was that he was an all-rounder. He did not quickly specialize as some lecturers do. He taught Church history, New Testament, Greek and Systematic Theology. He did this because he had basic knowledge of all of them and could easily switch from one to the other. There is this tendency of people wanting to specialize prematurely and thus narrowing their scope and becoming parochial. While we are concerned with our liberation in South Africa, for instance, we must also ask ourselves: How did American blacks liberate themselves from the shackles of white hegemony? Reading about the struggles of others in the rest of the world arms us with the weapons for our own liberation. We have to learn that there is vast difference from a history written from ABOVE and history written from BELOW. There is a difference between a history written by an academician for the sake of maintaining his own academic position, and a history written from the underside. People must tell their own stories however painful it is to do that. We need a PEOPLE'S HISTORY WRITTEN BY THE PEOPLE THEMSELVES. This is the challenge BMC must face.

The racism of the period before the democratic dispensation in South Africa was naked, brutal and corrosive. Those of us who were adults during that time experienced it for what it was. It had to be attacked at all fronts. This is the naked racism that people like Gqubule had to fight.

One Sunday evening Gqubule took a preaching appointment in a white society not far from Alice. He went there on a college kombi driven by the principal of the college who was white. On their way back the principal attacked Gqubule on some of the statements he uttered while he was preaching. Gqubule did not take it lying low. He rebutted the principal's comments and by the time they arrived at the Seminary it was dead silence; obviously the topic was not palatable to the principal. Gqubule felt he was old enough and educated enough to say on his own what he wanted to say.

Another story told by Gqubule was that of an incident during conference in Port Elizabeth. There were the distinguished white leaders coming down the lane and a group of outspoken blacks coming up the lane and the two groups were about to meet each other. One of the white leaders made a comment which referred to the blacks as a nuisance to the church. There was no response from the blacks but the silence itself spoke volumes. Simon Gqubule played a very significant role in dissecting and trisecting the subtle racist nuances in our education. He underscored and underlined those statements which appeared simple and innocent while, in fact, they were loaded with racism. This is the challenge of BMC today—to go beyond the simple seemingly innocent statements to the dangerous and pernicious attitudes lying underneath like whitewashed tombs.

We must not fool ourselves into thinking that racism is something of the past. It is alive and kicking- but it is sophisticated and camouflaged and is disguised by many colours and forms.

Dr Simon Gqubule does not quite fit in the circle of stalwarts like ZKMatthews, the Jabavus and the Pitjes – the black academics at the University Of Fort Hare who tried to make a breakthrough in institutions managed by racists; but in a number of ways he tried to follow on their steps. He would not resign like ZK Matthews did. He would not rock the boat like Robert Sobukhwe would do. But there was a lot in common with them. He believed in concerted and well planned transformation which could be brought about by a well-educated leadership in secular and religious society. Perhaps there was naivety in thinking that educated minds can bring about transformation. We have seen most of them intransigent, smug and comfortable in their positions.

There is quite a significant number of black students who furthered their theological education overseas. Simon Gqubule facilitated that channel. Some of them, I believe, are with us here today. The idea behind that was that ministers must be highly educated to be effective ministers. Those students, when they came back from overseas, became leaders in their churches. The legacy which Simon left behind is that leaders must produce other leaders. No one is indispensable; no one is sacrosanct. It is not the quantity but quality of leaders that is needed. Simon quickly applauded and encouraged good leadership where and when it was obvious. I know that Dr Gqubule often ran into a conflict with Dr Mgojo on what I considered to be petty issues; but Dr Gqubule was quick to publicly applaud Dr Mgojo's leadership when something significant had been done by the other. That is a sign of maturity—the agility to put behind or aside petty differences and appreciate someone's leadership. We also will be great in our organisations when we put aside personal differences and ambitions and advance those things which are for progress.

One of the distinguished theologians of our era, Professor Simon Maimela wrote a book in which he described the sin of denominationalism. He was referring to the different colours of Protestantism which often wreck as under the Christian Community. Maimela may have used a strong term to describe denominationalism as a sin because one can argue cogently in favour of it. But what Maimela was trying to say was that there is a tendency among Christians to waste time pointing fingers at each denomination instead of moving the church forward. Over the past few years, there has been noticeable creeping denominationalism and Protestant churches were concerned more about their denominations than about the rights of the people of South Africa.

