



BMC

Black Methodist Consultation

A formation within the Methodist Church of Southern Africa

EXECUTIVE ORGANISATIONAL REPORT: JULY 2018-JUNE 2019

11 JULY 2019

**“BURNING TO LIGHT UP FOR
GOD’S JUSTICE”**

Text – St. Matthew 5:1-16



Burning to Light Up for God’s Justice is a charge to be intense and concentrated in doing our organisational work as the BMC. Let us reignite our passion for greatness in service and in modelling black excellence. There is something deep-seated and profound about BMC members who are fully conscious about who they are and their blackness, ***they light up*** wholeheartedly for God’s Justice to be done in the decision making. I would argue that it is more urgent now more than ever before for every BMC District to reignite enthusiasm and zeal in the implementation of BMC programmes.

ACKNOWLEDGEMENTS AND FORMAL GREETINGS

The BMC Connexional Chairperson – *Reverend Mzwandile W. Molo* and the *entire* BMC Executive Team – *Ms Nokuzola Mbangula, Recording Secretary and Ms Buhle Sigabi, the Treasurer General;*

Previous BMC Executives and leadership, forebears and elders present

MCSA Leaders Bishops, Bishops 'elect', District Vice Chairs, WM leaders, YWM, YMG, LPA leaders and Methodist Youth Unit

Ministers and their Spouses

Mothers and Fathers

All BMC District Executives

The Standing Task Team (Technical Working Groups) and their conveners

BMC Think Tanks, our incubators for new ideas seeking to elevate black thought and African history

All members of the BMC

Brothers and Sisters in Christ

INTRODUCTION

It's a privilege you afforded to us to lead you as a collective conceived at Limpopo in 2013 July; birthed at Highveld and Eswatini District in 2014 St. Matthews for the office term ending in 2017. The privilege was extended in 2016 at Natal Coastal for the office term ending in July 2020. This is year 2019 Executive Organisational Report marks the fifth year in the second three-year office term. Making Organizational Reflections at KNB, Thaba Nchu February **Ext.CGEC** as a collective we said ***“we had begun our descent”***;

Today I rise on behalf of the Connexional Executive to do the 5th year Executive Organisational Report for the period July 2018 to June 2019; and we say to you ***“we have begun our approach ... final approach February 2020 (NFSL) and Landing July 2020 (KNB) that's in about 11 months from now ...”***

Ladies and gentlemen, we have been cleared to land at the KNB 45th Annual July 2020 Convocation. For your safety and comfort, we ask that you please remain seated with your seat belt fastened until the Captain, Rev. MW. Molo turns off the Fasten Seat Belt sign this will indicate that we have come to a complete stop at the gate and it is safe for you to move about.

Please check around your seat for any personal belongings you may have brought onboard with you. When you open the overhead bins, please use caution as some heavy objects may have shifted during the flight.

On behalf of the entire crew, the Connexional Chairperson; Secretariat and Treasury it has been a pleasure serving you in the past five years from 2014 July and we are looking forward to see you supporting the next crew we shall be electing tomorrow, Friday 12th July 2019. We do realize that you had a choice granted elections are a democratic process with freedom to choose, and we thank you for choosing us, you afforded us a privilege to serve you.

- ***Oh Yes, we are landing, we were not shot down; we are landing (intentional, willing and fully conscious to ensure safe landing)***
- ***Real life is not like face book or movies where pilots exchange seats while cruising at an altitude of 35,000-42,000 feet above sea level;***
- ***In real life the airbus must land for service, changing the crew and the likes;***
 - ***it's time for handing over ... the same BMC Airbus shall Take Off and Ascend again; the Airbus must climb passing above clouds or turbulence 'expected and unexpected' to its cruising altitude except with another shift crew and or newly elected leadership collective for the office term July 2020 to 2023.***

REFLECTIONS ON THE THEME – ORGANISATIONAL PERSPECTIVE

"Burning to Light Up for God's Justice" Text – St. Matthew 5:1-16. The adjective: burning ...could also mean "on fire, for Gods Justice".

The Sermon on the Mount opens with the beatitudes, eight statements beginning with the word *blessed*. This word **affirms a state of blessing that already exists**. Each beatitude declares that a group of people usually regarded as afflicted is actually blessed. Those blessed do not have to do anything to attain this blessing. Jesus simply declares that they have already been blessed. **Thus, the beatitudes are first of all declarations of God's grace**. They are not conditions of salvation or roadmaps to earn entry to God's kingdom.

Although the primary purpose of the beatitudes is to declare the blessings given by God's kingdom, most scholars also regard them **as painting a picture of the character of that kingdom**. As we step into God's kingdom, we hope to become more like those named as blessed: **more meek, more merciful, more hungry for righteousness, more apt to make peace, and so on**. This gives the beatitudes a moral imperative. Later, when Jesus says, "Make disciples of all nations" (Matt. 28:19), the beatitudes describe the character these disciples are meant to take on.

Following the beatitudes in the Sermon on the Mount, Jesus tells his followers that **people who receive these blessings matter**:

You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot. You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. (Matt. 5:13-16)

If you are a follower of Jesus living the beatitudes, you matter. You have an important role to play because you are the salt of the earth. Salt preserves and **Christians help preserve what is good in the culture**. In the ancient world, salt was very valuable: the Greeks thought it contained something almost divine, and the Romans sometimes paid their soldiers with salt. A soldier who didn't carry out his duties "was not worth his salt." **You are a seasoning agent**. In a sense, you can bring the distinctive flavor of God's values to all of life. You can make life palatable.

Note that salt, to be effective, must be in contact with the meat or fish it is to preserve. To be effective, we must be involved where we work and where we live. This puts us in a tension because the dominant culture doesn't necessarily like us. The majority of the time, living according to the beatitudes may make us more successful in work. But we need to be prepared for the times it doesn't. What will we do if showing mercy, making peace, or working for justice jeopardizes our position at work? Withdrawing from the world is no answer for Christians. But it is difficult to live in the world, ready to challenge its ways at any time. In Matthew 5:10-12, Jesus acknowledged the reality of persecution. But in our contacts with the culture, we must retain our "saltiness," our distinctiveness. It's a balancing act we're called upon to maintain.

"You are the light of the world." The job description of a Christian is not only to maintain personal holiness, but also **to touch the lives of everyone around us. At work, we touch many people who do not encounter Christ in church.** It may be our most effective place to witness to Christ. But we have to be careful about how we witness for Christ at work. We are being paid to do our work, and it would be dishonest to stint our employers by using work time for evangelism. Moreover, it would be dishonorable to create divisions at work or a hostile environment for nonbelievers. We must avoid any possible taint of seeking self-promotion by proselytizing. And we always run the risk that our failings at work may bring shame on the name of Christ, especially if we seem to be enthusiastic about evangelism but shoddy in actual work.

With all these dangers, how can we be salt and light at work? Jesus said our light is not necessarily in the witness of our words, but in the witness of our deeds—our "good works." "Let your light so shine before men that they may see your good deeds and glorify your father who is in heaven." The beatitudes have spelled out some of those good works. **In humility and submission to God, we work for right relations, for merciful actions, and for peace. When we live as people of blessing, we are salt and light—in the workplace, in our homes, and in our nation.**

Theology of Work Bible Commentary, Volume 4: Matthew through Acts

Edited By: Will Messenger

Since 1975 BMC at its conceptual historical foundations when many people saw black and white battle for the soul of the MCSA; ... ***our forebears were ignited and full of passion for God's Justice.*** The motive, the intent was quest for justice; the cause for justice versus the symptoms of isolation, marginalization and exclusion. ***BMC members are those who uphold the justice of a cause for blackness and black excellence. Organizationally 2019*** theme challenges us to ***rediscover blackness that has been butchered in the hands of black leadership ... be it state owned enterprises and black executives; senior management services; Church leadership serving in various decision-making levels. Blackness matters*** and does not equate to corruption, unfair and unjust practices; blackness does not equate to power mongering, backstabbing and the likes ... ***BMC must change this narrative and assert that blackness matters in God's Justice.***

BMC as a formation within the MCSA should continue to redefine the critical importance of black consciousness as a value that shapes our ethos in leadership; with the duty-laden question that asks: ***What expectations and conduct are appropriate to my position and the choices I might make?*** There is something estimable and decisive beyond me and my immediate personal inclinations. ***In approaching a major choice, the question is not: How can I get what I want?***

Burning to Light Up for God's Justice is a charge to be intense and concentrated in doing our organisational work as the BMC. Let us reignite our passion for greatness in service and in modelling black excellence. There is something deep-seated and profound about BMC members who are fully conscious about who they are and their blackness, ***they light up*** wholeheartedly for God's Justice to be done in the decision making. I would argue that it is more urgent now more than ever before for every BMC District to reignite enthusiasm and zeal in the implementation of BMC programmes.