Dr Simon Gqubule rose above denominationalism very early in his theological life and remained at that level to the end of his life. When he taught at the Lovedale Theological School, it was an interdenominational venture with Presbyterians, Methodists and Congregationalists training together. Federal Theological Seminary where Gqubule spent most of his time was made up of four denominations: Anglicans, Presbyterians, Congregationalists and Methodists. This was the institution Gqubule enjoyed the most and in which he spent 31 years 17 of which he was principal. He used to say that on the ground are God's people with no denominational labels and they are at their best without those labels. This must be reflected in the training of

theological students. Students must not go out to the field with their heads full of denominationalism. As a Vice-President of the South African Council of Churches, he obviously displayed this attitude. The SACC epitomized the emblem of non-denominationalism – the Church of God.

When Dr Gqubule facilitated further theological studies overseas for students, he was not thinking of any denomination in particular. There were students like Danana Mkhize, Samuel Ngcobo, Basil Manning and others who were from different denominations. Their further theological studies were arranged by Gqubule. What was uppermost in his mind was good church leadership and he saw the potential in those students.

Dr Gqubule was a placid man with very strong and unshakable convictions. If he did not believe in something, even if the majority did, he would not do it or he would not go that way. For instance he was not convinced about the usefulness or necessity of stoles. He never had one. He said he was a minister without a stole or to put it more sharply, the stole did not make a minister but he would not frown upon one who uses it. In the 80s when the issues of bishops and stoles was debated in the various synods of our connexion, he was against both. There is a sense in which he was the chip of the old block because the likes of Mokitimi, Mncube and Ndubela and others had no stoles and these were ministers with great influence on him. Gqubule loved tradition and tradition is that which has been handed over to us by our forebears. One is reminded of St Paul's words to the young man Timothy "Remember the faith that was in your grandmother Lois, and in your mother Eunice and now in you, Timothy" (2Timothy 1:5). By the way, BMC is fond of passionately saying: ILIFA LOBABA BETHU. Gqubule used to speak very passionately about those who trained at Healdtown, Lesseyton and United Theological School.

The worst we can do as BMC is to throw the baby away with the bath water; the worst we can do is to be so modern and so technologically minded that we forget where we come from. There is a perception that even our Methodism is grossly adulterated by modernism and post modernism.

BMC should delineate those parts of tradition which should be maintained and those that should be discarded. That is the challenge before us. The pull and push should always be before us. There are always those things from the tradition which must be pulled because they define us, and those that must be pushed away because they are no longer relevant. Tradition is dangerous when people blindly go for it. But tradition is most ingenious when people creatively and consciously engage it in an attempt to transform society. This, I believe, is Dr Gqubule's legacy for us.

When we say i Sonto /Cawe lilifa labazali bethu we are correct. And we should say it louder and louder. But we need to unpack that so that it does not just become a cliché which has no meaning for us. We must be careful of repeatedly saying things which we do not know what they mean. Language changes over the years and assumes connotations which were not intended in the past.

Dr Gqubule hated long and boring sermons. He noted that some preachers are fond of preaching until some people get bored and tired and ultimately switch off because what they hear is nothing but ranting and empty talk. This reminds me of what Sir Winston Churchill once said: A GOOD SPEECH MUST BE LONG ENOUGH TO COVER THE SUBJECT AND SHORT ENOUGH TO CREATE INTEREST. This is what Gqubule was teaching his students about preaching. In fact, this applies not only in preaching but also to all modes of communication. When St Paul admonished Timothy to equip the saints, he did not mean feeding them with empty and raucous noises and repetitious statements. If we do that we will be a Methodist Church with a lot of noise but without power and without morale. We have to keep the high moral ground in all aspects of our Christian life. How embarrassing it is when you hear people, especially the elderly people whispering: Is this the same Methodist Church I used to know? They ask this because they see and hear things which look and sound un Methodist. May be this is the case because some of us are Methodist by day and Zionist by night.

If we want to remember Dr Simon Gqubule as a theologian—and a theologian he was, we must rediscover the role of theology in society. We must remember also that in the High Middle Ages, theology was regarded as the queen of sciences. It was overtaken by other disciplines particularly during and after Enlightenment. Evangelicalism re-emerged in the 18th and 19th centuries and has now been overshadowed by technological developments. Our world has become so pragmatic and materialistic that people are concerned more about what they can see and touch and this poses a challenge to Christian faith.