WHAT IS THE TRUE MEANING OF JUSTICE?

The quality of being just; righteousness, equitableness, or moral rightness: **to uphold the justice of a cause.** rightfulness or lawfulness, as of a claim or title; **justness of ground or reason:** to complain with justice.

Greenberg (1987) introduced the concept of **organizational justice** with regard to how an employee judges **the behaviour of the organization** and the employee's resulting attitude and behaviour. (e.g., if a firm makes redundant half of the workers, an employee may feel a sense of injustice with a resulting change in attitude and a drop-in productivity).

Burning to Light Up for God's Justice should challenge us all to refocus on the behaviour of the BMC organizationally and that of the MCSA. Our ability to isolate organizationally issues of justice and fairness within the BMC and the MCSA continue to make BMC as a formation relevant. No one can afford to ignore relevant formations; its costly. ***The organisational behavioural risk of the BMC at district level is visibility to lobby for elections only and not in programming.***

Justice or fairness refers to the idea that an action or decision is morally right, which may be defined according to ***ethics, religion, fairness, equity, or law***. People are naturally attentive to the justice of events and situations in their everyday lives, across a variety of contexts (Tabibnia, Satpute, & Lieberman, 2008). ***Individuals react to actions and decisions made by organizations every day.*** An individual's *perceptions of these decisions as fair or unfair can influence the individual's subsequent attitudes and behaviours.*

Fairness is often of central interest to organizations because *the implications of perceptions of injustice can impact job attitudes and behaviours at work.* Justice in organizations can include issues related to perceptions of *fair pay, equal opportunities for promotion, and personnel selection procedures.*

- ***To what extent is the Ministerial Stationing process in the MCSA contributes to the behaviours and attitudes in the life of the Church?***
- ***To what extent are elections responsible for divisions and factions amongst us?***

ORGANIZATIONAL JUSTICE COMPONENTS

Three main components of organizational justice are:

- I. **Distributive**,
- II. **Procedural**, and
- III. **Interactional** justice (which includes *informational and interpersonal justice*).

- **Distributive justice** is conceptualized as *the fairness associated with decision outcomes and distribution of resources*. The outcomes or resources distributed may be tangible (e.g., pay) or intangible (e.g., praise). *Perceptions of distributive justice can be fostered when outcomes are perceived to be equally applied* (Adams, 1965).

*Every decision has outcomes intended and unintended ...BMC/MCSA
What reflections and what comes out in terms of distributive justice in
the decision outcomes.*

- **Procedural justice** is defined as the fairness of the processes that lead to outcomes. When individuals feel that they have a voice in the process or that the process involves characteristics such as **consistency, accuracy, ethicality, and lack of bias then procedural justice is enhanced** (Leventhal, 1980).
- **Interactional justice** refers to the treatment that an individual receives as decisions are made and can be promoted by providing explanations for decisions and delivering the news with sensitivity and respect (Bies & Moag, 1986). A construct validation study by Colquitt (2001) suggests that interactional justice should be broken into two components: **interpersonal and informational justice**.
 - **Interpersonal justice** refers to *perceptions of respect and propriety in one's treatment while informational justice relates to the adequacy of the explanations given in terms of their **timeliness, specificity, and truthfulness***.

- **Interpersonal justice** "reflects the degree to which people are treated with politeness, dignity, and respect by authorities and third parties involved in executing procedures or determining outcomes".
- **Informational justice** "focuses on explanations provided to people that convey information about why procedures were used in a certain way or why outcomes were distributed in a certain fashion"

A. INFLUENCE TRANSFORMATION AGENDA OF THE MCSA

- **BMC THINK TANK, 'INCUBATORS FOR NEW IDEAS'**

These are about structural repositioning of the BMC; creating incubators where new ideas are born that would be tested in the BMC but **targeted at transforming the agenda of the MCSA** by making inputs through relevant committees. **BMC Think Tanks are shadow committees of to the MCSA formal committees like**

- I. **DEWCOM;**
- II. **Structures;**
- III. **Revisions (now Legal Review Commission);**
- IV. **Trust and Property as well as**
- V. **Ministerial Formation.**

These committee should lead thinking and enable BMC to be proactive (**not react, after the fact**) through research and development producing papers tabled in commissions annually as well as tracking MCSA Conference Resolution per area of focus such that at discussion level BMC members are enabled to input at CQM's; Synods etc. as informed by BMC Ideology already tested at BMC level.

BMC should create centers of excellence through its **Think Tanks and link Think Tanks to MCSA Succession Planning** e.g. at some point BMC DEWCOM convener could convene MCSA_DEWCOM and implement relevant ideology and doctrines.

Other Methods in Execution that seek to influence the agenda of the MCSA

- Active strategic recruitment of MCSA official executive decision-making members “NEW” e.g. **Class Leaders, Society Stewards, Circuit and District Org. Executives, Cir**
- Increase the **BMC Footprint** in the District by adding new Circuit-Based BMC Living Cells; **Recruit in New Circuits, virgin territories never reached by the BMC**

B. ORGANISATIONAL RENEWAL FOR EFFECTIVENESS

- Provide information on the ideologies, fundamental philosophy and the reason of the existence of the BMC in order to develop effective cadres that will relay a consistent message and play an effective role as BMC members and Methodists;
- **Revamped BMC Website and Registration** of BMC Domain: - <https://blackmethodistconsultation.org>
 - gense@blackmethodistconsultation.org
- **BMC ARCHIVING AND RECORDS MANAGEMENT**
 - In alignment with the commitment made on year one (1), 2014/15 of the current executive, **to collect and archive all available BMC Materials**;
 - A supplier in records management and archiving was sourced in April 2017;
 - *All the available materials* since BMC inception including late 1970's and early 1980's up to 2015 *has been digitalized, thus will be available electronically in pdf*; Appreciation to all the contributors who donated the historic BMC materials including but not limited, **Rev S Motlhodi** and the 40th Public Lecture Team, during the marathon delivery of the lectures number of previous executives donated archival materials, Rev Otto Mbangula, **Ntate Ike Morape** and most recently, a file was discovered by the sitting Connexional BMC Chairperson, **Rev MW Molo** fairly covering +67% of the leadership era of **Rev Dr Dandala, Mr. Z Jakavula and Ms. L Madlala** era; this is the

BMC wealth archived for generations to come; two copies of the BMC News Letter, original has been donated by Rev Prof JI Mosala – containing abstract papers, poems, etc; to appreciate the wealth of the historic materials in content, only through reading.

- The archived materials stored on CD-ROMs, duplicated – copies for SMMS Library integral to the **“Black Thought, African History and Philosophy Research Centre Project”**, moreover.
- The **analogues** text historic materials are placed in archive boxes ready for shipment to the SMMS Library integral to the “Black Thought, African History and Philosophy Research Centre Project”;
- The archiving project includes **‘Optical Character Recognition, OCR’** this allows use of the archived materials for research purposes; be it per word or theme, like a search engine except limited to all digitalized materials; and
- Loading of all the archived materials on the cloud to access anywhere and everywhere *at an annual fee per user.*

C. CAPACITY BUILDING & EMPOWERMENT

- Capacity building workshops and seminars
- **Leadership Development and Investment Symposium, resounding success – was held from the 18-21 Oct. 2018 at SMMS**
 - **To Recommend, That, the current BMC Executive facilitates a follow up meeting with All Org.s that participated in the Symposium in October 2019 in order to process outputs;**
 - **Develop Study guide and manual as well as make available soft copies for master trainers, BMC executives per Synod as well as for Org’s as partners;**
- Effective good governance and accountability
- Instill a culture and a mind of Monitoring and Evaluation

D. ADVOCATE & PROMOTE GENDER EQUITY

- Nominated Gender Task Team at BMC Connexion with links to Conveners in Districts
 - *Some districts fell short of responding to nomination of Gender Equity Reps.*
- Partner with the church on programmes that are in place relating to gender issues e.g. Connexional Womens Forum
- **August month** – BMC should influence and capitalize on workshops per district/synod

E. DEVELOP THEORETICAL HANDLES ABOUT BEING BLACK AND BLACKNESS IN THE 21st CENTURY

- Revive Black Theology – theoretical understanding on the meaning of black theology
- BMC Commissions papers on black theology
- BMC Lobbying Seth Mokitimi Methodist Seminary to include Black Theology in its curricula as an option for students

CONNEXIONAL TASK TEAMS

Connexional Task Teams should be an agency of the BMC that processes and tables recommendations for finalisation and acceptance at the July Consultation; e.g.