Here in South Africa, Divinity Schools and Theological Faculties are either disappearing or are pushed to the background in such a way that one would think they are no longer necessary. What has taken the foreground is technology and pragmatism. While technology and pragmatism are necessary, things pertaining to Christian faith (IFA LABAZALI BETHU) must not be pushed to the background otherwise we will be a nation without religion and without morals.

We are all to blame for this demise of spirituality. The secular world is to blame for undermining spirituality and for forgetting that the world for centuries was kept alive by the moral fibre of the church. On the other hand, the church is to blame for slacking on the moral ground, for preaching a powerless morality – a morality which does not translate into action.

When I think back on the stalwarts like ZK Matthews, Platje and Robert Sobukhwe, I see men who were both practising Christians and social activists. I see people who would rather resign than serving in institutions which uphold travesty of justice. I salute Gqubule who was engaged in a cold war with a racist professor of law at the university of Fort Hare in the 1960s. I salute Gqubule who would not succumb to his Mthembu clan chief Kaizer Matanzima when the Federal Theological Seminary was temporarily located at Mthatha. I salute Dr Gqubule who was Kwa Zulu Natal chairman of the United Democratic Front and who was also house

arrested for his beliefs and for his stand against apartheid rulers of the time. I salute Dr Gqubule who was the Vice- President of the SACC.

ANNEXURE B



RESOLUTION ON THE WORK OF GOD

The listening committee report of the 41st Black Methodist consultation

The 41st Black Methodist Consultation has convened on the 14 - 17 July 2017 at the Natal Coastal District in Pinetown, in the eThekweni Municipality. This gathering met at the Edgewood campus of the University of kwaZulu Natal, a former established institution to train mostly white students as teachers for the apartheid government schools serving in the white community. What a significant setting for this transformation pioneering movement of Africans under the theme “Living courageously, Re-imagining our future”

The Vice-chairperson of the natal coastal District Rev. L Mandindi led the official opening of the consultation. In his welcome message he commenced by sharing the story of conversion of a world renowned preacher of Rev Spageon. He shared his story from his childhood until his conversion. Having **read ISAIAH 45 VERSE 22** “Turn to me and be saved, all you ends of the earth, for I am God and there is no other.” Echoing God’s directive voice unto us, Rev Mandindi pleaded with consultation with this simple request “Look unto Me and recover.” In the mist of all the challenges and the ills of our society and church he encouraged the consultation to do nothing else but gaze unto the Lord.

Indeed God invites us on this year to lift our eyes and we desire to rise and live courageously towards re-imagining our future.

Swiftly after that we received the BMC Connexional **Chairperson’s Address** by Rev Mzwandile Molo to set the mood and the tone for the consultation. He welcomed all new members and shared with them what to expect. With many other congratulatory and affirmation messages he mentioned the new appointment of the Presiding Bishop Ziphozihle Siwa together with various Bishop appointments. Furthermore, he reminded the consultation of its historical background grounded in the struggle for transformation and journey towards the empowerment of Black people in general. He outlined the role of our forebears in rejecting all those evils and intolerances of society such tribalism, ethnicity and apartheid. He anchored his address on the Book of Esther 4 verse 9-17 with emphasis on verse 16 and he vigorously.

He also indicated the following challenges:

- ✓ District structure are weak
- ✓ Lack of commitment and accountability
- ✓ Hostile relationships and lack of loyalty
- ✓ Tribalism

Recommendations:

- Building capacity and effectiveness of districts as a priority
- Gender transformation
- Conscientisation of our people
- BMC to Champion the Ecumenical life of MCSA
- Find way to influence Mission Congress agenda
- BMC should encourage people called Methodist to live courageous lives

Secretariat report/ organisational report

The General Secretary Mr. Xhanti Mhlubulwana gave us a reflective organisational report with skilled reflection on the theme of the consultation. Mr. Mhlubulwana mentioned that LIVING COURAGEOUSLY – therefore means redefining, living out our Core Values as the BMC. We could hear God recalling us to our initial place and purpose of existence and finding relevance in our day and age.