- **Gender Equity** - on going linked to Key Result Areas as agreed at the lekgotla_2014 Nov;
- **One and Undivided Church** – completed task in 2018 July
- **Bursary** – progress report year on year;
- **Centre for Black Thought and African History** – has a progress report
- **Quest for Black Unity** – has a report with action plans;
- **Ministers on Foot of Stations Research** – due to complete task in 2019 July, final report.

Increasingly year on year Connexional Task Teams should limit work given to districts

STATE OF DISTRICTS JULY 2017 – JUNE 2018, AS AT 43rd ANNUAL CONVOCATION

- *All districts/synods are fully functional*
- *BMC celebrates presence of HISWA with +14 Registered members in the 2019 consultation having been less than 5 members since 2016, 2017 and 2018;*
- *We are encouraged by the renewed strengths of all districts, with remarkable growth at **Queenstown; Grahamstown; KNB; NFSL, Natal West; Limpopo as well as Natal Coastal**;*
 - *Stagnancy in growth noted (not decline and or regression) at **Cape of Good Hope; Central and Clarkebury**.*
- *Districts that need continued connexional support – **HISWA; Queenstown; Cape of Good Hope; Central and Clarkebury**.*
- *All districts are in need of programme design skills linked to KRA of the BMC*

BMC MEMBERSHIP STATISTICS

SYNODS/ DISTRICTS	#REG. 2018	#COMM 2018	#REG. 2017	#COMM. 2017	#REG. 2016	#COMM. 2016
Cape of Good Hope	15	15	11	11	8	10
Grahamstown	32	32	46	45	42	41
Queenstown	6	5	25	25	23	23
Kimberley Namibia & Bloemfontein	33	37	31	30	24	27
Northern Free State & Lesotho	18	37	16	19	10	21
Natal Coastal	65	146	58	112	70	110
Natal West	22	22	23	23	29	29
Central	13	13	21	21	18	20
Highveld & Swaziland	7	12	11	17	14	18
Limpopo	40	31	47	45	41	41

SYNODS/ DISTRICTS	#REG. 2018	#COMM 2018	#REG. 2017	#COMM. 2017	#REG. 2016	#COMM. 2016
Clarkebury	13	21	14	14	11	17
Connexional YWM	2	2	0	0	0	0
TOTALS	266	373	302	362	290	357

- *Steady growth in commitments noted year on year noted*
- *2019 consultation continues to witness same growth*

INAUGURAL LEADERSHIP DEVELOPMENT AND INVESTMENT SYMPOSIUM, 18-21 OCTOBER 2018 AT SMMS

What a resounding success it was with INTENTIONAL BALANCE ON: -

- **CONTEXT-CONTENT-CAPACITY-COMMITMENT & COALITIONS**
- **SUBJECTS CONTENTS OVERVIEW COVERED -**
 - **Rationale for Christian Leadership as a Formation;**
 - **Leadership in the 21st Century**
 - **Ethical Leadership (Church, Society at Large and Africa);**
 - **Experiences of Women in Leadership - paradigm shifts towards femininity [#how to construct a feminine tomorrow today]**
 - **What It means to be a leader in the MCSA (Beliefs and Practice)**
 - **Leadership in the Church: Lessons learnt and opportunities to be explored (Immediate Environment)**
 - **The Priesthood of all believers – lay leadership focus, ‘taking stock’**
 - **African values as an offering in leadership – Rediscovering our humanity (*ubuntu bethu*)**
 - **Leadership and Decision Making (Courageous Leadership)**
 - **Building Collective Competent Leadership Teams vs. Individual Personalities**
 - **Spirituality of Leadership**
 - **Change Management; Knowledge Management and Organizational Culture**
 - **Institutional-Organizational Thinking**

- **Bureaucratic Processes and Organizational Effectiveness and Efficiency**
- **Economic Challenges and Resourcing Mission**
- **4th Industrial Revolution and the Church: Innovation in context; Information Technology Revolution**
- **Reimagining Mission Groups in the 21st Century:**
 - *Women 'Matured and Young'; Men 'Matured and Young'; Preachers; Youth and Children;*
 - *Manyano's / Associations / Auxiliaries / Departments / Formations.*
 - *[The Purpose of Org's – Mission Groups?? Youth Focus (Millennials) > Org's Response and or Reflections]*

RESOLUTIONS TRACKING AND IMPLEMENTATION 2014/15 TO DATE

- Refocusing February Meeting for Execution of July Resolutions year on year;
- Increasing content engagement – timing on the implementation discussions and understanding bottlenecks for lack of intervention;
- Establishing technical working groups connexionally to lead situational analysis and execution ... further giving them freedom to work or with and or without inputs from districts/synods;
- All Resolutions from 2015-2018 were implemented successful **except**,
 - **2017, Being church and forming organisations for mission: -**
 - The BMC to set up a team to look into a proposed MCSA "***One stop shop for Community Services***" for the people;
 - Allocate it to a cluster to pilot it and then feedback.

It can then be spread across the rest of the ***Districts/Synods***, then the ***MCSA***.
- **Pre-Synod Work Seriousness at the Ext.CGEC as well as Conference Preparations at July**
- **Bilateral and or Parallel Engagements with Secretariats/Treasurers and Chairpersons to do understand lack of implementation at district level.**

CONCLUSION AND RECOMMENDATIONS

1. **That**, the Executive Organisational Report for the Period July 2019 - June 2019, **Be Noted**;
 2. **That**, the 44th BMC Convocation mandates the BMC Connexional Executive to continue engaging other org's (WM, YWM, YMG, LPA/D, W.Auxi/Ass.) with the intention of:
 - a. Developing Leadership Study guide as an output of the Leadership Symposium Content as well as project and explore options for sustainability; **Be Approved**;
 - b. Source and procure collation and compilation (*hardcopy and digital*) of the Study Guide with full papers as were presented at the symposium be annexed to the study guide (*for dissemination to the BMC executives per Synod, Archive, as well as other Organisations exco's who participated*); **Be Approved**;
 3. **That**, 44th BMC Convocation mandates its Connexional Executive to introduce new awards, propose clear criteria e.g. **Most Improved for EBF** (e.g. based on *% improvement year on year for 2020 implementation July 45th Convocation; perhaps with baseline not just simply %*); **for Ext.CGEC February Meeting 2020 to finalize; Be Approved**;
 - a. **That**, the 44th BMC Convocation '**considers options**' regarding floating trophies either won three consecutive years by the same district (ownership) and
 - b. **Explore options**, where do the retired/owned floating trophies get placed? Bishops Office; SMMS Archives (negotiate a glass cabinet cost to the BMC?) - **for Ext.CGEC February Meeting 2020 to finalize**;
 4. **That**, the implementation of the "**2017, Being church and forming organisations for mission**" be effected by or on by July 2020: -
 - a. The BMC to set up a team to look into a proposed MCSA "**One stop shop for Community Services**" for the people; **Be Approved**.
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APPENDICES



BMC

Black Methodist Consultation

SECRETARIAT PRACTICE NOTES - HANDBOOK 2018/19 “BMC # HOW TO ...”! SERIES TWO (2)

FOREWORD

The 42nd BMC Annual convocation that gathered at Grahamstown District from the 06th to the 09th July 2017 under the theme **“Love thy neighbour: reimagining a society of love and justice”**; **...and who is my neighbour?**” during the Organisational Report for the period July 2016 to the June 2017, a question was posed in that report **“What change can we make that will result in improvement?”**. The following was then proposed as a possible response: -

- “BMC must refocus intently on, ‘Capacity Building and Empowerment’, in order to close skills capacity gap within the BMC cadre towards enabling the BMC as a formation to be a catalyst for the change we wish to see through strategic influence of the MCSA targeting decision making platforms like AGM’s; Society Leaders Meeting; CQM’s; Synods and Conference.
- The intentional drive was proposed to be called **“BMC # HOW TO ...”!**; as a delivery vehicle for the **Key Result Area (KRA) 3, > ‘Capacity Building and Empowerment’**.

The crux of “BMC # HOW TO ...”! would be to develop and increase BMC technical and tactical capabilities on **HOW TO MAKE THINGS HAPPEN?** Thus, simply bridging the gap to implementation owing to lack of skills capacity.