He called BMC to be organisationally effective. Every BMC member, disciple, leader has a responsibility to contribute meaningfully for the organisation to be effective. In answering the question of what makes organisations effective one of the answers is an appropriate organisational structure. BMC Organisational at Circuits and Districts levels lacks CAPACITY to make things happen and often misjudge and or ignore the CONTEXT.

The general secretary believed that BMC must evolve to be too relevant to be ignored; therefore the BMC must invest through research, development and actual resourcing the deepening and implementation of its own Programme Content. This must teach us to ensure

- Leaders function in a dysfunctional structure
- Working in silos is avoided

Connexional Membership has increased from 350 to just over 400. BMC Members are encouraged to be active members of their Local Churches in order to be active change agents. Efforts have been made to improve communication by sending most circulars to the entire data base of the BMC.

General Secretary reported that **Ms FM Motaung**, the Treasurer, resigned owing to relocation on work commitments to Vienna, the capital town of Austria. Given her sudden departure and the need for continuity in the treasury as well as the mandate of February 2016 General Committee it was important to co-opt. The

Executive consulted all Districts on the matter, in particular Limpopo, Highveld and thereafter **Ms Buhle Sigabi** was co-opted as the Treasurer to serve with current executive until July 2017 and that she has been in the position for two months. The Consultation reaffirmed her position (**Ms Buhle Sigabi – as Treasurer**) for the remainder of the current term ending July 2017 and *mandated executive to handle all necessary administration including change of signatories in the bank.*

DISCERNMENT REPORT presented by Bro. M Caba

The working committee gave an account on the assignment given by last consultation. They share the following experiences:

- BMC not having an exclusive voice in the elections of the Bishops. Methodist people speak through the Synods. BMC candidate discussion deferred to February.
- Accusations about the committee being the biased and resulted in few abstaining from the elections. District Bishops having a support base for the incumbent.

Lessons learned from the process:

- ✓ Declining numbers of the Clergy. Differing of the decision to February. Lots of lies and deceives. BMC is labled as a church capturer. Role of District Bishops play.
- ✓ Clear signs that tribalism.

Recommendations

1. Template be adopted as a guide for all elections
2. Discussion be concluded 13 Months prior to elections
3. Discernment must be outlining about the process

On the even of Thursday the people BMC stopped and remembered the fallen cadres of the MCSA who have now entered the higher service along with the many martyrs, prophets, apostles that have now surrounded the Saviour in the glorious band. Having read 2nd Corinthians 5 verse 10, Rev Olga Dlamini comforted the families and districts who lost this cadres with a reminisce of the past on how we grew up playing house and we would go on for hours until we are called home to a soothing bath, warm food and the comfort of the real home. St Paul uses a similar analogy that even beyond this temporal life we have an eternal home to look up to after when die.

Report **on Bursary fund**

- The committee presented a report that 4 applications received and 3 new recipients were allocated while one was declined because it was not meeting the criteria. i.e. (applicant not being a clergy as required by policy)
- They further reported that 2 beneficiaries have reported to have completed their studies.

- A new committee was elected comprising of the following Mr. M Sowazi, Ms N Molai and Mr. T. Ramabulana

Elections of the Connexional Executive

The current executive was reaffirmed for the next three year term. This was a vote of confidence as all of them were elected unanimously. We congratulate them for being re-elected.

BIBLE STUDY

Two Bible studies were conducted by Rev L. Matthews.

1st lesson Scripture : Luke 1 verse 44-55 (The courage to sing)

- Luke has more inclusion of women in his gospel compared to the rest synoptic gospels
- Mary was the anomaly that break the system
- Mary was a Liminal
- She was not Married nor single
- She was not an adult nor a child
- She was not a madam nor a virgin

2nd lesson Scripture : Esther 4. Verse 6 to17 (The courage to speak)

Esther is not a true name. Her name is Hadesa. She is wearing a musk. How to beat a minority in a foreign land . Esther presents the story salient God. Ruling class stories were taken and the peasant story was ignored. A big issue is cultural and racial problem in the story.

Esther was Orphan, Jewish, and a woman. She was the Underneath of the underneath. She has to listen to Modecai. She has to listen to him and do what the king wants. She was open to abuse. She had a shelf life. What happens when the king does not like her any more. She subjected to the wounds of Modecai. Commodification of her beauty for the survival of Modeccai . She is pregnant outside of the norm. Had no one to listen her or speak for her. Use of the body to achieve selfish interests. African woman dance to the same challenges that Esther and Mary were exposed to. These women put their lives on the line for the liberation of others. Women are still there to live and create hope. Economy of MCSA is still moved by Women but they are excluded.