How to: - Generate new ideas for change that may lead to improvement; how to test those ideas. **What new ideas could make the BMC to be “The Think Tank, Conscience and Torch-bearer?”**

values that are sustainable for the building of a humane society. However, this does not change the fact that in terms of resources the white section of our society is still the privileged. This raises the question of how the MCSA resources mission in the church. The fundamental question being; ***how does the MCSA resource its mission work within the Southern African Context?*** The BMC has to raise this question in the context of the MCSA's vision and mission. This is a dynamic that is of great importance to how the church prioritizes its mission and how these resources are distributed to the areas of great need.

It is also clear that black people still need to find within themselves the confidence to set the agenda for transformation of the church so that it does become a truly African Church. This then raises issues of conscientization, equipping, leadership and empowerment that the BMC need to champion.

The way the BMC is structured in relation to how the MCSA operates is critical. Districts have come to play a very significant role in the decision-making process of the MCSA. By implication therefore the districts of the BMC have to be strong so as to impact at that level.

Linked to this is how does the BMC understand the role of committees such as DEWCOM in the process of setting the agenda of the church. The correct understanding of the role of these committees necessitates a process by which the BMC has to look at how to impact and influence the work of committees such as these.

The above has implications also for how and who we recruit and deploy. From the lowest levels we have to make sure that in terms of recruitment and deployment we have people in decision making positions so as to maximize our impact.

Generic Strategic objectives of the BMC (from its Historic Foundations)

1. The ***transformation of the MCSA*** into a truly non-racial, non-sexist and lay friendly church in the true African expression.
 - a. *Programming > THINK TANKS; Strategic Recruitment of decision makers; Intentionally increase BMC Foot Print;*

2. **Training and developing of leaders**, both lay and ministerial, so that they can advance the transformation of the MCSA.

a. **PROGRAMMING > CAPACITY BUILDING – EMPOWERMENT & SKILLING**

3. Begin to **serious engage the church’s agenda** with the view of making sure that the decisions that are taken seriously reflect the views, experience, aspirations and hopes of the black majority.

a. **Programming > THINK TANKS; Strategic Recruitment of decision makers; Intentionally increase BMC Foot Print;**

4. **Help the church develop a mission strategy** that seriously reflects the social, religious and economic realities of our present context.

Programming > “2017, Being church and forming organisations for mission” be effected by or on by July 2020: - The BMC to set up a team to look into a proposed MCSA "One stop shop for Community Services”

Tactical Plan that shapes BMC Agenda, Programmes and Operations

1. **Maximizing black unity** with the expressed view of developing a transformational agenda that will have the widest appeal to black people. This will include amongst other things facilitating an engagement with black organizations.

• **Programming > Quest for Black Unity Action Plans (BMC and MCSA) Focus**

2. **Seeking an engagement with progressive whites** who are serious about transforming the MCSA into a truly African church that is non-racial, non-sexist and open to maximum lay participation. The purpose of the engagement will be to galvanize support for current and strategic issues that occupy the mind of the MCSA at a given time.

3. **Strengthen the BMC especially at district level.** This is important in the light of the observation that districts are very important centers for decision making in the MCSA. Many of the decisions of the church are taken at district level thus when the movement is weak at this level the connexional movement is weakened.

- **Connexional Executive to Prioritize – Synods/Districts where there is stagnancy (Visit and Support Programme Implementation)**

4. **Recruiting membership at the most appropriate level of influence.** This is important as to make sure that the influence of the movement is felt at the right place. The BMC has to have members who will be part of the debating and decision-making processes of the church so as to impact on the life of the MCSA.
5. **Identify key area of current concern in the life of the church.** Develop an analysis from the black perspective and a response that can be canvassed within the broader church. This must always be interpreted with the broader transformation agenda in mind.
6. **Organize the business of consultation such that the balance is kept between mass inspirational appeal and critical thinking** that will give content to the key issues of the time. This might necessitate a critical look at the role and function of meetings like the February meeting. Furthermore, is it not time that the movement have standing committees on critical areas in the life of the church? This is to be done so that the movement can be in the forefront of the debates on critical issues and ultimately contribute proactively rather than in a reactionary manner.

PROGRAMME DESIGN AND IMPLEMENTATION

Key points to be considered during the entire programme and project design phase include (UNDP 2009):

- Planning should be ***focused on results and real development changes***.
- Planning should always ***be seen as a process***, of which the actual plan is only one product.
- The planning process should be ***highly participatory, open, and should encourage frankness, creativity and innovation***.
- Planning must be guided by core principles of development effectiveness. It should not lead to a neutral or generic plan but one that is based on lessons learnt in development programming.