Women have to learn to tell their story. Women are still the poorer but are the economic drivers. In the church women are still in majority but they are still in the periphery. Want to live in a space where she can tell her story with everyone and to be told what to do. Fullness of the church can only be articulated when man and women work together. Living their humanity whole heartedly. We are invited to learn to live whole heartedly.

FINANCIAL REPORT BY BUHLE SIGABI

She presented the financial Audited statements which reflects the organisation is in a healthy state. The consultation reflected on the statement and all questions were sufficiently answered. We noted the concerns raised around the 30% allocation for Bursary fund and its utilisation. Consultation task the EXCO to find a coherent way of dealing with the spending and allocation for bursary. Budget was approved with the projected increase of about 10% on most of the line Item.

EBF

With high Spirits and excitement districts embarked on a the annual fundraising known as the EBF drive where in Members of the BMC gave with open hearts to advancement of the work of God through this movement **with the vision to invest in the future of the MCSA academia.** Consultation managed to raise a **sum of R189310. 00** (16% less from the year 2015) this was evidence that all districts continue to strive working hard to raise the bar in ensuring that there is enough in the house of the Lord. We once again congratulate Central District for winning this award for the second time in the raw.

Awakened to a breezy Coastal morning weather we were ushered through the day with a heart warming message of love and hope through devotion by Ms. Zodwa Fanele. She read John 13 verse 34-35. Christ command his disciples to love one another. We are invited to share the love that possesses the power we need. Love that is sacrificial and overflowing of compassion.

Our key note speaker ADV Vusi Pikoli spoke on **Courageous leadership.** In his address he began explaining that he is an Episcopal and how this church leaders moved out of the Methodist church. Through their courage they felt they could not stand the treatment in the MCSA.. To hit the command from God it needs the courage and there is a little bit of fear. You have to push a particular line and move on. Deficit of courage is Cowardice. Courageous leadership come from ancient times. It is preceded by fear. You have to accept fear and accept it.

He shared the kind of values which he was taught from home and church. These values enabled him to have courage to take unpopular decisions that put him in to trouble as he discharged his responsibilities. He knew he had to make unpopular choices. He encouraged us to talk more about the Integrity and not the ethics. Courageous leadership must always be accompanied with justice and honesty .

Current challenges : Poverty, unemployment corruption , where is the voice of the church? Church must be able to tackle our consciences. We had such leaders like Rev Gqubule, Beyers Naude , Desmond Tutu. He believes in the constitutions and it has all what a leader would need. We have to fight for this and ensure chapter 9 institutions perform their functions. Leader has to listen, practice forgiveness and not allow fear. Leaders Must be able to manage change and know what are the gains. "No pain no gain".

FOOT OF STATIONS

The detailed report of what the research should be focused on was presented . The research team provided proper research framework which should be guiding the Research question: Why do we have so many black ministers on the foot of station? This will required clear research methods and literature to be reviewed. The team was given guidance it needed and was requested to initially do desk top analysis while the in-depth research report will be conducted and presented later.

40 YEARS ORDINATION ANNIVERSARY: MCSA WOMEN IN MINISTRY

Dr Sigaba shared her journey in the ministry and shared lessons which the new generation has to take. She shared even the frustrations encountered along the way. She told all the women not to give up when confronted with challenges.

EPILOGUE

As the sun set in the valleys of Natal, Rev Thabiso Mcinga announced God as an ever shining light. All want to be someone in life. She alluded to the courageous leadership that Christ exhibited when He was with his Disciples. Jesus redirected the disciples' ambition, when they were talking about greatness, which was focusing on their popularity. Greatness puts one in power, but we need to be aware of the costs thereof. What is it that we compromise when we seek this greatness?

AWARDS CEREMONY

The host prepared a gala dinner where in the consultation was to relax from the very heavy schedule and recognise achievements and contribution of certain individuals and districts, it is in this even where in Advocate Tsautse encouraged black people to keep on fighting for the economic freedom in their life time. BMC acknowledge the work and contribution of Dr N. Mali and Mr. X Mareka in the life of the communities through awarding with the Seth Mokitimi award.