- The most important outcomes of the planning process are: clarity on goals, objectives and a vision of the future; commitment and motivation of Stakeholder Identification; and clarity on the process to implement and manage the plan.

Step 1: Programme Identification

Every programme and project starts with a situation analysis. The purpose of such an analysis is to identify the:

- needs,
- interests,
- priorities and
- resources

The Stakeholder Identification that will affect and may be affected by the project, and to assess the different possibilities for improving the situation. The scope of background studies depends on the complexity of the issues being addressed, and the availability of information (THOMET and VOZZA 2010).

The problem analysis guides the planning. This analysis constitutes a check point for *the relevance of an intervention*; either justifying it or proving it unnecessary or impossible (HARVEY et al 2002). The identification of problems is most reliable when undertaken in a participatory way (participatory methodologies include Focus Groups, Problem & Preference Ranking, Semi-Structured Interviews and Participatory Mapping). It is important that planners take into account different groups, and consider both general and group-specific problems. The stakeholders should address questions such as why the problems occur and why they persist. Joint discussion of these questions is a valuable forum for learning and can provide vital information. When formulating the problem, clearly specify (NEBIU 2002):

- Place of the problem
- Reasons
- Consequences
- Magnitude (# or % of impacted persons)
- The impact of the problem on other problems

The problem, or negative undesired situation, can be mapped out with its main problems, causes and effects, using a Problem Tree Analysis. The problem tree helps programme planners to correspond to the core problem on the problem tree and transform it into a positive statement with clear and manageable goals on the objective tree (UNDP 2009).

Once the objective tree has been finalised, the Strategy Development is selected, which is the final step in the situation analysis. It implies the selection of the strategy that will be used to achieve the de-sired objectives. It involves deciding what objectives will be included in the programme or project and what objectives will remain outside it (THOMET and VOZZA 2010).

Step 2: Programme Formulation

The formulation step is based on the understanding gained during the situation analysis and aims at formulating the best possible operational way to deal with the core problem affecting the target group (THOMET and VOZZA 2010).

The Logical Framework Approach has proved to be the most useful and effective tool with which to formulate the project and structure a project proposal (HARVEY et al 2002). The outputs of stakeholder, problem, objective and alternative analyses are the core ingredients of the programme frame, called the logical framework matrix (or logframe). Once completed, it will show, in a clear and organised manner, what must be achieved, how it will be achieved, with what resources, and in which timeframe (implementation planning). This series of operations, if successfully carried out, will lead to the desired situation (THOMET and VOZZA 2010).

The logical framework organises all the main elements of the objective tree, including the objectives, outputs, activities, indicators and assumptions:

Step 3: Implementation Planning and Budgeting

The project design requires an implementation or work plan for the activities listed in the logical framework. The work plan demonstrates that the project is feasible in terms of responsibilities, schedule and resources. The work plan is a key component of a Project Proposal Writing. It is the basis for monitoring the operations of the project (OECD n.y.).

The work plan consists of the following four matrices (HARVEY et al 2002):

- A work breakdown matrix, which is a simple activity plan that lists the desired programme outputs and all the necessary activities required to achieve these outputs.
- A responsibility matrix, which defines who is responsible for each activity.
- A calendar of activities, also called Gantt chart, should generally be used to show the order and duration of the programme activities determined in the activity plan.
- A resource (inputs) plan, which sets out the requirements for staff, equipment and materials and for the budget preparation, giving the cost of the resources needed.
- A work plan is the main tool to facilitate the Project Management and therefore ensure a successful Project Implementation.

Step 4: Project Monitoring and Evaluation

Factsheet Block Body

The planning process should extend beyond looking at activities, results and Using Indicators to Measure Progress and Performance. It should include a plan and mechanisms for Project Management, Participatory Monitoring and Evaluation (UNDP 2009). Effective and timely decision making requires information from regular and planned monitoring and evaluation activities. Basically, monitoring and evaluation is about comparing what was originally planned with what actually happens. It tracks progress at each level of the logical framework: activities, outputs, outcomes and impacts (objectives). Planning for monitoring and evaluation must therefore start at the time of programme or project design, and they must be planned together (OECD n.y.).



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